SOCIAL IDENTITY DEVELOPMENT AMONG STUDENTS DOING

DIVERSITY AND LEARNING MODULE AT THE

UNIVERSITY OF KWAZULU NATAL

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Research Report Submitted in Partial Fulfillment of the Requirements for the Master of Education Degree

Faculty of Education

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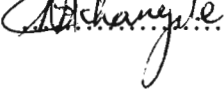Edgewood Campus

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November 2006

DECLARATION

I, Ntombifuthi Iorah Khanyile declare that this research report is my own work, and has

not been submitted previously for any degree in any university, and that all sources I have

quoted or used have been acknowledged.

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ACKNOWLEDGEMENTS

ABSTRACT

The casting of the votes for the first time for all South Africans irrespective of race, gender, social class and language brought hope of a better life for all in South Africa. There were fears and uncertainty but many were optimistic about the future in our country. The new democratic South Africa had challenges that needed drastic transformation. That included understanding each other in terms of social identities and power relations since these challenges involved the end of discrimination of any kind, living together, losing some privileges to those who had them, and sharing some powers.

Before 1994 when South Africa was under the spell of apartheid, South Africans were divided into social groups that forbade people to know each other. Some people for example White people, men and upper class people who had privileges enjoyed their privileges in the expense of others who had no privileges like Indians, Coloureds, Africans, women and lower class people. These groups that were powerless were oppressed and discriminated against. That resulted into anger, hatred and dissatisfaction among people. They became far apart from each other. Therefore all South Africans (privileged and non privileged) had to renegotiate their social identities and change their understanding of who they are. That could not be done automatically, strategies had to be implemented so as to influence these kind of changes in people.

This research was done in order to find if students on the Diversity and Learning (DaL) module of Social Justice Education have developed in their understanding of social

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identities. Interviews were done at the University of KwaZulu Natal Edgewood Campus. Literature concerning social identities was examined.

A qualitative research design was used. A non – probability sampling method was used with reliance on available subjects. The snowball method was used to find 8 students, comprising of 2 Whites, 2 Blacks, 2 Coloureds and 2 Indians where both sexes were involved. Data was collected through an in-depth interview to enable self – reports from the samples.

The finding of the research shows that students on the DaL module do seem to have gone through some changes, and these changes are in the areas which DaL module addresses, that is, race and gender.

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CHAPTER 1

INTRODUCTION

Most South Africans after 1994 believed that South Africa "belongs to all who live in it, united in its diversity" (South African constitution, 1996:1). That is despite the fact that South Africa has a legacy of apartheid that sanctioned separateness of its people. To overcome this legacy, we need to learn about our own and others' social identities. That provided an inspiration to me to investigate the progress of the students currently attending at the University of KwaZulu-Natal Edgewood in relation to the development in their understanding of social identities, such as race, gender and class.

Universities reflect South Africa in the sense that they consist of a diverse population. This diversity of people in the universities demands understanding of one another. It is important for students to learn freely to the best of their abilities without any misinterpretations of their social groups. The reason for misinterpretation in communication is largely unequal power relations, discrimination and prejudice related to various social identities. For example there are many incidents of racism still experienced by members of our society.

As one of these examples, we had a problem with the refrigerator at home. A White man of about 45 years was recommended in the area. He couldn't find the house when coming to fix the refrigerator. He phoned us to verify if it really was the big house that has a double garage with wooden sliding doors that open to a verandah on one side and a foyer on the other side. He admitted to me that he saw the house and thought it was a

White man's house. He apologized for his prejudicial thought that because we are Blacks we might be living in a small house or a shack. He explained that this is what he grew up knowing that Black people are poor. They live in mud houses. He couldn't believe that we are from a poor background, he had an impression that may be my husband is a member of the Parliament or he is involved in the African National Congress (ANC) the ruling party in South Africa.

I felt I needed to do something. Instead of seeing myself as a victim I responded in a different point of view, I actually drew on my studies. I explained the concept of "internalised domination and internalised subordination" to him (Adams et al.., 2000:12). Meaning that people who have privilege and power does not see anything wrong with segregation and prejudice (internalised domination), whereas people who are underprivileged always feel angry and hurt, they see themselves as victims all the time (internalised subordination), (Adams et al., 2000:12).

THE RATIONALE FOR THE RESEARCH

As a result of being a postgraduate student at the UKZN and having studied four years in this university, I had some experiences that showed how my social identities have developed. For example, being a woman I was socialized to be afraid to argue with a man, but I learned from my studies in Social Justice Education (SJE) that we are equal. My understanding of my gender identity has changed.

I was ill treated at the Malherbe library at the University of KwaZulu Natal Durban by two black librarians, who saw that I had a book lent to me by my supervisor, a White man. They made me realize that it was a racial issue as I was Black. At first I didn't see the reason of being suspected as a criminal but it came out clearly. " You couldn't been borrowed this book, your lecturer is White."

I felt sorry and ashamed at the same time for the two Black librarians. I tried to make them understand but they had already believed that they were doing the right thing by stopping me. I resisted, demanding to be heard. A White female librarian came to my rescue, after a lot of pleading and explaining. Eventually I was listened to. That's when I was given the book. I realized from my studies that the two Black librarians were colluding with racism, and operating from what is termed "internalised racism".

This incident revealed the change in my understanding of racial segregation while on the other hand these librarians were acting on the old system of racial segregation. This also shows how people can choose different understandings of their social identities. Furthermore the incident highlights the need for education that helps people reach a more critical understanding of their social identities. My intention is to support such education through this research.

OBJECTIVES

1. To identify how students on Edgewood campus understand their social identities.

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2. To explore the extent of the development of the students understanding of their social identities.

3. To explore the impact of the Diversity and Learning module on the development of the understanding of students' social identities.

PROBLEM STATEMENT

The problem I am researching is whether the students' understanding of their social identities can be developed when exposed to Diversity and Learning, a Social Justice Education module. Do they demonstrate change in their understanding of their social identities? Is there evidence that such courses have an impact on social identities and also contribute to the fulfillment of UKZN's vision, goals and mission statement, that aims to:

- Promote access to learning that will expand educational and employment opportunities for the historically disadvantaged.

- Support social transformation and redress.

- Promote and foster tolerance and respect for multilingualism, diverse cultures and social values.

- Promote the social and personal well - being of staff and students, and foster the realization of their full human potential.

Above all the university seeks to contribute to the building of a just South African society.

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Conclusion

This chapter introduced the research topic. Chapter two will deal with the literature review. It will discuss, explore and clarify some issues related to social identities, and explore whether development in the understanding of social identities can be possible.

CHAPTER TWO

LITERATURE REVIEW

Introduction

The aim of this study is to give an account of the social identity development of students who have done the Diversity and Learning module in their first year of study at the University of KwaZulu-Natal Edgewood. In answering the research question it is necessary to clarify and explore the literature dealing with **social identities**, as the concept of Social Identity Development (SID) cannot be understood without clarifying the term. To explore my research question, I need to engage with theories that inform the whole process of SID. These theories are Social Identity Theory and Social Identity Development Theory. The latter is foundational to a Social Justice Education (SJE) framework. The module Diversity and Learning (DaL), operates within that framework.

I will then discuss three areas of social identity i.e. gender, class and race. It is important to tackle the concept of internalisation since the study examines how students have internalized an understanding of power relations. Lastly I will address limitations of the study.

SOCIAL IDENTITIES

Social Identities define the individual's place in a society by providing a system for self-reference. Social Identity is one's self-definition, how he/she sees him/herself. According to Tajfel (1978b: 63 & 1972:31) and Turner (1982:15) social groups provide their members with an identification of themselves in social terms. Also it is described as

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that part of an individual's self-concept that derives from his knowledge of his membership of a social group or groups together with the value and emotional significance attached to that membership.

The concept of social identity was developed in Social Identity Theory, a psychological theory that was developed by social psychologists in Europe. This provides insights into certain concepts that are central to social identity development, such as discrimination and prejudice. In the context of student life, some students may have discriminated in favour of students of their own group over students of other social group or against students from their own groups. That behaviour may have been engendered from the stereotypes that were learned earlier in their lives. These stereotypes may have shaped and positioned their understanding of who and what they are. To move away from these limiting stereotypes, there would be a need for all to develop a positive sense of themselves and others.

Social Identity Theory is concerned with all aspect of relations between groups, especially groups having unequal power. It emphasizes how people interpret the social world and also unequal powers that are linked to different social identities. This theory applies to different social identities such as race, ethnicity, gender, language, class, religion, age, sexual orientation and disability.

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SOCIAL IDENTITY DEVELOPMENT THEORY

Social Identity Development Theory is an adaptation of "Black identity development theory (Jackson, 1976) and White identity development theory (Hardiman, 1982)" (Hardiman & Jackson in Adams, Bell & Griffin, 1997:23). It describes attributes common to the identity development process for agent and target groups. 'Agents' are members of the dominant social groups privileged at birth, who knowingly or unknowingly exploit and reap unfair advantages over members of target groups (Adams, Bell & Griffin, 1997:20). 'Targets' are members of social identity groups that are exploited and victimized in a variety of ways by the oppressor and the oppressors system or institution.

This theory sets out five stages of identity development, showing the movement from one stage to another. "Development" here is not a **change of identity** e.g. changing from working class to a middle class, or changing from being a man to being a woman. It is the development of understanding of social identity, development towards knowing and accepting who and what you are as well as accepting others. An individual can experience two stages in one time, resulting from having a mixture of social identities, for example a middle age, black female, Zulu speaking, Christian, belonging to a working class. There are thus multiple social identities in any one individual.

The first of the five stages is a naïve stage, where one is born without any knowledge of his racial group, gender, religion or class. He/she is unaware of certain behaviours expected of him. He then learns that he 'belongs' to an agent or a target group. An

individual learns cultural behaviours, gender, religion, class and racial stereotypes during a transition stage from naïve to the stage of acceptance. Acceptance is a second stage and has two phases, passive and active. Both agents and target groups accept the nature of their group identity. Agents in active acceptance acknowledge and understand the inferiority of other social groups. Targets in active acceptance are aware of their inferiority and the inequality of social groups (Hardiman and Jackson) in Adams, Bell & Griffin (1997:25).

The third stage is the resistance stage, which also has two dimensions: passive and active. At this stage, agents act against the ideologies that oppress other social groups. Sometimes members of the agent groups become ashamed of their social group and distance themselves from others or fight to help others. Targets in resistance stage question and fight against the ideologies that they had previously assumed to be the truth. They identify any oppressive assumptions and stereotypes. They end patterns of collusion and find new ways of identifying themselves that are not discriminatory.

An example in this stage will be a female student who questions the stereotype that females cannot learn maths because it is difficult for them, and that only males can do maths. That student can actively resist that stereotype by studying maths and excelling in it.

The fourth stage is redefinition stage. People create an identity that is "independent of an oppressive system based on hierarchical superiority and inferiority," (Hardiman &

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Jackson) in Adams, Bell & Griffin(1997:27). Members of the group develop a positive definition of their social identity. They develop pride in their group and more especially self-esteem, for example working class women who put shelters over their heads and take their children to school. They don't expect men to support them. They are independent and managing on their own. They are single parents. This new name allows them to gain a better understanding of their social identity. It also allows them to understand better the different manifestations of oppression and their inter-relatedness. There is an awareness of a new identity.

The last stage is the internalization stage where one includes the developed identity into his/her everyday life and the new behaviour becomes spontaneous. Furthermore an individual finds the developed social identity useful in dealing with other of his/her targeted social identities, for example a single parent can now be able to deal with other stereotypes in different social identities, for example in religion, she can fight for women to be acknowledged and be heard and influence other single parents to do the same. She can also stand up for working class women against marginalization of their group.

Social Identity Development Theory suggests a way in which social identities may develop. In order to understand clearly I will discuss some issues as examples of such developments. In terms of gender, male students are slowly taking Foundation Phase studies that were previously assumed to be for women only, because taking care of babies is a mother's job. Those male students are actively resisting that belief. They support the idea that there are no more specific jobs for men and for women. Furthermore there has

been evidence of principals accepting male educators in the foundation phase. Those principals are actively resisting this gender stereotype since they are acting against it.

In terms of race, a stereotype of Black people is that they are dirty and are criminals Therefore if a White student chooses to reside with a Black students, that White student may be passively accepting that not all Blacks are dirty and criminals.

Similarly "Coloured identity is not a product of racial mixture, but of cultural creativity shaped by South Africa's history of colonialism and white domination" (Conning 2002:16). Here Conning (2002:16) is challenging the oppressive elements in existing constructions. She is looking for the positive in her identity that will make her and other Coloureds feel good about themselves. This is a transition stage between active resistance and redefinition stage as Conning is fighting against the negatives attached to her identity and also trying to change other people's understanding of this social group.

In the area of disability, people with disabilities, for example those bound to wheelchair, deaf and blind people were not recognized as normal people. They were kept indoors or in specialized institutions. Disable people are now recognized as people who can take care of themselves, they can do some of the jobs people without disabilities do. They have been included in sport. They are actively resisting the idea that they are always dependent on others for everything. Parents with disabled children are actively accepting their children as they are. They do not hide them anymore. Slowly there is a shift in the understanding of this social identity.

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In terms of HIV status, some HIV positive people are still treated differently in the society because of the negative connotation that is attached to it. Some are rejected by the society including their families if they have signs or being diagnosed as being HIV+. Many HIV+ people are actively accepting their status. They are in a redefinition stage. They include their new identity in their day-to-day life. They educate other South Africans living with the virus through their experiences.

As an educational specialist (school based), I have a number of HIV positive learners in my Department and sometimes it is hard to cope because some educators are still discriminating against these learners. These educators think that these learners will infect them. Nevertheless more people are disclosing their status. HIV+ people have moved passed the stage where they see themselves as dirty, sinners or so called "dead-alive". They may have encountered emotions such as fear, anger, pain, hurt and rage but there is development in their understanding.

These are some of the kind of changes that Social Justice Education aims to achieve. To understand clearly this process it is important to examine the SJE framework and its link to SID.

SOCIAL JUSTICE EDUCATION

"Social justice is a particular application of just principles to conflicts, which arise out of the necessity for social cooperation in seeking individual advancement," (Miller, 1999:2). The principle is associated largely with the activity of production and distribution, but

Young in Adams et al. (2000:41) points out that it cannot be only about distribution as there are categories of injustice beyond distribution that are associated with marginalization. For example, the provision of welfare itself produces new injustice by depriving those dependent on it of rights and freedom that others have. Therefore it is important to understand social justice and its link to social relations.

Social justice requires treating people as equals (Miller, 1999:22), that is what has been lacking in South Africa, however efforts are being made towards equality. We need to find out if there can be evidence of change in the understanding of Social Justice Education students in relation to social identities.

According to Adams, Bell & Griffin (1997:12) Social Justice Education deals with tackling obstacles to social justice that involve multiple forms of oppression such as racism, sexism, heterosexism, ableism, classism, religion, language and a set of interactive, experiential pedagogical principles that help students understand the meaning of social difference and oppression in their lives and the social system. It has a potential of preparing students to be able to "critically evaluate social institutions and committed to working democratically with diverse others" (Adams, 1997:13). Also Social Justice Education enables students to become conscious ot the operating worldviews, and be able to examine critically alternative ways of understanding their world and social relations. It is part of democratic education. It reminds us of the inequalities and biases that served as the foundation of the democratic values, but inspires us to work towards change for the world to be a better place for all.

Social Justice Education treats identities as socially constructed. In contrast, most people have internalised certain understanding of the world, including of social identities such as gender, religion, race, ability and social class. We had let ourselves believe that race; gender and class relations are unchanging. We believed identities are biological realities and natural. I believe these identities are very powerful. They have effects on our experiences and on how we think of others and ourselves. We need to reshape the understanding of our own social identities, which requires a major shift in our behaviour, attitudes and perceptions. This major shift demands taking risk and slowly changing the world.

DIVERSITY AND LEARNING MODULE

The SJE program at the UKZN starts with a module, Diversity and Learning (DaL) module. This module forms the specific context for this research and data were collected from the students who have done this module.

Furthermore it is important to provide the demographic data from the students of UKZN for the year 2003, from which the DaL module class came from (http://sms.nu.ac.za). This will show the distribution of students in percentages in different social groups according to race and gender.

Student Distribution by Racial Group in UKZN in 2003

African	22594	50.95%
Indian	13657	30.80%
White	6834	15.41%
Coloured	1251	2.82%
Other	10	0.02%
Total	44346	100.00%

The table above shows that the majority of the students are Africans, followed by Indians, Whites then Coloureds. This is the diversity that was mentioned in chapter one of this study that gave the inspiration for this research because as diverse as we are in this university we need to understand one another and use the past to inform the future.

Student Distribution by Gender

Female	24629	55.54%
Male	19717	44.46%
Total	44346	100.00%

It is noted that in relation to gender there are more females than males. This data itself shows that the high enrolment of women indicates a shift in women's roles.

Above are the statistics for the population of UKZN, below is the table showing the demographics data for the DaL module.

Student Distribution by Race; DaL module, 2003

African	55	50.93%

White	25	23.15%
Coloured	15	13.88%
Indian	13	12.0%
Total	108	100.00%

This table shows that there is a high percentage of Africans taking this module than the other social groups.

Student Distribution by Gender

Female	74	68.52%
Male	34	31.48%
Total	108	100.00%

This table shows that more women than men take the module. The demographic table of the B.Ed students by gender shows that 68% were females whereas a 31% out of 44% were males.

The DaL module addresses sexism and racism as forms of oppression. It was designed as a first year course for Bachelor of Education (B.Ed) students at the University of Natal, Edgewood. The emphasis was on speaking and writing about experience, on listening to the experience of others, and on connecting these to theories of social identity.

The DaL module aims at "enabling students to understand how social identities especially gender and race have impacted on experience, and how the related power relations impede social justice in society generally and in education specifically," (Francis et al. in Francis & James, 2003:140). This module brought the awareness of the concepts and theories of gender and race to the participants in this study especially because it focuses on the processes of socialization and the legacy of those processes, which includes the process of internalisation. However the module did not address class at the time of the study. It is necessary to clarify the concept of internalization in order to understand the changes in the understanding of identity.

INTERNALISATION

An oppressive social identity relies on stereotypes and negative beliefs in social identities that have been taken as natural that are used to oppress and deprive groups of opportunities and privileges, while favouring others. Those that are deprived accept and collude with those situations (internalised subordination). Those that have higher powers and privileges do not see any discrepancies; they thought everything was meant to be (internalised domination). This is in line with Hardiman and Jackson's stage of acceptance.

Internalised Domination

According to Adams et al. (2000:12) internalised domination occurs when members of the privileged group come to see their situation of being privileged as "natural" and act

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within it. "Internalised domination includes feelings of superiority and often self-consciousness, guilt, fear, projection and denial" (Adams et al., 2000:12).

The dominant group holds the power and authority in the society and determines how that power and authority may be acceptably used; they determine the structure of the society. Both the dominant and subordinate group tend to think of the situation as the 'norm for humanity" (Adams, Bell & Griffin, 1997:20). The dominant groups expect respect from others, especially from the subordinate group. They usually don't feel the need to respect others. They may also mistreat or hurt other members of the **same** group who questions them or act against them. This project assets the need for these groups to understand that their actions are not natural and need to be changed.

Internalised Subordination

This occurs when "members of the underprivileged group consciously or unconsciously accept some lies, myths and stereotypes told about their social groups", (Adams, Bell & Grifffin, 1997:21). Subordinate groups have limited power or authority in the society. They have been socialized to accept being oppressed, and take lies, myths and stereotypes as natural then internalised them. Negative messages lead to feelings of inferiority, self-doubt, low self-esteem, mistreatment and the undue deference to members of the dominant group.

Target group members may want to change themselves and be like the members of the dominant groups, for example women putting down other women, or black people using bleaching cream to lighten up their skin colour and straighten their hair in order to look

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like White women. Working class people may despise those slightly poorer than themselves. Therefore this research can be useful in finding out if peoples' mindsets can shift in order to think differently and act differently.

An exploration of gender, class and race identity is necessary to elaborate and provide examples of the development in the understanding of social identities.

GENDER IDENTITY

Gender identity is a prominent example of a social identity. According to the Oxford Advanced Learners Dictionary 6th ed. (2000:492), gender refers to the fact of being male or female. Goga (2000:11) and Meena (1992:72) also identify sex as the biological (sexual) differences between men and women. I like to define gender as related to the relations between men and women, the way people are divided into their sexes by the society and assigned to different social roles and attributes. Furthermore I will relate it to how an individual acts and relate to his/her actions whether feminine or masculine. One can be a male and behaves like a female or vice versa, as long as he/she is comfortable with him/herself and his/her behaviours.

Horn (1991:53) sees gender as a social construction of masculinity and femininity. Masculine and feminine characteristics are not necessarily based on the sex of people. A man can possess feminine characteristics and a woman can be said to be masculine. However the societal norms and expectations forces people to passively accept these sex categories as assigned at birth. If the behaviour of a girl is similar to a boy or the other

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way round that is seen as unacceptable and he/she is forced to conform to the society's norms.

Adams et al. (2000:204) describes gender as a "human production that depends on everyone constantly." Quite often in a mall, in a bus or at the clinic, you see a man carrying a baby, but still there are people who still think that is abnormal. These people are passively accepting that a women's job is to take care of babies and not men. Then what is normal? We need to understand that gender is a condition constructed in the society.

There are different expectations for mothers and for fathers. Mothers are expected to be full time housewives they must do all the housework and make their husbands happy. Kimmel (2004:11) explains this difference by saying "women have to adapt to men's power, stressing empathy and nurturance'', men on the other hand go to work and put food on the table, decide what is good for the family. However, this is not an inevitable process. Women are actively resisting being discriminated against, being marginalized, abused and their rights continuously being violated. They are fighting for equality and recognition. Today some fathers are taking care of little children; girls and boys dress in similar clothing. They get the same education based on their ability not their gender. More and more women are in the process of change, in terms of their gender identity. There is a great shift to much more assertive social identity for women. They are actively resisting male dominance.

Similarly, men as well as women may change. Men have power and authority. They get high paying jobs with status such as doctors, lawyers, judges and priests. Some men are reluctant to give women the opportunity to show their capabilities. They are actively resisting gender equality, and also afraid of losing power and authority to women.

There are also men whose understanding of gender identity has been changed, such as Rudolph Van Rensburg (Independent Newspaper, February 2005:4) who believes in gender equality and has respect for women and women empowerment. He had been passively accepting that a woman's place is in the kitchen. But having been exposed to a lot of independent women who have accomplished a lot more than he has and have valuable input in the society, he is now actively resisting this stereotype by supporting women and women empowerment. This parallels the changes in women's sense of themselves.

CLASS IDENTITY

Class separates people into social categories. These categories are upper, middle and low class also referred to as working class. In South Africa there is a strong relationship between class and race. Class identity is not easily evident because of the stereotypes and negative beliefs that connect class to race, for example a stereotype that Whites are rich and Blacks are poor. These are the kind of beliefs and stereotypes we refer to in this study.

According to Andersen & Collins (1992:119) class refers to overlapping areas of inequality, particularly in power and authority, income and wealth, conditions of work, lifestyles and culture. Upper class people are rich and they have power and authority in many places. They live luxurious lives. Only a small percentage of people in the society are in this class. The middle class can afford basics in life such as shelter; education and generally they have jobs.

A high percentage in our society belongs to the lower class. Lower class people are poor; mostly they have large families and no jobs. It might happen that only one member is working and is earning a low salary. However it is possible to born poor and acquires great wealth and that can change the general feeling of lower class people. People need to understand that although class is shaped by income and wealth, money is only one part of it. It is what economic privilege can purchase in terms of access of power that really marks class difference.

As a child I grew up amongst seven other siblings. Because of the low class situation a lot was unachievable. Education, food and attention were limited. I learned from my studies not to always think about being poor, always feel inferior, but work with what I have got for a better future. My attitude towards my class identity has changed. I have a better understanding of my class identity and I am teaching others whom I know were with me in this state of not knowing what it means to be poor and how can we make it work for us as poor people. I can identify my stage of development as active resistance stage (Hardiman & Jackson's stages of SID) in terms of class identity.

In my view South Africans of all class categories should be developed in the understanding of their class identity. Instead of thinking about the status of their social class, they should educate themselves and others within their social groups. By others I mean family, friends, community or any organization they belong to e.g. church. They should actively resist classism by taking responsibility and action.

RACIAL IDENTITY

Although apartheid has ended in S.A. race still continues to carry a great deal of importance in defining individuals in the society. It is "constituted as a pillar of identity and identification", (Braham & Janes, 2002:177). The reason might be because race is linked to existing relations of power and to racial continuation through issues such as internalised domination and subordination.

People continue to be categorized according to their races: Black, White, Indian and Coloured. These categories are belived to lack certain abilities or characteristics, which in turn construct them as culturally and biologically inferior, for example some groups are belived to be intelligent and pure, some are belived to be dirty and stupid, these beliefs result into unequal treatment. The injustice and discrimination towards these groups are easily justified. Therefore it is important to understand that race, like gender and class, is a social construct.

The word race is familiar and popular to everyone but is difficult to define. According to Omi & Winant (1986: 61) race lies in the terrain of innate characteristics, of which colour and other physical attributes provide only the obvious and in some respects most superficial indicators. Miles (1989:71) says race is used to differentiate people possessing certain phenotypical features and exhibiting a specific profile of biological and cultural attributes.

However Malik (1996:4) describes race as related to "a sort of moral or political inequality established by the consent of men." Such inequalities consist of different privileges that some enjoy to the prejudice of others. In S.A. Whites have been privileged and having social powers more than other people (Indians, Coloureds and Blacks).

LIMITATIONS OF THE STUDY

This study focuses on the Social Identity development of some students on the campus who have taken a specific module. We cannot generalize from these students to the full class, nor to the rest of the UKZN Edgewood student population. The study will describe the process of change, therefore we cannot tell how long development lasts. When individuals are faced with difficult times in their lives it could affect the development process. Thus if we describe a social identity, the understanding continues development or moves back to earlier stages as Hardiman and Jackson acknowledge (Hardiman and Jackson in Adams, Bell & Griffin, 1997:23).

CONCLUSION

This chapter explored the literature on issues of Social identity and Social Identity Development model, touching on the stereotypes and beliefs in gender, class and racial identities. The following chapter will deal with methodology.

CHAPTER THREE

METHODOLOGY

Introduction

This chapter includes research design, characteristics of qualitative research, sampling strategy and how access to participants was gained, in-depth interviewing as the source of data collection and open ended questions, data collection and data analysis, validity and reliability, strengths and limitations of the study and how the trustworthiness was ensured.

Research Design

This research is guided by a qualitative approach. It is an in-depth study of UKZN Edgewood students in relation to the development in the understanding of their social identities. A qualitative method was chosen because qualitative methods are "concerned with exploring people's wider perceptions or everyday behaviour", (Denzin & Lincon, 1994:2). Also this research deals with human beings who have their own thoughts and feelings therefore we need to look at these thoughts and feelings in order to understand the individual through his/her report.

A Quantitative approach would not be effective in this research because a quantitative approach uses "a set of ad hoc procedures to define, count and analyse its variables," (Miller & Dingwall, 1997:13), whereas this research deals with the change in an individual. We cannot measure or count the changes that occurred to an individual, therefore this approach is not ideal for this research as the development in social

identities needs a self - report from the participants. Qualitative approach is ideal for this research because according to Babbie (2001:279) qualitative research designs have a detailed engagement/ encounter with the object of study. They select a small number of cases to be studied and have flexible design features that allow the researcher to adapt and make changes to the study, where and when necessary. This research will thus engage the researcher and the subject of the study through an interview. It will involve a small number of participants allowing the researcher to be able to analyze data.

Denzin & Lincon (1994:2) argue "qualitative research is intended to study things in their natural setting, attempting to make sense of, or interpret phenomena in terms of meanings people bring to them". Therefore it is important to study and understand the environment where the participant comes from, how he/she grew up, the kind of society he/she was brought up into, in order to understand and make sense of what the participant tells us in terms of his/her development. We need to understand in depth the categories we use and to question how our respondents understand them.

This method will enable us to interpret and analyze the reports given by the respondents, for example, to interpret whether the respondent's understanding of race or gender has been developed and in which stage of development (Hardiman and Jackson's SIDM) she/he is. In gender for example we need to know how girls understand the role of "women". Is her expectation that a girl cannot be educated because she has to get married and doesn't have to work (stereotype of women typically found about Zulus)?

Sampling

In this research a non – probability sampling method is used. The study relies on the availability of respondents, and a snowball method of sampling is used. This method was chosen because the researcher thought it would be difficult to find the subjects as she doesn't stay at Edgewood campus and she doesn't have direct contact with the undergraduate students. Students could have been chosen randomly, but using the snowballing method allowed the researcher to specify in advance the social identities that are to be dealt with in this study. Also the students should be willing candidates in this research, as participation was voluntary.

The snowball method relies on the first available and appropriate candidate, who then leads the researcher to other candidates until the number required is reached. The current research involved 8 second and third year education students who did Diversity and Learning module (DaL) of Social Justice Education (SJE). This population comprised males and females.

There were 8 respondents, from different backgrounds: language, culture and religion, more especially different social groups. They were between 20 and 30 years of age. They were all from South Africa except one female who was from Lesotho. They were under-graduate students in the Education Department.

All subjects reside at Edgewood campus. A third year female student organized her room mate who brought a friend to the interview whom they were with in the Diversity and Learning module. This third year student was doing her practice teaching at Queensburg High school in Pinetown where the researcher's daughter was schooling.

It was difficult at first to find all the participants, as they were busy preparing for their examinations. The first interviews were African female, a female Coloured, an Indian female and an African male, then a male Coloured, a White female, an Indian male and a White male. Each interview took 35 to 45 minutes except for the White female's that lasted for approximately 55 minutes. All the interviews were successfully done. The responses were recorded using the tape recorder.

Research Strategy and Procedures for Data Collection.

In-depth interviewing

An in – depth interview was conducted as it seemed to be ideal for collecting information about students' reports of their social identities. Also it is difficult to use observations for what are mainly internal process, hard to observe. Observations could not be used in this study because I had no direct contact with the students, as I am a part time student who only comes to the campus for lectures. Furthermore this research did not use survey methods because they involve counting and measuring, therefore they are relevant in quantitative research.

An in-depth interviewing is characterized as "non-directive, flexible, unstructured and non-standardized" and it allows participants to "construct the meaning and significance

of their realities" (Seale, 2004:257), in order to be understood why they act as they do. Also to understand the meaning and significance they give to their actions, since we are not entitled to make assumptions and judgments about their actions.

In-depth interviewing allows participants to tell their own experiences highlighting certain events which are/were important to them. Listening to their stories I was able to better understand and relate with how they develop, define and make meanings of their development in the understanding of racial, gender and class identities.

According to (Rosenthal, 1987) in Josselson (1996:9) the interviewer must be both emotionally distant and close enough to be both empathic and critical towards the interviewees, unlike the quantitative methods where according to (Scon, 1983) in (Josselson, R. 1996:9) "the interviewer has a small active role of setting hypothesis and analysis in advance". The researcher had a chance to be close to the interviewees without influencing their reports.

Data collection

A tape recorder was used during the interviews. This helped the researcher as having to write everything would have been a chore that is time consuming. Furthermore tape recording guaranteed the subject's exact words. Within the interview, open - ended and closed questions were used. There was a pre – testing of the questions, which were administered to some individuals who had done a similar module, Introduction to SJE together with the researcher in their postgraduate degree. This was to ensure clarity in

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the conducting of the questions and to find out if they would be relevant to the research topic.

A brief explanation regarding the purpose of the study and ethical issues such as anonymity, confidentiality and voluntary participation in the study were discussed in each interview. Interviews were 35 to 45 minutes each in duration. Four of the eight interviews were done in one day. The rest were done in different days depending on who was available at the time.

Data Analysis

In this research students' responses were collected and transcribed from the tape recorder. Data were organized into categories such as racial, gender and class identity. Patterns were identified among categories. "Analysts suggest that when presenting results in a qualitative data certain patterns recur, and a particular sequence of events can be observed and that the patterns and events have the meanings ascribed to them," (Buchanan, 1992:20). Categorizing makes it easy to group related units together to form themes.

Data were then discussed and analyzed in relation to Hardiman and Jackson's five stages of SID. Those stages are naïve, passive and active acceptance, passive and active resistance, redefinition and internalization. Judging the stage of development an individual is in, is not easy because there must be a clear evidence of the development or

the change in the behaviour of that individual. We cannot assume that the person has change but our conclusion depends on the individuals' report of his/her development.

The table below explores how people in different stages of development may react to a particular issue. This illustrates a social identity in gender.

Stereotype: "Women are bad drivers"

Stage	Type of statements made, attitudes or behaviour.
Naïve	Knows nothing about women drivers' stereotype.
Passive & active acceptance	"Women drive badly, so what?" "Women cause traffic problems and that result in accidents on the road". A man shouts abuse at a woman driver, and brings her gender into it.
Passive & active resistance	"Men are also bad drivers" (a woman response). "It doesn't depend on gender whether one can be rated as a bad or good driver, but on the individual."
Redefinition	"Women are great drivers! And the problem is not that women are bad drivers but sexism."
Internalisation	"Where did you learn that women are bad drivers?" A person responds equally to other people's driving irrespective of their social identities.

This table illustrates a social identity in race.

Stereotype: Black people are not as skilled as Whites.

Stage	Type of statements made, attitudes or behaviour
Naïve	Knows nothing about Black and White people being skilled or not.
Passive &active acceptance	"The only way Africans get jobs is through affirmative action."
Passive & active resistance	"We will fight to make sure a skilled African gets a job" (an African).
Redefinition	"Lets' celebrate African intellectuals" (Africans).
Internalisation	"Let us work together to uplift Africans"

This table illustrates a social identity in class

Attitude: Lower class people are lazy; they do not want to work.

Stage	Type of statement, attitude or behaviour
Naïve	"Poor people are lazy and do not want to work".
Passive &active acceptance	"Lower class people don't want to work". "Why look for a job, I will never get it anyway" (lower class person)
Passive & active resistance	"This issue is not about class it is about individuals and anyone can be lazy."
Redefinition	"Working class people produce precious items."
Internalisation	"We need to build a society where all people feel valued for their work."

Validity and Reliability

Validity in this research could not be definite because the study depends on the students' self-report of their developments. People may report what you really want to hear therefore we may not be successful. Cohen and Manion (2001:105) say "validity in a qualitative data is addressed through the honesty, depth, richness and scope of the data achieved". Validity in this research can be ensured if students report their actions or behaviours as well as express certain attitudes, and if actions and expressed attitudes match. The richness of data relied on the students' honesty when reporting the change and providing evidence that will change.

Reliability was ensured by asking similar questions to all the respondents. Babbie (2001: 98) says reliability in a qualitative research it is about consistency and dependability of data whereas in a quantitative data the measurements are accurate and trustworthy in such a way that if different researchers use the same instruments they should obtain the same or similar results.

Strengths of the Research Design

Qualitative data allows the researcher to obtain richness of detail and learn about the reality of individuals. There is tolerance of ambiguity and contradiction as well as allowance for the prospect of an alternative explanation when interpreting data.

Limitations of the Research Design

Qualitative data does not aim to be representative as representative study represents the whole population in question. For such data to be representative all DaL module students of the UKZN Edgewood campus would have to be measured and represented. The interpretation of data is bound up with the subjectivity of the researcher. The researcher can be bias when interpreting data because she might have similar experiences to those of the participants, especially to her racial identity and gender identity. There is also a possibility of decontextualising the meaning in the data and oversimplifying the explanations given in the data. "The nature of qualitative research is that it is interpretative and therefore, biases, values and judgments of the researcher have to be openly acknowledged" (Denzin & Lincoln, 1994:6)

Ethical Considerations

Participants were assured of confidentiality and anonymity and names have been changed. The purpose of the research was clearly stated and the researcher's position was carefully explained. Permission for using the tape recorder was asked from each interviewee before each interview took place. The researcher made it clear that participation was voluntary.

Conclusion

This chapter dealt with methodology, some strengths and limitations of the qualitative methods. The following chapter will focus on the analysis and discussion of results gathered from the interviews.

CHAPTER FOUR

PRESENTATION OF DATA

Introduction

This research is about the development in the students' understanding of their social identities after they have studied Diversity and Learning (DaL) module, whether there is any evidence of change in the understanding of race, class and gender identities. The study focuses on the change in the mindset of these students, in relation to power relations, looking at what they say about themselves and these issues. Furthermore it is not easy tomatch an individual or pin someone to a stage of development in terms of Social Identity development Model of Hardiman and Jackson. I can only present what they pointed out in the interviews and try to make sense of it in terms of their development.

I chose three areas of social identities to look at, namely race, gender and class because these areas have prominent examples of unequal power relations that are also controversial issues globally (such examples are provided in chapter two) and because the DaL module, which is the focus of this research, deals mainly with racism and sexism, so the respondents should have a good understanding of these areas.

This chapter provides the analysis of data collected through interviews. I will base my discussion on two questions formulated by examining the questions of the interviews, which will be provided at the end of chapter five. These questions are: 1) To what extent has there been a shift in the understanding of social identities? 2) What factors led to the

shifts that did happen? For the first question answers will be based on three areas of social identity i.e. gender, class and race then a discussion will be presented after each area of identity. By this presentation I am hoping to present the quality rather than the quantitative elements of the respondents' experiences in relation to the development in the understanding of their social identities.

During the interviews it was noted that the respondents came well prepared as they were informed before hand that the research involves the DaL module. It was important to highlight the taking of the DaL module as the one criterion for finding relevant students because the interviews required only those students who have done the module. That specification probably gave them the opportunity to go back to their notes as they all knew exactly what I was talking about. At first there was tension on both the respondents and myself but we loosened up as the interviews progressed. The first interviewee said "I was afraid of being interviewed and I had doubts in my mind I thought it was going to be difficult but 'hey' if you still need anything I am available". I on the other hand was also nervous because I didn't know what to expect from these students will they give me respect and cooperate fully whether their responses will be enough for the data I need. Those were my fears.

The findings will be discussed according to categories and themes i.e. gender identity, class identity and racial identity because "categorizing brings together those certain units that are apparently related to the same content," (De Vos et al., 1998:339). First the short background of each respondent will be provided. This will help us to get

the picture of their possible environment and their socialization, then the analysis according to themes. The backgrounds come from their own descriptions of themselves.

RESPONDENTS BACKGROUNDS

This section presents backgrounds of each student that are derived from the transcripts of the interview. Each background has the information about the student's social identities, province and the area where they grew up, the type of school and the area where the school is situated and the year of study in the University. Their names are changed for confidentiality purposes. The participants own words will be indented to assist the reader and between the discussion they will be shown by brackets [ ]. Also the students' comments that were volunteered which were not in response to interview questions, are also indented in this section.

Lerato

Lerato is a working class female student from Lesotho. She is between the ages 26 and 30. She is doing her second year. She is a Christian and she speaks Sesotho. She grew up in Lesotho in a rural area. She attended a co-educational and single race school. There were only black Africans in that school. The school was also in a rural area.

Sandile

Sandile is a middle class male student between the ages 21 to 25. He is doing his second year of study. He is a Christian and speaks isiZulu. He grew up in KwaZulu Natal in a Township called Umlazi. He attended a multiracial school. There were a mixture of Indians and black African students with only Indian educators. The school was a co-

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educational school (boys and girls together). We could not interact with each other. Indians would socialize with Indians and the Black Africans with Africans.

Irene

Irene is a middle class Coloured female between the ages 21 to 25. She is doing her second year of study. She is a South African and a Christian by religion. She speaks English as her home language. She grew up in KwaZulu Natal in Pietermaritzburgh, which is an urban area. She attended a multiracial and co-educational school previously referred to as model C school (ex-House of Assembly).

> It was predominantly White but a public school. Coloured students will form groups of their own may be during breaks and so do the White students. It was rare to found a mixed group but there were groups like that with one or two Coloured students in them.

Ryan

Ryan is a working class Coloured male student. He is between the ages 21 to 25. He is doing his second year of study. He is a South African and his home language is English. He grew up in an urban area in KwaZulu Natal called Wentworth. He did his lower grades in a co-educational school in Wentworth and did his high schooling in a multiracial single-sex school at Bluff in Durban.

> The school was an Afrikaans school during apartheid times but has changed and accommodated every social group however there were very few Black students when he started schooling there but the numbers increased slowly.

Mathew

Mathew is a middle class White male student of about 21 to 25 years of age. He is a South African. He is doing his third year of study. He is a Christian and speaks English. He grew up in Westville in KwaZulu Natal. He attended a multiracial single sex school. Every time there was noise it was assumed it was a black person. In the prefect body there used to be more White representation than other social groups.

Ronel

Ronel is a middle class female White student of about 21 to 25 years of age. She is a South African Christian. She is doing her second year of study. Her home language is Afrikaans. She grew up in a farm called Ngumi at Losberg at Vryheid in KwaZulu Natal. It was a rural area. She attended a predominantly White school (ex-House of Assembly). It was a co-educational and a multiracial school. She has this to say about her school:

> The school was a multiracial school but you had to be Afrikaans to be in. We had Coloureds in our school because you had to speak Afrikaans to join. But there were no Africans because their language affected them and it was like a cultural thing.

Rajesh

Rajesh is a middle class Indian male student. He is 21 years old. He is doing his second year of study. His home language is English and he is a Muslim by religion. He grew up in KwaZulu Natal in an urban area. He attended an Independent multiracial school and it

was a single-sex school. There were White and Indian students. He reported that about the school:

> The school life was good due to the fact that they were privileged to have many facilities and brilliant educators, despite the slight discrimination caused by apartheid that made White students see themselves as better and wanted to be treated differently than Indians.

Natasha

Natasha is a working class female Indian student. She is below 21 years of age. She is doing her second year of study. She is a South African and a Hindu by religion. She speaks English as her home language. She grew up in an urban area at Meerbank. The school was an Indian school (Ex-House of Delegates). It was a co-educational school, with a mixture of Indian and African students. She reported this about her school:

> Having African students at school caused some tension because the teachers seemed to be paying too much attention to African students. Some teachers were a bit discriminatory towards the Indian learners who were a bit darker skinned and those who came from 'model C' schools (primary) as they were seen as trying to emulate the White people's accent.

To what extent has there been a shift in the understanding of social identities?

Gender Identity

Most students identified a shift in their understanding of their gender roles. A typical comment was that of Sandile's:

> My father wanted me to be a real man, so he said. A real man doesn't listen to women, he makes his own decisions and he doesn't apologize when he is wrong. I used to help my mother when he wasn't around but still thinking it was wrong now I know it wasn't. I like being a man although men have been superior and having privileges such as better job opportunities. I never treat a woman badly or abuse her. I treat women with respect.

Sandile makes it explicit that his understanding of being a "real man" has changed. He wanted to help his mother, and he did, but at that time he thought it was wrong, because his father had presented him with a set of expectations of superiority. What he identifies as a key issue is not mistreating or abusing a woman.

Placing Sandile in a resistance, redefinition or internalisation stage is probably unworkable, but there is clear evidence of a shift. As will be seen, it is often hard to pin someone down to a stage. All students in relation to gender identity reported this kind of shift to a greater or lesser extent.

As for **Lerato**, she reported that there was segregation in terms of gender roles at home. Chores were distributed according to male or female. Her report shows that she had

"learned and adopted ideologies or belief systems about gender identity" (Adams, Bell & Griffin, 1997:24). She passively accepted her parents' influences as she couldn't question or show her feelings in the matter. She had to collude but however there is evidence that she is trying to break the chain. She makes her brother do what she previously had believed to be female chores (washing and helping in the house).

This is how young girls were raised especially in the rural areas where a young girl has to wake up early in the morning, fetch water from the river, collect fire wood or plough the fields before going to school, this is what I went through as a young girl therefore I could relate to what Lerato was saying. This was done with good intentions of preparing young girls for womanhood and marriage. Lerato described her experience like this:

> At home I was the one who had to fetch water from the river, cook and clean the house. I am the only girl at home. My brothers, who are older than me had to look after the cattle, the time when we had cows, but my younger brother doesn't do anything now that there are no more cows to take care of. He eats and goes wherever he likes to go to with his friends and comes home late. When I am home during holidays he washes his clothes, dishes and even clean the house. My mother wasn't sure at first but yah...He needs to know these things.

This indicates a shift of consciousness to a more equitable understanding. She can be in an active resistance stage.

Irene is clear in what she says that men and women are equal. She stresses equality as a key issue when she says:

We are equal. What he can do I can do.

All female participants seemed to be sharing a common view about this. They all stress the point of equality as Irene does. Irene further adds on making her point, showing a strong feeling about this issue, when she says:

> People think that men are dominant, some elegant, and very opinionated. That's not true. Men think that women are supposed to be barefoot in the kitchen, and that there is no need for a woman to have a degree and pursue her future. Well, I disagree I am a woman.

In Irene's report there is a feeling of disagreement with what some people think, that men are dominant, although it is not clear who she refers to. I think these thoughts are linked to stereotypes related to the inequalities of men and women in our country. This is what some of the people in our society believe because of socialization. Irene is totally against it. Tatum (1997:53) clarifies the point of socialization by saying: "Our self – perceptions are shaped by the messages that we receive from those around us" and when we grow older (e.g. adolescence) the content of those messages intensifies.

Ryan also had been socialized in understanding men as different to women in terms of privileges. It has been indicated in chapter two that the "dominant group (men) are privileged at birth and they exploit and reap unfair advantages over the subordinated group (women)," (Adams, Bell& Griffin, 1997:21). Ryan confirms this when he says:

> We were given independence and my sisters had to stay at home, attend church services and being good.

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This means that Ryan and his brothers had to do whatever they like that includes making their own decisions while his sisters had to follow parents orders to qualify to be good.

Ryan, like Sandile, focuses on abuse. He has this to say:

> I don't like men who abuse women. This one day a lady was being beaten by her boy friend. She was carrying a baby. I called the police. You know the feeling. Now that I understand power relations, it is not easy to turn a blind eye anymore. You know…you understand this.

If Ryan had left having done nothing that would mean he is condoning women abuse. Instead, he protected a woman against male dominance and violence. He shows that he has a different understanding of power relations. This is evidence of some kind of a social identity development.

Mathew as well was socialized into seeing women as subordinates to men but he is reporting that he doesn't agree with that. He uses the word 'stereotype' to put forward his argument.

> There is a stereotype that women must be subservient to men. It has always been like that with our mothers. They cook, clean and take care of everyone in the household. We discussed these things in class and agreed it doesn't matter who or what you are it has been happening to all of us black or White. We must share the household duties and help each other. I support women's struggle for equality.

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Mathew understands the term stereotype and can relate it to gender relations. He believed on working side by side as equals. He understands that things are different for younger generation compared to the older one. Therefore he can be in a passive resistance stage as he says he supports women in their struggle for equality, this is what he believes in now. This is in line with what Hardiman & Jackson say in (Adams; Bell & Griffin, 1997:27) "Agents (men) begin to redefine the social group identity in a way that is independent of social oppression and stereotyping of targeted groups (women).

Ronel

Men still occupy high status jobs, management and leadership positions in our country. However the South African Government through it's polices attempt to put women on par with men. Adams (1997:25) believed that this practice is because people are socialized in a way that women should defer to male authority and not be authorities themselves. Also Hardiman and Jackson in Adams (1997:25) say some targets operate at a passive acceptance consciousness, unaware of the degree to which their thoughts, feelings and behaviours reflect the dominant group ideology. Ronel highlighted thisrms this when she says:

Men are always in superior positions.

In reality, men still occupy high positions though some women do occupy senior positions. For example there are many women in S.A. Parliament, one of them is the South African Deputy President, Phumzile Mlambo–Ngcuka.

She has shown a shift in her understanding when she reports that educators at her school had always treated boys as "very clued up" whereas girls are always the "clued up" gender and men are not. She compares boys to girls:

Boys battle to focus and girls focus a lot.

This attitude of stressing the opposite of the prevailing privileging would be typical of an active resistance stage.

Rajesh's report shows that he didn't experience unequal power relations in gender when he grew up. His parents did everything together. There was nothing set aside for females or males. It was about who was available at the time. I think the 'business life' in this family might be the cause of Rajesh's understanding of gender identity because both parents were busy running their companies. Equality in this family in gender identity has become the day-to-day life and is now spontaneous. He illustrated this in his description:

Everything should be equal we were created equally. Men and women deserve equal rights.

However there is no evidence in his report that he has shifted his understanding in terms of the power struggle between men and women or rather show that he has an idea of how women were previously treated. This can indicate a naïve stage of consciousness. It can be because he is a man, he represents the agent group of socialization where most of the time the dominant identity is not always remembered. As indicated earlier in this chapter Rajesh's way of reporting his understanding of gender relations may have been influenced by the fact that I am a woman therefore he didn't want to offend me.

Gender identity can be influenced by culture and tradition, for example in the Zulu culture girls are taught to be wives and mothers by older women in stages. They are taught that a woman does everything to please her man and to respect him. Similarly in another context Kimmel (2004:11) points out that women have to adapt to men's power, and have to see their role as empathy and nurturance. Ronel had this to say about culture and tradition:

> Our tradition will always be part of us.

Natasha 's report reveals that her understanding of her gender identity was influenced by her culture however she didn't want to say more about her culture. She uses the word 'learned' to describe her present understanding. She proved to have shifted her consciousness of gender issues as she said:

> My culture taught me to respect men. In my culture men and women are not
>
> equal (pause) but I have learned that we are equal.

This is an evidence of some kind of development in the understanding of gender identity.

Differences and similarities amongst same groups

Male respondents

There are similar patterns in the data from Sandile, Mathew, Ryan and Rajesh. They are against violation of woman's rights. They reported that they were socialized into believing that women are subordinates to men. They could go out at anytime but girls should stay at home (Ryan). They were "dehumanized by being socialized into prescribed roles without consciousness or permission" (Harro, 1986 in Adams et al.,

2000"17). Having been able to identify and name the gender power relations shows that they have been developed in the understanding of gender identity. What is noticeable about male respondents is that they tend to focus on women mostly. It is likely they are defending themselves, for example I don't abuse women, I support women in their struggle etc. There is no time where they refer to male actions or show concrete evidence of inequalities and domination in their part.

Female respondents

With female participants (Lerato, Irene, Ronel and Natasha), there is similarity in their early messages they got from their parents. They spoke about different chores for men and women. They were taught differently as girls to boys. They were not allowed to go out at any time, as boys would do. They should stay at home, cook, clean and be good girls. These messages were "reinforced by institutional and cultural enforcements" (Harro, 1986 in Adams et al. 2000:16). They grew up with these beliefs. There is an evidence of some kind of a shift. They stress the point of equality, that men and women are/should be equal. What men can do women can also do. Most of the time female respondents refer to themselves when reporting, for example I did everything in the house, I had to stay at home, my culture taught me to respect men etc. this indicates a greater understanding of social relations and that they have been developed in gender identity.

RACIAL IDENTITY

Again, there is evidence in relation to each student that each at least *claims* to have developed a different awareness around issues of race and racism.

For **Ryan**, the change is expressed in terms of his understanding of himself:

> "Coloureds are always assumed to be drunkards and belonging to a gang but I know that we are individuals and we need to be respected. I love to be a Coloured. Every social group has people who drink alcohol and who are criminals. We mustn't generalize all the time."

He puts forward a positive way of seeing himself, which suggests a redefinition stage. According to Hardiman and Jackson's redefinition stage, a person searches, investigates, observes and dialogues with other members of the same social group which then results in an identification with and participation in a naming process that results in a new name or definition, (Adams, Bell & Griffin, 1997:27).

For **Mathew**, the change is expressed in terms of his understanding of people of other races. He admits that he had previously accepted what he terms as 'stereotypes' of African people.

> In class when there was noise we would point to black students that they are making noise as it was assumed that Black people always make noise. That is a stereotype.

Rothenberg (2002:15) says, in his experience most White people tend to think of themselves in racial terms. They know that they are White, but mostly that translates into being not Black or other (people of colour), therefore Whiteness in and of itself, has little meaning. This is what he said:

I always thought Blacks are not clever they cheat and are lazy. That didn't bother me because I thought it was meant to be like that. In class some get high marks and some get low marks like any other student (White, Coloured or Indian).

However, for him he focuses on apartheid as the key issue, and points out that it is 'gone and buried'. By implication, racism is no longer such an issue. He had this to say:

I hate when people of colour especially Black Africans blame everything to apartheid. Apartheid is gone and buried. We all have our shortfalls, can't we move forward and concentrate on our future.

I think Mathew here doesn't like to be reminded of being privileged. Rothenberg (2002:21) says, "White people believe that all ways of looking that highlight difference subvert the liberal belief in a universal subjectivity (we are all just people) by that they think will make racism disappear.

Ronel stated that she was aware of racism but thought it was the way it should be for Afrikaners. She admitted that she was a racist before coming to the university as she uses the word `Boer` to describe her racial identity. She puts it like this:

`Boer` is like a cultural thing to Afrikaners

but her understanding has changed. She now treats everyone equally. She has this to say:

As white westernized South Africans we tend to not want to accept Africans' values and standards like I picked up like I use to say 'shoosh' when there is noise, Africans will find that very rude whereas for me it is not, it is like sh--- keep quiet. I know now that we must tolerate each other. I am diverse I don't

mind my room is always open for everybody to come and visit I'm part of everybody now.

This shows that there is a change in her understanding she is more accommodating to other social groups without misjudging or labeling them.

Like Mathew Ronel stress the point of apartheid like this:

> Some Africans still walk around thinking about apartheid like they have got this in their heads and this is causing a big problem because your brain is your worse enemy like this person did that and that person does that as soon as we start thinking about that the unity what can we do for each other how we can make better economy and education, how we can form unity then only then we become stronger as a nation. We have got each other

Lerato's change is expressed in terms of her understanding of other races and comparing herself to them. She points out that she had previously accepted that Whites are clever. This is in line with the concept of internalised subordination of target group that states that: "members of target groups learn to collude with their own oppression or victimization,"(Adams, Bell & Griffin, 1997:21). This is what she said:

> I feared Whites; I thought they were intelligent. Time I came here when I see that the full atmosphere that was prevailing was White, I felt somehow withdrawn but I kept that withdrawal. I always thought Whites are better academically but that is not the case. It happens sometimes I achieve better than Whites.

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Richard Dyer in (Rothenberg, 2002:23) had similar fears of White people, "as a child I did not know any White people. Their presence terrified me, I learned as a child that to be "safe" it was important to recognize the power of Whiteness, even to fear it, and to avoid encounter.

For **Sandile** there is not much evidence of a shift in his understanding of others. He reported that he has no experience of being with Whites he thought they wouldn't share anything with a black person because of the past. However he has a better understanding of himself. He strongly resists racism as he points out:

> I don't like someone who insinuates that because we are black we are stupid, you get that sometimes but that doesn't bother me anymore because I am black and I am proud of myself.

Irene's understanding is through her own social group. She identifies herself as an African. Conning (2002: 40) says a lot of Coloured people deny their African heritage. This is not true for Irene; she shows that she understands her racial identity. Conning (2002:40) further says "there is an aspiration towards White beauty. Coloured women straighten their hair; consider a straighter nose, thinner lips and lighter skin as beauty". Obviously Irene has a different attitude towards that behaviour. She had this to say:

> I like to be a Coloured and an African, I think it is the way we Coloureds were brought up to believe, that we are individuals, we are unique in a way that nobody could be me.

She is against racial discrimination and naming, however there is no evidence of a shift from her understanding before the taking of the module.

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People look at you and see that you are Coloured, that you could belong to a gang or a thief or you drink because you are Coloured, you know. Everybody has his or her different thought about individuals.

Natasha 's report shows that her development is influenced by her studies. She reported that her parents want her to work hard and get high marks. I think this is a general feeling for most the parents irrespective of colour lines. Parents in general want their children to be 'better' than themselves. They even choose careers for their children. My neighbour, an Indian lady wants her son to be a doctor. This boy was told when he was young that he will be a doctor and now he is grade 12. He says it is difficult for him but he cannot do anything. He is under pressure to achieve high marks in Maths and Science, which is difficult for him. This behaviour from some parents results in adolescent suicide. Natasha is in agreement with Hornby when he says (2000:959)" there is a belief that some races are better than others". She said:

I no longer think that White people are superior to me and I don't have to prove my race and myself better than any other race. I have learned that people are who they are as individuals and not referring to them as a group.

It is noted that most of the time Natasha uses the word "learned" when describing the change in her understanding of that particular identity. She admitted that she had always thought that Whites are superior to other races and she understands now that is what people were expected to know and is not true.

Rajesh had a different understanding to all of the seven other respondents of White people due to his early experiences. However it raises questions whether his response is true or it is meant for my ears as a black person, he is just being nice to me. May be if he was being interviewed by a White, Indian or Coloured person he would respond differently. He reported this:

> I grew up seeing Black Africans as very nice and very hardworking people compared to Whites. Whites are lazy and conceited. Whites used to let Black Africans do all the heavy jobs while they moved around. Black Africans were unfairly treated because they were paid less than Whites employees. I've learned that Black Africans didn't deserve the treatment they sometimes get however I wasn't part of that treatment. I treat everyone equally.

Here Rajesh is against White's domination over Black Africans. Black Africans were ill treated because of their race whereas they (Whites & Africans) were in the same job as employees with same positions. He is distancing himself with that action he treats everyone equally.

Discussion per social group

White students

Both Ronel and Mathwe had similar responses when comes to racial issues, they tend to focus on others rather than their social group, (for example they talk about Africans most of the time) in spite of their different cultural backgrounds as Mathew is English and Ronel is Afrikaans. Also they give similar answers to the question about social groups

they belong to, whereas others mentioned class and religion. Mathew mentioned that he is a member of a rugby team, friends hanging together for drinks and to socialize.

Ronel answered this:

> I am part of peer educators where a...(pause) It is like helping all the guys with the personal problems and study problems.

I think this kind of thinking is linked to the way Mathew and Ronel were socialized as Whites privileged all their lives. Religion and class identities are not salient in their identification of themselves. Target groups (Indians, Coloureds and Blacks) tend to mention these first, may be it is because of the inferiority of their racial identities. They seek other identities that are more recognized and are seen to be superior in the society like Christianity other than class or language. For example as an African Zulu speaking woman from a lower class background, I would mention my religion and the fact that I am an educator staying in a White suburb.

Furthermore Ronel and Mathew tend to be defensive and show some feeling of guilty especially when mentioning the word "apartheid". Ronel said:

> I kind a like sit and think and analyse the whole situation but sometimes it is good you get to know more about how people think having preconceived ideas like it can say to you I think Black Africans actually do this and do that and children have to suffer because of what our parents did, Grandparents... It's hard because we want to form unity. Some Africans still walk around with thinking about apartheid, like they have got this in their heads and this is causing a problem because your brain is your worse enemy. So we make assumptions and

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assumptions are a mother of all problems and I think that understanding each

other is a start. I am very open to everybody and everything.

Mare (2002:6) says it is common sense to White South Africans that Black people are

inferior to Whites. Ronel thought being an Afrikaner [boer] meant to be racist. She

associated oppression of other races as a [cultural thing] to the Afrikaners.

Coloured students

Ryan and Irene (coloured students) focused on themselves and their social group. Both

showed that they are aware of the negative stereotypes of coloured people. However they

love their racial identity [I love being Coloured]. Irene described Coloured identity as

unique. They put emphasis on the individualism rather than the group in terms of judging

the person's character. Meaning that people mustn't generalize if I did something bad or

behave badly as an African woman other African women must not be judged by my bad

did or behaviour.

Black students

Lerato and Sandile (black students) seemed to have previously understood their racial

identity as being inferior to other races. "Blacks were treated as others by the dominant

White culture" (Bloom, 1998:124), and according to Mare (2002:6) Whites see Black

inferiority as one of the imperatives of human nature. Therefore Blacks internalized

being inferior.

Lerato and Sandile are aware of the negative stereotypes around their race. When they talk of racism, they refer to [white being better/best] in everyway and [black being nothing/bad]. This feeling indicates some kind of internalised subordination. There is comparison and defensiveness in their report. They compare themselves to Whites [I sometimes achieve better than whites] sometimes being defensive can mean being insecure [I don't like someone who insinuates that because we are black we are stupid]. Both Lerato and Sandile strongly voiced out that they love their racial identity irrespective of all the negatives around their racial identity they have witnessed some positives for example achieving better or the same as other races. [I love being black and I am proud].

Indian students

Natasha and Rajesh's (Indian students) reports reveal that they have learned something different from what they knew about other races although they didn't want to say much about their Indian identity, [I have learned that I don't have to prove myself to anyone]. Rajesh is defensive as he denies his involvement in the unfair treatment of African people, [I wasn't part of that treatment, I treat everyone equally]. They both use the word learned in most cases to describe their current understanding and they claim their developments to the module.

CLASS IDENTITY

There is very little evidence of a shift in the understanding around class issues to all the respondents. The respondents were unable to answer analytically to class identity. This

can mean that they are not aware of classism because of the fact that they talk of class and race as linked together. For example, "I am Black I belong to working class." They couldn't make a clear distinction. It may be that the issues of oppression that are well covered in the media in S.A., because of affirmative action, are gender, race and disability. But there are also writers like Gilroy (in Annthias & Yuval-Davis, 1992:62) who sees race and class being inseparable when comes to analysis. Gilroy is asserting that class formation is itself predicated on race structuration, however Cox saw race discrimination as developing out of class interests, as a mode for justifying economic exploitation. Stuart Hall (1980) in (Anthias & Yuval-Davis (1992:71) sees race and class as connected sets of relations. His phrase is "race is the modality in which class is lived".

Nevertheless some of the respondents had something to say. For example Lerato talks of her class like this:

> I am from the working class because of poverty. We were poor and struggled to
>
> make ends meet but I am not complaining because I am here in this University.

Lerato is aware of her class identity and its significance to power relations. There is no evidence of a shift, only that she is reseiving the same education as upper and middle class students.

Irene reported she is from a middle class family. The area where she grew up was divided according to class. The bottom section was lower class people and the top section was middle and higher-class people. She had this to say:

Because I grew up in the top section I am educated however that segregation by class was unnecessary. Lower class people can also be educated.

First she had actively accepted that one needs to be middle or higher class to get education but she is in the resistance stage as she is acknowledging and questioning previously accepted "truths" about lower class people and that to be better you need to move away from them.

Ronel reported this about her class:

> I belong to middle class. I can't say we are elite class because we are normal people. People think that you are White therefore you are rich. Dad is not a multimillionaire, we had hard times sometimes we battle paying University fees.

Here Ronel is pointing out the stereotype that people link class to race (white – rich). She is stressing the fact that even though she is assumed to be rich as a White person she had hard times as everyone else. She understands that class is separate from race "ideology that privileged the agent group and oppressed the target group", (Adams, Bell & Griffin, 1997:26).

Discussion on Class Identity

Class identity is an important factor in our society but people don't usually speak about it like race and gender. Braham and Janes (2002:177) say because race and gender are constituted as pillars of identification other ways of regarding individuals and groups for example class and religion are relegated and hidden from the view. You often hear comments like "I didn't get a job because I am a woman/ man or white/ black/ Indian&

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coloured", but it is rare to hear a comment like "because I was upper, middle or lower class, I didn't get a job". Skeggs (1997:6) points out " class has almost disappeared but that does not mean it does not exist, only that some people do not value it".

It is easier to guess a person's racial or gender identity but not his/her class identity therefore it is unlikely that class is a day-to-day issue. All participants are aware of their class identity. However it was observed that this subject of class wasn't expected from the interviews. Lerato, Ryan and Natasha are from working class families, the rest are from middle class families. There wasn't much information given on class identity. My guess is that they didn't expect this subject to come up because of the emphasis of the DaL module in finding respondents. Other participants brought small papers as notes. Even the facial expression and repetition of the word 'class' could prove that it was not expected. In agreement, Kagan (1992:154) in his study of professional growth among preservice and beginning teachers find that candidates tend to use the information provided in course work to confirm rather than to confront and correct their preexisting beliefs. Another possibility is that as the interviewer I didn't use probes enough for more information on this identity.

What factors led to the shifts that did happen?

Being educated (through the DaL module) is an important factor that contributed in the development of the student's social identities. However we cannot strictly pin all the changes or the shifts of consciousness to the module alone, as there is evidence in some responses that reveals the impact of other factors, such as coming to the university.

It is noted from the participants that growing up is one factor that contributed to the shifts in the mindsets of all the participants in this study. It is clear that this process of growing up is informed and influenced by socializing agents, events and experiences that have strong impact on the individual's development of consciousness. These socializing agents are amongst others family, education and occupational organization (UKZN in this case), which operate within the contexts of society.

Family early in their lives shaped participant's gender identities. They talk of different chores assigned according to male or female/ boys and girls. They emulated what they saw being done by adults.

The schools they attended contributed to unequal power relations but didn't help them to understand those power relations and deal with them. Their schooling didn't assist them in making sense of their own and others privileges or their own oppressive experiences and those of others in order to develop their understanding of power relations. Irene had this to say about her school:

> There was not much diversity. Although the school was a multiracial school, it was still very clicky, you know what I mean, ah... White people sat together, Coloured people together we didn't really mix except that we had a cultural evening once a year, where all different cultures and races come together and celebrate our differences, that was everything.

Sandile also talks of segregation at his school.

There were a mixture of Indians and Blacks sometimes we find that we cant go together. Indians will socialize alone and Blacks alone.

Lerato, Sandile, Irene, Ryan, Ronel and Natasha attended a co-educational school. Through Ronel's report it is evident that schools were still gendered. Boys were treated differently to girls. Ronel reported that educators treated boys as "very clued up" and they tend to be very strict with boys, "you can't do this and do that it's girls stuff you know". Mathew and Rajesh attended a single sex school. All of the participants attended multiracial school in different forms for example Indians and Blacks, Whites and Coloureds and mixed races where all four are represented except Lerato who attended a single race school.

University

The data shows that the university environment had some kind of influence to the student's understanding of social identities. In Hemson's (2006:V) study on the teacher education and the challenge of diversity in South Africa in three universities that he researched, there is great unevenness of development in terms of diversity and inclusion and that this engagement informs students experience across the curriculum.

My study can serve as the source to the university of how to deal wit diversity among the staff and students so as to overcome the legacy of apartheid divisions and inequalities in S.A. especially race and gender imbalances. UKZN Edgewood campus prepared the students for diversity as per their reports. For Lerato this institution exposed her to different races for the first time, as she grew up in a rural area of Blacks only attended a

single race school. She said she was afraid of this new environment, but had to face up her fears. She had internalized negative stereotypes of her racial group while growing up. "She is Black therefore cannot perform better than Whites academically as Whites are intelligent". The University exposed her to what she calls 'White atmosphere'.

All participants now claim to have changed. They treat everyone equally without considering race or gender. Being at UKZN contributed to the development of one's understanding of his/her social identity.

The module

Diversity and Learning module is the module that the students talked highly about in this research that it changed their way of seeing things in terms of perceptions and stereotypes of race, gender and little of class. It has impacted in seeing things differently than before studying the module.

Some studies "Artiles & McClafferty, 1998; Bennett, Niggle & Stage, 1990; Bondy, Schmitz & Johnson, 1993" listed in Garmon (2004:202) have shown that student's racial attitudes and beliefs were changed in a positive direction by a course on diversity. That finding in Garmon (2004:202) would be consistent with this research, even though I have not attempted to show a cause and effects relationship.

All the respondents seemed to have gained a lot from the module. They voiced out that they liked the module. They said the module gave them the opportunity of revisiting their inner selves in terms of issues related to racism and sexism. Natasha put it like this:

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> The module placed me in a world of equality and understanding about other races and how to get along with them.

They were positive about the techniques of the lectures that the success of the module relied mainly on how the lecturers handled different races and different gender because sometimes there were hurtful experiences that needed proper care.

This was what Lerato had to say:

> The module was very good to me because it was encouraging us to become a… but a…flexible (pause) you know what I mean; that accommodates us from different cultures. What I mean is that it was a module that encouraged us to understand each other socially, spiritually and culturally. We were also encouraged to work with each other peacefully, to interact freely with one another.

The module opened the platform to reveal or to voice out the assumptions, beliefs and stereotypes of each other as we have heard in this chapter. Other participants kept on apologizing or explaining their positions in relation to power relations. For example Rajesh reported he grew up with Black Africans working for his Dad and he didn't see anything wrong, they never complain about anything but this module opened his eyes.
He knows now that they didn't deserve some of the treatment they sometimes got nevertheless he wasn't part of that treatment.

Ronel said she thanks the module because of who she is today in terms of reviewing the whole situation of social identities and unequal power relations. She voiced her thoughts like this:

> I kind of like sit and think and analyze who I am and what I think about the whole situation but sometimes it is good you get to know more about how people think, having preconceived ideas like it can say to you I think Black Africans actually do this and do that but they don't think the way I do because we were not brought up the same way. So we make assumptions and assumptions are a mother of all problems and I think if we can all be educated, people can change.

Sandile also is acknowledging that the module is the driving force behind the whole process of change.

> The module taught us to learn to understand each other as South Africans not as Whites, Indians, you know; and also to respect our women (nodding his head).

Ryan has similar thoughts of the module.

> I liked the module, I think we need to know the past, it's important. It taught us to understand racism and sexism as a means to understand the past differently from what our society made it too be, in order to deal with the future, and that the past need not be repeated.

Conclusion

This chapter dealt with the presentation and analysis of data, looking at how participants reported the change in the understanding of social identities and what led that change. Chapter five will give conclusion and recommendations.

CHAPTER 5

CONCLUSION

This chapter presents the general findings drawn from the reports given by students as evidence of development in the understanding of their social identities. Social identity development is a process that needs understanding and tolerance. It is a life long journey that is undertaken by people consciously or unconsciously. It involves changing attitudes, reviewing of beliefs and seeing people as human beings rather than as race, gender or class. Changing lifestyles, beliefs, understanding and behaviours is also part of this development. Students' self reports provide evidence of these changes in the areas of race and gender identities except in the area of class identity.

It was striking noting that students provided evidence of some kind of a shift in the areas of race and gender and not in the area of class. Most of the participants could name their class identity as upper, middle or lower class. That raises questions of whether or not they understand the concept of class. They kept on repeating the word class and wanting to know what the question wanted, which wasn't the case with race and gender where they talked freely and openly. The reason may be that DaL module was much of a taught min the areas of race and gender less in the area of class, or may be students failed to talk about class in isolations some linked it to race. Hall (1981) cited in Britzman, (1993:27) points out that people are not always classed but "are always raced" or categorized by gender. That makes it difficult to talk about class. It may also be that the subject wasn't expected to come up in the interviews as the criterion for suitable participants stated that only students who did the module are needed for interviews.

It was also noted that Whites and men who had evidence of being privileged, their reports tend to focus on others rather than themselves for example Mathew and Ronel talk about Africans mostly, for example " Africans blame everything to apartheid" that to me shows that they understand their development by not discriminating or mistreating Africans. Furthermore men who are known to be privileged, understand their development through not abusing women. This can mean that they understand that privileged is unfair to those without privileges as we hear the word equality most of the time from their reports and may be they feel somehow guilty, may be because of socialization.

Another issue that raised some questions is whether or not student's developments are genuine. We cannot definitely be sure that their understanding is different than before doing the module. It can be true and also cannot. What we know is that their reports are positive. However they might have felt pressure to show me that they have changed, or they were helping me to complete my thesis. There is evidence of change therefore we cannot prove that they haven't changed.

This research has brought forward perceptions, myths and stereotypes tha6t emanated from socialization. Participants had all been socialized into believing that they are not the same therefore not equal. Because of racism, sexism and classism discrimination, prejudice and marginalization resulted. South Africans as a whole needed justice in order to change for a better future. Positive changes just don't happen by themselves.

This study shows that the Diversity and Learning module had a positive effect on the students' understanding of social identities, however university environment prove to have some kind of influence in these changes. Garmon (2004:202) identified some factors that appeared to be instrumental in initiating positive change.

Exposure to different cultural backgrounds (e.g. sport, dating and friendship)

Education (e.g. influences of teachers and colleges) and

Travel (e.g. moving, vacationing and military experience)

Smith, Moallem, and Sherrill (1997:54) also identified personal experience with discrimination as a child or an adult as another factor that provides positive change towards diversity. However this research didn't focus on the life experiences before and after the module, which then made it impossible for life experiences to be discussed. It was all about development in the understanding of social identities.

The application of Hardiman and Jackson's model of social identity development to some of the experiences of participants shared in the study provided more understanding of people's behaviours and attitudes in terms of power relations. All of the participants were born into a well-structured system where people had no choice of either race, gender or class (naïve stage). Participants became aware of their race, gender and class when they grow up, and also noticed that they belong to different social groups (acceptance stage).

For example, Ronel couldn't understand why she wasn't allowed to go to the same school as her black friends until she was old enough to understand racial difference and its effects.

Through researching about social identity development I have been going through the process of identity development myself. This has been a process of critical reflection in which I question my ideas, prejudices, assumptions, actions and privileges, remember the emotional significance of my own experiences and come to recognize the implications these have in life and others who may be considered different.

I have gained insight on issues related to discrimination and unequal power relations and sometimes forced to confront my own stereotypes, beliefs and attitudes. I have realized that development in the understanding of people is not a simple task. People are afraid of change. Therefore having provided some evidence of change in gender, class and racial identity is quite an experience to me.

I encounter problems of confronting oppressive and prejudicial behaviours also exclusion everywhere I go in my daily life. My awareness of race, gender and class difference and diversity in general makes it impossible for me to collude or condone such behaviours anymore. I have also learned to be less judgmental and be a good listener for the purpose of understanding social relations. I am now able to view people's comments and actions bearing in mind that they have powerful sources that influenced their behaviours. The environment where they were brought up, the society, the schools, their cultures, and the

beliefs that were enforced on them shaped them to who they are. I am convinced that research and inquiry into the experiences and developments in the understanding of social identities will continue in the future.

RECOMMENDATIONS

It is encouraging to note that although the students had been socialized and internalised certain beliefs about their identities and the history of their backgrounds; there is evidence of change reported by this study. UKZN should continue to develop students' understanding through Social Justice Education modules. The view based on this study is that students need some courses that address these issues so as to develop more students in the awareness of social identities in relation to power relations so as to gain more understanding of one another. I have confidence that lecturers from UKZN Edgewood will keep on promoting diversity for the sake of better South Africa. As these students are educators in the making they are going to enlighten learners and other educators in schools. Also they should emphasize diversity and social justice to young learners.

Future research can give attention to specific factors affecting the development of understanding in social identity. Such study could use a variety of research techniques including phonological in-depth interviewing; more directed individual interviews and focused group discussions. By using a combination of individual and group approaches, a comparison could be made between individual's developments.

APPENDIX A

GLOSSARY

Identity is how we recognize ourselves and are recognized by others.

Social groups are "people who share one or more social characteristics and are seen as members of a group by themselves and/ or other members of the society. They are mostly categorized on basis of "race", ethnicity, gender, religion, language, physical/mental ability, sexual orientation, age and class" (definition taken from the module Education for Social Justice).

Diversity is a range of many people or things that are very different from each other. In this research diversity refers to people of different social groups, different languages, religion, class, age and disability.

Apartheid is a system of separateness, a racially based policy of segregation enunciated by the National Party in South Africa.

Stereotype is a "fixed idea or image that many have of a particular type of person or thing, which is often not true in reality", (Hornby, 2000:1172). Stereotypes are usually negative and painful, and mostly used to justify mistreatment.

Socialisation is the process through which individuals develop their attitudes, values and beliefs. The process includes what we are taught or acquire from individuals such as relatives, teachers and friends, the broader culture such as practices, myths and sayings,

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and institutions such as the media, religious institutions and schools (definitions taken in the module Education for Social Justice)

Oppression is according to Paulo Freire (1970:40) in Hardiman and Jackson (1982:1) any state or situation where an individual or group objectifies and exploit another, by making for the other, prescribing another consciousness and perception and hindering the pursuit of self-affirmation as a responsible person.

Class refers to "overlapping areas of inequality, particularly in power and authority, income and wealth, conditions of work, lifestyles and culture"(Anderson & Collins, 1992:119).

APPENDIX B

QUESTIONS FOR THE INTERVIEWS

1. What gender are you?

   _____

2. What age group do you fall under?
   Below 21_____ 21 – 25_____ 26 – 30_____ above 30_____

3. Year of study
   1st year_____ 2nd year _____ 3rd year _____

4. What is your citizenship?
   South African_____ Other (specify)_____

5. What is your language?
   IsiZulu_____ English_____ Afrikaans _____ IsiXhosa_____ Sesotho____
   other (specify)_____

6. Where did you grow up?
   a. South Africa_____ Elsewhere in Africa _____ Outside
      Africa_____ .
   b. Which province if in S.A. _____

7. Did you grow up in a rural area_____ urban area _____
   Other(specify) _____

8. What type of school did you attend?
   a. Ex-House of Assembly (White) _____ Ex-House of Delegates (
      Indians) _____ Ex-House of Representatives (Coloured)
      _____ Department of Education and Training (Township
      school)_____
   b. A school in the rural area_____ Independent school _____
      other (specify)_____
   c. Was that a multiracial school or a single race school? _____
   d. Was it a co-educational school or a single sex school? _____
   e. How was life in the school? (in terms of discrimination, prejudice,
      favouritism, segregation in relation to gender, race and
      class)_____

9. Which social group are you a member of?

   _____

10. Did you study Diversity and Learning module in this University?

    _____

11. What did you like about the module?

    _____

12. What didn't you like about the module?

    _____

13. To what extent do you think you have changed as a result of the module?

    _____

14. How does your background (environment where you grew up) influence who you are today?

_____

_____

15. Is there anything that you feel you have learnt from this interview?

_____

_____

THANK YOU!!

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