

**SELECTED MILLENNIAL HISTORY TEACHERS' ENGAGEMENT WITH RAINBOW
NATION DISCOURSES IN RELATION TO POST-APARTHEID SOUTH AFRICAN
HISTORY**

BY

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DECLARATION

I, Fezeka Cynthia Gxwayibeni, declare that

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Signed.....
Fezeka Gxwayibeni

Signed:.....
Marshall Maposa

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God is my strength: this work is his glory, praise, and worship.

To my supervisor, Tamuka Marshall Maposa: thank you for being an amazing mentor to me. No words but this work will ever reflect my gratitude, and the honour I feel at being your student. Thank you for continuing to smile and being sensitive even when I was at my weakest point, exhibiting understanding and grasp of my study. “Waita Zvako”, for allowing me to be as creative and adventurous, thereby enjoying my journey of this dissertation.

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DEDICATION

I dedicate this Master's in Education dissertation to Dr. Maposa and to myself. When a mentor believes in the mentee crazily, the two bring out work such as we have in this dissertation. I am stronger than I thought I was; and you, Dr. M, stretched the full potential out of me. I have truly been raised by a village: it is an honour to count you as one of my parents in my growth. A special dedication to Mondli Ngubani: losing you on the 11th January 2020 reminded me how little time we have here on earth. Rest easy boy, in eternal peace.

ABSTRACT

This dissertation presents an interpretative phenomenological analysis (IPA) on how the millennial history teachers engage with the discourses of the Rainbow Nation in relation to post-Apartheid South African history. Millennials are understood as “digital natives”, those born after 1980, thus they form a cohort of history teachers with a generational experience of communicating, working, creating, and maintaining relationships through Internet-based technology. With the changing political discourse in South Africa, the Rainbow Nation has come to be a contentious phenomenon; both as a nation-building metaphor, and a notion capable of serving socio-economic justice. This contention was visibly manifested amongst the millennials, who expressed their frustrations through the #MustFallMovement, some of whom are history teachers. For the purpose of this study, 10 millennial history teachers were conveniently sampled as participants. Data was generated through three stages of 1) visual elicitation technique, 2) video-recorded unstructured interviews, and 3) focus-group discussions. The findings are thematically presented; and show that the millennial history teachers engage differently from those in the Rainbow Nation Discourses, depending mainly on the environment (space) in which the engagement occurs. While most history teachers are personally critical of the Rainbow Nation, they seem prepared to teach in its favour when in the classroom. I therefore argue that there are tensions in the engagement, which this study has found to be inextricably linked to the context of engagement.

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LIST OF ACRONYMS

ANC	African Nation Congress
CAPS	Curriculum and Assessment Policy Statement
CODESA	Convention for a Democratic South Africa
DBE	Department of Basic Education
DoBET	Department of Basic Education and Training
GNU	Government of Nation Unity
TRC	Truth and Reconciliation Committee
IPA	Interpretative Phenomenological Analysis

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CHAPTER 1

BACKGROUND OF THE STUDY

1.1 Introduction

The year 1994 marked the moment when South Africa took its first steps into democracy. The South African experience was termed democracy or freedom, rather than independence – a term used in many other African countries. South Africa also opted to use the metaphor of a Rainbow Nation as a strategy for building a new nation (Habib, 1996). Reasonably, there was a need to help South Africans identify with one another. However, problematic to the nature of this metaphoric approach is the limited engagement with the underlying political assumptions (Habib, 1996).

The negotiations for the transition of South Africa to democracy were officially conducted through the Convention for Democratic South Africa (CODESA) in 1991 (SAHO, 2011). In his work entitled *Reconciliation without Justice*, Bunsee (2003) maintains that the South African experience was unique in that the negotiations resulting in democracy were led by the white minority, and that, throughout the negotiations, the English- and Afrikaans-speaking elite were not hugely compromised (Vanden, Funke & Prevost, 2017; Sibanda, 2017). One of the items from CODESA was the Sunset Clauses, which, from the African National Congress (ANC) perspective, “were a tactical ploy aimed at taking the negotiating process forward, without necessarily abandoning the long-term objective of the liberation struggle” (Ntlemeza, 2012, March, 04). Ntlemeza (2012), in his commentary, further argues “that the ANC negotiators who were at CODESA acknowledged that part of their negotiating mandates were not met, owing to the political climate at the time”. As a result, while power was shifted to the majority, those who had held power over the past few centuries were not enthusiastic to share their privilege (Bunsee, 2003).

Emerging from centuries of colonial rule which had culminated in the official Apartheid system, the task of building the nation after 1994 was enormous. According to Ramsay (2007), the process of non-racialism was a non-spontaneous step toward the Rainbow Nation, guided by an extract from Mandela’s Rivonia Trial speech in 1964, in which he stated his commitment to fighting both white and black domination. This approach of coming together as blended in differences, encouraged the white minority in South Africa to rally and support the new

metaphor of the Rainbow Nation as a way of branding the new South Africa, while they continued to lead their lives with virtually no consequences for their contribution to the Apartheid regime. It is for this reason that South Africa is often referred to as the Rainbow Nation, which encapsulates the multi-culturalism of the country. Other commentators, such as Evans (2014), have referred to South Africa as a “miracle”.

The metaphor of the Rainbow Nation was coined by Archbishop Desmond Tutu, and subsequently embraced by the political elite as an adhesive to the obligated task of building a new nation (Habib, 1996). Archbishop Tutu justified reconciliation with his Christianity-based philosophy, stating that, “They [Apartheid government] tried to make us one colour: purple. We say we are the rainbow people! We are the new people of the new South Africa.” (Buqa, 2015, p. 1). However, scholars such as Bunsee (2003) argue that Tutu had over-sensationalised this new national identity and the forgiveness that he advocated, for such only benefited the white minority.

President Nelson Mandela would conceptualise the Rainbow Nation under different policies and actions (Habib, 1996). His term in office was marked by some “Rainbowisms” as Molebeleli (2018, p.22) highlights the Government of National Unity (GNU), the Truth and Reconciliation Commission (TRC), sentiments of Ubuntu and the Reconstruction and Development Programme (RDP), which were intended to play a two-fold role in the transitioning South Africa. On one hand, the GNU, TRC, and Ubuntu were intended to show the minority that they too shall continue to govern and be safe in their newly procured place in the new South Africa. On the other hand, the RDP was intended to emancipate the majority that had, in the past, been sidelined from full economic participation (Naidoo, 2017).

During Apartheid, sidelining had not been limited to access to the economy. Education had been a tool for ideological propaganda to buttress the idea of racial segregation (Fru, 2015). After the structural change of government in 1994, inevitably, education was one of the most important spheres that had to assimilate the transformation. To narrow the discussion, school History experienced many changes as the transition in South African education began to take shape (Kallaway, 2012). After being omitted from the first introduction of a transformed curriculum (Curriculum 2005), the amendments to the National Curriculum Statement (2006) showed an acknowledgement of the role that history would occupy in the teaching of democratic values. Similarly, the current curriculum assessment policy statement (CAPS) is marked as being vital to achieving the democratic values of post-Apartheid South Africa (DBE,

2011). Evidence of this is found in the foreword of the CAPS History document in which the preamble of the Constitution is cited and infused into South African education (DBE, 2011).

The history curriculum contains a broad variety of themes. One of the themes titled “The coming of democracy in South Africa and coming to terms with the past,” deals with the Rainbow Nation Discourses. While the curriculum document does not explicitly mention the Rainbow Nation Discourses, the key question reads, “How did South Africa emerge as a democracy from the crisis of the 1990s, and how did South Africans come to terms with the Apartheid past?” (DBE, 2011, p.16). This question alludes to the Rainbow Nation Discourses as a framework that would guide the history teachers as they teach this theme. The path leading South Africa to its first democracy is characterised as a “sensitive topic to teach because of the racist, political violent and culturally intolerant undertones...” (Van Eeden, 2014, p. 28). While this is a topic that is prescribed in a specific grade, it is also a realistic question that all teachers are to answer, particularly, those who teach history in the now post-Apartheid South Africa.

Writing about post-conflict history teacher development, Weldon (2010) argues that there is a need to understand how the teachers could be shaped by the Apartheid conflict, if at all, and how they were then to become agents of change in the new democratic South Africa. While this is a valid argument, an additional idea to consider is that, about 25 years after Apartheid, there are teachers in the schools who never experienced Apartheid first hand. However, these teachers are also affected by the effects of Apartheid and still have to teach according to the curriculum described above, thus engaging with the Rainbow Nation, which is their lived experience.

In this study, the teachers who were born as digital natives and experienced the euphoria the of Rainbow Nation are referred to as ‘millennial’ history teachers. Although research reflects contestations around generational differences (Purhonen, 2016), these millennials are ‘digital natives’ who are exposed to alternative narratives through social media. To cite a few examples, in 2016, a video circulated throughout social media in which two white males put Victor Mlotshwa in a coffin and poured petrol all over him (News24, 2017). After the circulation of Mlotshwa’s video, some Twitter users went into a frenzy with comments such as, “The Rainbow Nation is a white lie, built on black pain #CoffinAssault,” by Twitter user @Kimheller3. The controversial nature of Rainbow Nation Discourses was further manifested through social media’s reflection on the passing of Winnie Madikizela Mandela. For instance, @Senzakahle twitted: “Dear Black South Africa. You were sold a Rainbow Nation & you're

in it all alone. These are the people you have to deal with on daily basis. They've been taught hatred from a very young age. Why are you shocked when they react honestly with racism to #WinnieMandela's death?" (02 April 2018).

These above examples show the kind of alternative narratives to which South African millennials, teachers included, are exposed. In fact, young people who did not live through Apartheid can possess sentiments of hate, which they acquire from their social structures outside of the classroom (Jansen, 2009). Social media is one such structure. This adds to their already critical minds born of generational differences. As shown throughout history, young people play a pivotal role in challenging societal norms (Bosch, 2017). In the case of South Africa, the youth has played a critical role in questioning matters of racism, equality, corruption, decolonisation of education, and the fulfilment of the Freedom Charter. As a consequence, even politicians are taking e-participation seriously (Farthing, 2010). Therefore, the question of how the younger (millennial) generation interprets and relates to the past atrocities is relevant, when they have the opportunity to promote their internalised ideals in settings such as the classroom.

Two things emerge from the above discussion. On one hand, it seems that non-racialism as a concept of the Rainbow Nation is deeply challenged through incidents such as violent crimes that are rooted in racial differences. On the other hand, there are those who still believe in the virtues of the Rainbow Nation in the midst of conflict (Lundgren & Scheckle, 2018). It should also be acknowledged that the majority of South Africans are not active on social media, with only 26% of South Africans having access to Twitter, YouTube, and Facebook in a context of very high data costs (IJR, 2017, p.13). Furthermore, 41% of Facebook users are millennials.

Therefore, if the above are the characteristics of the millennials, one is left pondering how such critical minds work within the confines of the curriculum to teach about something as contested as the Rainbow Nation. Scholars have exposed various areas to consider in the teaching of controversial history. For example, Maposa (2015) problematises the lack of a framework for how history teachers are to teach sensitive history from a moral standpoint. In addition, Paulson (2015) questions the kind of training, if any, that history teachers receive as a form of capacitating themselves for teaching History in post-Apartheid South Africa. Some scholars have advocated that curriculum reform in post-conflict contexts should not take priority over the actual teaching of the History subject (Cole, 2007). These arguments admit lack of capacitation of history teachers in South Africa.

Adhering to the above problem, this dissertation sought to understand how the selected millennial history teachers engage with Rainbow Nation Discourses in relation to post-Apartheid South African History, taking full cognisance of the expectation that they are to teach a prescribed curriculum as prescribed by the Department of Basic Education (DBE) as an official curriculum (Lita, 2014). The results yielded from this study thus contribute to new knowledge on understanding the engagement of the selected millennial history teachers in relation to post-Apartheid South African history.

1.2 Focus and Purpose

The purpose of this study is to explore how selected millennial history teachers engage with Rainbow Nation Discourses in relation to post-Apartheid South African history. Thus, the phenomenon under focus is the teachers' engagement with Rainbow Nation Discourses.

1.3 Rationale and Motivation

Coming from a Psychology background, taking my Honours degree in History Education exposed me to new concepts such as historical literacy, and historical consciousness, which I learned to apply, not just to historical content, but to my observations of the online news feeds, trolls, and cases of racism in South Africa. The outbreaks of racism at face value, and the fierce debates that ensued on social media, challenged the core values of the Rainbow Nation which South Africans had seemed to adopt just after 1994. It then sparked my interest to understand how this new direction was impacting the teaching and learning of history, since millennial teachers are largely exposed to social media, warts and all.

My professional rationale is revealed by the literature which states that history teaching and learning is at the heart of highly debated issues. This, in turn, makes it necessary for teachers and history academics alike to explore the possible frameworks on which teachers could best teach such a complex subject (Wasserman, 2011, Maposa, 2014, Wilson, 2018). Trying to understand history teaching is unlikely to occur authentically without the input of those who implement it at the microcosm. Various scholars have shared their concerns about the little understanding that we have on sensitive and controversial history teaching in post-conflict societies, particularly in South Africa (Van Eeden, 2014, Wassermann, 2017, Husbands et al., 2003). Therefore, it is against this background that, in this study, I seek to explore how the millennial history teachers engage with RND in relation to post-Apartheid South African history.

Certain scholars have captured the involvement of experienced history teachers who have had to teach between the contradictory dispensations in South Africa (Weldon, 2010, Wassermann, 2018, Kello, 2016). However, what is known about the teachers whose identity is shaped by the post-Apartheid dispensation is on the teachers who are yet to teach (pre-service teachers) or those who have just started their teaching careers (novice teachers) (Weldon, 2010). The relevance of millennial history teachers largely lies in their limited or lack of experience of Apartheid. Furthermore, these teachers are relevant because of the generational complexities which Jansen (2009) found to be insightful. Jansen (2009) analysed the Afrikaner youth who exhibited behaviour that was misaligned with the now democratic values, different from their millennial experience (post-Apartheid). The generational understanding allows for any society to assess their progress, or in the case of the post-Apartheid South Africa, to understand how transformation values filter through public discourses down to the micro-level of the democratic orientation discourse.

The Rainbow Nation Discourses have been unpacked, using various lenses such as politics (Habib, 1996; Mamdani, 1998 cited in Mamdani, 2012), religion (Buqa, 2015), and the media. However, there is limited evidence as to how the Rainbow Nation Discourses filter down to the engagement in the teaching and learning spaces. Owing to the desire to foster nation-building, in the form of the 'Rainbow Nation', multiculturalism dominates the narratives in the education space, particularly the school curriculum and school History textbooks (Witz & Cornell, 2000). This narrative is not reflected in unofficial history as peddled through forums such as social media. It is therefore worthwhile to understand the millennial teachers' engagement with Rainbow Nation Discourses in relation to post-Apartheid South African history.

1.4 Critical Questions

1.4.1. What are the dominant Rainbow Nation Discourses amongst the selected millennial history teachers?

1.4.2. How do selected millennial history teachers engage with Rainbow Nation Discourses in relation to post-Apartheid South African history?

1.5 Objectives

1.5.1. To identify the dominant Rainbow Nation Discourses amongst the selected millennial history teachers

1.5.2. To understand how selected millennial history teachers engage with Rainbow Nation Discourses in relation to post-Apartheid South African history

1.6 Location of the Study

In this research the focus is not on the location, but rather the participants. However, the study is located in the Pinetown District, which is found in Pinetown, a town that is a part of eThekweni Metropolitan Municipality lying 16 kilometres west of Durban in KwaZulu-Natal. Pinetown is an urban-rural town with a mix of affluent areas and less developed rural and township areas. Consequently, the district caters for both affluent schools and those that fall into the lower quintiles, as categorised by the Department of Basic Education.

1.7 Outline of the Dissertation

This dissertation is divided into six chapters.

In Chapter 1, I provided an overview of the founding aspects that provide the relevance and necessity of this study. I provided the background for this study, so that the need to understand the selected millennial history teachers' ways of engaging with the Rainbow Nation Discourses in relation to post-Apartheid South African History was contextualised in that observation. To accomplish such, I introduced the study in summary, then provided the focus and purpose of this study, the problem statement, the rationale for this study, the critical questions, research methodology and design, a clarification of terminology, and an outline of the chapters.

In Chapter 2, I explore what the scholars have said, establishing the gaps in both methodology and the footprint on the topic of generational research in history teachers. This review of international and national literature on the millennial cohort, and the founding factors of both professional and personal identity of history teachers, reveals how these two tensions are negotiated by those who teach history in post-conflict societies.

Chapter 3 discusses the theoretical framework of engagement used in this study. Both Archer's (2003) and Rucker's (2015) perspectives on engagement are combined to produce a theory of engagement suitable for the inquiry. The chapter first deals with intrinsic aspects of engagement. A gap is also established in relation to the extrinsic form of engagement.

Chapter 4 then explains the research design and methodology adopted for this study. The research instruments, sampling methods, data-analysis method, ethical issues, and the limitations of this study are discussed. In this chapter, all methodological choices are fully explained and justified.

Chapter 5 presents findings from the analysis of the data that was generated from visual-elicitation techniques (mini visual album), semi-structured interviews, collage captions, and focus-group discussions. It discusses and scrutinises the findings per critical question. The presentation and discussion of findings are conducted simultaneously, with reference to literature from Chapter 2 and the theoretical framework given in Chapter 3.

Chapter 6 is the conclusion of this dissertation, in which the research questions are fully answered. It also offers a review of the dissertation, presents my methodological reflections, and discusses the limitations of the study. The dissertation is concluded with provision of possible angles of further exploration from the knowledge gained from this research.

CHAPTER 2

LITERATURE REVIEW

2.1. Introduction

In the previous chapter, I shared the background of my study, giving the rationale which led me to conduct this study on the selected millennial history teachers. I also stated the purpose of this study. This is to understand the views held by millennial history teachers on the Rainbow Nation Discourses in relation to their teaching of post-Apartheid South African history. The purpose of this chapter is to give an overview of the literature in relation to the topic of this study. In analysing and critiquing scholarly work that relates to the focus of this study, I use Machi & McEvoy's, (2012, p.4) understanding of a literature review as "a systematic, explicit, and reproducible method for identifying, evaluating, and synthesizing the existing body of completed and recorded work produced by researchers, scholars, and practitioners." Put differently, a literature review provides a guiding argument that will build this study's case from credible and systematic evidence, based on previous research conducted by a number of scholars (Machi & McEvoy, 2012). Therefore, a literature review serves the fundamental purpose of placing a study in the context of other scholars' work (Mouton, 2001). Essentially, through literature review, duplication of research can be avoided.

In searching for literature for this review, I used the University of KwaZulu-Natal (UKZN) library catalogue to access library material, such as books and peer-reviewed journals from various institutions. This material was also referred to in accessing databases such as EBSCO Host, SAGE, Routledge, Google Scholar, Research Gate, and JSTOR. Guided by the various scholars (Hart, 2018; ; Machi & McEvoy, 2012; Creswell, 2012; Cohen et al., 2018) on how to conduct a thematic literature review, the key words used in the search allowed for themes to be established as a thematic collection of material. I also used specialist journals as suggested by Fink (2010 cited in Hart, 2018), such as *Yesterday & Today* and specialist websites such as South African History Online (SAHO). In my search, I did not come across academic work particularly on millennial History teachers and their engagement with Rainbow Nation Discourses, but on themes related to the phenomenon. I then utilised a thematic structure to organise the literature that I found. According to Hart (2018) a thematic review of literature is organised around a topic or issue, rather than around the progression of time, as seen in

chronological reviews. The themes in this chapter are on understanding a history teacher, the millennial history teacher, and South Africa, as a post-conflict society. I then explore the notion of South Africa as a post-Apartheid South Africa, the concept of the Rainbow Nation, and Rainbow Nation Discourses.

2.2. History Teacher Identity

In trying to understand the millennial history teacher, I had to first find literature on teacher identity. Issues of identity are generally dynamic across disciplines, such that defining identity becomes a daunting task. Identity, according to Hoggs & Abram (1998, p.2) is “peoples’ concept of who they are, of what sort of people they are, and how they relate to others”. A later definition views identity as “the way individuals and groups define themselves and are defined by other on the basis of race, ethnicity, religion, language, and culture” (Deng, 1995, p.1). Deng (2001, 2003) definition of identity by comparison with Hogg and Abraham (1998) is more intrinsic, operating at a personal level, and it does not illuminate the extrinsic politics. Therefore, relating Deng’s (1995) definition of identity allows one to see the inception of teacher identity in this study as a social call to view the selected millennial history.

Educational research has invested in understanding teacher identity for the purpose of informing teacher development (Masinga, 2009). However, most of the evidence on how teacher identities link with the way they understand and relate to concepts of national identity, focus on issues of race. For instance, Chow (2015) focused on race in her study entitled “teaching about race and racism: history education teacher, subjectivity, and pedagogy practice”.

The shaping of the identity of teachers can take place during the professional development which they undergo as they build their career. This means that the teachers identity also shifts “as they move through programs of teacher education and training” (Beauchamp & Thomas, 2009, p.175). Furthermore, teacher identity is subject to shifting as “a result of interaction within schools and in a broader community” (Beauchamp & Thomas, 2009). Both Beauchamp and Thomas (2009) and Carrim (2003) validate the relevance of observing the politics of “identity”, this being informative if one seeks to understand teachers’ engagement. Boldly, Carrim (2003) argues that the two distinct formations of identity for teachers produce tensions within themselves.

Masinga (2009) expressed that the profession of teaching entails far more than what one performs without sharing who or what they believe in. Teaching combines one's own experiences and the affective domain even though the cognitive aspect is involved (Masinga, 2009). This acknowledgement allows for one to see the instrumental nature of teacher identity. Nevertheless, the research on teachers' lived experiences and emotions is found by Carrim (2001) to be limited, particularly in terms of how such feelings and experiences can be used as instruments to understand how teachers negotiate tensions. Furthermore, Carrim (2001) argues that sociological research related to teacher identity predominantly focuses on two aspects, which are: teachers as workers, and teachers as professionals. Without disputing the relevance of these aspects, Carrim (2001) views them as being insufficient for a full conceptual understanding of teacher identity and social location. Basically, teachers are far more than professionals and workers, since they are "raced, gendered, with different sexual orientations, religious beliefs" Therefore, history teachers have both professional and personal identities.

2.2.1. Professional identity

Teacher professional identity is subject specific, and this applies to history teachers. To elaborate, Husbands et al. (2003, p.85) assert that history teachers are not homogeneous, rather, they are individuals who are diverse in aspects such as age, ethnicity, cultural background and intellectual training". This tallies with Carrim's (2001, 2017) argument that, to gain an understanding of teachers, one has also to understand their situated realities in terms of the contexts in which they teach. It is therefore counterproductive for an inquiry that involves the question of a cohort identity not to involve the founding discussions on identity. Weldon (2010) concurs with this idea in relation to history teachers in post-Apartheid South Africa, whom she characterises as agents of social change. This means that history teachers have to grapple with various aspects of their identities. Husbands et al. (2003) argue that the nature of the history teacher is also informed by "the conception that history teachers have about what school history is for, how and why it should be taught and what sort of intellectual and educational pursuit it is" (p.7). This makes history teaching dependent on the relationship between history teachers, pupils, the past, and the content to be taught and learnt, as alluded to by Husbands et al. (2003).

In addition, the profession of history teaching in South Africa is "underpinned by the constitution imperative" (Brookbanks, 2014, p. 92), which has been the mandate of education in the now democratic country. Therefore, the active agency of a history teacher, as informed by the Constitution, can be observed through the democratic values as extracted in the Bill of

Rights. Those expressions encapsulate “human dignity, equality, and freedom, and to respect, protect, promote” (The Constitution of the Republic of South Africa, Chapter 2). Therefore, the history teacher is burdened with civic responsibilities.

However, there is more to the history teacher’s professional identity, especially in terms of pedagogy, as captured by Swift (1983, 183) below:

He is someone who teaches mistakes. While others say, here’s how to do it, he says, and here’s what goes wrong. While others tell you, this is the path, he says, and here are a few bulges, botches, blunders and frescoes... It doesn’t work out; it’s human to err... He’s an obstructive instructor, treacherous tutor. Maybe he’s bad to have around. Maybe he’s good to have around. (Swift, 1983, 183; as cited by Husbands, et al., 2003).

One of the implications of the above quotation is that history teachers teach the mistakes of others with the intention of allowing learners to learn from these mistakes. Thus, the history teacher has a professional identity which involves dual civic and pedagogical roles. The history teacher thus displays the dual nature of the role that school history must play in any society. Brookbanks (2014) argues that a history teacher is not an island unto himself; a history teacher has agency in informing change and improving the pedagogical standards for his or her own classroom.

In a study exploring the challenges and opportunities experienced by pre-service history teachers in teaching post-Apartheid history in South Africa, Glanville-Miller (2017) shows the complex nature of deciding on the most suitable pedagogical framework: History pedagogy is a two-fold inquiry, in that it entails a skills-based focus, while attending to highly affective domains of learning. This shows the nuanced activity that teachers are tasked with, pertaining to their professional identities. Glanville-Miller (2017) alludes to tension that has little evidence of exploration within history education research.

History teachers find themselves as interpreters of the past mistakes (as argued above) but they work with the curriculum and apply it to their working space (Monte-Sano, Del Paz & Fellon, 2014). Monte-Sano et al.’s (2014) assertion reveals the discourses level and the position through which history teachers find themselves. Therefore, the history teacher is often at the centre of communication in the classroom, where the policy, community, scholars and his/her own insights are negotiated (Manto et al., 2014). This entails turning the prescribed curriculum policies (official school history) into school-level curriculum (Maposa, 2015; Barton &

McCally, 2014). While this study does not seek to engage with the curriculum aspect of history education, it is inextricably linked to the mediating role which history teachers play in their classrooms. Monte-Sano et al. (2014) assert that there is insurmountable value in knowing the decisions teachers make, and how they arrive at these decisions.

2.2.2. Personal identity

In relation to personal identity, the question is best worded by Wassermann (2017, p. 56): “How then could one teach so as to allow History in Social Sciences curriculum to flourish while at the same time maintaining his/her own voice and teaching identity?” This question specifically probes the dichotomy involved in teaching history. Furthermore, it puts into a practical perspective how the two identities (professional and personal) meet. This question refers to the nature of history content being intertwined with the teachers’ emotions and personal experiences, which are cited by Masinga (2009) as relevant to defining teachers. Teaching some topics in history involves references to one’s own experiences and interpretations of the topic which they teach (Van Eeden, 2018). Congruently, as a millennial history teacher, the way of understanding and interpreting topics such as “road to democracy” should be revealing how they negotiate their own perspectives, and those which are prescribed in the CAPS document.

It is then safe to argue that personal insights are more important for the history teacher than for teachers of most other subjects. This is summed up well by Seixas (2002, p. 3), who explains that the history teacher uses personal insights to decide “which story to tell, which moral” to instil, in spite of the guidance of frameworks such as the Constitution, as argued above. Milner (2005) draws a direct correlation between teachers’ self-constructed identity and their teaching practice. Interviewing and observing African-American teachers who taught and lived in a white suburb, Milner (2005) argued that such teachers had knowledge of two realities. What Milner (2005) establishes is that history teaching reflects how that teacher perceives himself or herself, and who and what the teacher stands for. Significantly, Milner (2005) thus concurs with Masinga (2009), in that teaching on certain levels is almost always a personal and political endeavour, helping teachers understand themselves in terms of their beliefs, politics, values, and philosophies.

The literature reviewed above provides the argument that teaching history involves an intrinsic application of one’s understanding of the past. This study is inspired by Weldon’s (2010) work.

The researcher studied in-service teachers who had taught history during Apartheid, and were in transition into the democratic dispensation. Weldon's (2010, p. 353) work focused on the "painful legacies of the past". Furthermore, in a narrative-inquiry of eight pre-service students at the University of Witwatersrand, Nussey (2014) found that the definition of reconciliation is unique according to generations. Therefore, the personal identity of teachers is seen to be critical in terms of how they conduct their practice. According to Weldon (2010, p.18), little attention is invested in understanding the "values and attitudes of teachers who had taught during the Apartheid years and who now have to teach new values". Similarly, there is a need to understand how the millennials bring their values into the teaching of post-Apartheid history, since they have not had an experiential reference to Apartheid. Indeed, "teachers' own identities and experiences of conflict have an impact on their capacity and willingness to teach about conflict" (Paulson, 2017, p.34). The two scholars (Weldon, 2005; Paulson, 2017) problematise the limited exploration on the nature of history teachers, questioning their own stand in significant atrocities that have occurred.

Brookbanks (2014) adds that the history teacher's personal identity is also shaped through "inter-personal engagement" which occurs between the teacher and learners. This is in addition to the ethos from the macro-level of discourse, which includes policies and the prescribed curriculum (Brookbanks, 2013; 2014). This understanding is supported by Husbands et al. (2003), who interviewed and observed three history teachers in their classrooms, concluding that history teachers do more than simply teach in their classrooms. Husbands et al. (2003) further point out that history teachers decide their rationale for teaching history; and thus the way in which they approach teaching serves specific objectives. Some history teachers teach history for its own sake; some teach it for empathy; and others teach it for political reasons. The personal identity of each history teacher is not the same, history teachers being diverse.

The question then is how history teachers teach, considering their distance from the experiences of those history events, and changing political climates which often challenge the existing historical knowledge. There is a need to invest attention in understanding the "values and attitudes of teachers who had taught during the Apartheid years and who now have to teach new values" (Weldon, 2010). Similarly, there is a need to understand how the millennials bring their values into the history content, such as that of post-Apartheid South Africa. Indeed, teachers' own identity and experiences of conflict have an impact on their capacity and willingness to teach about conflict (Paulson, 2017, p.34). Both Weldon (2010) and Paulson

(2017) bemoan the limited exploration on the nature of history teachers questioning their own stand in significant atrocities that have occurred.

2.2.3. Millennial history teachers

The previous section showed how history teachers have personal and professional identities; and how these identities are affected by many factors. One of the factors to consider is age (Husbands et al., 2003). This implies that history teachers belong to different generations. A generation “is a cohort whose members share a collective consciousness or memory” (Edmund & Turner, 2005, p. 6). Research shows generation are different “in terms of values, beliefs, outlook on life, and other social and cultural norms.” (Makinen, Linden, Annala, & Wiseman, 2018, p.126). This difference is known as a generational gap. Gaps can also be observed in generational research, particularly, that which focuses on millennial teachers (Prensky, 2001; Helsper & Eynon, 2010).

This is not a new phenomenon to explore the youth as guided labels (Brown & Czeniwc, 2010). However, research on millennial history teachers is limited. Instead, there is evidence of research on other labels. One example is a qualitative study conducted by Maposa (2015), in which he sought to understand the thoughts of novice history teachers. In addition, Conklin (2015) conducted a study that found that novice history teachers were influenced by their beliefs about their students, as they taught them. A novice history teacher, as defined by Maposa (2015), is a history teacher with an experience of less than five years of teaching. To be a novice history teacher does not mean one is young; since it is about experience in the field, meaning that one can be a novice as an adult. For this reason, this study did not focus on novice history teachers, in particular.

Some research has focused on pre-service history teachers. For instance, Glanville-Miller (2017) explores the challenges and opportunities experienced by pre-service history teachers in teaching post-Apartheid history in South Africa. Nevertheless, using the concept of pre-service teachers does not serve the purpose of this study. Teachers who are in the last year of training (pre-service teachers) are conceptualised on the basis of the level of still pursuing or having attained their qualification without practise. In Glanville-Miller’s (2017) encapsulation, a pre-service teacher does not equate to a millennial teacher, since one can be a pre-service history teacher without being in the millennial cohort.

Furthermore, Weldon (2009) and Angrier (2017) have used the label “Born-Frees” to refer to the youth born in the now democratic South Africa without the experience of the oppressive government system of Apartheid. I therefore considered using the concept of born-frees in this study; however, its limitation is that it comes with some linear assumptions. Some scholars (Bosch, 2017; Weldon, 2010; Malia, Oelosfen, German, & Wasserman, 2013) have used the label ‘born-free’ in their studies to focus on those who were born in the early 1990s, with the assumption that they are a generation free from constitutional Apartheid governance. In this study I seek an understanding of those who have been born at a time which is characterised by Ndima (2018, p.43) as when the “cracking whip of capitalism is the replacement of the whip of the policeman.” This statement means that the current generation is not necessarily free, capitalism and neocolonial ideas now being the weapons of oppression, rather than those of the violent Apartheid government.

The limitations of the born-free notion, in this inquiry can be understood in three ways: 1) to label the participants as born-free is to politicise the inquiry, thus 2) politicising implications on the participants’ positionality 3) the label is contentious and linked to the Rainbow Nation. Born-frees are a generation of South Africans who, according to Chikane (2018, p.6), are “indentured to the Rainbow Nation motif”. This means that using the concept of born frees contaminates the trustworthiness of this study; as it is suggestive of the acceptance of the Rainbow Nation. In a book entitled “We are no longer at ease”, Ndima (2018) argues that people joined the struggle against Apartheid because they were born to it, unlike the generation of today who are born into a struggle that is not physical and violent, but rather, systemic (p.7). In a different writing, controversially entitled “Breaking a rainbow, building a nation”, Chikane (2018) claims that the emergence of EFF, #RhodesMustFall, #FeesMustFall has put into perspective the frustration and political paradox of the use of “born-frees” referring to those born in the 1990s.

Sogari, Pucci, Aquilani, & Zanni, (2017) caution that those who decide to use labels in the conceptualisation of their studies must be aware of the implacable nature of labels for the inquiry itself. Therefore, the above debates informed my choice of the millennial label. Literature (Duffet, 2015; Rodriguez & Hallaman, 2013; Matters, 2012; Mokoena; 2014) provides various definitions of the millennial cohort. However, most scholars use an understanding of a millennial as one born in years ranging from 1980 to 2000 (Sago, 2010; Duffet, 2015; Rodriguez & Hallaman, 2013; Umash, Kurniawati, Fakhruddin, 2018; Deloitte, 2018).

A closer look at literature on millennials reveals a consistent foregrounding of certain characteristics. One such characteristic is the technological nature of the millennial generation (Duffet, 2015; Umash et al., 2018; Deloitte, 2018). This shows the significance of Information and Communication Technology (ICT) in the identity of the millennial generation (Chelliah & Clarke, 2011). Such implies that millennials can be characterised as digital natives. However, researchers disagree on the existence of a single digital lifestyle (Makinen, 2018). In their study on South African university students born into the digital age, Czerniewicz and Brown (2010, p.859 cited Makinene et al., 2018) found that the term “digital natives” could only be applied to a small, elite group of students; and from this discrepancy they coined the term “digital strangers” for the rest of the students. A parallel conception is by Prensky (2001), who refers to digital natives and digital immigrants. South Africa is no different from other African countries, according to Nyamnjoh (2005), blighted by unequal access to wealth and power. Such directly informs who has access to media, and thus, who can be characterised as a digital native. As Czerniewicz and Brown (2010) and Makinen et al. (2018) argue, in South Africa there are millennials who “are neither native (immersed in ICTs) nor immigrants (new to ICTs), but strangers who had not had access to computers before coming to university” (2010, p.860). Czerniewicz and Brown (2010, p. 860) further found that “while the group of digital strangers were strangers to computer-based technology, they were not strangers to all digital technology”. This shows the complexity of using digital nativity to characterise millennials.

The foregoing discussion reveals that understanding the millennial generation should go beyond birthdates and technological advancements (such as activity on social media). Rather, being a millennial also reflects attitudes, influences, experiences, priorities, and behaviour (Collective Insight, 2014, p.28). This understanding implies that millennials innately engage in a unique own way with discourses such as on the Rainbow Nation, regardless of how active they are on the social media platforms. Furthermore, Makinen et al. (2018, p.) notes that the “formative experiences of the millennial generation reflect the history, culture, and political climate of the 1990s to 2000s.”. This cements the idea that the millennials can be observed in other social cohort spaces which do not necessarily focus on technological advancement.

The literature reviewed in this section exhibits the complexity of using labels when researching those who are considered young history teachers in South Africa. Some of the labels discussed are novice teachers, pre-service teachers, and born-free teachers; and it was shown that such labels would not appropriately serve the purpose of this study. The millennial concept was shown to be providing an appropriate label for the teachers in this inquiry. The millennial

concept may be a neoliberal concept, but it provides a valid basis for this inquiry, thus, significantly untangling this study from politics. Considering my participants' political positionality, using the millennial concept neutralised their position within the Rainbow Nation.

2.3 South Africa as a Post-conflict Society

The term “conflict” is derived from the Latin “to clash or engage in a fight”, and it indicates a confrontation between parties aspiring towards incompatible or competitive means or ends (Internet Source, 2011). Moreover, Junne & Voreken (2005, cited in Sirkka, 2014) conflicts, if controlled or managed constructively, do not lead to violence. Some conflicts are “mutually satisfactory while others end up frustrating one or all parties”. Wallensteen (2002) recognises three general forms of conflict: interstate, internal, and state-formation conflicts. Interstate conflicts are disputes between nation-states, or violations of the state system.

Some conflicts can be “a country-wide, such as Apartheid, and others are said to be localised in specific parts of a country, such as in Sudan. Their origins, often multifaceted, range from ethnic and economic inequalities, social exclusion of sectors of the population, social injustice, competition for scarce resources, poverty, lack of democracy, ideological issues, to religious differences (Nigeria and Sudan), and political tensions.” (Junne & Voreken, 2005, p.112). Sudan, Burundi, and Rwanda are examples of countries having had to suffer the consequences of historical conflicts. This has translated to their countries having divisions that are ethnic and tribal (Junne & Voreken, 2005).

By the above understanding, post-Apartheid South Africa can be considered a post-conflict state. Apartheid South Africa was a society based on legalised and institutionalised segregation, aimed at “the protection of Afrikanerdom, white power and the white race” (Beinart, 1994, p.141 cited in Weldon, 2010). This was achieved through various laws that were implemented throughout 1949-1954 (Weldon, 2010, p.354). There were many cases of conflict during Apartheid. For example, there was the Sharpeville Massacre in 1960; there were youth protests in 1976; school boycotts that created a lost generation in the Western Cape in the 1980s; and the forgotten war in the country from 1990 to 1994 (Chiakane, 2018, p.170). Therefore, South Africa is a post-conflict society, because of its colonial oppression, which transcended the official oppression of the Apartheid governance in the period of 1948 – 1994. As noted by Van

Niekerk (2013), South Africa is a country “that is still struggling to overcome the impact that the policies of Apartheid have had on its development”.

South Africa, as any post-conflict society, had to follow the same path as all the post-conflict societies. Those were cessation of hostilities, military reorganisation, political transition, and social and economic reconstruction (Cook, 2013). A post-conflict society is one which has seen an end to strife, but “such situations remain tense for years or decades and can easily relapse into large-scale violence”. In post-conflict areas, there is an absence of war, but not essentially real peace. Lakhdar Brahimi (2017, p.16) states that “the end of fighting does propose an opportunity to work towards lasting peace, but that requires the establishment of sustainable institutions, capable of ensuring long-term security”. Prolonged conflict can lead to severe human loss and physical devastation; it can also lead to the breakdown of the systems and institutions that make a stable society work. These are the very systems that need to be revived.

The nature of South Africa as a post-conflict society is controversial (Wassermann, 2018; Maposa, 2015). Official discourses labelled the new polity a Rainbow Nation. Defining the Rainbow Nation as a concept is challenging, since its philosophical roots are vague. Some scholars have linked its inception to Desmond Tutu, crediting him as the person who coined the concept (Buqa, 2015; Habib, 1996; Gqola, 2000). Others have associated this concept with the sentiments of it being a “civil religion” which inherently intended to work on the psyche of all South Africans, fighting how Christianity was used by the Apartheid government to promote and legitimise segregation (Evans, 2014). Therefore, the Rainbow Nation can be accepted as what Habib (1996) submits it as – a political metaphor. South Africa is not the only country to opt for this approach towards nation building. According to Chikane (2018), as the international community set its eyes on the new democratic South Africa, “politicians, civil society, sporting authorities and big business” used this concept to show that the then-fractured society was now peacefully forming and embracing its new united identity in differences. However, some scholars have cited the Rainbow Nation as a

“controversial topic to teach because of the racist, politically violent, and culturally intolerant undertones that existed before the 1994 elections; and whose residues are still evident in the present-day.” (Van Edeen, 2014, p.).

2.3.1. The complexities of teaching history in post-conflict societies

School history in both Apartheid and post-Apartheid South Africa has been used to assert values of certain groups (Wassermann, 2017; Maposa; 2017; Weldon; 2010). Woolley (2010, p.2) insists that “any issue can feel controversial when people hold different beliefs, views or values”. Some issues in the history teaching “are controversial because of their subject matter” (Woolley, 2010, p.3) and as Wasserman (2018) puts it they are also controversial depending on the time, political discourses, and the individual dealing with the issue or topic in hand.. Issues of race are a bone of contention in South Africa for many reasons. This is noted by Kallaway (2012) and Van Eeden (2014), who specifically identify the fifth topic in the official curriculum for history education in Grade 11 which focuses on “Apartheid South Africa 1940s to 1960s”. This section focuses on concepts which should be attended to, such as “race, segregation, resistance, human rights, and equity”. The capacity of any teacher to deal with this section is dependent on their professional and personal identities, as discussed in earlier sections of this chapter.

In spite of such complications, Cole and Barsalou (2006, p.14) observe that “a few scholars have definitely assessed the impact of history teaching initiative on social construction in post-conflict societies”. One of the studies in this regard, is by Jansen (2009), who coined the concept of “bitter knowledge”, to describe a process of how legacies are passed from one generation to the next in the form of “first knowledge” (Van Eeden, 2014, p.23). While Jansen’s (2009) study was amongst young Afrikaners, Nussey (2014) opted to interview parents across races: five participants interviewed their own parents, and three interviewed the broader community. Nussey (2014) found that, of the eight interviewed students, none of their parents had discussed with their children in a comprehensive manner the difficulties of the Apartheid past (2014, p.12). These findings by Nussey (2014) may seem a contradiction to Jansen’s (2009) findings, but they exhibit the dynamics of generational engagement with controversial topics such as those which concern the Rainbow Nation. Some of the roles that school history have to play under such circumstances include healing, nation building, morality, and tempering the truths. In South Africa, the role of school history is largely “education for democracy” (Harber & Mncube, 2012, p. 6).

It is a proven phenomenon that some learners avoid history because of its controversial and sensitive nature. For example, Langa (2019) asserts that parents instructed their children not to elect history, as it provoked uncomfortable discussion. In addition, Mhlongo (2013) found that

“Learners also did not choose History because they did not like certain topics like Apartheid, found the subject boring and too much work, thought the subject would not give them work and would hamper their efforts to go to university and to leave the rural areas behind” (p.vii). These findings reveal that, even though “South Africa adopted the metaphor of the Rainbow Nation” (Distiller, 2008, p.19), the official discourses are sometimes challenged by the unofficial discourses, meaning that learners and teachers are exposed to varying ideas.

2.5. Discourses

All social phenomena, including the Rainbow Nation, are embroiled in competing discourses. Discourses can be traced back to the discipline of linguistics. Since the 1960s, there has been a great shift in the previously linear understanding of discourse. To be explicit, the limitation was the abstract nature through which discourses were conceptualised in the early years, in which they only focused on analysing “...the abstract structures of words, clauses, sentences of propositions” (Van Dijk, 2003, p.2). Moving beyond this notion, scholars argue that the aspect of language discourse (Chaun & Tong, 2019) is “an integrated account of socially and culturally situated and cognitively based multimodal as interaction and human communication” (Van Dijk, 2003, p.3). Rather than being a grammatical analysis within the linguistic practice, other disciplines, such as sociology, and anthropology have extended the use of discourses. Through cross-disciplinary inquiry, discourses can now be understood beyond ‘text’ and sentences, arriving at the meaning of symbolic behaviour. It has been argued that, throughout time, discourses have been understood through the linear perspective of the discipline of linguistics (Blommaert, 2005) rather, than “as a ‘language-in-use’: language structures used by people – real language (Locke, 2004, p.6). Therefore, discourses are:

ways of behaving, interacting, valuing, thinking, believing, speaking, and often reading and writing that are accepted as instantiations of particular roles by specific groups of people, whether families of a certain sort, lawyers of a certain sort, bikers of a certain sort, business people of a certain sort, church members of a certain sort... Discourses are... ways of being in the world; they are ‘forms of life’. They are, thus, always and everywhere social and products of social histories. (Gee, cited by Locke, 2004, p..)

Using Gee’s definition, it clear that discourses are beyond a linguistic feature. Humans’ use of natural language takes the shape of coherent and contextually appropriate text and talk (p.3).

Discourse then comprises “ all forms of meaningful semiotics on human activity seen in connection with social, cultural and historical patterns and developments of use.”(Blommaert, 2000, p.3).

Some of the notions of discourse, as theorised by Van Dijk (2008), have been interpreted by others who have asserted that discourses include concepts such “as: social interaction, power and domination, communication, contextually situated, and social semiosis.” (Holland, 2013). There are also discourses of politics, ideology, economy, culture, language, gender, and education (Blommaert, 2000).

Furthermore, discourses refer to how we think and communicate about people, things, the social organisation of society, and the relationship among and between all three. Discourses emerge out of social institutions such as media and politics (Cole, 2019), through structural levels. According to Van Dijk (2011) these discourses inhabit different forms or different spaces, such as “everyday conversations, debates, news reports in the press, scholarly articles, and social media in the contemporary societies.”. Literature discusses the notion that people talk in whichever way they want, as they talk about any matter of concern to them (Van Dijk, 2007; Speed, 2011). It is more accurate to say that possible discourses exist that enable people to construct and imbue the Rainbow Nation Discourses with meaning (Speed, 2018). There is limited scholarly writing on conceptual understandings of the Rainbow Nation Discourses to which South Africans are exposed.

2.5.1. Rainbow Nation Discourses as a conceptual framework

In this study, Rainbow Nation Discourses have been employed as the conceptual framework. I use a conceptual framework as a generative framework that reflects the thinking of the whole research process by narrowing down the researcher’s ideas (Ravitch & Carl, 2016). Therefore, from the literature reviewed above, I narrow the ideas of the study down to the concept of the Rainbow Nation Discourses. In explaining this concept, I present the dominant discourses on the Rainbow Nation to show the contestations to which the millennial history teachers may be exposed.

The Rainbow Nation metaphor symbolised a form of nation-building, embracing democracy and identity politics in post-1994 South Africa (Habib, 1996; Gqola, 2001; Evans, 2010). The Rainbow Nation became such a buzzword, that it was encouraging the task of history educators

to “conscientiously be involved” (Van Eeden, 2015). The following discussion focuses on examples of dominant discourses of the Rainbow Nation, such as discourses of reconciliation, unity, fallacy, and violence.

2.5.1. Discourses of reconciliation

The first dominant Rainbow Nation discourse is that of reconciliation. The discourse of reconciliation entails the sentiments of peace and seeking harmonious settlement of past differences, as created by the pioneers of the ideology of capitalising in difference (Habib, 1996; Mamdani, 2002; Maskell, 2012). These discourses continue to be dominant across all South African demographic groups; with statistics revealing that almost half of South Africans still believe in its core ideals (Matthews, 2011). Despite some contestations over the nature and purpose of reconciliation in post-Apartheid South Africa, the discourses of reconciliation represent hope for a society that comes from a history of deep division. The TRC was representative of the engagement with discourses of reconciliation at the micro level. Gqola (2001) further asserts that continual invocation of South Africa as the Rainbow Nation may have helped to build a collective national identity that counters the older colonialist and Apartheid ways of defining the self in relation to the other.

2.5.2. Discourses of unity

The second dominant discourses in relation to the Rainbow Nation metaphor are discourses of unity – which are not significantly different from those of reconciliation. Post-Apartheid unity is associated with phrases such as “blend in difference” and “unity in diversity.” The discourses of unity are encapsulated in the CAPS document as “healing the divisions of the past and establishing a society based on democratic values, social justice and fundamental human rights” (DBE, 2011, p. 11). Gqola (2001) alludes to the systems and processes that show unity as demonstrated through GNU governance. When Nelson Mandela took over presidency, the GNU provided the discourses of unity at a macro level; and this was meant to filter down to the micro level of the ordinary citizen.

In efforts to reconcile and show that both black and white can coexist in the now Rainbow Nation, race was removed as an identity feature for the now blended South Africa. Klotz (2016, p. 180-181 cited in Anagrius, 2017) states that “... removing race as the core feature of citizenship in the post-Apartheid era opened the complex question of who are the people” that

“democracy should now serve, and without black as the primary reference for innumerable demands, South Africans becomes an identity with no obvious content”. Unity in the Rainbow Nation created a vague and conflicted conceptualization of who is who, and how one is identified as a South African. Rainbow Nationalism was not only a discourse that countered myths of white nationhood, but other nationalist discourses that contained segregationist aspects. An example of such was a particular conceptualization of Zulu nationalism which sought to separate the Zulu Kingdom in the old Apartheid homeland of KwaZulu (Lazarus, 1999).

2.5.3. Discourses of exclusion

Although there have been positive discourses of reconciliation and unity, literature reveals the tension between the two discourses contrasting the macro-level in which they are conceived with the micro-level where the ordinary people are. As early as two years after the proclamation of the Rainbow Nation, there were some criticisms (Mamdani, 2002; Gqola, 2001). Critics attack the Rainbow Nation metaphor as reproducing the inequalities of colonialism and Apartheid, meaning that those who were excluded from the benefits of the economy remain excluded. According to Evans (2014), the displays of a reconciled national identity from this period could also be a facade that did not do much to dismantle the massive structural inequalities wrought by the Apartheid system (2010, p. 310).

2.5.3.1. White privilege

Mbembe (2014, July) argues that post-Apartheid South Africa “has let the most reactionary sectors of white society off the hook, while chasing away those progressive and anti-racist whites who could have supported the idea of a radical transformation of the society”. Mbembe (2014, July) further argues that “conservative and reactionary elements in South African society have co-opted non-racialism and now equate it with a form of colour-blindness, while also mobilising the discourse of non-racialism to silence those who point to any trace of racism in the present, or call for some form of reparation for the injustices of the past”. In this way, the deployment of the Rainbow Nation became a means of shutting down debates on whether or not the status quo is just.

2.5.3.2. National exclusion

Amidst the celebration of the Rainbow Nation scholars such as Mamdani (1996 cited in Mamdani 2018) have argued that South Africa has been seen as different from the rest of the continents, in general. For example, as noted in Chapter 1, South Africa has referred to the goal of its national struggle as freedom or democracy, unlike other Africa countries that had opted for being known as independent (Mamdani, 2018). Necosmos (2010, p.) further argues “that, in order to legitimise this new exclusion, the political discourse had to enhance South African exceptionality, and portray the rest of Africa as backward.” One of the special uniqueness associated with the Rainbow Nation is the national discourse of South Africa being a miracle country. As asserted by Neocosmos (2006), this has created a new exclusion on the basis of citizens versus non-citizens in South Africa. Some of the manifestations of the exclusion of the Rainbow Nation include the violence of the 2008 xenophobic attacks (Petel, 2016), the 2012 Marikana massacre, and the #MustFallMovement. This exclusion and violence show attributes of post-conflict societies (Crush et al., 2015).

2.5.4. Discourses of fallacy

Another criticism of the Rainbow Nation is represented through the discourses of fallacy. Some of the debates raised in Chapter 1 expose the fallacy behind the idea of a rainbow nation. As noted earlier, some scholars refer to the Rainbow Nation metaphor as a myth, rather than a foundation for a democratic South Africa (Habib, 1996). The fallacy that emerges relates to opposition to reconciliation and unity. Some critics of the Rainbow Nation claim that there never was a Rainbow Nation, as there was neither reconciliation nor unity (Evans, 2014). Therefore, these discourses view the Rainbow Nation as a mere illusion, that was used to hoodwink the disadvantaged.

While some acknowledge and applaud the democracy in South Africa, Ndima (2018) laments that constitutionalism has been the greatest protector of economic injustices experienced by Africans, and it has also been a perpetuator of white privilege. (p.43). Blaser (2004, p.) adds that the myth of the Rainbow Nation creates the image of a false unity; and serves to maintain inequalities that are associated with racial and class differences. It is further argued that the notion of the Rainbow Nation “appeals primarily to a (White) middle-class worldview” (Kitis, Milani, and Levon, 2018, p.180)). It promotes the fallacious belief that the injustices of Apartheid have been sufficiently redressed (Durrheim et al., 2005). Some have attempted to

root out this flaw by directing the cause toward the neoliberal theory that informs the democratic South African governance.

2.5.4.1. Discourses of breaking the rainbow and building a nation

Saks (2010, p. 14) asserts that, since “the new millennium, the idea of the new South Africa as a country that was ‘alive with possibility’ (as the popular slogan went) has become somewhat tarnished.” The younger generation has made these sentiments evident, either in the social media spaces, or through the recent literature such as “The memoirs of a BORN-FREE”; “We are No longer at Ease”; and *Breaking the Rainbow, and Building a Nation*”. As Ndima (2018, p.63) asserts, the ones who were sold the dream are no longer “elevating reconciliation and nation-building over seeking socio-economic justice”. Mahapa (2018) concurs that “constitutionalism has been the greatest protector of economic injustice experienced by Africans and it is the protector of white privilege”. This means that, while some millennials may buy into the Rainbow Nation narrative, there is a cohort which strongly rejects it and calls for the nation to start a new process of nation-building. The question that arises is how millennial history teachers manoeuvre around such debates inside and outside their classrooms— they are not immune from the broader social conflicts (Glanville-Miller, 2017).

2.6. Conclusion

In this chapter, I have reviewed the scholarly writings and available knowledge on issues that relate to the focus of this study. I have exhibited the understandings of history teachers, and further elucidated their identities. I then discussed South Africa as a post-conflict society, sharing how this has an effect on school history. I finally discussed some of the dominant discourses in South Africa on the concept of the Rainbow Nation. As was demonstrated, there is evidence of both positivity and negativity towards the Rainbow Nation. The next chapter discusses the concept of engagement, and explains its role as a theoretical framework for this study.

CHAPTER 3

THEORETICAL FRAMEWORK

3.1 Introduction

In the previous discussion, literature having been reviewed in Chapter 2, I offered a review of the scholarly contributions to the topics and themes necessary for understanding this study. In that process, I presented what is already understood about the topic, citing the gaps in knowledge, culminating in the delineation of the conceptual framework that informs this study. In this chapter, the discussion entails the explanation of the theory of engagement that assisted me in answering the critical questions of this study.

A theory is “a statement, suggestion or proposition that brings together concepts and constructs into a coherent whole... which has clearly set of limits and assumptions” (Cohen, Manion, & Morrison, 2018, p.68). As I will explain in Chapter 4, this study is phenomenological and hermeneutic in nature. In that regard, Cohen et al. (2018) assert that theory in the hermeneutic world is necessary for understanding and interpreting experiences, social behaviour, societies, texts, and decisions. This means that theory shapes what we see and how we see it. In this way, a theory in research can inform the researcher’s decisions on choices of the research design and methodology (Adam, Kamil & Agyen, 2018). Therefore, Grant and Osanloo (2014, p.438) state that a theoretical framework is a “blueprint that guides the vision and performs as a foundation for the research.” On the other hand, Dickson, Emad, Adu-Agyem (2018) argue that a study without the theoretical framework lacks accurate direction in the search for appropriate literature and scholarly discussions of the findings from the research. In addition, Grant & Osanloo (2014) highlight the importance of having a theoretical framework for the role it plays in its informative nature in “philosophical, epistemological, methodological and analytical” aspects of the research. Therefore, using a formal theory provides the study with a formal orientation (Adam, et al., 2018).

Theories can be categorised according to levels: macro-level, meso-level, and micro-level (Adam et al., 2018). This implies that the millennial history teacher is an individual who engages autonomously at a micro-level, engaging at a meso-level within the action space of teachers and students (Kello et al., 2016), while at a macro-level engaging with government policies. The appropriate categorisation of theory for this study is the meso level, because it

sets out to explain behaviour at the level of the individual engaging with discourses, both at the macro and micro levels. This tallies with the main objectives and purpose of this study, which is to understand how the selected millennial history teachers engage with the discourses of the Rainbow Nation.

This study uses a theoretical framework of engagement through blending two theories which come from sociology and participatory engagement. The discussion below therefore gives an overall explanation of engagement, before discussing the engagement theory put forth by Archer (2003) and Rucker (2015). Thereafter, I gather my final thoughts through blending the two theories, before concluding the chapter.

3.2 Engagement

The discourses of engagement are extensive, and can be observed in various disciplines, including from linguists, who argue that, as a word, engagement means involvement (Abdollahzadeh, 2011). Therefore, on the surface, to understand engagement is to form a meaning of how people are “involved” in the making of society. It is this involvement that makes it a concept of interest in sociology, in which it encompasses understandings from both classical and contemporary sociology (Donati, 2015). The classical perspective helps us to understand how society is structured, with a focus on how power and its discourses circulate within society. Such ideas can be observed in Foucault’s (1982 cited in Chow, 2015) work. However, scholars such as Marx (1993) and Weber (1968) maintain that society has its politics, which can be observed from how labour is treated. In this way, Weber (1968) and Marx’s (1993) contributions to understandings of engagement are more on the social structures than on the agent (the individual). Through the classical perspective, at the core of understanding engagement, the necessary distinction arises between “agency and social structure” (Donati, 2010, p.43) since these two forces are relational. This implies that the millennial history teachers’ engagement with the Rainbow Nation Discourses is informed by agency and social structure.

While not disputing that theory on engagement follows an understanding of rationality (Archer, 2007; Archer, 2003; Donati, 2013), the contemporary sociologists extend this understanding, as they assert that engagement is based on “a mix of individualism and methodological holism,

on the co-determination between agency and social structure” (2013, p .84). The model that Depleltau (2008, p16) propounds is depicted below:

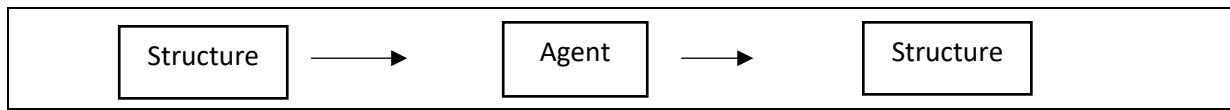


Figure 3.1. Engagement as a linear task (Donati, 2010)

This model overlooks the co-determination which was highlighted earlier by Donati (2013). However, it can still be concluded that engagement is relational. Archer’s (2003) model is unique, as highlighted by Donati (2013, p.86).

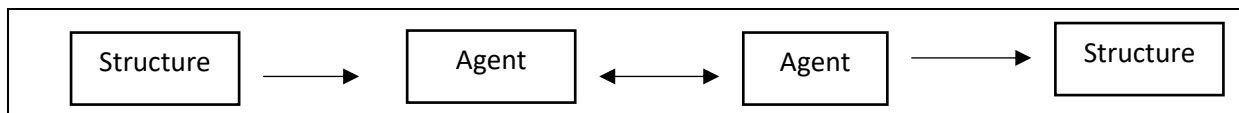


Figure 3.2. Engagement as a reflexive task (Donati, 2010)

To paraphrase, Eccless (2016) elaborates on how engagement then becomes a multifaceted concept, elusive, emergent, and complex to theorise, owing to its being difficult to measure in that it involves thoughts, and not actions apropos of the outside world.

Donati (2010; 2013) cautions against the tendency to understand engagement as a form of a behaviour, which is action or practice, while neglecting the internal aspect of engagement. For modern scholars such as Fredrick, Blumenfeld, & Parts (2004), engagement has three broad aspects, which are behavioural, cognitive, and emotional. The inextricable conflict here is the dichotomy of engagement between thoughts (internal engagement) and actions (external engagement). This is captured by Kang (2014, p.402), who argues that engagement is “psychologically motivated affective” and can be rendered as a thoughts-based perspective. In applying this theorisation to my study, engagement would be what the millennial history teachers think about Rainbow Nation Discourses, and what they do with the content of Rainbow Nation discourse. Furthermore, Kang (2014) asserts that, on one hand, there is an assumption that engagement is intrinsic, while on the other hand, actions are a manifestation of rational thought. This means that there is no engagement without thought. For the critical essence of this study, the theoretical framework is informed by the theorisations of Archer and Rucker (2015).

3.2.1 Archer's engagement theory

Amongst the scholars who theorise on engagement is Archer (2003), who views engagement as rational, hence coining the term reflexivity. There are various forms of reflexivity; therefore, producing various forms of engagement, which, in turn, differ from one discipline to the next (Mchoman & Portelli, 2004). Borrowing from sociology, Archer (2003) conceptualises engagement as acting in and within social relations. Therefore, as Archer (2003) and Donati (2013) puts it, personal reflexivity can rationally interact with other subjects in many ways. Reflexivity possesses “an autonomous inner space (power in the reproduction (morphosis) or in the modification (morphogenesis) of social and cultural structures.” (Archer, 2003, p.73).

Reflexivity can also be understood as a regular mental exercise shared by most thinking beings in considering themselves in relation to their (social) contexts (Archer, 2007, cited Volger, 2016). Reflexivity is central to understanding modernity, and how the world has placed pressure on individuals to continuously engage (Archer, 2013). Engagement then becomes rationale between self and the environment; thus it concerns the subject/self's mental activity, elements of the reflexivity process and agency (Donati, 2013). In simple terms, Archer (2003, p.27) argues that there are three forms of “reflexivity: intrinsic reflexivity, communicative reflexivity, and meta-reflexivity”. These will be discussed below.

3.2.1.1. Intrinsic reflexivity

The first form of engagement is at the individual level, in which only the self is involved. To paraphrase Archer (2003), everyone is an engaging being: the question is only the nature of that engagement. This implies that the millennial history teachers engage with Rainbow Nation Discourses; however, what differs is the nature of the engagement. Archer's theorisation of engagement concurs with the outlook of Donati (2011, 2013), who views engagement as an internal process which involves thoughts.

Intrinsic engagement implies that the self is reflexive. One does not confine “oneself to identifying with an objective (*concern*), but performs a more complex operation” (Donati, 2014, p.90). The self's inner conversation is referred to as first-order reflexivity, because it is within the subject. If one's subject/self always acts through listening to oneself alone, if one decides by oneself, self-regulating oneself, such reflexivity is known as ‘autonomous’ (Archer, 2003). Autonomous reflexivity is also known as intrinsic reflexivity. This occurs when an individual or the self diverges from own thinking with no influence from the outside structures,

only within own contextual influences (Donati, 2013). Also referring to them as internal conversations, Archer (2003) asserts that one deliberates about one's circumstances in relation to one's self; only after these deliberations, does one take a position. In relation to this study, millennial history teachers' position on the matter of Rainbow Nation Discourses may only be established once they have completed their internal deliberations. These deliberations are not visible, which is why Archer (2007) suggests that the self in intrinsic engagement enjoys "mental privacy" (p.167).

3.2.1.2. Communicative reflexivity

Unlike intrinsic reflexivity, communicative reflexivity involves the input of structures outside of the individual's personal thoughts. Hence, if the subject only acts after listening to other personally significant subjects, such reflexivity is described as 'communicative' (Archer, 2003, p.26) For the same reason, it is also known as 'dependent reflexivity'. This means that external factors, such as social media, can influence millennial history teachers' reflexivity in relation to post-Apartheid South African History.

What can be understood from Archer's (2003) perspective is that communicative reflexives externalise elements of their internal conversation. Communicative reflexives choose a more intra-personal "thought and talk" process, as they mistrust their private deliberations (Archer, 2003, p. 167). In contrast, "autonomous reflexives are decisive, self-assured, and see their deliberative process as self-sufficient, not out of arrogance, but rather, out of suspicion, being willing to include other's expertise in their own considerations" (Archer, 2003, p. 210). However, these forms of reflexivity can be viewed as complementing one another rather than competing with one another. In the case of complementing, individuals start by deliberating about their circumstances in relation to themselves. In the light of these deliberations, individuals determine their personal courses of action in society (p.167). Thereafter, individuals use their external consultation to complete their inner deliberations. This act is seen as reflexive, the subject/self returning to oneself to choose from the objectives, and to decide on one's personal devotion to the chosen objective.

3.2.1.3. Meta-reflexivity

Meta-reflexivity according to Archer (2003) is engagement as reflexivity when the subject is involved in a task of asking him/herself repeatedly motivated by an end-goal. Thus, the end-goal is "never" being "fully realized in a satisfactory way" (Archer, 2003, p.). Following

Archer's (2003) thinking, the selected millennial history teachers' perspective as they engage with the Rainbow Nation Discourses, would not just be about the discourses, rather, about themselves as they negotiate any discourse. On the other hand, Archer's (2003) view provokes another side to meta-reflexivity; the researcher has highlighted the continuous nature of engagement on what one could refer to as a fault, engagement never being satisfactory. Meta-reflexives "use their reflexive deliberation to question not only propositions but also themselves" (Archer, 2003, p. 255). Archer (2003) manages then to untangle the intricacies of engagement through the social lens in such a way that the selected millennial history teachers can be removed from the intertwined politics of the rainbow nation, instead, being seen as individual subjects who "...problematise the social order instead of normalising or internalizing it." (Archer, 2012, p. 207).

Moreover, this reflexivity is seen as the highest level of engagement in which the selected millennial history teachers' "reflexive process is value-oriented, neither replicating their natal background, nor accepting normative conventionalism" (Archer, 2012, p. 208), but attempting to find their own conviction in arriving at their final conclusion. To comprehend the standpoint suggested by Archer (2003), one first needs to look at the "subject/self, confronting oneself ('engaging a confrontation') with the outside world" (Donati, 2013, p.18).

Significantly, Donati (2013) expands the concept of meta-reflexivity by explaining that the self is never content with their own input, a point made by Archer (2003) in the above discussion. One always questions their own internal thoughts because the Subject detaches from own Self, taking on 'another' point of view, while remaining the Subject of the engagement. The selected millennial history teachers, as they engage, shift in their identities (see Chapter 2); as teachers they are "Subjects" employed by the government. On the other hand, they are the "Self" tapping into own personal identity, remaining a leader in their individual lives. This makes the engagement process highly relational. Therefore, engagement can take on various relational configurations and be endowed with a greater or lesser 'relationality', depending on whether it is performed in the first or second order of reflexivity.

In the second order of reflexivity which is communicative reflexivity, Donati (2013) eloquently asserts:

"Engagement turns into a social relation where "the Subject/Self having redefined own Object (engagement), turning own involvement with the Object into a relation with an

Other than, therefore redefining engagement in a new ‘We-context’. In such a context, neither the S belongs to one, nor does the SY; however, it is S’s goal as a relation (this is the Goal as a relation).” (Donati, 2014, p.116)

Engagement, thus far, manifests itself from the inside to the outside, where the first order is the intrinsic reflexivity which entails thoughts and is individualistic in nature (Archer, 2003, 2007). The second order of reflexivity is the communicative reflexivity characterised by conversations outside of the self (Donati, 2013). Moreover, Donati (2013) argues then that “the pattern of moves from thought to different forms of conversation, and engagement is concluded with an internal task of deciding.”

3.2.2. Rucker’s engagement theory

Engagement, from Rucker’s (2015) perspective, can be observed through telling, asking, discussing, and deciding. This simplified conception of engagement is one of the strengths of Rucker’s theory. In addition, the framework provides additional information about ways in which communication engagement (as provided by Archer, 2003) takes place. Rucker’s engagement theory highlights the intricacies of communication, this not being a single action nor an action with no process. Theif, Reisnger, Renderer and Frohlich (2016) concur that there are various forms of communication which describe the nature of interaction and show the platform on which communication takes place. This implies that the millennial history teachers may use a different form of communication, depending the platform on which they are communicating. Rucker’s work adds the action aspects, which are not well elaborated on by either Archer (2010, 2007) or Donati (2010; 2015).

Rucker’s theory is intended for citizenship engagement with the macro-level of the government. Rucker (2015) considers engagement to be relational and to be determined by the nature of delivery from the top. Like Archer (2007) and Donati (2013), Rucker (2015) observes engagement using political science as a discipline of choice. This reveals the literature gap on the available theorisation of engagement in education as the three scholars observe macro-level of engagement rather than the manifestation of internal engagement (engagement at an individual level).

To illustrate, the “tell” level comprises a one-sided engagement, in which one merely tells, providing limited channels for responses. Rucker (2015) proposes that if the “structure” (government) simply “tells,” then engagement becomes limited from the “agent’s” (individual)

side. According to Theil, Reisinger, Roderer, & Frohlich (2016, p.48, in the telling form of engagement, “government officials are said to provide citizens with information regarding various aspects of planning, pending decisions and outcomes”. Here, citizens’ options for response or any form of interaction are heavily limited, as argued by Rucker (2015). In the process, the subject assumes the position of a “passive listener” (Rucker, 2015).

In addition asking is the “reverse of telling, as officials here do not provide information, but request feedback and input (ideas, visions)” (Rucker, 2015 cited in Theil et al. (2016, p.69). Both *Telling* and *Asking* can be described as top-down approaches which are macro-discourses (Chapter 2) limited to a one-way exchange of information. However, when engagement takes place in the form of asking, the subject will have to respond accordingly. For this study, the selected millennial history teachers are observed as agents who are individuals. Agents can act through asking about the discourses of the Rainbow Nation in accordance with their understanding.

Another layer to engagement, as viewed from Rucker’s (2015) perspective, is discussing where engagement goes back and forth between those who take part. Put differently, discussing entails a two-way communication channel and is characterised as an exchange of information between public and official participants (Theil et al., 2016). According to Theil et al. (2016, p. 66) as they interpret Rucker’s (2015) work, the end goal of discussing is “...is collective learning, which allows for a more nuanced and comprehensive understanding of issues.” Furthermore, through this form of engagement both the public and officials become active, and are challenged to take other people’s perspectives and priorities into account.

Ultimately, in deciding, those who engage are to come to a conclusion which allows them to decide (Rucker, 2015). As with Archer’s (2003) meta-reflexivity, the citizen goes back to the self and makes decisions. Similarly, for engagement to be complete, the selected millennial history teachers, in their private capacity, can decide their thoughts on the Rainbow Nation, thus completing their engagement.

3.3 Engagement as a Theoretical Framework

Based on the discussion in the foregoing sections, I provide a theoretical framework for this study, which helps explain how the selected millennial history teachers engage with Rainbow Nation Discourses when dealing with post-Apartheid South African history. There is evidence showing that engagement is experienced in various forms of reflexivity. Archer’s (2003; 2007; 2013) theorisation revealed three stages: intrinsic reflexivity, communicative reflexivity, and

meta-reflexivity. Kang (2014) and Donati (2011, 2010, 2013; 2014) concurred with Archer (2003; 2007; 2013). The previous sections showed how Rucker's (2015) theory provided an extension to Archer's (2003; 2007; 2013) communicative reflexivity. It is for this reason that this study's theoretical framework is an amalgamation of Rucker's and Archer's theories. I therefore argue that, if engagement is a process, first would come intrinsic reflexivity. Communicative reflexivity would be Stage Two, which, in turn, takes place through telling, asking, and discussing. The third stage, I argue, is meta-reflexivity, which results in the subject 'deciding'.

While the process of engagement may flow in a linear direction, it should not be taken that simplistically. Given the nature of millennials being non-homogeneous (see Chapter 2) the stages are relative dependent on the differences between one participant and the next. For example, communicative engagement is dependent on other factors, such as structures independent of the subject. This view is contrary to that of Schlechty (2002), who depicts engagement as existing on a continuum, rather than as an either/or phenomenon. I argue then that any millennial history teacher can bypass any of the stages of engagement, and decide, or follow the stages as depicted, before deciding. Focusing on a contentious historical topic such as the Rainbow Nation Discourses will reveal how millennial history teachers engage with such in relation to post-Apartheid South African history.

By focusing on engagement as a process rather than a once off act, Archer's (2003) and Rucker's (2015) perspectives explain that the selected millennial history teachers do not all think the same way, nor engage with Rainbow Nation Discourses in the same way. Thus, engagement becomes individualised. One is therefore obliged to understand how the selected millennial history teachers engage with Rainbow Nation Discourses in relation to post-Apartheid South African history. Through this theoretical framework it is possible to understand what discourse(s), if any, are most popular within the selected millennial history teachers' engagement; and how the millennial history teachers engage with these discourses.

The theoretical framework is summed up in Figure 3.1. The framework proposes the rational approach, which views engagement as a "personally initiated and often spontaneous" (Smith & Galliano, 2015, p.) process carried out in stages, specifically, three stages. The theoretical framework also explains how engagement is relative, from one individual to the next. However, it also considers that engagement is viewed from an experiential perspective, which means that it is "a collective experience" (Calder, Malthouse, & Schaedel, 2015).

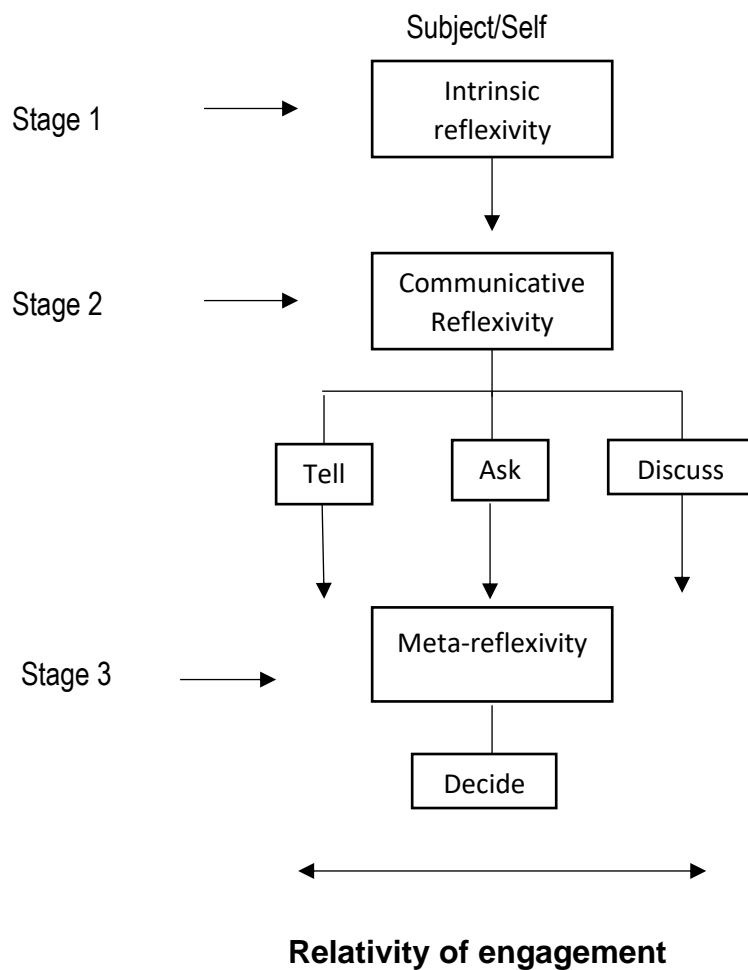


Figure 3.3. – Diagrammatic representation of Engagement Theory

3.4. Conclusion

Chapter 3 set out to provide an explanation of the theoretical framework. Firstly, Archer’s and Rucker’s (2015) approaches to engagement were unpacked. I showed how the approaches relate to the engagement of the selected millennial history teachers with the Rainbow Nation Discourses, in relation to post-Apartheid South African history. Secondly, I explained Archer’s (2003) shortcomings, in the process, bringing balance to Rucker’s (2015) perspectives. I therefore, showed how, from Archer’s (2003) perspective, an individual engages, through intrinsic reflexivity, which Archer (2003) also refers to as “internal conversations.” This is followed by communicative reflexivity, which Rucker’s (2015) theory expands, as comprising processes of tell, ask, or discuss. The third stage, that of meta-reflexivity, is more internal, involving the subject having to go back to the self in thought, before deciding. The final stage

of engagement occurs when the self finally reaches a decision, referred to as 'decide'. I therefore conclude that engagement is relative, in that one agent differs from the other. The implications of the engagement theory are further shown in the next chapter since the theory impacts the nature in which data will be collected.

CHAPTER 4

RESEARCH METHODOLOGY

4.1. Introduction

In Chapter Three, I discussed the theory which frames engagement and the role which it plays in this study. This chapter carries the discussion of the methodological framework through which this study was conducted, to answer the critical research questions and achieve this study's objectives. Firstly, I explain the research design and the role it plays in this study. Secondly, I explain the research paradigm and research approach as the foundation for the methodology. Thirdly, I unpack the research methodology with the sampling, data generation, and data-analysis methods. Later, issues of ethics and trustworthiness will be explained, the limitations of this study coming last.

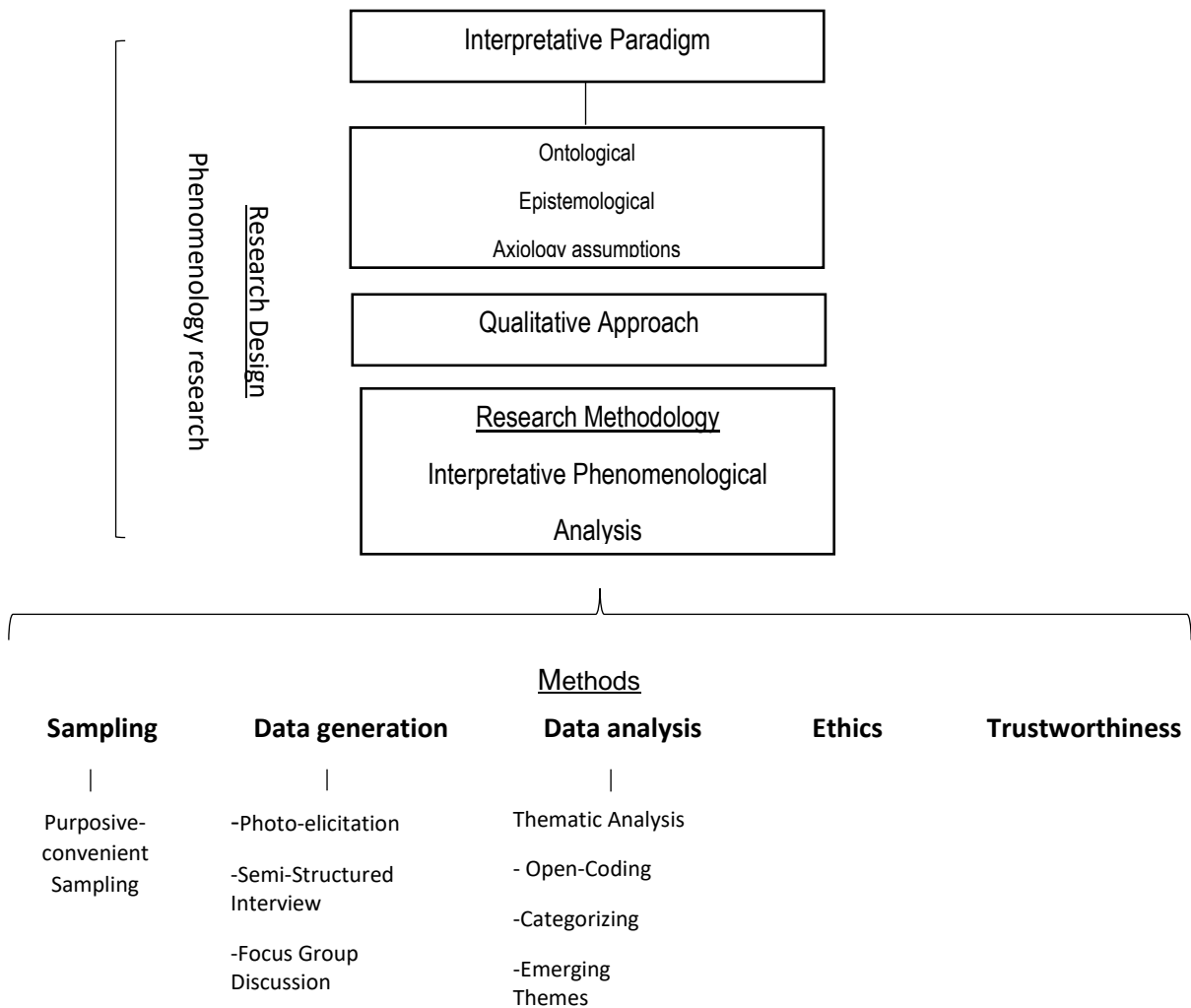


Figure 4.1 Diagrammatic representation of the outline of the chapter

Underpinning the first research question is that the selected millennial history teachers are exposed to the tensions that exist in the Rainbow Nation Discourses. For the second research question, the assumption is the selected millennial history teachers' engagement with the Rainbow Nation Discourses, both inside and outside the history classrooms.

4.2. Phenomenological Research Design

Different scholars assert the distinction between a research design and research methodology (Mouton, 2011; Vogt, Gardner, and Haeffele, 2012; Thomas, 2010). According to Mouton (2011), the research design and research methodology should be understood as entities that are inextricably linked to each other, in the sense that one cannot conduct research without understanding the role played by either concept of research. Introducing novice researchers to research, Bertram and Christiansen (2014) propose that young researchers understand a research design as a plan of how the researcher will systematically collect and analyse data that is needed to answer the research question. Similarly, Thomas (2010) sees that the research design can be viewed similarly to a house plan for a builder of a house, in this context a “master plan” of a research, which shows how a study will be conducted. In other words, a research design lays the foundation, and designates the boundaries under which the study will be conducted as critical research questions are being answered through methodologies (Vogt, Gardner, Haeffele, 2012). According to Vogt et al. (2012), there is no set template for a research design, as each is unique and tailored to suit the aims and needs of each respective study, there being several different types of research design. A research design should help a researcher to establish logically justifiable and replicable methods of conducting a research (Vogt et al., 2012). The above literature accords with this assertion in that any study requires a research design to provide guidance on the methodological decisions the research will make throughout the study.

Therefore, research design for this study is of the phenomenology type. Phenomenology is suitable because it is an inquiry based on a phenomenon as experienced by the participants. As stated in Chapter 1, the phenomenon under focus is the engagement with Rainbow Nation Discourses by the selected millennial history teachers. Furthermore, phenomenology “seeks to understand the essence of things, such as the everyday lived experiences of people engaged in an activity or process, and the values that drive them” (Feig, 2011, p.1).

4.3. Research Paradigm

A paradigm is a way of looking at “a research phenomenon, a world view, a shared belief system, or set of principles; and a way of pursuing knowledge” (Kivunje & Kuyini, 2017, p.26). Paradigms are not simply methodologies (Hammersley, 2013). A research paradigm provides understanding about how reality is absorbed. Reality guides the research of the actions which will be taken to evoke those understandings as research is being structured and planned (Robson, 2011). This study uses the interpretivist paradigm . It emphasises building an “understanding of social behavior, and how people make meaning of their experiences.” (Lichtman, 2012 p. 33). In this study, the social behaviour that I sought to understand is the selected millennial history teachers’ engagement with Rainbow Nation Discourses. The foregrounding and relevance of the use of a paradigm in research can be observed through the philosophical assumptions on the domains of knowledge, reality, and value which are ontological, Epistemological, Axiological assumptions. These will be further discussed below.

4.3.1 Philosophical assumptions

Using Mouton’s (1998, cited in Leedy & Ormord, 2010) understanding, the interpretivist paradigm involves “taking peoples subjective experiences seriously as the essence of what is real for them (ontology), asking sense of people’s experiences by interacting with them and listening carefully to what they tell us (epistemology), and making use of qualitative research techniques to collect and analyse information (methodology)”. In the same breath, these assumptions must be discussed and negotiated throughout the study, also having far-reaching implications for the researcher.

4.3.3.1. Ontology

Ontological assumptions address the question of what reality is (Denzel & Lincoln, 2005, Creswell, 2012). Through the interpretivist paradigm, the question of reality is never a single idea; rather it is multiple and subjected to the interpretation of one individual to the next. Furthermore, Creswell (2012) refers to Guba and Lincoln (1988) as they exhibit the implication of this understanding of practice. The idea then, as eloquently put by Creswell (2008), is that the participants exhibit their interpretations of their realities, as lived by them. These two philosophical assumptions, amongst others, hold valuable implications for the whole study. The overall assumption of relativist ontology “is that reality, as we know it, is constructed

subjectively through meanings and understandings, developed socially and experientially” (Creswell & Poth, 2018, p. 26).

4.3.3.2. Epistemology

The concept of epistemology can be explored beyond its now narrow definition as a “way of knowing” (Christiansen & Bertram, 2014). For one, Denzin and Lincoln (2003, p.399) go a step further, viewing it as “a system of knowing” that is entrenched in “internal logic and external validity”. Moreover, the systematic way of knowing (epistemology) is firmly rooted in the worldview of choice. Epistemology and choice are inextricably linked, and inform the nature on which knowledge is constructed, reflecting knowledge that is worthwhile (Denzel & Lincoln, 2003). The epistemological assumption for this study is that one cannot separate him- or herself from what he or she knows (Betrams & Christians, 2018). Therefore, both the researcher and the selected millennial history teachers in this study are linked in such a way that the experiences and identities they hold about themselves are important to understanding the world. Thus, this becomes an integral, central part of how they understand themselves, others, and the world in general (Denzel & Lincoln, 2003).

4.3.3.3. Axiology

One of the questions that the researcher must address, as proposed by Cohen et al. (2018), is that of the impact of the values the researcher holds and how they filter into the research. Axiology has been referred to as “a branch of philosophy that studies judgments about values” (Saunders, Lewis & Thornhill, 2012, p. 18). Axiology addresses the researcher’s engagement and assessment of the role played by his or her values throughout the research stages. According to Creswell (2012, p.17), the researcher has the task of acknowledging that research is “value-laden and that biases are present.” In this research, I have extensively shared my positionality as an insider in the study. By proposing a reality that cannot be separated from our knowledge of it (no separation of subject and object), the interpretivist paradigm posits that researchers’ values are inherent in all phases of the research process. Truth is negotiated through dialogue. Relativist ontology assumes that reality, as we know it, is constructed inter-subjectively through meanings and understandings developed socially and experientially.

Throughout the study I practised reflexivity of my own positionality as a millennial history teacher, hoping to reflect on my own biases, agenda, and assumptions about the Rainbow Nation Discourses. I was aware of my own insider influences from the inception of some of

the key concepts of this study. Keeping a journal as I wrote each chapter, ensured that my own voices were not silenced; and these ideas, assumptions and biases were discussed through supervision sessions. Selecting the visual material, for example, was one of the most challenging decisions. When I found my biases manifesting, my supervisor would challenge my perspective on the chosen pictures, to ensure that I chose visuals that were close to the most balanced perspective of the Rainbow Nation Discourses in the now post-Apartheid South Africa.

4.4. Research Approach

This study used the qualitative approach. Creswell (2012) defines the qualitative approach as “a process of understanding the meaning of individuals or groups to a social or human problem” (p.4). According to Creswell (2014), the qualitative approach is most useful when the nature of the problem seeks for exploration. Such exploration is informed by circumstances in which the factors cannot easily be measured; or where ‘silent voices’ need to be heard. In this case, the qualitative approach affords the selected millennial history teachers’ sharing the nuances of engaging with the now-controversial post-Apartheid nation-building metaphor. Moreover, the need to understand in-depth the engagement experiences, identifying the dominant discourses amongst the selected millennial history teachers, poses the qualitative approach as appropriate, this approach emphasising depth over breadth (Denzin & Lincoln, 2005).

Unlike the quantitative approach to research, the qualitative approach aligns itself with the rejection of an hypothesis before the research is conducted (Smith & Pieskie, 2014). This approach uses the interpretivist lens to guide the research assumptions on the founding understandings needed in research, with the emphasis on building an “understanding of social behavior, and how people make meaning of their experiences.” (Creswell, 2012, p. 35). Other researchers (Denzil & Lincoln, 2005; Creswell , 2012; Cohen, Manion, & Morrison, 2018) give reasons for the relevance of qualitative research in educational research, in which the qualitative research embraces the need to understand how the participants “interpret their experiences, how they construct their world and what meaning they attribute to their experience.” (Merriam, 2009, p.5). Therefore, following this research approach, I was able to understand the phenomenon through the eyes of the selected millennial history teachers. Aligning the interpretivist paradigm with the qualitative approach reminds us that “we learn and know through life experiences, being part of context and time” (Putman & Borko, 2000, p.16).

Elsewhere, Marguerite, Dean, and Katherine (2006) highlight that the qualitative approach further provides clear guidelines for research. The implications of using the qualitative approach are that: “a) studies are carried out in naturalistic settings; b) researchers ask broad questions designed to explore, interpret, or understand the social context; c) participants are selected through non-random methods based on whether the individuals have information vital to the questions being asked” (Samuel, 2017, p. 73). The implementation of these guidelines is explained in the relevant sections of this chapter.

4.4. Research Methodology

It is important to start by differentiating between methodology and method. According to (Peiske & Smith, 2014, p.16) a research methodology should be understood as a “general approach of studying research topics”, while method is about “a specific research technique” (such as interviews and focus-groups). The methodology of choice must align with the notions and assumptions of the research paradigm and approach to the study (Nieuwenhuis, 2007). The methodology used in this study was the interpretative phenomenological analysis (IPA), which comprises “different interests and emphases”, despite the tendency to view it as homogeneous (Smith, Flowers & Larkin, 2009, p.17). The IPA enabled this researcher to seek an understanding of the selected millennial history teachers’ activities and values, according to their perspectives apropos of the discourses of the Rainbow Nation.

Although it is an unpopular methodology within education research, the theoretical grounding of the interpretative phenomenology qualifies as suitable for this study. The IPA, as a methodology, is said to be a combination of both phenomenology and hermeneutics. Such a combination makes the methodology descriptive; because it depends on having the participants sharing their most descriptive experiences. An IPA is also founded on the notion of ideography, which refers to an in-depth analysis of each participant as an individual, before drawing a combined conclusion. Therefore, IPA as a methodology is appropriate for an intimate understanding of how reality is constructed, how preconceptions are acted on, or how participants cope with new situations.

4.4.1. Sampling methods

There is no general rule regarding the number of participants in qualitative research (Maree, 2016). This usually depends on the pragmatic restrictions one is working under, such as time constraints, and access to participants (Smith et al., 2009). According to Leedy & Ormrod

(2010), the typical sample size for an interpretative phenomenological study ranges from 5-10 participants who have had direct experience with the phenomenon in question. This number is supported by other scholars (Reid et al., 2005; Smith et al., 2009; Hefferon & Gil-Rodriguez, 2011;) who state that ten participants are adequate for novice researchers to reach data saturation. I therefore recruited ten (10) participants for this study. One participant later withdrew as permitted by ethical practice in this study. Finally, there were nine participants, still fulfilling the suggested number of participants to achieve data saturation.

To further justify the above decision, IPA is an idiographic methodology, which backs the deliberate use of a small and homogeneous sample to gather detailed information about the participants' experiences (Smith, 2009). Observing the above guidelines, I used convenient-purposeful sampling. This was translated to the participants being selected, using a list of criteria that the participants must meet (Denzin & Lincoln, 2011). Linking the two perspectives, convenience sampling was used on the basis of deploying the location that was most convenient to me from which to gain access to participants, this being the Pinetown district. I simultaneously purposefully looked for participants who fit the criteria of being participants, that is, being born within the age bracket of a millennial (see Chapter 2) and who are history teachers within the FET phase.

Therefore, participants in this study were nine in number, ranging from 22 to 33 years of age, thus belonging to the cohort of millennials. As part of the criteria, they teach history in the FET phase dealing with various topics, one of which is that of post-Apartheid South Africa (see Chapter 2). The location of the participants was limited to the district of Pinetown, a suburb of Greater Durban in the KwaZulu-Natal province of South Africa.

With an awareness of the political nature of this study and how engagement is informed by one's identity. I, however, did not consider the political views nor the ethnic, racial, or gender of the participants as a criterion for sampling. Rather, the criterion was kept at a neutral understanding of the participants being millennial history teachers within the Pinetown District.

4.4.2. Data-generation methods

I adhered to the guidelines of the IPA. Researchers are advised to use data-generation methods that "invite the participants to offer rich, and detailed account of their experiences" (Smith et al., 2009, p.56). The data was generated in three stages and informed by the theoretical framework of engagement by Archer (2007) and Rucker (2015) (see Chapter 3). The three

stages of data-generation instruments were: elicitation technique on Stage One, in which I asked the participants to create individual mini visual albums from the list of visuals that were selected by me to exemplify the dominant Rainbow Nation Discourses. Guided by the framework of engagement, the visual-elicitation technique was used to elucidate the intrinsic engagement of the participants which could not otherwise be elucidated through mere interviews. In this way, participants were asked to create mini photo albums, selecting five photos from a list composed by the researcher, responding to “In 5 visuals how do you see South Africa from 1994 to now (2019)?”.

The second stage was the semi-structured individual interviews during which the participants could explain their albums. Both the visual albums and semi-structured interviews were conducted on the same day for each participant. This second stage was to allow participants to give reasons for the choice of their photo albums, in that way bringing into perspective the rationale for both choice and perspective of photos used in the album. In this stage, an open-ended question was asked: “*What inspired your photo album?*”. The second question was: “*If you were given an opportunity, what photo would you have added, and why?*”.

Lastly, the focus group discussion of all nine participants was Stage Three. In this focus-group discussion, all nine participants who had granted their consent to the study gathered and re-engaged with their mini photo albums, through a discussion. The diagram below provides a logical outline and rationale for the data-generation stages and the role of the theoretical framework in data generation. After the diagram, the data-generation methods are described and explained in more detail.

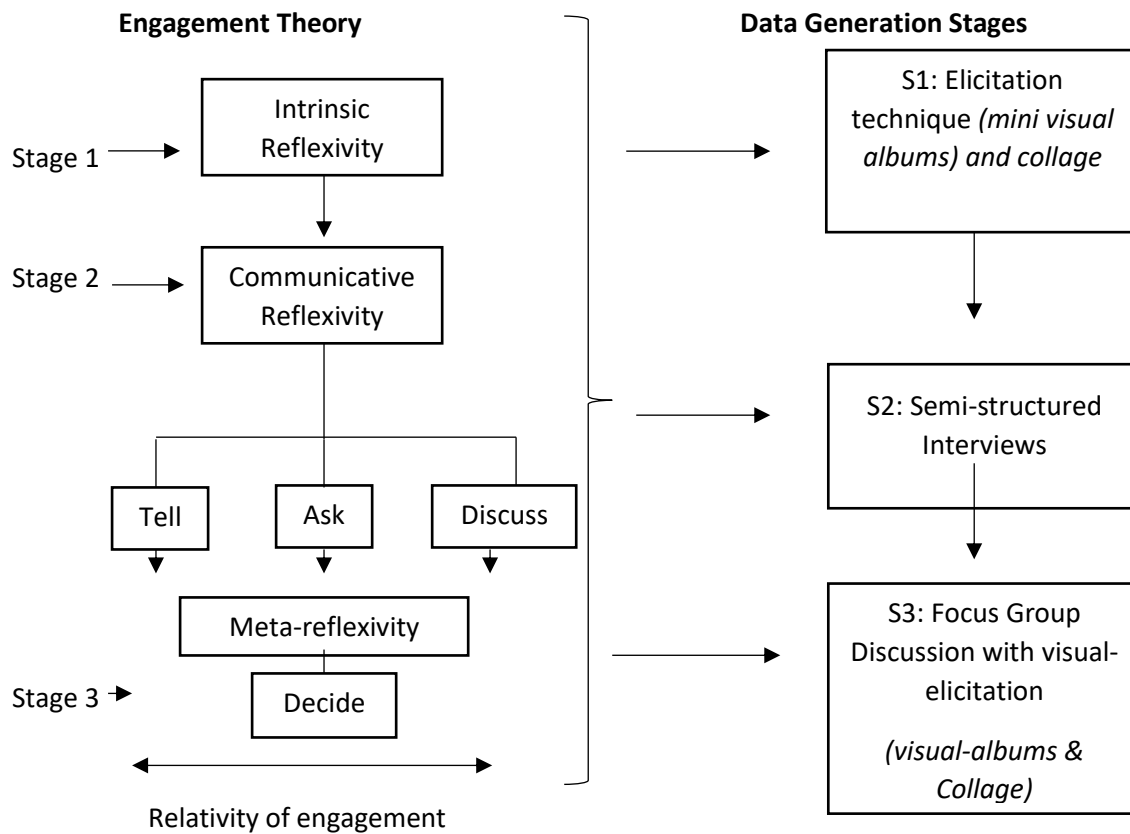


Figure 4.2. – Diagrammatic representation of the theory and data-generation methods and stages

4.4.2.1. Elicitation technique

Elicitation techniques are said to be “categories of research tasks that use visual, verbal, or written stimuli to encourage participants to talk about their ideas” (Barton, 2015, p. 113) These tasks can be observed as the selected millennial history teachers were asked to create mini-photo albums and suggest the one visual they think would best articulate this perspective. Carried out in practice, visual material is usually “shown to individuals or groups with the express aim of exploring participants’ values, beliefs, attitudes, and meanings, and to trigger memories, or to explore group dynamics or systems (Prosser & Schwartz, 1998, p. 118). The visual material unlike the frequently used photo-elicitation technique, in which visuals are limited to photos (Harper, 2002) there is broader choice of material to choose from. Opting to use an elicitation technique broadens the material that can be used in the data-generation stage (Barton, 2015), as defined in this section. The broad choice was necessary to display the dominant Rainbow Nation Discourses. Therefore, this decision was influenced by nature of discourses since they are produced in different forms of media (Van Djik, 2012; Locke, 2004; Bloommaert, 2005) to which the selected millennial history teachers are exposed.

I presented twenty-five items of visual material, ranging from photos, political cartoons, and screenshots on post-Apartheid South Africa, guided by the conceptual framework of the examples of the dominant Rainbow Nation Discourses (see Chapter 2). Ultimately, I had images and online posts that varied in nature and orientation, thus offering the potential for provoking discussion. Participants were then asked to select five visuals that represented, for them, post-Apartheid South Africa. The mini visual album templates I created with participants (1-10), as a way of keeping the participants' confidentiality and maintaining pseudonyms throughout the study.

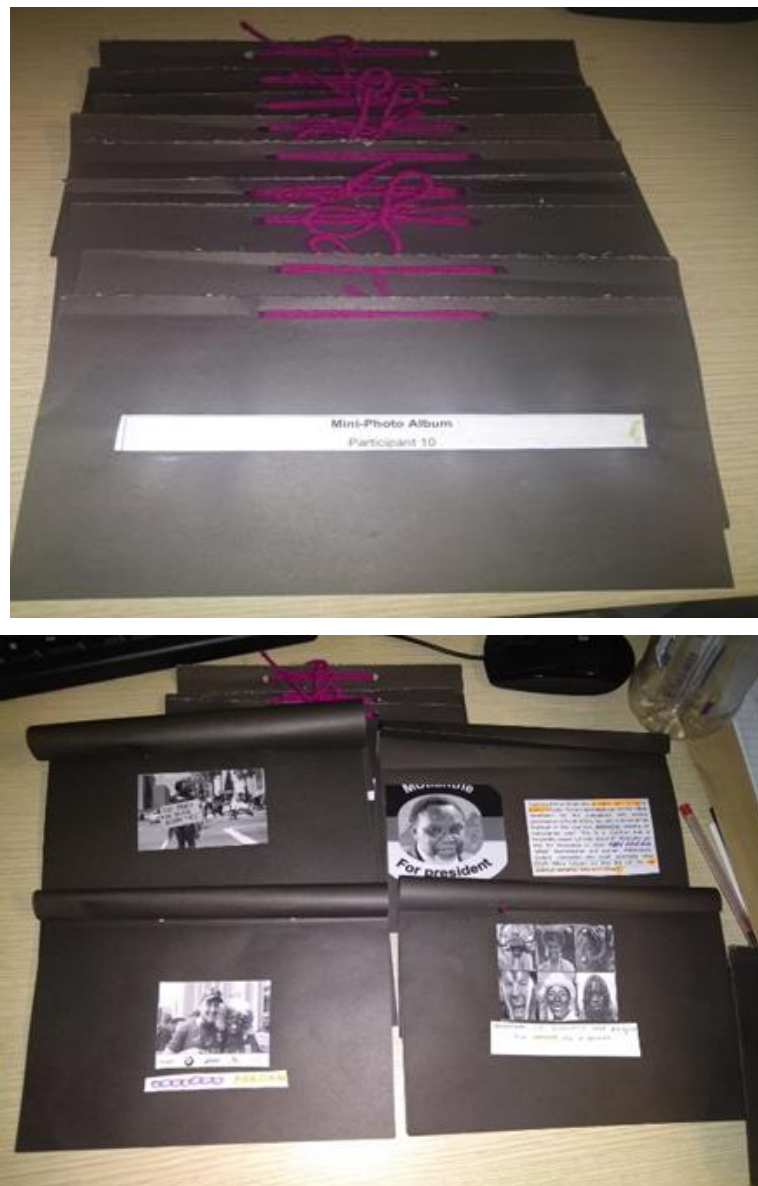


Figure 4.3. Mini photo albums

4.4.2.2. Semi-structured interviews

Open-ended interviews are popular amongst qualitative researchers because of their key feature in which the researcher asks open-ended questions that allow the participant to respond (Creswell, 2014). The interviewer asks questions, while allowing the interviewees to raise issues that are important to them (Kvale & Brinkmann, 2009). This stage was guided by both the theory of engagement, and the issues of trustworthiness. Unstructured interviews were conducted within the elicitation technique time frame, since the participants immediately reflected on their visual albums through an audio-recorded or video-recorded session. After confirmation, the participants would come to Edgewood Campus, room S517, where the interviews were conducted after school hours, from 15:00 onwards.

The IPA study requires multiple interviews with the same individuals (Creswell & Poth, 2018). I therefore used nine participants for individual semi-structured interviews, these participants reflecting on the mini-albums that they created. Creswell (2012) argues that semi-structured interviews, when used in tandem with a focus-group discussion, provide an elaboration of how engagement manifests amongst the participants. Put differently, recording through video format provides an in-depth engagement with the selected participants (Asan & Montangue, 2014). However, deciding which data-generating method to start with between the unstructured-interviews was further influenced by the shortcomings of the focus-group method. Rather than using a focus group, in which participants are said to influence one another (Krueger & Casey, 2014), I opted to have the semi-structured interview first, thereafter observing their engagement with other participants in the focus-group interview.

With the informed consent of the participants, five one-on-one reflections were video recorded. These videos were of critical use in the third stage of data generation. It is argued that recording through videos compared with audio recorders is a valuable tool for new researchers “wherever any set of human action is complex and difficult to be comprehensively described...” (Liozos, 2008, p.149). Therefore, using moving images in the form of video-recording with audio, allowed for data that is as close to the personal engagement of each participant, with no influence of other participants (Silva, 2007). This material was a building block to assimilating the process of engagement (see Chapter 3).

Given that the selected visual material the participants had to choose from was my personal selection, this implied possible contamination of data generation. I saw fit and relevant to

counter what other scholars argue to be a limitation of the elicitation technique, in which the researcher may select pictures that the participants may not have chosen. As a last question in the semi-structured interview, all participants were asked: *“If you were allowed to use a picture of your choice in your album, what picture would that be and what caption would you provide for it?”* (see Appendix C and Figure 4.4., p. 57). Therefore, as part of more data generation, I took each additional picture from each participant and pasted it on a clean page, together with the captions given by the participants, creating a collage. Riht, et al. (2009, p.229) explain that a collage is “a creative, arts-based method” that is used to combine different pictures to build a new picture. Rather than asking the participants to personally add these pictures, I asked the participants to email me pictures with their captions. I retrieved these to form the collage.

There are three uses of the collage in qualitative research: “a) as a reflective process, as a form of elicitation, and as a way of conceptualising ideas” (Butler-Kisber & Poldma, 2010, p.3, cited in Woods, 2018). The interest in this study was to stimulate my research participants to consider deeply their engagement with the Rainbow Nation Discourses. Utilising the collage made up from the various pictures suggested by each participant, I managed to create a picture of their collective engagement. To be in sync with the IPA methodology, the manner of data generation in this study starts by understanding the parts which entailed engagement with each participant through their photo-mini album. Thereafter, I used those parts to understand the whole of the selected participants’ engagement with the Rainbow Nation Discourses. Therefore, my data generation tallied with the IPA tradition which is bound by hermeneutics. One first understands parts to understand the whole (Smith, 2015).

The collage creation was not a separate data-collection method. Rather, I used it to reflect all the participants’ suggested photos with their captions. This was to visualise their engagement with the discourses of the Rainbow Nation. Equally important was the idea shift of allowing my participants to see their role in this study, being the meaningful contributors to this study.

me to have less mediation; rather observing the organic conversational turns which shifted from participants reflecting on their own album, to agreeing or disagreeing with one another's perspectives.

4.5. Data Analysis

The approach to analysing was per inductive reasoning (Creswell, 2014). This means that themes emerged from the responses of the participants and were not predetermined by the literature or the theoretical framework used in this study. This study used thematic analysis as a tool for analysing data. The thematic analysis was referred to as “the process of identifying patterns or themes within qualitative data” (Braun & Clarke, 2018, p.25). Through the thematic analysis novice-researchers are cautioned to observe the Braun and Clarke (2018) differences “between two levels of themes: semantic and latent” (Braun & Clarke, 2018, p.25). Semantic themes focus on the explicit or surface meanings of the data; and the analyst is not looking for anything beyond what a participant has said ...” (p.84 cited in Malow, Winder, & Elliot, 2015). Therefore, in this study I tapped into the latent level in which I looked beyond what has been said. As Braun and Clarke (2018, p.84) assert, with the latent themes, the researcher “...starts to identify or examine the underlying ideas, assumptions, and conceptualisations – and ideologies - that are theorised as shaping or informing the semantic content of the data”.

The data generated at each stage of data generation was inherently unique. Stage One produced mini visual albums (visual and text); Stage Two produced textual data with video recordings (audio and visual data); and Stage Three entailed textual data (audio). The process defined below was not set in stone: each stage was, instead, applied to the relevant data set.

4.5.1 Coding of themes

Initially, after transcribing, I gave each participant his or her own transcribed semi-structured interview, and the focus-group discussion transcription. I did this to ensure that what I had transcribed was what they had said; also to afford them an opportunity to add or remove what they felt did not articulate their meaning. Thereafter, adjustments were made accordingly. The first step to analysing data was to familiarise myself with data, as stipulated within the thematic analysis. I started reading and rereading the data transcriptions, while listening to the recording. This stage is known as open coding.

Working with nine participants and three instruments, INVIVO 12 was used to store and organise data from each participant. However, INVIVO 12 was not used to develop codes and themes for the analysis. Rather, since the raw data was from three different instruments, I used INVIVO 12 software to organise and better manage the data across all nine participants. In order to conduct the line, phrase, and paragraph analysis, I uploaded each participant's semi-structured interview transcription. Thereafter, I created general codes for each question of the semi-structured interview. This allowed me to view each participant's response to each question across the board. While I manually took the mini-visual albums and analysed the captions, the visuals used in the mini-photo albums were not analysed because they were not taken by the researcher or the participants. Instead, the captions were data analysed as text.

I thereafter took each participant's transcription and mini-album with the focus group discussion transcription, going through each line, reading, highlighting (by means of different symbols and colours), and writing notes in the margin of the page. This is known as manual open-coding. I did this to summarise what each participant was describing. Because open coding is not linear, but rather recursive, I then used pseudonyms of participants 1 to 9 to refer to each participant's transcription. Instead of using the original individual transcript page, the categories were copied to the printed INVIVO 12 codes of questions.

This is where the second rereading of the participants' transcriptions was achieved, but this time each question had the response of all nine participants. Again, I read, highlighted, and wrote notes in the margins of the page. On one hand, I then could to relate with data at my disposal, and on the other hand, the perspective was fuller: known as hermeneutics in phenomenology "where the research attempts to understand the individual organ and the move on to understand the whole" (Smith, 2013, p.16).

This practice is in keeping with the IPA principles, qualitative data depending on interpretation, as Smith (2000) asserts. I therefore read all transcriptions several times, while listening to the audio-recorded interviews. As Smith et al. (2009) advise, listening to the audio recordings reminds the researcher of the atmosphere of the participants' responses. Smith (2015) also argues elsewhere, that using raw data in the form of recordings, even when transcription is available, is a form of immersion in the data, on the researcher's part.

The themes which emerged were through categorisation of data across all three data sets, including the collage. It should be noted that the themes did not emerge as neatly organised;

rather, I opted to organise them according to their overlapping sequence, each theme appearing to be linked to the next. This allowed for a coherent presentation of findings and responses to the critical question of this study.

4.6. Ethical Considerations for the Study

In this study, issues of transparency, with an emphasis on the objectives of the study, the expectations, the process and roles, confidentiality and anonymity, informed the ethical considerations that I had to consider (Ravitch & Carl, 2016). Ethics entails the moral principles which guide a study (Hammond & Wellington, 2013). It is suggested that a research study should adhere to these moral principles in terms of respect that is shown to the participants, the purpose of the research, whom the research will benefit, and how the research is published (Hammond & Wellington, 2013). Therefore, I asked for the gatekeeper's approval before the recruitment of any participant. The millennial history teachers were only approached after the KwaZulu-Natal Department of Education (Ref: 2/4/8/1608) had given me permission to go ahead. In the case of this study, the UKZN Humanities & Social Sciences Ethics committee's approval was obtained (HSS/0391/019m) before data was generated.

After receiving the clearance to gain access to the participants, the aspect of informed consent was an important ethical consideration (Leedy & Omrod, 2010). It was important for my participants to respond to a separate recruitment process in which they were fully informed of the nature of this study. By having them fully comprehend what was expected of them, I managed to secure participants who understood the financial constraints of this study, participants having to travel for data generation. I then had to consider the sensitive nature of the involvement of my participants who had to critically reflect on their personal political stance on the Rainbow Nation Discourses. While such harm may not be clear for the participants, I had to fully disclose my purpose for conducting this study, in this way ensuring that autonomy prevailed. I therefore disclosed fully the risks that might be involved as I interpreted and analysed.

The next consideration was the practice of full confidentiality of both the content shared by the participants, and protection of their identity by using pseudonyms. To ensure that the data was kept safe, I used a pigeonhole for which only I had the key. My supervisor could only access

this per communication with me. The pigeonhole was in my supervisor's offices. These offices are double locked by the Universities Risk Management Services (RMS). Moreover, on all the platforms on which the findings of this research were shared, participants' confidentiality was adhered to. I used pseudonyms even in the data-generation stage, where I opted to use A4 envelopes labelled Participants 1-10. It became second nature to refer to my participants by their pseudonyms. The organising of data in this way was purely for storing the mini photo album, and maintaining confidentiality throughout, thus making it easier to store and retrieve for the focus-group discussion. The real names of the participants were written in the reflexivity notebook diary, to which only I have access, for purposes of reference.

Before data analysis, I sent the transcriptions to the participants, and learnt that informed consent is an ongoing engagement. My participants had aspects that they wanted to be kept off the record. For example, Participant 6 had involved his personal experience when explaining a photo in his album. He expressed that that part was not be used in the analysis. The findings have been shared at two separate conferences: 33rd South African Society for History Teachers (SASHT), and the 3rd AHE-Africa. The research was also shared at the South African Education Research (SAERA) - SAER- 2019-047. By the time the researcher presented the findings, it was an automatic response to refer to the participants using their pseudonyms, as practised in the research process.

4.7. Trustworthiness

Similarly to quantitative research in which concepts of reliability and validity are the instruments in answering the question (Creswell & Miller, 2000), a qualitative researcher has to apply trustworthiness to the research. However, this study was an interpretative phenomenological study using an IPA methodology. This makes it qualitative, and therefore, it had to deal with the issues of trustworthiness. Trustworthiness is an approach used in qualitative research in achieving complex and thorough ways of implementing and assessing a study's rigour (Hammersley & Atkinson, 2007). Within qualitative research, quality and rigour are of vital importance (Rodham & Fox, 2013). Qualitative researchers use different ways of explaining and measuring the quality and rigour of their research. Researchers assess trustworthiness in terms of credibility, transferability, dependability, and confirmability (Creswell, 2014).

As suggested by Neuman (2016), credibility within an interpretivist worldview can be increased via the mechanical means of data recording, in addressing the question of “how congruent are findings with reality?” (Shanton, 2003). To achieve credibility in this study, peer-reviewing was a tactic used to double check the researcher’s blind spots in my research. The tactics, to paraphrase Shenton (2003) are intended to help ensure honesty, therefore member checking and frequent debriefing sessions were held with my supervisors.

Peer scrutiny, as suggested by Shenton (2003), is an essential consideration which I applied. The research questions of this study were piloted in a departmental cohort seminar, at which those in the History Education department scrutinised the questions, critiquing them. Mohd, Mohhidin, Siti, Mohamad, Sarina, and Aziz (2017) argue that only seasoned researchers are capable of mastering the conducting of interviews, unlike novices in the field of research. As they discussed the importance of the pilot study, I, too, found value in piloting my interview questions. Mohd et al. (2017) aver that the piloting of the interview question aims to establish the appropriateness of the questions, providing the researcher with some early suggestions on the viability of the research, in the case of this study, the questions found in all three data-generation instruments. Furthermore, conferences are also seen as a form of peer scrutiny when conducted while the research is ongoing (Shenton, 2003). After this feedback, I was able to produce rephrased questions, ensuring that I was prepared for my participants’ need for clear questions. Indeed, after attending the SASHT conference, I revisited some aspects of this study, as per comments received (e.g., millennials versus born-frees). I also conducted the second data analysis to ensure that the codes and categories did not construct new themes. I then presented the findings at the second conference.

In this study, issues of trustworthiness were also directly linked with the way in which data was analysed. As Rodham & Fox (2013) propose, listening to audio recordings of data is fundamental to phenomenology-based research. As advised, the interviews were both audio recorded and video recorded (with the participants’ consent (see Appendix D)). In focus groups, researchers are cautioned about participants influencing one another through their answers (Krueger & Casey, 2014). When I organised the data-generation stages, I attempted to gain more honest responses from my participants.

Data was transcribed verbatim, thus ensuring that the transcriptions would be more accurate. I shared these with all nine participants, and waited for their approval, rather than relying on jotted notes during the semi-structured interviews or focus groups. Neuman (2016) maintains

that this approach ensures that the researcher is aware of a possible “blind spot”, while also ensuring that the data generated relates to the questions which the study seeks to answer. This is known as construct validity.

I also ensured trustworthiness by recognising my insider positionality, as I highlighted elsewhere in this chapter (Smith et al., 2014). I addressed reflexivity, and kept a reflexivity diary (Denzin & Lincoln, 2013, p.34).

4.8. Limitations

The first limitation of this study is the size of the sample, considering the population of millennial history teachers in South Africa. Therefore, generalisability is impossible through such a small-scale study. This limitation is holistically informed by the founding rationale of the research design, paradigm, approach, and methodology. As a case in point, IPA methodology does not aim to generalise its findings Smith et al. (2009).

4.9. Conclusion

In this chapter I have distinguished between the research design and research methodology, in this way, establishing the usually confused role which the two often play in research. Phenomenology as the research design, and IPA as the research methodology, are clearly explained. Such explanation relates to how these constructs were used in understanding the phenomenon of engagement of the selected millennials with the Rainbow Nation Discourses; in particular in relation to post-Apartheid South African history.

CHAPTER 5

PRESENTATION AND DISCUSSION OF FINDINGS

5.1. Introduction

In the previous chapter, I discussed the research design and research methodology used to answer the critical questions of this study. In this chapter I present the findings, and offer a discussion of the themes as they emerged from data, through the process of open coding. As discussed in Chapter 4, open coding is a thematic method of data analysis. The organisation of the findings and discussion will be presented in response to the two critical research questions of this study:

1. What are the dominant Rainbow Nation Discourses amongst the selected millennial history teachers?
2. How do selected millennial history teachers engage with Rainbow Nation Discourses in relation to post-Apartheid South African history?

I first offer a description of the participants in this study, and describe the location of the study, thus providing a context for this study. Thereafter, emerging themes are highlighted in tabulated form, to allow for a summative perspective. Consequently, the presentation of findings and discussion is organised according to the critical questions of this study. Lastly, the significant findings of the study are presented and discussed as the last part of this chapter, before the conclusion.

In response to Research Question 1, five themes emerged, namely: discourses of victory, discourses of identity, discourses of unity, discourses of disappointment, discourses of violence, and discourses of coloniality.

In response to Research Question 2, five themes also emerged, namely: acceptance of the rainbow nation; rejection of the rainbow nation; disappointment with the rainbow nation; and comfortable discourses on the rainbow nation. These themes were expressed through the lens of the engagement theory. Highlighting the significant findings, I conclude by presenting silence as a form of engagement. I also refer to the tentative nature of engagement amongst the selected millennial history teachers when interacting with the Rainbow Nation Discourses.

All the findings are represented in the figure below.

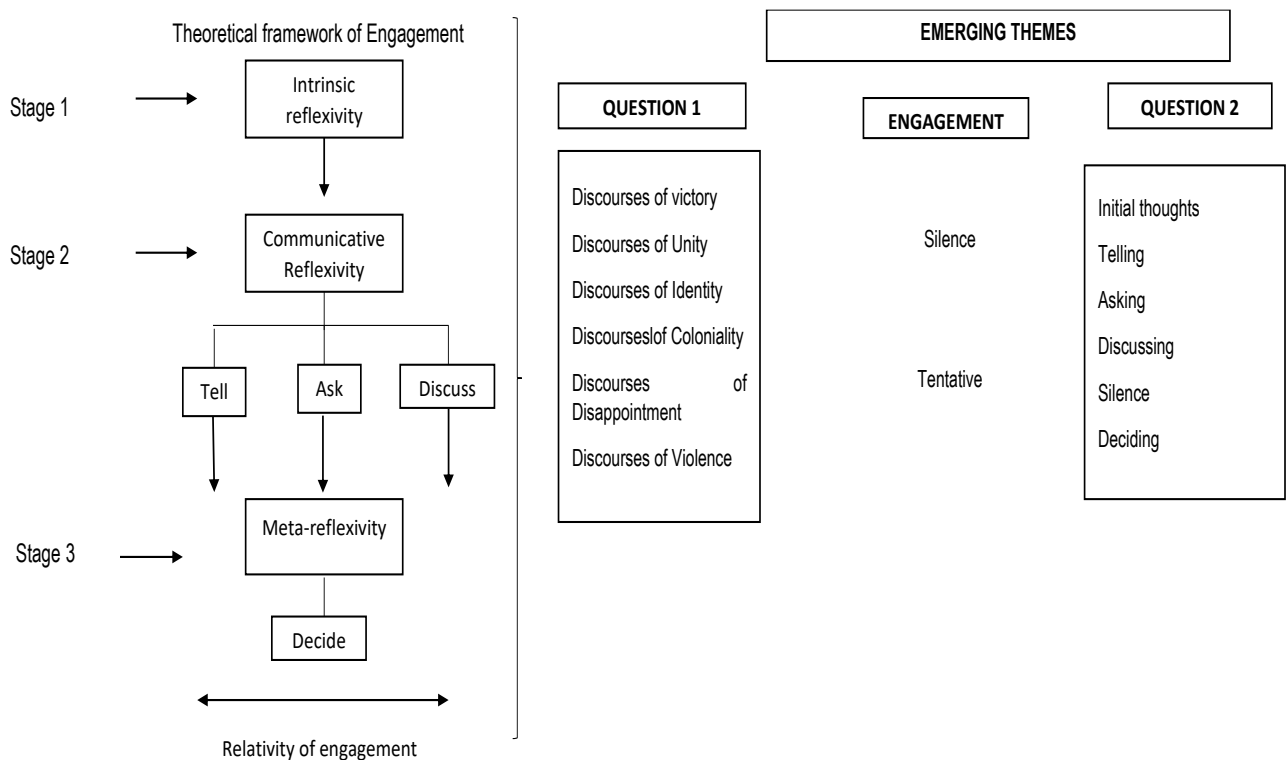


Figure 5.1. Emerging themes as per research question

5.4. What are the Dominant Rainbow Nation Discourses amongst the Selected Millennial History Teachers?

Various discourses emerged from the findings, showing that the participants do not have one uniform conceptualisation of the rainbow nation.

5.4.1 Discourses of victory

The discourses of victory were the dominant discourses of the Rainbow Nation Discourses from the participants' perspective. Victory is, in this case, defined as a point at which one wins over the other (Van Diker, 2014). Victory, as it emerged, was a multifaceted portrayal of South Africa, be it political or social.

Victory is not a perfect discourse, nor a discourse without negative conversation. This discourse is linked to Gqola's (2001) assertion that it cannot be denied that the rainbow nation helped in rebuilding the nation's identity, countering the previous Apartheid regime. Amongst some participants, the victory that characterised the rainbow nation was marked by the 1994

democratic elections. Some participants saw the aspect of victory as a discourse within the rainbow nation. Most participants felt that the political victory was worth acknowledging; with Participant 6 suggesting the picture below for his album, and writing the caption: “It did not come easy”.

When discussing the same picture in the focus-group discussion, participants showed empathetic sentiments on how the struggle should not be disregarded. Similarly, some scholars have argued that metaphors have a role in rebuilding the country. This approach of coming together although blended in differences, encouraged the white minority in South Africa to rally and support the new metaphor of the Rainbow Nation. This was seen as a way of branding the new South Africa, while white people continued to lead their lives with virtually no consequences for their contribution to the Apartheid regime.



Source: South African History Online

Figure 5.2. “it did not come easy” Participant 3

When discussing the Rainbow Nation discourse, the participants showed their dynamic conceptualisation of victory. Participant 7 added that “the previous generation would be happy, they would be happy to see black students expressing themselves. That is what they also fought for.” This reference to freedom of expression is a reference to the political victory of the rainbow nation. This point was further elaborated by Participant 5. With reference to Picture 9

– a group of university students of different races holding a placard, and captioned “1976?”, stated that “the people of 1976 were for recognition by the other race of the white, which was part of freedom they did that they were fighting for but it was never freedom.” The same picture was used by some participants to question the previous generation’s settlement, as participants showed their frustration with the shape and form of victory which the media has cemented. This supported the literature discussion of how the ANC had failed to negotiate its full mandate on the CODESA negotiations (Habib, 1996).

Participant 3 shared that the “1995 Rugby world cup was an amazing win for South Africa and we did it”. The participants added that this was a special victory since South Africa had been sanctioned from global sporting events. Therefore, this was a double victory in terms of being able to participate, coupled with winning the competition. These sentiments are expressed just as succinctly by Chikane (2018): the euphoria of the 1995 Rugby world Cup allowed the world to see that the Rainbow Nation was a possible and stable notion on which South Africa could start building. Referring to the same picture, Participant 7 had the caption: “Moving forward: Bokkie Unity”. However, there was no consensus on the sports victories of the rainbow nation. Participant 5 pointed out that these victories seem to distract the nation from how unique and confused the South Africans were on issues of culture and religion.

Thus, all nine participants agreed that the rainbow nation of South Africa had various victories which illuminated acknowledgement that the rainbow nation has not died and its progress is possible. As Participant 2 argued, “seeing the children who have a painting of the South African flag on their face shows that at their young age the rainbow nation does exist”. This argument was supported by Participant 7, who elaborated that “we cannot say the rainbow nation does not exist when we see some good that it has done after 1994.” In fact, Participant 5 argued that the rainbow nation had been sold to, and was seen by the rest of the world, stating that “Rugby 1995, Siyaya 1998, even World Cup 2010”: they were selling the rainbow to the world. This view by Participant 5 mirrors Evans’s (2014) critique of the use of media, in making the concept of the rainbow nation viable to the world. However, the difference is that, according to Evans (2014), these sports events were a plug for forging a non-existent rainbow.

The findings also revealed a complex conception of the victory of the rainbow nation. Participant 7, on one hand, saw victory in the form of traces and small particles, which did not translate to flawless victory. This view tallied with Participant 3, on the photo of the long queues of the 1994 election that day in Figure 5.2, adding the caption: “It did not come easy”.

All the other eight participants agreed with this caption. Participant 5, on the other hand, seemed to question the victory, by retorting, “How can we say we are victory when blacks are still poor?”. This showed how the discourses of victory of the rainbow nation refer to both tangible and emotional phenomena, a characteristic that is known in the dilemma of post-conflict societies as they attempt to move forward.

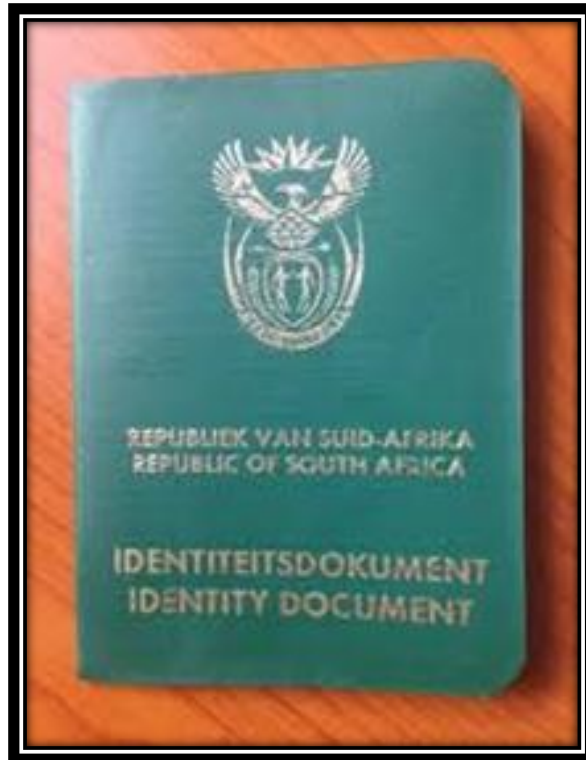
The discourses of victory, as identified by the selected millennial history teachers, were not closed ended nor were they an end goal. Rather, the discourses of victory were ongoing, and constantly being revealed through the micro spaces of society of participation of the younger generation, similarly to Van Djik’s (2008) assertion that discourses filter through all levels of the social structures. This was a phenomenon shared through unique lenses, in which literature observed the millennials to be those most likely to challenge the political and social elite. The conceptualisation of the discourses of victory of the millennial history teachers is a direct reflection of the generational expectations and analysis of the present political and social dispensation (Van Djik, 2008).

5.4.2. Discourses of identity

The literature review shows that identity in South Africa is a complex point of contention. South Africans are said to find it difficult to identify themselves in a space in which identity is open-ended, having a non-racial (Cook, 2006) identification. Furthermore, if not at the ground level, the complexities of identity are intertwined with the unresolved aspect of race. Identity can be shaped through many characteristics such as ethnicity, race, nationality, and social class. According to Husbands et al. (2003, p.85), history teachers are “diverse depending on aspects such as age, ethnicity, cultural background and intellectual training”.

For Participant 3, one of the main aspects of the discourse with reference to the rainbow nation was national identity. Therefore, she suggested the picture of the green identity book, stating that, “It all starts with our identity, who are we?” This confusion was alluded to by (Cook, 2006) whose critique posits that the new Rainbow Nation has failed to provide identity on the basis of race. Although Participant 3 offered an open question, the fact that it was used in tandem with the picture of the ID book, shows that the participant emphasised issues of national identity in the rainbow nation. This is important, because black South Africans (as was the case with the participant) would not have been allowed to hold an ID book during Apartheid. Therefore, the participant celebrated the new identity that came with the rainbow nation. This

tallies Carrim’s argument (2001, 2017) who argues that, to gain an understanding of teachers, one has also to understand their situated realities in terms of the contexts in which they teach.



Source: Immigrationsa.com

Figure 5.3. “It all starts with our identity, who are we?”

Another identity criterion that emerged for the findings was race. For instance, Participant 10 stated that “everything that is black is now corrupted in South Africa”. This frustration shows how the participant has a hard time acknowledging the view that Black South Africans are corrupt. The choice of the concern with Black people reveals how the participant identifies South Africans through the prism of race. Brookbanks (2014) adds that the history teacher’s personal identity is also shaped through “inter-personal engagement” which occurs between the teacher and learners. The findings prove otherwise, in that personal identity is also informed by the social discourses through which South Africa operates – a reality which post-conflict countries such as South Africa experience (Wasserman, 2019) Furthermore, teacher identity is subject to shifting as “a result of interaction within schools and in a broader community” (Beauchamp & Thomas, 2009, p.175).

Views on identity in the rainbow nation were also not uniform amongst the participants. Teaching is mostly about one’s own lived experiences, equally as it is about the affective

domain of the teacher. (Masinga, 2009). Some expressed the challenges of having the identity document as the only form of identity in the democratic South Africa. Others questioned the framework of racial identity that led to the inheritance of the racial labelling that has come forth with the rainbow nation. Yet Participant 1 added the issue of language to race in this way:

“Being a born-free is a joke when the identity book still has Afrikaans and English. A language that my grandparents still do not understand. I am free because I can read and respond to white people’s language while we stay poor my family and I.”

Born-frees are a generation of South Africans who, according to Chikane (2018, p.6), are “indentured to the Rainbow Nation motif”. What the above quotation reveals is how complex identity in post-Apartheid South Africa is. The participant showed how some races were either privileged or disadvantaged by virtue of their language. This privilege and disadvantage added a third identity criterion – Participant 1 claimed to be poor because of language. This view was corroborated by Participant 4 who stated that “that back home when you are working, they call you “umlungu Omnyama” (White Black). This showed how the identity of whiteness was still associated with the identity of wealth, while blackness was associated with poverty. This carried similar sentiments to those expressed by Participant 10, who felt that, in the rainbow nation, black is bad and white is good, and if black is good it still needed white comparison and validation.¹

5.4.3. Discourses of unity

The third dominant discourse to emerge linked to the Rainbow Nation discourse was the discourse of unity which emerged from data analysis. The findings on this discourse also showed a link with the discourses of identity and discourses of victory. As was reflected in earlier literature, national unity was the main reason South Africa opted to use the concept of the rainbow nation (Habib, 1996). The findings on this theme showed that the participants both celebrated and/or questioned the unity represented by the rainbow nation metaphor¹. Milner (2005) draws a direct correlation between teachers’ self-constructed identity and their teaching practice.

¹ **Umlungu Omnyama** – a combination of two Nguni words translated (white black) to mean a black person who possesses an assumed wealth, living like a white person amongst poor blacks.

5.4.3.1. National unity

Participant 8, referring to Picture 7, stated that

“the truth, truth hurts, it fuels anger. Well at least the pervasive history, which is Apartheid, it is almost inconceivable to believe that the truth could unite nations which have never been united, at least in the sense as the concept of reconciliation seeked [sic] to achieve”

He further added: “So the truth was told but the country remains divided, divided by differences in culture, heritage, history, and fundamentals on social order; economics and politics.” Evidently, the participant knows about attempts to unite South Africans through the rainbow nation, but does not believe that unity has been possible. Participant 6 concurred, saying that “Biko said this, that blacks are the only ones willing to reach out to the whites”. An example of such was a particular conceptualisation of Zulu nationalism which sought to separate the Zulu Kingdom in the old Apartheid homeland of KwaZulu (Lazarus, 1999).

However, the same participants had not lost hope for national unity. For instance, Participant 6 stated that “change must take place in South Africa,” while Participant 8 added a that the “rainbow nation was a limping one but not dead.” For Participant 5, unity was not possible if people were not true to their own culture. This notion was supported by Participant 6, who argued that there needed to be a conscious effort to promote “diversity in cultures and religion but united as a nation.” In a further conversation, Participant 8 argued that there is a need to “go for an Afrikaner braai and understand what it means for them, and visiting the Zulus and understand what the Zulu dance means for them”. Gqola (2001) adds that the myth of the Rainbow Nation creates the image of a false unity; and “serves to maintain inequalities that are associated with racial and class differences” (Blaser, 2004, p.).

Such conversations show that most of the participants did not believe that there was national unity. Interestingly, some of them seemed to contradict themselves by saying that it was possible for unity to take place, while claiming that not everyone was for national unity.

5.1.3.2. Racial unity

Although the participants seemed to hint at factors such as culture, the main form of unity that they felt was important for post-Apartheid South Africa was racial unity. Unfortunately, many

of them seemed to have also given up hope on racial unity, as was demonstrated by Participant 6's choice of picture and caption, as shown below.



Source: Largarde @ Pinterest

Figure 5.4. “we are still divided; racial lines are clear”: Participant 6

In relation to the same issue, Participant 2 states: “We are not what the media portrays. It is what the streets, the offices, the corporations, the universities, the residents, the parks and the restaurants portray.” His argument was that racial unity was a fallacy, that was only in the media but not in real life. Klotz (2016, p. 180-181) states that “... removing race as the core feature of citizenship in the post-Apartheid era opened the complex question of who are the people” that democracy should now serve. Without black as the primary reference for innumerable demands, South Africans “becomes an identity with no obvious content”. Mbembe (2014) argues that post-Apartheid South Africa has let the most reactionary sectors of white society off the hook, while chasing away those progressive and anti-racist whites who could have supported the idea of a radical transformation of the society. In this way, the deployment of the Rainbow Nation became a means of shutting down debates on whether or not the status quo is just (Evans, 2014).

However, Participant 10 did not believe that the media portrayed racial unity correctly. He shared that the picture entitled “Grandpa, is everything Black bad?” and stated that “everything that is black is corrupt, that is how the rainbow nation is sold for whites to buy into it.” What

Milner (2005) establishes is that history teaching reflects how the teacher perceives himself or herself; and who and what the teacher stands for.

As is the case with national unity, some participants believed that racial unity was possible, even if it was sometimes intermittent. Participant 6 used sports to demonstrate how such activities seem to work for uniting South Africans for a short space of time. He noted that while “in schools, malls, streets, shops, black and white are just divided,” in a school that he worked for, they had teambuilding football matches and everyone got involved. He added that, while they played the sport, “Mark [his principal] was not Mr. Mark to me, it was ‘Mark pass the ball’ and Mark knew that we had a goal to score and a match to win... I was not black and led by a white man, but we were a team”. This seemed to suggest that, whenever there was a common goal, even if it was a social goal, racial unity was possible in South Africa. In such cases, race became just a skin pigmentation rather than a socio-economic hierarchy (Chikane, 2018).

Further evidence of the difficulty of racial unity was demonstrated in response to a picture of a white man begging on the street, where, for some participants the issue in the picture was about race. Participant 2 asked “why would a white person be begging on the streets?” showing that it was almost inconceivable that the black experience and the white experience in South Africa can be the same. Participant 8 even found it humorous that “affirmative action” had pushed some white people to become beggars.

Participant 5 captioned one of her pictures with Jonny Clegg in Zulu attire as “confusion based on culture.” It was telling that the participant would see the cultural assimilation as a sign of confusion, rather than a case of evidence of unity across different demographics. She explained her argument further in this way: “it is ok to be black, if you are going to get something out of it, like the picture of this man [Jonny Clegg]”. She therefore could not believe that this was a case of sincere racial integration, but rather a case of cultural appropriation; in which a white person took up a black person’s culture for personal gain.

As Ndima (2018, p.63) assertion, the ones who were sold the dream are no longer “elevating reconciliation and nation-building over seeking socio-economic justice”.

Thus, it is known that the “teachers’ own identity and experiences of conflict have an impact on their capacity and willingness to teach about conflict.” (Paulson, 2017, p.34). Such correlates to how the selected millennial history teachers would engage differently with each discourse depending on their experiences, whether positive or negative.

5.4.4. Discourses of coloniality

The findings also showed that discourses of coloniality permeated the engagements about post-Apartheid South Africa. The first form of coloniality that was identified was with reference to South Africa's relationship with other countries, such as China. For this reason, Participant 7 chose a picture showing South Africa and China represented by two shaking hands, as shown in the figure below. Literature did not fail to criticise the Rainbow Nation metaphor as reproducing the inequalities of colonialism and Apartheid, meaning that those who were excluded from the benefits of the economy remain excluded (Mamdani, 2002; 2018; Gqola; 2001).



Source: China Home Life and Machinex (August 2017)

Figure 5.5. “How deep is this relationship, or new colonization?”: Participant 7

However, the majority of the participants decried coloniality, with reference to South Africa's colonial and Apartheid past. Some argued that the conditions in the country today still show the negative colonial legacy. This is why Participant 7 called for “removing bad legacies.” Participant 3 reminisced: “I remember writing a blog on word press about the negative impact of having hostels in South Africa today, they remind me of the Apartheid system and oppression.” The participants thus suggest that some aspects of colonialism remain unchanged. Participant 2 referred to the recent uprisings as “today we still have to ask for #Rhodesmustfall

and our parents killed for wanting a raise”. Participant 4 raised the issue of colonial language by referring to the youth of 1976, and questioning “why did the uprising only focus on Afrikaans and not English?” On this note, Mbembe (2014) argues that conservative and reactionary elements in South African society have co-opted non-racialism, and now equate it with a form of colour-blindness, while also mobilising the discourse of “non-racialism to silence those who point to any trace of racism in the present, or call for some form of reparation for the injustices of the past”.

Another major aspect of coloniality refers to land ownership. “Black people are told they are violent, but all we want is to own land,” Participant 6 claimed. These sentiments were echoed by Participant 2 who said that “white people can never see themselves equal to us, which is why they don’t want to release the land”. By virtue of claiming the state of coloniality, the participants suggest the weakness of the Rainbow Nation. Similarly, Ndima (2018) shared sentiments of the continuation of colonialism and having systems that are colonial in nature even post-Apartheid. As Ndima (2018, p.43) argued that the “cracking whip of capitalism is the replacement of the whip of the policeman.” The current generation are not necessarily free, capitalism and neocolonial ideas are now the weapons of oppression, rather than those of the violent Apartheid government.

5.5. Discourses of Disappointment

Although some of the findings discussed so far show part of the anger of the participants, some of the discourses revealed some disappointment, showing that participants may at some point have believed in the rainbow nation. Participants are therefore disappointed with what the rainbow nation has become, not having morphed into what it was supposed to. One of the issues noted by the participants is the corruption that has blighted post-Apartheid South Africa, as shown in the choice of the picture and caption below. Necosmos (2010) further argues that, in order to legitimise this new exclusion, the political discourse had to enhance South African exceptionalism, portraying the rest of Africa as backward.



Source: *Corruption Watch* (2017)

Figure 5.6. “Corruption is dirty”: Participant 10

Evans (2014) comments that the displays of a reconciled national identity from this period could also be a facade that did not do much to dismantle the massive structural inequalities wrought by the Apartheid system (2010, p. 310). Other cases of disappointment were raised with reference to lawlessness, which was manifested in a picture of two high school pupils beating a teacher. In response, Participant 10 said, “so much for being a born-free” while Participant 4 questioned “what is democracy for them?” These must have been sore issues for the participants. They are also teachers and feel equally attacked when they see such an image. All they can do is to show disappointment at how freedom and democracy seem to be misunderstood and taken advantage of.

Participant 7 lamented the Marikana massacre, referring to it as “the remaking of Sharpeville in our democracy.” Evidently, the participant is disappointed that experiences of Apartheid and colonialism still exist. This finding thus overlaps with the previous one on discourses of coloniality.

Other aspects of disappointment that were part of the discourses included poverty and xenophobia, which were linked to the degrading economic status of the country. The government’s lack of action in response to such social ills proved to be a major disappointment for the participants. As was expressed by Participant 5, “government is silent in women abuse, xenophobia- silence means it ok what is happening”. It should be noted that the period of data generation was September 2019, when South Africa was plagued by xenophobic attacks in Pretoria and the #AmINextUyinenene national movement, in response to prevalent gender-based

violence. The fact that all the participants said something directly linked to these issues suggests the tentative nature of engagement, in that the dominant discourses are driven by the popular issues of the time.

The selected millennial history teachers rejected the label of being “born-free”, since, to them, this was not who they are. Participant 3 suggested disappointment, in the sense that she did not feel that she had a voice: “My historical consciousness is loud inside but I did not know I would be silence in this democracy”. Another expression of this disappointment was by Participant 6 who argued that, “I am not a born-free when I still live in a township and have to give reasons to why I dream big dreams, like having wanted a Jaguar for my first car”. He further complained that “Unemployment is very high especially the youth and adults those who are black.” Even for those who were employed, the participants did not feel that the employment was up to standard. Participant 1 reflected on how she would accompany her mother who is a domestic worker over the holidays and hated doing it because “I felt like she was working in a house that she should be owning, and I was helping her in a house that I must work for 25 years before I can own.”

5.6. Discourses of Violence

Linked to the previous theme on disappointment, is the theme on discourses of violence. The participants noted how violence is such a prevalent aspect of post-Apartheid South Africa that it has its own discourses. One of the pictures that was chosen to represent violence in post-Apartheid South Africa is shown below. Some of the manifestations of the exclusion of the Rainbow Nation include the violence of the 2008 xenophobic attacks (Petel, 2016), the 2012 Marikana massacre, and the #MustFallMovement. This exclusion and violence show attributes of post-conflict societies (Crush et al., 2015).



Source: Bongani Bingwa @bonglez (2018)

Figure 5.7. “What is democracy for them?” Participant 2

The participants linked the violence most specifically to the colonial inheritance of violence. Violence in post-conflict societies such as South Africa is said to be inherited from its violent past. Some of the violence that was discussed included gender-based violence, xenophobia, and protest actions. Participants also linked this violence to the desperate socio-economic situation in the country. As Participant 5 claimed, violence of the protest actions was caused by “lack of employment and poverty” while Participant 6 said that “unemployment is very high especially the youth and adults.” Participant 3 added that “poverty strikes all races, South Africa is facing poverty, unemployment, HIV/Aids epidemic, women and children abuse.”

Although there was not much explanation for other forms of violence, the participants still expressed their disapproval. For example, Participant 4 argued that “killing people from other nations is the worst thing ever”, while, Participant 2 expressed that “to be a woman today is to fear death, and our government is silent”. The strongest sentiments came from the poetic voice of Participant 4:

In South Africa
If you want a woman, you use violence;
If you want a job, you go to the streets;
If you are hungry, you go to the streets;
If you want to meet with your government, you go to the streets and
Use violence is the only language well responded to” (Participant 4)

5.7. Discourses of Hope

The discourses of hope emerged as a direct response to the negative discourses of coloniality, disappointment, and violence. While acknowledging such negativity, some participants still had hope in the rainbow nation. One of the pictures and captions that demonstrated this hope is shown below.



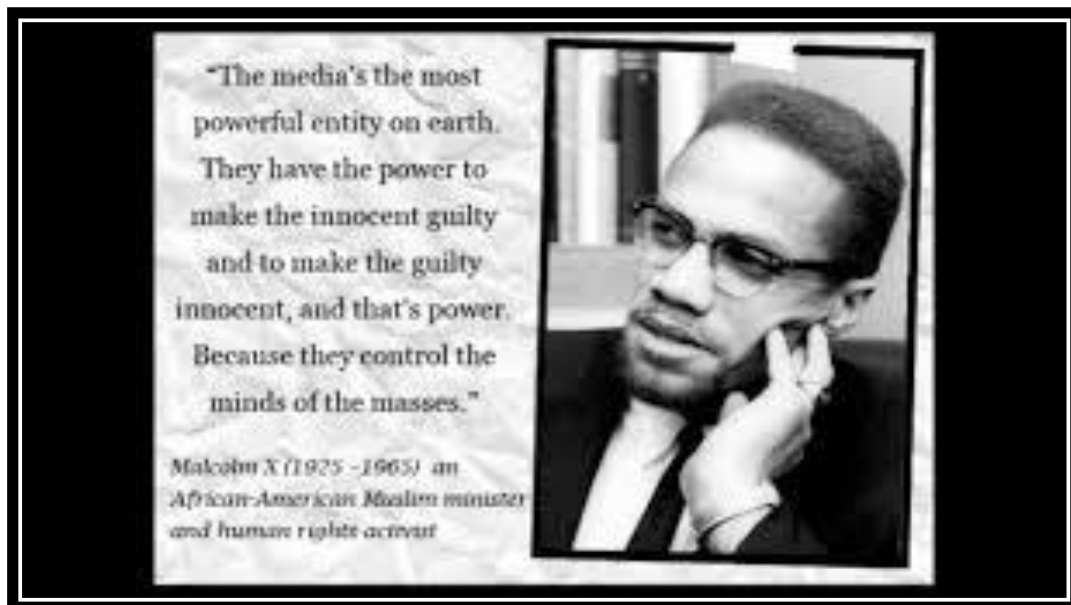
Source:Vino and Canvas at Amni Resort (December, 2017)

Figure 5.8. “A limping rainbow nation, a painting unclear”: Participant 8

Participant 6 believes that there is still a chance for the young generation, but they need guidance from the older generation, especially history teachers: “As teachers of History we are responsible for conscientizing the learners about the democracy they play with.” Participant 3 added: “Once young South African learners understand multiple prespectivity[sic], we will have good stories they are the only hope for us to do better and make the better South Africa we imagine.” This explains why Participant 3 selected Picture 18 (see Appendix D) and said, “Seeing the kids with the colour of the flags shows that we can be one until they teach us to see differences”. Therefore, the participants place hope in the education system.

The structures of coloniality in the form of exclusion or division continue to be perpetuated. Necosmos (2010) further argues that, in order to legitimise this new exclusion, the political discourse had to enhance South African exceptionality, and portray the rest of Africa as backward.

Significantly, some participants shared that they saw media as an influential manifestation of discourses. They also place the future of South Africa in the hands of the media, as much as they place it in the hands of teachers. Participant 1 suggested an image of Malcom X, arguing: “In South Africa today the media gives the verdict of guilty or innocent, before you even go to court.” Although this could have been with reference to a particular court case, this participant suggests that a fair media would do a good job of building the rainbow nation.



Source: Fatima Karim @fatimakarimms (2017)

Figure 5.9. “Media is controlling the world right now”: Participant 2

The data also revealed that some participants had hope in the competencies of South Africans. For instance, Participant 6 asked: “Why is it that in South Africa people cannot be asked to do things that they are good at to better the whole country?” The question posed by Participant 6 reveals how he believes that South Africans today are capable of doing some of the activities which they have not been allowed to do. Lakhdar Brahimi (2017, p.16) states: “the end of fighting does propose an opportunity to work towards lasting peace, but that requires the establishment of sustainable institutions, capable of ensuring long-term security”. The selected millennial history teachers seem to be questioning those institutions.

5.2. How do Selected Millennial History Teachers engage with Rainbow Nation Discourses in Relation to Post-Apartheid South African History?

As outlined in Chapter 3, the nature of engagement is neither uniform nor predictable. For this reason, theories of engagement became the guiding framework for this study. In this section, I present and discuss the findings in response to the second research question. The themes show that, by virtue of the concept under discussion (the rainbow nation), the nature of engagement by the selected millennial history teachers reflected much fluidity.

5.2.1. Initial thought as a form of engagement

Literature revealed that engagement has an internal aspect (Donati, 2010) which encompasses aspects of behaviour, cognition, and emotions (Fedrick et al., 2004; Kang, 2014). However, it was also argued that intrinsic aspects of engagement has not been explored to its full exhaustion, as Archer (2007) and Donati (2013) asserted. The data revealed that the participants were involved in intrinsic engagement.

The initial thoughts were shown by the participants' choice of photos. Some participants decided not to choose 5 pictures, as they did not feel that these were relevant. Some also chose an extra picture while others did not. All these actions were manifestations of the participants' initial thoughts. Although these initial thoughts were mainly manifested through their actions, the participants had a chance to explain these initial thoughts. In doing so, Participant 10 explained his choice of selecting three (3) visuals instead of five (5), that: "some pictures in this list don't say anything for me". Meanwhile, Participant 7 expressed that "I do not know why Montlante is in the list". Furthermore, Participant 10 refused to select other visuals. He did not agree with them. He also believed that they were a negative portrayal of a leader whom he considered different from the associated picture. He (Participant 10) stated "President Zuma is not corruption as this cartoon shows, I could not choose that picture, other people are corrupt too". This data shows that the participants came to the engagement with their initial thoughts which then showed how they engaged intrinsically with the Rainbow Nation Discourses.

The data thus revealed how the engagement at the initial-thoughts stage was determined by emotions and personal attitudes, which in turn gave participants either comfort or a sense of proximity on the discourses being engaged with.

5.2.2 Telling as a form of engagement

Through telling, some participants rejected the Rainbow Nation Discourses, while also showing how they were confused by these discourses. Whenever the participants were explaining their decisions in terms of making albums, they were involved in the process of telling. Telling as a form of engagement is mostly linear, as Rucker (2015) asserted. Telling was also a manifestation of the participants' initial thoughts, as described in the previous subsection and in many other findings presented on the dominant discourses. For example, participants told their views on victory, unity, identity, and hope in the rainbow nation. An example of this was when Participant 1 expressed: "the old people fought and died for use {sic} to be able to walk anywhere and we can because of Mandela". Participant 3 also stated "we are united and beautiful, because of democracy", showing that he believed in the Rainbow Nation Discourses.

Furthermore, telling was done in the form of rejection, particularly of some of the views in the pictures that I provided. In fact, as a manifestation of initial thoughts, the telling process revealed the participants' biases as informed by their personal identities. For example, ethnicity seemed to be at play, when the participants seemed to be very defensive of former President Jacob Zuma. In this regard, Participant 3 argued: "They like saying Zuma is bad, but Mandela sold us out with his white people." In this case, the participant was rejecting both the provided pictures and also rejecting the notion of the rainbow nation. This showed conflicted engagement because the same participant had earlier said that he believed in the rainbow nation. Participant 10 added his rejection, stating that "Zuma is not corruption; this picture is wrong."

It is not a new phenomenon that the negative portrayal of a political leader is rejected by those of his ethnic kin, especially in post-conflict societies, as was the case with Mangosuthu Buthelezi (Wassermann, 2019). In post-conflict societies, engaging with issues of the root of the conflict can be controversial and sensitive, as influenced by circumstances of the individuals engaging with such topics (Wasserman, 2018). Therefore, rejection is not a neutral engagement and not always informed by facts, and as is the case here, it is informed by the participants' personal identities.

The findings therefore show that, for some of the selected millennial history teachers, telling revealed their decidedness on specific issues. However, for others, telling also showed evidence of the participants being exposed to current debates over particular issues. Therefore, when

engaging with the Rainbow Nation Discourses, there was evidence that some participants engaged with the issues that they were comfortable with, while other participants engaged with those discourses to which they were exposed. It is not a new perspective that engagement is linked to the production of discourses.

5.2.3. Asking as a form of engagement

Asking as a form of engagement showed itself in different forms. One of the forms of this engagement was through “statement assertion”. Some participants, instead of asking questions directly, would make statements that questioned another statement. Asking was unique, in that it was either a reflection or a negotiation of space in engagement, in which the participants either wanted to come to terms with their decision, or engage differently with the same discourses.

An example of such asking was by Participant 3, who questioned the national Identity Document, saying: “Why do we only have the green ID to show for the liberation movement?” While this was a rhetorical question, it revealed the participant’s disappointment with post-Apartheid South Africa, claiming that they only had the ID to show for this new dispensation. Participant 8 also asked and answered himself: “Is the rainbow nation a dead concept? Maybe, maybe not.” This form of engagement showed that the participant was either unsure or simply did not want to state his commitment in relation to the Rainbow Nation Discourses.

Further evidence of asking because of confusion came in the focus group discussions. Some participants expressed surprise that I had a photo of Kgalima Motlante on the list of the selected visual material. Participant 2 expressed shock: “What? I did not see that Motlante was in the list.” It could have been possible that he did not know Montlante, or when he went through the list, he only observed what he was both comfortable with and what he had been exposed to pertaining to the discourses of the rainbow nation.

The findings in this theme show that some participants preferred to question the discourses; either IN an attempt to problematise them, or emerging out of dissatisfaction with the discourses. In part, this notion of engagement is linked to Rucker’s (2015) analogy, that asking deepens the telling as a form of engagement. It is through asking that some participants showed sentiments of both acceptance and rejection of the Rainbow Nation Discourses.

5.2.4. Discussion as a form of engagement

Much engagement with the Rainbow Nation Discourses took place in the form of discussion. It was through this discussion that acceptance of the rainbow nation by some participants was revealed. Besides some of the evidence of acceptance that has already been presented earlier, Participant 3 shared, “Through these two kids I can see how the country can be a rainbow nation”. For him, children represent “innocence and this tells us that we do see the social divisions until we are conscientized to see them.” Participant 3 further shared, “some have said the rainbow nation is dead, but I chose that photo because for me the Rainbow nation is limping” and that “we are united and beautiful, because of democracy.” In addition, Participant 1 acknowledged that “the old people fought and died for use to be able to walk anywhere and we can because of Mandela”. In the critique of the rainbow nation, Nelson Mandela has been linked to sentiments of being a sell-out (Waldon, 2010). However, Participant 1 still believed in this narrative and to her, the rainbow nation existed, with Nelson Mandela as a hero.

The discussion also led to some participants changing their points of view regarding the rainbow nation. Some participants went as far as revisiting their own photo-albums, thus changing their views. Other participants used the discussion to challenge the others’ views while they defended theirs. For example, Participant 6 responded in a discussion; “I did not want to say anything, but I was waiting for you to say 1994 was not important.”

5.2.5. Silence as a form of engagement

Some of the participants preferred silence as a form of engagement for some of the Rainbow Nation Discourses. One of the ways through which silence was demonstrated was by opting not to caption their photos in their mini-photo albums. Other participants demonstrated silence by preferring to not select photos. After some probing, some participants explained their silence. Participant 10 explained that “those pictures did not say anything for me,” while Participant 6 claimed that “there are no pictures that portray how South Africa is today”. This was evidently a rejection of some of the Rainbow Nation Discourses that were under focus.

Some of the silence can be explained by proximity to a discourse, and how the participant feels. In other words, if the issue under discussion was too sensitive for the participant, he or she could choose rather not to comment on it.

5.2.6. Deciding as a form of engagement

The final stage in the process of engagement as the engagement theory asserts was to decide. Six participants out of nine exhibited various patterns for reaching their decision or became decided on the various discourses they engaged with. According to Archer (2003), engagement is reflexive. Similarly to Archer (2003), the selected millennial history teachers revealed how their reflexivity is shaped as they engaged with the Rainbow Nation Discourses. While each participant engaged differently, there were three patterns which emerged from data. 1) The pattern of deciding on engagement. The patterns were as follows: some participants stated that their initial thought stage had been decided. Others initially showed confusion and later were decided; and the majority initially were decided, and showed confusion through the discussion, finally becoming decided. Literature, on the other hand, does reveal a structure of the direction of engagement (Archer, 2003; Donati, 2015, see Chapter 3). The findings did not contradict the structure of engagement per se, rather, the patterns exhibited by data showed the manifestation of reflexivity internally: a limitation in literature which Donati (2015) highlighted in his work. Those who were decided, such as Participant 10, stated, “I did not choose the picture of Zuma picture” because the cartoon represented Zuma as the only one corrupt.

5.4. Conclusion

This study had two objectives. The first was to identify the dominant Rainbow Nation Discourses according to selected millennial history teachers who teach the history of post-Apartheid South Africa. The findings showed that the nature of discourses was intricate for the selected millennial history teachers. Identity was a highly contested rainbow nation discourse amongst the selected millennial history teachers. This correlated with the notions of history teachers’ identity at a personal and professional level. The discourses of identity led to questionable unity. The findings revealed that each discourse had positive and negative reflections from the selected millennial history teachers. Significantly, findings show that the selected millennial history teachers acknowledge the political and social victory as a worthy discourse within the Rainbow Nation Discourses.

Moreover, the dominant discourses of the rainbow nation were exhibited by the findings of this study.

The second objective was to gain an understanding on how the selected millennial history teachers engaged with the dominant Rainbow Nation Discourses amongst themselves, in relation to post-Apartheid South African history. The findings revealed that engagement for the selected millennial history teachers was subjective, owing to the tentative nature of engagement. Who the selected millennial history teacher engaged with had an impact on how they engaged. I observed each participant's pattern of engagement from their individual photo-album to the focus-group discussion. Some participants were decided from the initial stage; while other shifted between confusion, comfort, and disappointment, before deciding.

Lastly, engagement with the rainbow nation discourse manifested itself through data as tentative amongst the selected millennial history teachers. The findings revealed that the tentative nature of engagement was informed by what I conceptualised as the four Ws, at the time the engagement took place. Participant 2 seem to reject two visuals from her photo-album as she engaged in a focus group, saying "I don't want these pictures for my album, they are not what I thought they meant". This revealed how engagement changed as one engaged alone (intrinsically) and with others (extrinsically). Participant 2 was not the only participant who took this step. Participant 7 questioned the picture of Motlante as he asked, "This picture was there oooooo I would have chosen it." The selected millennial history teachers' engagement differed, especially when they engaged alone (intrinsic). Who they were engaging with, and when they were engaging in this instance applied to the stage of engagement and the external environment issues.

Amongst the selected millennial history teachers, the tensions which they reveal through the findings are an exhibition of the dilemma faced by the two identities, which are personal and professional (see Chapter 2).

CHAPTER 6

CONCLUSION

6.1. Introduction

This interpretative phenomenological analysis sought to identify the dominant Rainbow Nation Discourses, understanding how these dominant discourses were engaged with by the selected millennial history teachers. In the previous chapter, I presented the findings from the analysis of the data by responding to the two research questions. In this chapter, I conclude this dissertation by firstly explaining the findings presented in Chapter 5. I will then reflect on the whole study in methodological and personal-professional terms. After that I will review the entire study before writing the limitations and implications of this study.

6.2. Explanation of Findings

The findings of this study have yielded a dynamic exhibition of how the dominant Rainbow Nation Discourses are engaged with by the selected millennial history teachers. The diagram below reflects the culmination of what the findings mean in response to the critical questions of this study. In this study, both the theoretical framework and conceptual framework were essential tools in answering the critical questions as posed by this study. Taken from the understanding that discourses operate at three levels, as asserted by Van Dijk (2013) (see Chapter 2), the Rainbow Nation Discourses were revealed as operating at those three levels. The findings also showed that the discourses in themselves overlapped.

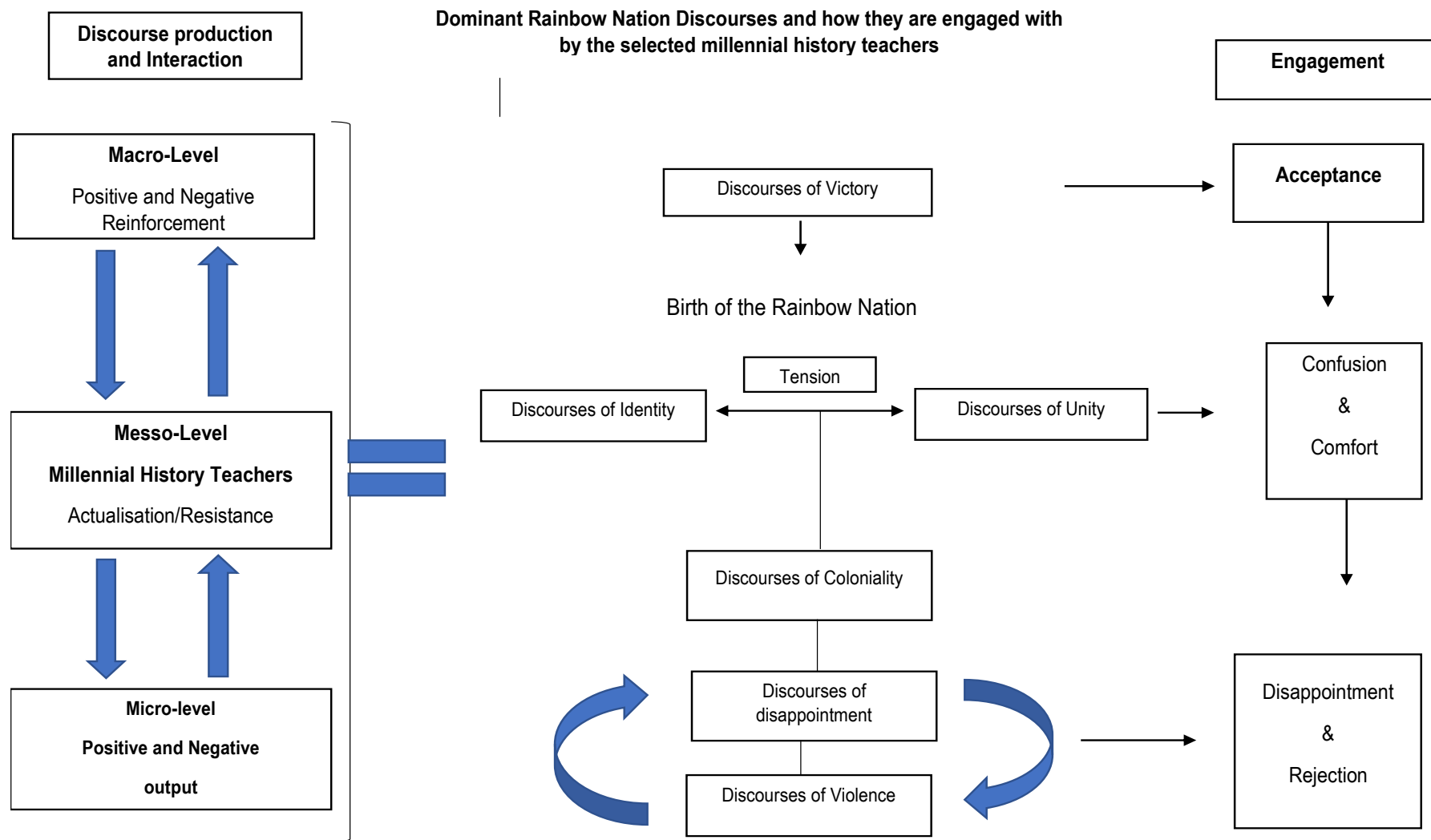


Figure 6.1. How the millennial history teachers engage with the dominant Rainbow Nation Discourses

The above tabulation summarises the findings and how participants responded to the critical questions of the study. Milner (2005) thus concurs with Masinga (2009), in that teaching on certain levels is almost always a personal and political endeavour, helping teachers understand themselves in terms of their beliefs, politics, values, and philosophies. Through the conceptual framework (Rainbow Nation Discourses), literature provided a position through which the millennial history teachers find themselves, as they negotiate their two identities (professional and personal) in their action spaces. History teachers also play the role of intermediaries who interpret and enact the curriculum for the learners, considering the contested nature of history (Monte-Sano, et al.2014). Therefore, the history teacher is often at the centre of communication in the classroom. This entails turning the prescribed curriculum policies (official school history) into school-level curriculum (Maposa, 2014, Barton & McCally, 2014).

The first dominant discourses in the findings were on victory. One form of victory was political, in terms of defeating the odds apropos of the unsurmountable Apartheid government. Evidence of this was the first democratic elections in South Africa of 1994. The other form of victory was social; and evidence of this was success in sports, such as in rugby in 1995, and football in 1996. The findings showed that these forms of victory were intertwined, in the sense that a victory in politics boosted sport, while a victory in sport boosted the politics. This meant, for some of the millennial history teachers, that these two types of victory were core to the birth of the rainbow nation and its legitimisation to the international community. However, not all the millennial history teachers viewed these as victories worth celebrating. Furthermore, the victories were viewed as temporary and were now considered to be in the distant past. Therefore, some of the millennial history teachers viewed discourses of victory as produced at a macro-level of discourse. This is summed up well by Seixas (2002, p. 3), who explains that the history teacher uses personal insights to decide “which story to tell, which moral” to instil, in spite of the guidance of frameworks such as the Constitution, as argued above.

For example, the classical perspective helps us to understand how society is structured, with a focus on how power and its discourses circulate within society. Such ideas can be observed in Foucault’s (1982) work. Discourses, for history teachers, are important, because a history teacher is not an island unto himself; a history teacher should influence and change, to enhance teaching and learning (Brookbanks, 2014).

Discourses of identity and the discourses of unity were found to be inextricably linked; and yet a tension was observed by the participants as being the limitation of the rainbow nation. Identity was not clear in the rainbow nation. The consequence was an unclear definition of the unity goal for the country, in general. The two discourses were unique in that the selected millennial history teachers were divided on questions such as “who they were in the post-Apartheid South Africa”, and how identity shaped the unity they imagined in their own selves. The shift was observed in the moving level of the discourse of identity and unity, consequently posing such questions to those of their identity as a cohort of the selected millennial history teachers. These tensions were a direct consequence of the neutral rainbow nation metaphor.

Thirdly, the three dominant discourses of coloniality, disappointment, and violence were observed by the selected millennial history teachers to be their reality at the micro-level of South Africa. The three discourses are circular, in that they are a revolving wheel, which most participants felt were a point for them to both be confused by their existence and to reject the notions that the rainbow nation was existing at the micro-level. Therefore, according to the findings, the dominant Rainbow Nation Discourses as viewed by the selected millennial history teachers, are multifaceted and relational. Each level of discourse production has a direct link to the discourses it produces. The question that arises is how millennial history teachers manoeuvre around such debates both inside and outside their classrooms – they are not immune from the broader social conflicts (Glanville-Miller, 2017).

Question 2: How do the selected millennial history teachers engage with the Rainbow Nation Discourse in relation to post-Apartheid South African history?

In the above diagram, the selected millennial history teachers engaged in various ways with the rainbow nation discourse. The findings showed that some selected millennial history teachers accepted the existence of the rainbow nation as a negative critique; that, while the rainbow nation is evident through victory, it is only a reality at the macro-level. This means that some participants are aware of the inability of the rainbow nation to filter down to the micro-level owing to the nature of the engagement with the dominant Rainbow Nation Discourses.

Furthermore, through the initial thoughts, telling, asking, discussing, and final thoughts, the participants also used silence as a form of engagement. Consequently, changing the nature of engagement amongst the selected millennial history teachers as initially theorised. Through initial thoughts some participants accepted that the rainbow nation does exist. Engagement amongst the selected millennial history teachers also proved to be a tentative process when engaging with the Rainbow Nation Discourse.

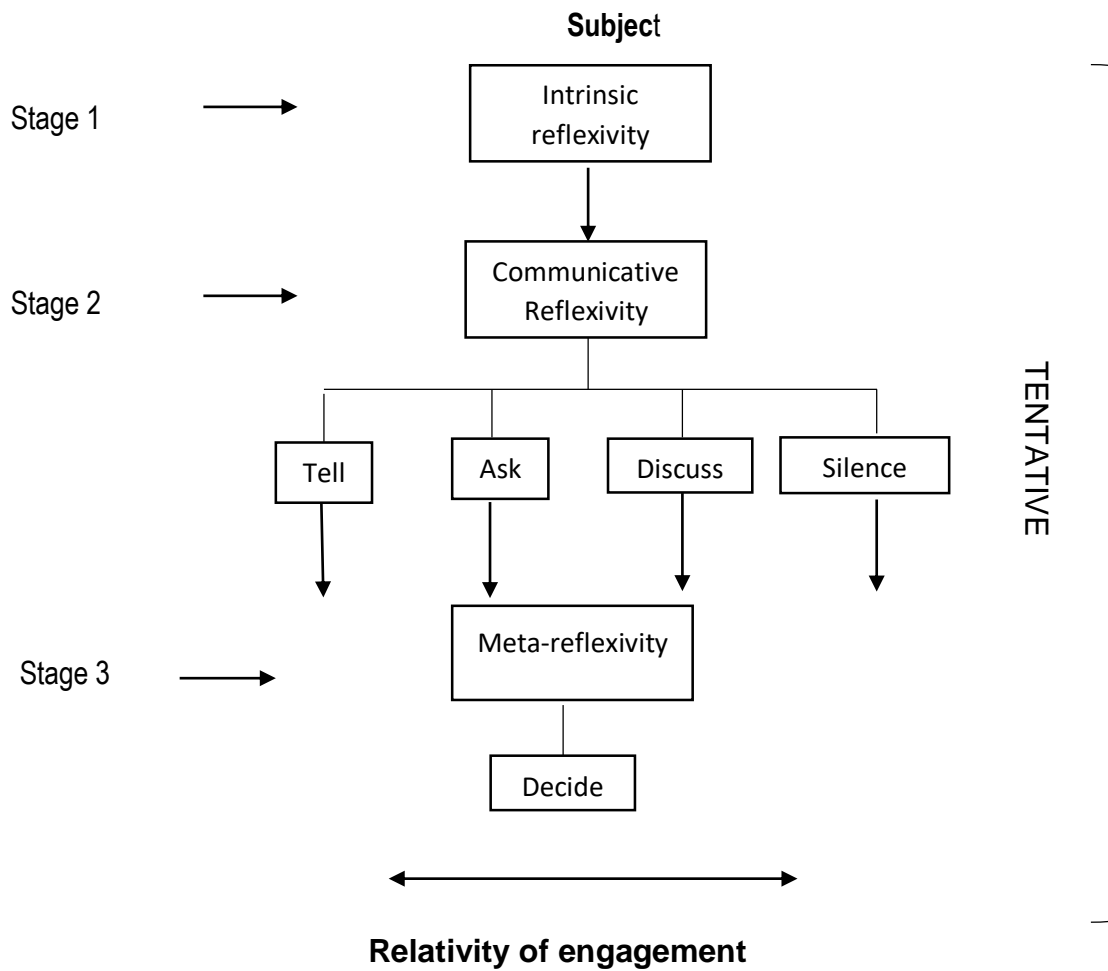


Figure 6.2. Diagram showing final contribution to the theory of engagement

The shape then of the engagement with the Rainbow Nation Discourses by the selected millennial history teachers is expanded as compared to the initial theorisation of the process of engagement.

Tentativeness is representative of how the social aspect informs engagement. The contemporary sociologists extend this understanding, as they assert that engagement is based on “a mix of individualism and methodological holism, on the co-determination between agency and social structure” (Donati, 2013, p. 84). While the findings do not alter the theoretical grounding of engagement, they do reveal that engagement with the Rainbow Nation Discourses amongst the selected millennial history teachers was informed. Such engagement was founded on the tentative aspects of how the discourses shift either through social media and filter down to the society or the acting spaces of the selected millennial history teachers.

6.2. Methodological Reflections

The interest of this study was to understand the selected millennial history teacher’s engagement with the Rainbow Nation Discourses. With that in mind, I undertook a phenomenological research. This was conducted with the understanding that questioning engagement pertained to understanding the phenomenon from the perspective of the experiences of the participants. I then positioned this study in an interpretative paradigm, as it aligns with the notion of knowledge reality and experience being socially constructed and subjective from one individual to the next.

The IPA allowed for a more in-depth exploration than the traditional methodologies. Smith et al. (2009) argues that, unlike any other phenomenology, IPA is a holistic methodology that encompasses all the dynamic aspects of phenomenology. Furthermore, participants can interpret and provide meaning for their own experiences, which challenges the researcher to apply reflexivity through bracketing (Smith et al., 2009). This also helps ensure that the participants in this study were afforded the best conditions from which to express their experiences. They were enabled to arrive at their individual conclusions.

Another methodological strength of the study was that I used the engagement theoretical framework in the data-generation process. Each stage of data generation was intentionally informed by the theoretical framework provided. It is said that researchers should avoid using a theoretical framework as a decoration in their research – rather, the framework should play a role in the research process (Cohen et al., 2018).

Using visual elicitation techniques and pricing mini-visual albums challenged me in this study. I realised that analysing data required a clear understanding of the intention. Moreover, the fact that

I personally selected visuals for elicitation meant I contaminated the data with my own biases and reflection of what engagement is to me, as the researcher. With this awareness in mind, I used the conceptual framework, which is the Rainbow Nation Discourses, to select the visuals which would follow on the examples of the dominant discourses. This practice allowed literature to be the guide of the choice of visuals used for the data collection. However, further research of such nature would be encouraged, allowing other people involvement in the selection of such visuals.

The use of the millennial label in this study, Sogari et al. (2016) warns, means that those who decide to use labels in the conceptualisation of their studies must be cautious of the implacable nature of labels for the inquiry itself.

Donati (2013, see Chapter 3, p. 44) offered a diagrammatic view of the engagement through different lenses of reflexivity; and Archer (2003, 2007) asserted that engagement manifests in different stages. The two scholars (Archer, 2003; Donati; 2013) engaged with engagement theoretically and theorised the direction of engagement in relation to the self as they self-actualise. What the findings showed in this study, was that, amongst the selected millennial history teachers when they engaged with the Rainbow Nation Discourses, they moved in three directions in the process of engagement, as theorised (see Chapter 3). Adapted from Donati (2013) below is the tabulated summary of the way the selected history teachers manoeuvred through the process of engagement.

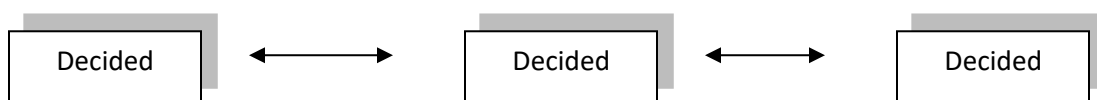


Figure 6.3. Engagement as decided

The participants who exhibited the above patterns of engagement were unwavering – from the initial stage of engagement they were decided. Since literature did not reveal any parameters through which the standard of engagement can be measured, it was difficult to conclude whether this trend meant that the participants were stronger in the engagement. Literature did, however,

propose that engagement is relative, in that it could take any direction (Archer, 2003, 2007; Donati, 2010, 2013).

Those who followed the above path through the process, showed an interconnected ability with engagement. Even when they expressed themselves, either through talk, or asking, they moved swiftly from the initial stage to the deciding stage; unlike those who showed traits of engagement, as will be discussed below.

The daunting nature of internal engagement is that one engages regardless whether clear or unclear on the dominant Rainbow Nation discourse. Particularly, some of the selected millennial history teachers went through the process of engagement in a state of confusion. This confusion, however, arose from a lack of understanding, rather the double-sided nature of the discourse in which they were engaging. For example, Participant 4 chose a picture of children mourning the Former President Nelson Mandela’s death, and said, “Nelson Mandela will always be the greatest president this country will ever have”, but also said captioned “Sell-out????”. This lack of deciding which view was suitable for him to understand Nelson Mandela, shows the unclear nature of engagement with the Rainbow Nation discourse.

Another, Participant 3 who chose a picture of race, asked in her caption; “Are we equal now?”, Elsewhere in a discussion, she further asked in a different picture of a white man carrying a placard begging on the street: “I don’t know about white people saying they are poor”. Her confusions were:

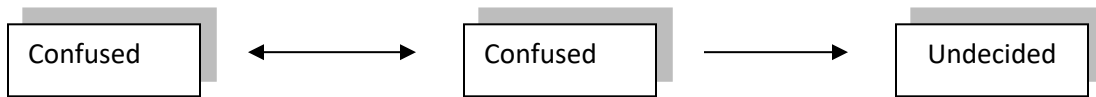


Figure 6.4. Relativity of engagement as Undecided

Some participants started their engagement decided and sure, however, moving forward, expressed confusion and managed to make decisions from the end. As Archer (2003) and Donati (2013) put it, personal reflexivity can rationally interact with other subjects in many ways.

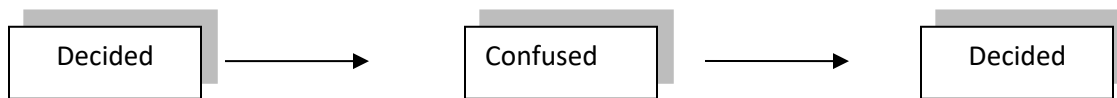


Figure 6.5. Engagement as confused-decided

6.3. Personal-professional Reflections on the Study

The personal rationale for conducting this study was my insider perspective as a millennial; and, to some extent, the questions which I found asking myself as a demographically labelled “born-free” South African. Combined with my dynamic background of History education, my interest and curiosity were sparked to question how those who were like me understood and engaged with the Rainbow Nation Discourses. Consequently, this dissertation was the surface of the deeper interest I have in understanding such internal dynamics. Whilst the concept of millennial is popular in the field of marketing, with businesses seeking to understand the millennial market, I saw this an opportunity which can be explored within the realm of history education. Since history deals with concepts that are constantly evolving, I saw this evolving nature as an interesting tension to explore within the cohort that is usually viewed through a lens, such as pedagogical competency.

The professional motivation of this study was to complete my Master’s degree in history education. It marked my development and growth in skills within research. As a dissertation, the challenge was further expressed in the methodological rationale, answering the question which this study sought to answer. With my professional background in psychology, the use of the IPA elevated this study to an inquiry I enjoyed and stimulating. Furthermore, I found it professionally enticing to critically think and engage with the corners of the research approach, and tools that could best produce data that would reflect the nuances of ways in which the selected millennial history teachers engage with Rainbow Nation Discourses. This process allowed me to gain insight into the dynamic nature of research; and I also gained perspective on how a theoretical framework informs the methodology used in research, as has been the case in this study. I am convinced that the participants that I worked with also grew professionally. They grew more mature through reflecting on themselves and on each other’s views and understandings of the Rainbow Nation Discourses which they have to engage with in their history classrooms.

6.3. Review of the Study

In this section I offer a review of this dissertation, showing how each chapter connects with the another. In Chapter 1, I lay the foundation of the study by explaining how the study was rationalised and deemed significant.

Chapter 2 of the study was a literature review in which I thematically reviewed the available scholarly footprint. The purpose of literature review was to listen and report on debates and literature gaps, observing the millennial history teacher first, before establishing the need to understand his or her engagement with the Rainbow Nation Discourses. Various, but connected, aspects of literature were reviewed in the order below:

- Teacher identity
- Millennial History teachers
- South Africa as a post-Apartheid society
- Post-conflict conditions of South Africa
- Discourses
- Rainbow Nation as a concept
- Rainbow Nation Discourses as a conceptual framework

Chapter 3 of this dissertation extensively outlined the engagement theory as the theoretical framework for this study. The framework of engagement is informed both by Archer (2003), who approaches it from the background of sociology, and Rucker (2015), who approaches it from the sphere of public engagement. The two perspectives provide a picture of what engagement looks like as a process that is both internal and external. I took note of Donati (2010), who observed the limited evidence of how engagement takes place internally, since engagement literature is dominantly focused on the action part which is an external dimension of engagement. Diagrammatising the process of engagement, Chapter 3 explained how engagement can be theorised and applied to this study.

Chapter 4 offers a description and explanation of how the critical questions of this study were answered; and how these answers were derived. I did this by discussing the research design and the research methodology of IPA. The actual methods that I applied in sampling, data generation and data analysis were explained, in relation to the paradigm, design, approach, and methodology.

In Chapter, 5 the findings were thematically presented and discussed simultaneously, using literature and the theoretical framework. The findings answered the critical questions of this study.

Question 1: What are the dominant Rainbow Nation Discourses amongst the selected millennial history teachers in relation to post-Apartheid South African history? Emerging from data, five themes were created, namely: Discourses of Identity, Discourses of Unity, Discourses of Victory, Discourses of Disappointment; Discourses of violence; and Discourses of Coloniality.

Question 2: How do the selected millennial history teachers engage with Rainbow Nation Discourses in relation to post-Apartheid South African history?

The themes that emerged were on initial thoughts as a form of engagement, telling as a form of engagement, asking as a form of engagement, discussing as a form of engagement, silence as a form of engagement, deciding as a form of engagement.

6.4. Limitations

In Chapter 4, I explained some of the limitations being the sample size, and the consequence of not being able to generalise the findings. The sample size does not cover most of the millennial history teachers, thus, the sampling method as purposive convenient, posed prospects of the limited nature of the context of this study. In addition, while the demographic was millennial, participants were not representative of the general cohort of racial profiling.

Rainbow Nation Discourses are a complex political discourse which South Africa is currently extensively engaged with on all three levels of discourse production. Such complexity is worthy of probing, particularly through the lenses of those who are to teach. However, I did not manage to research what takes place in the history classrooms: as such a study would have been too wide and cumbersome.

I will use this dissertation as a basis on which to build a PhD through the areas below:

- “Born-Free” History learners’ interpretation of the Rainbow Nation Discourses in relation to their post-Apartheid experiences.
- Understanding the opportunities and challenges in teaching and learning “The road to democracy” as a rainbow nation discourse in Grade 12 history.

6.5. Implications of the study

This study has revealed further implications for the generational understanding in the teaching and possibly learning of history. Through the inquiry of engagement not as an activity as has been critiqued by different scholars (see chapter 2) an in-depth contribution can still be contributed via these lenses. Where engagement is understood as a process which transcends from the internal thoughts to the external communicative strategies as discovered from this study. Moreover, with silence being a form of engagement when it comes to engaging with the Rainbow Nation Discourses. Like, Weldon (2010) found that silence is a way in which teachers prefer to engage with traumatic and sensitive atrocities such as those that are provoked by the discourses of the Rainbow Nation. Therefore, the value of engagement within the discipline of history education should be taken further as to question how teachers also engage with topics that pertain to the discourses.

Thus, this study has an implication to teacher development, particularly, those of history education as they directly form an integral part of helping the youth to understand the road to democracy as stipulated in CAPS (2011) such knowledge has a potential of informing the structure of engagements that are necessary for history teachers in the post-apartheid South Africa. This relevance is well established by Wassermann (2019) when discussing the controversial and sensitive nature of teaching history, the findings therefore, suggest that history teachers should not be left under their own devices when engaging with the Rainbow Nation Discourses.

History teacher training colleges and respective universities should then consider building spaces for the now generation and those who will come so they can have spaces where they learn how to negotiate the tensions produced by the engaging conflict discourses. Failure to be aware of these loopholes negates the duty which Weldon (2010) articulates as that of history teachers being valuable in the molding of citizens who will uphold and respect the now democracy.

If policy developers fail to be tentative to the nature of engagement in that maintain knowledge of the trends that enter into the history classrooms, then there would be evidence of neglect from the policy development part. In the mist of history being considered to a compulsory status in South Africa the Millennial history teachers' insight unto the ideas of the Rainbow Nation are valuable to understand. The role of the Millennial history teachers will be central their knowledge is an essential piece to having them teach history.

For further research, knowledge of the Rainbow Nation Discourses should be timeously maintained as this study has proven that those who have no direct lived experience of the apartheid regime depend on the tentatively produced Rainbow Nation Discourses. From the findings, I would therefore, recommend a longitudinal research where there could be knowledge available on the dominant Rainbow Nation Discourses per generation.

6.6. Conclusion

In this chapter, the reader was reminded of the background orientating him or her to the context which this study aimed to achieve and the rationale for undertaking this study. From Chapter 1 to this final chapter the role that each chapter played was explained, in keeping with the entire dissertation.

I conclude that the findings of this study are useful for more reasons than one. Firstly, research of certain cohorts (such as the millennials) has not been exhausted in history education research. Secondly, methodologically exploring the realm of visual techniques is necessary in allowing participants to be direct contributors to the knowledge. Thirdly, this study aimed to address the limited knowledge in engagement, and particularly that which involves a political discourse: an evolving concept, such as the Rainbow Nation Discourses.

I have come across no study that has applied the methodology used in this study, questioning the engagement of those born with no direct experience of the Apartheid governance, as they rationalise the Rainbow Nation Discourses. This study is valuable for the South African education Ministerial Task Team as they consider making history compulsory, observing how, if ever, teachers should achieve ideals upon which South Africa is founded, for history to be effective as a compulsory subject

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Appendix A DBE Pinetown District Approval



education

Department:
Education
PROVINCE OF KWAZULU-NATAL

Enquiries: Phindile Duma

Tel: 033 392 1063

Ref.:2/4/8/1608

Ms FC Gxwayibeni
121 Marmianhill

Pinetown 3610

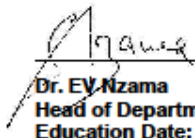
Dear Ms Gxwayibeni

PERMISSION TO CONDUCT RESEARCH IN THE KZN DoE INSTITUTIONS

Your application to conduct research entitled: **“Selected Millennial History Teachers’ engagement with Rainbow Nation Discourses in relation to post- Apartheid South African History”**, in the KwaZulu-Natal Department of Education Institutions has been approved. The conditions of the approval are as follows:

1. The researcher will make all the arrangements concerning the research and interviews.
2. The researcher must ensure that Educator and learning programmes are not interrupted.
3. Interviews are not conducted during the time of writing examinations in schools.
4. Learners, Educators, Schools and Institutions are not identifiable in any way from the results of the research.
5. A copy of this letter is submitted to District Managers, Principals and Heads of Institutions where the Intended research and interviews are to be conducted.
6. The period of investigation is limited to the period from 30 August 2018 to 02 March 2021.
7. Your research and interviews will be limited to the schools you have proposed and approved by the Head of Department. Please note that Principals, Educators, Departmental Officials and Learners are under no obligation to participate or assist you in your investigation.
8. Should you wish to extend the period of your survey at the school(s), please contact Miss Phindile Duma at the contact numbers below,
9. Upon completion of the research, a brief summary of the findings, recommendations or a full report/dissertation/thesis must be submitted to the research office of the Department. Please address it to The Office of the HOD, Private Bag X9137, Pietermaritzburg, 3200.
10. Please note that your research and interviews will be limited to schools and institutions in KwaZulu-Natal Department of Education.

(PLEASE SEE LIST OF SCHOOLS ATTACHED)


Dr. EY Nzama
Head of Department:
Education Date: 30

KWAZULU-NATAL DEPARTMENT OF EDUCATION

Postal Address: Private Bag X9137 • Pietermaritzburg • 3200 • Republic of South Africa
Physical Address: 247 Burger Street • Anton Lembede Building • Pietermaritzburg • 3201
Tel.: +27 33 392 1063 • Fax: +27 033 392 1203 • Email: Phindile.Duma@kzndoe.gov.za • Web: www.kzndoe.gov.za
Facebook: KZNDOE... Twitter: @DBE_KZN... Instagram: kzn_education... Youtube: kzndoe

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Appendix B UKZN Ethical Approval



05 September 2019

Ms Fezeka Cynthia Gxwayibeni Z17073041
School of Education
Edgewood Campus

Dear Ms Gxwayibeni

Protocol reference number: HSS/0391/019M

Project Title: Selected millennial history teachers' engagement with Rainbow Nation Discourses in relation to post-Apartheid South African history

Full Approval – Expedited Application

Your application dated 25 April 2019, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol has been granted **FULL APPROVAL**.

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

The ethical clearance certificate is only valid for a period of 1 year from the date of issue. Thereafter Recertification must be applied for on an annual basis.

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

Yours faithfully

.....
Dr Rosemary Sibanda (Chair)

/spm

cc Supervisor: Dr TM Maposa
cc Academic Leader Research: Dr A Pillay
cc School Administrator: Ms M Ngcobo

Humanities & Social Sciences Research Ethics Committee
Dr Rosemary Sibanda (Chair)

Westville Campus, Govan Mbeki Building

Postal Address: Private Bag 354001, Durban 4001

Telephone: +27 (0) 31 260 3547/3550/4557 Fax: +27 (0) 31 260 4009 Email: rsibanda@ukzn.ac.za / spm@ukzn.ac.za / msngcobo@ukzn.ac.za

Website: www.ukzn.ac.za



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Appendix C Recruitment letter for History Teachers'



UNIVERSITY OF
KWAZULU-NATAL

HISTORY EDUCATION, SCHOOL OF EDUCATION

UNIVERSITY OF KWAZULU-NATAL, EDGEWOOD CAMPUS

PRIVATE BAG X03 ASHWOOD 3605,

SOUTH AFRICA

April, 2019

To Millennial History teacher at

I am a Masters student in the Department of History Education at the School of Education in the University of KwaZulu-Natal. My M. Ed project will be looking at how the selected *Millennial History Teachers engage with the Rainbow Nation Discourses in relation to post-Apartheid South African history*. South Africa since 1994 has opted for a reconciliation to forging the now post- Apartheid South Africa. This study aligns with the need to understanding how selected millennial history teachers' engage with Rainbow Nation Discourses in relation to post-Apartheid South African history. The University of KwaZulu-Natal's Research Review Committee is in the process of approving this study, and I have attached the Department of Education's approval letter for reference to the initial steps taken in the process.

I am looking for one participant in my research study. To qualify, one must be: (1) Working at a School, (2) a History teacher, (3) born in 1982 – 2000 (millennial).

This study will involve three stages. Participants will participate in a focus group with photo-elicitation, and be interviewed in a semi-structured interview and participate in a focus group discussion. Data collection will take 120 minutes per participant. During data collection stages, I will make every effort to decrease interference to the teacher's duties and obligation. There will be no observation for this study, rather, I will arrange with the participant for a meeting outside of the school setting. Thus, the data required in this study will not be a reflection of what the participant do in school, instead, be their perspective on how they engage.

The participating teacher will be provided with the informed consent forms, including their rights as research participants. Pseudonyms will be used to present participants and schools in all data collected and future publications.

Data collection will take place as soon as this study is approved by the board of ethics in UKZN which will be within this semester, first quarter of the year 2019. The participating teacher will be provided with informed consent forms, including their rights as research participants. All thought this study has been approved by the department of education participation in this research is voluntary and the participants have the right to withdraw anytime. To withdraw, you can contact me by email, phone, or in person regarding your wish to discontinue your involvement, and any information that you shares with me at any stage will be destroyed.

For questions about the extent through which the school will be involved please contact my supervisor in this research, and once the study has been ethically cleared you can also contact the University Of KwaZulu-Natal Office Of Research Ethics by phone (031) 260 4557, fax (031) 260 4609, or regular email HssrecHumanities@ukzn.ac.za .

Thank you for considering my request to participate in my study, I look forward to hearing from you

Best regards,

Fezeka Gxwayibeni

Researcher

Department of History Education

feznomwehle@gmail.com /

0820686138

Dr T.M Maposa (Ph.D)

Masters Supervisor

History Education Coordinator

+27312603546/ maposam2@ukzn.ac.za



Appendix D Informed Consent



UNIVERSITY OF
KWAZULU-NATAL
HISTORY EDUCATION, SCHOOL OF EDUCATION
UNIVERSITY OF KWAZULU-NATAL, EDGEWOOD CAMPUS
PRIVATE BAG X03 ASHWOOD 3605,
SOUTH AFRICA

Informed Consent

Selected millennial history teachers engagement with Rainbow Nation Discourses in relation to post-Apartheid history

CONSENT

I have been informed about the study entitled
.....by
.....

I understand the purpose and procedures of the study (add these again if appropriate).

I have been given an opportunity to answer questions about the study and have had answers to my satisfaction.

I declare that my participation in this study is entirely voluntary and that I may withdraw at any time without affecting any of the benefits that I usually am entitled to.

I have been informed about any available compensation or medical treatment if injury occurs to me as a result of study-related procedures.

If I have any further questions/concerns or queries related to the study I understand that I may contact the researcher at (provide details).

If I have any questions or concerns about my rights as a study participant, or if I am concerned about an aspect of the study or the researchers then I may contact:

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus

Govan Mbeki Building

Private Bag X 54001

Durban

4000

KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 2604557 - Fax: 27 31 2604609

Email: HSSREC@ukzn.ac.za

Additional consent, where applicable

I hereby provide consent to:

Audio-record my interview / focus group discussion YES / NO

Video-record my interview / focus group discussion YES / NO

Use of my photographs/ videos for research purposes YES / NO

Signature of Participant

Date

Signature of Witness
(Where applicable)

Date

Signature of Translator
(Where applicable)

Date

Selected Millennial History Teachers' engagement with Rainbow Nation Discourses in relation to post-Apartheid South African History

Instruments of data generation

Visual -elicitation technique (Stage 1)

Using photos that will be selected by the researcher the participants' will be required to produce individual mini-albums of five pictures with captions for each photo.

Question

1. Select pictures of your choice that represent South Africa today.

Alternative:

1. Choose pictures that represent how post-Apartheid South Africa looks like today for you. Add a caption if you have any on each of the pictures you have chosen.

See next page for photo samples

Individual Semi-Structured interview questions (Stage 2)

Participants will both be audio-recorded and video-recorded as this will inform the next stage of data generation.

1. What inspired your album, and why?
2. If you were given an opportunity to add more pictures, what pictures would you add and why?

Focus group discussion (Stage 3)

Using only five video-recordings to steer the discussion and as a source of data to derive the discussion from.

1. What can you say about the video?
2. What is the relationship between the production of your mini-album and how the participants reasons about the production?
3. Is there anything else you would like to add?

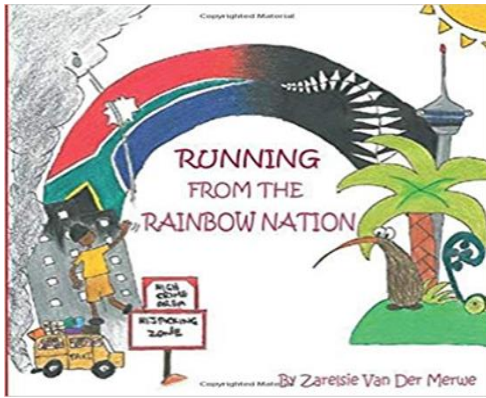
Sample of photos used in the production of mini- albums



P (1)



P (2)



P (3)



P (4)



P (5)



P (6)



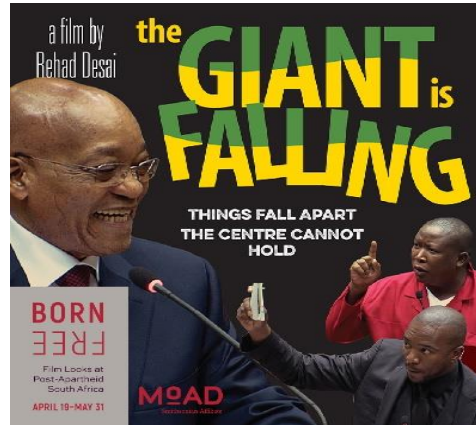
P (7)



P (8)



P (9)



P (10)



P (11)



P (12)



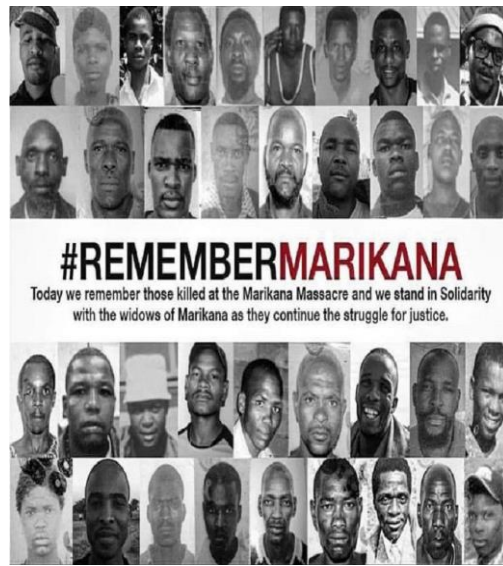
P (13)



P (14)



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P (16)



P (17)

P (18)

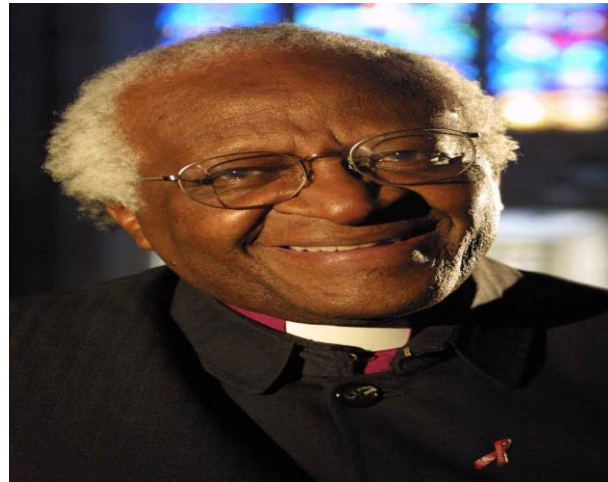


P (18)

P (19)



P (20)



P (21)



P (22)



P (23)



P (24)



P (25)



P (26)

wesleys_way_cpt Some info for those of you "South Africans" STILL identifying with the #apartheid regime flag. There is a town called Orania in the Northern Cape, go live there or piss off out of the Rainbow Nation altogether, okay? If you choose to stand for racism & division you stand alone against the future of our country! 🙄👎👉🇷🇺 #southafrica #rainbownation #peace #unity #ubuntu #togetherness #BlackMonday #alllivesmatter #WesleysWayCPT #blogger #capetown

P (27)

Appendix F Data Analysis Outline

RESEARCHER: Gxwayibeni

DATA GENETION PERIOD: Three Weeks

<p>Codes and Category</p> <p>Mini- Photo Albums production No caption three out of nine participants selected pictures and had no caption of them</p> <ul style="list-style-type: none"> - Silence - Relativity of engagement <p>Rainbow Nation Discourses two out of ten participants choses less than five photos</p> <ul style="list-style-type: none"> - Silence <p>Visual-elicitation Choice of photos: participants gravitated towards photos which they felt resonated with them.</p> <ul style="list-style-type: none"> - Exposure - Relevance to individual - (Thoughts) <p>Environment during data collection in the month of September the high xenophobic attacks, and femicide</p> <p>Memory</p>	<p>Emerging Themes</p> <p>→ Nature of engagement</p> <hr/> <p>→ Comfort</p> <p>→ External informs Internal vice versa</p> <p>→ Tentative engagement</p>	<p>How do the selected millennial history teachers engage with Rainbow Nation Discourses?</p> <ul style="list-style-type: none"> - Comfort - Acceptance - Rejection - Confusion - Disappointment - Tentative engagement <hr/> <p>What are the dominant discourses amongst the millennial history teachers'?</p> <ul style="list-style-type: none"> - Discourses of Victory - Discourses of Unity - Discourses of Violence - Discourses of Identity - Discourses of Disappointment - Discourses of Coloniality - Discourses of Race
<p>Semi-structured interview & Albums Reconciliation where there was no peace Misunderstanding of reconciliation Reconciliation as reviving</p>		

Relationships as the bridge in the truth and reconciliation Reconciliation		
Lack of justice	→	Reconciliation
South Africans deflecting Goal in democracy Common goal for all South Africans		
Sports for unity Micro experiences of non-existing unity Ruby and cricket embraced for unity		
Memory of victory First vote A new beginning	→	National goal
Cultural understanding Religion Different religion Cultural appropriation	→	Unity
Disregard of women in post-Apartheid xenophobia Xenophobia and insolated case Foreigner equals to criminal Violence and disregard of life Deflecting the real problems Nationality and Ethnic scramble Misdirected violence	→ →	Victory Cultural identity

<p>Nationalism vs racism Emotional proximity with race Whites have the loudest voice still Race as a class determiner White poverty Philosophical contradictions Evidence of fall White race conceptualized as a singular race</p>	<p>→ Violence</p>	
<p>Rainbow Nation alive Limping Rainbow Nation Role of the freedom charter on diversity Affirmative actions –positive discrimination Innocence in the young</p>	<p>→ → Race</p>	
<p>Disservice by government of the people Missed opportunities No criteria for leaders Government silence in femicide and Gender based violence NGOs doing Governments job</p>	<p>Contradictions</p>	
<p>Era similarities (Post and Pre-Apartheid) Government vs the people The streets a platform for government meeting Inherited violence Violence as a weapon and communication line Going to the streets</p>	<p>→ Disappointment</p>	

<p>Unachieved reconciliation Everyday life divided Pride Rainbowism not fully realized Pursuit of the truth instead of the goal Past experiences</p>	<p>→ Coloniality</p>	
<p>Painful truth South Africans failing to identify with each other Shallow connections Northern Cape whispers of division Dangerous doctrines</p>	<p>→ Reconciliation disappointment</p>	
<p>Identity book as proof of democracy Heritage for authentic identity</p>		
<p>Media vs reality division Justice practiced through media Power of the media Social media the platform for action</p>	<p>→ Division Pain</p>	
<p>Apartheid state within post-Apartheid state Government failure to challenge white privilege Sacrifice of the majority to make the minority happy Whites have the loudest voice still Race as a class determiner Race Conscientization</p>		
<p>Generational relay of the struggle Generational agency of the 1976 generation</p>	<p>→ Media</p>	

<p>Shortcoming of 1976, the English language Limitation of black historical movements #FeesMustFall Burden and promise of born-frees Dubbed as free but not Education is not a key Born- free expectation</p>	<p>→ Coloniality</p>	
<p>Depression an emotional state of the country No economic change so far Inferiority of the blacks persists Corruption of the black culture Blacks still misunderstood Negotiated democracy One sided integration with no black authenticity</p>	<p>→ Disappoint</p>	
<p>Removing bad legacies Creating new memorial structures Removing psychological trauma Conscientization through public symbols</p>	<p>→ Exclusion</p>	
<p>Democratic promise for expression not true Historical resemblance in post-Apartheid historical events (Marikina and Sharpeville) Governments senseless killing Workers exploitation</p>		
<p>Not relating with other photos I did not see this picture! I am curious to know why?</p>	<p>→ Memorial</p>	
<p>FOCUS GROUP DISCUSSION</p>		

<p>Representation, popularity and Race over competency South Africans as competent citizens Fair chance to lead Leadership for the interests of the country and not the organization</p>	<p>→ Coloniality</p>	
<p>Emotional manipulation of voters Democracy as a psychological manipulation tool A need for moving forward Majority removed from leadership Leadership should not be about who you go with Identity is relative Identity is a personal project ID BOOK not identifying with the majority Identity as an aspect we all can control ID leaves culture and heritage to individuals Intentional Identify Democratic government as macro and not micro governance Identity the ignored project after 1994 The intentional task of discovery Learning and unlearning</p>		

Appendix F Conference SASTH Letter of Acceptance



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA



**DEPARTMENT OF HUMANITIES EDUCATION
FACULTY OF EDUCATION, GROENKLOOF CAMPUS
UNIVERSITY OF PRETORIA
PRIVATE BAG X20 HATFIELD 0028,
SOUTH AFRICA**

29 July 2019

Dear Fezeka Cynthia Gxwayibeni

On behalf of the University of Pretoria (UP), the African Association for History Education (AHE-Afrika) and the South African Society for History Teaching (SASHT), we are happy to inform you that your paper 'Selected millennial history teachers' engagement with Rainbow Nation Discourses in relation to post-apartheid South African History' has been accepted for presentation at the 33rd SASHT & the 3rd AHE-AFRIKA conference taking place from 26 to 27 September 2019 at the Department of Humanities Education, Groenkloof Campus, University of Pretoria. A provisional programme will be circulated in September.

The registration fees for the conference are as follows:

- South African and International Academics – R1500.00
- Teachers – R1200.00
- Postgraduate students (proof needs to be provided) – R1200.00

The fees will cover lunch on Thursday and Friday, morning and afternoon tea, and one dinner cocktail on Thursday evening. All travel expenses, accommodation and additional meals are to be covered by the attendees. A list of accommodation options can be found in the information package attached. Registration will take place from 8:00 to 9:00 on 26 September 2019 at the Department of Humanities Education, Groenkloof Campus.

Bank details:

ABSA Bank,
Centurion Branch,
Branch Code 630445,
Account Name SASHT,
Account Number 678209406,
Swift Code ABSAZAJJ.
Reference: Your surname 2019.

Appendix G Conference SAERA Letter of Acceptance



SAERA 2019 CONFERENCE

8 August 2019

Dear Miss FC Gxwatubebu

This is to confirm that your abstract, SAERA 2019-047 (Selected Millennial History Teachers' engagement with Rainbow Nation Discourses in relation to post-apartheid South African history) has been approved for presentation at the SAERA 2019 Conference from 23 – 25 October 2019 Elangeni-Maharani Hotel, Durban, South Africa

You are invited to attend the conference and present the paper. A registration form is attached.

Please take note:

Due date for registration:	22 August 2019
Due date for payment and to submit proof of payment:	30 September 2019

Regards

Ms Petra Lawson
Conference Administrator (SAERA 2019)
E-mail: conferencep2@gmail.com
Tel: 083 231 6538

Turnitin certificate

The Selected Millennial History Teacher

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Editors Letter



Lydia Weight
NTSD English Specialist
SACE No: 11135129

E-mail: lydiaweight@gmail.com

Pinpoint Proofreading Services

40 Ridge Rd

Kloof

Durban

3610

1 March 2020

To whom it may concern

This is to certify that I, Lydia Weight, have proofread the document titled: Selected Millennial History Teachers' engagement with Rainbow Nation Discourses in relation to post-Apartheid South African history, by Fezeka Gxwayibeni. I have made all the necessary corrections. The document is therefore ready for presentation to the destined authority.

Yours faithfully

A handwritten signature in black ink that reads "L. Weight". The signature is written in a cursive style with a large, flowing "L" and a clear "Weight".

L. Weight
