

Depictions of diversity in the Curriculum Studies programme of the BEdHons degree within a higher education context

**JH Blignaut
21114404**

Dissertation submitted in fulfilment of the requirements for the degree Magister Educationis in Curriculum Development at the Potchefstroom Campus of the North-West University

Supervisor: Dr SR Summonds
Co-Supervisor: Prof P du Preez

May 2015

DECLARATION

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

A handwritten signature in blue ink, consisting of a large, stylized 'C' followed by a series of loops and a final flourish, positioned above a horizontal line.

Signature

2015-05-01

ACKNOWLEDGEMENTS

I wish to express my deep gratitude to the following people:

Dr Shan Robyn Simmonds, my supervisor and mentor, who inspired me through her continuous praise for my work and her criticism that contributed to my research study. Your mentoring contributed to my growth and development as an academic. I will certainly remember this as I progress in my academic career.

Prof. Petro du Preez, my co-supervisor and mentor. Your constant motivation, inspiration, support, encouragement, care, understanding and guidance have contributed to the completion of my study and will certainly not be forgotten.

Prof. Cornelia Roux, who allowed me to become part of her research project HRLit. Thank you for granting me an NRF bursary. Your guidance, support and understanding contributed to the completion of my study.

My grandmother, Hanna Blignaut, without whom this study would have never been possible. Your contribution to my development and success in my academic career will continue to influence me as you have made this all possible. Thank you for all your love, support and motivation.

My father, Anton Blignaut, who gave his all during my years at the University. You contributed to my academic success and to what I am today. Thank you for your continuous motivation, love and support.

My mother, Anita Pieterse, and step-father, Hannes Pieterse. You were always there when I needed someone to talk to and to advise me. Your immeasurable support, motivation, love, guidance and encouragement will not be forgotten.

My sister, Daniela Blignaut, who supported me from day one. Your support, motivation, love, encouragement, advice and guidance have contributed to who I am today.

My friend, Ms Marisa Verster. You believed in me and never hesitated to assist me or to engage in academic discussions.

The scholars who contributed their valuable time and expertise, in particular Prof. Robert Balfour, Dr Andrew Abdool, Dr Johan Botha, Dr Anne Becker, Dr Glynis Parker and Dr Annamagriet de Wet.

Ella Belcher. Thank you for assisting me with the language editing of this dissertation. I will never be able to show enough gratitude for your commitment and contribution to my academic development.

The lecturer and student participants in my research. Your contributions made this study possible.

North-West University for awarding a merit bursary and an MEd bursary to me. This financial support made an immeasurable contribution to my growth as an academic.

My colleagues for their endless support and encouragement.

DEDICATION

I dedicate this dissertation to my grandmother, Hanna Blignaut (1931-), who made this journey possible.

ABSTRACT

In this study I explored depictions of diversity in the Curriculum Studies programme of the BEdHons degree course at North-West University in South Africa. South Africa was and is still is facing the challenge of inequalities such as getting access to higher education institutions that were previously dominated by a white Christian Afrikaans-speaking group. The first democratic election in South Africa in 1994 brought about structural changes in society. These structural changes included the merging of tertiary education institutions such as colleges of education, technikons and universities. In view of South Africa's history of divisions and injustices such as patriarchy, mono-religiosity and mono-ethnicism, it therefore seemed valuable to explore how diversity is depicted in higher education institutions.

In 2012 a task team was set up by the dean of the Faculty of Education Sciences at the Potchefstroom Campus of North-West University. This team investigated how diversity was expressed in selected study guides of the undergraduate BEd degree programme offered at the Potchefstroom Campus to contact mode students. This study identified the need to explore how diversity is depicted at a postgraduate degree level.

The primary purpose of my research was to explore empirically the extent to which diversity nuances of gender, religion and ethnicity are depicted in the Curriculum Studies programme of the BEdHons degree course. This involved exploring the depictions of diversity in study guides of the modules presented in the Curriculum Studies programme of the BEdHons degree course. In addition, I also looked into the depictions of diversity by lecturers presenting modules and students enrolled for the Curriculum Studies programme of the BEdHons degree course.

The study was situated in a critical theory paradigm and utilised a qualitative research design with a critical ethnographic methodology. Three sets of data generation methods were employed: document research, semi-structured one-on-one interviews and focus group interviews. The two campuses of North-West University offering this programme were purposefully selected as my research environments. I employed purposeful sampling, and study guides utilised by lecturers and students in the Curriculum Studies programme of the BEdHons degree course formed the sample. Lecturers presenting modules and students enrolled for the Curriculum Studies programme of the BEdHons degree course were participants. Critical discourse analysis, underpinned by Fairclough's (1992) three-dimensional conception of discourse, was the method of analysis.

The conclusions were derived predominantly from the diversity nuances acculturation and rationality. Some of the conclusions were also derived from diversity as a nuance but to a limited extent. The conclusions vary from depictions on the chosen discourse of diversity,

depictions relating to curricula and the multifaceted aspect of diversity. With regard to the depictions on the chosen discourses of diversity, it was evident that some lecturer participants were only fostering the aspects gender, religion and ethnicity of certain cultural groups, which caused some groups to be invisible. Student participants' depictions were ideologically embedded as they preferred not to engage with diversity to eliminate certain issues. Lecturer participants also tended to include disadvantaged minority/majority groups to such a limited extent that they were almost non-existent. Furthermore, it appeared that lecturer participants excluded diversity to foster inclusion. Separation was also emphasised by student participants in that they were being forced to engage with diversity rather than wanting to or having a choice to engage with diversity or not.

Reflecting on the conclusions arising from my study, I put forward a theoretical stance focusing on curriculum-making for social justice.

Keywords: Curriculum Studies, depictions, diversity, gender, religion, ethnicity, higher education, curriculum-making for social justice.

OPSOMMING

In hierdie studie het ek uitbeeldings van diversiteit in die Kurrikulumstudie-program van die BEdHons graadkursus aan Noordwes-Universiteit in Suid-Afrika ondersoek. Suid-Afrikaners was vroeër onderworpe aan ongelykhede soos om toegang te verkry tot universiteite wat voorheen oorheers was, deur 'n wit Christelike Afrikaans sprekende groep. Die eerste demokratiese verkiesing in Suid-Afrika in 1994 het tot strukturele veranderinge in die samelewing gelei. Een van hierdie veranderinge was die samesmelting van tersiêre instellings soos onderwyskolleges, teknikons en universiteite. As gevolg van Suid-Afrika se geskiedenis van verdeeldheid – wat patriargie, mono-godsdienstigheid en eensydige etnisiteit insluit – het dit geblyk dat dit waardevol sou wees om te verken hoe diversiteit in hoërondewysinstellings uitgebeeld word.

In 2012 is 'n taakspan saamgestel deur die dekaan van die Fakulteit Opvoedingswetenskappe aan die Potchefstroom-kampus van Noordwes-Universiteit. Ondersoek is ingestel om te bepaal tot watter mate diversiteit uitgebeeld word in die geselekteerde studiegidse van die voorgraadse BEd-graadkursus wat op 'n kontakbasis aangebied word aan die Potchefstroom-kampus. Die behoefte om te verken tot watter mate diversiteit op 'n nagraadse vlak uitgebeeld word, is deur die studie geïdentifiseer.

Die primêre doel van my navorsing was om 'n empiriese ondersoek te doen om te bepaal tot watter mate diversiteitskakerings/-nuanses van geslag, godsdienste en etnisiteit uitgebeeld word in die Kurrikulumstudies-program van die BEdHons graadkursus. Dit het 'n ondersoek ingesluit na die uitbeeldings van diversiteit in studiegidse van die modules wat in die Kurrikulumstudies-program van die BEdHons graadkursus aangebied word. Dit het ook die uitbeeldings van diversiteit van dosente wat modules aanbied en studente wat ingeskryf is vir die Kurrikulumstudies-program van die BEdHons graad ingesluit.

In die studie het ek gebruik gemaak van die kritiese-teoretiese paradigma asook 'n kwalitatiewe navorsingsontwerp met 'n kritiese-etnografiese metode. Drie stelsel metodes is gebruik om data te genereer wat dokumentnavorsing, semi-gestruktureerde een-tot-een onderhouds en fokusgroep-onderhouds ingesluit het. Die twee kampusse van Noordwes-Universiteit wat hierdie program aanbied, is doelbewus as my navorsingsomgewings gekies. Die studiegidse wat in die Kurrikulumstudies-program gebruik word, het as 'n doelgerigte steekproefneming gedien. Daarbenewens het die dosente wat modules aangebied het en studente wat ingeskryf was vir die Kurrikulumstudie-program van die BEdHons graadkursus ook as deelnemers gedien. Die metode van analise wat gebruik is, is kritiese diskoersanalise, ondersteun deur Fairclough (1992) se drie-dimensionele voorstelling van diskoers.

Die gevolgtrekkings is hoofsaaklik afgelei van akkulturasie en rasionaliteit as skakerings/nuanses van diversiteit. Sommige van die gevolgtrekkings is ook afgelei van diversiteit as 'n skakering/nuanse maar tot 'n beperkte mate. Die gevolgtrekkings het gewissel tussen uitbeeldings soos die gekose diskoerse van diversiteit, uitbeeldings rakende kurrikula en die veelvuldige fasette van diversiteit. Uitbeeldings van die gekose diversiteitsdiskoerse geslag, godsdiens en etnisiteit was beperk aangesien dosentedeelnemers slegs aspekte van sekere kultuurgroepe gekoester/aangemoedig het, wat veroorsaak het dat ander kultuurgroepe wegkwyn. Studentedeelnemers se uitbeeldings was ideologies van aard omdat hulle verkies het om nie met diversiteit betrokke te raak nie om sodoende geskille uit te skakel. Dosentedeelnemers was ook geneig om benadeelde minderheids-/meerderheidsgroepe tot so 'n beperkte mate in te sluit dat hulle byna nie bestaan het nie. Verder is diversiteit deur dosentedeelnemers uitgesluit om sodoende insluiting te bevorder. Skeiding is ook deur studentedeelnemers beklemtoon in die sin dat hulle gevoel het hulle word gedwing om betrokke te raak by diversiteit, eerder as dat hulle wou of 'n keuse gehad het om betrokke te raak by diversiteit of nie.

Deur te reflekteer oor die gevolgtrekkings wat in my studie gemaak is, stel ek 'n teoretiese standpunt voor wat fokus op kurrikulumontwikkeling vir maatskaplike geregtigheid.

Sleutelwoorde: Kurrikulumstudies, uitbeeldings, diversiteit, geslag, godsdiens, etnisiteit, hoër onderwys, kurrikulumontwikkeling vir maatskaplike geregtigheid.

TABLE OF CONTENTS

Declaration	.....	ii
Acknowledgements	.....	iii
Dedication	.....	v
Abstract	.....	vi
Opsomming	.....	viii
CHAPTER ONE: GENERAL OVERVIEW OF THE STUDY	.....	1
1.1 Introduction	.....	1
1.2 General problem statement	.....	3
1.3 Clarification of terminology	.....	6
1.4 Research questions and sub questions	.....	7
1.5 Aim and objectives of the study	.....	7
1.6 Research design, methodology and processes	.....	7
1.6.1 <i>Methodology and paradigm</i>	.....	8
1.6.2 <i>Sample and research environment</i>	.....	9
1.6.3 <i>Data generation methods</i>	.....	10
1.6.4 <i>Method of data analysis</i>	.....	12
1.7 Trustworthiness and validity	.....	13
1.8 Ethical considerations	.....	13
1.9 Chapter outline	.....	14
CHAPTER TWO: DIVERSITY NUANCES AND TRENDS IN CURRICULUM	.....	15
2.1 Introduction	.....	15
2.2 Diversity nuances and trends: an overview of the development	.....	15
2.2.1 <i>A positivist perspective</i>	.....	16
2.2.1.1 <i>Acculturation</i>	.....	17
2.2.2 <i>A phenomenological perspective</i>	.....	18
2.2.2.1 <i>Multiculturalism</i>	.....	20
2.2.2.2 <i>Rationality</i>	.....	20
2.2.3 <i>A interpretivist perspective</i>	.....	21
2.2.3.1 <i>Diversity</i>	.....	22
2.2.4 <i>A critical theoretical perspective</i>	.....	23
2.2.4.1 <i>Social justice</i>	.....	26
2.3 Social justice and the elements of care	.....	28
2.4 Curriculum-making for social justice	.....	34
2.5 Conclusion	.....	38
CHAPTER THREE: RESEARCH DESIGN, METHODOLOGY AND PROCESSES	.....	39
3.1 Introduction	.....	39
3.2 Methodology	.....	39

3.3	Paradigmatic position	41
3.4	Sample and research environment.....	42
3.5	Data generation methods	43
3.5.1	<i>Document research</i>	43
3.5.1.1	Authenticity	43
3.5.1.2	Representativeness	43
3.5.1.3	Meaning.....	44
3.5.1.4	Credibility.....	44
3.5.2	<i>Semi-structured one-on-one interviews.....</i>	44
3.5.3	<i>Focus group interviews.....</i>	46
3.6	Method of data analysis	47
3.7	Researcher's role.....	49
3.8	Trustworthiness and validity	50
3.9	Ethical considerations.....	52
3.9.1	<i>Informed consent.....</i>	52
3.9.2	<i>Avoiding harm to participants.....</i>	53
3.9.3	<i>Anonymity and confidentiality.....</i>	53
3.9.4	<i>Voluntary participation</i>	54
3.9.5	<i>Data storage</i>	54
3.10	Anticipated research problems	54
3.11	Conclusion	54
CHAPTER FOUR:	REPRESENTATION OF DATA FINDINGS AND INTERPRETATION...	56
4.1	Introduction.....	56
4.2	Discourse-as-discursive-practice.....	56
4.2.1	<i>Profile of study guides</i>	56
4.2.1.1	Profile of study guides produced by lecturers.....	57
4.2.1.2	Profile of study guides distributed to students	57
4.2.1.3	Profile of study guides used by lecturers and students.....	58
4.2.2	<i>Profiles of lecturer participants.....</i>	58
4.2.2.1	Kevin	58
4.2.2.2	Beth	58
4.2.2.3	Lisa.....	59
4.2.2.4	Simon	59
4.2.3	<i>Profiles of student participants.....</i>	59
4.2.3.1	Profiles of the student at NWU.....	59
4.2.3.2	Profiles of students at the Potchefstroom campus of NWU	59
4.3	Discourse-as-text.....	60
4.3.1	<i>Depictions of diversity in study guides</i>	61

4.3.2	<i>Lecturer participants' depictions of diversity</i>	62
4.3.3	<i>Student participants' depictions of diversity</i>	65
4.4	Discourse-as-social-practice	70
4.4.1	<i>Diversity as a multifaceted concept</i>	71
4.4.2	<i>Approaching people with differences – duty versus condition</i>	72
4.4.3	<i>Diversity embraces differences: challenges for inclusion and exclusion</i>	73
4.4.4	<i>Diversity in terms of gender</i>	75
4.4.5	<i>Diversity in terms of religion</i>	76
4.4.6	<i>Diversity in terms of ethnicity</i>	78
4.4.7	<i>The extent to which diversity is represented in study guides</i>	79
4.4.8	<i>Study guides – underutilized and outdated</i>	81
4.4.9	<i>The envisaged profile of a lecturer</i>	82
4.4.10	<i>Lecturers sharing experiences and modelling</i>	82
4.4.11	<i>Lecturers following instructions</i>	83
4.4.12	<i>Numerous ways of fostering and engaging with diversity in the curriculum</i>	84
4.5	Conclusion	85
CHAPTER FIVE:	REVIEW OF RESEARCH STUDY, SIGNIFICANCE OF RESEARCH FINDINGS, SUGGESTIONS FOR FURTHER RESEARCH AND CONCLUSION	87
5.1	Introduction	87
5.2	Review of my research study	87
5.3	Significance of research findings	89
5.3.1	<i>Research findings in relation to the body of scholarship</i>	89
5.3.1.1	<i>Research findings in relation to the discourses of diversity</i>	89
5.3.1.2	<i>Diversity nuances applicable to aspects of curriculum</i>	90
5.3.1.3	<i>Diversity as a multifaceted concept</i>	91
5.3.2	<i>Implications of findings: Curriculum-making for social justice</i>	91
5.3.2.1	<i>The nature of curriculum-making for social justice</i>	92
5.3.2.2	<i>The fundamentals of curriculum-making for social justice</i>	93
5.3.2.3	<i>The application of curriculum-making for social justice</i>	95
5.4	Limitations of my study	96
5.5	Suggestions for further research	97
5.6	Conclusion	97
REFERENCE LIST	.....	99
Appendix A	Document analysis	114
Appendix B	Semi-structured one-on-one interviews	116
Appendix C	Focus group interviews	117

Appendix D	Informed consent: Curriculum Studies lecturer and student participants	118
Appendix E	Ethics approval of project.....	121
Appendix F	Certificate for language editing	122

LIST OF TABLES

Table 2.1	Theoretical overview of diversity nuances and trends in curriculum	15
Table 4.1	Verbatim quotations: depictions of diversity in study guides.....	61
Table 4.2	Verbatim quotations: lecturer participant's depictions of diversity.....	63
Table 4.3	Verbatim quotations: student participant's depictions of diversity.....	66

LIST OF DIAGRAMS

Diagram 5.1	Schematic presentation of Dillon's (2009) theory	92
--------------------	--	----

CHAPTER ONE

GENERAL OVERVIEW OF THE STUDY

1.1. Introduction

In 2012 a task team on embracing diversity in undergraduate study material was set up in the Faculty of Education Sciences at the Potchefstroom campus of North-West University (NWU) in South Africa. This task team was created “to develop a strategy regarding the manner in which the Faculty could address diversity in study material in a clear and fundamental way” (NWU, 2012a:1). Drawing from this initiative as a foundation for the research reported in this dissertation, I identified a similar need, but at a postgraduate level.

I took a different route than the one originally taken in the above-mentioned task team’s investigation of embracing diversity. My approach was to use curriculum documents in the form of study guides as well as lecturers’ and student participants’ expressions to explore their depictions of diversity in the Curriculum Studies programme of the BEdHons degree course. Therefore my research study was conducted at a postgraduate level using study guides, lecturers and students involved in this BEdHons degree programme. I focused specifically on gender, religion and ethnicity as they are challenging issues in higher education (De Klerk & Radloff, 2010; Rabe & Rugunanan, 2012; Thomas & Wagner, 2013).

Gender poses a challenge in South African higher education institutions. Research indicates that disparities in gender are still prevalent 20 years after South Africa was proclaimed as a democratic country (Rabe & Rugunanan, 2012:554). According to Wolhuter, Peckham, Van der Walt and Potgieter (2013:148), gender discrepancies still exist in higher education, specifically in terms of female academics. Gender as a phenomenon refers to “[d]ifferences created by social (including cultural, religious, and political) constructs that result in different roles for, and power relationships between, men and women” (Operations Evaluation Department, 2005:xix).

As far as religion is concerned it “appears more and more important to study the increasingly influential factor of ‘religion and religiosity’ and its ambivalent potential for both dialogue and social conflict and tension” (Weisse, 2007:9). It is said that students from less dominant religious affiliations might experience challenges in higher education (Bowman & Smedley, 2013:745). One of these challenges is that these affiliations have been ignored and have caused inequalities such as marginalisation (ibid.). In addition, the ripple effect is that “knowledge about diverse religious traditions” tends to be extremely limited (Giess, 2012:18). Religion is seen “as an open set of resources and strategies for negotiating a human identity, which is poised between the more than human and the less than human, in the struggles to

work out the terms and conditions for living in a human place oriented in a sacred space and sacred time” (Chidester, 2012:ix).

Many inequalities still exist in the sphere of ethnicity, as evidenced by prejudice that is “prevalent in contemporary South Africa in general despite the official dissolution of apartheid in 1994” (Thomas & Wagner, 2013:1039). Further inequalities on a large scale are prevalent when it comes to “university satisfaction, retention and graduation” (Bowman & Smedley, 2013:746). As inequalities still affect society it appears as if universities have largely neglected this issue and have not done enough to address the problems surrounding ethnicity (Reay, Davies, David & Ball, 2001:857; 871). Scholars have argued differently about the phenomenon of ethnicity in the last couple of years (Brubaker, Loveman & Stamatov, 2004:31). For Banks (1999) ethnicity “denotes a common history, a sense of peoplehood and identity, values, behavioural characteristics, and communication, all of which are shared by a human group called an ethnic group (Banks as cited in Gumbo, 2001:234). Schermerhorn (1970:12) defines an ethnic group as follows:

[It is a] collectivity within a larger society having real or putative common ancestry, memories of a shared historical past, and a focus on one or more symbolic elements defined as the epitome of their peoplehood. Examples of such symbolic elements are: kinship patterns, physical contiguity (as in localism or sectionalism), religious affiliation, language or dialect forms, tribal affiliation, nationality, phenotypical features, or any combination of these. A necessary accompaniment is some consciousness of kind among members of the group.

According to Brubaker et al. (2004:31), ethnicity is subjective perspective and not just a constructivist one. Advocates of ethnic studies argue that the focus should be on more than just race and nationhood, and that people’s beliefs, perceptions, understanding and identifications should be included (ibid.).

It is evident, therefore, that inequities surrounding ethnicity are still prevalent in South Africa and its higher education institutions. In this study I present how diversity is embedded in study guides and expressed by lecturers and students in the Curriculum Studies programme of the BEdHons degree course at NWU.

This chapter provides an overview and elementary positioning of my research study. The following aspects of the study are discussed in this chapter:

- General problem statement (1.2)
- Clarification of terminology (1.3)
- Research question and sub-questions (1.4)
- Aim and objectives of the study (1.5)
- Research design, methodology and research processes (1.6)
- Trustworthiness and validity (1.7)
- Ethical considerations (1.8)
- Chapter outline (1.9)

1.2. General problem statement

South Africa has a history of being a patriarchal (Coetzee, 2001:300; Baines, 2009; Essof, 2012), mono-ethnic (Mashau, 2012:57; Coetzee, 2001:300) and mono-religious (Prinsloo, 2009:31) country. This has often caused division among South Africans (Mashau, 2012:57). The first democratic elections in 1994 brought the hope of change to the previously disadvantaged population in South Africa and an expectation that the divide among them would be diminished (South African Democracy Trust, 2004:125; Dickhow & Moller, 2002).

South Africa has a vastly diverse population, with home-grown heritages as well as features of ancestry from Europe and Asia (Daniels, 2010:3). Furthermore, South Africa has 11 official languages (Mdepa & Tshiwula, 2012:20). This situation mirrors the “plurality and diversity of the society” in South Africa (ibid.). The metaphor ‘rainbow nation’ is often used to illustrate South Africa’s diversity (Rodrigues, 2006:213). Within this rainbow nation, the pre-1994 era was testimony to the political and economic enhancement of South Africa’s “minority ethnic groups more so than the other ethnic groups” (Mdepa & Tshiwula, 2012:20).

One of the priorities of the post-1994 elected government was to infuse the education system with diversity across the curriculum (Daniels, 2010:631). But this raises the question: what has been done to eliminate inequality and address diversity in education specifically? According to Daniels (ibid.), eliminating racism and enhancing democracy in education were some of the primary concerns of the newly elected government (in 1994). Attention was given to these concerns in education through policy and legislation such as set out the *Manifesto on Values, Education and Democracy* (from here on Manifesto) (Department of Education, 2001).

The notion ‘Unity in Diversity’, which is included and described in the Manifesto, explains strategies by which diversity could be addressed in curriculum policy documents. The Manifesto (South Africa, 2001:16) regards ‘Unity in Diversity’ as

... [a]ccepting each other through learning about interacting with each other and through the study of how we have interacted with each other in the past. Reconciliation values difference and diversity as the basis for unity; it means accepting that South Africa is made up of people and communities with very different cultures and traditions, and with very different experiences of what it means to be South African, experiences which have often been violent and conflictual.

In an effort to establish reconciliation and transformation (Henrard, 2002:18) in the education system, one of the changes in higher education was that from 2002 the government demanded that certain universities and technikons be merged together under a new name (Kotzé, 2003:1). This was not only as part of a strategy to bring about transformation in the South African educational system but also to work towards equity, sustainability and productivity (Kamsteeg, 2008:434). In this study I have taken cognisance of the merger that took place between the Potchefstroom University for Christian Higher Education (henceforth PU for CHE) and the Potchefstroom Education College to form the Faculty of Education Sciences in 2001 (Van Eeden, 2006:iii). I have also take into account the mergers in 2004 between the Potchefstroom Faculty of Education Sciences, the University of the North-West (formerly known as the University of Bophuthatswana, which later became the NWU Mafikeng Campus) (Van Eeden, 2006:31), the Vista Sebokeng University and the Vaal Triangle Campus (Van Eeden, 2006:iii).

Before 2004, the Potchefstroom Faculty of Education Sciences (today one of the campuses of North-West University) was traditionally a higher institution in which ideals relating to patriarchy, religion and gender hierarchy were deeply embedded (Venter, 2001:2; Van Eeden, 2006:196). The erstwhile PU for CHE “now [has] to strive to ensure the equitable representation, in their student and staff components, of all South Africans; and South Africans are by no means homogenous in terms of economic, educational or social attributes” (Mdepa & Tshiwula, 2012:20).

The year 2014 marks 20 years of democracy in South Africa. It also marks 10 years since the NWU Mafikeng, Potchefstroom and Vaal Triangle merger. It is valuable to reflect on how diversity has been embraced and engaged in order to echo the desires of a democratic South African society that is underpinned by human rights values such as equality, freedom and dignity, whether in terms of religion, language, culture, class, ethnicity or gender (Department of Education, 2001).

To embrace diversity by means of a mission element the Institutional Plan of the NWU, 2012-2014 strives to “drive transformation as an integrated, urgent, fair and well-managed process of fundamental and sustainable change to address institutional inequalities while accounting for the needs of the country and all its people” (NWU, 2012b:1).

With the above-mentioned in mind, initiatives such as a task team on embracing diversity in undergraduate study guides were initiated by the dean of the Faculty of Education Sciences in 2012. Based on the selected undergraduate study guides, the main findings of the task team can be summarised as follows (NWU, 2012a:22-49):

- No or little reference to diversity was included.
- Socio-economic statuses were only included to a very limited extent.
- In some instances language as an aspect of diversity was included but only as a representation of ethnicity. There were also some examples of mono-lingualism contradicting with the fact that there are 11 official languages in South Africa.
- Sexist language was also identified, in the sense that it was dominated by males.
- Indigenous knowledge systems were mentioned in some instances but not explained or elaborated on within the text.
- Foreign knowledge in terms of case studies was found in the study guides. Such case studies do not reflect the diversity in SA.
- It was found that some lecturers struggled to include the concept of diversity in study guides. This was visible through students only doing individual work and only peer assessment taking place.
- Assessment did not mirror diverse learning needs.
- It was also found in some cases that study guides were rewritten but still used “old” additional learning materials that did not integrate diversity.

Based on the findings, the task team (NWU, 2012a) concluded that diversity predominantly formed part of the null curriculum (see 2.4) and only to a lesser extent of the explicit curriculum (Wilson, 2005). Thus it was suggested that the onus is on the students themselves to explore the plurality of diversity. In addition, it was argued that the working definition of diversity used in the report (NWU, 2012a) cannot mean much if it is not included in the explicit, implicit and null curriculum. The task team (NWU, 2012a:22-49) thus recommended that training should be provided to lecturers on how to write study guides that mirror the diverse population of South Africa.

Since a study on diversity has not yet been conducted at postgraduate level in this faculty, it is regarded as valuable to consider how diversity is depicted in postgraduate study guides, and by lecturers and students.

1.3. Clarification of terminology

To facilitate a sound inquiry, key terminology used in this study is clarified below:

- **Higher education** refers to tertiary institutions where students are studying to obtain a degree.
- **Bachelor of Education Honours degree** (henceforth BEdHons degree) refers to “any recognised education qualification that totals 480 credits (which 72 are at a” NQF level 8, “or any recognised RPL (Recognition of Prior Learning) equivalent of the above-mentioned: recognised three-year teacher qualification with an ACE (Adult Certificate in Education) / FDE (Further Diploma in Education) / HED (Higher Education Diploma, henceforth HED); recognised four-year HED qualification” (NWU, 2014a:1-2). It further also includes a “four-year professional teaching degree OR a relevant Bachelor’s degree capped by a recognised professional teaching qualification. A minimum pass of 65% average in the final year of the qualification that permits entry to the BEdHons” (ibid.).
- **Curriculum Studies programme** refers to one of the programmes in the BEdHons degree offered at the North-West University. Course content in this programme includes what Curriculum Studies is and with what the degree engages (NWU, 2014b). Curriculum Studies is “the study of the curriculum, assessment and teaching-learning within continuously transforming and developing curriculum environments. It engages with social issues and global movements concerning Curriculum Studies nationally and internationally” (ibid.). The degree engages with trends in the curriculum, teaching-learning and assessment on a national and international platform (ibid.). This degree further engages with “the relationship between Curriculum Studies and social issues” (ibid.). “E-learning as appropriate for Curriculum Studies, given the global movement towards digital learning” (ibid.) is also applied. Lastly, this degree engages with “research methodology theory and its applications in Curriculum Studies and the skills needed to participate in a continuously transforming curriculum environment” (ibid.).
- **Depictions**, as used in this dissertation, does not only refer to how one perceives diversity but how a person came to their understanding of diversity through their cognition and meta-cognition. Furthermore, the term ‘depictions’ as it is used in this dissertation includes how the participants imagine diversity, how they picture diversity as well as their portrayal of diversity. ‘Depictions of diversity’ also refers to how student and lecturer participants use their thinking and reflection skills to make meaning of South Africa’s rainbow nation so as to engage with diversity in a 21st century milieu. This includes how a person perceives, processes, organises and presents their depiction of diversity (Beekman, 2011:5-8). For this research study depictions were interpreted as being a two-sided concept. On the one hand it relates to the critical nature of the study and could provide me with the “intention of the creator” (Blackburn, 2008:94-95). On the other hand it led to the discovery of the

“mental imagery” (pictures, images, memories, ideas or perceptions) of the participants (ibid.).

- **Diversity** refers to “all human differences while building on the commonalities that bind us together. It serves to eliminate discrimination, marginalization, and exclusion based on race, ethnicity, gender identity, sexual orientation, age, socio-economic status, disability, religion, national origin, [language] or military status” (University of Louisville, Kent School of Social Work, 2012). For the scope of this study, only diversity in terms of religion, ethnicity and gender have been explored (see 1.1).

1.4. Research question and sub-questions

The following research question was constructed to support the incentive for this study: ***To what extent if any, is diversity depicted in the Curriculum Studies programme of the BEdHons degree within a higher education context?***

As guidance for this study the following sub-questions were posed:

- How do the study guides of the modules presented in the Curriculum Studies programme of the BEdHons degree depict diversity?
- How do lecturers presenting modules and students enrolled for the Curriculum Studies programme of the BEdHons degree depict diversity?

1.5. Aim and objectives of the study

The following aim was constructed in support of this research study: To explore the extent to which diversity is depicted in the Curriculum Studies programme of the BEdHons degree.

The following objectives were set to improve the guidance of my research study:

- Explore the depictions of diversity in study guides of the modules presented in the Curriculum Studies programme of the BEdHons degree; and
- Explore the depictions of diversity engagement in the responses of lecturers presenting modules and students enrolled for the Curriculum Studies programme of the BEdHons degree.

1.6. Research design, methodology and research processes

The research design can be structured from a “general to specific” level (Punch, 2009:112). The general level as Punch (ibid.) describes it, includes “all the issues involved in planning and executing a research project”. Punch (ibid.) further argues that when it comes to research “at its

most specific level the design of a study refers to the way a researcher guards against, and tries to rule out, alternative interpretations of results”.

Deciding what the purpose of the study will be is a very important aspect when conducting research (Patton, 2002:214). Not only will it lead one into the desired direction but, it will also enable one to decide on the research design that will best suit the study (ibid.).

According to Nieuwenhuis (2007a:70), “[a] research design is a plan or strategy which moves from the underlying philosophical assumptions to specifying the selection of respondents, the data gathering techniques to be used and the data analysis to be done”. The research design that a researcher chooses depends on the assumptions of the researcher and the research practices and skills; it also has an influence on the researcher’s data collection (Nieuwenhuis, 2007a:70). There is a very wide range of research designs from which to choose and it is important for the researcher to keep both his/her philosophical assumptions and research questions in mind so as to select the most suitable one for the study (ibid.).

The research design that I used for this study was qualitative. Such a research design can be defined as “a means for exploring and understanding the meaning that individuals or groups ascribe to a social human problem” (Creswell, 2009:5). Nieuwenhuis (2007b:51) argues that by employing an investigation towards the situation of one’s participants in their immediate environment it enables one to see and experience “through their eyes”, the various viewpoints and perspectives regarding phenomena. Each of the aspects in the methodology and research processes that I used is described below.

1.6.1. Methodology and paradigm

For the purpose of this study a qualitative critical ethnographic methodology was employed. According to Gay, Geoffrey and Airasian (2006:9), qualitative research is “the collection, analysis and interpretation of comprehensive narrative and visual (non-numerical) data in order to gain insights into a particular phenomenon of interest”. Hence I endeavoured to “provide an in-depth description of a group of people or community” (Mouton, 2001:148). Within qualitative research, ethnography is concerned with descriptions/explanations of people’s ethnicity or of people themselves (Denscombe, 2010:79). This is done by giving in-depth accounts and reflections of the culture and lives of the people and context under study (ibid.).

In this study critical ethnography was applied as a methodology to explore the depictions of diversity embedded in study guides and also that of lecturers and students. Cook (2008:148) argues that critical ethnography includes “seeking emic perspective gained through intense fieldwork, but it adds an explicit political focus”. A political focus “places critical ethnography in a

unique position to examine power laden social and cultural processes within particular sites” (ibid.).

A critical ethnographic methodology was employed in this study for four reasons. Firstly, I have been exposed to and involved with the study guides, prescribed textbooks and lecturers that were involved in the BEdHons Curriculum Studies programme when I was enrolled as a student in this programme. Secondly, I still have all the prescribed material, even though some of the material might have changed by the time this study was conducted. Thirdly, I am still part of the context as I am doing my Master’s degree in Curriculum Studies. Lastly, I know the BEdHons Curriculum Studies lecturers at the Potchefstroom campus as they were my lecturers not very long ago.

This study takes the stance of critical theory as its paradigmatic position. ‘Critical theory’ is a philosophical, sociological and cultural studies term that relates closely to power, conflict and style of argumentation which are matters of central interest in this study. According to Smyth (2010:156), critical theory can be defined as an orientation, a disposition, a way of acting on the world in order to change it; things are not simply accepted at face value. Furthermore critical theory “seeks not just to study and understand society but, rather to critique and change society” (De Vos, Schulze & Patel, 2005:7). Critical theory contributed to my engaging with my research questions in an endeavour to elicit the depictions of diversity embedded in study guides and expressed by lecturers and students.

1.6.2. Sample and research environment

Sampling was done to “increase the feasibility, cost effectiveness, accuracy and manageability” (Strydom, 2005a:192) of the study. For the purposes of this study a stratified purposive sampling was the best choice in choosing participants. Nieuwenhuis (2007a:79) explains that stratified purposive sampling means that the researcher will choose participants on the basis of criteria, selected before data gathering commences and “participants are selected because of some defining characteristic that makes them the holders of the data needed for this study” (ibid.).

The research environment for this study was North-West University. Although NWU consists of three campuses (Mafikeng, Potchefstroom and Vaal Triangle), only the Potchefstroom and Vaal campuses were included as Mafikeng does not offer a Curriculum Studies programme in their BEdHons degree course. Within the Faculty of Education Sciences at the Potchefstroom campus and the Faculty of Humanities at the Vaal Triangle campus the Curriculum Studies programme in the BEdHons degree course formed the research context. This specific programme is delivered on the basis of contact and distance (Unit for Open Distance Learning)

mode. However, for this study I only used the contact mode of delivery which is offered full-time (over one academic year) or part-time (over two academic years) (see section 3.4).

The study guides were selected by a stratified purposive sampling as they were all the study guides used in this programme (BEdHons Curriculum Studies). The titles and codes of the study guides are as follows:

- Classroom Instruction (CLIN)
- Curriculum Development for Educators (CUDE)
- E-Learning (ELEA)
- Foundations of Educational Research (FOER)
- Strategic Learning and Development (SLAD)
- Teaching, Learning and Assessment (TLAS)
- The School curriculum (TSCU)

With regard to the semi-structured one-on-one interviews in which the lecturers teaching the above-mentioned modules were involved, a stratified purposive sampling was employed. Two lecturers at the Vaal Triangle campus and two lecturers at the Potchefstroom campus teaching modules in the Curriculum Studies programme of the BEdHons degree formed the sample. These participants were able to provide me with valuable information regarding their depictions of diversity as they were either authors of the study guides or lectured one or more of the modules in this programme.

The last sample in this study involved BEdHons students enrolled for the Curriculum Studies programme. Four students at the Vaal Triangle campus and six student students at the Potchefstroom campus were selected by stratified purposeful sampling to take part in a focus group interview. Their participation proved to be a valuable asset in my research study as it enabled me to capture their depictions of diversity with regard to the Curriculum Studies programme of the BEdHons degree for which they were enrolled.

1.6.3. Data generation methods

This study included three data generation methods. Documents (study guides) were used to serve as the document research method for this study (Appendix A), and semi-structured one-on-one interviews (Appendix B) and focus group interviews (Appendix C) were also used as data generation methods.

As stated above, study guides were used because they were documents that “shed light on the phenomenon” being investigated (Nieuwenhuis, 2007a:82). Denscombe (2010:216) argues that documents can also be seen as “written sources, visual sources such as pictures, artefacts or sounds”. The advantage of using documents (Denscombe, 2010:232) was that they were easily available. There were also no costs attached to using the documents as they were downloaded online and were freely available. In addition, study guides are used every year by students enrolled in this programme therefore they are a significant part of each module. In this study the corpus of documents were all the study guides of the modules making up the BEdHons Curriculum Studies programme.

Interviews as another data generation method are defined as “a two-way conversation in which the interviewer asks the participant questions to collect data and to learn about the ideas, beliefs, views, opinions and behaviours of the participant” (Nieuwenhuis, 2007a:87). The two-way conversation would refer to face-to-face, electronic or telephonic interviews between the researcher and participant (Creswell, 2009:181), where questions were asked and then answered to an extent where the specific participants’ “ideas, beliefs, views, opinions and behaviours” (Nieuwenhuis, 2007a:87) would come to fore. Furthermore, since interviews in qualitative research enable the researcher to see the world through the participants’ eyes they are a valuable source of information if used appropriately (ibid.).

Interviews enable a deepened understanding of how participants’ social reality and knowledge are constructed and they commonly consist of three types: “[o]pen-ended (sometimes referred to as unstructured), semi-structured and structured interviews” (ibid.). For the purpose of this study, semi-structured one-on-one interviews were employed with lecturer participants. This type of interview is geared to continually confirm data out of other data sources. It varies in terms of duration: it can take place in a short period of time (for example 30 minutes) and it can also take part over an extended time period and it commonly requires the participant to participate in an array of predetermined inquiries. It also allows space for answer clarification and probing (Creswell, 2009:182; Gay et al., 2006:419; Patton, 2002:353; Punch, 2009:145; Strydom & Delport, 2005:296; Wellington, 2000:95).

During the semi-structured one-on-one interviews, probing was employed to allow for identification and elaboration by the lecturer participants. Probing enabled me “to obtain the maximum of data and to verify that what I have heard is actually what the person has meant” (Nieuwenhuis, 2007a:89). Three strategies of probing can be used during interviews, namely detail-oriented probes, elaboration probes and clarification probes (ibid.). For this study I made use of both elaboration probes and clarification probes in order to get clarity and elaboration on the responses given by participants (see 3.5.2).

Two focus group interviews were employed as a data gathering method with the student participants. According to Nieuwenhuis (2007a:90), a focus group interview can serve the purpose of producing a variety of responses regarding a certain topic where details might have been forgotten. These details might include “experience and releasing inhibitions that may otherwise discourage participants from disclosing information” (ibid.). Hence focus group interviews can bring to the fore fresh ideas, views, viewpoints and beliefs which are needed for a successful focus group interview where participants build on each other’s comments (ibid.). In my research, focus group interviews gave me insight into the depictions of students regarding diversity.

Recording is one of the key elements during the data generation process. Nieuwenhuis (2007a:89) argues that “[r]ecording an interview must be done in a meticulous manner”. By recording the participants’ responses I could participate actively in the interview and focus on asking questions to the participants. I could also feel assured that these recordings could be used to make verbatim transcriptions for the data analysis.

1.6.4. Method of data analysis

Before one undertakes the data analysis in research of this kind, it is important to reflect on what exactly data analysis is in qualitative research. According to Check and Schutt (2012:300), data analysis in qualitative research includes method(s) used “to search and code contextual, aural, and pictorial data and to explore relationships among the resulting categories”. I will now elaborate on the method employed in my data analysis process.

For the purposes of my research study the data analysis was based on critical discourse analysis (from here on CDA) using Fairclough’s (1992:73) three-dimensional conception of discourse, namely discourse-as-text, discourse-as-discursive-practice and discourse-as-social-practice. Discourse-as-text refers to analysing the “structure of texts” as well as its “cohesion”, “grammar” and “vocabulary” (Fairclough, 1992:75). Discourse-as-discursive-practice “involves processes of text production, distribution, and consumption, and the nature of these processes varies between different types of discourse according to social factors” (Fairclough, 1992:78). These texts that I analysed (study guides and transcriptions of interviews) were created in specific social milieus (ibid.). Their creators were surrounded by “social factors” which influenced how this text was created. Discourse-as-social-practice refers to ideology towards power, power as hegemony and how relations of power generate struggles of a hegemonic nature (Fairclough, 1992:86). Ideology within discourse as social practice is concerned with former visions that were the driving force of struggles in terms of power, agency and structure (Fairclough, 1992:87).

1.7. Trustworthiness and validity

Trustworthiness and validity are crucial in research. It is expected of the researcher to be trustworthy, especially when working with confidential information such as participants' responses (Nieuwenhuis, 2007c:113). Validity refers to accuracy of data generation and analysis (Miller, 2008:909). These two concepts should not be seen as similar, neither should they be seen as something that happens after the research. Each one should rather be seen as a process that is employed simultaneous to the research. There are strategies that can be employed to ensure the trustworthiness and validity research. These strategies and the strategies I employed to ensure the trustworthiness and validity in this research are elaborated on in Chapter 3 (3.8).

1.8. Ethical considerations

When conducting research, the researcher must always take ethical considerations into account. Clandinin and Connelly (2000:170) point out that "[e]thical matters shift and change as we move through an inquiry. They are never far from the heart of our inquiries no matter where we are in the inquiry process." Researchers such as Denscombe (2010), Kumar (2005), Kvale (2007) and Neuman (2006) who have written much on ethical issues, have identified key ethical considerations such as to gain informed consent, to avoid harming participants, to ensure anonymity and to refrain from deceiving participants with regard to remuneration. They also explain that participants must be informed of the aim of the research and their role in the research. To make sure I followed all ethical considerations in my research study I took certain steps as elucidated below.

First, I applied for ethical clearance from NWU under the ethics number NWU-00059-13-A2 (Appendix E). Next, I made sure that I gained informed consent from my participants by providing them with an overview of my research study and explaining what their responses would be used for. I made use of an audio recorder to capture the participants' responses. For that I needed permission from the participants (Appendix D) before recording their responses (Nieuwenhuis, 2007a:89). I did not force my participants to answer questions or to participate against their will. I also transcribed the generated data by using their exact words in my data findings. I did not harm participants during the data generation period or when I transcribed their responses. I made sure that my participants knew their participation was voluntary and that they would receive no remuneration if they decided to participate in my research. To ensure anonymity I made use of pseudonyms for their names so as to eliminate any possibility of exploitation. The ethical considerations of my research study are explained in greater detail in Chapter 3 (3.5.2).

1.9. Chapter outline

In this chapter the research problem was stated and the terminology that is used was clarified. Based on the research problem, the aims and objectives of my research study were described followed by the research question and sub-questions that suit it best. A brief description was given on the chosen research design, the methodology and research processes.

In Chapter 2 a review is provided of the relevant body of scholarship, more specifically in terms of the nuances and trends in curriculum related to diversity. This includes engaging with scholarship and explaining paradigms, development stages of diversity, perspectives in the specific paradigms, and nuances regarding diversity and curriculum.

In Chapter 3 the research design, methodology and paradigmatic position that was used for this study are described. I also explain why I specifically chose a qualitative research design but also why the particular methodology suits my research study the best. I also provide an in-depth explanation on my paradigmatic position and why it suits my research study the best. Further, I describe my sample and the research environment and I explain how I generated my data and what steps I took to analyse the generated data so as to make meaning of the depictions of the participants. I also clarify my role as researcher and I discuss the trustworthiness and validity of my research. I also elaborate on the possible anticipated research problems that I could have encountered. Lastly, I provide the details of the ethical aspects of my research.

Chapter 4 contains the presentation of my main findings that were based on the findings and the interpretations made based on these findings. I highlight how the theory of discourse analysis relates to the findings and how it led to the interpretation of these findings. A profile of each of the participants is given and their depictions of diversity are displayed thematically by way of CDA.

Chapter 5 consists of a review of my research, followed by the significance of my research findings. Thereafter the limitations of my research study are mentioned before suggestions for further research are given.

CHAPTER TWO

DIVERSITY NUANCES AND TRENDS IN CURRICULUM

2.1. Introduction

In this chapter I discuss the scholarly literature on diversity applicable to this study. According to Faist (2008:6), diversity is found in many different forms which make diversity multi-layered. I explain how diversity became such a multi-layered concept, and taking into account the evolution of diversity and the three discourses I end of this chapter by proposing how curriculum-making for social justice may influence how people perceive past injustices.

2.2. Diversity nuances and trends: an overview of the development

The table below illustrates what I regard as four of the main development stages of diversity positioning these stages in different paradigmatic positions.

Table 2.1 Theoretical overview of diversity nuances and trends in curriculum

Paradigm	Positivism	Interpretivism		Critical theory
Development stage	Stage one	Stage two	Stage three	Stage four
Perspectives	2.2.1	2.2.2	2.2.3	2.2.4
	A positivist perspective	A phenomenological perspective	A interpretivist perspective	A critical theory perspective
Diversity nuances	Acculturation	Multiculturalism and rationality	Diversity	Social justice
Curriculum nuances	Curriculum as product	Curriculum as practice		Curriculum as praxis

An overview of the developments of diversity nuances over the past decades requires a detailed definition. The numerous available definitions of diversity form part of the initial stages in the development of diversity as a historical and ever-changing phenomenon; however, these

definitions mean very little if one does not state what they imply. In view of this ever-changing phenomenon it has become necessary to approach global differences among humans from a hermeneutical stance (Gumbo, 2001:234). From another stance we as humans are the creators of the developmental stages of diversity. Our doing and thinking does not only influence our own lives but also the lives of our significant others.

Gay (2010:145) argues that “many prospective lecturers do not think deeply about their attitudes and beliefs toward ethnic, cultural, and racial diversity; some even deliberately resist doing so”. Therefore the developmental stages of diversity must rather be seen as different approaches human beings have used and are still using when it comes to including diversity into their daily lives. Next table 2.1 will be explained in more detail.

2.2.1. A positivist perspective

Advocates of positivism argue that “there can be no knowledge of any reality beyond experience” (Paley, 2008:647). To argue in such a direction, advocates make use of different approaches. One such approach is that of a reductionism (ibid.). This approach is concerned with and driven by “realism, absolute truth and certainty” (ibid.). Therefore, reasoning within this paradigm would typically be mechanical and technical (Grundy, 1987:24).

When applying this paradigm to diversity nuances, diversity would be limited to what one can experience or “observe” through their senses (Delanty & Strydom, 2003:6). So, with regard to diversity, unless knowledge about the world we live in is real and tangible, it does not exist. Therefore, advocates of this paradigm tend to be objective as they believe in a one-way and static approach when it comes to diversity (Paley, 2008:649). An example of the approach mentioned above could be that society conforms to Christianity, regardless of other belief systems or worldviews. Moreover, confirmation could refer to oversimplifying diversity to a single belief in order to enhance specific “views of the world” (Machin & Mayr, 2012:2).

From a higher education perspective, curricula are commonly rigid in nature. This implies that the process in delivering the curricula is associated with, for example, students sitting in pre-organised rows as the receivers of knowledge (Grundy, 1987:24). One can further argue that curricula based on this paradigm are concerned with passive behaviour in terms of the learning process (Grundy, 1987:25).

In terms of such a curriculum, universities are responsible for inculcating students with pre-determined information to ensure that a society is infused with what the advantaged majority/minority group(s) sees as the ideal (Grundy, 1987:26-28). The student envisaged in such a curriculum is one portraying the desired set of criteria as predefined in a streamlined

production process (Grundy, 1987:24). Taking this process into account it seems that the only purpose in mind is to consume knowledge believed to be true and regurgitate that knowledge according to a pre-determined structure (Grundy, 1987:24-26).

Moreover, such advantaged majority/minority group(s) control and manipulate the education system according to their needs by using a desired set of criteria to produce the products they desire (Grundy, 1987:27; 29). In this sense students will be regarded as good students, good citizens or eligible to be part of a society (Grundy, 1987:29). Grundy (ibid.) is of the opinion that such an education process could be described as “curriculum as product”. Grundy (1987:32) further states that in “curriculum as product” it is not only the way people lecture that is controlled, but also the products being lectured (i.e. students) that are expected to finish and reach the desired outcomes set by the advantaged majority/minority group(s).

With this paradigm in mind, I will now draw on the first development stage of diversity in terms of acculturation.

2.2.1.1. Acculturation

Scholars such as Ovando and Collier (1998:144) state that acculturation is concerned with advantaged majority/minority group(s) taking character traits of disadvantaged majority/minority group(s) to develop a new culture. Hence, this new culture may lead to the disappearance of the most important cultural ways of the disadvantaged majority/minority group(s) as it includes only a few of their character traits (Gumbo, 2001:235). Studies on acculturation have emphasised that there are different orientations which people use to approach diversity (Berry & Sabatier, 2010:191). These orientations can be seen as strategies embedded in this nuance (ibid.). These strategies are called AIMS (assimilation, integration, marginalisation and separation, which are all interlinked with each other). Next I will elaborate on these strategies found in the process of acculturation.

a. Assimilation

Assimilation, the process whereby minority groups adapt to a majority group's lives and beliefs (Gumbo, 2001:235), is an example of diversity being reduced to an over-simplistic phenomenon; hence, its positivistic inclination. It is often characterised by the minority's (not only in terms of numbers) desire to identify and interact with the majority's culture, and in so doing, the minority abandon their own culture or beliefs in their pursuit of integration (Organista, 2009:110). Assimilation is not only an individual choice of a minority person or group or a majority person or group, but is often imposed through ideological, economic and political factors (Gumbo, 2001:235). It is thus permeated with discourses of force, power and hegemony so as to maintain the dominant group's beliefs and culture (Lemmer, Meier & Van Wyk, 2012:10).

b. Integration

Integration can be seen as the process where disadvantaged minority/majority group(s) have an interest in the dominant culture by participating in their cultural ways but sustain what is characteristic to them (Organista, 2009:110; Tadmor, Tetlock & Peng, 2009; Sobral, Villar, Gómez-Fraguela, Romero & Luengo, 2013:26). The process of integration is a personal choice (Berry, 2005:705). However, for integration to take place the dominant culture needs to be adaptive and open to allow other cultural groups into their space (ibid.).

c. Marginalisation

Marginalisation is the “process of becoming or being made marginal to centres of power, social standing, or dominant discourses” (Edgerton, 2010:556) which forces people to show little interest in keeping their cultural heritage or an interest in other cultures (Organista, 2009:110). Young (2007:98) regards marginalisation as oppression at its highest level as it excludes people from participating in social life based on their differences.

Marginalisation can be related to social exclusion due to its nature that includes isolation and dissociation. Vleminckx and Berghman (2001:46) describe social exclusion as “a concoction of multidimensional and mutually reinforcing processes of deprivation, associated with progressive dissociation from social milieu, resulting in the isolation of individuals and group(s) from the mainstream of opportunities society has to offer”.

d. Separation

Separation as a strategy of acculturation is concerned with excluding oneself from other cultures (Organista, 2009:110). The intention is to keep what is unique of their¹ culture group (ibid.). In other words, separation takes place when one purposefully rejects the dominant culture as one does not agree with their cultural ways (Sobral et al., 2013:26) or to avoid conflict (Berry, 2005:708).

2.2.2. *A phenomenological perspective*

In phenomenology, social reality (ontology) is perceived as a “return to embodied, experiential meanings aiming for a fresh, complex, rich description of a phenomenon as it is concretely lived” (Finlay, 2009:6). This entails that any phenomenon can be regarded as true as long as it exists or if it is real (Adams & Van Manen, 2008:614). Epistemologically, this perspective is framed by the belief that “it is a low-hovering, in-dwelling, meditative philosophy that glories in the concreteness of person-world relations and accords lived experiences, with all its

¹ Those who exclude themselves from other cultures

indeterminacy and ambiguity, primacy over the known” (Wertz, 2005:175). This belief may be shaped by “consciousness, language, our cognitive and non-cognitive sensibilities, and by our understandings and presuppositions” (Adams & Van Manen, 2008:614). In a phenomenological context, methodology is shaped by the idea of describing and interpreting the phenomena perceived as they emerge (ibid.). In phenomenology one would typically employ methods that are descriptive to the phenomenon as the aim is to avoid pre-structured analysis and premature explanatory constructs (Giorgi, 1985:47). In addition, it entails “taking the meaning of any experience exactly as it appears or is presented in consciousness” (De Castro, 2011:50).

Diversity, conceptualised from a phenomenological perspective, is often conceptualised in a colour-blind manner (2.2.2.2). This may be why so many representations of our societies are left out in this perspective. In this case I perceive being colour-blind not just applicable to the colour of skin but also to looking away from the possibility that other languages are spoken and that not just males are humans but also women, though they might be underrepresented.

Thinking rationally, one might assume that issues with regard to race, ethnicity and all the other multi-faceted concepts found in the context of diversity will be very high on the priority list in educational institutions (Hawley & Nieto, 2010). Much of the literature indicates otherwise; for example, where learners were placed in schools according to their characteristics (Banks, 2013:3). In short, what learners portray as part of their characteristics being diverse can be seen as the determinant when they had to be placed in schools. Schools were structured in such a way that “students who belong to other group(s) or who have different cultural characteristics” did not fit into the schools of the advantaged minority/majority group(s) (ibid.). In this case the only phenomenon perceived as true seems to be that of the advantaged minority/majority group(s).

Discourses in curriculum studies have been shaped by phenomenological discourses; for example, judgements “are made on the basis of an interpretation of the meaning of a situation by those responsible for taking action” (Grundy, 1987:59). “Curriculum as practice” can be associated within this paradigm as it is driven by an action-taking process when interpretations are created (ibid.). In addition, interpreting something and making meaning are part of a hermeneutic interpretation process (ibid.). Grundy (ibid.) argues, “[r]ather than simply claiming that the knowledge and application of sets of rules is a sufficient basis of action, hermeneutics reminds us of the importance of making decisions about both the meaning of the rules and the situation in which they are to be applied before action is taken”. In what follows, diversity is discussed in terms of multiculturalism (2.2.2.1) and rationalism (2.2.2.2): two notions that epitomise the nuance of diversity from a phenomenological perspective.

2.2.2.1. Multiculturalism

Multiculturalism can be described as a diversity nuance that is “opposed to any inherent bias against other cultures, but rather shows an apprehension to find interest in different worldviews, as well as examining them critically, absorbing what is found to be of worth and value” (Gumbo, 2001:234-235). In terms of culture it is concerned with “ideation, behaviours, values and beliefs that are shared by a human group, including institutions or other components of human societies that are created by human group(s) to meet their survival needs” (Banks as cited in Gumbo, 2001:234). For example the above definition of culture can be applied to one’s own religion or religious belief system as one deal with attitudes to phenomena. As an individual, one has certain values and beliefs in one’s religion or religious belief system; one thinks in a certain way through one’s religion or religious belief system and one follows certain habits of activities (practices). According to this approach, one may allow multiculturalism in a society but prevent oneself from engaging with people who have a different worldview.

Drawing further on religion and culture, it seems that if one only holds knowledge of these two phenomena, multiculturalism becomes limited. The limitation is that it may only go as far as having knowledge about religion and culture, for example. Du Preez (2009:26) refers to the Matrix Model of the study of Religion Education which can be seen as applicable here. The aim of the Matrix Model of Religion Education is to acquaint students with aspects that are similar but of different religions (Southard & Payne, 1998:53). This implies that only having knowledge about different religions and people may create a situation where people are tolerated only for the sake of living in harmony. Such a stance may demotivate people to respect, acknowledge or understand disadvantaged minority/majority group(s).

2.2.2.2. Rationality

In describing this diversity nuance it can be said that by “accept[ing] something as rational is to accept it as making sense, as appropriate, or required, or in accordance with some acknowledged goal, such as aiming at [the] truth or aiming at the good” (Blackburn, 2008:307). Applying this approach to the concept of phenomenology it can be said that a rationalist will judge a phenomenon in terms of right or wrong. If there is enough evidence on the phenomenon to prove that it exists, it can be perceived as being true. In the research on rationality it was found that “race, culture, ethnicity don’t matter” and that “people are people and we should deal with them as individuals” (Gay, 2010:145).

The above-mentioned argument can be regarded as based on a decision made by advantaged majority/minority group(s) based because they do not want to accept someone for their differences, but they will tolerate a person because he or she is a human being. Moreover, individuals might approach diversity from a rational perspective because that is how they were

raised or that is their stance towards diversity. This could be described as a colour-blind approach to diversity (Lemmer et al., 2012:10), for example where lecturers suppress “their prejudices against learners from racial group(s) other than their own by professing not to see colour”.

In conclusion, rationalised thoughts may be evidence of humans that “have not unravelled the remnants of dominance that still linger in [their] minds, hearts, and habits” (Howard, 2006:6). Gay (2010:146) argues that disadvantaged minority/majority group(s) may develop feelings such as being unsafe and uncomfortable and having no security regarding what is done to them based on the approaches discussed above.

2.2.3. A interpretivist perspective

Interpretivism in terms of social reality is perceived as “fundamental differences between the natural world and the social” (Crafts, Hungria, Monfries & Wood, 2011). Furthermore, Crafts et al. (2011) state that the “logic and methods of the natural sciences are not applicable to the study of science”. This highlights the twofold nature of the interpretivist perspective as both how we experience our immediate environment and our social construction of the way humans perceive phenomena are included in this perspective. Epistemologically, interpretivism is framed by the belief that phenomena consists of attributes leaning towards being more focused on variety, for example in terms of knowledge being more inclusive of diversity. With regard to knowledge of the world, diversity is not just focused on what can be observed and tested, but rather focused on interpretations of people that cannot be proved through natural measures of testing (ibid.). Interpretivism, in terms of knowledge and the different variations found when it comes to knowledge, is driven by how people “make sense of the world around them and act on those interpretations” (Freeman, 2008:386). Therefore, the understandings found in interpretivism are less likely to be influenced by pre-determined structures (ibid.). In effect, “social, cultural, and political” issues cannot just be seen from where they need to be proven, but through how the world interprets these issues (ibid.). In an interpretivist context, methodology will be concerned with how knowledge is acquired (Delanty & Strydom, 2003:4). This could mean that although knowledge is based on “social, cultural, and political issues” it cannot just be seen from where these issues need to be proven, but to be viewed through the interpretations of the world (Freeman, 2008:386).

Given the above, diversity, conceptualised from an interpretivist perspective, the women’s rights movement can be used as an example. It has been argued that this movement played a pivotal role in the 20th century (Brewer, 2012). For example, diversity viewed from such a perspective emphasises feminist viewpoints regarding how “discrimination and institutionalized sexism” limits women (Banks, 2013:4). One aim fundamental to this perspective could be that diversity

related to women should be acknowledged and that they be treated on an equal footing with men (Banks, 2013:5). Another aim is to emphasise the acknowledgement of “social and family history and the history of labour and of ordinary people” (ibid.). This could imply that diversity is multifaceted as more roles for women and men are acknowledged. In addition, members of both genders can contribute to their family and social lives. This aim could further imply the creation of environments in our society where the lives of people can continue to be improved through interpretations created based on the characteristics that communities portray (Hartmann & Gerteis, 2005).

Interpretivism has shaped the discourse of curriculum studies. For example it may refer to “understanding as meaning-making” (Grundy, 1987:65). In this category of interpretivism, there is a shift away from only taking action into account and considering reflection leaning towards a “practical interest” (ibid.). This “practical interest” is not generated as “action between subjects” as in the previous perspective, but rather as understanding people and their way of interpreting their world regardless if it exists or if it is just part of their imagination (ibid.).

Since people are not seen as products in this perspective, it is possible to make a contribution to what they can do in education and how it can benefit them (Grundy, 1987:69). Humans with their differences can influence decision-making with regard to “the purposes, the content and the conduct of the curriculum” (ibid.). This approach will entail that learning is student-centred and it can enhance interaction between students and lecturers (Grundy, 1987:68-69).

2.2.3.1. Diversity

Diversity can be explained in terms of aspects which are a person’s origins, their traditions and customs, the language/s they use, their belief system/s, their diversity in terms of gender, their age, their sexual orientation, possible (dis)abilities, their world views including ideologies of a political nature, social justice, a variety of nationalities “and/or loyalties, non-conformism and income” (Haag, 2010:336). From these aspects it is evident that diversity is indeed multidimensional, but one should note that not all of these aspects are identifiable through what one can see or experience.

Blackburn (2008:86) argues that culture is limited only to what one can see and what can be seen as why early in the new millennium, scholars in the field of multicultural education realised that a shift (moving from multiculturalism to diversity) was and still is needed (Brown, 2004a; McRay, Wright & Beachum, 2004; Johnson, 2003; Jones, 2004; Mitchell, 2003). It became clear multicultural education only emphasised phenomena which are externally identifiable (Haag, 2010:343). Diversity, however, is rather related to what is inside a person while external determinants are acknowledged. This view echoes Brown’s (2004a:329) assertion that diversity

should be an approach that includes everyone and promotes respect for diversity that can foster a feeling of belongingness. Therefore, according to this approach, diversity does not aim for any form of divisiveness focusing only on culture-related issues such as multicultural education which could potentially weaken a society (McRay et al., 2004:1). Rather, it strives towards a united feeling among people, focusing on the holistic picture through which diversity is depicted (ibid.).

Other scholars, such as Lemmer et al. (2012:11), refer to a multicultural approach whereas Cross (2004:404) talks of a transformative approach that may be applied to diversity. Although the term 'multicultural' is used, it refers to aspects of a multicultural approach and not multicultural education and thus should not be equated with the discourse on multicultural education as described in section 2.2.2.1. Rather, multicultural and transformative approaches complement the diversity nuance, as these approaches are not only concerned with challenging "the canon, the basic structures, and assumptions of the curricula, but [provide] a paradigm shift and [enable] students to view concepts, issues, themes, and problems from different perspectives" (Cross, 2004:404). Advocates specialising in this field argue that the multifacetedness of diversity can include "a diverse student population" (Lemmer et al., 2012:11). These approaches "are based on an acknowledgement that all cultures are equally valid and should be respected" in an educational context (ibid.).

Stances above reflect a fair representation of human nature and it suggests that education does not take place from one possibility only but from a variety of possibilities mentioned earlier. Such a holistic picture through which diversity is depicted opens the possibility for respect and understanding of the significant other (Fine & Handelsman, 2010).

Furthermore, the lives of people can be enhanced through "[i]maginations of national identity and unity [which not only] 'tolerate', but [also] actively celebrate diversity" (Haag, 2010:335). This notion proves to be significant for diversity to be embraced as it has the ability to disrupt the way people perceive diversity. In addition, new ideas, perceptions and beliefs can be formulated not only to tolerate each other, but to celebrate what we experience and to live together in harmony.

2.2.4. A critical theoretical perspective

In a critical theory perspective, social reality is perceived as being subject to criticism, implying that the desired situation should be made central by reflecting on what the latest situation is (Budd, 2008:175). Slattery (2013:230) is of the opinion that "critical theory, while certainly not a unified system of thought, contains some general assumptions". Slattery (2013:230-231) explains these assumptions as follows:

[A]ll thought and power relations are inexorably linked; these power relations for oppressive social arrangements; facts and values are inseparable and inscribed by ideology; language is a key element in the formation of subjectivities, and thus critical literacy – the ability to negotiate passages through social systems and structures – is more important than functional literacy – the ability to decode and compute; oppression is based in the reproduction of privileged knowledge codes and practices.

These assumptions are embedded with knowledge explaining what critical theory is capable of. Epistemologically, this perspective is framed by the belief that critical theory is a “study of the communicative actions of people and can unveil some of the ideological presumptions that underlie what people say and do” (Budd, 2008:178). Furthermore, Budd (2008:178) argues that capturing these ideal opinions in terms of diversity, through “communication and discourse, may reveal processes of inclusion and exclusion”. Besides inclusion and exclusion in a paradigm such as this the current situations of people in terms of being different are subject to analysis as it could lead to emancipation (ibid.). In a critical theory context, the methodology will be to review the circumstances under which humans live (ibid.). These circumstances can include “political, economic, sexual, technological and other cultural ideologies” (Mezirow, 1981). From a feminist perspective, critical theory is interpreted as “a contested site of theory and practice that generates new understandings of modernity and new types of social and political critique” (Code, 2000:110). In short, critical theory seeks to identify new ways of thinking and approaching diversity, not just in terms of reflecting on how much one knows about diversity, but how one applies that knowledge to one’s social world so as to positively influence a society. Given the above, diversity, conceptualised from a critical theoretical perspective, can include striving for emancipation and transformation. Furthermore, it may help to explore interventions to enhance disadvantaged minority/majority groups place in society (Budd, 2008:178). It could indicate how their voices are perceived and what is done with the information (ibid.). Barry’s (2005:7) view is that “social justice is, and is normally understood to be, a question of equal opportunities” and that social justice aims to deal with all kinds of inequality (Barry, 2005:10).

Curriculum studies discourses have been shaped by critical theory discourse through a focus on curriculum as praxis, where humans are the stakeholders (Grundy, 1987:99) or otherwise the centre of attention. Curriculum as praxis, the process which is concerned with emancipation, is “compatible with the practical interest” but not the technical interest as in positivism (ibid.). According to this stance, critical theory builds on how the curriculum is interpreted, just as curriculum as praxis builds on curriculum as practice, creating a new way in which diversity is viewed. The way in which diversity is emphasised in such a perspective can be drawn to emancipation. Emancipation in this sense is concerned with transforming people’s depictions, determining their behaviour in their environment or more, their global behaviour (Grundy,

1987:99). In this regard emancipation can be applied to social justice because it aims to change a person's depictions regarding the world to take cognisance of differences.

Grundy (1987:101) mentions that "Freire's literacy programme embodied three fundamental principles" which I wish to apply to social justice. These principles are that "learners should be active participants in [a] learning programme; that the learning experience should be meaningful to the learner; and that learning should have a critical focus" (ibid.).

I wish to emphasise meaningfulness as one of the principles that goes hand in hand with the fundamental principles of Freire. Freire (1993:102) argues that to allow students to be active in education makes education more meaningful. Meaningfulness can be established through "negotiation between teacher and learner from the outset of the learning experience" as a form of "liberating education" (Grundy, 1987:102). Nevertheless, it is important to note that this type of education does not happen from one person to another (Grundy, 1987:103) but rather from a plural combination of human beings to another plural combination of human beings. This notion supports diversity being multifaceted. However, meaningful actions between different representations of humankind necessitate dialogue (Freire, 1993:102). In addition, dialogue from a critical theory perspective has a "critical focus" (Grundy, 1987:103), which is significant within the context of the paradigm of my research study.

Grundy (1987:103-104) argues that curriculum as praxis is based on both actions and reflections and deals with reality. Education as reality is influenced by social and cultural factors (Grundy, 1987: 103-104) and it functions on the basis of humans being the determinants of how the world develops around them rather than experiencing it as natural. Curriculum as praxis functions on meaning-making on social grounds rather than pre-determined criteria (ibid.).

As curriculum as praxis centres on what occurs in social milieus, one can draw it to emancipation as, respect, fairness and equality have injustices embedded in them. Grundy (1987:107) says that "[e]mancipation becomes the act of finding one's voice". Through a discussion with an intended purpose one's voice – in terms of injustices – can be heard. Hence this "can occur only in conditions of justice and equality" (ibid.) with regard to our immediate environment and the world in which we live. Seen differently, our world is artificially produced and recognises that humans have differences (ibid.).

As there is a mutual understanding (to create safe spaces through social justice) in society, it is possible, on the basis of the presence of justice and equality, to achieve this goal through dialogue as a strategy. It is apposite in this regard to emphasise Freire's (1993:87) comment on dialogue, namely that the human phenomenon discovered "the word" which is central to

dialogue. The “word” is made of essential parts and holds valuable information if it is used and used correctly and it is twofold with regard to its embedded features, “reflection and action” (ibid.). He adds that it is two concepts that cannot exist without one another (ibid.). Without dialogue or dialogue based on reflection social justice practices may not be established.

2.2.4.1. Social justice

According to the National Pro Bono Resource Centre (2011:4), diversity from a social justice perspective could be articulated as being “[a] fair redistribution of resources, [people enjoying] equal opportunities and rights, [a] fair system of law and due process, [the] ability to take up opportunities and exercise rights, and [the] protection of vulnerable and disadvantaged people”. Social justice can be described as a loaded concept that includes the creation of sincere respect, fairness and equality amongst people from all walks of life.

Bentley-Williams and Morgan (2013:173) argue that with all of the aspects of diversity included, respect is demanded and “based on social justice principles that underpin democratic societies”. These social justice principles can refer to equity, equality, fairness and “creating spaces where people can learn to prioritise a significant other and practice doing so” (Du Preez & Simmonds, 2011:322). With emphasis on spaces that need to be created where social justice can thrive I will now elaborate on social injustices (historical and current) that need to be taken into account when social justice approaches are put in place. The forms of social injustices are prejudice, oppression, discrimination and stereotyping.

a. Prejudice

Prejudice can be defined as “a pre-judgement in favour of or against a person, a group, an event, an idea or a thing” (Butler, 2007). In addition one can say it is the root of oppression, discrimination and stereotyping. Dovidio, Hewstone, Glick and Esses (2010:5) contend that “prejudice is typically conceptualized as an attitude that, like other attitudes, has a cognitive component (for example, beliefs about a target group), [and] an affective component (for example, a behavioural predisposition to behave negatively toward the target group)”. Prejudice has also been described as a process whereby the differences in roles and group status are kept alive (Eagly & Diekmann, 2005).

b. Oppression

Oppression in its basic form is when one group inconveniences another by eliminating their access in a society. According to Blackburn (2008:261), oppression occurs when someone (for example, the advantaged minority/majority group or groups) burdens the disadvantaged minority/majority group(s) by eliminating their power, leaving them powerless or with less power; changing what they are interested in, modifying their interests, taking away some of their

opportunities or privileges and more. Oppression can be two-fold: it can be perpetrated on purpose or it can occur as an “unintended outcome of social arrangements” (ibid.).

Young (2007:95) argues that when injustices occur in a society, it would be incorrect to use the term ‘oppression’ to describe what happened. Young argues that oppression or the way people or humans think of oppression is limited “to a conscious tyranny of one individual or group over another” (ibid.). Therefore other types of injustices, such as discrimination and stereotyping, are in need of elaboration.

c. Discrimination

Discrimination can be regarded as a pre-organised process of “inappropriate and potentially unfair treatment of individuals due to group membership (Dovidio et al., 2010:8). Young (2007:92) defines discrimination as “conscious actions and policies by which members of a group are excluded from institutions or confined to inferior positions”. It has a negative connotation, implying that it does not only make distinctions between people in diverse settings. Furthermore, according to Dovidio et al. (2010:8-9), discrimination is characterised by “actively negative behaviour toward a member of a group or, more subtly, less positive responses than those toward an in-group member in comparable circumstances”.

d. Stereotyping

This type of injustice, which can be defined as “the attribution of traits to individuals based on group membership” (Mulvey, Hitti & Killen, 2010:597), “emerges in childhood and contributes to processes related to inclusion and exclusion” (ibid.). Through the creation of stereotypes inequality is maintained in the sense that human beings are stereotyped in terms of their personality traits, beliefs and physical appearance (Tritt, 2009:2). Prejudice, oppression, discrimination and stereotyping are all interlinked as they enhance exclusion, and place people in categories. Prejudice, oppression and stereotypes “play a fundamental role in discriminatory actions, such as exclusion from peer group(s), which children and adolescents experience throughout their lives” (Mulvey et al., 2010:597). However, the question arises whether a concept such as social justice would prevent injustices such as prejudice, oppression, discrimination and stereotyping and what a conception such as care would do for social justice to prevent these injustices. I next propose an argument for curriculum-making in higher education in terms of social justice as care. To facilitate this argument I will commence by relating social justice and care theories with one another. Thereafter, I will propose what this explanation means in terms of curriculum-making in higher education.

2.3. Social justice and the elements of care

I see social justice as a diversity nuance at a different level than the other nuances discussed previously. Some scholars adopt the stance that justice seems to lean more towards reasonableness (Applebaum, 2003:151; Jackson, 2008:255; Bruner, 2008:490). Bruner (2008:490) argues that “[s]ocial justice is about fairness. Social justice is about taking intentional action to create non-discriminatory relationships that transform unequal power structures.”

Justice as reasonableness appears to be concerned with “interrupting power” (Jackson, 2008:225), which refers to silencing the voices of those causing injustices such as oppression, stereotyping, prejudice or discrimination in terms of gender, religion and ethnicity. Furthermore, “free speech” (ibid.) is the driving force of justice as reasonableness. Both the voices that hurt and the silencer are using power to silence aiming to create a safe environment for the disadvantaged majority/minority group/s.

Silencing power as a culture can be seen as an approach one can take to stop lesbian, gay, bisexual, transsexual, transgender, intersexual, questioning and asexual human beings from victimisation. It can also be applied to Christians or Muslims or people from other religious beliefs and cause them to be killed, or ethnic groups to be excluded from society.

According to Foucault (1980:93), the above-mentioned power “is not an institution, and not a structure; neither is it a certain strength we are endowed with; it is the name that one attributes to a complex strategical situation in a particular society”. Applebaum (2003:156) argues that social justice might do away with “unjust social structures that subordinate entire social groups”, especially in terms of gender, religion and ethnicity.

Justice as reasonableness is greatly concerned with the way in which people's welfare is distinguished on the basis of reason (Du Preez & Simmonds, 2011:323). One can say that in justice as reasonableness there lies a hidden agenda. Whether the intention of justice as reasonableness is in the best interest of the person or group in question is questionable. Johnson and Johnson (2008:212) state that justice as a concept leans towards liberation and emphasises what people need, namely their equality and equity. Their opinion is driven purely by reasonableness which appears to be closely connected to rationality (2.2.2.2).

Acting in a non-racist way to make a statement or to show ideal behaviour can be an example of justice as reasonableness. In this regard, Okin (1989:404) argues that the welfare of societies can improve if gender distinguishing is eliminated. Okin's words emphasise that justice as reasonableness is about what one can receive and she is talking about “us”. One may ask who “us” refers to: is Okin referring to a specific group, her group? With reference to justice as

reasonableness it seems that one group will always benefit or receive something in return from treating others with justice and fairness and by trying to meet their needs (Johnson & Johnson, 2008:212). Kohl (2001) comments as follows:

One problem is that many people – children as well as adults – do not believe that justice is worth fighting for. One cannot assume an idea or cause will be embraced merely because it is just, fair or compassionate. Contemporary society values self-interest and personal gain over compassion and the communal good.

Du Preez and Simmonds (2011) ask valuable questions about social justice. While other approaches to the injustices of the past only include one-way approaches such as silencing people (can be associated with reasonableness), they ask whether care can be used to attain social justice. Using feminist theories, they compare justice as reasonableness and justice as care (ibid.).

With regard to justice and care, Gilligan (1982) first mooted the notion of care and justice as gender-related, for example by saying that female equals care and male equals justice. Noddings (1995:7) elaborated on this notion by describing it is a game in which these two phenomena compete against each other. Du Preez and Simmonds (2011:323) argue that this type of opinion is a form of stereotyping of against women. Ideologically, it is believed that women act out of a care instinct and men out of a justice instinct (ibid.). Du Preez and Simmonds (ibid.) further argue that these two phenomena are not so different from each other. It is rather care embedded in justice, and reasonableness embedded in justice (ibid.). However care is regarded as important when it comes to social justice.

Tronto (2007:251) acknowledges that the practice of a care ethicist has been part of discussions and terms used by feminists. However, “[g]iven care’s importance to a healthy and flourishing life, the capacity and responsibility for care should not attach only to woman” (Hedge & MacKenzie, 2012:129). In addition, many advocates of care use feminism as a paradigm and assign different meanings to this notion (Tronto, 2007:251). Tronto further argues that if care is a natural occurrence then it can be one’s instinct or part of the behaviour of a certain culture or society and thus cannot be seen as a choice from the domain of morality (ibid.). However, Tronto (ibid.) states that being able to interpret what it really means to be ethicists of care we have to see it as embedded in contexts of a moral and political nature.

Tronto (2007:252) argues that the act of being an ethicist of care, or practising to be an ethicist of care, is multi-layered. Gregory (2000:447) argues that “caring is, first of all, to be aware of the network of human relationships in which one is involved and secondly, to consider the effects of

one's actions on the people to whom one is socially related". Noddings (2008:163), on the other hand, argues that "whatever the carer does must support the caring relation without doing harm to anyone".

An ethic of care has elements of care, and embedded in these elements are ethical dimensions (Van Wynsberghe, 2013:419; Seekings, 2011:49). These ethical dimensions support the critical nature of research and become an internal habit to care for the significant other (Tronto, 2007:252). Tronto (ibid.) have identified four elements of an ethic of care as described below.

The first element, 'caring about' someone, involves "becoming aware of and attending to the need for caring..." (Hedge & MacKenzie, 2012:195). In addition Tronto (1998:16) says listening to the voices in need is also part of caring about people and acknowledges needs of which we are unaware. We should also be able to differentiate between needs that are crucial and others that can be attended to later (Tronto, 1998:16). The second element is 'taking care' of someone, which entails "taking responsibility to meet that need (the one of care), implied in calls to building and valuing relationships through caring and showing respect for others" (Hedge & MacKenzie, 2012:195). The third element of care is the physical caring about someone, which means that one actually provides care (Tronto, 2007:260). The last element of care entails the 'receiving of care' which means that "the evaluation of how care has met a caring need, [as] might be assumed from the understanding young people are expected to gain of those who care for and look after them" (Hedge & MacKenzie, 2012:195).

Four ethical dimensions are embedded in these four elements of care (Tronto, 2007:252; Seekings, 2011:49; Van Wynsberghe, 2013:419), namely (1) being attentive; (2) taking responsibility; (3) developing care as a characteristic and striving towards caring for one's significant other through 'competence' that can be seen in terms of who can provide the most care; and (4) being open or sensitive or responsive to people in need of care (Tronto, 2007:252). These ethical dimensions of care are emphasised in this study as they are significant for a curriculum that is based on social justice.

Attentiveness

To begin with, care needs to be recognised; therefore, being attentive to care is the first ethical element (Tronto, 2007:252; Seekings, 2011:49; Van Wynsberghe, 2013:419). Seekings (2011:49) contends that being attentive to people's needs and the consequences of our behaviour towards them may enable us to start caring. Tronto (1998:17) argues that it is not adequate merely to acknowledge that people are in need of care and denying that the need of care exists is "ignorance – as a form of moral evil" (Tronto, 2007:252). People "have to assume the 'responsibility' for organizing, marshalling resources or personnel, and paying for the care

work that will meet the identified need” (ibid.). As humans, Tronto (ibid.) argues, we are in possession of the capacity to notice where care is needed in the complex diverse societies in which we live; we are capable of acting on these needs of care. She notes that we as humans are often self-centred and forget that we are living among people in desperate need of care (ibid.). People who strive for economic satisfaction often become self-absorbed.

Tronto (2007:252) argues that “[a]ttentiveness, simply recognising the needs of those around us, is a difficult task, and indeed, a moral achievement”. Pivotal to this notion, Seekings (2011:49) argues that “it is in practice where the idea of care is most important. It is all well and good to have a principle that all human life has value, but if this principle is not acted out in actual aid policy, it is not much use”.

We should focus on care that comes from within a person and not something that is external and has to be fostered. In my view, ignoring the need for care is an internal occurrence but it is prompted by rationality, whereas care from an ethical stance is more out of a critical nature as it is instinctive, as noted by Tronto (2007:252-253).

Tronto (2007:253) argues that fostering care needs to become a priority in humanity itself. She contends that problems in this powerful phenomenon need to be made central to foster care, thus bringing about attentiveness. To be attentive to the needs of others and to be unselfish one first needs to be able to identify what they need in terms care (ibid.).

Noddings (2010:4) proposes that humans have to learn – directly or indirectly – what it means to be the one provided with care before care can be provided to others. These two notions from Tronto (2007) and Noddings (2010) go hand in hand as they highlight that people first have to realise they need care before they can provide their significant other with care. Attentiveness enables one to become an observer, prompting one to regard people as important; this allows one to be focused on others and to be concerned with people and their well-being, and aware of their needs. In becoming an observer one also becomes open-minded and can realise the damages of past injustices. It allows us to make meaning of what we observe.

From a gender, religion and ethnic stance it is crucial to be an observer with reflection and action in one’s daily life as one will be able to see what others choose not to see. Being attentive can foster a nature of valuing others. Seeing people as valuable may improve our mind-sets about our broader society and help us to realise that each person fulfils a function in developing a group’s immediate environment. Thus one can become more aware of the injustices of the past and how to redress them with a certain purpose in mind. This could mean helping disadvantaged minority/majority group(s) to become free citizens. The well-being of

humans will be a very high priority as one becomes more concerned about the welfare of other people. As one becomes concerned with people's welfare and well-being one can help to improve people's morale.

Responsibility

The second ethical element of care is responsibility. Tronto (2007:253) states that responsibility is two-fold. She says that responsibility is both central to and problematic in an ethic of care strategy (Tronto, 2007:253). Among other aspects responsibility means that needs must be evaluated on a regular basis (Tronto, 2007:253). The problem with responsibility lies in the human mind since people often regard responsibility as obligatory (ibid.). Seekings (2011:50) argues that being responsible as an ethicist of care it is not obligatory to provide others with care. It is a more an alteration of one's cognitive processes to care out of willingness that which makes responsibility central to an ethic of care strategy (Robinson, 1999:63).

Robinson (2006:333) states that responsibility is "an always, already existing part of the daily lives of people". In being responsible for the lives of others we cannot think that we must care for someone because it is the right thing to do, but as a good thing – something that can bring internal happiness. This internal happiness can be reached if the provider(s) of care approach others with openness as they are at risk due to their feelings (Noddings, 2010:9). Thus, humans need to put themselves in the shoes of the vulnerable. As people living together in a society we do not owe each other much (Tronto, 2007:254). To see responsibility as critical and necessary to bring about change or to redress injustices we might need to take a stance of looking beyond structural connections to comprehend the meaning of 'critical' (ibid.). Noddings (2010:8) argues that the notion of care means that lecturers will inspire students to ponder on the feelings of others and consider how others feel and to be aware of one's responsibility towards the suffering of others. I regard accountability, obligation, guardianship, trust and commitment as very important virtues embedded in responsibility. In conclusion, I agree with Tronto (2007:254) when that "we are better served by focussing on a flexible notion of responsibility than we are by continuing to use obligation as the basis for understanding what people should do for each other".

Competence

The third ethical element of care is competence. My perception of competence in this sense is that it can refer to knowing how to care, fitness (being ready to care for someone), and competition (to make caring something that becomes characteristic to a person), aspects that are interlinked with each other. Seekings (2011:50) states that this ethical dimension of care demonstrates the practical interest of an ethicist of care. As one becomes more competent in caring for someone and in knowing how to care, one also becomes fit to care, meaning that one

becomes ready to practise providing care. Seekings (2011:50) comments that “a care perspective requires that we analyse each specific case, working in cooperation with all stakeholders as to with all involved, to comprehend completely the needs of people and how to enhance their current state”.

Hankivsky (2005:38) states that “an ethic of care is concerned expressly with the actual outcomes and practical and material effects on people’s lives of making certain choices and decisions”. The above relates well to consequentialism (Tronto, 2007:254). Blackburn (2008:74) defines consequentialism as “[t]he view that the value of an action derives entirely from the value of its consequences”. Hence it needs to be mentioned that this notion is in contrast with arguing from a rational point of view, but also an obligatory point of view. However, there is a different point of view which is that caring for someone can bring one joy, as in being satisfied intrinsically and having the inclination to care for someone that comes from inside (Blackburn, 2008:75).

Responsiveness

The last ethical element of care is to be responsive to those in need of care. This is possible through being receptive (keeping sensitivity in mind) to others in seeing they are in need of care. Hankivsky (2005:35) argues that in terms of responsiveness, commitment is needed to create a platform where people can feel safe to display their differences. Noddings (2010:8) proposes that we have to be cautious when it comes to caring for others. She further argues that we may sometimes only provide care to the people closest to us or we may only see their need in being cared for (Noddings, 2010:8). Even if we are not close to people, or are not aware of their situation or of what caused them harm, we still need to acknowledge their pain and how they feel even if we did not cause it (Tronto, 2007:255). In effect, caring as a concept of strategy to redress the injustices of the past, is a challenge to the notion that people are independent and that they respect themselves (Tronto, 2007:255). In reality, people are in need of care and for Tronto that implies that they are in a vulnerable position (ibid.). Responsiveness has an exceptional quality: it stresses the importance of giving a voice to people who have been marginalised in society and reducing the power structures of society (Hankivsky, 2006), thus taking them out of vulnerable situations.

There are myths attached to vulnerability. One of these myths is that vulnerability in society makes us equal (Tronto, 2007:255). However, we are different in terms of needs. Tronto (ibid.) says when adopting a mind-set that all people are equal in society, we reject and exclude elements pivotal to the lives of people. Our basic needs are more or less always the same, but that does not make us equal in terms of vulnerability as our personal, emotional and all other needs vary every day, making this a very complex endeavour.

Abuse is interlinked with vulnerability (Tronto, 2007:255); therefore, in caring one needs to be sensitive and aware of possibilities where abuse might arise. In effect, humans (as the ones who care) are attentive of their significant others' experiences, their stories and what makes them a person including their fears, needs, wants, aims, priorities and more.

Tronto (2007:254, 255) emphasises that for responsiveness to be adequate, attentiveness is vital since it will enable a person to offer someone else proper caring. Moore (2009:2) argues that "[t]he capacity to relate to one another and treat each other as living compositions" starts with students showing empathy and caring for others.

Based on these ethical dimensions of care, I subsequently theoretically explore curriculum-making for social justice. This theoretical proposition is also discussed in Chapter 5 (5.3), based on the empirical findings from the study.

2.4. Curriculum-making for social justice

In discussing what curriculum-making for social justice could look like, the nature of such a curriculum first needs to be explained. Drawing on terms mentioned and discussed previously, such as the four elements of care, curriculum-making for social justice will "never [be] static and stable, [but] always relational and dynamic" (Moore, 2009:30).

This notion can be taken further: justice in terms of reasonableness striving for social justice and equality is not enough if the aim is to influence our explicit curriculum nor is it enough to change how the stakeholders (lecturers and students) of such a curriculum are orchestrated (Tilley & Taylor, 2013:407). Contributing to this notion, Du Preez and Simmonds (2011:330) argue that redressing injustices, through an approach such as "justice as reasonableness is not enough; our conception of justice should include the discourse of care if we wish to cultivate, through our transformative curriculum praxis, socially just communities". Villegas (2007:372) argues that a curriculum which is based on social justice principles "is a broad approach to education that aims to have all students reach high levels of learning and to prepare them all for active and full participation in a democracy".

If one were to describe the epistemology of making a curriculum for social justice with a care element, it would be important to draw on what we know about such an approach to developing a curriculum. By using examples of inequities when drawing up a curriculum one can highlight social justice elements. Humans often live as separate and independent individuals, with societal inequalities giving "rise to unequal relationships of authority, and to domination and subordination" (Tronto, 2007:255). To eliminate such inequities "[s]ocial justice ... requires not

the melting away of differences but institutions that promote reproduction of and respect for group difference without oppression” (Young, 2007:95).

Groenhout (2003) argues that “one of the central strengths of care theory is its ability to identify gaps in traditional accounts of ethics that may be partially caused by the social location of the theorists who have traditionally done philosophy”. Hence, to identify these gaps as described by Groenhout (2003), care is needed as “more and more students from diverse backgrounds are entering twenty-first century classrooms” (Mutukrishna & Schlüter, 2011). Furthermore, as the paths of different human lives are crossed the historical structural divisions that exist between “us and them” are slowly fading away (Pfeifle, 2009).

In using care as an approach towards a curriculum for social justice one cannot only include “political correctness” (Jackson, 2008:236) but should focus on how to bring about change. Hankivsky (2006:92) states that “ultimately an ethic of care provides a theoretical foundation from which to develop more flexible and effective practical ways to analyse and respond to a range of global inequalities and injustices”. These inequalities and injustices go hand in hand with Jackson’s (2008:236) notion of “systems of dominance and subordination” and her argument that “[g]rappling with these is essential to thinking through ways to change *minds*, not just *words*, in our classrooms”.

Jackson (2008:236) argues that in classroom situations it is valuable “to leave my worldview out of classroom discussions ...”. This goes along with censoring oneself and asking follow-up questions; leaving one’s own worldview outside the classroom might prevent students from perceiving what the lecturer says as right or wrong (Jackson, 2008:236). The effect of the above-mentioned will bring about an environment where students can engage in questioning one another on an equal basis which enhances the creation of an active student group whose interaction is influenced by that of other students and not that of the lecturer (Jackson, 2008:236).

Du Preez (2012:104) argues that “reasoning requires a space where caring relations can be established and where human beings are free to express and dialogue their freedom of religion(s) and belief(s)”. Applying this notion to gender and ethnicity, this type of approach is referred to as theological text (Slattery, 2006:101) which leads to the impression that it “place[s] religion(s) and belief(s) in the public space – the space where they can be critically dialogued to create profound wisdom of significant Others” (Du Preez, 2012:104). In addition, it seems that dialogue can be regarded as an important element by which to bring about change in terms of diversity. In this regard Tronto (2007:25) asks, “How can I (we) best meet my (our) caring responsibilities?”

From a social justice stance we are one nation and one community and we are responsible for one another. Furthermore, social justice includes freedom, as argued by Du Preez (2012:105): “It seems that this concept, freedom of religion(s) and belief(s), might be expressed more prominently, since it demands human beings to dialogue about their private life-world in public spaces.” This notion can also be applied to gender and ethnicity.

Tilley and Taylor (2013:423) argue that an engagement of a critical nature can bring about change “because of its usefulness in exploring questions related to racial identities, racism, Whiteness and White privilege and in developing understandings of lecturers’ and students’ experiences in school”. In addition it can be attempted in universities through dialogue.

Du Preez and Simmonds (2011:331) state that in a curriculum for social justice the null curriculum – the unspoken – should be taken into account, as it can help us “to integrate and infuse the unconscious curriculum and the virtues of a caring curriculum”. Furthermore, ethical dimensions of care and the preconditions for dialogue support the overruling aim in terms of the agenda of social justice when it comes to education for lecturers. This aim is intended to prepare lecturers to lecture students appropriately regardless of their background, thus enabling them to engage on an equal basis in society (Villegas, 2007:372).

Lecturers who engage in dialogue “need sophisticated pedagogical expertise, including skills for creating learning experiences that build on students’ individual and cultural strengths while engaging them in meaningful and purposeful activities” (Villegas, 2007:372). The use of dialogue may nurture awareness of a critical nature so that people will become more willing to deal with issues that are crucial (Kumagai & Lypson, 2009:782).

Jansen (2009:269) argues that through care people come to realise that communities are broken and that there is hope attached to that caring. He argues that hope starts during a journey in the search towards self and shared conception in lectures (Jansen, 2009:271). Through the brokenness of communities and societies one comes to the realisation that none of us is perfect and “the profound outward acknowledgment of inward struggle [is] done in such a way as to invite communion with other people” (Jansen, 2009:269).

In moving to the topic of implementing such a curriculum I want to start by elaborating on dialogue as it is important for a curriculum based on social justice. Freire (1993:88) states that “[d]ialogue is the encounter between men [and women], mediated by the world, in order to name the world”. In essence, “[d]ialogue cannot occur between those who want to name the world and those who do not wish this naming between those who deny others the right to speak

their word and those right to speak has been denied them” (ibid.). Dialogue is an encounter between men and women that should not be based on some naming the world on behalf of others. In addition, in order for dialogue to take place there are certain preconditions.

Freire (as cited in Durakoglu, 2013:105) identified six preconditions needed for dialogue: love, modesty, humility, faith, hope and courage. Durakoglu (2013:105) argues that love is the basis of dialogue and humans need to love the world and humans first, before dialogue can take place. In addition, dialogue cannot be used without modesty as a precondition. Dialogue, embedded within modesty, is an element that directly affects the relationship of equality between those who are involved (Tagliavas, 2008). Freire (as cited in Durakoglu, 2013:105) argues that

... dialogue cannot exist without humility. The naming of the world, through which people constantly re-create that world, cannot be an act of arrogance. Dialogue, as the encounter of those addressed to the common task of learning and acting, is broken if the parties (or one of them) lack humility. How can I dialogue if I always project ignorance onto others and never perceive my own?

Another precondition is faith; this implies the strength of humans to implement and generate (Durakoglu, 2013:105) and can refer to doing well and creating safe spaces for humans. Hope is also seen as a precondition for dialogue and it surfaces on the basis of an on-going exploration for humans that are in a desperate need as their despair leaves them incomplete (Durakoglu, 2013:105). Durakoglu (ibid.) adds that not having any hope indicates that we are not paying attention to the world and running away from it. Juxtaposed to this notion is that hopefulness does not mean one can just sit back passively and expect to receive (ibid.). Freire (as cited in Durakoglu, 2013:105) is of the opinion that in order to be hopeful one has to go through (or is still going through) some kind of struggle. The last precondition for dialogue is to have courage. Durakoglu (2013:105) posits that the events that dialogue can create should not scare the stakeholders in it from critical thinking. To be a critical thinker one has to have the capacity to constantly transform what is real in support of a never-ending enhancement of the humanness of people.

In conclusion, I argue that in seeking to create the kind of society we desire, we can make use of curricula by “intensify[ing] our efforts to achieve a more inclusive, equitable and sustainable development path built on dialogue, transparency and social justice” (Ki-Moon, 2013). Dialogue and its preconditions are clearly valuable for a curriculum as social justice based on care theory. Injustices and the effects thereof can be discussed in situations where dialogue is the centre of that gathering.

Du Preez and Simmonds (2011:330) argue that society's conceptualisation of justice has to include the care element. If societies want to bring about change in their communities – and more specifically their curricula – it is important to note that there are injustices infused in their immediate environment (Du Preez & Simmonds, 2011:330). In similar vein, Apple (2010) states that an approach using care in a curriculum to bring about change should be based on challenging the dominant forces of ideology and politics.

2.5. Conclusion

Ideology has been a prevalent determinant of the injustices occurring as seen in the evolution of diversity. These injustices occur every day in the societies we live in. I have explained the evolution of diversity through developmental stages that are not bound to time but very rich in history. Ideology is one of the determinants that were most prominent but there are other determinants which cause injustices to take place.

I have elaborated on how each developmental stage views curriculum and how it is developed according to certain worldviews. Using the vast knowledge construction above I have theoretically explored a curriculum-making for social justice approach through using care theory as a bridge. If care theory is used by incorporating the elements of care I believe that a curriculum for social justice would be able to redress the past and present injustices in terms of gender, religion and ethnicity as diversity-related concepts.

In Chapter 3, I explain the research design and methodology of my research and elucidate the elements discussed in this chapter.

CHAPTER THREE

RESEARCH DESIGN, METHODOLOGY AND PROCESSES

3.1. Introduction

In this chapter I elaborate on how my research study is embedded in the design, methodology, methods and processes that were used. According to Greeff (2005:241), the rationale and aim of one's study should be taken into account when selecting the most applicable approaches to the research study. Therefore, when "working out a way of thinking through the choices and some appropriate sequence of tasks, [it] will allow you to answer a research question" (Alford, 1998:25). In devising the research design predetermined "plans and procedures" must be chosen that will suit a study the best (Creswell, 2009:3). With these "plans and procedures" the researcher has certain aims and goals for the envisaged study (ibid.). In its broadest sense the research design involves how data will be generated and analysed (ibid.).

Punch (2009:47-54) proposes five elements of a research design, namely the research methodology (3.2), the sample (3.4), the research environment (3.4), the data generation methods (3.5) and the method of data analysis (3.6). Thus, with the rationale, aim and research questions in mind, in this chapter I highlight the design, methodology, methods and processes employed in this study.

3.2. Methodology

For the purpose of this study I made use of a qualitative research design. This type of research design is one that provides a "detailed description and analysis of the quality, or the substance, of the human experience" (Marvasti, 2004:7). Further qualitative research is focused on the construction of reality in social spheres including aspects such as variations of a cultural and situational nature (Marvasti, 2004:8). Marvasti (2004:12) adds that when a researcher chooses to employ a qualitative research design there is a certain purpose in mind. This applies in the selection process of participants that will contribute to the research study as well as to the data generation methods and the data analysis methods the researcher utilises (ibid.). There is also the conception that the theories and methods utilised in a study are inseparable (ibid.).

In this study critical ethnography was employed as a methodology within qualitative research. With regard to ethnography, Madden (2010:1) argues that "[e]thnographers are scientists" with an interest in research with a social nature. They conduct research on groups of people. They write about them after observing them closely and participating in their environment, by walking in the participants' shoes (Cook, 2008:148). To such an extent that "[t]ouch, smell, taste, sound and sight come together to form the framework for memories, jottings and consolidated notes that form the evidentiary basis of ethnographic writing" (Madden, 2010:19).

It was important for me to use a critical ethnographic approach in my research study for various reasons. For many of the participants in my research study their environment was their “*gemeinschaftlich*” or shared environment (Madden, 2010:45). Furthermore, for these participants this was their home, their comfort zone from the perspective that “home is familiar, parochial, discrete, habitual, permanent, birth, death and ambivalence” (Madden, 2010:45).

I made use of critical ethnography because ethnography “ignores social structures such as class, patriarchy, racism [...], the lived experiences and agency of human actors” (ibid.). In addition, critical ethnography makes the shift from individual experiences found in traditional ethnography to “cultural dominance and marginalisation” (ibid.).

My research study employed a qualitative critical ethnographic methodology underpinned by critical theory. As the paradigmatic position of this research study, critical theory complements critical ethnography as they both advocate critical interests. Denzin and Lincoln (2003:462) argue that “critical researchers attempt to get behind the curtain to move beyond assimilated experience, to expose the way ideology constrains the desire for self-direction, and to confront the way power reproduces itself in the construction of human consciousness”.

Howell (2013:24) states that researchers employing critical ethnography are occupied with analysing the fashion in which people are characterised. How people are characterised can determine the manner in which they behave around one another. In addition, critical ethnographers should focus on those actions which lead to prejudice/bias, discrimination, stereotyping and oppression (Howell, 2013:125). Critical ethnographers are also concerned with bringing change in social spheres and thus view discourses as power-related (ibid.). It was essential for me as a critical ethnographer to have “close contact” with the participants who were involved (ibid.). It is also important to note that with such an inquiry the researcher needs to search for specific information to bring about change – through emancipation or addressing injustices (Howell, 2013:126). In essence, this exploration of specific information which may bring about change supports my research study in terms of my research question that deals with depictions of diversity in the Curriculum Studies programme of the BEdHons degree course.

Critique of this methodology also needs to be taken into account. It has been said that critical ethnography does not take into consideration how societies and cultural groups develop over time (Cook, 2008:150). Hence this makes critical ethnography too focused on a specific place and time as it excludes the broader society because the aim is only to explore a phenomenon occurring within a particular society at a particular time (Cook, 2008:150-151). Moreover, critical ethnography is seen as a challenging endeavour as inconsistencies exist where the

phenomenon explored is applied to the broader society (Cook, 2008:151). Therefore, as with many qualitative research studies, generalisability is not the focus.

The theory that informed the critical ethnographic methodology employed in this study is that of Cook (2008:149). Cook (2008:149) draws on Carsprecken's five-step approach which involves

“building and analyzing a record of observations, fieldnotes, and natural interactions between participants in the social site; using interviews and videotaped observations or interactions with participants; [and] examining broader social structures and systems that interact with and influence the social site”.

This approach informed the methodology of this study.

3.3. Paradigmatic position

The paradigm for this study supports my inquiry as it deals with a humanist nature and has a democratic underpinning (Neuman, 2006:94). Critical theory in social sciences sees and investigates the “actual conditions” that take place which can be part of the history of the phenomena being researched (Neuman, 2006:95).

Critical theory is a foundational perspective from which analysis of social action, politics, science and other human endeavours can proceed (Budd, 2008:175). In the application of critical theory “it is the use of dialectic, reason and ethics as means to study the conditions under which people live” (ibid.). Neuman (2006:95) explains that critical theory is concerned with exploring the challenges, injustices or even conflicts that occur in people's immediate environments so as to improve their lives. He stresses that it is not just about studying these people's lives but the purpose is also to engage critically with the social relationships in the environment of study (ibid.). Furthermore, he contends that critical theory can be used to bring individuals' potential to the fore (ibid.). In this regard, critical theory exposes the personal experiences of individuals, assists them in interpreting their role in history and positively enhances their current conditions or circumstances and at the same time also tries “to explain and change the world by penetrating hidden structures that are in flux” (ibid.). Thus critical theory is not only concerned with explaining what events have occurred but also with how events are currently occurring and why (Budd, 2008:176).

Through critical theory as a transformative perspective the researcher can “probe beyond the surface level of reality in ways that can shift subjective understandings and provide insights into how engaging in social-political action may dramatically improve the conditions of people's lives” (Neuman, 2006:100). Critical theorists tend to approach knowledge transformatively.

Transformation brings about fundamental changes, takes limits further and acknowledges the primary frameworks of operation in research (ibid.). Furthermore, Neuman (2006:101) argues: “Social science knowledge can be used to control people, it can be hidden in ivory towers for intellectuals to play games with” or “it can be given to people to help them take charge of and improve their lives.”

There is also critique of this paradigm. Budd (2008:178) describes it as ever-changing; therefore one needs to take cognisance of the various influences and nuances underpinning and transforming this paradigm and to be vigilant about them. Moreover, Budd (2008:178) points out that critical theory consists of embedded ideology and therefore necessitates an investigation of oneself for any baggage of an ideological nature.

3.4. Sample and research environment

The site or social network of this study was the North-West University Faculty of Education Sciences (Potchefstroom campus) and the Faculty of Humanities (Vaal Triangle campus). In these two faculties, the Curriculum Studies programme in the BEdHons degree course formed the research context. This programme is delivered on the basis of contact mode and distance mode. For this study only the students’ part of the contact mode (offered on both a full-time and a part-time basis) was chosen. As for the participant selection, sampling was done to “increase the feasibility, cost effectiveness, accuracy and manageability” (Strydom, 2005a:192) of the study. For the purpose of this study a stratified purposive sampling was the best choice in selecting participants. This sampling method entailed that I would choose participants with a specific purpose in mind (Wellington, 2000:59) and participants who possessed desired information (Patton, 2002:230).

I conducted a document analysis to see how study guides depict diversity. These study guides were also selected by a stratified purposive sampling because they were all the modules offered in the Curriculum Studies programme of the BEdHons degree course at one campus of the NWU. The modules offered in this programme each have a study guide and they are: Classroom Instruction (CLIN), Curriculum Development for Educators (CUDE), E-Learning (ELEA), Foundations of Educational Research (FOER), Strategic Learning and Development (SLAD), Teaching, Learning and Assessment (TLAS) and The School Curriculum (TSCU).

According to Wellington (2000:61), a stratified purposeful sampling enables a researcher to construct insights and deep understandings of the phenomenon being researched. My sample consisted of lecturers and students. My reason for choosing them was that they had valuable information on the depictions of diversity as they were directly involved in the Curriculum Studies programme of the BEdHons degree course. I selected four lecturer participants and ten

student participants from the two campuses at which I conducted the research. Semi-structured one-on-one interviews were used with lecturer participants, and focus group interviews were used with student participants.

3.5. Data generation methods

Denzin and Lincoln (2003:25) claim that more than one data generation method can be used to obtain the desired data for the study. For the purposes of this study I made use of three data generation methods, namely document research, semi-structured one-on-one interviews and focus group interviews. Each of these methods that I used to generate data for the study is discussed below.

3.5.1. Document research

One of the first data generation methods in this study was documents. Strydom and Delport (2005:314-315) argues that there are “categories of documents, such as: personal documents, non-personal documents and documents for mass media”. In this study the type of documents used were official documents which were distributed to students such as study guides, in the particular programme in which they were enrolled (*ibid.*). These documents were only in written form, meaning words or text (Nieuwenhuis, 2007a:82; Denscombe, 2010:216). The documents alluded to in this study helped me to see and experience the concept of diversity in a broader sense (Nieuwenhuis, 2007a:82). The corpus of documents used in this study includes all the study guides used in the Curriculum Studies programme of the BEdHons degree course in a higher education institution.

Denscombe (2010:221) states that when documents are used as a data generation method the validity of such documents is of critical importance. If the documents are not a valid source to use then the desired data should not be captured by means of this method. There are four basic criteria to measure the validity of documents, namely authenticity, representativeness, meaning and credibility (*ibid.*). These criteria are elaborated on below.

3.5.1.1. Authenticity

In emphasising that the document should not be “fake or forgery”, Denscombe (2010:222) asks the question, “Is it a genuine article?” (Denscombe, 2010:222).

3.5.1.2. Representativeness

With regard to representativeness Denscombe (2010:222) highlights that when it comes to representativeness a typical question one can ask is whether the document is characteristic of what its nature reveals. This can include finding out whether the document is complete or whether it has gone through an editing process (*ibid.*). In my research study this approach was

applied in the analysis of all the documents (study guides) used in the Curriculum Studies programme of the BEdHons degree course.

3.5.1.3. Meaning

The meaning of documents and the words contained in them is very important when it comes to using document research as a data generation method. Denscombe (2010:222) proposes that the researcher should ask whether the words signify what they are supposed to without causing any misunderstanding. Therefore, the researcher should make sure that the document is clear, logical and correct and can be used for the intended purpose.

3.5.1.4. Credibility

The last criterion by which to measure the validity of documents is through its credibility, which entails the accuracy of the document, or whether it is “free from bias and errors” (Denscombe, 2010:222). Denscombe (ibid.) argues that in order for documents to be credible, the researcher should state what the purpose of the document was, indicate the name(s) of the author(s), say whether they could have influenced how the document was written, mention when the document was produced and indicate the social and political context in which it was produced.

While conducting the document research I made sure that I took into account the four basic criteria used to measure validity (Denscombe, 2010). Documents that were used were valid, the documents represented the Curriculum Studies programme, they were not ambiguous and I investigated their credibility to determine whether any form of bias or error formed part of the study guides (Appendix A).

3.5.2. *Semi-structured one-on-one interviews*

Another research method employed in this study was semi-structured one-on-one interviews with lecturer participants. According to Greeff (2005:287), interviews are a leading approach when one is generating data in a qualitative research study. By interviewing participants the researcher is able to explore their depictions – in this study depictions of diversity were the foci. These depictions enabled me to make meaning of the responses of participants so as to address the problem being investigated (ibid.).

Kvale (2007:1) argues that interviews are used to obtain interpretations about people’s lives and the world they live in. Through the interviews I was able to establish interaction and find answers to my research questions (ibid.). These interactive conversations informed me of the participants’ “experiences, feelings and hopes” regarding diversity (ibid.). In addition, their deepest views and opinions on their occupation and social environment in terms of diversity

were revealed to me, and knowledge construction took place by gathering their depictions (Brinkmann, 2008:470).

Potter (2004:613) argues that when working with discourse, interviews are used with a broader purpose. In qualitative research, according to both Creswell (2009:181) and Denscombe (2010:173), the purpose can be to obtain participant's experiences, views, behaviours, feelings, beliefs, opinions, ideas, emotions and depictions about their own and others' lives. However it can also be that the study endeavours to explore topics of a sensitive nature or "privileged information" (Denscombe, 2010:174) through the participants' eyes (Nieuwenhuis, 2007a:87). In this study, I did not only want to gather data by interviewing people (Creswell, 2009:179), but to provide a space for participants where they could feel comfortable to elaborate on their own depictions through an interview. Howell (2013:198) is of the opinion that interviews create the space for relationship building between the researcher and the participants. Denscombe (2010:182-183) points out that when using semi-structured one-on-one interviews it includes the application of skills such as: attentiveness, sensitivity in terms of dealing with the feelings of participants, bearing with participants in times of silence, using skills such as encouraging participants in revealing their stories, being complimentary when they respond thus making it easier to verify what the respondent has said, and using probing strategies.

Therefore an interview is much more complicated than just a conversation between two persons about things happening daily (Denscombe, 2010:172). Furthermore, Denscombe (2010:172-173) argues that an interview takes place between two or more people and for a specific reason. He also argues that the researcher has a certain agenda when doing interviews, and that is to conduct the interview according to its intended purpose (Denscombe, 2010:173).

Four semi-structured one-on-one interviews were employed in this study because they allowed for flexibility when asking questions (Denscombe, 2010:175). The interview questions were compiled before the interview took place (Howell, 2013:198; Nieuwenhuis, 2007a:87). This data generation method was also adaptable to provide space during the interview for the participant to draw on ideas and respond more broadly to the phenomena being explored (Denscombe, 2010:175). Due to the open-ended nature of this type of interview, participants were able to elaborate in breadth and depth on the topic and the researcher was able to use probing (ibid.; Nieuwenhuis, 2007a:87; Howell, 2013:198). In this approach, a deep understanding of the participants' depictions that can be important is made explicit.

In this study the semi-structured one-on-one interviews were employed on the basis of a pre-structured list with questions that were open to probing. These questions were asked to lecturer participants in a structure that consisted of general questions about diversity. Thereafter I asked

them questions specifically focused on teaching and learning to capture their depictions of diversity in the Curriculum Studies programme of the BEdHons degree course. For a complete schedule of the questions addressed to the lecturer participants Appendix B is attached as addendum for perusal.

In addition, the responses of participants were captured by using an audio recorder. Using an audio recorder made it easier for me to focus on the interview questions and give my undivided attention to each participant (Kvale, 2007:93). Audio-recorded responses also made it possible for me to listen to the interviews over and over so that I could ensure that I stayed close to the verbatim data (ibid.).

3.5.3. Focus group interviews

Two focus group interviews were employed with student participants. Nieuwenhuis (2007a:91) states that during a focus group interview “[the] moderator directs [a] discussion among five to twelve people with the purpose of collecting in-depth qualitative data about a group’s perceptions, attitudes and experiences on a defined topic”. Furthermore, in a focus group interview the researcher asks questions to more than one participant so as to enhance the discussion and to reveal group dynamics (Marvasti, 2004:22).

By using focus group interviews in the social sciences researchers allow for much more flexibility in group interaction (Marvasti, 2004:23). Furthermore in focus group interviews the group dynamics are determined by how interested the participants are in the topic (ibid.). Data are generated through the interaction between participants (Finch & Lewis, 2003:183). During a focus group interview “[p]articipants present their own views and experience, but they also hear from other people” (ibid.). It is also said that participants are engaged in a process of questioning each other so as to gain clarity on the phenomenon under study, to critique other participants’ responses and to encourage other participants to elaborate on their responses (Finch & Lewis, 2003:171). In addition, during the process of “responding to each other, participants reveal more of their own frame of reference on the subject of study” (ibid.).

For the purpose of this study focus group interviews were employed in the form of a “funnel structure” (Nieuwenhuis, 2007a:91). I started the focus group interviews by asking student participants general questions with regard to diversity in their personal lives. Thereafter I moved towards more focused and specific questions related to the focus of the study (Morgan, 2002:148). In these two focus group interviews (one on each campus) the student participants were guided by the researcher with the intention of generating the desired data (Morgan, 2008:352). This approach was further used to allow student participants to express their depictions of diversity as they saw fit (ibid.). The groups were dynamic in the sense that the size

of the groups made it easier to capture student participants' overall depiction of diversity (ibid.), as they were all enrolled for the Curriculum Studies programme in the BEdHons degree course. The focus group interviews revealed insightful data especially when the student participants expressed different views and related different experiences, and when they challenged one another's depictions of diversity (Nieuwenhuis, 2007:91b). For a complete schedule of the questions, see Appendix C.

3.6. Method of data analysis

According to Wiersma and Jurs (2009:237), "data analysis in qualitative research begins soon after data collection begins". Data collection and data analysis work together, in the sense that data analysis in qualitative research is concerned with condensing and joining gathered data to highlight the main findings relevant to the research question.

Furthermore, Wellington and Szczerbinski (2007:101) advise that certain stages be considered during data analysis. These stages are "immersion" and reflection (ibid.) with regard to the transcriptions. Immersion in terms of my research study meant that I had to gain a general overview of the transcriptions to make meaning of the data. Reflection required me to take a step back from data to think about it; this involved gathering my thoughts on how I would make use of the data to complement my research study.

Denscombe (2010:272-273) claims that some principles are pivotal during the data analysis process. Firstly, the analysis should reiterate the topic; secondly, data can be analysed from the "particular to the general" (work towards "abstract and generalised statements"); and thirdly, data analysis should be "researcher-centred" so as to take into account the researcher's positionality such as his or her values, experiences, 'self-identity' and how these aspects might influence the study.

Taking the above-mentioned into account, CDA was employed. Sheyholislami (2001:1) defines CDA as "a field that is concerned with studying and analysing written and spoken texts to reveal the discursive sources of power, dominance, inequality and bias". Researchers therefore use CDA as means to give an explanation, discussion and interpretation of relationships (Rogers, 2004:2). For Weninger (2008:145), CDA "is a theoretical approach to studying the role of language in society that originated within linguistics". CDA has become popular in social sciences and is also sometimes employed when written texts are being analysed linguistically (ibid.). Machin and Mayr (2012:1) argue that CDA is not only concerned with language but also with how language is presented visually. According to Saunders, Lewis and Thornhill (2009:513), in CDA there is the assumption that interpretations made by humans do not only

function on the basis of creating reason but also to elicit where it is recreated through ideological perceptions so that it can be challenged.

The strengths of CDA are that it is able to elicit structures of domination where more than one ideology is in competence of being superior (Saunders et al., 2009:513) and it is aimed at comprehending the essence of language in processes employed to make meaning of the world and to bring about change. An additional strength of CDA is that it aims to create theories and methods to grasp the connection between ideology, language and power. Moreover, it strives “to draw out and describe the practices and conventions in and behind texts that reveal political and ideological investments” (Machin & Mayr, 2012:4). However, there are some disadvantages in using CDA.

Some disadvantages of CDA are (Saunders et al., 2009:513) that this approach to data analysis is time-consuming. Furthermore, the researcher has to go through a process of getting ready to feel at ease in using it, and lastly, the method itself is very controversial and therefore necessitates debate.

In my research study I made use of Fairclough’s (1992) conception of CDA. Fairclough (1992:12) argues that

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

CDA is constituted according to a three-dimensional conception of discourse (Fairclough, 1992:73) which consists of discourse-as-text, discourse-as-discursive-practice and discourse-as-social-practice (Fairclough, 1992:73).

Discourse-as-discursive-practice “examines the context to text production [and] enables the types of interpretation that might be made of the text or parts of the text to be inferred” (Saunders et al., 2009:513). Fairclough (1992:78) further argues that discourse-as-discursive-practice can be used to review the creator of the text and place him/her into a collection of standings which can be taken or filled by them or a different set of people.

Discourse-as-text is concerned with the way in which texts are created, what the text aims to achieve and the methods it employs to achieve these aims (Saunders et al., 2009:513). In addition discourse-as-text is concerned with text-properties of organisation (Fairclough,

1992:75). Cohesion as one of the properties is concerned with how phrases and sentences within a text are connected with each other (ibid.). Furthermore, when looking at grammar of texts, it is concerned with the techniques of combining phrases and sentences (ibid.). Fairclough (ibid.) argues that with grammar every phrase used in texts is “multifunctional” and therefore every phrase is an amalgamation of meanings made of texts, but also of “interpersonal (identity and relational) [and] ideational meanings”. “Social identities, social relationships, knowledge and belief” are embedded in these texts as combinations of phrases, sentences and words (Fairclough, 1992:76). These texts determine how human beings add significance and meaning by constructing knowledge (ibid.).

Discourse-as-social-practice, according to Saunders et al., (2009:513), “examines propositions in text and the extent [to which] these are challenged or likely to be challenged, where propositions are unlikely to be challenged these are the dominant discourse”. Fairclough (1992:88) claims that in discourse-as-social-practice there is a constant struggle of ideology reshaping the restructuring of dominant relations.

For Fairclough (1992:231), the three-dimensional conception of discourse can be used in any form; it is non-linear and therefore not bound to a structure. In this study, I first employed discourse-as-discursive-practice because it was important to know the profile of the authors of the study guides being analysed before I could actually take into account the word usage, text structure, cohesion and vocabulary in these study guides. Moreover, it was also important to know who the users of the study guides in the Curriculum Studies programme of the BEdHons degree course were before I could make meaning of their responses in the focus group interview (4.2). Further, I employed discourse-as-text to shed light on what the actual depictions of diversity were in the study guides as well as on the expressions of lecturer and student participants in the Curriculum Studies programme of the BEdHons degree course (4.3). Lastly, I employed discourse-as-social-practice to explore how my main research findings related to ideology and hegemony (Fairclough, 1992:86). Ideology and hegemony can refer to power as hegemony as well as to how relations of power have developed specifically in struggles of a hegemonic nature (Fairclough, 1992:86). I also employed discourse-as-social-practice to see how diversity is depicted in the study guides and how lecturers and student participants were shaped by hegemonic struggles.

3.7. Researcher’s role

For the purpose of this study my role as the researcher was to follow a number of steps as proposed by Creswell (2009:177) and Maree and Van der Westhuizen (2007:41):

- Obtain ethical clearance;
- Gain access to research sites and participants;

- Formulate criteria to use when document analysis takes place;
- Formulate interview questions;
- Conduct semi-structured one-on-one and focus group interviews;
- Transcribe the data; and
- Analyse and interpret the data.

According to Creswell (2009:177), “qualitative research is interpretative research, with the inquirer typically involved in a sustained and intensive experience with participants”. The qualitative research process set out above introduces a range of personal, ethical and strategic issues (ibid.). With these considerations in mind I, as the researcher, had to explicitly identify “biases, values and personal backgrounds, such as gender, history, culture and socio-economic status” that could have influenced the selection of participants, data collection, analysis and other processes of this research study (ibid.).

3.8. Trustworthiness and validity

Nieuwenhuis (2007c:113) emphasises that “trustworthiness is of the utmost importance in qualitative research”. Trustworthiness is achieved by using a variety of data sources while verifying what has been found as to ensure how the participants expressed themselves were used exactly like they meant it (Nieuwenhuis, 2007c:113; Maree & Van der Westhuizen, 2007:41). Validity is ensured if “the research accurately describes the phenomenon which it is intended to describe” (Bush, 2002:65). As mentioned in Chapter 1 (1.7), there are a variety of strategies one can use to enhance a study with trustworthiness and validity, as suggested by Nieuwenhuis, (2007c:113):

- Keep notes of research decisions taken;
- Codify the data;
- Verify and validate findings;
- Control for bias;
- Avoid generalisation;
- Maintain confidentiality and anonymity; and
- State the limitations of the proposed study upfront.

According to McMillan and Schumacher (2006:324), validity is concerned with what researchers planned to do and what was actually done in relation to data generation methods and the method(s) of data analysis. They argue that validity also involves using applicable data sources while being very specific in deciding what data analysis method(s) will enhance accuracy among what is real and what was found (ibid.). Leedy and Ormrod (2005:28) contend that the

answer to the question whether something is valid will depend on how honest or truthful a person can be when he or she responds: “If the person responds in terms of characteristics and behaviours that he or she believes to be socially desirable, the test result may reveal not the person’s actual personality, but rather an idealized portrait of how he or she would like to be seen by others” (ibid.). Sometimes participants might give answers based on what they think something should be like – because of social influences – and not what it really is or what they actually believe. With the above-mentioned in mind I would like to mention possible threats to the validity of my research study that were envisaged before I started the research:

- The reliability of the instrument. If the instrument is not reliable, it cannot be valid;
- Some of the participants might only agree or say ‘yes’ to questions. To avoid such problems, it is necessary to formulate questions that are positive and negative and use probing to support these questions;
- Social desirability. This is when one gets answers from participants, but they answer in a way that they think is expected; and
- Item bias. Some participants differ from one another and their answers will also differ from each other, because of language and cultural differences. For instance, different things have different meanings to people from opposite cultural contexts. Gender is also a factor that could cause responses to differ.

I took four strategies into account in the research process to ensure the trustworthiness and validity of my research study. They are audit trail, peer briefing, thick description and crystallisation, as discussed below.

Audit trail as a strategy to ensure validity and trustworthiness was employed in my research study by obtaining input from other researchers and specialists regarding the procedures used and decisions taken with regard to the data generation and data analysis methods for my research study (Denscombe, 2010:299). In my research study I used interview transcription schedules as the audit trail.

Peer briefing was also employed. It entailed a process whereby my supervisor and experienced associates interacted constructively regarding the research methods that I used (Cohen, Manion & Morrison, 2011:183; Flick, 2009:392). This was done so as to assist me in deciding what the best methods, designs and techniques would be for my research.

Thick descriptions were chosen for the proposed research as there was ample information relevant to how knowledge is constructed in this field. I was of the opinion that this information could enhance the trustworthiness and validity of the research (Denscombe, 2010:296).

Crystallisation was the last strategy I employed. In qualitative research crystallisation is used rather than triangulation (quantitative research), because the depictions evolving from the data will be much more valuable for the purposes of qualitative research (Richardson as cited in Janesick, 2000:392). Ellingson (as cited in Cugno & Thomas, 2009:111) states that “crystallisation is a post-modern qualitative research approach” that is concerned with numerous in-depth descriptions of genres that will enable a researcher to incorporate “themes and patterns” of the phenomenon being researched. Hence, I was of the opinion that crystallisation would provide me with “a deepened, complex, thoroughly partial understanding of the topic” (Richardson as cited in Janesick, 2000:392).

3.9. Ethical considerations

According to Denscombe (2010:329), it is expected of social researchers to conduct research ethically. Strydom (2005a:57) describes research ethics as

... a set of moral principles which is suggested by an individual or group, is subsequently widely accepted and which offers rules and behavioural expectations about the most correct conduct towards experimental subjects and respondents, employers, sponsors, and other researchers, assistants and students.

When planning to conduct research and during the research process ethical aspects such as informed consent (Appendix D), protecting subjects and accessing their environment are crucial to the research process (Punch, 2005:56). Strydom (2005b:56-57) emphasises that when working with data researchers should avoid improper conduct such as counterfeiting data from interviews, inaccurate reporting or bias with regard to assumptions made. Furthermore, Gravetter and Forzano (2003:60) argue that there are two sets of ethical responsibility when it comes to research, namely being responsible to participants as well as to the science authority in terms of accuracy. Therefore the researcher needs to be honest when reporting the research.

For the purposes of my research study the following ethical considerations were applied: informed consent; avoiding harm to participants, anonymity and confidentiality, voluntary participation and safe data storage (Denscombe, 2010; Henning, 2004; Kumar, 2005; Kvale, 2007; Neuman, 2006; & Strydom, 2005b).

3.9.1. Informed consent

A crucial aspect of a study is that participants must be informed about the study being conducted so that they can decide whether they want to participate or not (Denscombe, 2010:332). Denscombe (ibid.) argues that “these are the premises of informed consent”.

Henning (2004:73) argues that even if participants give informed consent they should be able to withdraw at any time during the data generation process.

In the same vein, Strydom (2005b:59) argues that informed consent is crucial when it comes to research ethics as information needs to be accurate and complete so that participants will know exactly what the research process is about and they can make a voluntary decision beforehand. Kvale (2007:25) and Kumar (2005:212) state that a researcher should make sure that he or she obtains consent from the right people and institutions before the research starts. In my research study it was the university and the participants with whom I wished to work (Appendix D).

3.9.2. Avoiding harm to participants

To avoid harming my participants I made sure that they were not placed in a situation that would make them uncomfortable. This included physical harm but also the revealing of information that could bring about harm of an emotional or psychological nature (Denscombe, 2010:297; Flick, 2009:41).

Strydom (2005a:58) mentions harm of an emotional nature, but also states that harm of a physical nature cannot be excluded. He argues that since emotional harm is usually difficult to predict and that it could cause much more damage than physical harm, participants should be informed about what it would imply if they were to participate (ibid.). This means that a volunteer ought to be well informed about the research study and should be able to withdraw at any time if they wish to do so (ibid.; Henning, 2004:73). If possible, it is essential to identify potentially vulnerable participants so that they can be eliminated beforehand (Strydom, 2005b:58).

Protecting participants from harm means that they are prevented from suffering harm caused by their participation in the research (Denscombe, 2010:331). Kumar (2005:214) states that the researcher should make sure that the risks to participants are very slight if there are any at all. Participants should not be changed (harmed) by the process and should be in the same state as they were before the data generation started (Denscombe, 2010:331).

3.9.3. Anonymity and confidentiality

According to Maree and Van der Westhuizen (2007:41), confidentiality is one of the essential aspects when it comes to the data generation of a study. The researcher should ensure that the participants' identities are safeguarded. Therefore, besides getting letters of consent and permission to audio-record the participants' responses, these data should be destroyed after they have been used for the intended purpose (Maree & Van der Westhuizen, 2007:42).

Parker (2005) argues that a researcher needs to make sure that anonymity benefits the participants and not the researcher. When it benefits the researcher the data might be manipulated to suit the researcher's needs, thus preventing people from hearing the participants' voices. Furthermore, the participants have to be protected at all time as researchers might do anything to get what they want to complete the study (Denscombe, 2010:329). Babbie (2004:472) adds that there are certain limits to anonymity and confidentiality. For instance, in some cases only the researchers and members of the project team may know the participants' identities. Both the researcher and staff involved in a project should remember the commitment they made with regard to confidentiality (for example, using pseudonyms) and that they cannot share information with outsiders (Kumar, 2005:214). Kvale (2007:27-28) argues that confidentiality means that none of the private information on participants should be made public. In the case where it ought to be done, participants need to agree (Kvale, 2007:27-28).

3.9.4. Voluntary participation

Participants were invited as to take part in my research study. During the interviews I provided the lecturer and student participants with consent forms (Appendix D). I briefly explained what my research was about and informed them that participation was voluntary (Denscombe, 2010:298). They were also informed that they were free to withdraw at any stage of the interview process (ibid.).

3.9.5. Data storage

While I was getting lecturer and student participants' permission to use an audio recorder to capture their responses during the interviews, I also explained to them that the data would be kept in a safe place. I told them that my supervisor would keep the raw data for five years and that the only people who would have access to the raw data were my supervisor and I.

3.10. Anticipated research problems

During the process of this study one of the anticipated research problems was my positionality as the researcher. I needed to make sure that I was not biased due to my involvement in the Curriculum Studies programme. Another anticipated research problem was that the NWU Mafikeng campus did not offer a Curriculum Studies programme in their BEdHons degree course.

3.11. Conclusion

In this chapter I explained the research design, methodology and research processes used for this research study and described all the processes and strategies used to represent the empirical aspect of my research study. I also described the sample of my research study and

the sampling technique employed and explained how I generated my data and how these data were analysed. I described the ethical aspects that applied to my research study and how I ensured the trustworthiness and validity of my research study by presenting information exactly as it was captured. Lastly, I stated the anticipated research problems that may be encountered. In the next chapter (Chapter 4) I elaborate on the representation of my data findings and the subsequent interpretations.

CHAPTER FOUR

REPRESENTATION OF DATA FINDINGS AND INTERPRETATION

4.1. Introduction

In this chapter I elaborate on the findings from the data generated. This chapter is structured according to the theory employed to analyse the data, namely Fairclough's (1992) three-dimensional conception of discourse. Therefore, emphasis is placed on discourse-as-discursive-practice, discourse-as-text and discourse-as-social-practice.

Discourse-as-discursive-practice (4.2) is concerned with the production, consumption and distribution of the study guides as well as a profile sketch of lecturers and students. Discourse-as-text (4.3) highlights the cohesion, text-structure, grammar and vocabulary used in the development of the study guides. Discourse-as-social-practice (4.4) elicits the underlying power, ideology and hegemony exposed by the study guides as well as the depictions of the lecturers and students on diversity. Together, these discourses reveal depictions of diversity in the Curriculum Studies programme of the BEdHons degree course.

4.2. Discourse-as-discursive-practice

This part of the three-dimensional conception of discourse (Fairclough, 1992:73) is concerned with the "process of text production, distribution and consumption" (Fairclough, 1992:78). These processes are influenced by social factors which determine how text gets to be produced, how it is to be distributed and to whom, and also how people are supposed to make sense of the texts they read (ibid.).

Fairclough (ibid.) further states that in these processes there are various stages these texts go through before they can be regarded as a product to distribute to the intended audience. These stages can be, for example, routines, reviewing texts, assessing the sources, transforming these sources, and editing before being a final document (ibid.).

To demonstrate what each of the study guides consists of, who lecturers are and what they do, and who the students were who participated, I will now present the profiles of each of these aspects in detail.

4.2.1. *Profile of study guides*

For the purpose of this section I elaborate on the profiles of the study guides I used in this research study. I begin by giving a brief explanation of how these study guides were produced,

followed by an explanation with regard to the distribution of these study guides. I end of this section by elaborating on the consumers of the study guides.

4.2.1.1. Profile of study guides produced by lecturers

The study guides used in the Curriculum Studies programme of the BEdHons degree were developed from 2008 to 2009 by the lecturers themselves. The programme which started in 2010 consists of seven modules. These modules each have a study guide (CLIN, CUDE, ELEA, FOER, SLAD, TLAS and TSCU) in the form of a hard copy. Developed at NQF level 8 this degree programme consists of 128 credits. All of the seven modules making up this programme are compulsory modules, with no electives for the contact mode of instruction offered at the NWU Potchefstroom and Vaal Triangle campuses. This programme is also offered via a distance mode of instruction to students at the Potchefstroom campus in the Unit for Open and Distance Learning. However, for the purposes of this study only study guides for the contact mode of instruction were analysed.

The purpose of these study guides is to provide a guideline and overview of the module and its curriculum content. Each module consists of 8–16 credits which means that for some modules 80 hours are needed to complete the module and in some cases 160 hours are needed. With regard to the layout, each of the study guides consists of a cover page and a contents page with study units specifying study sections. It also provides the reader with an introduction to the module outcomes and prescribed material that are used. It also highlights action verbs used throughout the study guide which are based on various cognitive levels. A demonstration of icons used in the study guide is also available on the first pages of the study guide to make the study guide more user-friendly. Further, the assessment is explained by means of a table that lists every study unit with its assignments and a place to write in the submission dates. In the conclusion to the introductory section of the study guide, the student is warned against plagiarism. At the end of most of the study guides there are additional readings in a separate section entitled 'Reader'. Most often articles, book chapters and other prescribed material such as policy documents make up the Reader.

The authors of these study guides were lecturers who were teaching or had taught these modules. In this research study, only two of the lecturer participants were co-authors of the study guides.

4.2.1.2. Profile of study guides distributed to students

Study guides in the form of a hard copy are distributed by the institutional office to the intended target group, who are students that are enrolled for a BEdHons degree course in the Curriculum Studies programme. According to Fairclough (1992:79), the distribution of these texts can sometimes be simple but it can also be complex. In this case the distribution is simple as there

is a distribution centre on campus where contact students have easy access to the study guides and thus the target group have no difficulty in gaining access. The study guides can also be accessed online. However, at the time of the study the online system only allowed the study guide to be downloaded without the Reader. Although NWU was researching the possibility of using e-Guides, this strategy was not in place during the time when the research reported in this study was being conducted.

4.2.1.3. Profile of study guides used by lecturers and students

These study guides are often used by lecturers in the form of a hard copy during contact sessions as a guideline to the module they teach. They are also used as a hard copy by students as part of the lecture or as part of their engagement in self-directed learning at home or off campus. As mentioned in 4.2.1.2, study guides (without their Readers) can be used online or as downloaded documents. However, these are not interactive documents or e-Guides.

4.2.2. *Profiles of lecturer participants*

In this section I elaborate on the profile of the lecturer participants involved in this study in terms of where they were situated at the time of this research study, their scientific domains and their involvement in the Curriculum Studies programme of the BEdHons degree. As indicated in 1.8, pseudonyms were used for the sake of anonymity.

4.2.2.1. Kevin

At the time of the study, Kevin was an associate professor in the Faculty of Humanities in the School of Education Sciences on the Vaal Triangle campus of NWU. He holds a doctoral degree and specialises in teacher education, curriculum, outcomes-based education, education research, research methodology and assessment. He has written numerous academic articles as author and co-author with various other academics since 2007. Kevin is also co-author of one of the study guides that were analysed and he teaches modules in this programme to contact mode students.

4.2.2.2. Beth

Beth was a senior lecturer in the Faculty of Education Sciences in the School of Education Studies based in the Curriculum Studies, Philosophy and Research Methodology subject group at the Potchefstroom campus of NWU. She holds a doctoral degree and specialises in teaching and learning in education. She is also co-author of published articles. Beth was not involved in the writing of the study guides that I analysed but does teach modules in this programme to distance students.

4.2.2.3. Lisa

Lisa was a senior lecturer in the Faculty of Humanities in the School of Education Sciences at the Vaal Triangle campus of NWU. She holds a doctoral degree and specialises in education management, teaching and learning and curriculum. She is also co-author of published articles. Lisa was not part of the team who wrote any of the study guides that were analysed but taught modules offered in this programme to contact mode students.

4.2.2.4. Simon

Simon was a lecturer in the Faculty of Education Sciences in the School of Education Studies based in the Curriculum Studies, Philosophy and Research Methodology subject group at the Potchefstroom campus of NWU. He specialises in assessment and Curriculum Studies in higher education. Simon was a co-author of one of the study guides analysed and taught one module in this programme to contact mode students.

4.2.3. *Profiles of student participants*

In this section I elaborate on the profiles of the student participants at the Vaal Triangle campus and the Potchefstroom campus of NWU. I also elaborate on how many were national and international students, as well as how many of these students were in-service teachers and whether they were enrolled for this qualification on a full-time or part-time basis. As indicated in 1.8, pseudonyms were used for the sake of anonymity.

4.2.3.1. Profiles of the students at NWU

Four participants from the Vaal Triangle campus were enrolled in the Curriculum Studies programme of the BEdHons degree course. They were all in-service teachers as the Curriculum Studies programme is only offered on this campus on a part-time basis. Three of the four students were female and one was a male. This group, which included one international student, was ethnically diverse. During the time that this focus group interview was conducted all of these students were in their first year. The students who participated in the focus group interview on this campus were Lucy, Mercy, Nancy and Ricky.

4.2.3.2. Profile of students at the Potchefstroom campus of NWU

There were six participants from the Potchefstroom campus and they were all enrolled for a BEdHons degree in the Curriculum Studies programme. At the Potchefstroom campus, the Curriculum Studies programme in the BEdHons degree course is offered on both a full-time and a part-time basis. Only one of these students was an in-service teacher and enrolled as a part-time student, while the rest of the participants were all full-time students. This group was also ethnically diverse and included one international participant. The students who participated in the focus group interview on this campus were Claire, Mandy, Michelle, Nadia, Sarah and

Tshepo. Next I will elaborate on how these above-mentioned participants depicted diversity in terms of discourse-as-text.

4.3. Discourse-as-text

Text, as part of Fairclough's (1992) three-dimensional conception of discourse, is concerned with the "ways in which texts are put together and interpreted" (Fairclough, 1992:72). In addition, Fairclough (1992:74) is of the opinion that when "analysing text one is always simultaneously addressing questions of form and questions of meaning".

Meaning making in this discourse is very important and also goes hand-in-hand with how someone interprets a certain text. Fairclough (1992:75) distinguishes between two types of meaning: he refers to "the meaning potential of texts and its interpretation" and he further argues that "[t]exts are made up of forms which past discursive practice, condensed into conventions, has endowed with meaningful potential" (ibid.). In my understanding these texts have embedded knowledge that represents not only ideology but also historical ways of thinking which may also still be prevalent today.

Fairclough (ibid.) identified four main categories of text analysis: vocabulary, grammar, cohesion and text structure. He sees these categories as "ascending in scale" seeing that vocabulary deals with words on their own, grammar with individual words in the form of "clauses and sentences", cohesion with how these "clauses and sentences are linked together" and text structure with "large scale organizational properties of texts" (ibid.).

Next I use the depictions of diversity within the text of study guides, lecturer participants' responses and student participants' responses to show that vocabulary, grammar, cohesion and text structure can be elicited to make meaning of how diversity is depicted. I start with the depictions of study guides, then I elaborate on the depictions of lecturers and finally on the depictions of students.

4.3.1. Depictions of diversity in study guides

The depictions of diversity in study guides are presented in the form of a table including the following modules of the Curriculum Studies programme in the BEdHons degree course: Classroom Instruction (CLIN), Curriculum Development for Educators (CUDE), E-Learning (ELEA), Fundamentals of Educational Research (FOER), Strategic Learning and Development (SLAD), Teaching, Learning and Assessment (TLAS), and The School Curriculum (TSCU). The study guides of all these modules were used as part of the document analysis. The study guides were analysed to determine how they depict diversity in terms of gender, religion and ethnicity. The type of vocabulary, grammar, text structure and cohesion depicted by the sample of study guides is highlighted.

Table 4.1 provides verbatim quotations of where diversity in terms of gender, religion and ethnicity appear in the study guides. The last column of the table highlights the type(s) of diversity nuances that are evident.

Table 4.1 Verbatim quotations: depictions of diversity in study guides

Module (Where)	Diversity in terms of gender, religion and ethnicity (What)	Verbatim quotations – examples of vocabulary, grammar, cohesion and text structure used in the study guides (How)	Type(s) of diversity nuances (See Table 2.1 for more details)
CLIN	Gender, religion and ethnicity	<p>“... included ethic, social, cultural, religious, or anything else by nature and should be related to what is accepted and tolerated by the relevant community. Some of these values may even hold only for a specific community or society, (e.g. certain cultural or religious/ spiritual values that are related to gender, respect, etcetera.”</p> <p>“Christian and other fundamental views ...”</p> <p>“... reflect on [traditional teaching] with an open mind ...”</p> <p>“Explain identified fundamental views or convictions and attitudes regarding God (gods), man and his fate, life and the world, underlying these perspectives.”</p>	<p>2.2.1.1. Acculturation</p> <p>2.2.2.1. Multiculturalism</p> <p>2.2.2.2. Rationality</p>
CUDE	Gender, ethnicity	<p>“The curriculum is at the heart of the education and training system. In the past the curriculum has perpetuated race, class, gender and ethnic divisions and has emphasised separateness, rather than common citizenship and nationhood.”</p> <p>“Advocates of OBE [promote] it as a means of meeting the needs of all students regardless of their environment, ethnicity, economic status, or disabling condition.”</p>	<p>2.2.2.1. Multiculturalism</p> <p>2.2.2.2. Rationality</p> <p>2.2.3.1. Diversity</p>

		<p>“... outcomes-based C2005 ...”</p> <p>“A policy framework for education and training ...”</p> <p>“All individuals should have access to lifelong education and training irrespective of race, class, gender, creed ...”</p>	
ELEA	None	None	None
FOER	Gender, ethnicity	<p>“Avoid ambiguity in identifying gender identity, gender role also avoid gender bias.”</p> <p>“Some examples of variables include: gender, age, socio-economic status (SES), attitudes, behaviours (leadership, performance), etcetera.”</p>	<p>2.2.1.1. Acculturation, 2.2.2.1. Multiculturalism</p> <p>2.2.2.2. Rationality</p>
SLAD	None	None	None
TLAS	Diversity of students: all aspects of diversity including gender, religion and ethnicity	“In an effective education system, all educators are assessed on an on-going basis in terms of their progress through the curriculum. The aim is to make it possible for [lecturers] to respond to a diversity of [students].”	<p>2.2.2.1. Multiculturalism</p> <p>2.2.3.1. Diversity</p>
TSCU	Diversity in general	“... criteria for evaluating curricula that is sensitive to diversity : [i] inclusiveness, [ii] diverse perspectives , [iii] accommodating alternative epistemologies, [iv] self-knowledge, and [v] social justice. ”	<p>2.2.3.1. Diversity</p> <p>2.2.4.1. Social justice</p>

In concluding this section it became evident that multiculturalism (2.2.2.1), rationality (2.2.2.2) and diversity (2.2.3.1) were prominent diversity nuances. The authors of the study guides I analysed appeared to take their stances in terms of these three nuances. However, two of these nuances fall under a phenomenological perspective. This might suggest that the authors of the study guides depict diversity to the extent that a phenomenon has to exist or be real to be regarded as part of education and specifically higher education.

4.3.2. Lecturer participants' depictions of diversity

In this section lecturer participants' depictions of diversity are presented in Table 4.2. In this section the contexts of the participants' responses were analysed per interview question and this section provides a representation of the vocabulary, grammar, cohesion and text structure they used to depict diversity. The table shows the following: lecturer participants (indicates who the participant was by using a pseudonym); diversity in terms of gender, religion and ethnicity (what discourse/s found in diversity were most emphasised); verbatim quotations (provides the exact vocabulary, grammar, cohesion and text structure used) and lastly what type(s) of diversity nuance(s) their depictions portray.

Table 4.2 Verbatim quotations: lecturer participants' depictions of diversity

Lecturer (Who)	Diversity in terms of gender, religion and ethnicity (What)	Verbatim quotations (examples of vocabulary, grammar, cohesion and text structure) (How)	Type(s) of diversity nuances (See Table 2.1 for more details)
Simon	Gender, religion and ethnicity	<p>“... broadening of a range/scope in order to include more people...”</p> <p>“... believe[s] that gender equality [includes] man and woman [and] even gay orientations, [and added that he] do[es] not have a problem at all ...”</p> <p>“... lecturers who are highly skilled, not just to foster attitudes and values ...”</p> <p>“... would rather want to turn [the lecture] around where the lecturer is the facilitator, and create a climate where everyone can share in their differences”.</p> <p>“... cross-pollination [that] can make [one’s] class much more interesting and dynamic.”</p> <p>“... lecturer needs to share his/her viewpoints and beliefs with the students just as they share their viewpoints and beliefs with each other.”</p> <p>“... a person always needs to go look at the purpose of lecturing. In other words you begin lectures from the viewpoint of the student.”</p> <p>“... to make diversity part of [his lectures] by looking or taking learning styles of the students into account.”</p>	2.2.3.1. Diversity
Beth	Gender, religion and ethnicity	<p>“... it makes the lecturer and student more aware of the term and that such a thing exists.”</p> <p>“... the [study guides] are all [infused] with foreign knowledge, foreign books [are prescribed] and foreign examples [are used].”</p> <p>“... refers to how people differ from each other or differences with regard to different aspects, like gender, cognitive abilities, experience, but it is diverse in terms of those aspects of being a human.”</p> <p>“... if you do not acknowledge diversity then you will deny some people’s humanity.”</p> <p>“... [t]o make diversity part of [lectures] you need to leave the colour-blind approach in [lecturing] behind.” to see the differences among people</p> <p>“... an example to foster gender equality, by not letting men talk first all the time, [to] have equal opportunities to talk and [that] no one will force their opinion on someone</p>	2.2.1.1. Acculturation 2.2.2.1. Multiculturalism 2.2.2.2. Rationality 2.2.3.1. Diversity

		<p>else.”</p> <p>“... the Pope will be shown on television but not the pastor in Ikageng.”</p> <p>“Ethnic [diversity] in terms of language”</p> <p>“... greeting people, acknowledging their humanity, give recognition to their personality, their character, religion and why they do things their way with personal space taken into account.”</p> <p>“... allow for guidance from the NQF levels and also program outcomes which allows for everything to be included. I as the lecturer cannot exclude some information that student have to know.”</p> <p>“It is difficult to say what the outcomes [of a study guide] should [be]. Diversity cannot really determine the outcomes of a module but rather the NQF levels or the SAQA outcomes and critical outcomes approved by the Department of Higher Education.”</p>	
Lisa	Gender, religion and ethnicity	<p>“... diversity is a very broad term. One applies [diversity], because it has become necessary.”</p> <p>“Student integration is equal amongst genders as it comes naturally.”</p> <p>“I will not be honest to myself and the Lord if I say all religions are equal.”</p> <p>“I have never in my life made any negative remarks concerning a person’s religion.”</p> <p>“... cannot include Xhosa or any other language.”</p> <p>“You cannot think you can address diversity in study guides. You can address it in a study guide and a lecturer who is not confident, and not in the possession of having the experience to use a diverse way of teaching methods, will just not do it.”</p> <p>“The outcome[s] [of a module] is something that you will have to write down and rethink, but [diversity] as an umbrella outcome, I do think there is room for it in the different modules because it has to be in line with the mission and vision of the BEdHons curriculum.”</p>	<p>2.2.1.1. Acculturation</p> <p>2.2.2.1. Multiculturalism</p> <p>2.2.2.2. Rationality</p> <p>2.2.3.1. Diversity</p>
Kevin	Gender, religion and ethnicity	<p>“... has to be there but should not be dealt with in a wrong way and be so prescriptive and rigid that people get an aversion towards it.”</p> <p>“... comprehensive term [and includes] religion, race and gender.”</p> <p>“If you want respect from other persons [with differences] you have to be willing to respect that person or give respect.”</p>	<p>2.2.1.1. Acculturation</p> <p>2.2.2.2. Rationality</p> <p>2.2.3.1. Diversity</p> <p>2.2.4.1. Social justice</p>

		<p>“... but to ask if [all religions] have an equal place in our society to me makes sense.”</p> <p>“... approach [their] classes, [with] ethnic diversity do have implications or [do] influence how my teaching-learning is designed and implemented.”</p> <p>“Lecturers have to know that they set the example for students.”</p> <p>“Diversity does not always have to be infused in the curriculum. It is how you model it by dealing with people of differences.”</p> <p>“I think that habits of mind have to be internalised before one can practise it [and] the same applies to a curriculum. It is to a great extent part of the hidden curriculum. It does not always have to be explicit in the curriculum.”</p> <p>“... awareness of diversity needs to be fostered”</p> <p>“... empathy ...”</p> <p>“... we are too rigid when it comes to implementing diversity.”</p> <p>“I think it is addressed to an extent ... but it will be difficult for me to tell if I think it has to be addressed more or less.”</p>	
--	--	---	--

In concluding this section it became evident that rationality (2.2.2.2) stood out in the responses of the lecturer participants. Although diversity as a diversity nuance came to the fore very prominently it also seems as if diversity is approached from a rational viewpoint. In addition, these lecturer participants tend to approach diversity as they need to engage in diversity to be respected. The responses also emphasised that diversity has become necessary, and that they would not be honest with themselves if they said all religions are equal. This highlights the perspective that the lecturer participants might be more focused on themselves. Acculturation, multiculturalism and social justice were also identifiable in the lecturer participants’ responses. Although there are other diversity nuances that form part of the responses of these lecturers it can be said that their responses corresponds with the findings from the study guides. However it could also mean that the diversity nuances are approached from all of the perspectives mentioned in Chapter 2 (Table 2.1).

4.3.3. *Student participants’ depictions of diversity*

In this section student participants’ depictions of diversity are presented in Table 4.3. In this section the contexts of the participants’ responses were analysed per focus group interview question and this section provides a representation of the vocabulary, grammar, cohesion and text structure they used to depict diversity. The table gives recognition to the following: student participants (indicates who the participant was by using

a pseudonym); diversity in terms of gender, religion and ethnicity (what discourse/s found in diversity were most emphasised); verbatim quotations (provide the exact vocabulary, grammar, cohesion and text structure used) and lastly what type(s) of diversity nuance(s) their depictions portray.

Table 4.3 Verbatim quotations: student participants' depictions of diversity

Student (Who)	Diversity in terms of gender, religion and ethnicity (What)	Verbatim quotations (examples of vocabulary, grammar, cohesion and text structure) (How)	Type(s) of diversity nuances (see Table 2.1 for more details)
Claire	Diversity in general including gender, religion and ethnicity	"... inclusion, to include everyone ..."	2.2.2.1. Multiculturalism (in terms of inclusivity)
Lucy	Ethnicity, gender	<p>"... culture, language, age, norms and beliefs ..."</p> <p>"... surrounded by all of these people being so different and you [are] not always going to understand everyone, sometimes you just tolerate them."</p> <p>"... it is annoying actually."</p> <p>"... when I open the study guide it is English and Afrikaans and English and Afrikaans. Like come on we can all either speak English or Afrikaans. Just make [study guides] English or Afrikaans."</p> <p>"[i]t is not necessarily that I believe in diversity, I just think we are living in a world where everyone wants diversity for everything. We can have one thing and it can work."</p> <p>"... sexual orientation, but also [with] what men and women can do, what men think women can/cannot do and what women think men can/cannot do."</p> <p>"... is respecting different genders; male and female ..."</p> <p>"... what about a hermaphrodite?"</p> <p>"... you are black and in your blackness, you are Xhosa, Zulu ..."</p>	<p>2.2.1.1. Acculturation</p> <p>2.2.2.1. Multiculturalism</p> <p>2.2.2.2. Rationality</p> <p>2.2.3.1. Diversity</p>
Mandy	Ethnicity	"... intellectual abilities, diverse intellectual abilities and people who shares a common goal ..."	Diversity in terms of (dis)ability
Mercy	Ethnicity, religion, gender	"... have so much additional material to study that it is impossible to tell if diversity is	2.2.1.1. Acculturation

		<p>adequately addressed in the study guides...”</p> <p>“... like to learn more about respect and acceptance.”</p> <p>“... people give you what you give them. I see people as human beings. Firstly you are a human being before your race, culture, skin colour and everything. If you are going to treat everyone like human beings, we are sorted, we are fine.”</p> <p>“As long as we have a common understanding, [for example] that everyone speaks a language that all can understand that is fine.”</p> <p>“... different types of genders, female and male, the one’s that we lately have gay/lesbian, it is gender right? I think homosexual is a gender.”</p> <p>“Religious diversity means religions, respecting different religions in terms of their practices.”</p> <p>“... different cultures, different backgrounds maybe you are from the rural areas, the townships and the suburbs, I think that is ethnic.”</p>	2.2.3.1. Diversity
Michelle	Religion, gender	<p>“The university focus on diversity, but it is only on race and religion.”</p> <p>“... CUDE, CLIN, FOER, TSCU, SLAD, and ELEA ...”</p> <p>“... lecturers specifically said [we] can throw away the study guides”</p> <p>“different cultures, different religions, different people, different personalities and different specialities.”</p> <p>“... if [lecturers] do not acknowledge diversity it gets monotonous, as the focus is only on one specific group ... That is when exclusion takes place and people have to be included.”</p> <p>“[The university] can take the person off. It is a black man. Where is the girl on the cover page?”</p> <p>“... lecturers do not take ownership of their responsibilities [to foster diversity] and also [do] not see to it that they act on their responsibilities as they are too concerned with their field of study.”</p> <p>“... so objective that they cannot even see who their students are.”</p> <p>“... do not want to know the opinions of students.”</p> <p>“... person a, b and c wrote the study guide.”</p>	<p>2.2.1.1. Acculturation</p> <p>2.2.2.1. Multiculturalism</p> <p>2.2.2.2. Rationality</p>
Nancy	Gender, religion and ethnicity	<p>“... is limited but some aspects are included.”</p>	2.2.1.1. Acculturation

		<p>“... it is important to know what diversity is. We constantly refer to culture when asked about diversity, and it is not just culture.”</p> <p>“... if we look at the school curriculum and it tells you to incorporate diversity we just ignore it because we do not know what it is.</p> <p>“... like to know how you incorporate diversity [and] what too much diversity is and what is too little.”</p> <p>“... it is a vast definition, something different, or many options.”</p> <p>“... when we get to a varsity level we are beyond diversity and we do not really care about it ... we are not here to discuss our cultures ...”</p> <p>“We will not see when there might be diversity, we will not know about it because we have not been focusing on it, we do not really care about it.”</p> <p>“If you have your way of living and you are normal in society then I will respect you but do not come with your silly stuff ...”</p> <p>“... do not think respect is just something you get for being alive. Respect is something you earn. I think acknowledgment that we are all human and equal is fine but I am not just going to respect you because you are a human being.”</p> <p>“... you teach diversity [as] something you display.”</p> <p>“You cannot be both it is either male or female.”</p> <p>“... different races [and that] it refers to your colour. What group you belong to”. [...] “Is there is a difference between Zulu and Xhosa?”</p> <p>“... the topic of religion is taboo.”</p> <p>“... she just stay away from religion as it causes a mess. [I]ncorporating diversity like religion, I would just say that I would stay away from it, because it causes havoc and it causes problems. You step on people’s toes.”</p> <p>“Respecting other cultures whether you agree with them or not.”</p>	<p>2.2.2.1. Multiculturalism</p> <p>2.2.2.2. Rationality</p> <p>2.2.3.1. Diversity</p>
Nadia	Religion	<p>“... why there is nothing of religion in the study guides.”</p>	2.2.1.1. Acculturation
Ricky	Religion	<p>“... [diversity] is there but limited.”</p> <p>“... we have never been taught how to teach diversity.”</p> <p>“... in universities there is not really religion.”</p>	<p>2.2.1.1. Acculturation</p> <p>2.2.2.2. Rationality</p> <p>2.2.3.1. Diversity</p>

Sarah	Religion, gender	<p>"CLIN, FOER and TLAS are the only study guides [we] have used."</p> <p>"How am I supposed to know diversity is expressed in the study guides if we never used [study guides] in our classes?"</p> <p>"... fake because they say they have to accommodate diverse people"</p> <p>"... gender diversity includes people who do not see themselves as either male or female. If you look at ideology, that type of thing is wrong out of a Christian viewpoint."</p> <p>"... appreciate[s] it much more if a lecturer are in front of the class and tell us that he is a Muslim, he does not like this and that. We accommodate each other far better by telling each other who we are and where we coming from."</p> <p>"Is it necessary for these types of things to be included in study guides? It is part of the hidden curriculum."</p>	<p>2.2.1.1. Acculturation</p> <p>2.2.2.2. Rationality</p>
Tshepo	Diversity in terms of physical and mental ability	"... physical needs (Down syndrome, ADHD), and different intellectual abilities."	Diversity in terms of needs and (dis)ability

From the responses of the student participants it became evident that acculturation was a prominent discourse together with acculturation and rationality. Student participants knew that diversity exists but they also added that they were never taught how to engage with diversity. Furthermore, the fact that religion as a topic is seen as taboo in schools may be an influence from some powerful person so as to prevent Christianity being the dominant religion. It is further important to note that the manner in which student participants argued is similar to what study guides and lecturers portray in terms of diversity. This could mean that the students reflect the depictions of lecturers which are also to be found in the study guides analysed. Further mention was also made of other diversity nuances such as multiculturalism and diversity, which highlights the perspective that students do approach diversity from all the mentioned diversity nuances. Next I will elaborate on discourse-as-social-practice where the main data findings will be explained under identified codes.

4.4. Discourse-as-social-practice

Discourse-as-social-practice is concerned with ideology and hegemony (Fairclough, 1992:86). Fairclough (ibid.) explains that ideology is accompanied by power and that this power is further accompanied by hegemony. In addition, this power caused by ideology is transformed into a phase of “power relations” in the form of a struggle with a hegemonic nature (ibid.).

Taking ideology into account with power embedded, Fairclough (1992:87) has come up with a “theoretical basis” including claims about ideology that are crucial in this dimension of discourse. The first claim is that ideology “has a material existence in the practices of institutions” (ibid.). Secondly he claims “that ideology interpellates subjects, which leads to the view that one of the more significant ideological effects which leads to the view that one of the more significant ideological effects which linguists ignore in discourse” (Fairclough, 1992:87). The third claim Fairclough makes is that “ideological state apparatuses ... are both sites of and stakes in class struggle, which points to struggle in and over discourse as a focus for an ideologically-oriented discourse analysis” (ibid.).

It is necessary to take cognisance of these claims in discourse-as-social-practice as ideology is socially constructed with a purpose in mind. Moreover, the reasons behind the ideology should also not be discarded as they can indicate how ideology came to existence. Lastly, existing national systems that enhance ideology should also be taken into account as they could shed light on ideological approaches towards education, and specifically towards higher education.

On the hegemonic part of discourse-as-social-practice “hegemony is about constructing alliances, and integrating rather than simply dominating subordinate classes, concessions or through ideological means, to win their consent” (Fairclough, 1992:92). Due to power relations, “[h]egemony is a focus of constant struggle around points of greatest instability between classes and blocks, to construct or sustain or fracture alliances and relations of domination/subordination ...” (ibid.).

Taking the above-mentioned information as a starting point I used the verbatim quotations of study guides, lecturers and students participants’ depictions of diversity to identify themes. These themes enabled me to elaborate on the embedded ideologies and hegemonies (with power as mediator) found in the depictions of diversity in study guides, but also in the responses of lecturer and student participants. The main findings that emanated from the verbatim quotations were the following:

- Diversity as a multifaceted concept;
- Approaching people with differences as a duty versus condition;
- Diversity embraces differences: challenges for inclusion and exclusion;
- Diversity in terms of gender;
- Diversity in terms of religion;
- Diversity in terms of ethnicity;
- The extent to which diversity is represented in study guides;
- Study guides – underutilised and outdated;
- The envisaged profile of a lecturer;
- Lecturers sharing experiences and modelling;
- Lecturers following instructions; and
- Numerous ways to foster and engage with diversity in the curriculum.

Each of these main findings will now be explained separately.

4.4.1. *Diversity as a multifaceted concept*

I derived this data-finding code from the responses of lecturer and student participants. The lecturer participants depicted diversity as multifaceted through expressions such as “diversity is a very broad term” (Lisa). Furthermore, Simon was of the opinion that diversity is a “broadening of a range/scope in order to include more people”. Beth, on the other hand, said diversity “refers to how people differ from one another or differences with regard to different aspects, like gender, cognitive abilities, experience, but it is diverse in terms of those aspects of being a human”. Lastly, Kevin was of the opinion that diversity is a “comprehensive term [and includes] religion, race and gender”.

The manner in which student participants expressed themselves portrayed a different depiction of diversity than that of the lecturer participants. Firstly, most of the student participants depicted diversity as multifaceted. Claire depicted diversity in terms of “inclusion, to include everyone”. Lucy saw diversity as “culture, language, age, norms and beliefs”. Another student participant depicted diversity as “intellectual abilities, diverse intellectual abilities and people who shares a common goal” (Mandy). Michelle, on the other hand, added that she perceived diversity as “different cultures, different religions, different people, different personalities and different specialities”. Tshepo added that in his view diversity includes “physical needs (down syndrome, ADHD), and different intellectual abilities”. This all contributed to how Nancy depicted diversity by saying, “it is a vast definition, something different, or many options”.

There were also some negative comments made with regard to diversity. One student participant said that she thought “when we get to a varsity level we are beyond diversity and we do not really care about it ... we are not here to discuss our cultures ...” (Nancy). Nancy further said, “[W]e will not see when there might be diversity, we will not know about it because we have not been focusing on it, we do not really care about it.”

The lecturer participants’ expressions depicted diversity as multifaceted (2.2.3.1). They also appeared to have knowledge of diversity but it is possible that they did not feel comfortable in engaging with this matter in their lectures (2.2.2.1). Many of the student participants also depicted diversity as multifaceted and alluded to the variety of concepts it includes. However, one student participant mentioned that diversity is not important and that it is not regarded as valuable (2.2.2.2). This might create the perception that diversity is sometimes seen as trivial. In addition, from the depictions of student participants it seems as if diversity is regarded as a minor phenomenon in society and therefore does not receive much attention (2.2.1.1).

4.4.2. Approaching people with differences – duty versus condition

This data-finding code has to do with how people with differences approach one another, depending on how they have to or want to approach one another, or what conditions determine how they approach one another. Some lecturer and student participants expressed their views regarding these approaches. Their views are discussed below.

Some lecturer participants expressed their opinions of diversity in terms of duty and conditions. One lecturer participant, Lisa, commented that diversity is something that was not important before but now “one applies [diversity], because it has become necessary”. In addition this answer derived from how this lecturer participant expressed herself in terms of how education had changed over the last 20 years. Another lecturer participant, Kevin, was of the opinion that “[i]f you want respect from other persons [with differences] ... you have to be willing to respect that person or give respect”. It was therefore evident from the responses that some lecturer participants felt one has to engage in diversity because it is regarded as important but this engagement occurs under certain conditions, such as respect and acceptance.

As far as the expressions of student participants are concerned, some depicted approaching people with differences as a duty. In this regard, Sarah commented that lecturers that engage with diversity are described as “fake because they say they have to accommodate diverse people”, while Lucy felt that in her world she is “surrounded by all of these people being so different and you [are] not always going to understand everyone, sometimes you just tolerate them”.

In terms of approaching people whose conditions are different from one's own, Mercy, a student participant said the following:

[P]eople give you what you give them. I see people as human beings. Firstly you are a human being before your race, culture, skin colour and everything. If you are going to treat everyone like human beings, we are sorted, we are fine.

Mercy added that “[a]s long as we have a common understanding, [for example] that everyone speaks a language that all can understand, that is fine”. Another student participant, Nancy, was of the opinion that “[i]f you have your way of living and you are normal in society then I will respect you but do not come with your silly stuff”. Nancy added that respecting people's differences has conditions because

[I] do not think respect is just something you get for being alive. Respect is something you earn. I think acknowledgment that we are all human and equal is fine but I am not just going to respect you because you are a human being.

This data-finding code has made it clear that some of the participants engaged with diversity and people who are seen as different because they recognise that people are human beings (2.2.3.1). However, some of the participants also acknowledged that respect for diversity is earned and learned as it does not necessarily come instinctively to all people (2.2.2.2). Furthermore, some of the lecturer and student participants felt that they were forced and obliged to respect people with differences. This is troublesome because being obliged to but not actually wanting to engage with people with differences may transform into developing a dislike in diversity which can bring about separation between people (2.2.1.1). This might even cause those who are seen as different to view their differences as wrong because others dislike them.

4.4.3. Diversity embraces differences: challenges for inclusion and exclusion

As displayed in study guides and expressed by lecturer and student participants, diversity regarding differences and equality was prominent in terms of the inclusion of differences and exclusion of differences to eliminate inequalities. In one of the study guides, study unit 4 deals with the National Curriculum Statement. The introduction to this study unit starts by referring to the “outcomes-based C2005” (CUDE). Underpinning this curriculum is “[a] policy framework for education and training” written by the ANC in 1994 including aims such as: “All individuals should have access to lifelong education and training irrespective of race, class, gender, creed ...” (CUDE). This perspective shows that discrimination based on people's differences was and still is a key aim of the dominant political party.

Some lecturer participants depicted differences in terms of diversity by taking the stance that they did not see any differences. One lecturer participant, Beth, argued that diversity is important to her because “if you do not acknowledge diversity then you will deny some people’s humanity”. She further stressed the importance by saying “[t]o make diversity part of [lectures] you need to leave the colour-blind approach in [lecturing] behind” to see the differences among people.

On the other hand, some student participants depicted this data-finding code in numerous and sometimes contradictory ways. For example while one lecturer said that diversity needs to be fostered so as to acknowledge people’s human dignity, a student participant, Lucy, said that “it is annoying actually”. She also referred to the inclusion of diversity in study guides, specifically with regard to language. Lucy commented, “[W]hen I open the study guide it is English and Afrikaans and English and Afrikaans. Like come on, we can all either speak English or Afrikaans. Just make [study guides] English or Afrikaans.”. She indicated that she was in favour of excluding diversity: “It is not necessarily that I believe in diversity, I just think we are living in a world where everyone wants diversity for everything. We can have one thing and it can work.” This could imply that Lucy was advocating sameness in higher education.

Another student participant, Michelle, disagreed by saying that “if [lecturers] do not acknowledge diversity it gets monotonous, as the focus is only on one specific group ... That is when exclusion takes place and people have to be included.” Michelle also commented on the fact that the study guides had a black man on the cover page. In her view, “[the university] can take the person off. It is a black man. Where is the girl on the cover page?” This could imply that the creators of the study guides wanted to emphasise race and decided to put on a black male at least to show that the university embraces diversity. Another possibility is that the persons involved in the layout of study guides are men and regard females as trivial. The third possibility is that gender diversity is only perceived in terms of males enhancing male domination.

Only one study guide made mention to diversity in its multifaceted form to prevent discrimination and eliminate exclusion from within basic and higher education (2.2.3.1). It appears as if lecturer and student participants regarded human dignity as necessary to foster diversity. Their responses have made it evident that people’s differences need to be acknowledged by focusing on more than one group, otherwise it could lead to exclusion (2.2.1.1). However, there was also a strong feeling encouraging exclusion as an approach to ensure that everyone is included by not including anything of diversity in the study guides or lectures. This may imply that some lecturer participants approach their students from a colour-blind approach as well as study guides (2.2.2.2).

4.4.4. *Diversity in terms of gender*

This data-finding code was mentioned extensively by lecturer and student participants but it was also displayed by one study guide. This one study guide forms part of a research methodology module (FOER). In the study guide reference was made to gender diversity in terms of academic writing during research proposal writing. Under the heading “voice, tense and ‘fat’” in study Unit 5, writing style ‘hints’ were proposed. One of the writing hints was to “[a]void ambiguity in identifying gender identity, gender role [but] also [to] avoid gender bias” when engaging in academic writing (FOER). From the study guides it is clear that emphasis was placed on gender diversity only. Expressions of lecturers included more than just the one perspective found in study guides.

As for some lecturer participants, depictions of gender diversity were expressed mainly from three different perspectives. Simon said that he “believe[d] that gender equality [includes] men and women [and] even gay orientations”. He added that that he did not have a problem at all with people’s sexual orientation. This might mean that this particular lecturer participant is not an advocate of homophobia or sexism. It may further imply that he sees biological sex and sexual orientation as important enough to include in the explicit curricula. Another lecturer participant, Beth, said that she sets “an example to foster gender equality, by not letting men talk first all the time, [to] have equal opportunities to talk and [that] no one will force their opinion on someone else”. This might imply that the lecturer participant tries to enhance gender equality by giving each gender a chance to speak. Lisa depicted gender diversity as follows: “Student integration is equal amongst genders as it comes naturally.” This comment portrays an assumption made by the lecturer indicating that gender does not exist, that it does not influence society or the curricula. It may further imply that she refuses to see that there are inequalities on the basis of gender in society.

Student participants also depicted gender diversity from various perspectives. One student participant, Mercy, depicted gender diversity as “different a types of genders, female and male, the ones that we lately have gay/lesbian, it is gender right? I think homosexual is a gender.” Lucy associated gender diversity with “sexual orientation, but also [with] what men and women can do, what men think women can/cannot do and what women think men can/cannot do”. She added that gender diversity “is respecting different genders; male and female”. Lucy further raised a question in terms of gender diversity by asking, “What about a hermaphrodite?” In response to Lucy’s question, Nancy was of the opinion that “[y]ou cannot be both; it is either male or female”. Sarah’s response elaborated on these views. She argued that “gender diversity includes people who do not see themselves as either male or female. If you look at ideology, that type of thing is wrong out of a Christian viewpoint.” The dialogue between Lucy, Nancy and Sarah may create the perception that student participants in the Curriculum Studies programme

depict gender diversity from an ideological viewpoint not applicable to 21st century societies. Furthermore, gender diversity is depicted in terms of stereotypes which can lean towards a created ideology. Lastly, being asexual, Sarah said it is wrong from a Christian ideology. This might imply that she indirectly expressed how she feels about asexual human beings through her religion.

This data-finding code has raised a variety of possible assumptions regarding gender diversity. Firstly, study guides stated that no discrimination should take place in any form with regard to gender (2.2.3.1). The study guides reflected the assumption that gender diversity should be embraced and included when describing or referring to people. Secondly, from the responses of lecturer participants it is evident that some of them approached gender diversity by advocating equality (2.2.2.2). Thirdly, the manner in which students engaged with each indicated that they generally regarded gender as a natural part of people's lives; some of them were not concerned about gender differences. Fourthly, gender roles were still prevalent in societies where people argue from rational thoughts based on ideology (2.2.2.2). It seems that student participants viewed sexual orientation as a phenomenon that originated recently, and they regarded gender and sexual orientation as being similar. Moreover, these expressions may imply that Christianity was still the dominant religion as one student participant commented that "being genderless" is wrong from a Christian viewpoint (2.2.1.1). Lastly, it seems that although study guides advocated gender equality this aspect was ignored and approached through a dominant religion and ideology.

4.4.5. Diversity in terms of religion

Displayed in study guides and expressed by lecturer and student participants, it became evident that religion and its determinants all played an enormous role in the depictions of diversity.

Depictions of diversity with regard to religion and its determinants were displayed in one of the study guides analysed. In this study guide, when topics of traditional teaching and its theory were addressed, reference was made to "Christian and other fundamental views" (CLIN). In this regard, students are required to "[e]xplain identified fundamental views or convictions and attitudes regarding God (gods), man and his fate, life and the world, underlying these perspectives" (CLIN). While explaining, students must "reflect on [traditional teaching] with an open mind" by questioning its accuracy and formulating an argument to take a standpoint on its implications for teaching-learning (CLIN). In this study guide, students are thus required to be critical of the role of religion and its determinants within traditional teaching so as to compare it with other teaching theories.

Regarding religion and its determinants, lecturer participants depicted diversity from various viewpoints. For some lecturer participants, it was difficult to view religions as equal. One lecturer, Lisa, responded that at a personal level, “I will not be honest to myself and the Lord if I say all religions are equal.” However, as a lecturer she added, “I have never in my life made any negative remarks concerning a person’s religion” (Lisa). For another lecturer participant, Kevin, it was “a difficult thing to answer” when asked if all religions are equal, but he said that “to ask if [all religions] have an equal place in our society to me makes sense.” From a different perspective another lecturer participant depicted equality in terms of religious diversity by saying,

I think equal opportunities should be there but it is not for me to say that religions are not equal. I can talk about my own religion but I do have respect for other religions. Religion for me is about beliefs and principles (Simon).

Another lecturer participant, Beth, depicted religion and its determinants in terms of power by arguing that power in religion is problematic as “the big story with religions is usually about dogma, church rules and structures. One church is probably richer than the other, or has more followers than other churches which make that church more influential.” For example, she said that “the Pope will be shown on television but not the pastor in Ikageng”. Based on Beth’s depiction of religious diversity it might be that one religion has more followers which could make them influential in a particular society. The implication thereof may be that, in a higher education environment, the development and implementation of course material might be influenced by the dominant religion which has more followers than other religions.

Student participants also depicted diversity from various viewpoints regarding religion and its determinants. To one student participant, Mercy, “[r]eligious diversity means religions, respecting different religions in terms of their practices”, while for another student participant, Nancy, respect in terms of religious diversity is “[r]especting other cultures whether you agree with them or not”. However, for Nancy religious diversity in society cannot be respected as “the topic of religion is taboo”. Another student participant, Ricky, commented that “in universities there is not really religion”. Therefore, for Ricky it is impossible for religious diversity to be respected as it does not feature explicitly.

Nadia, a student participant, took the stance of inclusion with regard to religious diversity. She was in favour of inclusion as she argued that the university’s approach to inclusion is the reason “why there is nothing of religion in the study guides”. She believed that the university interprets inclusion as the practice of excluding all forms of religion by not mentioning religion to avoid discriminating against any religion by mentioning only some of the religions. Further on the exclusion of religious diversity to foster inclusion, religious diversity was explained through

viewing it as disruptive in lecture rooms. Nancy, a student participant, said that “she just stay[s] away from religion as it causes a mess. Incorporating diversity like religion, I would just say that I would stay away from it, because it causes havoc and it causes problems. You step on people’s toes.” The impression that was created by some of the responses is that religious diversity is excluded rather than included so as to reduce the chances of confrontation or being found guilty of discrimination.

To conclude this data-finding code, it seems that religious diversity does exist but people engaged with it at different levels; some of them to the extent that religious diversity was non-existent. Although it was reflected through one study guide only it does not mean that it is inadequate. In addition, lecturer participants have addressed religious diversity to such an extent that it features prominently in the hidden curriculum (2.2.2.2). However, the perception held by some student participants that religion does not feature and that it should be avoided is problematic as religious diversity cannot be embraced under these conditions (2.2.1.1).

4.4.6. Diversity in terms of ethnicity

From the expressions of lecturer participants it was clear that they were aware of ethnicity; however, in some cases it was interpreted as a sub-category of diversity. Beth mentioned that she was aware of “ethnic [diversity] in terms of language”. She used the study guides as an example by stating that these were only available in either English or Afrikaans and added that she “cannot include Xhosa or any other language” in lectures. Lisa’s depictions of ethnic diversity in higher education were that a lecturer “should make students aware of ethnic diversity”. To her it is included in study guides, where “it is specifically spelled out that [students] should not favour one ethnic group above another”. Another lecturer participant, Kevin, added that when they “approach [their] classes, ethnic diversity does have implications or [does] influence how my teaching-learning is designed and implemented”.

As far as student participants are concerned, their depictions displayed ethnic diversity as “different cultures, different backgrounds; maybe you are from the rural areas, the townships and the suburbs, I think that is ethnic” (Mercy). Nancy was of the opinion that ethnic diversity is “different races [and] it refers to your colour, what group you belong to”. She further asked, “Is there is a difference between Zulu and Xhosa?” Another student participant, Lucy, depicted ethnic diversity as “you are black and in your blackness, you are Xhosa, Zulu ...”

In summarising this data-finding code, it can be said that both lecturer and student participants had knowledge of what ethnic diversity is (2.2.2.1). It is seen as culture, race and language but also where a person comes from and what group a person belongs to (2.2.3.1). Moreover, some lecturer participants were aware of ethnic diversity only to the extent that it is included in

the explicit curriculum (2.2.1.1). Nevertheless, it is clear that both lecturer and student participants did have knowledge about ethnicity with one lecturer saying that it did influence how he perceived and delivered the curriculum.

4.4.7. The extent to which diversity is represented in study guides

From the data-finding codes it became evident that the study guides made mention of diversity from various perspectives. Two lecturer participants mentioned that diversity is important enough to be represented in study guides. The student participants' expressions differed extensively in comparison with how diversity was displayed in the study guides analysed.

Study guides displayed diversity to a great extent. One of the study guides included a study section on the teaching of values in all learning areas. These values included

... ethic, social, cultural, religious, or anything else by nature and should be related to what is accepted and tolerated by the relevant community. Some of these values may even hold only for a specific community or society, (for example, certain cultural or religious/ spiritual values that are related to gender, respect etcetera (CLIN).

Another study guide displayed diversity in terms of processes and procedures used when a curriculum is developed in South Africa. This included outcomes-based education and its rationale, namely that "[t]he curriculum is at the heart of the education and training system. In the past the curriculum has perpetuated race, class, gender and ethnic divisions and has emphasised separateness, rather than common citizenship and nationhood" (CUDE). Moreover the same study guide referred to diversity by stating, "Advocates of OBE [promote] it as a means of meeting the needs of all students regardless of their environment, ethnicity, economic status, or disabling condition" (CUDE). In addition, the FOER study guide displayed diversity in terms of variables that can be found in quantitative theory: "Some examples of variables include: gender, age, socio-economic status (SES), attitudes, behaviours (leadership, performance), etcetera" (FOER). The TLAS study guide, on the other hand, referred to human diversity through criteria used in assessment. It was stated that these criteria should be used in cases where students were expected to "[d]escribe the nature of human diversity and the correct selection of assessment strategies to comply with the nature of diversity" as an outcome in alternative assessment (study unit 11). This study unit further stated, "In an effective education system, all educators are assessed on an on-going basis in terms of their progress through the curriculum. The aim is to make it possible for [lecturers] to respond to a diversity of [students]" (TLAS). Another study guide (TSCU) made mention of diversity and what criteria can be used to determine whether a curriculum did indeed include diversity. This was done by referring to what the American National Association for Multicultural Education proposes as

“criteria for evaluating curricula that are sensitive to diversity: [i] inclusiveness, [ii] diverse perspectives, [iii] accommodating alternative epistemologies, [iv] self-knowledge, and [v] social justice” (TSCU). Lastly, with regard to the modules ELEA and SLAD, diversity did not feature in any of the two study guides.

One lecturer participant, Kevin, referred to diversity in study guides by saying, “I think it is addressed to an extent ... but it will be difficult for me to tell if I think it has to be addressed more or less.” Beth, on the other hand, argued that the inclusion of diversity in study guides is good as a strategy to teach it. She was of the opinion that “it makes the lecturer and student more aware of the term and that such a thing exists”.

The student participants’ depictions of diversity in study guides were mostly positive, with a few less positive. For example, that inclusion of diversity is limited in study guides. This view is reiterated by a student participant, Mercy, who commented that they “have so much additional material to study that it is impossible to tell if diversity is adequately addressed in the study guides”. Nancy was of the opinion that the inclusion of diversity “is limited but some aspects are included”. In addition Ricky said, “[Diversity] is there but limited.” With regard to diversity being limited Michelle was of the opinion that “[t]he university focus on diversity, but it is only on race and religion”. In addition she asked, “Where is the academic diversity? Another student participant, Michelle, mentioned that “diversity is only visible on the cover page [of the study guide] where it says ‘Innovation through diversity’”.

From the responses quoted above it is clear that students depicted diversity from various perspectives. It is evident that the meaning and the handling of the concept ‘diversity’ was not clear, as shown by one student participant’s comment: “We have never been taught how to teach diversity” (Ricky). These students responses indicate that they may not know how to engage with diversity and could imply that lecturers never modelled how to engage in diversity during lectures. This state of affairs could be the reason for Nancy’s argument that “it is important to know what diversity is. We constantly refer to culture when asked about diversity, and it is not just culture.” She added, “If we look at the school curriculum and it tells you to incorporate diversity we just ignore it because we do not know what it is.” Student participant Mercy indicated that she would “like to learn more about respect and acceptance” in terms of diversity, whereas Nancy said she would like “to know how you incorporate diversity [and] what too much diversity is and what is too little”.

In concluding the discussion on this data-finding code, it can be said that the extent to which diversity is represented in study guides is perceived differently among lecturer and student participants. Diversity is depicted differently and in some instances the expressions from

student participants correlate with what the study guides display. However, the study guides do not display more than one discourse of diversity; hence students see the inclusion of diversity as limited (2.2.2.1). This puts forth the perspective that students want to engage more in diversity and learn how to foster diversity (2.2.3.1). As far as the lecturer participants are concerned, their responses indicate that they did not know what stance to take on this matter and that, in itself, could be an indication of their commitment towards fostering a disposition of diversity through the study guides (2.2.2.2).

4.4.8. Study guides – underutilised and outdated

Lecturer participants saw the study guides and their applicability to the world we live in when it comes to diversity as being outdated and not 'proudly South African'. One of the lecturer participants, Beth, was of the opinion that "the [study guides] are all [infused] with foreign knowledge, foreign books [are prescribed] and foreign examples [are used]".

Student participants, on the other hand, felt that their study guides were just there because it was a prerequisite of the institution where they were enrolled. One student participant, Michelle said that they were only using the TLAS study guide to a limited extent and she added that as far as the "CUDE, CLIN, FOER, TSCU, SLAD, and ELEA" study guides were concerned, "lecturers specifically said [we] can throw away the study guides". The reason for discarding these study guides was that they were written in 2009 and these student participants were enrolled for this programme in 2013 – four years later. Michelle added that in the study guides "person a, b and c" are identified as the writers, but those authors are not the ones facilitating the modules. Michelle further mentioned that study guides are sometimes outdated as they had not been revised for quite some time. This suggests that study guides are not revised regularly to keep up with rapid pace of change in the world.

Another student participant, Sarah, said that "CLIN, FOER and TLAS are the only study guides [we] have used". She further responded with a question by asking, "How am I supposed to know diversity is expressed in the study guides if we never use [study guides] in our classes?"

It is clear, therefore, that lecturer and student participants saw study guides as underutilised and outdated (2.2.1.1), possibly because some of the presenters of modules reject the study guides as they were written in 2009 and are no longer up-to-date (2.2.2.1). The question is what this situation means for the Curriculum Studies programme in the BEdHons degree course. From the responses it is clear that the study guides used in that specific year were not utilised optimally (2.2.2.2). It may also imply that the programme content should be reviewed more often so as to foster diversity and prevent it from being duplicated for more than four years (2.2.3.1).

In addition, the presenters of the modules should be allowed to provide input when the study guides are being written to eliminate the kind of gap the student participants identified (2.2.2.2).

4.4.9. The envisaged profile of a lecturer

It became evident from the participants' responses that a particular lecturer profile is needed to foster diversity. For Simon, one of the lecturer participants, the envisaged lecturer profile requires "lecturers who are highly skilled, to foster attitudes and values". This could imply that lecturers need to reveal what their worldviews are so as to build successful academic relationships with students. If lecturers engage with diversity on the basis of sharing who they are with students, the students' understanding of a diverse society as it is modelled through the lecturer may be enhanced.

Student participants' responses to the topic of an envisaged profile for a lecturer were dualistic. Michelle felt that her "lecturers do not take ownership of their responsibilities [to foster diversity] and also [do] not see to it that they act on their responsibilities as they are too concerned with their field of study". The implications hereof are that students perceive their lecturers as being "so objective that they cannot even see who their students are" and they are of the opinion that lecturers "do not want to know the opinions of students" (Michelle). Yet, by acknowledging the complexity of diversity, Michelle stated that it would typically be the responsibility of the lecturer to nurture interpersonal relationships. These relationships were pivotal for creating safe spaces during contact sessions where diversity can be addressed (Sarah).

In conclusion this could mean that no profile is envisaged for a lecturer. The profile of a lecturer which is described above by lecturer participants seems to be in contrast with how the students perceive the profile of a lecturer portrayed to them. The students appear to think that lecturers can put in more effort when engaging with diversity in lectures as to include everyone (2.2.3.1). Moreover, they believe that lecturers are too involved in their specialisation fields, which might imply that diversity does not matter to them (2.2.1.1); therefore, their aim is to get the discipline specific knowledge across to students without necessarily taking into account who the students really are (2.2.2.2).

4.4.10. Lecturers sharing experiences and modelling

From the responses of lecturer and student participants it became evident that sharing information is important. The lecturer as a role model and his or her function of setting the example for students were mentioned in this regard.

One lecturer participant, Simon, was of the opinion that he “would rather want to turn [the lecture] around where the lecturer is the facilitator, and create a climate where everyone can share in their differences”. Simon commented that it is like “cross-pollination [that] can make [one’s] class much more interesting and dynamic”. He added that a “lecturer needs to share his/her viewpoints and beliefs with the students just as they share their viewpoints and beliefs with each other” (Simon).

Beth, on the other hand, argued that a lecturer needs to model diversity through “greeting people, acknowledging their humanity, give recognition to their personality, their character, religion and why they do things their way with personal space taken into account”. Further on modelling, Kevin said, “Lecturers have to know that they set the example for students.” His view is that a lecturer should set an example for students when he says, “Diversity does not always have to be infused in the curriculum. It is how you model it by dealing with people of differences.”

Student participants were of the opinion that sharing differences and showing how to share differences is important especially when it comes to their lecturers. Sarah argued that she “[would] appreciate it much more if a lecturer is in front of the class and tell the students that he is a Muslim, he does not like this and that. We accommodate each other far better by telling each other who we are and where we coming from”. Moreover, another student participant, Nancy, was of the opinion that “you teach diversity [as] something you display”.

None of the study guides analysed depicted diversity in terms of the importance of sharing experiences (2.2.2.2), nor did any of the study guides emphasise that it is important for the lecturer to set an example. Both lecturer and student participants felt that it was important to engage in discussion with one another and to share different experiences (2.2.3.1). Although sharing of differences and modelling how to engage with these differences is important it is problematic as it only features in the null and hidden curriculum (2.2.1.1). The implication of following the example of lecturers may be that it does not include how to engage with diversity and differences as it is not important to them and this attitude may be transferred to students (2.2.1.1).

4.4.11. Lecturers following instructions

This data-finding code shows how lecturer participants follow instructions when it comes to education. Some of the lecturer participants expressed themselves in terms of the NQF levels and SAQA. Beth was of the opinion that when it comes to fostering diversity or engaging with diversity during lectures one should “allow for guidance from the NQF levels and also

programme outcomes which allows for everything to be included. I as the lecturer cannot exclude some information that student have to know”. Beth further said,

It is difficult to say what the outcomes [of a study guide] should [be]. Diversity cannot really determine the outcomes of a module but rather the NQF levels or the SAQA outcomes and critical outcomes approved by the Department of Higher Education.

Lisa added,

[T]he outcome [of a module] is something that you will have to write down and rethink, but [diversity] as an umbrella outcome, I do think there is room for it in the different modules because it has to be in line with the mission and vision of the BEd curriculum.

From a different perspective Kevin commented that “we are too rigid when it comes to implementing diversity”. He added that emphasis on diversity “has to be there but should not be dealt with in a wrong way and be so prescriptive and rigid that people get an aversion towards it”.

To summarise this data-finding code: it seems that some lecturer participants follow the explicit curricula very rigidly. This may become like a recipe they follow just to get students through the module outcomes of the programme without taking into consideration that lecturing a diverse group of students entails much more than just focusing on module content and establishing whether students know it by heart (2.2.1.1). However, one of the lecturer participants was of the opinion that engaging with diversity in lectures should not be done in a prescriptive and rigid manner (2.2.3.1). A challenge in terms of this data-finding code may be what needs to be done to get lecturers out of the habit of only infusing students with knowledge and to inspire them to embrace diversity.

4.4.12. Numerous ways of fostering and engaging with diversity in the curriculum

In discussing this data-finding code I provide suggestions on how diversity can be facilitated in the curriculum. None of the study guides made mention of how one can teach diversity. Moreover, the student participants did not mention how diversity can be fostered in their contact sessions with lecturers. However, some of the lecturer participants mentioned ways to foster diversity through the manner in which one engages with this matter. One of the lecturer participants, Lisa, was of the opinion that “you cannot address diversity in study guides”. She further said that diversity “can be addressed in study guides but a lecturer who is not confident, and not in the possession of having the experience to use a diverse way of teaching methods, will just not do it”. Another lecturer, Kevin, commented that diversity should be like “habits of

mind". He added, "I think that habits of mind have to be internalised before one can practise it; the same applies to a curriculum. It is to a great extent part of the hidden curriculum. It does not always have to be explicit in the curriculum." Kevin also noted that the "awareness of diversity needs to be fostered"; this can be done through "empathy". Simon was of the opinion that in order for a lecturer to engage with diversity in lectures "a person always needs to go look at the purpose of lecturing. In other words you begin lectures from the viewpoint of the student." He mentioned that he always tried "to make diversity part of [his lectures] by looking [at] or taking learning styles of the students into account".

As far as the responses of student participants are concerned, one of the student participants, Sarah's response was: "Is it necessary for these type of things to be included in study guides? It is part of the hidden curriculum."

It is clear that approaches to teaching diversity were not included in the study guides. The impression I got from lecturer participants was that infusing the explicit curriculum with diversity may in certain instances be meaningless as not all lecturers will embrace this approach (2.2.1.1). On the other hand, Kevin mentioned that acknowledging diversity and the value thereof should come from inside a person (2.2.3.1). This view can be related to Sarah's question whether it is necessary for diversity to be included in the explicit curriculum. This notion may be problematic because if the fostering of diversity needs to be internally motivated – from inside a person – how would people know it needs to be internalised if it is not stated in the explicit curriculum? It further seems that the one student participant had no problem with diversity featuring in the hidden curriculum as she thought it might be unnecessary (2.2.2.2). However, lecturer participants did express their depictions of diversity in terms of how they embrace and engage with diversity during contact sessions. Planning how diversity will be embraced and fostered within lectures is also important as it enhances an awareness of diversity (2.2.3.1). Lastly, one of the lecturer participants mentioned that empathy is valuable in engaging with diversity and making people aware of the concept. Empathy may be related to responsiveness as an ethical dimension of care in the sense that one needs to empathise with others to relate with them and to treat them with human dignity (2.2.4.1).

4.5. Conclusion

This chapter, which shed light on the main data findings and interpretations regarding diversity, was organised according to a three-fold structure, discourse-as-discursive-practice, discourse-as-text and discourse-as-social-practice. The sections on discourse-as-discursive-practice and discourse-as-text highlighted the main data findings. In the section on discourse-as-social-practice the way in which the depictions of diversity in study guides and the responses of lecturer and student participants were compared. The aim was to determine whether any

correlation or contradictions were present in the depictions. Based on these main data findings I first elaborated on depictions of diversity in general, then I elaborated on how gender, religious and ethnic diversity are depicted in the Curriculum Studies programme of the BEdHons degree course. Lastly I referred to the main data findings regarding the depictions of diversity in study guides as well as to the possible profile of a lecturer engaging with diversity so as to foster the importance thereof.

In the final chapter (Chapter 5) I provide a review of my research study, the significance of the research findings, suggestions for further research and a conclusion.

CHAPTER FIVE

REVIEW OF RESEARCH STUDY, SIGNIFICANCE OF RESEARCH FINDINGS, SUGGESTIONS FOR FURTHER RESEARCH AND CONCLUSION

5.1. Introduction

This chapter starts with a review of my research study. The significance of my research findings to the body of scholarship is then explained in relation to theory. I next elaborate on the implications of my research findings in terms of curriculum-making for social justice. The limitations that were encountered in my research study are explained and suggestions are made for further research that could be valuable to a similar study. In conclusion, a brief summary is given of this chapter.

5.2. Review of my research study

In the review of my research study I provide a summary of each chapter of the study. Chapter 1 gave an outline of my research study, which included the formulation of the general problem statement. This general problem statement included a brief history of South Africa in terms of patriarchy, religion and ethnicity with particular reference to the first democratic election in 1994 bringing hope to the previously disadvantaged citizens of South Africa. Reference was also made to the rich diversity of South Africa, a country that is multifaceted in terms of diversity-related concepts such as gender, religion and ethnicity.

I further drew on the implementation of policy to highlight reconciliation and transformation in the South African education system, especially the higher education system. The focus was on North-West University and the changes that have taken place in this institution to improve the inclusion of South Africa's diverse population and to create greater sensitivity to people's differences within the Curriculum Studies programme of the BEdHons degree.

This chapter also included the findings of a task team that was coordinated by the Dean of the Faculty of Education Sciences at the Potchefstroom Campus towards an exploration of embracing diversity in undergraduate study guides. The findings of this task team indicated that students were expected to explore the multifaceted nature of diversity in South Africa on their own. Thus the null curriculum emerged prominently and it became evident that there was a need for a similar study at postgraduate degree level.

Taking into consideration the above-mentioned factors, I sought to explore the extent to which diversity is depicted in the Curriculum Studies programme of the BEdHons degree course in a higher education context. I also briefly described how I planned to achieve the aims by referring to the methodology, paradigm, research design and research processes.

In Chapter 2, a review of the relevant literature was provided under the heading 'Diversity nuances and trends in curriculum'. A theoretical overview of diversity nuances and trends in curriculum were developed as a framework to engage with this body of scholarship. In this theoretical overview reference was made to paradigms that are prominent in the developmental stages of diversity. These stages developed and are still developing on the basis of perspectives accompanied by diversity nuances. I further drew on the curriculum nuances associated with the diversity nuances and perspectives falling under paradigms that were identified. I pointed out how elements of care relate to social justice. I ended this chapter by elaborating on what curriculum-making for social justice – including the elements of care – could entail.

Chapter 3 focused on the research design, methodology and research processes employed in this study. This included critical ethnography as the chosen methodology for my research study and the paradigmatic position of my research study, which was critical theory. I explained that the sample and research environment of my research was the two campuses of North-West University. I focused specifically on the Curriculum Studies programme of the BEdHons degree course and lecturers and students involved in this programme. I explained my data-generation methods and described the purpose of each and how it was employed in my research. Further details were given on the data analysis method that was employed and why it suited my research best. Lastly, I elucidated my role as the researcher, as well as the trustworthiness and validity of my research study, and the ethical considerations I took cognisance of in relation to my research study. I concluded this chapter by explaining the ethical concerns of my research study and adding the anticipated research problems that could arise in the course of the research.

In Chapter 4 I provided the data findings and interpretations emanating from my research. Reference was made to Fairclough's (1992) three-dimensional conception of discourse employed to analyse the data findings. In the discussion on discourse-as-discursive-practice, the profiles of study guides and lecturer and student participants were provided. In the section on discourse-as-text, I discussed the vocabulary, grammar, cohesion and text structure found in the depictions of diversity in relation to the developing of study guides used in modules offered in the Curriculum Studies programme of the BEdHons degree course. Mention was also made of the authors and consumers of those study guides. The last discourse, discourse-as-social-practice, included embedded ideologies, structures of power and hegemony that came to the fore through the depictions of diversity. The main findings, which were presented thematically, covered the following themes:

- Diversity as a multifaceted concept;
- Approaching people with differences – duty vs. condition;
- Diversity embraces differences: challenges for inclusion and exclusion;
- Diversity in terms of gender;
- Diversity in terms of religion;
- Diversity in terms of ethnicity;
- The extent to which diversity is represented in study guides;
- Study guides – underutilised and outdated;
- The envisaged profile of a lecturer;
- Lecturers sharing experiences and modelling;
- Following instructions; and
- Numerous ways to foster and engage in diversity.

In the sections to follow, I elaborate on the main findings in terms of the body of scholarship and then I explain what the implications of such findings will be on curriculum-making for social justice. This aspect is discussed in terms of Dillon's model of curriculum (Dillon, 2009:344).

5.3. Significance of the research findings

In this section I explain what the significance of the research findings are in relation to the body of scholarship of my research study and then what the implications of the findings will be for curriculum-making for social justice.

5.3.1. Research findings in relation to the body of scholarship

My research findings in relation to the body of scholarship will firstly be explained in terms of the three discourses of diversity explored by this research study. Secondly, diversity nuances will be explained in terms of curriculum-related aspects and lastly I will elaborate on diversity in general.

5.3.1.1. Research findings in relation to the three discourses of diversity

With regard to the three discourses of diversity (gender, religion and ethnicity) the most prominent diversity nuance was that of acculturation (4.4.4, 4.4.5, 4.4.6) in terms of AIMS – assimilation, integration, marginalisation and separation (2.2.1.1). It came to the fore in all three of the discourses that religion played a considerable role in depictions of gender as well as in religion itself as many student participants argued that religion as a phenomenon should rather be avoided (4.4.4, 4.4.5, 4.4.6). As for ethnicity, some of the lecturer participants' depictions revealed that they were only aware of ethnicity in that the explicit curriculum includes diversity (4.4.6). This could imply that lecturer participants depict gender, religion and ethnicity from an

acculturation nuance largely in terms of assimilation. Therefore it might be possible for lecturers to ensure they include diversity in terms of gender, religion and ethnicity to the extent they want to. In effect this creates the perception that only the dominant culture is important and that other cultures are ignored as the dominant culture fails to acknowledge the different people around them (Organista, 2009:110). It is further clear that ideology (Gumbo, 2001:235) plays a big role in how students depict gender, religion and ethnicity, as much of what happens in society is determined by discourses of diversity (Lemmer et al., 2012:10). Some of the student participants felt that it is better not to engage with the diversity topics (4.4.5) as it will avoid certain sensitive issues (Gay, 2010:145) such as social injustices like discrimination (Mulvey et al., 2010:597), oppression (Blackburn, 2008:261) prejudice (Butler, 2007) and stereotyping (Dovidio et al., 2010:8). Furthermore, it was evident that although acculturation in terms of assimilation and rationality was prominent, depictions also came from the diversity nuance in diversity (4.4.4, 4.4.6). The fostering of no discrimination on the basis of differences came to the fore which indicated that people need knowledge of differences so that they will not discriminate against people with differences. However, having knowledge of people with differences does not necessarily mean they are acknowledged and valued as human beings; it might simply mean that they are just tolerated (Southard & Payne, 1998:53).

5.3.1.2. Diversity nuances applicable to aspects of curriculum

In terms of curriculum-related aspects, the diversity prominent nuances were those of acculturation (4.4.8, 4.4.9, 4.4.10, 4.4.11, 4.4.12) and rationality (4.4.7, 4.4.8, 4.4.9, 4.4.10, 4.4.12). Some of the depictions regarding the lecturer who engages in diversity were based on an acculturation viewpoint. As for acculturation, the reason why most of the depictions came from this diversity nuance may be that lecturers intended to include only a few aspects of disadvantaged minority groups but did not emphasise them, with the result that they disappear (Gumbo, 2001:235). An important notion related to this diversity nuance was that lecturer participants were not committed to diversity and the inclusion thereof (Sobral et al., 2013:26). There were also lecturer participants who engaged with diversity from the stance of rationality as a diversity nuance. Some of the lecturer participants were hesitant regarding diversity and the fostering thereof as they found it difficult to take a stance for or against diversity (4.4.7). However, this might indicate that the lecturer participants regard diversity discourses as of no great concern and therefore they do not emphasise them much. Such a state of affairs could cause this aspect to be largely ignored. This might indicate that they are colour-blind in engaging with diversity (Lemmer et al., 2012:10) as they feel it is useless to engage with diversity. It might mean that diversity does not make sense to them and therefore they stay objective (Blackburn, 2008:307). There were occasions where the diversity nuance such as diversity came to the fore. Depictions of diversity in this nuance were that the sharing of information regarding differences of people was important to both lecturer and student participants (4.4.10). Where this is the

case, a better understanding of one another might be gained classrooms might be created where students can actively engage with one another (Fine & Handelsman, 2010).

As far as the depictions regarding study guides are concerned, the diversity nuance multiculturalism (4.4.1, 4.4.2) and rationality (4.4.1, 4.4.2, 4.4.3) featured mainly. The inclusion of diversity in study guides was limited in the sense that it often only included one diversity discourse. Emphasis on only one diversity discourse might be related to promoting what is believed to be right or wrong (Howard, 2006:6) by the authors of the study guides.

5.3.1.3. Diversity as a multifaceted concept

Diversity as a multifaceted concept was mostly depicted from the diversity nuance rationality, for example by emphasising that respect for differences is earned and not just given (Gay, 2010:146), while it was also mentioned that diversity is not regarded as valuable (Gay, 2010:145). Further depictions of diversity in general tended towards eliminating exclusion to include some aspect of all people of differences because it is necessary (Lemmer et al., 2012:10; Ovando & Collier, 1998:144).

Depictions in terms of the diversity nuance acculturation were also prominent but to a lesser extent when it came to how lecturer and student participants depicted diversity (4.4.2). In their responses they mentioned that they wanted to engage with diversity and felt obliged to engage with diversity and that may cause separation between people (4.4.3). The findings also indicated that fostering of only certain cultural groups could lead to marginalisation (Edgerton, 2010:556) and social exclusion (Vleminckx & Berghman, 2001:46).

5.3.2. *Implications of findings: Curriculum-making for social justice*

Based on my explanation in 5.3.1, I will now elaborate on how Dillon (2009) suggests one should look at curriculum-making. I engage with his theory to introduce my proposal, namely curriculum-making for social justice.

Dillon's (2009) theory is significant for conceptualising curriculum-making for social justice because it grapples with the nature, elements and practice of curriculum. This theory is underpinned by three leading questions: what is the nature of a curriculum, what are the embedded elements in a curriculum and how do people carry out such a curriculum (Dillon, 2009:44). Figure 5.1, which schematically presents this theory, is followed by an explanation of its application for conceptualising curriculum-making for social justice.

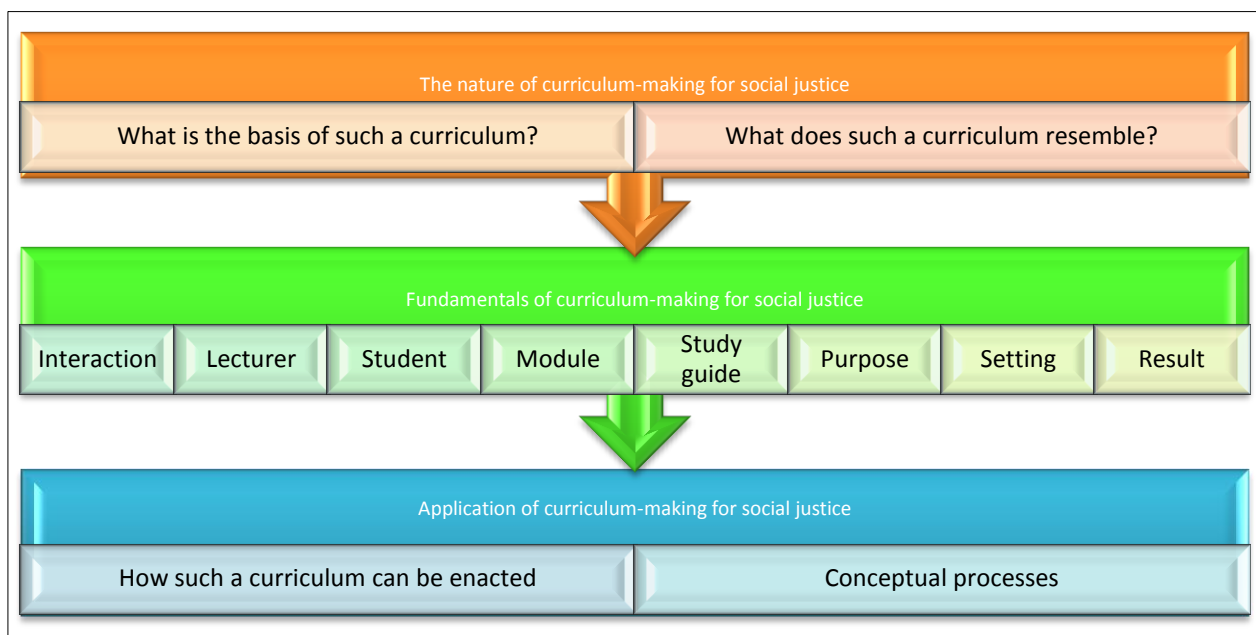


Diagram 5.1 Schematic presentation of Dillon's (2009) theory

Figure 5.1 illustrates three sections related to curriculum. It is important to note that these sections do not happen in a particular order. Each of these sections will now be unpacked in terms of curriculum-making for social justice.

5.3.2.1. The nature of curriculum-making for social justice

This section consists of two elements: (1) the basis of curriculum-making for social justice and (2) what curriculum-making for social justice resembles. The basis of curriculum-making for social justice can be defined as a curriculum that advocates respect for people's differences regardless of the place, time, setting or situation. It can further be defined as a curriculum that fosters a value system towards diversity and differences that can be sustained through creating spaces where care can be nurtured (Du Preez & Simmonds, 2011:330). It includes conceptions such as being flexible, fostering acceptance and valuing differences. Theories such as critical theory employing characteristics of an ethicist of care (Gregory, 2000:447) can be included in curriculum-making for social justice. Curriculum-making for social justice should resemble caring relations that need to be used in dialogue with its preconditions, love, faith, hope, humility, courage and critical thinking (Freire, 1993:89-92), that are needed to have a socially just conversation regarding the effects of injustices (past and present) on disadvantaged minority groups. Furthermore, curriculum-making for social justice should resemble lecturers that are confident, self-assured and multi-skilled to engage with diversity in terms of dialogue to redress injustices (4.4.12). Engaging in conversations regarding diversity and differences should be a way of life rather than being externally stimulated (ibid.). Moreover, curriculum-making for social justice may also need to resemble empathy as it has the capability to create more attention to responsiveness in the process of caring for others (ibid.).

5.3.2.2. The fundamentals of curriculum-making for social justice

This section covers seven fundamentals (Dillon, 2009:345-347). In my research study I discussed eight fundamentals as I added study guides because these were used to generate depictions of diversity and because the material used in curriculum-making for social justice is an important fundamental. As my research study resides within a higher education context the fundamentals of curriculum-making for social justice were the lecturer, the student, modules of a qualification the student is enrolled for and which the lecturer teaches, the study guides utilised, the purpose of the modules, what is done to enact the curriculum in which the modules are taught and what is the desired outcome of the curriculum when these modules have been taught.

As far as the fundamentals of curriculum-making for social justice are concerned there are seven which are all important as they are pivotal for teaching and learning (Dillon, 2009:345). However, I see *interaction* as the most important. Without any interaction taking place between lecturers and students it is very unlikely for any teaching or learning to take place. I consider interaction as the centre of curriculum-making for social justice when it comes to the aspects that are embedded in such a curriculum. Furthermore, I see interaction as the first aspect that should be applied when such a curriculum is being delivered by taking into account the subject content where diversity is made part of lectures while teaching takes place. The interaction would consist of how lecturers lecture in curriculum-making for social justice. One of the interaction strategies should be to create a caring environment in which students can feel they belong, that they are there for a purpose and that they are valued (Brown, 2004a:329). In addition, measures would be put in place to ensure that high levels of learning exist but also to prepare students to be active participants in their learning and participate to the best of their ability in our democratic country (Villegas, 2007:372). Methods enhancing objectivity should also be employed but they should allow for sharing between students and lecturers where information is exchanged rather than seen as right or wrong (Jackson, 2008:256).

The kind of *lecturer* who is part of curriculum-making for social justice needs to have various characteristics (4.4.9) such as being objective but open to other viewpoints and being comfortable to share who they are (Jackson, 2008:286). The typical lecturer that teaches modules in curriculum-making for social justice would be one who allows his or her students to engage in dialogue and interact with one another regarding different viewpoints and perceptions (Jackson, 2008:256) but also the more hidden parts of their lives (Du Preez, 2012:105). One of the requirements of a lecturer is that he or she should take responsibility for their students being rich in diversity through vigilance and adapting their specialisation fields in relation to the needs of their students (4.4.9). Responsibility is one of the ethical dimensions of care (Tronto, 2007:252) and it relates well to curriculum-making for social justice as it uses the principles of

care theory through critical theory. Lastly, the lecturer who participates in curriculum-making for social justice would be one who transforms lectures into safe spaces for students where they can engage in dialogue with regard to diversity (Du Preez, 2012:10) not only amongst themselves but also with lecturers in an environment where healthy interpersonal relationships can be created and sustained (4.4.9).

Students as stakeholders in higher education are also important as they are the reason why there is a need for education and why the lecturer goes to lectures. The kind of student that will best fit into the sphere of curriculum-making for social justice needs to be flexible; such students need to be adaptable to change but also to people of differences (Young, 2007:95). They would also be students that are willing to engage in issues regarding diversity (Kumagai & Lypson, 2009:782) while utilising their skills to acquire a higher education qualification. The students in such a curriculum would be enrolled for a higher education qualification because they aim to learn something but also to give back by sharing their own experiences, knowledge and viewpoints so that both students and lecturers can learn (4.4.10).

With regard to the *modules* offered in curriculum-making for social justice, there are no specific modules that are suitable to be offered in curriculum-making for social justice. It is in the way the modules are taught where diversity is visible (4.4.10).

For modules to be presented *study guides* are needed to guide the students through the modules and help them in using textbooks. Study guides should not be biased or discriminatory in terms of gender, religion and ethnicity or other forms of diversity. Such study guides can include foreign knowledge but have to include knowledge that is South African. The information that is contained in a study guide must be current knowledge so that students can relate to the environments in which they find themselves on a daily basis (4.4.8). In addition, study guides need to be optimised to the utmost for students to be able to get the best possible education that is based on social justice (ibid.).

Besides interaction, the lecturer, the student, the modules offered in such a curriculum and the study guides, a very important fundamental is *purpose*, since the interaction with the stakeholders operates because of a certain purpose. The overarching purpose of curriculum-making for social justice would be to eliminate injustices such as stereotyping, discrimination, bias, prejudice, marginalisation, oppression and inequalities that exist in the world (Hankivsky, 2006:92; Young, 2007:95). Thus there would be attempts to break through the boundaries of pre-structured domination and viewpoints that certain people are not good enough (Jackson, 2008:236) – including the underlying politics and ideology – and to equip students with ways of applying skills and attitudes that show care and acceptance (Hankivsky, 2006:92). Curriculum-

making for social justice is vital because different students come together in lectures (Mutukrishna & Schlüter, 2011) and the education they receive has to be adaptable to their particular needs. Furthermore, the purpose would be to develop a profound understanding of the value for others that are insightful (Du Preez, 2012:104). It is important to include the null curriculum as part of the curriculum in higher education so as to display the qualities of curriculum-making for social justice embedded with care principles.

In order for such a curriculum to serve its intended purpose, the *setting* in which it takes place is very important. The setting would include the kind of venue where lectures take place, as well as the atmosphere created by lecturers (Du Preez, 2012:104). The ideal setting for curriculum-making for social justice would be one where students can feel safe to ask questions (Jackson, 2008:236), a setting that allows for dialogue to take place where all stakeholders can be informed about their significant others and how to approach fellow students (Du Preez, 2012:104).

Lastly, curriculum-making for social justice aims at achieving a *result*. The result of curriculum-making for social justice would be that separation which was created in the past has been wiped away (Hankivsky, 2006:92); to see the minds of students and lecturers – and their language usage in lectures – being changed (Jackson, 2008:236). Another result would be that stable environments are created and sustained where students can rise above exclusion and inequalities in being close to one another (Jansen, 2009:269).

5.3.2.3. The application of curriculum-making for social justice

The *application of curriculum-making for social justice* entails how stakeholders will enact such a curriculum and the conceptual processes (Dillon, 2009:349) these stakeholders use to enact such a curriculum. Firstly, the *enacting* of curriculum-making for social justice can be seen as what the stakeholders do for such a curriculum to be implemented. One of the choices made in curriculum-making for social justice would be to approach teaching from an ethic of care perspective to pinpoint what harm the practice of traditional practices causes in societies (Groenhout, 2003:6). The planning of curriculum-making for social justice would be inspired by the needs of students since education is aimed at them. As such a curriculum is interactive and vibrant (Moore, 2009:30), it allows for flexibility; it always adaptable to changes that occur in society; it allows for expansion in terms of curriculum content and approaches to teaching. In curriculum-making for social justice it would be important to make sure that the care we provide is given to the best of our ability while we take into account that it suits the desires of those in urgent need of care (Tronto, 2007:25). During the execution of curriculum-making for social justice it is important to take note of what an ethic of care perspective can do when it deals with terms related to social injustices (Tilley & Taylor, 2013:423). In carrying out curriculum-making

for social justice, dialogue (Freire, 1993:88) should always be part of the process as a means of addressing social injustices through closeness with fellow students (Jansen, 2009:269).

The *conceptual processes* include how to think in curriculum-making for social justice as well as how to construct thinking processes. Thinking processes in curriculum-making for social justice should be aligned with the characteristics of critical theory employing the principles of an ethic of care. Such an approach would include interrupting power relations (Jackson, 2008:225) and generating ideas on how to create spaces that are safe (Du Preez, 2012:104) by creating a platform for free speech (Jackson, 2008:225). It is important to contemplate how disadvantaged minority groups can be freed from injustices. When such groups are treated fairly and allowed equal opportunities, respect is created for them. A conceptual process may shed light on disadvantaged minority groups' journey to get their voices heard (Grundy, 1987:107) but also to bring liberation practices into existence (Johnson & Johnson, 2008:212). Moreover, thinking processes should also be driven in terms of the elements of an ethic of care where one should ask oneself the following questions:

- How can I (we) care about someone (people) in their best interest (Hedge & MacKenzie, 2012:195)?
- How can I (we) take care of someone (people) to enhance the quality of their lives (Tronto, 1998:16)?
- How will I (we) attempt to offer the best care for the person (people) in need of care so that they will have a better life (Tronto, 2007:256)?
- How can I (we) ensure that those in need receive the optimum care to bring about a positive change in their lives (Hedge & MacKenzie, 2012:195)?

5.4. Limitations of my research study

There were six limitations of my research study. The first limitation was that the Mafikeng Campus of NWU does not offer the BEdHons Curriculum Studies programme. This prevented me from generating data on how lecturers and students depict diversity at the Mafikeng Campus. The second limitation of my research study was that I only used NWU as my research site and the third was that I engaged with three discourses of diversity only as the foci and scope of this study were on gender, religion and ethnicity. The fourth limitation of my research study was that I used only one post-graduate programme in the BEdHons degree course, namely Curriculum Studies. Research/insider bias was the fifth limitation as I was a student in the Curriculum Studies programme at the Potchefstroom Campus of NWU until very recently and the sixth limitation was that I only used study guides of the modules offered in the BEdHons Curriculum Studies programme and not supplementary textbooks or other resource materials.

5.5. Suggestions for further research

It is suggested that if the Mafikeng Campus were to offer the BEdHons Curriculum Studies programme a similar study should be conducted without delay to capture the depictions of the students enrolled there for this programme. I also suggest that a similar study be conducted at other universities that offer the same programme as such research could elicit more depictions of diversity across different provinces since many more people with differences would be included. If a similar study is conducted, it is recommended that more discourses of diversity such as language, (dis)ability, age, national origin, race, sexual orientation and socio-economic status, be included. It is further suggested that more programmes offered in the BEdHons degree programme be part of a research project so that researchers may explore how depictions across programmes correlate with or contradict each other. Finally, it is suggested that further research be conducted to draw on more than one set of material made available to students and utilised by lecturers. Such material would include, for example, textbooks, additional reading material as well as blogs and other forms of online engagement.

5.6. Conclusion

This chapter provided conclusions on the significance and implications of my research findings for curriculum-making that is based on social justice. Limitations of my research study were explained in terms of how these affected my research study. Suggestions for further research were also identified. With regard to the value of curriculum-making for social justice for creating awareness and fostering diversity it is important to note what the outcomes of such a curriculum can be. Curriculum-making for social justice can create safe spaces in which people can engage with one another regarding their differences. In such a context the aim is to foster respect and understanding for one another. Another value of curriculum-making for social justice is that injustices – not only those that occurred in the past but also current injustices – can be redressed. Thus caring relations can be established to enable people to engage in dialogue in an attempt to understand what the effects of such injustices are. In addition, curricula such as the null and hidden curricula are included in curriculum-making for social justice. This approach makes it possible to move away from the type of education that emphasises the explicit curricula only. Information that was once regarded as trivial can enjoy an equal place in education in curriculum-making for social justice

Lastly, curriculum-making for social justice has a positive contribution to education as it “implies the participation of all groups in an education system that is mutually shaped to meet the needs of all students irrespective of their culture, race, language, sex, financial background and political affiliation” (Mafumo, 2011:1554). This can mean that disadvantaged minority/majority groups can indeed overcome injustices by “dismantling institutionalised obstacles that prevent

[them] from participating on a par with others as full partners in social interaction” (Fraser, 2008:16).

REFERENCE LIST

- Adams, C. & Van Manen, M. 2008. Phenomenology. (*In* Given, L.M., ed. The Sage encyclopedia of qualitative research methods. Thousand Oaks, Calif.: Sage. p. 614-619).
- Alford, R.R. 1998. The craft of inquiry: theories, method, evidence. New York: Oxford University Press.
- Apple, M.W. 2010. Global crises, social justice and education. New York: Routledge.
- Applebaum, B. 2003. Social justice, democratic education and silencing of words that wound. *Journal of moral education*, 32(2):151-162.
- Babbie, E. 2004. The practice of social research. London: Academic Press.
- Baines, G. 2009. South Africa's forgotten war. *History today*, 59(4). <http://m.historytoday.com/gary-baines/south-africa%E280%99s-forgotten-war> Date of access: 8 Feb. 2013.
- Banks, J.A. 1999. An introduction to multicultural education. Boston, Mass.: Allyn & Bacon.
- Banks, J.A. 2013. Multicultural education: characteristics and goals. (*In* Banks, J.A. & McGee Banks, C.A., eds. Multicultural education: issues and perspectives. 8th ed. New York: Wiley. p. 3-22).
- Barry, B. 2005. Why social justice matters. Cambridge: Policy Press.
- Beekman, L. 2011. Understand and engage in academic study. (*In* Beekman, L., Dube, C. & Underhill, J., eds. Academic literacy. Cape Town: Juta & Co Ltd. p. 1-14).
- Bentley-Williams, R. & Morgan, J. 2013. Inclusive education: pre-service teachers' reflexive learning on diversity and their challenging role. *Asia-Pacific journal of teacher education*, 41(2):173-185.
- Berry, J.W. & Sabatier, C. 2010. Acculturation, discrimination, and adaption among second generation immigrant youth in Montreal and Paris. *International journal of intercultural relations*, 34(3):191-207.
- Berry, T.W. 2005. Acculturation: living successfully in two cultures. *International journal of intercultural relations*, 29:697-712.

- Blackburn, S. 2008. Oxford dictionary of philosophy. 2nd ed. Oxford: Oxford University Press.
- Bowman, N.A. & Smedley, C.T. 2013. The forgotten minority: examining religious affiliation and university satisfaction. *Higher education*, 65:745-760.
- Brewer, R.M. 2012. Feminist movement. (In Banks, J.A., ed. Encyclopedia of diversity in education, Vol. 2. Thousand Oaks, Calif.: Sage. p. 896-901).
- Brinkmann, S. 2008. Interviewing. (In Given, L.M., ed. The Sage encyclopedia of qualitative research methods. Thousand Oaks, Calif.: Sage. p. 470-472).
- Brown, E.L. 2004a. What precipitates change in cultural diversity awareness during a multicultural course: the message or the method? *Journal of teacher education*, 55(4):325-340.
- Brown, E.L. 2004b. The significance of race and social class for self-study and the professional knowledge base of teacher education. (In Loughran, J.J., Hamilton, M.L., LeBoskey, V.K. & Russell, T.L., eds. International handbook of self-study of teaching and teacher education practices. Boston, Mass.: Kluwer Academics. p. 517-574).
- Brubaker, R., Loveman, M. & Stamatov, P. 2004. Ethnicity as cognition. *Theory and society*, 33(1):31-64.
- Bruner, D.Y. 2008. Aspiring and practicing leaders addressing issues of diversity and social justice. *Race, ethnicity and education*, 11(4):483-500.
- Budd, J.M. 2008. Critical theory. (In Given, L.M., ed. The Sage encyclopedia of qualitative research methods. Thousand Oaks, Calif.: Sage. p. 174-179).
- Bush, T. 2002. Authenticity: reliability, validity and triangulation. (In Coleman, M. & Briggs, A., eds. Research methods in educational leadership and management. London: Sage. p. 59-71).
- Butler, S. 2007. Diversity facilitation training. (Paper presented at the University of Delaware, USA, 14-15 August).
- Check, J. & Schutt, R.K. 2012. Research methods in education. Thousand Oaks, Calif.: Sage.
- Chidester, D. 2012. Wild religion: tracking the sacred in South Africa. Berkley, Calif.: University of California Press.

Clandinin, D.J. & Connelly, F.M. 2000. Narrative enquiry: experience and story in qualitative research. San Francisco: Jossey-Bass.

Code, L. 2000. Encyclopedia of feminist theories. Abingdon, Oxon: Routledge.

Coetzee, D. 2001. South African education and the ideology of patriarchy. *South African journal of education*, 21(4):300-304.

Cohen, L., Manion, L. & Morrison, K. 2011. Research methods in education. 7th ed. New York: Routledge.

Cook, K.E. 2008. Critical ethnography. (In Given, L.M., ed. The Sage encyclopedia of qualitative research methods. Thousand Oaks, Calif.: Sage. p. 148-151).

Crafts, J., Hungria, S., Monfries, J. & Wood, M. 2011. Theoretical paradigms: positivism, feminism and interpretivism. <http://dbdaishu.com/blog/?p=238> Date of access: 20 April 2014.

Creswell, J.W. 2009. Research design: qualitative, quantitative and mixed methods approaches. Thousand Oaks, Calif.: Sage.

Cross, M. 2004. Institutionalising campus diversity in South African higher education: review of diversity scholarship and diversity education. *Higher education*, 47:387-410.

Cugno, R.J. & Thomas, K. 2009. A book review of Laura Ellingson's engaging crystallization in qualitative research: an introduction. *Weekly qualitative report*, 2(19):111-115.

Daniels, B. 2010. Developing inclusive policy and practice in diverse contexts: a South African experience. *School psychology international*, 31(6):631-643.

De Castro, A. 2011. Introduction to Giorgi's existential phenomenological research method. *Psicología desde el Caribe*, 11:45-56.

De Klerk, V. & Radloff, S. 2010. Measuring the effect of diversity interventions at a South African residential university. *The international journal of diversity in organisations, communities and nations*, 10(2):25-45.

De Vos, A.S., Schulze, S. & Patel, L. 2005. The sciences and the professions. (In De Vos, A.S., Strydom, H., Fouché, C.B. & Delport, C.S.L., eds. Research at grass roots: for the social sciences and human service professions. 3rd ed. Pretoria: Van Schaik. p. 3-25).

Delanty, G. & Strydom, P. 2003. *Philosophies of social science: the classic and contemporary readings*. Maidenhead, Pa.: Open University Press.

Denscombe, M. 2010. *The good research guide: for small-scale social research projects*. 4th ed. Maidenhead, Pa.: Open University Press.

Denzin, N.K. & Lincoln, Y.S. 2003. *The landscape of qualitative research: theories and issues*. London: Sage.

Department of Education. 2001. *Manifesto on values, education and democracy*. Pretoria, South Africa: Department of Education.

Dickhow, H. & Moller, V. 2002. *South Africa's rainbow people', national pride and optimism: a trend study*. Grahamstown: Rhodes University. Institute of Social and Economic Research.

Dillon, J.T. 2009. The questions of curriculum. *Journal of curriculum studies*, 41(3):343-359.

Dovidio, J.F., Hewstone, M., Glick, P. & Esses, V.M. 2010. Prejudice, stereotyping and discrimination: theoretical and empirical overview. (In Dovidio, J.F., Hewstone, M., Glick, P. & Esses, V.M., eds. *The Sage handbook of prejudice, stereotyping, discrimination*. p. 5-9).

Du Preez, P. 2009. Religion education in South Africa: current challenges. *Religious education journal of Australia*, 25(2):24-29.

Du Preez, P. 2012. Towards a curriculum for morality, human rights and freedom of religion(s) and belief(s). (In Parker, S., Freathy, R. & Francis, L.J., eds. *Religious education and freedom of religion and belief*. Bern: Peter Lang. p. 95-111).

Du Preez, P. & Simmonds, S. 2011. Understanding how we understand girls' voices on cultural and religious practices: toward a curriculum for justice. *South African journal of education*, 31:322-332.

Durakoglu, A. 2013. Paulo Freire's perception of dialogue based education. *International journal of dialogue based education and their implications*, 4(3):102-107.

Eagly, A.H. & Diekmann, A.B. 2005. What is the problem? Prejudice as an attitude-in-context. *On the nature of prejudice*, 50:19-35.

Edgerton, S. 2010. Marginalisation. (*In* Kridel, C., ed. Encyclopedia of curriculum studies, Vol. 1. Thousand Oaks, Calif.: Sage. p. 556-557).

Essof, S. 2012. South Africa: patriarchy, paper and reclaiming and reclaiming feminism. <http://www.opendemocracy.net/5050/shereen-essof/south-africa-patriarchy-paper-and-reclaiming-feminism> Date of access: 12 Feb. 2013.

Fairclough, N. 1992. Discourse and social change. Cambridge: Polity Press.

Faist, T. 2008. Diversity: a new mode of incorporation? *Ethnic and racial studies*, 32(1):171-190.

Finch, H. & Lewis, J. 2003. Focus group. (*In* Ritchie, J. & Lewis, J., eds. Qualitative research practice: a guide for social science students and researchers. London: Sage. p. 170-198.)

Fine, E. & Handelsman, J. 2010. Benefits and challenges of diversity in academic settings. http://wiseli.engr.wisc.edu/docs/Benefits_Challenges.pdf Date of access: 13 June 2014.

Finlay, L. 2009. Debating phenomenological research methods. *Phenomenology & practice*, 3(1):6-25.

Flick, U. 2009. An introduction to qualitative research. 4th ed. London: Sage.

Foucault, M. 1980. The history of sexuality: an introduction, v. 1. New York: Vintage/Random House.

Fraser, N. 2008. Scales of justice: reimagining political space in a globalising world. Cambridge: Polity Press.

Freeman, M. 2008. Hermeneutics. (*In* Given, L.M., ed. The Sage encyclopedia of qualitative research methods. Thousand Oaks, Calif.: Sage. p. 385-388).

Freire, P. 1993. Pedagogy of the oppressed: 30th anniversary edition. New York: Continuum.

Gay, G. 2010. Acting on beliefs in teacher education for cultural diversity. *Journal of teacher education*, 61(1-2):143-152.

Gay, L.R., Geoffrey, E.M. & Airasian, P. 2000. Educational research: competencies for analysis and applications. Upper Saddle River, N.J.: Pearson.

Gay, L.R., Geoffrey, E.M. & Airasian, P. 2006. Educational research: competencies for analysis and applications. 8th ed. Upper Saddle River, NJ: Pearson Merrill Prentice Hall.

Giess, M.E. 2012. Higher education must address religious diversity. *Diverse*: 12 Apr. www.diverseeducation.com Date of access: 22 Aug. 2014.

Gilligan, C. 1982. In a different voice: psychological theory and women's development. Cambridge, Mass.: Harvard University Press.

Giorgi, A. 1985. The phenomenological psychology of learning and the verbal learning tradition. (In Giorgi, A., ed. Phenomenology and psychological research. Pittsburgh, Pa.: Duquesne University Press. p. 23-85).

Given, L.M. & Saumure, K. 2008. Trustworthiness. (In Given, L.M., ed. The Sage encyclopedia of qualitative research methods. Thousand Oaks, Calif.: Sage. p. 895-896).

Gravetter, F.J. & Forzano, L.B. 2003. Research methods for the behavioural sciences. Belmont, CA: Wadsworth.

Greeff, M. 2005. Information collection: interviewing. (In De Vos, A.S., Strydom, H., Fouché, C.B. & Delport, C.S.L., eds. Research at grass roots: for the social sciences and human service professions. 3rd ed. Pretoria: Van Schaik. p. 286-313).

Gregory, M. 2000. Care as a goal of democratic education. *Journal of moral education*, 29(4):445-461.

Groenhout, R.E. 2003. Theological echoes in an ethic of care. USA: Erasmus institute.

Grundy, S. 1987. Curriculum: product or praxis? London: Falmer Press.

Gumbo, M.T. 2001. Multicultural education and its politics. *South African journal of education*, 21(4):233-241.

Haag, O. 2010. You are Germany - I am Australian: the construction of national unity through diversity in select examples from Australia and Germany. *National identities*, 12(4):333-349.

Hankivsky, O. 2005. Social policy and the ethic of care. Vancouver, BC: UBC Press.

- Hankivsky, O. 2006. Imagining ethical globalization: the contributions of a care ethic. *Journal of global ethics*, 2(1):91-110.
- Hartmann, D. & Gerteis, J. 2005. Dealing with diversity: mapping multiculturalism in sociological terms. *Sociological theory*, 23(2):218-240.
- Hawley, W.D. & Nieto, S. 2010. Another inconvenient truth: race and ethnicity. *Educational leadership*, 68(3):66-71.
- Hedge, N. & MacKenzie, A. 2012. Beyond care? *Journal of philosophy of education*, 46(2):192-206.
- Henning, E. 2004. Finding your way in qualitative research. Pretoria: Van Schaik.
- Henrard, K. 2002. Post-apartheid South Africa's democratic transformation process: redress of the past, reconciliation and 'unity in diversity'. *Global review of ethnopolitics*, 1(3):18-38.
- Howard, G.R. 2006. We can't teach what we don't know: white teachers, multiracial schools. 2nd ed. New York: Teachers College Press.
- Howell, K.E. 2013. An introduction to the philosophy of methodology. Los Angeles, Calif.: Sage.
- Jackson, L. 2008. Silence, words that wound and sexual identity: a conversation with Applebaum. *Journal of moral education*, 37(2):225-238.
- Janesick, V.J. 2000. The choreography of qualitative design. (In Denzin, N.K. & Lincoln, Y.S., eds. Handbook of qualitative research. 2nd ed. Thousand Oaks, Calif.: Sage. p. 379-399.)
- Jansen, J. 2009. Knowledge in the blood: confronting race and the apartheid past. Palo Alto, Calif.: Stanford University Press.
- Johnson, D.W. & Johnson, R.T. 2008. Social interdependence, moral character and moral education. (In Nucci, L.P. & Narvaez, D., eds. Handbook of moral education. New York & London: Routledge).
- Johnson, L. 2003. Multicultural policy as social activism: redefining who 'counts' in multicultural education. *Race, ethnicity and education*, 6(2):107-123.

- Jones, H. 2004. A research-based approach on teaching to diversity. *Journal of instructional psychology*, 31(1):12-19.
- Kamsteeg, F. 2008. In search of a merged identity: the case of a multi-campus North-West University, South Africa. *Journal for transdisciplinary research in Southern Africa*, 4(2):431-451.
- Ki-Moon, B. 2013. Message from the UN Secretary-General on Social Justice Day, 2013. New York: United Nations.
- Kohl, H. 2001. Teaching for social justice. *Rethinking schools online*, 15(2). http://www.rethinkingschools.org/archive/15_02/52.shtml Date of access: 20 February 2014.
- Kotzé, A. 2003. PU + UNW = NWU: Klein Kodesa in die Noordweste. *Rapport*: 25, 29 Junie 2003.
- Kumagai, A.K. & Lyson, M.L. 2009. Beyond cultural competence: critical consciousness, social justice, and multicultural education. *Academic medicine*, 84(6):782-787.
- Kumar, R. 2005. Research methodology: a step-by-step guide for beginners. 2nd ed. London: Sage.
- Kvale, S. 2007. Doing interviews. Los Angeles, Calif.: Sage.
- Leedy, P.D. & Ormrod, J.E. 2005. Practical research: planning and design. 8th ed. Upper Saddle River, N.J.: Prentice Hall.
- Lemmer, E.M., Meier, C. & Van Wyk, J.N. 2012. Multicultural education: a manual for the South African teacher. 2nd ed. Pretoria: Van Schaik.
- Machin, D. & Mayr, A. 2012. How to do critical discourse analysis. London: Sage.
- Madden, R. 2010. Being ethnographic: a guide to the theory and practice of ethnography. London: Sage.
- Mafumo, T.N. 2011. Social justice in South African Universities: a bridge too far? *South African journal of higher education*, 25(8):1553-1562.
- Maree, K. & Van der Westhuizen, C. 2007. Planning a research proposal. (In Maree, K., ed. First steps in research. Pretoria: Van Schaik. p. 23-45.)

- Marvasti, A.B. 2004. Qualitative research in sociology. London: Sage.
- Mashau, T.S. 2012. Multicultural education: is education playing a role in acculturating different cultures in South Africa? *American international journal of contemporary research*, 2(6):57-65.
- McMillan, J.H. & Schumacher, S. 2006. Research education: evidenced-based inquiry. 6th ed. Boston, Mass.: Pearson.
- McRay, C.R., Wright, J.V. & Beachum, F.D. 2004. An analysis of secondary school principals' perceptions of multicultural education. *Education*, 125(1):111-120.
- Mdepa, W. & Tshiwula, L. 2012. Student diversity in South African higher education. *Widening participation and lifelong learning*, 13:19-33.
- Mezirow, J. 1981. A critical theory of adult learning and education. *Adult education quarterly*, 32(1):3-24.
- Miller, P. 2008. Validity. (In Given, L.M., ed. The Sage encyclopedia of qualitative research methods. Thousand Oaks, Calif.: Sage. p. 909-910.)
- Mitchell, K. 2003. Educating the national citizen in neoliberal times: from the multicultural self to the strategic cosmopolitan. *Transactions of the institute of British geographers*, 28(4):387-404.
- Moore, K.R. 2009. Encouraging empathy through aesthetic engagement: an art lesson on living compositions. *International journal of education and the arts*, 10(2):1-22.
- Morgan, D.L. 2002. Focus group interviewing. (In Gubrium, J. & Holstein, J., eds. Handbook of interview research: context and method. Thousand Oaks, Calif.: Sage. p. 141-160.)
- Morgan, D.L. 2008. Focus groups. (In Given, L.M., ed. The Sage encyclopedia of qualitative research methods. Thousand Oaks, Calif.: Sage. p. 352-354).
- Mouton, J. 2001. How to succeed in your master's and doctoral studies: a South African guide and resource book. Pretoria: Van Schaik.
- Mulvey, K.L., Hitti, A. & Killen, M. 2010. The development of stereotyping and exclusion. *Wiley interdisciplinary reviews: cognitive science*, 1(4):597-606.

Mutukrishna, N. & Schlüter, H. 2011. *Toward socially just, inclusive school cultures. International studies in education administration*, 39(1):19-32.

National Pro Bono Resource Centre. 2011. What is social justice? (Occasional paper nr. 1, University of New South Wales) https://wic041u.server-secure.com/vs155205_secure/CMS/files_cms/Occ_1_What%20is%20Social%20Justice_FINAL.pdf Date of access 6 Jun. 2014.

Neuman, W.L. 2006. *Social research methods: qualitative and quantitative approaches*. 6th ed. Boston, Mass.: Allyn & Bacon.

Nieuwenhuis, J. 2007a. Qualitative research designs and data gathering techniques. (*In* Maree, K., ed. *First steps in research*. Pretoria: Van Schaik. p. 69-97.)

Nieuwenhuis, J. 2007b. Introducing qualitative research. (*In* Maree, K., ed. *First steps in research*. Pretoria: Van Schaik. p. 46-68.)

Nieuwenhuis, J. 2007c. Analysing qualitative data. (*In* Maree, K., ed. *First steps in research*. Pretoria: Van Schaik. p. 99-117.)

Noddings, N. 1995. Caring: a feminine approach to ethics and moral education. (*In* Virginia, H., ed. *Justice and care*. Boulder, Colo.: Westview. p. 7-30.)

Noddings, N. 2008. Caring and moral education. (*In* Nucci, L.P. & Narvaez, D., eds. *Handbook of moral and character education*. New York: Routledge. p. 161-174.)

Noddings, N. 2010. Complexity in caring and empathy. *Abstracta*, 6(2):6-12.

NWU. 2012a. Concept report: Task team on embracing diversity in study material. Potchefstroom: North-West University. Faculty of Education Sciences. Potchefstroom Campus.

NWU. 2012b. Institutional plan 2012-2014, http://www.nwu.ac.za/webfm_send/45206 Date of access: 25 Aug. 2014.

NWU. 2014a. Faculty of Education Sciences, e-Yearbook: Honours and postgraduate programmes, BEdHons, MEd and PhD. <http://www.nwu.ac.za/sites/www.nwu.ac.za/files/files/p-academic-administration/dokumente/jaarboek2014/OPV/PC%20Education%20Postgr.pdf> Date of access: 26 Aug. 2014.

NWU. 2014b. Marketing brochure for the BEdHons Curriculum Studies Programme. Draft copy.

Okin, S. 1989. Justice, gender and the family. New York: Basic Books.

Operations Evaluation Department. 2005. Evaluating a decade of World Bank gender policy: 1990-99. Washington, D.C.: World Bank.

Organista, P.B. 2009. The psychology of ethnic groups in the United States. London: Sage.

Ovando, C.J. & Collier, V.P. 1998. Bilingual and ESL classrooms: teaching in multicultural contexts. 2nd ed. New York: McGraw-Hill.

Paley, J. 2008. Positivism. (*In* Given, L.M., ed. The Sage encyclopedia of qualitative research methods. Thousand Oaks, Calif.: Sage. p. 646-650.)

Parker, I. 2005. Qualitative psychology: introducing radical research. Buckingham, UK: Open University Press.

Patton, M.Q. 2002. Qualitative research and evaluation methods. Thousand Oaks, Calif.: Sage.

Pfeifle, J. 2009. The implications of Judith Butler's account of identification for the practice of multicultural education. (Paper presented at the Western Political Science Association Meeting, Vancouver, BC, Canada, 19-21 March.)

Potter, J. 2004. Discourse analysis. (*In* Hardy, M. & Bryman, A., eds. Handbook of data analysis. London: Sage. p. 607-624.)

Prinsloo, P. 2009. The South African policy on religion and education (2003): a contradiction in a secular state and age? *Alternation special edition*, 3:31-54.

Punch, K. 2005. Introduction to social research: qualitative and quantitative approaches. London: Sage.

Punch, K.F. 2009. Introduction to research methods in education. 2nd ed. London: Sage.

Rabe, M. & Rugunanan, P. 2012. Exploring gender and race amongst female sociologists exiting academia in South Africa. *Gender and education*, 24(5):553-566.

Reay, D., Davies, J., David, M. & Ball, S.J. 2001. Choices of degree or degrees of choice? Class, race and the higher education choice process. *Sociology*, 35(4):855-874.

Robinson, F. 1999. Globalizing care: ethics, feminist theory and international relations. Boulder, Colo.: Westview Press.

Robinson, F. 2006. Beyond labour rights. *International feminist journal of politics*, 8(3):321-342.

Rodrigues, A. 2006. Serving culturally diverse communities in South African public libraries. *Libri*, 56:213-226.

Rogers, R. 2004. An introduction to critical discourse analysis in education. London: Eribaum.

Saunders, M., Lewis, P. & Thornhill, A. 2009. Research methods for business students. 5th ed. Essex: Pearson.

Schermerhorn, R.A. 1970. Comparative ethnic relations: a framework for theory and research. New York: Random House.

Seekings, D.R. 2011. Caring about aid: an ethics of care approach to global health aid. Vancouver: University of British Columbia. (Thesis - PhD.)

Sheyholislami, J. 2001. Critical discourse analysis. (In Wynn, W., Whitley, E., Myers, M. & DeGross, J., eds. Proceedings of the Global and Organizational Discourse about Information Technology Conference. p. 347-373.)

Slattery, P. 2006. Curriculum development in the postmodern era. 2nd ed. London: Routledge.

Slattery, P. 2013. Curriculum development in the postmodern era. 3rd ed. London: Routledge.

Smyth, J. 2010. Critical theory curriculum ideology. (In Kridel, C., ed. Encyclopedia of curriculum studies, v. 1. Thousand Oaks, Calif.: Sage. p. 155-157.)

Sobral, J., Villar, P., Gómez-Fraguela, J.A., Romero, E. & Luengo, M. 2013. Interactive effects of personality and separation as acculturation style on adolescent antisocial behaviour. *International journal of clinical and health psychology*, 13(1):25-31.

South African Democracy Trust (SADET). 2004. International solidarity. Pretoria: Unisa. (The road to democracy in South Africa, v. 3.)

Southard, N. & Payne, R. 1998. Teaching the introduction to religions: religious pluralism in a post-colonial world. *Teaching theology and religion*, 1(1):51-57.

Strydom, H. 2005a. Sampling and sampling methods. (In De Vos, A.S., Strydom, H., Fouché, C.B. & Delport, C.S.L., eds. Research at grass roots: for the social sciences and human service professions. 3rd ed. Pretoria: Van Schaik. p. 192-203).

Strydom, H. 2005b. Ethical aspects of research in the social sciences and human service professions. (In De Vos, A.S., Strydom, H., Fouché, C.B. & Delport, C.S.L., eds. Research at grass roots: for the social sciences and human service professions. 3rd ed. Pretoria: Van Schaik. p. 56-69).

Strydom, H. & Delport, C.S.L. 2005. Information collection: document study and secondary analysis. (In De Vos, A.S., Strydom, H., Fouché, C.B. & Delport, C.S.L., eds. Research at grass roots: for the social sciences and human service professions. 3rd ed. Pretoria: Van Schaik. p. 314-325).

Tadmor, C.T., Tetlock, P.E. & Peng, K. 2009. Acculturation strategies and integrative complexity: the cognitive implications of biculturalism. *Journal of cross-cultural psychology*, 40(1):105-139.

Tagliavas, A. 2008. The pedagogy of Paulo Freire in multicultural societies. Rome: University of Rome. (Thesis – PhD).

Thomas, A.T. & Wagner, C. 2013. Ethnic identity, collective self-esteem and academic self-efficacy among black and white tertiary students. *South African journal of higher education*, 27(4):1038-1053. Extinct

Tilley, S. & Taylor, L. 2013. Understanding curriculum as lived: teaching for social justice and equity goals. *Race, ethnicity and education*, 16(3):406-429.

Tritt, S.M. 2009. Stereotyping and society: a barrier to achieving social equality. *Optica*, 1862(6):1-11.

Tronto, J.C. 1998. An ethic of care: generations. *Journal of the American Society on Aging*, 22(3):15-19.

Tronto, J.C. 2007. An ethic of care. (In Cudd, E. & Andreasen, R.O., eds. *Feminist theory: a philosophical anthology*. Oxford: Blackwell. p. 251-263.)

University of Louisville, Kent. School of Social Work. 2012. UofL operational definition of diversity. USA. <http://louisville.edu/kent/faculty-staff/facstaff/uofldiversity.pdf> Date of access: 20 Jul. 2012.

Van Eeden, E.S. 2006. In U lig: die PU vir CHO van selfstandigwording tot samesmelting, 1951-2004. Potchefstroom: Noordwes-Universiteit. Potchefstroom Kampus.

Van Wynsberghe, A. 2013. Designing robots for care: care centred value-sensitive design. *Science and engineering ethics*, 19(2):407-433.

Venter, T. 2001. PU se van kan in slag bly in transformasie. *Beeld*: 21, 29 Nov.

Villegas, A.M. 2007. Dispositions in teacher education: a look at social justice. *Journal of teacher education*, 58:370-380.

Vleminckx, K. & Berghman, J. 2001. Social exclusion and the welfare state: an overview of conceptual issues and policy implications. (In Mayhes, D., Berhman, J. & Salais, R., eds. *Social exclusion and European policy*. Northampton, Mass.: Edward Elgar. p. 27-46.)

Weisse, W. 2007. The European research project on religion and education 'REDCo'. An introduction. (In Jackson, R., ed. *Religion and education in Europe*. Germany: Waxmann, Verlag).

Wellington, J. 2000. Educational research: contemporary issues and practical approaches. London: Continuum.

Wellington, J. & Szczerbinski, M. 2007. Research methods for the social sciences. London: Continuum. Alluded

Weninger, C. 2008. Critical discourse analysis. (In Given, L.M., ed. *The Sage encyclopedia of qualitative research methods*. Thousand Oaks, Calif.: Sage. p. 145-148.)

Wertz, F. 2005. Phenomenological research methods for counselling psychology. *Journal of counselling psychology*, 52(2):167-177.

Wiersma, W. & Jurs, H. 2009. Research methods in education: an introduction Pennsylvania: Pearson/Allyn & Bacon.

Wilson, L. 2005. Curriculum: different types. <http://www4.uwsp.edu/education/wilson/curric/curtyp.htm> Date of access: 22 Feb. 2013.

Wolhuter, C.C., Peckham, G., van der Walt, J.L. & Potgieter, F.J. 2013. The research output of female academics at a South African university: progress with gender equity? *Africa education review*, 10(1):148-166.

Young, I.M. 2007. Five faces of oppression. (In Cudd, E. & Andreasen, R.O., eds. Feminist theory: a philosophical anthology. Oxford: Blackwell. p. 91-104.)

APPENDIX A

Document analysis

In my research I looked at the following study guides used in the Curriculum Studies programme in the BEdHons degree course:

- CLIN 611 (Classroom instruction)
- CUDE 611 (Curriculum development)
- ELEA 611 (E-Learning)
- FOER 611 (Foundations of educational research)
- SLAD 621 (Strategic learning and development)
- TLAS 612 (Teaching, Learning and assessment)
- TSCU 621 (The school curriculum)

Using Fairclough's (1992) conception of critical discourse analysis (CDA) as the three-dimensional conception of discourse, I analysed the study guides of the Curriculum Studies programme in the BEdHons degree course to determine how diversity (primarily regarding the concepts gender, religion and ethnicity) was depicted. Based on the three-dimensional conception of discourse, I analysed the study guides in terms of discourse-as-text, discourse-as-discursive-practice and discourse-as-social-practice.

First I analysed the study guides by utilising the dimensional conception discourse-as-discursive-practice so as to capture the depictions of diversity expressed through study guides and the responses of lecturer and student participants. In this process I explored the type of setting in which the relevant study guides were produced and distributed to students enrolled for the Curriculum Studies programme in the BEdHons degree course. Further I explored how the used study guides were meant to be utilised with its intended purpose. This exploration enabled me to develop a profile of the study guides that I analysed as well as profiles of lecturers presenting modules and students enrolled for the Curriculum Studies programme. The table below was used as a guideline to develop the profiles:

A1	Who wrote the specific study guides?
A2	Who was the target group it was written for?
A3	What was the purpose of such (a) study guide(s) being written?
A4	When was the study guide written?

Next I analysed how text contributed to the depictions of diversity expressed through the study guides and the responses of lecturer and student participants. This process included discourse-as-text which I used to explore how texts were created and interpreted. I presented my findings in a table format in order to see how each study guide depicted diversity. The table below indicates the process I followed in discourse-as-text:

A5	Where do the terms gender, religion and ethnicity feature in the study guides that were analysed?
A6	When gender, religion and ethnicity are mentioned, what words or phrases are used?
A7	Which diversity-related words are frequently used?
A8	In what context are the terms gender, religion and ethnicity used in the study guides of the BEdHons Curriculum Studies programme?

Lastly I used discourse-as-social-practice to bring my data findings together in the form of main research findings. The table below was used as a guideline to construct the 12 main research findings:

A9	What were the social, political and cultural conditions in which it was written? (This will be done by looking at the dates, the history of NWU and the education system that was in place when the study guides were written.)
A10	What were the main discourses in diversity?
A11	I will interpret the discourses in relation to the hegemonic discourses in society – through consultation with the lecturers.
A12	Lastly I will discuss the discourses in relation to theory.

APPENDIX B

Semi-structured one-on-one interviews

Semi-structured one-on-one interviews were conducted with four lecturers teaching modules in the Curriculum Studies programme in the BEdHons degree course (two) at the Vaal Triangle Campus and (two) at the Potchefstroom Campus of North-West University.

*Probing questions

General

1. What does the term diversity mean?
2. Do you think diversity is important?
(*If yes/no why?)

Classes and study guides in a higher education context

- Do you make diversity part of your class (include it in your lessons)?
*Motivate why you take this stance and provide an example.
- According to your knowledge, is diversity adequately addressed in the study guides of the modules you teach?
- Do you think all religions are equal?
*If yes/no, why?
- Do you think gender diversity exists in your classroom?
*If yes, how/why?
- Does ethnic diversity have implications for how you design your curriculum?
*If yes, how? Give examples / If no, why do you take this stance?
- What should the outcomes of a module be if it is infused with diversity (specifically study guides)?
- Is there anything else you would like to add?

APPENDIX C

Focus group interviews

Focus group interviews were conducted with students enrolled in the Curriculum Studies programme in the BEdHons degree course.

*Probing questions

General

1. What do you think diversity means?
2. Do you think diversity is important?
3. If you think of diversity, what concepts do you think should be included in its definition?

Classes and study guides in a higher education context

1. How did the study guides you have been exposed to this year express diversity?

*Please give examples.

2. Would you say that diversity is adequately addressed in the study guides?

*If yes, how? / If no, why do you take this stance?

3. Have your lecturers incorporated diversity into their classrooms?

*If yes, how? Give an example. / If no, how would you introduce diversity into study guides?

4. Is there still something that you would like to learn about diversity?
5. How do you experience students who are different from yourself at the university?
6. What does gender diversity mean to you?
7. What does religious diversity mean to you?
8. What does ethnic diversity mean to you?
9. Anything you would like to add?

APPENDIX D

Informed consent: Curriculum Studies lecturer and student participants

NORTH-WEST UNIVERSITY CONSENT TO PARTICIPATE IN RESEARCH

Depictions of diversity in the Curriculum Studies programme of the BEdHons degree within a higher education context

You are invited to participate in research conducted by Henry Blignaut (an MEd student) from the Faculty of Education Sciences at North-West University (Potchefstroom Campus). The findings from this study will be included in an MEd dissertation accessible to the public. As a participant you were chosen in this study because the profile of the postgraduate programme you are part of met the requirements of the research.

This MEd study is part of a bigger project Edu-HRight and falls under the project Innovative Curriculum Inquiry (post-) conflict societies.

1. PURPOSE OF THE STUDY

The study will aim to address the following research question: ***To what extent is diversity depicted in the Curriculum Studies programme of the BEdHons degree within a higher education context?***

The purpose of conducting this research can be justified by a strategy to “address diversity in study material in a clear and fundamental way” (NWU, 2012:1). Another reason for conducting this research is that the teaching material (for example textbooks and study guides) used in classrooms “remains an academically challenging endeavour” (NWU, 2012:4). The third purpose of this study is that by exploring the depictions of students enrolled in the Curriculum Studies programme of the BEdHons degree and lecturers teaching modules in his programme, I will be able to determine to what extent it “mirrors the community and larger society in which it operates” (NWU, 2012:4).

2. PROCEDURES

Being part of this study will entail that you (the participant) are involved in a semi-structured one-on-one interview OR a focus-group interview.

3. POSSIBLE RISKS AND AWKWARDNESS

The study to be conducted will not cause any awkwardness or expose you to any risks.

4. PROSPECTIVE BENEFITS TO PARTICIPANTS AND/OR THE SOCIETY

The research output may improve how lecturers and students depict diversity and infuse diversity into study guides at postgraduate level.

5. IMBURSEMENT FOR PARTICIPATION

No payment will be made to participants.

6. DISCRETION

Whichever data generated in this study with which you can be identified will continue to stay confidential and will be revealed on your approval or as required by law. No other party will be able to access any data.

7. PARTICIPATION AND WITHDRAWAL

Being part of this study is voluntary. If you agree to participate in this study you have the right to withdraw at any time with no consequences of any nature. If you refuse to answer any question you will still be allowed you to be part of the study, but the researcher can excuse you from the study if circumstances demand it.

8. IDENTIFICATION OF INVESTIGATOR

Any questions with regard to the research can be answered by Dr Shan Simmonds (supervisor) at 018 299 4764 or Prof. Petro du Preez (co-supervisor) at 018 299 4743.

9. RIGHTS OF RESEARCH PARTICIPANTS

You have the right to withdraw your consent at any given stage of the study with no penalty. By withdrawing from the study you will not be ignoring any of the legal claims, solutions or rights attached to being part of this study. Questions with regard to your rights being part of this study can be answered by the supervisor Dr Shan Simmonds (shan.simmonds@nwu.ac.za) or the co-supervisor Prof. Petro du Preez (petro.dupreez.ac.za).

SIGNATURE OF PARTICIPANT

The information provided above (in English) was presented to me by Henry Blignaut. I am able to interpret and comprehend what is said or written to me in this language. The researcher allowed questions with regard to the study and I am pleased with the responses.

I hereby give consent to be part of this study. I was provided with a copy of this document.

_____ Name of participant

_____ Signature of participant

Henry Blignaut _____ Name of researcher

_____ Signature of the researcher



APPENDIX E

Ethics approval of project

Private Bag X6001, Potchefstroom
South Africa 2520

Tel: (018) 299-4900
Faks: (018) 299-4910
Web: <http://www.nwu.ac.za>

Ethics Committee

Tel +27 18 299 4852
Email Ethics@nwu.ac.za

ETHICS APPROVAL OF PROJECT

The North-West University Ethics Committee (NWU-EC) hereby approves your project as indicated below. This implies that the NWU-EC grants its permission that, provided the special conditions specified below are met and pending any other authorisation that may be necessary, the project may be initiated, using the ethics number below.

Project title: Depictions of diversity in the Curriculum Studies programme of the BEdHons degree within a higher education context

Project Leader:

Dr S Simmonds

Student: H Blignaut

Ethics number:

N	W	U	-	0	0	0	5	9	-	1	3	-	A	2
---	---	---	---	---	---	---	---	---	---	---	---	---	---	---

Status: S = Submission; R = Re-Submission; P = Provisional Authorisation; A = Authorisation

Approval date: 2014-06-06

Expiry date: 2019-06-05

Special conditions of the approval (if any): None

General conditions:

While this ethics approval is subject to all declarations, undertakings and agreements incorporated and signed in the application form, please note the following:

- The project leader (principle investigator) must report in the prescribed format to the NWU-EC:
 - annually (or as otherwise requested) on the progress of the project,
 - without any delay in case of any adverse event (or any matter that interrupts sound ethical principles) during the course of the project.
- The approval applies strictly to the protocol as stipulated in the application form. Would any changes to the protocol be deemed necessary during the course of the project, the project leader must apply for approval of these changes at the NWU-EC. Would there be deviated from the project protocol without the necessary approval of such changes, the ethics approval is immediately and automatically forfeited.
- The date of approval indicates the first date that the project may be started. Would the project have to continue after the expiry date, a new application must be made to the NWU-EC and new approval received before or on the expiry date.
- In the interest of ethical responsibility the NWU-EC retains the right to:
 - request access to any information or data at any time during the course or after completion of the project;
 - withdraw or postpone approval if:
 - any unethical principles or practices of the project are revealed or suspected,
 - it becomes apparent that any relevant information was withheld from the NWU-EC or that information has been false or misrepresented,
 - the required annual report and reporting of adverse events was not done timely and accurately,
 - new institutional rules, national legislation or international conventions deem it necessary.

The Ethics Committee would like to remain at your service as scientist and researcher, and wishes you well with your project. Please do not hesitate to contact the Ethics Committee for any further enquiries or requests for assistance.

Yours sincerely

Prof Amanda Lourens

Chair : NWU Research Ethics Regulatory Committee (RERC)

APPENDIX F

Certificate for language editing

Ella Belcher
Language Editor and Translator
46 Brandwacht Street
Stellenbosch

Member of the South African Translators' Institute
Member of the Professional Editors' Group

+27+21-8870572 083 294 8393
Postal address: P.O. Box 12570 Die Boord 7613 South Africa

DECLARATION

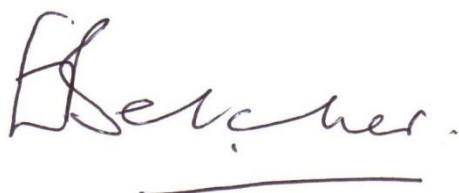
I hereby certify that the dissertation mentioned below has been properly language edited. The track changes function was used and the author was responsible for accepting the editor's changes and finalising the references.

Title of dissertation

Depictions of diversity in the Curriculum Studies programme of the BEdHons degree within a higher education context

Candidate

JH Blignaut

A handwritten signature in dark ink, appearing to read 'Belcher', with a horizontal line underneath.

ELLA BELCHER
Stellenbosch
5 October 2014