GENDER IN HISTORY TEACHING RESOURCES IN SOUTH AFRICAN PUBLIC SCHOOLS

by

JILL VERA VELEY FARDON

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PROMOTER: PROFESSOR S. SCHOEMAN

NOVEMBER 2007
DECLARATION

I declare that GENDER IN HISTORY TEACHING RESOURCES IN SOUTH AFRICAN PUBLIC SCHOOLS is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

SIGNATURE                  DATE
JILL VERA VELEY FARDON     NOVEMBER 2007
DEDICATION

For my husband and my daughter, John and Sarah-Jane Fardon, for their patient support and encouragement at all times; and my late parents, Vera and Arthur McNeill.
ACKNOWLEDGEMENTS

I wish to record my thanks to my family who showed consistent understanding and appreciation of the effort I put into this thesis.

I extend particular thanks to my promoter for the dedicated and extremely valuable advice she extended during the writing of and final putting together of the thesis. Her criticisms were very constructive, insightful and to the point with regard to the essence of the research process.

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Thanks to Mrs Thelma O’Neill, and to others for their patient assistance with word-processing.
SUMMARY

This study was prompted by the researcher’s concern that the gender equity imperative within the Constitution of the Republic of South Africa, Act 108 of 1996, and within national curriculum policy in South Africa is being sidelined in school History teaching for various reasons, the most significant of which is argued to be lack of awareness of the constitutive nature of discourse within language. The main aim of the study is to investigate whether a feminist post-structuralist approach to History teaching, which focuses on multiple perspectives and open interpretation, within the framework of six key aspects of critical media education, can open up space for female voices of the past and present in order to reconstruct realist historical narratives. The literature review reflects research relating to theories which have been seminal in the development of feminist post-structuralism. The qualitative research design entails a data collection instrument which focuses on denotative and connotative analysis of textual samples selected from Grade 10 schools History textbooks used for this investigation. Data collection relates to content analysis, narrative theory, textually-oriented discourse analysis, and gender-biased language with regard to images and print. To establish the category into which each textual sample falls, individual data counts have been undertaken. A detailed analysis process reveals that all nine of the textual samples are of the conforming type which do not question patriarchal gender construction.

The study offers suggestions regarding the implementation of feminist post-structuralist strategies within the context of Grade 10 outcomes-based History teaching, which is compliant with South Africa’s national curriculum policy. Notwithstanding the gaze upon the problematising of discursive gender representation in Grade 10 History teaching
resources used in South African public schools, this study argues that the results have wide
application across grades, levels, learning areas and subjects which are part of South
Africa’s national curriculum. The researcher therefore suggests that this study offers a
positive contribution to equitable gender relations in the History classroom, in education
generally, and in South Africa as a whole.

**KEY CONCEPTS**

Gender; History, texts and gender; Teaching methodology; Resources or LTSM; South
African public schools.
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CHAPTER 1
INTRODUCTION

1 INTRODUCTORY REMARKS

In 1994, after the first democratic election, the political settlement in South Africa underscored commitment by government to non-racialism and non-sexism as laid down in the *Constitution of the Republic of South Africa, Act 108 of 1996* (Republic of South Africa 1996a: 3). According to Robinson (2003: 32) the commitment to non-sexism has not, however, yielded the desired equity, and South Africa remains deeply patriarchal. The concept “patriarchal,” in this context, refers to power relations in which the interests of women are subordinated to those of men (Weedon 1997: 1). According to Robinson (2003: 32) reports released by Statistics South Africa highlight this inequity in power relations. They cite rape cases as having risen by 1 574 between 1996 and 2001. Furthermore, while women take up the lowest paid work, they also make up the majority of the unemployed (Robinson 2003: 32).

The Commission for Gender Equality, established by a 1996 Act of Parliament to promote commitment to non-sexism, seeks, among others to highlight the arbitrary nature of gender being maintained in the country’s institutions, including the media and education (Republic of South Africa 1996b: 102). The above Commission adopts the theoretical position which argues that such arbitrary gender constructs originate within discourse and offer limited subject identities to individuals. This theoretical position is called post-structuralism, linked to post-modernism,\(^1\) which is

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\(^1\) Post-modernism is described by some theorists as referring, broadly, to the decline of dominant national culture, globalization, stimulation of sub-national cultures, and, to the fragmentation, pluralism and individualism of contemporary societies (Halsey, Lauder, Brown and Wells 1997: 98).
marked by crisis of power and identity, and theorises in relation to arbitrary positioning of subjects within patriarchal or hegemonic discourse. An elaboration of the above theoretical position follows.

According to the French post-structuralist thinker, M. Foucault, patriarchal discourse relates to the relationship of language, society, identity positioning and power relations (Weedon 1997: 34). Hegemonic discourse, a form of patriarchal meaning making, using language as a vehicle, refers to how dominant definitions come to constitute, by consent, the lived reality of subordinate classes (Masterman 1992: 51). Feminist post-structuralism argues the need for theory, which explains how identities are constructed within societal discourses (Weedon 1997: 3); and develops the idea of a feminist agency, which resists hegemonic discursive positioning (Grosz as quoted in Davidoff, McClelland & Varikas 2000: 87). The liberal-humanist assumption of a fixed unified and coherent subject, capable of autonomous action is therefore rejected in favour of shifting meanings and identities in relation to context. A prerequisite of the feminist post-structuralist position is rewriting of the meaning of the feminine (Weedon 1997: 8).

According to Weedon (1997: 9) feminism places discursive positioning in language at the centre of intellectual and political meaning. Struggle to control this meaning is therefore paramount to political change. Post-structuralist theory also highlights the relation between language and discourse, power, subjectivity and social organisation. This perspective consequently opens space for ways in which women’s oppression and struggle can be theorised.
Theories which have been seminal in the development of post-structuralist theory include structuralist linguistics;\(^2\) Marxist theory;\(^3\) psychoanalysis;\(^4\) the theory of “difference;”\(^5\) and the theory of “deconstruction”\(^6\) based on the former; the Foucauldian theory of discourse and power;\(^7\) and, the feminist appropriations of, especially, psychoanalysis\(^8\) and deconstruction\(^9\) (Weedon 1997: 12). These influences critique the boundaries of the so-called realist or hegemonic textual assumptions. Post-structuralism, by definition, therefore rejects the possibility that texts, which refer to anything capable of being read, produce truth about the real world. Focus falls on multi-perspectivity and causality, and on a discourse of possibility and change. The emphasis is arguably useful to the feminist quest for a non-sexist society in which non-racialism and class equity fundamentally inhere (Branston & Stafford 2001: 16).

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\(^2\) Structural linguistics founded by F. de Saussure, among others, argues that language constitutes social reality rather than reflects it, and, that relations between meanings and fixed reality are culturally arbitrary (Weedon 1997: 22).

\(^3\) Marxist theory offers a perspective linking power relations with material conditions in relation to which individuals can be reproductive or transformative (Weedon 1997: 27).

\(^4\) Psychoanalysis adopts the position of psychic construction of gender identity, in relation to repression as societal norms and values are internalised (Weedon 1997: 42).

\(^5\) J Derrida, the French philosopher, whose thought is based on disapproval of the search for the ultimate source of meaning (The New Encyclopaedia Britannica 1991a: 26), offers a post-structuralist deconstruction (see footnote 6 below) of the structural linguistics model which proposes that all meaning is constructed through binary oppositions (Phoca & Wright 1999: 46). His concept “difference” suggests that the signifier and the signified (the sign parts) are not fixed in relation to each other, but are constantly in slippage or deferral affecting interpretation (Weedon 1997: 24-25).

\(^6\) Post-structuralist French philosopher J. Derrida, offers “deconstruction” as a way of reading to make explicit philosophic assumptions (The New Encyclopaedia Britannica 1991a: 26), and, as a tactic for disordering and re-arranging meaning (Phoca & Wright 1999: 47). Deconstruction has been interpreted to imply analysis of the discursive processes of binary opposition, in context, rather than acceptance of these constructs as real (Elam 1994: 20).

\(^7\) The Foucauldian theory of discourse and power suggests that power relates to difference in relation to control or lack of it between discourses and subjects who are agents of power relations. These power relations are argued to give meaning in relation to knowledge and subjectivity (Weedon 1997: 34, 110).

\(^8\) Feminist appropriation of psychoanalysis relates to rewriting of aspects of Freudian theory concentrating on psycho-sexual development and female subjectivity and sexuality (Weedon 1997: 53).

In order to argue the relevance of post-structuralist theory for the feminist struggle in South Africa it is appropriate to consider briefly in this introductory section the characteristic features of this paradigm; its theoretical position; and its relevance to media education and to education generally. Post-structuralism includes positions which inform deconstructive criticism, discursive analysis, feminist rewriting and semiotics (Weedon 1997: 19). Only the latter is elaborated on briefly.

Semiotics, the study of signs, the smallest units of meaning, was founded by, amongst others, linguistic researcher F. De Saussure (Seiter as quoted in Allen 1992: 33). His insights into the cultural arbitrariness of language and the structuralist critique of the human subject of liberal-humanism have laid the foundation of the post-structuralist argument (Sarup 1988: 2–3).

According to Sarup (1988: 51) De Saussure suggested ways in which signs work in language. The sign, consisting of two parts, the signifier (image, object, sound) and the signified (the concept being represented) are related in a culturally arbitrary way. The signified, he suggested, acquires meaning in relation to the arbitrary nature of realist representation which the post-structuralist and feminist positions critique in terms of the essentialism and metaphysical causality imbricated within it. Post-structuralist theory emphasises slippage in meaning across contexts in time and space. The work of psychoanalyst J. Lacan supports this emphasis by suggesting that the signified incessantly slides under the signifier (Sarup 1988: 51). Post-

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10 Deconstructive criticism aims at manipulating meaning in an open-ended way. Dominant discursive conventions through which meanings are made are interrogated (Stafford 1992: 71, 145).
11 Discursive analysis has “critical” and “descriptive” goals. The former aim to expose naturalisations, the latter concentrates on discursive structure and organisation (Fairclough 1995a: 28, 50).
12 Feminist rewriting, “Ecriture Feminine” destabilises patriarchal language and avoids dualisms and essences (Hekman 1990: 42, 46).
13 Semiotics refers to disclosure of the constructed quality of “the real” and the extent to which all we know is by way of sign systems (Hartley 1990: 33).
structuralist, J. Derrida goes a step further by refuting any determinate relationship between signifiers and any referents outside of language (Sarup 1988: 3).

Scholars such as Branston and Stafford (2001: 27) indicate that feminism requires, among other enterprises, subversion of patriarchal language structures such as binary oppositions (male/female) in realist discourse; therefore, the post-structuralist emphasis on agency and context offers possibilities for an agenda of change. The post-modernist enterprise has, in turn, been influenced by feminism’s focus on social relations as the basis of economic and political power in patriarchy. This cross-pollination augurs well for a productive feminist post-structuralist approach to criticism and reconstruction of dominant discourses. Feminist writers such as Weedon (1997: 40) argue in this regard: “Feminist Post-Structuralism, then, is a mode of knowledge production which uses Post-Structuralist theories of language, subjectivity, social processes and institutions to understand existing power relations and to identify areas and strategies for change.” Since these power relations, underpinning the spread of the culture industry in post-modernity, are omnipresent, they need to be urgently addressed in the interests of democracy.

Insights generated by critical media education’s critique of mainstream media discourse, offer useful possibilities for critical literacy and critical pedagogy across the school curriculum (Donald 1992: 80 - 82; Deacon & Parker 1995: 111; see p. 6 of this Chapter). Media may be argued to refer to the medium or means by which meanings travel between society and audiences (Branston & Stafford 2001: 5).

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14 Critical media education influenced by Marxism and structuralism relates to denaturalisation of assumptions about what is worth studying and what critical work is for. The result is that anything can be seen as a construct of contextualised power relations (Bazalgette 1992b: 140).
Media discourse offers information and pleasures in a seemingly natural and non-partisan way; yet, which largely controls relationships with the world. Readings preferred by mainstream media producers encourage consent by readers to an imaginary relationship with patriarchal power structures. Hegemonic\textsuperscript{15} strategies seek to perpetuate consentual gender and other inequity without admitting partiality (Deacon & Parker 1995: 111).

Hegemonic discourses permeate educational and other tests rendering the critical possibilities offered by critical media education not only useful but exciting. In this regard Grealy (as quoted in Collins 1991: 57) developed the idea that media study can help challenge the school’s closed knowledge system as it connects with reading outside of the classroom. All media forms use a variety of devices related to narrative and discursive strategies to manipulate subjectivity,\textsuperscript{16} socially, economically, politically and culturally (Alvarado, Gutch & Wollen 1987: 258). Narrative\textsuperscript{17} conventions organise story telling into sequence in ways which underpin patriarchal power relations (Branston & Stafford 2001: 23). According to scholars such as Alvarado \textit{et al} (1987: 259) and Branston and Stafford (2001: 24) conventions are combined into codes with technical and institutional meanings, but

\textsuperscript{15} Hegemonic refers to A. Gramsci’s concept of “hegemony” which moved beyond notions of ruler coercion to understanding how dominant definitions of reality come to constitute, by consent, the lived reality of subordinate classes and society as a whole (Masterman 1992: 51).

\textsuperscript{16} Subjectivity is a term central to post-structuralist theory and marks a crucial break with liberal-humanist concepts of conscious and unconscious thoughts of the individual in relation to the world. Post-structuralism proposes a precarious subjectivity in process, constantly being reconstituted in discourse (Weedon 1997: 32).

\textsuperscript{17} Narrative theory refers to making of narrative or stories as a key way in which meanings get constructed in both factual and fictive forms. This theory studies devices and conventions governing organisation of narrative into sequence (Branston & Stafford 2001: 23).
despite the best efforts of mainstream ideology,\textsuperscript{18} decoding may translate in a variety of ways, for example, as preferred, negotiated, alternative or oppositional readings. Codes are broadly shared in any culture and conventions employed are valued in relation to the extent to which they reinforce dominant norms underpinning a variety of literary genre\textsuperscript{19} or types (Branston & Stafford 2001: 114). In an effort to maintain unequal power relations, societies try to present their representations as “natural” and the only ones.

Feminists such as Spivak\textsuperscript{20} suggest not only resistance but refusal by continual displacement of gender bias in textual discourse (Deacon 1996: 239; Phoca & Wright 1999: 110 – 111; Young 1995: 165). The site of struggle is language, the so-called discursive vehicle. Given the very possible lack of feminist access to mainstream writers and producers in South Africa, this struggle looms especially urgent. Six key aspects of critical media education, namely, agencies, categories, languages, technologies, audiences, and representations, aim to demystify and tackle dominant ideology inscribed in discourses of media texts (Bazalgette 1992a: 209, 211, 212, 214). The insights which emerge from these aspects can, arguably, be profitably applied in analysis of educational texts, for example school History texts. It is envisaged that these six key aspects of critical media education can be used to

\textsuperscript{18} Ideology is a key concept for media studies which refers to sets of ideas usually partial and selective. These sets of ideas relate to the ways power is distributed socially and usually pose as “natural” (Branston & Stafford 2001: 143).

\textsuperscript{19} Genre refers to typical forms of text linking kinds of producer, consumer, topic, medium, manner and occasion. Producer choices and consumer expectations are controlled by these factors (Hodge & Kress 1988: 7).

\textsuperscript{20} G. Spivak, a feminist post-colonial critic, discusses what she refers to as the subaltern classes of the Third World in terms of displacement, lack of voice, and identity (Clough 1994: 116-117). Morton (2003: 1) suggests that Spivak is best known for her political use of contemporary critical theories to challenge the legacy of colonialism in relation to the way we read and think.
inform a feminist post-structuralist analysis of gender representations in the texts selected for this study. Analytical insights will be informed by and inform critical literacy and critical pedagogy.

Against the above introductory remarks the origin and nature of the problem; statement of the problem; motivation for the study; and aims of the study (see pp. 8 - 45 of this Chapter) will subsequently be discussed.

2 ORIGIN AND NATURE OF THE PROBLEM

In relation to problematising of History teaching in South African public schools, this study adopts the position that the problem is located, not only in methodology, content and attitude, but, primarily in language within textual discourse used in classrooms. According to Attridge (1988: 201), notions embedded in History textual narratives, for example, “objectivity”, influence understanding of language used as well as thinking and acting.

Transformation of research and teaching to challenge gender-blind discourse is perceived as vital by Lubelska (1996: 55) and scholars such as Husbands (1996: 45) who argues that narrative is built into the way historians, teachers and learners think about history. The above-mentioned scholars critique liberal-humanist assumptions which they understand as embedded in wider power relations. The site of such meaning construction is argued to be language which Jenkins (1996: 62) and Kobrin (1996: 8) suggest should be understood in terms of multiple interpretation. Jenkins (1966: 66) argues that texts influence each other creating space for marginalised histories to emerge. In the light of these insights, this study adopts the position that
the problem regarding teaching resources in History as a school subject also relates, fundamentally, to assumptions embedded in language used in mainstream discourses. Conversely, this study also argues that discursive meaning can be a vehicle for feminist reconstitution in History teaching in South African public schools.

Against the above discussion it seems relevant at this point to examine briefly ways in which school education and school History teaching in particular, in relation to gender equity, are perceived within national curriculum policy in South Africa. The *Curriculum 2005. Senior Phase Grades 7 – 9 Policy Document* of 1997 notes the pivotal status of the curriculum within the South African education system. Patriarchal school curricula of the past in South Africa are argued to have been underpinned among others, by race, class and gender assumptions, at the expense of democratic values (Department of Education 1997: 1). *Curriculum 2005*, and the *Revised National Curriculum Statement Grades R – 9 (Schools) Policy, Overview, English* of 2002 aim at restructuring of the school curriculum to obviate past inequalities by reflecting democratic principles (Department of Education 1997: 1; Department of Education 2002a: 7). Outcomes-based education is advocated by both these curricula forms as the most effective route to social justice urgently desired by the *Constitution of the Republic of South Africa, Act 108 of 1996* (Department of Education 1997: 22; Department of Education 2002b: 1 – 2; Republic of South Africa 1996a: 7). Learning outcomes are underpinned by equal access and fairness, and the need to deploy state resources in the interests of equity is emphasised (Department of Education 2001a: 13). This study argues that the above refers to, amongst other inequalities, gender issues (Department of Education 1997: 1). The *Revised National Curriculum Statement Grades R – 9 (Schools) Policy*,
Overview, English of 2002 has also been designed to cater for diversity in relation to the influences of knowledge construction (Department of Education 2002a: 1). Tolerance, justice and respect are thus advocated in a curriculum perceived as a springboard to democracy (Department of Education 2001a: 11).

The Norms and Standards For Language Policy in Public Schools (1997) in terms of the South African Schools Act, 84 of 1996, indicates that the paradigm shift relating to language in South African school education policy reflects inclusivity as a value in relation to gender across the curriculum (Republic of South Africa 1997: 5 – 7). Relevant to this study’s feminist quest is the 1997 language in education policy’s aim to redress tensions, contradictions and sensitivities of the inherited language in education policy of pre-1996 which, arguably, was underpinned by linguistic discrimination (Republic of South Africa 1997: 5).

This study argues that a gap may exist between democratic curriculum imperatives and praxis within school education. Furthermore, this gap, may have language, viewed by this study as the primary site of struggle over meaning, at its heart. This study’s concern is that without an assertive enabling programme involving alternative language strategies, dominant modes could be further entrenched.

The Social Sciences learning area relating to grades R – 9 in public schools makes a crucial contribution to transforming society by suggesting ways in which space can be offered to the silent voices of history (Department of Education 2002b: 6). An example can also be located in Specific Outcome 1 of the Human and Social Sciences learning area of the Curriculum 2005, Senior Phase Grades 7 – 9 Policy
Document. This outcome refers to change and development in South Africa and suggests that learners critically examine sources in relation to knowledge construction (Department of Education 1997: 45). Key features for critical examination of change and development over time and space relate to gender and racial inequity (Department of Education 1997: 47). Processes such as repression, resistance, struggle and liberation, pinpointed within Specific Outcome 1, highlight the democratic shift in paradigm which South African school education is getting to grips with (Department of Education 1997: 46). This study’s investigation of gender representation in school History resources aims to investigate the extent to which such curriculum imperatives are being adhered to.

information; and, communicating effectively using visual, symbolic, and/or language skills (Department of Education 1997: 18 – 19; Department of Education 2002b: 1). This study proposed investigating to what extent this urgent democratic, critical literacy imperative is being supported by gender representation in History resources used in the Further Education and Training (FET) band in South African public schools (Department of Education 2002c: 3).

The Foreward of the National Curriculum Statement Grades 10 – 12 (Schools), Overview (Department of Education 2002d: 1) refers to knowledge being underpinned by values and principles of a people. The principle of non-sexism, among others, is advocated with reference to the Manifesto on Values, Education and Democracy of 2001 (Department of Education 2002d: 1). The FET Teacher Guide, namely, Phasing in OBE into the FET Band: Implementation Strategies (2003 – 2006) is underpinned by principles relating to human rights, inclusivity, and socio-economic and environmental justice. Hence, this Guide is underpinned by the NCS principles for Grades R – 9 (Schools) which relate to constitutional guidance in terms of democracy, which arguably, includes non-sexism (Department of Education 2002f: 5). This study aims to investigate the embeddedness of this principle within History teaching resources used in FET classrooms.

Broad FET band historical skills areas as set out in the Educator Guide to Phase OBE into FET 2002 – 2005 include analysis, communication, and skills such as understanding of continuity and change; cause and effect; bias; and, empathy (Department of Education 2002c: 103). Multiple interpretation in relation to perspective is also supported by the National Curriculum Statement Grades 10 – 12
This study proposes to investigate whether ways to open up space for histories of previously marginalised groups, especially women, in South Africa, are being addressed in History teaching resources used in South African public schools. The National Curriculum Statement Grades 10 – 12 (Schools), Overview also endeavours to foster understanding among learners of the constructed nature of identity in the interests of ideology (Department of Education 2002d: 64).

The democratic paradigm shift within South African education as discussed above in relation to Curriculum 2005, Senior Phase 7 – 9 Policy Document (1997); the Revised National Curriculum Statement for Grades R – 9 (Schools) Policy, Overview, English (2002); the Revised National Curriculum Statement. Grades R – 9 (Schools) Policy, Social Sciences (2002); the National Curriculum Statement Grades 10 – 12 (Schools) Overview (2002); and the Manifesto on Values, Education and Democracy (2001) poses problems regarding school History teaching in relation to, among other issues, the feminist quest for gender equity. This quest relates to gendered representation in History textual discourses used in South African public schools. The discourse of hope inheres in the hidden histories of marginalised groups which may now emerge offering fresh and different perspectives which feed into practice for example, feminist political struggle (Bam & Visser 1996: 3).

In the light of the above points favouring alternative historical perspectives with regard to the teaching of History in South African public schools, this study also investigates the issue of South African school History as a vital site of verbal and analytical skilling of learners. Bam and Visser (1996: 5), argue that school History
helps to develop comprehension skills; the ability to detect contradictions and inconsistencies; comparison skills; and, flexibility relating to challenging of notions using evidence. Stitt and Erekson (1988: 101 – 104, 106, 108 – 110) suggest six forms of gender bias which they consider problematic regarding History teaching resources. These cover “invisibility” which refers to few or no women in texts; “stereotyping” which they define as ascriptive of rigid traits based on “selectivity and imbalance” which refers to inclusions and exclusions in texts; “unreality” which they suggest ignores certain issues; “isolation” which they describe as inclusion of separate sections to update books politically; and, “linguistic bias” which refers to use of masculine terms which marginalise women as “other” (see p. 69 of this Chapter).

The following questions posed by Bam and Visser (1996: 8 – 9) in relation to problems regarding History teaching resources in South African public schools can also, arguably, offer insight and direction to this investigation. These questions include – why learner involvement in the inquiry process is important; whether use of pictures and cartoons results in lowering standards; what historical myths and distortions currently exist in textbooks; why some people object to being called members of a certain “group” while others are proud of it; whether any textbooks are available that have a more inclusive version of South African history; what a source-based approach means; whether discussion is merely time-wasting; how scarcely-resourced schools can accommodate learner-centred methods; why focus on skills development, and, which skills; and, how to comment on the usefulness of school History. Insights offered by Cruz and Groendal-Cobb (1998), and Osler (1995), relate to the above-mentioned problems regarding school History and help highlight
their relevance to school History in South Africa. Cruz and Groendal-Cobb (1998: 66) suggest infusion of gendered History into existing school courses to obviate fears concerning curricula responsibilities. Osler (1995: 21 – 22) suggests that this can be done in relation to a multi-perspectival approach linking knowledge, understanding and skills. The aim is rediscovery of “new” sources and creation of space for hidden histories.

In the light of the above discussion regarding the origin and nature of the problem of this study, the ongoing infusion of gendered representation in school History textbooks and other source discourses is regarded as one of the main issues of this study. Having emphasised those areas which have contributed to the nature and origin of the problem, it is now possible to state the problem of the thesis.

3 STATEMENT OF THE PROBLEM

Much of the learner’s world is constituted in the classroom situation. Evans (1988: 113) suggests that over 1 000 hours per annum are spent, in some cases, working through school curriculum imperatives. In the light of this suggestion, this study contends that a great deal of space may be created for marginalised voices, especially those of women, to emerge in History teaching in South African public schools. This space relates to school History content, teaching methodology, school context, and especially, in the view of this study, to History teaching resources.

The main problem of this study turns on the way in which gendered knowledge and identities are constituted within FET school History textbooks and other source discourses in relation to national curriculum imperatives. The National Curriculum
Statement Grades 10 – 12 (Schools), Overview imperatives which impact directly on the problem of this study relate to sensitivity to issues of inequality, gender and language. The above National Curriculum Statement Grades 10 – 12 (Schools), Overview is premised on the view that competing perspectives and worldviews exist from which to understand society (Department of Education 2002d: 11). What is of concern is whether plural interpretation, and a variety of voices linking past, present and future in History teaching resources in South African public schools would contribute to the solution of the sub-problems discussed in the next paragraphs.

Having identified the major problem areas subsumed within the nature and origin of the main problem, it is necessary at this point to formulate the actual problem of the study. Numerous gender-bias devices of hegemonic discourse in History teaching resources need to be recognised and challenged in South African public schools. Consequently, the question which the study poses at the very outset is: Can a feminist post-structuralist approach to teaching and learning of school History, and critical media education insights open up space in South African public schools for plural interpretation and a variety of voices linking past, present and future, and, suggest ways in which gender free perceptions can be reinvented?

Closer scrutiny of the main problem reveals the existence of a number of sub-problems. These sub-problems will be examined in greater detail in the following paragraphs.

- Sub-problem 1: Embeddedness of power relations in History teaching resources.
This sub-problem centres around the question of the embeddedness of the so-called power relations in media and education resources used in History teaching in South African public schools. An overview of international literature would provide an idea of the extent and nature of the problem of embeddedness of power relations in media and education resources. According to Fairclough (1992: 38 – 39), Foucault argues that power inhering in discourse of all types, such as media and school History discourse, constructs social subjects, for example male and female, and knowledge, for example stereotypical gender roles. However, Fairclough suggests that Foucault views all discourse as functioning in relation to social change such as in bringing about gender equity. He then discusses Foucault’s linking of “truth” and power within discourse, which the former interprets as placing societal institutions, such as education systems, within wider power relations.

According to Sefa Dei (2001: 139 – 140, 158) resistant responses to dominant ideological knowledges and structures, such as objectivity, within media and school History discourse imply reliance on one’s own agency to address social problems. Arguably, a feminist post-structuralist analytical approach to school History teaching and learning, using critical media education insights, could help enable desired resistant agency of this kind.

Critical media education analysis and insights locate deconstruction within a multiple perspectival framework. Jenkins (1996: 70) suggests with regard to multiple interpretation in relation to historical discourse, that history should reflect on the makings of histories of post-modernity. Arguably, this relates to power relations within historical, media or any other type of discourse. In relation to mass media,
Gillwald (1991: 186 – 187) argues that consumers often seem unaware of how media products are constituted or that their constructive intent is not revealed. In relation to gender representation in media discourse, she suggests exploration of cultural and technical codes in order to challenge patriarchal strategies (Gillwald 1991: 188). Gillwald (1991: 189) is highlighting the power of “re-presentation” of “reality” within media discourse as not being a window on the world. Branston and Stafford (2001: 143 – 144) argue that the notion of ideology within critical media education refers to sets of selected ideas related to societal power relations being naturalised in a variety of ways. Naturalisation of patriarchal ideology is associated in their discussion with Gramsci’s concept of “hegemony” which refers to use of persuasion in relation to dominant values and consent by subjected individuals of subordinate classes. Branston and Stafford (2001: 144) also discuss exclusion of voices, omission of material, and, power of media conglomerates.

If these arguments of Branston and Stafford (2001), and Gillwald (1991) are accepted in relation to gender constitution then it could be argued that texts, discourse and wider power relations are interrelated and that texts of all kinds influence each other. Fairclough (1995a: 38, 39, 56) develops ideas relating to such interrelationships. He argues that his reading of Foucault’s thinking relating to power relations emphasises practical textual analysis; whilst Martin (1988: 6, 9) advocates analysis of micro-power discourses in institutions, and between these and the state. According to Martin (1988: 6, 9) Foucault argues that gender subjectivity

21 Marxist philosopher, A. Gramsci (1891 – 1937) was a leading theoretician and founder of the Italian Communist Party (The New Encyclopaedia Britannica 1991b: 411-412). His term “hegemony” is a development of K. Marx’s 19th Century model of how the Capitalist order operated. Gramsci’s term relates to use of persuasion and consent by dominant value systems, as well as occasional brute force, to maintain control (Branston & Stafford 2001: 143 – 144).
does not exist outside of or prior to language. Sawicki (1988: 186 – 187) interprets Foucault’s take on power relations as suggesting that their fragmented nature opens space for resistance which has no central location but is everywhere.

This study seeks to relate the above arguments of international scholars to the embeddedness of gender power relations in education resources used in History teaching in South African public schools. This study argues that patriarchal ideology is fundamentally embedded in narratives in school History textbooks and other sources, for example the New Deal remedies cartoon in Seleti, Delius, Dyer, Naidoo, Nisbet, Saunders and Clacherty (2004: 84; see Appendix A) which depicts the United States of America and the president as most important and powerful and male, and congress as submissive, dependent and female; and the Leyden cartoon in Seleti et al (2004: 329; see Appendix B) which depicts the South African prime minister (pre-1994) inviting a male child blindly into the future. The former is depicted as dominantly large also. These resources are, therefore, supporting and perpetuating gender bias in opposition to the equity imperative as set out in the Constitution of the Republic of South Africa, Act 108 of 1996. A demystification by deconstruction, and, reconstitution of gender representations in resources is therefore necessary. It is argued that this will help to highlight the arbitrary nature of discursive ideology, and the discourse of hope and possibility potentially within a feminist post-structuralist approach to school History resource analysis. The textual sample from Grade 10 History textbooks, and other teaching resources will provide insights into the way in which discourses could be influencing learners’ female and male perceptions of themselves, each other and their environment. These insights will be argued to be applicable to school History teaching and learning resources across
levels and phases. It is envisaged that this could lead to enhancement of relationships in South Africa, in education and in History teaching and learning in particular.

- Sub-problem 2: Implementation of the value of non-sexism in national curriculum and policy in South Africa.

This sub-problem centres around the question of whether the value of non-sexism is being seriously and urgently implemented in national curriculum and policy in South Africa, especially with reference to History teaching and learning. This value is located in the founding provisions of the Constitution of the Republic of South Africa, Act 108 of 1996 as well as in the Bill of Rights in relation to equality before the law and the right to protection and benefit of the law (Republic of South Africa 1996a: 3, 7). The Commission for Gender Equality documents (1996) outlined functions for the commission relating to respect for gender equality and for the protection, development and attainment of this value. This commission has the power to perform functions such as monitoring, investigating, researching, educating, lobbying, advising and reporting on matters of gender equality (Republic of South Africa 1996b: 102). Non-sexism is, therefore, clearly documented in various acts of parliament, but, is this fundamental democratic value being seriously and urgently implemented in national curriculum and policy in South Africa?

This sub-problem points to the investigating ways in which the urgent non-sexism imperative is located in national curriculum and policy for schools, with reference to History as a discipline in the Social Sciences learning area in the senior phase of the GET band (Grades 7 – 9), and, as an independent subject in the FET band (Grades 10
Specific Outcome 1 for the Human and Social Sciences learning area (senior phase Grades 7 – 9) as set out in *Curriculum 2005* (1997), refers to levels of inequality, and to resistance, and struggle and liberation which relate to the feminist equity quest, and, specifically to women under the section relating to the impact of Apartheid upon social life (Department of Education 1997: 45, 46, 48). However, educators or learners need to choose only four of thirteen topics; and this study argues that, despite possibility of topic interrelationship, gender issues could be sidelined (Department of Education 1997: 47). Perceptions of identity and anti-bias activity are also focuses of this Outcome, as are gender relations and sexuality again directly referred to under the section on kinds of relations and types of communities (Department of Education 1997: 48).

Specific Outcome 3 for the Human and Social Sciences learning area directly refers to gender under the section on issues relating to the *Constitution of the Republic of South Africa, Act 108 of 1996*; however, the suggestion is that issues might relate to gender, among others (Department of Education 1997: 51). Specific Outcome 7 also directly refers to gender as an aspect of prejudice and discrimination (Department of Education 1997: 59). This study views the above examples as a loophole through which feminism may lapse unheeded, and investigates how further stress could be placed on enabling of gender equity. To sum up, gender could, arguably, be introduced whatever the topic, but ways of interpretation of the specific outcomes could sideline the feminist quest in History teaching and learning in South African public schools.
The overview of the *Revised National Curriculum Statement. Grades R – 9 (Schools)* Policy, Social Sciences of 2002 aimed at the GET band refers to social justice and democratic society which related to the feminist quest for equity, under the section referring to values, human rights and teaching approach to transforming society (Department of Education 2002b: 1, 6). Exploration of gender relations is directly referred to under the above section in relation to power and access to resources in the past and present (Department of Education 2002b: 6). The senior phase (Grades 7 – 9) section of this policy document highlights critical understanding of reliability and usefulness of sources in History as these relate to omissions, bias and stereotypes. Historical interpretation and awareness of abuse of History, in terms of ways gender, among other issues, has been represented, are noted as ways learners can critique neutrality and objectivity in History (Department of Education 2002b: 59). Knowledge focus areas are, broadly, the vehicle for achievement of learning outcomes in the GET band; though only the Grade 8 content refers directly to women (Department of Education 2002b: 60 – 62). This study therefore investigates the issue of whether non-sexism within the *Revised National Curriculum Statement (2002)* is being infused into teaching and learning.

In the *National Curriculum Statement Grades 10 – 12 (Schools), Overview* of 2002 aimed at the FET band, non-sexism is highlighted (Department of Education 2002d: 1). School History educators are arguably expected to foster non-sexism in classroom teaching and learning, for example by using the “Tri-Cameral” cartoon in Mulaudzi, Jeppie, Visser, Bottaro and Calland (2002: 13; see Appendix C). The latter could be employed to develop awareness of patriarchal power relations, since all but perhaps one of the characters are male and what could be a woman stands last
in the queue outside of the fence. Furthermore, other aspects of this discourse such as race (those representing coloureds, Indians, and whites in the building; those holding the constitutional plan; and at least five outside of the fence; patriarchal depictive meaning), class (capitalist and Western depictive meaning), and language (Western and capitalist language) are masculine in mode. The introduction to the National Curriculum Statement, Grades 10 – 12 (General) History (2005) refers to the Constitution of the Republic of South Africa, Act 108 of 1996 as providing a basis for curriculum transformation aiming at democratic values (Department of Education 2005b: 1).

The National Curriculum Statement, Grades 10 – 12 (General) History (2005) is sensitive to issues of inequality, gender and language: the school curriculum is required to cater for different perspectives and to recognise indigenous knowledge systems, which arguably impact upon gender and other equity within the historical discourses (Department of Education 2005b: 4). Principles underlying ways History as integrated studies and an independent subject is perceived in the above documents resonate strongly with the feminist quest for gendered History resources in South African public schools.

In the light of the above discussion, this study investigates whether the value of non-sexism, imperative to the Constitution of the Republic of South Africa, Act 108 of 1996; the Revised National Curriculum Statement. Grades R – 9 (Schools) Policy, Social Sciences of 2002; the National Curriculum Statement Grades 10 – 12 (Schools), Overview of 2002; and the National Curriculum Statement, Grades 10 – 12 (General) History (2005), is seriously and urgently being implemented as a
fundamental democratic value in national curriculum and policy in South Africa, and, translated into gendered classroom practice.

- Sub-problem 3: A paradigm shift in gender representation in History teaching resources.

This sub-problem centres around the question of a paradigm shift in gender representation in teaching resources used in Social Sciences and History classrooms in South African public schools. This shift would promote a just, democratic and gender equitable society, using source-based exercises, and questions which relate to gender representation focusing on: who produced the source, why and when; whether the source is biased in any way; whether or not the producer of the source was an eyewitness; and, whether there are factual errors present (Department of Education 2002c: 91). Sources could include documents, letters, books, photographs, graphs, tables, cartoons, drawings, magazines, statues, electronic media, poems, novels, songs, and, diaries (Department of Education 2002c: 103 – 104). The educationalist Freire (1993: 19, 58) argues in favour of creative critique as a path to “Libertarian” education. He eschews, what he calls, the “banking” concept of education, which bestows so-called knowledge upon the so-called ignorant thereby inhibiting creative power. According to Freire (1993: 61) this “education as the exercise of domination” has ideological intent, and can be subverted using a “problem-posing” approach which works through dialogue. He advocates avoidance of binary language such as teacher and learner, and reflection upon reform which engages lessons provided by learners who do not belong to dominant power groups. Insights offered by Freire (1993: 61) strike a chord within this study’s oppositional teaching position which involves learner-centred analysis of gender-bias in representations in History.
teaching resources used in South African public schools. His “naming the world” in relation to language and power highlights remaking, creating and recreating (Freire 1993: 71). This study aims to investigate how the principle of non-sexism needs to be reflected in school History teaching resources as a manifestation of inclusiveness in South African society.

Gillwald (1991: 189) suggests that teachers and learners challenge patriarchal “representation” of reality by the codes and conventions which seek to conceal construction, for example, the use of gender-neutral language or gender stereotypes in content. This study investigates how critical media education insights can provide ways to resist and refuse patriarchal devices used in History teaching resources in South African public schools.

In the light of the above discussion, this study adopts the position that implementation of the value of non-sexism in History teaching resources as embedded in the Constitution of the Republic of South Africa, Act 108 of 1996 and the National Curriculum Statement, Grades 10 – 12 (General) (History) (2005), needs urgent investigation and creative support in the interest of ongoing realisation of the feminist quest in South Africa.

4 MOTIVATION FOR THE STUDY

The democratic values enshrined in the national curriculum and policy for schools in South Africa refer to, as discussed in the previous section, fundamental issues such as non-sexism (Department of Education 1997: 10; Department of Education 2001a: 4; Department of Education 2002a: 7; Department of Education 2002d: 11). This
study argues that the school situation is often the only one in which deep-seated and untenable gender bias can be addressed. Furthermore, since sexism is commonly reproduced via representations in knowledge constructions, both verbal and non-verbal, critique and reconstruction are viewed as education imperatives. The Department of Education (2002e: 22) argues that teachers should find sources which “speak” to learners and have layers of meaning. Arguably, in the Social Sciences and History classrooms, this refers to a variety of perspectives, involving gender bias amongst other issues, which could be analysed and addressed. In this way learners develop the ability to construct their own pieces of history based on evidence. The Department of Education (2002e: 23) suggests that critique, which could relate to gender, could be based on questions such as what the text is about; what form it takes; how the maker is choosing to say things; why the text was produced and for whom; and, what it can tell about people, places, events, and, society.

Studies cited by researchers such as Murdock and Forsyth (1985: 40) examine ways in which patriarchal structures inhere in discursive gender representation. These studies indicate growing awareness of the necessity to exercise care in word choice. Language usage in the classroom is of central importance in the whole teaching-learning-assessment process. This study assumes the possibility that school History textbooks and other resources often play a pivotal role in classroom teaching and learning. Based on this assumption, it is argued that textual form and content influence gender perception widely. Therefore, in the light of South Africa’s equity thrust, gendered school History teaching resources are an urgent necessity.
Economic and political constraints related to textbook and other resource production necessarily play a huge role in knowledge representation. Ellis and Epstein (1992: 164) argue that economic constraints such as time and budget limitations result in products being voiceless and in excluding controversial issues; therefore many textbooks may be promoting and maintaining differential treatment in relation to gender. With regard to political constraints and their effects on gender representation in school History texts, the Department of Education (2002e: 23) suggests that content, form, way of saying something, context, situation, and reason for production, all affect knowledge constitution. It is therefore argued that context of a source needs to be understood in terms of who created it and when; the circumstances under which it was created; the purpose of the source, and its hidden intentions embedded in the language used. Ellis and Epstein (1992: 165) offer suggestions which point to ongoing ways in which patriarchal assumptions about who has contributed to history can be dismantled. They argue that silenced voices need to be restored to history and that educators and learners need to urgently apply themselves to this task.

The investigation of gender representations in school History teaching resources requires establishment of a theoretical framework for the analysis process. Hence, the various positions and insights that inform the analysis process in this study will have to be discussed. This could be done by referring to feminist post-structuralist theory; its relationship to critical media education textual analysis; and, implications of this for critical literacy and critical pedagogy. Weedon (1997: 3) argues that a theory which explains subjectivity, conscious and unconscious thought, and strategies for change is needed in any analysis designed to counteract patriarchal or
hegemonic structures in society. This study concurs with this position, and therefore posits a feminist post-structuralist approach as a theoretical framework for gender-bias investigation. This approach is informed from various theoretical and perspectival standpoints.

The range of contemporary feminist perspectives, such as liberal, socialist, radical, and post-structuralist feminism (see pp. 5, 28 – 37 of this Chapter), whatever their differences concerning long-term strategies for change, agree that in the short-term issues such as sexual division of labour, control of sexuality, and violence in relation to women have to be tackled as a matter of urgency. This study will refer to these perspectives although some feminists suspect theory of being fundamentally imbricated in patriarchy (Elam 1994: 8). A brief overview of the key influences on feminist post-structuralist theory will commence by comparing three fundamental feminist positions, namely, the liberal, radical and socialist.

Ways in which these positions relate to gender equity, especially in relation to the media, will also be highlighted. The liberal feminist position aims at full equality without radical transformation of society. Obstacles to be urgently addressed include gender representation and behaviour which supports inequity (Weedon 1997: 4). Feminist scholars such as Kaplan (1992: 261) argue that the liberal position is essentialist22 as opposed to the anti-essentialist, post-structuralist position. According to Kaplan (1992: 254) the latter position rejects the masculine-feminine dichotomy of patriarchal discourse as a cultural construct. This differs from the

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22 The concept “essentialist” in relation to feminism suggests that experience has inherent, essential meaning. This contrasts with “anti-essentialist” feminist positions which suggest that experience is given meaning through discourse in language, for example, in relation to ways in which experience is constructed within dominance (Weedon 1997: 33).
liberal feminist persuasion which depends heavily on content analysis of patriarchal discourse. The radical feminist position envisions not merely equality of opportunity but a new social order, the language and behaviour structures of which can only be constituted in women’s separation from men. Post-structuralist theory’s contextualising of power and discourses actually runs counter to the radical view of patriarchy as trans-historical (Weedon 1997: 17).

The socialist feminist position also perceives gender as socially produced but denies natural femaleness in contrast to the liberal and radical perspectives (Weedon 1997: 4). Representations are therefore viewed as changeable in relation to ideological perspectives. This notion, therefore, accords with the post-structuralist position (Weedon 1997: 17). Some writers suggest a post-feminist shift in position. However, this does not spell the end of feminism but seeks to empower women rather than identify them as victims (Phoca & Wright 1999: 170 – 171).

Liberal feminists view content analysis as very important to media critique. Their analysis involves kind and frequency of female roles and degree to which status changes for women are reflected. Reconstituting of gender representations is not the liberal focus (Kaplan 1992: 254). The radical feminist position, in contrast, seeks to deconstruct and subvert media depiction of traditional family life which is perceived as supporting economic and power inequity. This argument relates, according to Sarup (1998: 56), to J. Derrida’s method of reading a text which argues that binary oppositions are inscribed in patriarchal language, for example, “public or private” relating to masculine and feminine respectively, in which the first term is always privileged. Radical feminists highlight discrepancies between media images of
Naturalisation refers to the suggestion by M. Foucault that knowledge and subjectivity are constituted by discourses that conceal their intention by taking these constructions for granted and treating them as natural (Deacon & Parker 1995: 111 – 112).

Socialist feminists also see the need for content analysis but their discussion is contextualised within capitalism. The argument is that capitalism affects choice of image and positioning of women consumers, both within patriarchal or hegemonic power relations (Kaplan 1992: 257). All of the above feminist perspectives have contributed to the feminist post-structuralist approach to be employed in this study. Hence, their contribution relates to both short-term and long-term goals and ways of understanding media and other gender representation in school History teaching resources.

Intellectual cross-pollination is always a possibility, and the feminist political agenda has, in turn, been influenced by post-structuralist insights. A number of theoretical and political influences have helped constitute current post-structuralist theory. These influences need to be briefly discussed in the interests of clarification of the theoretical underpinnings motivating this study. Weedon (1997: 21) sets out a discussion relating to the influence of founding theories of seminal importance to post-structuralism. These theories have language as a common factor of analysis of social organisation, meaning and power, and, as a site where subjectivity is constructed. One influence, already alluded to (see p. 4 of this Chapter), on which post-structuralism has built is the structuralist linguistics of F. de Saussure whose
theory of the sign and of language as chains of signs is fundamental to post-structuralist theory. De Saussure provides the insight that language constitutes people’s social reality. This assumes that meaning is not reflected by language (Weedon 1997: 22).

Post-structuralism transforms aspects of De Saussure’s theory to account for plural meanings and change in meanings. According to De Saussure’s theory of the sign, meaning derives from a sign’s difference from other signs in the language chain (Weedon 1997: 23). Post-structuralism thus rejects a fixed signified, arguing that it is constantly deferred allowing for plurality of interpretation and change in meaning (Weedon 1997: 24).

This deferral of meaning relates to another fundamental influence on post-structuralist theory and on feminism. This influence is J. Derrida’s theory of difference. Derrida suggests that there are no fixed signifieds and that signifiers are, therefore, subject to endless deferral of meaning according to the discursive context. Based on Derrida’s theory is the concept of deconstruction which posits that discursive context relates fundamentally to the difference between written texts. Feminist post-structuralism, although influenced by the deconstructive concept, goes further by insisting on addressing, with a view to change, the everyday power relations influencing textuality (Weedon 1997: 25).

Marxist theory also had an influence on both post-structuralist and feminist argument. This theory relates to ideology, material conditions, and struggle for transformation, finding common ground with feminism. Marxism and post-
structuralism view experience as a linguistic construct, however, the latter rejects a grand narrative and scientific theory, and that truth can be attained by means of such theory (Weedon 1997: 28). Non-economic marxism advocated by L. Althusser is, according to Weedon (1997: 29), rooted in a theory of ideology and argues that ideological state apparatuses (ISAs) backed by repressive state apparatuses (RSAs) contribute to maintenance of capitalist power relations of exploitation. The ISAs determine meanings by means of language. This language is a form of “ideology in general” and “interpellates” individuals as subjects, for example, gender subjects within patriarchal ideology. In this way subjectivity is constituted in language.

Current feminist post-structuralist perspective has also been influenced by psychoanalysis. Weedon (1997: 42) argues that psychoanalysis offers answers to questions about gendered subjectivity constitution in terms of the internalisation of patriarchal values. Feminist use of the theory of psychoanalyst S. Freud (1856 – 1939) is explained as an endorsement of the notion of precariousness of sexual identity underlying patriarchal structures such as the nuclear family (Weedon 1997: 45). Freud’s theory involving gendered subjectivity argues that innate drives become structured through the Oedipus and Castration Complex mechanisms. He also theorises that gendered subjectivity is culturally and historically specific but enjoys universal status (Weedon 1997: 46, 48). Weedon (1997: 49) argues that despite finding some common ground with the Freudian thesis, feminist post-structuralism rejects privileging of sexual relations above others, especially universally. For this

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23 Oedipus and Castration Complex mechanisms are explained as being located in psychoanalytic theory and are said to refer to the desire by the child for sexual relations with the opposite-sex parent. This is said to bring about fear of castration by the same-sex parent which leads to identification with the latter and repression of sexual instincts. Trauma at this stage (3 to 6 years of age) is said to have repercussions in adulthood (The New Encyclopaedia Britannica 1991c: 879; Whittaker 1966: 492).
reason, psychoanalysis is perceived to be just one discourse concerned with sexual identity.

Concerns about the Freudian model turned feminist attention to Lacanian psychoanalysis. J. Lacan’s work developed Freudian theory in a way that has influenced feminist thinking in relation to language, sexuality and subjectivity. Lacan’s “Freudian Linguistic” model includes the so-called imaginary order before the infant understands difference. This precedes subjectivity and the symbolic orders (Phoca & Wright 1999: 40). The mirror image stage initiates ego formation when the infant first recognises its image. This development, Lacan argues, is misrecognised as loss because difference between self and the mother is experienced (Evans 1988: 41). The mirror image stage predates language but is connected to unconscious repression of desire. Lacan is thus theorising acquisition of language as recognition of difference and loss, indicating identity. Avoidance of the symbolic inhering in language would, however, lead to difficulties in functioning in patriarchal power relations (Phoca & Wright 1999: 42 – 43).

Feminist rewriting of aspects of psychoanalysis has also contributed to current feminist post-structuralism. Weedon (1997: 53) suggests that this has centred around new meanings in relation to female sexuality and subjectivity. Two French feminist writers, L. Irigaray and H. Cixous have concentrated on the pre-Oedipal phase of psycho-sexual development. This phase is according to them the time of symbiotic relationship with the mother (Weedon 1997: 54). According to Weedon (1997: 63 – 64) and Baldick (2004: 75), Irigaray advocates “writing the body” poetically and “écriture feminine” (gendered women’s writing) to counter the
symbolic order, whilst Cixous also focuses on feminine writing to challenge the symbolic, arguing that masculine language is phallocentric and logocentric in that it seeks to stabilise power through binary oppositions which privilege the first of the pair, for example, father or mother, head or heart. What is being argued is challenging of patriarchal power relations with language as the point of departure.

The deconstructive insights of post-structuralist theorist M. Foucault have fundamentally contributed to feminist post-structuralist understanding. Weedon (1997: 104) argues that his insights include plurality, constant deferral of meaning, and, precarious subjectivity integrated into a theory of discourse and power. Foucault’s perspective, therefore, moves beyond liberal-humanism and structuralism and underscores discursive practice (Fairclough 1992: 38).

According to Fairclough (1992: 40, 50), earlier Foucauldian work refers to “intertextuality24” of texts which generates discursive change. His later shift in focus, from the Archaeological to the Genealogical thesis,25 emphasises “truth” as being linked to power systems. While language, as a discursive vehicle, is pinpointed at the heart of meaning constitution, Foucault rejects simple power/powerlessness in relation to subjectivity positioning. A gap between the subjectivity offered and individual interest could therefore bring about resistance and possibility of change within an institution (Weedon 1997: 109). Foucault’s theory

24 Intertextuality is a term coined by feminist writer J. Kristeva. It refers to the ways in which texts are shaped by prior texts that they are “responding” to and by subsequent texts that they “anticipate” (Fairclough 1992: 101).

25 French post-structuralist M. Foucault’s (1926 – 1984) “Archaeological” thesis is argued to refer to a discursive system of ordered procedures, for example, for production, regulation and distribution in order to constitute society and social subjects. His “Genealogical” thesis is argued to link this system of “truth” with power relations which produce and maintain it (Fairclough 1992: 39, 49).
offers possibilities to the feminist post-structuralist position in the form of contextualisation of experience and deconstruction of “truth” in relation to power relations. The socially constituted subject is capable of resistance and, indeed, reconstitution within discourse (Weedon 1997: 121).

Critical media education theory, associated with intellectual and practical activity, also motivates and informs this study. According to this theory, educator practice in relation to critical enquiry is targeted (Ferguson 1991: 74). Analytical insights of critical media education theory espouse intellectual and practical application which supports learner-centred prerequisites of outcomes-based education and the feminist empowerment agenda. Critical media education aims at making theoretical understanding accessible to learners by developing skills and empowerment in relation to resistance and change (Hartley 1990: 75). Critical media education scholar B. Ferguson (1991: 78) focuses on critical analysis within the context of three theories: semiotic theory, which relates to how myth operates; discourse theory, which theorises media language use; and, audience theory, which attempts to conceptualise media effects on audiences and vice versa.

What critical media education offers to this study are ways in which need for demystification of media and other discourse can be tackled. Various aspects of media are targeted, including production practices; finance; technology; legislative or social factors; circulation; audience construction and use; and, ideological articulation (Alvarado et al 1987: 51). Crucial to critical media education theory is the principle that media information be assessed in the light of vested interests in
society. Awareness of this principle is fundamental to critical thinking across the school curriculum (Masterman 1985: 123).

One critical literacy approach which offers a way of addressing discursive construction is narrative analysis of the realist effect characteristic\(^\text{26}\) to be found in media and other texts (Prinsloo 1991: 131). Use of narrative analysis in deconstruction necessitates understanding that all narratives or stories rest on certain underlying structures which the ideas of two structuralist theorists, T. Todorov and V. Propp have laid bare (Kozloff 1992: 69; Prinsloo 1991: 133 – 134). Todorov argued that all stories begin with “equilibrium” which is then disrupted by some event, setting other events in motion. A second “equilibrium” or status quo then closes the story (Branston & Stafford 2001: 26). Propp focused on what he called functions in folktale narrative development. One act could relate to different functions and two different acts could relate to the same function. In all, Propp identified, according to Prinsloo (1991: 134 – 135), thirty-one narrative functions and seven character functions.

The ideas of these two structuralist theorists in particular, as well as those of structuralist theorists, R. Barthes and C. Lévi-Strauss, can arguably be usefully applied in narrative analysis. Barthes suggested that narrative uses different codes such as action, puzzles and cultural codes. Lévi-Strauss argued that binary oppositions underlie the making of all meanings. Realist effects are found in narratives in all literary genre, therefore, the critical literacy approaches advocated by

\(^{26}\) Realist in this context refers to a politically charged term “realism” with an apparent obvious meaning. Branston and Stafford (2001: 205) argue that realism desires to connect with the rest of the real world and is a construct produced by recognisable codes and conventions which change over time. These codes and conventions relate to different cultures.
the theorists discussed above are of wide application in the quest for critical pedagogy (Branston & Stafford 2001: 27).

Perspectives and theories discussed in this section of the study have provided the firm intellectual foundation out of which the feminist post-structuralist paradigm has emerged. Insights relating to language, subjectivity, discourse and power are linked in a powerful thrust towards gender equity within a non-sexist situation. Within this context, this investigation seeks to determine whether gender inequity exists in representations in textbooks and other sources used in History teaching in South African public schools.

The feminist post-structuralist approach envisioned by this study will privilege the feminist agenda for change and transformation of patriarchy. This approach rejects the notion that biological difference has inherent social meaning and contextualises gender representation in relation to historical and cultural milieu. Feminist post-structuralism is a political movement aiming at gender equity and draws on its many theoretical and perspectival underpinnings (see pp. 3 – 5, 28 – 35 of this Chapter) in order to lay bare discursive construction and articulate ways in which reconstitution of knowledge and subjectivity can be effected. Texts are seen as sites of struggle over meaning located in intertextuality, which refers to the influence of texts on each other leading to shifting articulation in discourses (Fairclough 1995a: 203).

Fairclough (1995a: 203) refers to the results of intertextual influence as hybridisation of discourse. He makes the suggestion that the “balance of power” in a society or institution can be transformed depending on the state of the relations between the
discourses in struggle within hegemonic power relations (Fairclough 1992: 58). This suggestion arguably accords with Foucault’s concept of “tactical polyvalence of discourses” which refers to processes of discursive struggle (Fairclough 1992: 60). Co-existence of different meanings, Fairclough (1992: 104) argues, makes determining of “the” meaning of a text, difficult for readers. He distinguishes “manifest” intertextuality, marked by features on the surface of the text, for example, quotation marks, and “constitutive” intertextuality, where discourse conventions interrelate in the production of the text. In this light, it could be argued that inter-discursive relationship offers possibility and means to feminist goals of political transformation which have language as their starting point. The democratic goal of critical pedagogy in South Africa has since 1996 been rooted in *The Constitution of the Republic of South Africa, Act 108 of 1996* towards freedom, equity and social justice. Ellsworth (1989: 300) argues that the imperative of critical pedagogy is affirming of social identities. To achieve this goal, anti-sexist pedagogy needs to be perceived and activated as a political exercise which requires contextualisation within existing power relations. This applies to any historical period being studied.

In relation to subjectivity positioning, Mclaren (1989: 183) argues that the hidden curriculum seeks to introduce learners to particular ways of life related to knowledge construction. He argues that the formal curriculum may be viewed as a form of cultural politics in need of urgent transformation in the interests of learner empowerment. The challenge lies in finding ways in which this transformation can be effected (Mclaren 1989: 185). Transformational strategy is tackled by educationists such as Deacon (1996: 239) who warns against thinking in terms of replacement and repetition. Deacon (1996: 240) advocates reversal of discursive
messages by displacement and reinscription, and by exploiting the tensions between binary oppositions. Deacon’s (1996: 240) proposal to destabilise and always oppose globalising tendencies of domination necessitates awareness of normalisation and common-sense notions.

In the light of the above discussion which focuses on language as a site within which critical pedagogy can develop, and in view of South Africa’s non-sexist policy, this study investigates the issue of stakeholders in education who need to be concerned with developing criteria within which textbook and other resources production can be based. Writers, educators, researchers, publishers and those sponsoring production could engage in developing criteria underpinned by awareness of binary language and its relationship to society, identity positioning and power relations (Weedon 1997: 34; see p. 2 of this Chapter).

The next section will therefore discuss various research results which relate to gender representation in textbooks, however, not necessarily dealing with History as a school subject. These results are considered to be useful for this study since language supporting patriarchal ideology is omnipresent in resources across the curriculum. This study investigates the question whether the post-1994 national curriculum and policy has brought South African learners closer to gender-balanced History resources in South African public schools. Osler (1995: 21 – 22) asks a similar question in her article relating to British education. She argues, among others, that in theory there should be gender and multicultural coverage providing for a variety of perspectives to be engaged with. Her article also reports on a textbook study carried out a decade after equality initiatives were introduced in Britain.
Results showed, among other things, that the most balanced book had twice as many images of men as of women. Modern reconstructions were heavily biased; yet, the researcher independently found material relating to interesting aspects of women’s lives during the periods being considered. Osler (1995: 23 - 24) also suggests that textbook illustrators and publishers should receive guidance in terms of gender representation; that separating and isolating tendencies hinder learner appreciation of experiences of women and men within the same context; and that initiatives toward gendered resource material is an urgent responsibility.

Scholars such as Stitt and Ereksen (1988: 99) consider four criteria to be fundamentally important to educational resources transformation. These criteria, which resonate strongly within the goals of this study, are desirability, practicality, intrinsic quality, and product development. Desirability refers to adherence to constitutional values; practicality relates to costs and accessibility; intrinsic quality deals with quality in terms of sex, race, and socio-economic level; and product development deals with production issues and evaluation thereof. Stitt and Ereksen (1988: 119) also discuss publisher guidance in relation to gender balance.

Marshall (1997: 21) writing about History textbooks in France notes that despite government legislation, sexism remains in much of the material. The Report she alludes to offers examples of blatant gender inequity. The Report’s three assessment categories are “the good” which treat women and men equally; “the dangerous” in which women are degraded; and “the old-fashioned” which stereotype the sexes according to patriarchal ideology. Marshall views publisher competition and school
budgets as constraints to transformation in this regard. The Report recommends that woman educators be trained to put an end to sexual inequity in education.

Educationists Baldwin and Baldwin (1992: 110) examined the role of textbooks in fostering gender-biased portrayals of women in Canadian classrooms. They begin by comparing earnings of women and men according to 1985 statistics and then proceed to educational achievements. In both instances women come off far worse than men and the educational system is focused on as the main site of socialisation which militates against equality and non-sexism. Written texts are also highlighted as potent transmitters of sexual and other stereotypes and studies are cited in which learners are found to mime stereotypical behaviour in media products.

Baldwin and Baldwin (1992: 110 – 111) argue that since textbooks are often the only books referred to in classroom teaching, and may be regarded as “truth” by some, they do, indeed, wield considerable influence. They suggest that young learners, particularly those living within authoritarian environments, will read such gender-biased material in the preferred manner intended. They, too, cite budgetary and marketing factors as influencing material selection and note that racism is given precedence over sexism. Teacher training in relation to appropriate resource selection, in terms of age, reading level, interests, ethnic origin, special needs, and sex is suggested. The study also notes that woman are omitted or come across as passive and limited when occupation is discussed, and women’s perspective in textbooks is lacking which, they suggest, translates into low expectation and stunting of potential. What is at stake, is the development of learner skills which counteract bias (Baldwin & Baldwin 1992: 112, 114).
Agency is again pinpointed in a study done by the American scholars Ellis and Epstein (1992: 164 – 165) who lament that textbook narratives lack “passion” because too many authors are involved. This, they argue, leads to glossing over of marginalised perspectives and “homogenisation” within patriarchal discourse (see p. 27 of this Chapter). Teacher education programmes which find alternatives to accommodate marginalised groups are advocated.

An article by Apple (1992: 4, 6) entitled “The Text and Cultural Politics” examines the role of the school textbook in defining which cultural values are transmitted. He argues that the school curriculum, far from being neutral, results from power struggles between race, class, religious and gender groups. The textbook is therefore linked to commercial and political enterprise, and control by conglomerates, which create cultural domination. Apple (1992: 9 – 10) pinpoints learner interpretation as an area in need of much research in relation to transformation of texts, because of audience constitution and reconstitution of cultural and political meanings.

Promotion of knowledge, skills, value and attitudes (SKVAs) which underlie gender and other equality in the classroom motivates the argument by researchers such as Zittleman and Sadker (2003: 60, 63) who highlight the question of teacher education textbook adequacy in relation to Foundations of Education; Reading Methods; Science Methods; Social Studies Methods; and Math Methods texts. They argue that despite improvement over a twenty-year period many of the so-called foundation books still fail to provide adequate and accurate gender-in-education information. Subject didactics textbooks are criticised as failing to provide ways in which gender challenges can be addressed, so they suggest that educators and those training and
educating them take up the challenge of dealing with gender bias. They urge reviewing of school textbooks as well as media products, and identification of how media and other forms of gender bias emerge in classroom interaction.

The studies cited in the preceding paragraphs (see pp. 39 – 43) relate to gender representation in textbooks across the curriculum in different countries. They offer not only useful information and insights but are also motivating in that they provide some evidence of on-going feminist struggle related to this study’s primary aim. It is contended by this study that urgent attention needs to be paid to, among others, the role of the textbook as a transmitter of gender bias within the context of wider power relations. It is argued, therefore, that critical interpretation needs to inhere fundamentally in resources used in History classrooms across phases and grades. Since all syllabi need to adhere to national curriculum and policy imperatives, this study’s research into the arbitrary, contextual and contemporary nature of gender representation in South African school History textbooks and other resources, investigates the extent to which gender bias has been addressed.

5 AIMS OF THE STUDY

Feminist writer A. Efi quotes from “Ten Volumes of Gender and History 1989 – 1998” as follows: “Discourses may constitute individuals, but it is individuals trying to remake their world that constitute the stuff of history” (Efi as cited in Davidoff et al 2000: 116). Efi is referring to among others the feminist agency in the reconstitution of discourses and subjectivity. In relation to discursive analysis and reconstitution in History teaching resources in South African public schools, the main aims of this study are:
• To outline ways in which theoretical perceptions of feminist post-structuralism can be translated into History classroom practice.

• To investigate gender representations in relation to non-sexism and to suggest ways in which dominant strategies which emerge can be countered within the feminist context.

• To use insights from the various theories and perspectives which have been pivotal in the development of feminist post-structuralism to analyse ways in which ideology inherent within discourses, offered by school History teaching resources used in South African public schools, seeks to constitute gendered knowledge and subjectivity. This will be done within the framework of the aspects of critical media education.

• To indicate that textual discourses used in the History classroom present a site of struggle and refusal in relation to meaning. This thrust towards change and equity is of necessity learner-centred and multi-perspectival.

• To analyse a sample of school History teaching texts from textbooks being used by FET learners. Investigation focus will target gender equity in discursive representations in relation to constitutional and national curriculum and policy imperatives. The position adopted by this study is that reliance on textbooks in subjects across the curriculum necessitates gender and other critique of prescribed materials. History teaching in South African public schools lends itself to an examination of the issue of gender.

• To indicate that the issue of gender is not, at present, an area of urgent concern in History classrooms or in public schools as a whole.

• To use critical media education insights in relation to critical literacy and critical pedagogy in order to highlight outcomes suggested by the study.
To offer ways in which gender perceptions may be reinvented.

6 CLARIFICATION OF CONCEPTS

The following explanations are intended to serve as clarification in relation to concepts used throughout this study. These main concepts are gender; History, texts and gender; teaching as methodology; resources or LTSM; and, South African public schools.

6.1 Gender

The concept “gender”, according to Todd and Fisher (1988: 1 – 2), refers to a principle which organises the everyday experiences of people. Their argument is based on the view that gender is acquired through the medium of language in relation to interaction. They use J. Derrida’s theory in this regard which suggests that “violent hierarchies” underpinning binary language, for example “man or woman” privileging the former, are fictitious oppositions which need deconstructing (Todd & Fisher 1988: 5 – 6). Beardsley (as cited in Penelope 1988: 259) also argues in terms of acquisition of sex distinction in language. According to Penelope (1988: 260) gender stereotypes are used as though they are not controversial even though readers may not read them in the preferred manner.

According to scholars such as Eckert and McConnell-Ginet (2003: 13 – 14) the concept “gender” is based on arbitrary sex-class assignations relating to rights and obligations, freedoms and constraints, possibilities and limitations, power and powerlessness. They argue that the gender order is supported and maintained by societal structures of convention, ideology, emotion and desire, and that gender
does not flow naturally from our bodies. These writers (Eckert & McConnell-Ginet 2003: 33) suggest that children get “gender” from everywhere and that the connection between this concept and stereotypical behaviours appears seamless because of dichotomous language at the centre of the social order. Eckert and McConnell-Ginet (2003: 35 – 36) argue that the dominant ideology insists that male and female are different and that these differences are unchanging and essential. Furthermore, gender representations, omnipresent within media in society, are underpinned by these powerful discursive oppositions.

Avdela (2000: 112 – 113) also discusses the concept “gender” in relation to a wider world of power relations, and suggests investigation of subjectivity constitution with regard to race, class, work and family. Penelope (1988: 259, 262) argues, with regard to gender identity positioning within discourse, and the concept of “gender” that the vocabulary of English provides, sets of sex-specific adjectives and nouns for describing people as well as events, objects and abstractions, for example, “fairies breath” in relation to femininity.

With regard to stereotypical gender representations and the concept “gender”, Stitt and Erekson (1988: 108 – 109) found that, in instructional resources, change over time is often not accounted for and that material relating to women is often not integrated in relation to societal developments. An example of this is, arguably, gender-blind historical construction which Lubelska (1996: 55, 58) suggests can be obviated by introducing insights from women’s history, feminist theory and gendered historical analysis in order to critique patriarchal notions of objectivity, agency and historical significance. Dalton and Rotundo’s (2000: 2) perception of this gender-
equity dilemma is that although the scholarly world has come a long way toward recognizing gender as a central category of historical analysis, popular attitudes and the consciousness of adolescents lag far behind. A feminist post-structuralist approach to discourse analysis stresses reinvention of discourses of gender in relation to the perception that the concept "gender" is a construct subject to wider relations of power (Lubelska 1996: 60).

### 6.2 History, texts and gender

The concept "History" in this thesis relates to the past which Husbands (1996: 44 - 45) describes as being represented through chronicles, narratives, imaginative reconstructions and formal analytical essays. Husbands (1996: 45) argues that narrative shapes the way one views the past and that this applies to academics, learners and teachers.

According to Husbands (1996: 51) three organising principles relating to the concept "History" are causation, continuity and change. These principles, he argues, underpin complex historical discourse. Husbands (1996: 75, 81) suggests, in relation to History as a construct, that no-one comes without influence from other texts, or memories, or assumptions of some kind. These influences, he argues, modify existing explanations by reconstructing meanings in the light of newly acquired information and alternative methods.

As part of her three-stage approach to promoting History in South African public schools, Schoeman (2003a: 119, 221) lists reasons for studying history which relate to the concept "History" in terms of nature and value. These points include history
as an essential part of South African cultural heritage; as dealing with important ideas and concepts such as change, continuity, cause and consequences, and Marxism, revolution and imperialism respectively; as vital in education for world citizenship; as fostering ability to understand how other people think and feel and the roles they play in society; and as a valid discipline which is a unique process of enquiry every learner should experience.

In relation to this last point, Husbands (1996: 115) adapts a model, relating to teaching of the processes of writing and history, emanating from the N.S.W. (New South Wales) Department of Education (Australia) in 1987. This model is organised under five headings: clarifying task and collecting data; interpreting data; gathering further data and/or organising and considering data; drawing conclusions; and, presenting conclusions. Primary sources for evidence include journals, diaries, notes and surveys.

According to the Draft: Methodology Booklet for GET Educators: "Doing History with GET" (Department of Education 2002e: 90) skills involved in studying history include, sequencing material by dating; making connections between events; making comparisons; clearly describing continuities and changes; differentiating reasons such as political, social, and human motivation; ordering and linking; knowing how to use and interpret evidence of different sorts, including archaeological and oral; knowing how to ask historical questions, hypothesise and follow up gaps; noting differences, omissions, different things emphasised - which relates to historical viewpoints; and being able to explain how attitudes affect the way we think and act.

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27 To hypothesise refers to suggesting ways of explaining something when there is no definite knowledge about it (Hornby 2003: 590).
Jenkins (1996: 59, 62, 66) argues, in relation to post-modernism and the concept "History", that phenomena such as world wars, fascism, marxism and feminism have attacked underpinnings of liberal-humanist thought. This affects how historical narratives are viewed and has resulted in the emergence of a multiplicity of histories including feminist histories. Jenkins (1996: 67) argues that interpretive flux with regard to meaning in history relates to intertextuality and can be empowering to marginalised political groups.

Lubelska (1996: 56 - 57) suggests that although social history has developed since the 1960s, gender is still overlooked in both research and history studies and ought to be a crucial category of analysis as it relates to lived experience. Insights from anthropology, sociolog and ethnology have according to Lubelska (1996: 65), contributed to methodologies used in women's oral histories. These insights, Lubelska (1996: 55) argues, problematise the relationship between power and representation in historical construction, including gender-blind distortion, by encouraging pluralist interpretation.

Toms (1999: 34, 46) also suggests a pluralist outlook in relation to History education which he argues to be a subject which enables engagement with the learner's own views and interest. Toms (1999: 46) and Lubelska (1996: 66) are advocating democratic transformation of history and the latter's post-structuralist approach argues for women's historical research.

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28 Anthropology refers to a study of the human race, especially of its origins, development, customs and beliefs (Hornby 2003: 41).
29 Sociology refers to the scientific study of the nature and development of society and social behaviour (Hornby 2003: 1129).
30 Ethnography refers to the scientific description of different races and cultures (Hornby 2003: 395).
Lubelska's (1996: 68) post-structuralist approach to the concept of "history" focuses on the concepts of experience, discourse, structure, agency, objectivity, subjectivity, interdisciplinarity and epistemology. Deconstruction of historical narrative in the interests of transformation of realist discourse opens space to sound out new ideas in relation to different perspectives.

The suggestion by Jenkins (1996: 68) that the way to run "historically" with post-modernity is in the direction of democratic freedom, is viewed by this study as viable. This suggestion, arguably, can help clarify the nature of history as a construct in relation to context and gendered subjectivity positioning.

6.3 Teaching as methodology

The concept "teaching", according to Freire (1993: 56, 58, 59, 61, 62), requires that the teacher's efforts coincide with the learner's in the interests of critical thinking. With regard to effective teacher-learner relationships, Ainscow (1991: 4-5) argues that effective teaching requires, among other features, teacher behaviours that convey the expectation that all learners will obtain at least minimum mastery. Ainscow uses Porter and Brophy's (1988: 74 - 85) synthesis of findings relating to effective teaching which argues that teachers: be clear about their instructional goals; be knowledgeable about content and strategies for teaching; be able to communicate

31 Experience refers to the knowledge and skill gained from doing something for a period of time (Hornby 2003: 406)
32 Structure refers to the way in which the parts of something are connected together, arranged or organised, for example the grammatical structure of a language (Hornby 2003: 1189).
33 Interdisciplinarity refers to an approach involving different areas of knowledge or study (Hornby 2003: 625).
what is expected and why; be able to use existing instructional materials expertly for enrichment and clarification of content; be knowledgeable about their learners and adapt instruction according to their needs and anticipate their misconception; be able to address higher-level and lower-level cognitive objectives; be able to monitor learners' understanding by offering regular, appropriate feedback; be able to integrate their instruction with that in other subject areas; be willing to accept responsibility for learner outcomes; and, be thoughtful and reflect on teaching practice.

Comparatively, in relation to the teaching of History, the *Draft: Methodology Booklet for GET Educators: "Doing History with GET"* (Department of Education 2002e: 77) offers what is referred to as a few good teaching principles which include: seeing from the learner's point of view; adapting presentations to the abilities of the learners; showing learners how to pose and attack a problem; letting learners know what is expected of them and helping them to operate within integrated frameworks; assisting learners in rediscovering; having great expectations about what learners can do; showing appreciation with regard to learner efforts; working together with learners in the learning process; and being fair and equitable with learners. Ainscow (1991: 6) argues that what is needed for all children is effective teaching and learning because, "in an effective school with quality classroom instruction, all children, irrespective of social class differences, can make more progress than all children in an ineffective school with poor teaching methods."

According to Prinsloo and Ashworth (1994: 125 - 126) teaching problems in South Africa, at the time of their writing, emanated from a number of factors including the
transmission\textsuperscript{35} mode of teaching, the implications of which are that the learner is passive and what counts as knowledge is circumscribed; the privileging of dominant knowledge which alienates and silences other voices; the presentation of texts and issues relating to a middle-class position which marginalises the lived experience of some; and, stunting of critical thinking by denying value to marginalised voices.

Farris and Cooper (1994: 208) suggest, with regard to rendering teaching effective for all learners, that if the teacher exercises democratic praxis then the learners will absorb these lessons. To do this, they suggest teachers include alternative points of view to prepare learners to live with diversity and to question the authority of sources.

With regard to methods and strategies for teaching History, Bam and Visser (1996: 92 - 93) suggest what they refer to as alternative methods which are relevant in South Africa. These methods include open discussion; problem-solving; oral History techniques; role-playing; using objects; and the source-based approach. Methods and strategies employed in teaching need to relate directly to curricula imperatives. With regard to her usual teaching approaches, Smith Fullerton (2004: 1 - 2) argues in favour of some sort of textual analysis in order to explore notions of power in close readings. Smith Fullerton (2004: 1 - 2) has also looked with students on the internet at potentially subversive strategies for countering the power of male space, for example humour and online diaries.

\textsuperscript{35} Transmission refers to the act or process of passing something from one person, place or thing to another (Hornby 2003: 1274).
In South African public schools, teaching curricula and practice are required to reflect the principles of the *Constitution of the Republic of South Africa, Act 108 of 1996* (Bam & Visser 1996: 34). Bam and Visser (1996: 8 - 9), therefore, offer insights relating to how they perceive transformational History teaching methodology in South Africa. These include active learner participation; use of inclusive textbooks and other resources; use of discussion and debate; ways in which under-resourced schools can use learner-centred methods; and, why skills development may be considered important. These writers argue that inclusion and exclusion issues in history relate to perspective which can be an empowering awareness for learners (Bam & Visser 1996: 35). They, among others, recommend interdisciplinary History teaching in South African public schools (Bam & Visser 1996: 45 - 46).

The outcomes-based approach to education used in South African public schools adopts critical outcomes which include ideals enunciated by Freire (1993: 22 - 23) and Bam and Visser (1996: 13 - 14; Department of Education 2002c: 3). These include being able to identify and solve problems; use critical and creative thinking; collect, analyse, organise and critically evaluate; and, recognise that problem-solving contexts do not exist in isolation (Department of Education 2002c: 4).

The Department of Education (2002c: 8 - 10) advocates referring to national education policy documents when activities are selected by teachers and learners and when assessment is planned. Integral to this is awareness of language, gender and cultural issues, and active learner participation. The Department of Education (2002c: 23) consequently suggests springboard questions which, arguably, relate
well to gendering History teaching in South African public schools. These questions relate to content, structure, message, method, time, situation, reason, and, meaning, and include: what the text or image is about; what form it takes; what the writer or maker is trying to say; how the writer or maker is choosing to say it; when the text or image or object was produced; what the context, the situation and the location of its production was; why the text or image or object was produced and for whom; what it can tell about people, places, events and society; and, how useful it will be in helping to answer the question asked. These are also viewed as useful questions for the analysis process which will be used in this study (see pp. 137 - 140 of Chapter 3).

6.4 Resources or LTSM

The concept "resources" in this thesis refers to learning-teaching support materials (LTSMs) with a gaze on History textbooks used in Grade 10 in South African public schools. The Educator Guide to Phase OBE into FET 2002 - 2005 (Department of Education 2002c: 21) suggests that the textbook is sometimes relied upon as the main learning resource for learners but that other useful resources for this phase include printed publications besides textbooks; products such as posters, models, equipment, videos, charts and other two and three dimensional resources; people, for example role models, experts in various fields, colleagues, parents or local community members to bring learning to life; and places for field trips and site visits to link learning to life experience. Learners, it is argued, could visit libraries, construction sites, shopping malls and railway stations, among other places, to apply concepts learned in the History classroom.
The KwaZulu-Natal Department of Education and Culture (2004: 84) defines school learning and teaching resources as learning and teaching support material. This covers any materials that facilitate learning. Materials such as magazines and newspapers; activity sheets; audio-visual material; charts and posters; real-life resources; dictionaries, atlases, encyclopaedias and other reference books; and information from companies are suggested as useful in conjunction with textbooks or learners' books and workbooks and teachers' guides or manuals. According to the KwaZulu-Natal Department of Education and Culture (2004: 84) for purposes of facilitating provision of learning and teaching support materials to schools, such material is differentiated into core material such as a teacher's guide, a textbook, and workbook for the learner; and supplementary readers, charts and games.

The KwaZulu-Natal Department of Education and Culture (2004: 85) argues that some criteria which schools could take into account when selecting resources include user-friendly language; guidelines on how to use the learner's book; clear guidelines on how to present the activity; information on resources needed; suitable length of book; assessment guidelines; acceptable price; and activities which fully cover the SKVAs (skills, knowledge, values, attitudes) of all the learning outcomes. This study suggests that other criteria could include layout and suitability in relation to learner needs and context, and school context.

The Educator Guide to Phase OBE into FET 2002 - 2005 (Department of Education 2002c: 21 - 22) also suggests ways in which existing resources can be used and adapted to meet the needs of all learners. It is suggested that different learners read different parts of texts and share what they have learned; that learners read textbook
chapters and then arrange paragraphs as mind-maps, flowcharts, posters or other organisers; that learners read textbook content, then make up a test with marking memorandum; and that learners are exposed to resources other than the textbook and refer to the latter only when doing tasks.

The *Draft: Methodology Booklet for GET Educators: "Doing History with GET*" (Department of Education 2002e: 21) suggests that possible resources for school History teaching and learning fall under six main headings. These are oral, written, visual, archaeological, physical and landscape, and examples, of these possible resources, include stories and oral traditions; documents and reports; photographs and plans; pottery and weapons; carvings and clothing; and sites and effects of human activity on the environment. This document argues that textbooks should be enriched and supplemented by other resources to broaden learning.

In the next paragraphs some insights offered by the *Draft: Methodology Booklet for GET Educators: "Doing History with GET*" (Department of Education 2002e: 22 - 24) in relation to teaching resources will be discussed because they are considered relevant to the analysis process and the teaching and learning exemplar which this study proposes. What is suggested in the above document are approaches and questions relating to how to utilise different types of resources for teaching History. Educators are advised to find resources that will speak to learners and which have layers of meaning. Three basic areas considered important when working with written and visual resources are the ability to analyse texts, for example, in relation to hidden intentions; the ability to recognise the significance of the resource, for example, a law discriminating against women in some way; and, the ability to
express reasoning in words in order to write a piece of history. Questions suggested by the *Draft: Methodology Booklet for GET Educators: "Doing History with GET"* (Department of Education 2002e: 23 - 24) involve investigation of what information resources offer; whether they contradict each other; which the most important appear to be and why; which resources can be relied on; how they link with each other; and what conclusions we can draw from them.

Geraghty (1999: 143 - 145) argues that resources can enhance dramatic impact of learning experiences, and, in the case of History teaching and learning, develop learner awareness of the nature of history as a construct. Geraghty (1999: 155) relates work with resources to interpreting, analysing, synthesising, comparing, and evaluating, and suggests that resources selected need to include both written and oral type.

In light of this discussion, the concept "resources" in this study may be considered central to development of critical thinking and skills relevant to laying bare of narrative devices, historical or otherwise. Hence, critical pedagogy of this kind opens up space for creative reconstruction at the heart of the feminist quest.

### 6.5 South African public schools

The emphasis in this thesis is on South African public schools, including ordinary public schools; schools for learners with special needs; and gender-specific public schools. South African public schools are integral to the country's nine provinces, namely, Eastern Cape, Free State, Gauteng, KwaZulu-Natal, Limpopo, Mpumalanga, North West, Northern Cape and Western Cape (Department of Education 2003: 3).
As the Constitution of the Republic of South Africa, Act 108 of 1996 states that everyone has the right to basic education in the official languages of their choice in public educational institutions where that education is reasonably practicable; the state considers equity, practicality and need for redress of past discriminatory laws and practices in the decisions about single medium institutions (Republic of South Africa 1996a: 14). Single medium, with regard to schooling, refers to the language of instruction used to teach other subjects (Hornby 2003: 734).

The South African Schools Act, 84 of 1996 which commenced on 1 January 1997 has been amended between 1997 and 2002, and refers directly to provision of public schools. This Act notes that a public school may be an ordinary public school and/or one for learners with special education needs (Department of Education 2003: B-8). The Act (Department of Education 2003: B-9) states that within reason, provision for learners with special education needs at ordinary public schools should be provided and that provision of gender-specific public schools is not prohibited.

South African public school education includes the GET (General Education and Training; Grades R - 9) band which is structured according to the Foundation (R - 3), Intermediate (4 - 6) and Senior (7 - 9) phases. The first covers basic learning activities centred around Literacy, Numeracy and Life Skills. The second centres around learning areas covering Languages; Mathematics; Science and Technology; Social Sciences; Arts and Culture; Life Skills; Economy and Society. The third centres around the same learning areas, however, Natural Science and Technology are separated; and Life Orientation, and Economic and Management Sciences stand on their own (Department of Education 2001a: 9 - 10). According to the South
Africa Yearbook (2002/2003: 196 - 197) the Revised National Curriculum Statement (2002) has reduced GET curriculum design features from eight (critical cross-field outcomes; specific outcomes; range statements; performance indicators; assessment criteria; notional time and flexitime; assessment; recording and reporting; code numbers) to three, namely, critical and developmental outcomes, learning outcomes, and assessment standards. The FET (Further Education and Training) band relates to Grades 10 to 12 in the school system (see pp. 12 - 13, 16, 22 - 25 of this Chapter; Department of Education 1997: 2; Department of Education 2002a: 4 - 5).

The FET band learning fields include, Communication and Language Studies; Arts and Culture; Human and Social Studies; Physical, Mathematical, Computer and Life Sciences; Agriculture and Nature Conservation; Business, Commerce and Management Sciences; Manufacturing, Engineering and Technology; and, Services (Department of Education 2002f: 10). The Department of Education (2002d: 1) notes that the FET band is located between the General and Higher Education and Training Bands, and is also linked to the world of work. Furthermore, that this band focuses upon learners' acquiring and applying knowledge and skills in ways that are meaningful to their own lives.

According to the South African Schools Act, 84 of 1996 (Department of Education 2003: B-19, B-20, B-21) and subject to this act, any person may establish and maintain an independent school at her or his own cost; and a parent may apply to register a learner for education at home.
The Tirisano plan referring to "working together," and operationalised in January 2000 by the Department of National Education has resulted in needs being addressed in relation to basic school functionality. In addition, the Tirisano plan's goals include developing schools as centres of community life; ending physical degradation in South African schools; ensuring active learning through outcomes-based education; and, creating an FET system which equips learners to face social goals. Tirisano plan priorities are, to name a few, implementation of the Revised National Curriculum Statement (2002); reviving an interest in the study of History among learners and teachers; and, promoting school safety in a way that values human dignity (South Africa Yearbook 2002/2003: 194 - 195).

The South Africa Yearbook (2002/2003: 202) records the appointment of the National Commission on Special Needs in Education and Training which deals with infusing special needs (also gender equity) and support services through the education system in South Africa, including public schools. The aim to have one education system and one curriculum for schools has been achieved and initiatives aimed at reducing gender inequities in education in South African public schools are embedded within outcomes-based education and learning in terms of selected foci and methods (APEK 2002: 15; Department of Education 2002g: 34; News & Views 2003: 12). The Department of Education (2002g: 1 - 2) in its publication, "Issues on gender in schools - an introduction for teachers" sets out to link behaviour patterns with structural elements in South African society. The aim of this publication is to promote debate and discussion about gender between educators with regard to classroom and school practice.
7 RESEARCH METHODOLOGY AND DEMARCATION OF FIELD OF STUDY

Research methodology can be described as the road by which the researcher carries out her or his scientific research and eventually discovers the truth which she or he uses to establish her or his science. The basic-scientific research method has been found appropriate for the study. The researcher adhered to the following basic steps of this method:

7.1 Choice of a suitable topic

The topic, *Gender in History teaching resources in South African public schools* was chosen after careful consideration of the educational value of researching such a topic. The researcher, further, also took into account the availability of relevant primary as well as secondary sources in pursuing such a topic.

7.2 Preliminary study

In order to determine exactly what the topic entails; and to be in a position to interpret and evaluate the data from the qualitative research, the researcher set about mastering the existing knowledge pertaining to the problem.

7.3 Research questions

In order to guide the research process the researcher formulated the following research questions:

- Is the value of non-sexism seriously and urgently included and implemented in national curriculum and policy in South Africa?
• Are the so-called power relations relating to patriarchy still embedded in media and education resources used in History teaching in South African public schools?
• Is the question of a paradigm shift in gender representation in teaching and learning resources used in History teaching in South African public schools being urgently investigated and addressed?

7.4 Investigation of the problem

In order to answer the research questions, the researcher engaged in examination and study of the stated problem (see pp. 15 - 25 of this chapter). Both primary and secondary sources, which had a direct or indirect bearing on the stated problem, were consulted. But in gathering the data, the researcher has had to focus mainly on primary sources. Secondary sources have also been used to enrich the discussion. In this study the following primary sources, *inter alia*, were used: laws, reports of officials, policy documents, reports of journalists, Race and Values Directorate material. Secondary sources used include, for example, journals, dissertations and textbooks.

The sampling methods adopted in this study were used because they were perceived as relating well to this analytical and descriptive research. Two samples were derived - textbooks and texts. To arrive at these samples, stage sampling, a quantitative, non-probability method which is an extension of cluster sampling and, a variant of simple, random probability sampling, were used (Cohen & Manion 1982: 73 - 75). According to Walker and Burnhill (1988: 103) multistage sampling or stage sampling refers to a scheme comprising selection of a random sample, for example of provinces (the primary sampling units). Within each of these primary
sampling units a random sample of units, for example school districts, is selected. These could then provide a random sample of students. Rosier (1988: 109) concurs with this thinking and uses the examples of a random selection of areas or regions for the initial stage of sampling; the selection of schools for the second stage; and selection of students for the third stage.

The simple, random probability sampling method used, called systematic sampling, is referred to by Walker and Burnhill (1988: 103) as an administratively easy way of sampling. The example they offer is a task which entails selection of a ten percent sample of students from within a school. This is done on the basis of the school's registers for each class, and classes have been streamed by ability. Every 10th student is selected from the class lists and the starting point is chosen at random. These writers argue that this ensures that the students from each class are represented in roughly the desired proportions.

In relation to textbook derivation which focused on learners' books only, sampling entailed the following procedure: from the total population of History textbooks in South Africa, the first stage was selection of countrywide Grade 10 History textbooks; the second stage was selection of KwaZulu-Natal Grade 10 History textbooks; and the third stage was selection of specific books from these KwaZulu-Natal textbooks. The textual sample obtained from the textbook sample was arrived at by means of simple, random probability sampling to provide the working population. The method, called systematic sampling, was used because of the large number of examples in the textbooks (Cohen & Manion 1982: 75). An example of the use of this method would be to take a total list of 200, and a chosen sample
number of 40. Then every fifth item or text would be selected as part of the sample. The total list would differ for each textbook used and the starting point of the selection is chosen at random (Cohen & Manion 1982: 75).

The feminist post-structuralist approach (see pp. 5, 28 - 37 of this chapter) used in this study addressed plural discursive meaning within the context of wider relations of power. The critical media education criteria within which framework the investigation proceeded were embedded within the questions which guided the textual analysis and data collection processes. Data collection forms indicated codes and numbers only (see p. 145 of Chapter 3). Texts, once analysed, were placed within one or more of the five orientations of Osler (1995: 23) considered to be useful for the purposes of this study, namely, conforming, reforming, affirming, challenging, and, transforming (see p. 144 of Chapter 3).

The criteria within which the investigation proceeded fell within six broad key aspects of critical media education, namely, agencies, categories, technologies, languages, audiences, representations. These criteria offered strategies for close reading of discursive construction. It was argued that within the ambit of these criteria exists the possibility of change as perceived by feminist discourse. Critical media education scholar, Bazalgette (1992a: 201) uses the term "aspects" in an attempt to be systematic in thinking about media critique, and the term "key" she argues indicates those aspects carrying most influence in determining creation of discursive meanings. Bazalgette (1992a: 209, 211, 212, 214) highlights the following six key aspects of critical media education which this study intends using in the analysis process: agencies, referring to hierarchies of decision-making
constraints; categories, associated with genre, referring to kind or style of media product, that is, typical forms and conventions of a particular medium; technologies relating to technological choice and contributing to category and representation; languages, which some argue to be the vehicle through which societal meanings are derived, assumed to be part of every medium to an extent; audiences relating to how viewers, readers or consumers are hailed or identified, constructed and reached. The sixth key aspect, which relates to all the others and resonates strongly in this study, is representations. This aspect incorporates constructions of reality and ways in which texts manipulate by normalising, for example "commonsense" norms in realist texts (Bazalgette 1992a: 216). The above criteria, all interrelated, are argued by this study to be relevant to textual analysis in subjects across the school curriculum, and, in the case of this study, to History teaching resources used in the FET band in South African public schools.

A questionnaire-type letter was devised which simply aimed at gathering data relating to school History textbook use viewed as relevant to the textbook sampling process. This simple data-gathering questionnaire-type letter targeted FET Grade 10 educators at random in the Pinetown district of the Ethekweni region of the KwaZulu-Natal Department of Education (KwaZulu-Natal Department of Education and Culture 2003a: 2 - 3).

In this study, simple quantitative sampling methods, namely stage and systematic sampling, were used to assist the qualitative research which drew on previous theoretical knowledge for background and direction to assist with interpretative activity (Cohen & Manion 1982: 73 - 76; Strauss & Corbin 1990: 18). The aim in
using these research methods was to uncover and develop understanding of devices and motivation which may inhere in both mainstream and oppositional gender representation. According to Strauss and Corbin (1990: 19), the strength of qualitative research lies in its validity, that is, that it measures what it claims to. Major components of this qualitative research were the analytic or interpretative procedures; the data; and, the report, all reciprocally related to each other (Strauss & Corbin 1990: 19 - 20). The pedagogy offered, after the analysis process and discussion, utilises History teaching strategies which include: open discussion, problem-solving, and the source-based approach, and is aimed at the school milieu across the socio-economic spectrum (Bam & Visser 1996: 93).

It is envisaged by this study that the adoption of a feminist post-structuralist research approach in relation to pedagogy will offer fresh insights into phenomena which underpin gender representation in History teaching resources used in South African public schools. This is a qualitative research approach because it aims at investigating human behaviour and functioning involving organisations, groups and individuals; and, perceptions, relationships and opportunities respectively (Strauss & Corbin 1990: 19). Although qualitative research does not claim neutrality of assumptions based on objectivity, this study hopes to indicate possible emerging general trends in gender representation in History teaching resources in South African public schools. Furthermore, it aims to offer exciting and useful suggestions which will further the feminist cause in History teaching across levels in South African public schools.
In order to ensure, as far as possible, the relevance, authenticity and trustworthiness of the data used, two procedures have been followed. Firstly, the only material which has been retained is that which is educationally relevant for the problem and which can be of real educational value for the present. Secondly, external criticism has been employed to determine the authenticity or genuineness of documents consulted in this study. Internal criticism has been used to determine the accuracy, trustworthiness or credibility of the statements within the documents.

7.5 Interpretation of the data

In order to interpret the data, a feminist post-structuralist analysis of gender representation in the sample texts was carried out. This approach to discourse analysis was viewed as effective in relation to deconstruction and opening up of space for a variety of perspectives (Baxter 2002: 5).

Discourse analysis was conducted on two levels, using a denotative,\(^{36}\) micro-analysis, and a more connotative\(^{37}\) analysis of the texts. The first of these levels, the denotative micro-analysis of the texts, made close and detailed reference to the evidence but was aware that denotative descriptions are always a form of interpretation involving a selection of foci in which certain aspects are highlighted. The second level, the connotative analysis of the texts attempted to weave possible perspectives, relating to the material together in relation to gender representation (Baxter 2002: 11). In some instances the two levels were interlinked in the analysis process.

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\(^{36}\) Denotative refers to analysis which makes close and detailed reference to the evidence of the data. This approach is always a form of interpretation (Baxter 2002: 11).

\(^{37}\) Connotative refers to analysis representing the multiple, contrasting perspectives of the case being studied (Baxter 2002: 11).
Insights relating to the following intellectual offerings were used in the analysis process:

- **structuralist narrative analysis of story structure and functions**[^38], using insights from the work of Todorov and Propp (see p. 36 of this Chapter) in relation to realist representation. These included Todorov's narrative course and Propp's narrative functions which attempt to establish a reliable system for their classification. These insights were viewed as a useful means by which critical understandings of discourse could be rendered accessible (Prinsloo 1991: 131, 133 - 134).

- **textually-oriented discourse analysis functions of mode, boundary maintenance, stylisticity, situationality, and setting** which Fairclough (1995a: 55) uses to compare types of discourse. Mode refers to direct and indirect discourse; boundary maintenance refers to ambivalence of "voices", that is, separation and merging of primary[^39] and secondary[^40] discourse; stylisticity and situationality refer to the extent to which non-ideational[^41], interpersonal meanings of secondary discourse are represented, and the degree to which context of situation of secondary discourse is represented; and setting refers to the extent to which and ways the reader's interpretation of secondary discourse is controlled by its placement in textual context or "cotext" (Fairclough 1995a: 55, 58, 60).

[^38]: Functions refers to activity proper to a person or institution, for example, functions relating to Propp's "folktale" (The Concise Oxford Dictionary: New Edition 1982: 429; Prinsloo 1991: 134).

[^39]: Primary refers to something original, not derived, which belongs to the first stage of development, for example, primary voice being the first to speak something (The Concise Oxford Dictionary: New Edition 1982: 879; Fairclough 1995a: 56).

[^40]: Secondary refers to something coming in place or time after, derived from and of less importance or originality than what is primary (The Concise Oxford Dictionary: New Edition 1982: 1025). Fairclough (1995a: 56) argues that primary and secondary discourse relate to direct and indirect discourse respectively.

[^41]: Ideational, according to Fairclough (1995a: 55), refers to the meaning or "message" in secondary discourse representation.
forms of gender bias, for example, invisibility, stereotyping, selectivity, imbalance, unreality, isolation, and, linguistic bias (Stitt & Erekson 1988: 101, 102, 103, 104, 106, 109, 110, 111; see p. 14 of this Chapter). Zittleman and Sadker (2003: 62) highlight the same forms of gender bias, and include cosmetic bias which refers to "illusion of equity" beneath which gender bias persists.

Questions guiding the textual analysis process related to content, structure, message, method, time, situation, reason, meaning and significance, and incorporated key aspects of critical media education (see pp. 5, 7 - 8 of this Chapter; Department of Education 2002e: 23).

The above feminist post-structuralist analysis of the research sample was conducted, and then the data collection instrument was used to capture data in relation to each text in the textual sample. The full version of the data collection instrument which relates to the guiding questions and key aspects of critical media education appears in Chapter 3, p. 143. An abbreviated version of the form was used in the research process (see p. 145 in Chapter 3).

### 7.6 Writing of the research report

In order to write up the research report the following format was used:
An introduction to the aim and parameters of the study discussed theoretical underpinnings of the qualitative research envisaged for the critical analysis process. This process was designed to investigate gender representation in FET History teaching resources used at Grade 10 level in South African public schools. This
study's position in relation to gender construction and discourse was explained within the context of problems to be explored, namely:

History teaching in the FET band; History teaching in relation to textual resources used in the FET band in South African public schools; and History teaching in relation to gender representation in History textual resources used in the FET band at Grade 10 level in South African public schools.

The report also discussed the other two main components of this qualitative research which relate to data obtained from the resources studied, and the analytic or interpretive process contextualised within a feminist post-structuralist approach in relation to critical media education aspects. Techniques envisioned, involving sampling, coding and format of forms, for conceptualising the data were also discussed. It was explained that the approach used had influenced questions posed; data that was collected; and, evidence that was produced.

The report argued that this study had not harboured preconceived notions but assumed the possibility that a gap might be exposed between the non-sexism imperative within the Constitution of the Republic of South Africa, Act 108 of 1996 and the national curriculum and policy, and, ways in which gender is represented in FET History teaching resources such as textbooks used in South African public schools.
Also proposed were ways in which gender bias could be addressed within the context of the feminist quest for equity, and, a framework for teaching gendered History in terms of various criteria and strategies.

The research methodology described the basic steps adhered to by the researcher. These steps included:

- choice of a suitable topic relating to how this was done in relation to the literature search.
- preliminary study involving mastering of existing knowledge pertaining to the problem.
- research questions, setting out the way in which the research process was formulated.
- investigation of the problem, explaining how the validity of the research questions was tested and which sources were consulted.
- critical evaluation of data, that is, elimination of data not relevant to the problem or of no real educational value for the present; and, external and internal criticism to determine authenticity of documents consulted and accuracy of statements within documents respectively.
- interpretation of data in relation to approach, analytical strategies, questions, and, data collection instrument.
- results of the research were discussed in relation to the research problems embedded in the research questions formulated, and linkage between empirical data and theory was explained. Strength of findings and extent to which findings could be generalised was discussed as were suggestions which emerged from the analysis. These suggestions, firstly, related to deconstruction strategies of post-
structuralism and suppositions of feminism. Secondly, suggestions were discussed in terms of reconstitution of historical discursive positioning relating to silent voices with the aim of subverting patriarchal assumptions. Contributions which the research argues are made to knowledge in the field of school History teaching and the argued implications for social relations were discussed and gaps still unanswered were identified for future study.

The report concluded that given the pivotal importance of the notion of gender equity as a political imperative, this study's findings, relating to gender representation in History teaching resources used at Grade 10 level in South African public schools, are argued to be crucially important. This importance relates to the success of democracy in relation to social, economic and political life in South Africa.

8 FURTHER WORK PROGRAMME

This section sets out the sequence of the work programme to be followed in this study.

- Chapter 2 comprises the literature review. It motivates for use of a feminist post-structuralist paradigm in relation to insights of critical media education as a theoretical framework for the investigation of gender representation in the school History teaching resources to be used in this study.

- Chapter 3 is concerned with the research design of the empirical, textual study of gender representation in the History teaching resources. This will involve methods, instrument and a questionnaire-type letter.
• Chapter 4 comprises an analysis of the research results. It presents an introduction to the critical analysis of the textual samples, the discussion of the textual analysis and its reference to related research.

• Chapter 5 collates and summarises the findings of the thesis and draws conclusions in relation to perceived significance of the results. This chapter also suggests pedagogy which relates to subjectivity and knowledge construction, and, for teaching in relation to the results of the study. Suggestions will be made for subsequent research.
CHAPTER 2
LITERATURE STUDY
A THEORETICAL FRAMEWORK FOR THE STUDY OF GENDER IN HISTORY TEACHING RESOURCES IN SOUTH AFRICAN PUBLIC SCHOOLS: THE FEMINIST POST-STRUCTURALIST PARADIGM AND CRITICAL MEDIA EDUCATION

1 INTRODUCTORY REMARKS

As indicated in Chapter 1 (see pp. 1 - 5) this study is informed by post-structuralist theory which among others interrogates ways in which meanings relating to genre (used here to refer to form of text such as written or historical image; see p. 7 of Chapter 1) in school History teaching resources are constructed, and offers possibilities for critical negotiation of these meanings. The media constitutes the most influential discursive site in society, and therefore this influence needs urgent investigation in relation to gender equity, an imperative of the Constitution of the Republic of South Africa, Act 108 of 1996. In this regard it is argued that insights offered by critical media education offer a discourse of hopeful possibility for the feminist quest for change in South Africa.

Consequently, this chapter examines the motivation which underpins the use of the feminist post-structuralist paradigm for the analysis of gender representation in school History teaching resources. The rationale for use of this paradigm within a critical media education framework needs to be understood in relation to the aims of the study which relate to envisaged problems of History teaching resources in South African public schools. Post-structuralism's theoretical and perspectival
underpinnings, namely structuralism, psychoanalysis, deconstruction and feminism (see p. 3 of Chapter 1) are argued to offer insights relevant to problems such as truth and objectivity in history.

The post-structuralist insights relate, *inter alia*, to context and the changing sign which are associated with multi-perspectives and power; contestation of assumptions and reconstitution of meaning; and language as the vehicle of discourse and therefore as a primary site of struggle and innovation. Post-structuralism's perceived need for critique of liberal-humanist assumptions (see p. 2 of Chapter 1) is viewed as being supportive of feminist agency within spaces created by deconstructive school History teaching praxis.

Patriarchal assumptions inhering in media texts offer preferred ways of knowing, and ways in which gender identities may be constructed. Dominant media viewpoints are maintained and perpetuated within educational and other texts and in social praxis. Critical media education, perceived to be a form of critical literacy, aims to demystify realist assumptions (see pp. 35 - 36 of Chapter 1) as a vehicle for critical pedagogic classroom practice. Critical pedagogic practice is a worthwhile feminist goal which enables both educators and learners to develop deconstructive skills as well as the ability to constitute new world views.

The following section reviews the literature pertaining to firstly, the principles of the feminist post-structuralist paradigm, and, secondly, aspects of critical media education with the aim of setting out clearly why these approaches lend themselves as theoretical framework for this qualitative investigation which is perceived to have
wide relevance with regard to gendered History teaching in South African public schools.

2 THE PRINCIPLES OF THE FEMINIST POST-STRUCTURALIST PARADIGM

The basic principles of the feminist post-structuralist paradigm relevant to this study are the use of theories of language, subjectivity, social processes and institutions; identification of areas and strategies for change; and knowledge production (Weedon 1997: 40). Ways in which language, subjectivity, discourse, power and context relate within post-structuralist theory will be discussed in the following sub-sections.

2.1 Some introductory remarks: Feminist perspectives - liberal, marxist/socialist and radical feminisms

Feminism is perceived to be a "politics" underpinned by a range of theories and influences. According to Weedon (1997: 4 - 5), these underpinnings envision both short-term and long-term goals in the struggle for gender equity. Arguably all feminisms address patriarchy and its effects on women's lived experiences. According to Weedon (1997: 13 - 14), patriarchal media devices attempt to co-opt oppositional discourse in order to maintain hegemonic control in the face of feminist challenge to the boundaries of existing knowledge. Weedon (1997: 13 - 14) cites language in relation to societal institutions and practices as the primary site of struggle over meaning.

Three feminist perspectives which are considered to be of relevance to this study are liberal feminism, marxist/socialist feminism, and radical feminism. Insights offered
by these feminisms are considered to provide a context within which gender representation in media, educational and other texts can be examined. Consequently, these three feminisms will be discussed in this sub-section according to their perceived contributions to critique of patriarchal discourse in relation to gender assumptions.

2.1.1 Liberal feminism

According to Weedon (1997: 8), liberal feminism (see pp. 28 - 29 of Chapter 1), considers equality of the sexes within different realities, all of which are regarded as valid. In this regard Weedon (1997: 8, 16) argues that liberal feminism defends consideration of subjective experience as ways in which women make sense of their lived realities within patriarchy. This paradigm does not, however, envision transformation of society but aims at feminist self-determination within the patriarchal family setting.

According to Kaplan (1992: 252 - 255), liberal feminism, along with marxist/socialist and radical feminisms, was perceived by some scholars in the 1980s to adhere to essentialist feminist notions. This was in contrast to the anti-essentialism of post-structuralist feminism (see p. 28 of Chapter 1). Kaplan (1992: 255) argues that liberal feminism focuses on critique of ways in which gendered subjectivity is constituted using stereotypical images and written texts. Ways in which women are portrayed in the home, the work place, and in relation to mobility are therefore the focus of liberal feminist analysis. Meehan (as cited in Kaplan 1992: 255 - 256) suggests that, although liberal feminism neglects investigation into processes of knowledge constitution and viewer agency, their decoding documentation of
patriarchal discursive imaging provides useful content analysis. Therefore, liberal feminist content analysis provides useful, relevant support in relation to feminist media and other critique.

2.1.2 Marxist/socialist feminism

Marxist/socialist feminism (see pp. 30, 31, 32 of Chapter 1) is motivated by the perception that narrative construction (see pp. 6, 36 of Chapter 1) is underpinned by societal and capitalist goals, and that this applies across the media spectrum. Althusserian marxist feminism (see p. 32 of Chapter 1) which links capitalism with gender representation suggests that viewers are "interpellated" as consumers. The term "interpellation" is explained by De Lauretis (1987: 12) in this way:

This is, of course, the process described by Althusser with the word

*interpellation*, the process whereby a social representation is accepted and absorbed by an individual as her (or his) own representation, and so becomes, for that individual, real, even though it is in fact imaginary.

According to Kaplan (1992: 257) the marxist/socialist feminist perspective's contribution to media critique also relates to content analysis but within the context of profit-making. Representations within discourses produced in History teaching resources used in South African public schools may link gender with public/private dichotomous meaning. Robinson (as cited in Kaplan 1992: 257) argues that images of women and the "actual" situation are compared by adherents to this perspective using evidence from studies. Robinson (as cited in Kaplan 1992: 257) suggests that the public/private opposition, which favours males, is central to this feminism's
critique. According to Robinson (as cited in Kaplan 1992: 258) labour relations are viewed as aiding and abetting capitalistic power. Robinson (as cited in Kaplan 1992: 259) argues that marxist/socialist feminists view the end of capitalism as desirable because institutions are perceived to be state apparatuses (see p. 32 of Chapter 1) in which gender equity is not possible because of the capitalist power structure.

2.1.3 Radical feminism

Radical feminism (see p. 29 of Chapter 1), according to Kaplan (1992: 259), emerges from a "politics" which rejects the symbolic patriarchal order and emphasises difference instead. The gaze of the above study also locates patriarchal or hegemonic construction of meaning within language. Kaplan (1992: 259) argues that radical feminism valorises femininity's difference from masculinity as better and worthy of autonomy from male influence. According to Kaplan (1992: 260) women-identified women are celebrated, therefore realist media representations underpinned by patriarchal notions of family and marriage are rejected and subverted. In this regard Kaplan (1992: 260-261) cites Aschur's argument relating to feminine independence42 which suggests refusal of male dominance and individual alternative choices rather than hegemonic ones.

Hekman's (1990: 48) critique of the radical feminist paradigm argues that the focus is on women's bodies and seeks to subvert and reverse patriarchal dichotomies. She suggests that this leaves little room for ongoing subjectivity reconstitution within mainstream society. However, such a discourse is central to both analysis and

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42 Aschur, according to Kaplan (1992: 260-261), suggests that women should reject the male symbolic order, exert autonomy and independence from men, and bond with other women.
reconstruction with regard to gender equity of representations in History teaching resources used in South African public schools.

Weedon (1997: 40) argues that critique of resources underpinned by a feminist poststructuralist approach is informed by the feminisms briefly discussed in this subsection, and by insights offered by structuralism, marxism, psychoanalysis, deconstruction and discourse theory (see p. 3 of Chapter 1). The feminist poststructuralist approach decentres rationality, the autonomous subject and truth. Instead insights with regard to questions about context and change are offered.

Weedon (1997: 27, 31, 40) concurs with Hekman (1990: 48) arguing that poststructuralism favours multiple readings and ongoing interpretation. Central as a site of struggle is language within which discursive contestation in relation to meaning inheres. Weedon (1997: 12) points to language, discourse, power and subjectivity as central foci highlighted by feminist post-structuralist critique. She also suggests that subjects are positioned within patriarchal power relations by discursive constitution of meaning and in relation to their acceptance, resistance or refusal thereof.

The above feminist post-structuralist approach to discursive critique is a means by which oppositional space can be generated. Within the space, feminist voices may be nurtured and may exploit precarious subjectivity. The feminist post-structuralist approach to critique and reconstitution of discursive gender representation in History teaching resources used in South African public schools has therefore been decided upon for this study. In the light of the above, it is argued that the theoretical premise of this study locates discursive representation as pivotal to the support and
maintenance of gender inequity which defies democratic goals enshrined in educational policy in South Africa (see pp. 20 - 24 of Chapter 1).

2.2 Language as common factor relating to analysis of social organisation and meaning, power and individual consciousness

Weedon (1997: 21) defines language as the common factor, within post-structuralist theory relating to analysis of social organisation, meaning, power and individual consciousness. Language is therefore seen as the place where subjectivity is constructed and contested within discursive messages relating to social, economic, cultural and political practices. Weedon (1997: 21 - 22) argues that post-structuralism rejects fixed, unified subjectivity in favour of conflict and possible change. According to her therefore the founding insight of the post-structuralism enterprise is that language constitutes rather than reflects reality.

According to Weedon (1997: 23 - 24) post-structuralism takes from structuralism (see p. 3 of Chapter 1) the principle that meaning is produced within language and that individual signs do not have intrinsic meaning but acquire meaning through their difference within the language chain (see p. 31 of Chapter 1). The importance of these insights to post-structuralist theory is that language is pinpointed as a site of social struggle.

Using Foucauldian insights (see pp. 34 - 35 of Chapter 1), Weedon (1997: 22) argues that language always exists in historically specific discourses, and needs to be understood in terms of competing discourses which offer meaning to society. This view radically modifies De Saussure's structuralism which sees fixed meaning in the
sign (see p. 3 of Chapter 1). Weedon (1997: 22) argues that post-structuralism theorises instead in terms of signifiers and signifieds which are never fixed in relation to each other. The signified is not fixed in relation to the signifier for once and for all, but is constantly deferred or delayed until a later occasion. Weedon's (1997: 22) argument in terms of precarious meaning in relation to context proposes that feminist interest could be served by deconstruction and reconstitution of gender representation within discourse.

Weedon (1997: 24 - 25) argues that with regard to precariousness of meaning within language, J. Derrida critiqued the so-called "logocentrism" (see pp. 3, 31 of Chapter 1) of the De Saussurian sign's already fixed meaning. Derrida's critique replaced the fixed signifieds concept with that of "difference" in which meaning comes about via difference between signifiers which are subject to endless deferral. According to Weedon (1997: 25 - 26) post-structuralism theorises in relation to deconstructive analysis that the discursive context establishes the relationship of difference between written texts. Weedon (1997: 25) argues that feminist post-structuralism takes up the issue of power relations within which texts are situated. These power relations of everyday life and the discursive positions they offer, which feminist post-structuralism argues emanate from a central masculinity-femininity opposition, can be hegemonic or in varying degrees of opposition to this discourse. This argument positions language as an arbitrary system of knowledge creation due to contextualised power relations which inhere within discourse.

Hegemonic discursive practice lies at the root of realist discourse (see p. 36 of Chapter 1); and narrative theory can offer critical analytical access into realist
discourse. According to Kozloff (1992: 67 - 68) narrative theory has its roots in the folktale studies of Russian formalist V. Propp (see p. 36 of Chapter 1) whose work provides critical insights into narrative structure and process.

Kozloff (1992: 67 - 68) develops a discussion with regard to narrative theory which notes diverse influences such as linguistics, semiology, anthropology, folklore, literary criticism, and film theory which have contributed to its principles. Since narrative theory describes only the text's formal parameters or boundaries already established, Kozloff suggests that the discourse analyst should investigate content and ideology of the text. This would seem to imply that narrative theory leaves it up to other critical methods to investigate textual history, organisation, regulation, socio-economic and political effects, and audience.

Kozloff (1992: 68 - 69) argues that fiction and non-fiction in most television media texts such as cartoons, soap operas, descriptive and educational programmes, is narrative, and it is suggested that the same applies to most other texts like narratives in History teaching resources used in South African public schools. According to Kozloff (1992: 68 - 69), narrative theory splits every narrative into the story (what happens to whom) and the discourse (how the story is told). She suggests that post-structuralist theory views both as falling within wider power relations involving gender among other issues.
In the light of the issue of societal context, Kozloff (1992: 70) highlights Barthes' notions of hierarchy between events\textsuperscript{43} that contribute to progression as well as introducing of options in a story. Kozloff (1992: 70 - 71) argues that events progress purposefully in a story and that different stories feature different characters such as Propp's hero, villain, donor, dispatcher, false hero, helper, princess and her father. For the purposes of this study the contention is that dominant discourse, in relation to gender among other issues, is embedded within narratives in media, educational and other texts and seeks in this way to naturalise its ideological imperatives.

According to Kozloff (1992: 71 - 72) Propp's formulation of the morphology or form and structure of the Russian folktale consists of four laws. These laws dictate that character functions serve as stable elements in a story independent of who fulfils them and how; that there are a limited number of functions which relate to the folktale; that the sequences of the functions are always identical; and, that all folktales are of the same type of structure. Although Kozloff (1992: 72) does concede that Propp's followers are accused of forcing things to fit into his schema, she urges openness to what she views as the feminist possibilities offered by his rules.

Kozloff (1992: 72) maintains that structuralist theorists such as Todorov, Bremond, and Greimas suggest that unwritten narrative rules may be acquired in the same way as basic grammar rules. This suggestion could arguably be investigated within the context of classroom language teaching methods, content and context to expose gender inequity. According to Kozloff (1992: 69) T. Todorov 's insights into

\textsuperscript{43} According to Kozloff (1992: 70), R. Barthes argues that a hierarchy can be determined between those events in a story which contribute to its progression and direction, and those that are merely routine.
narratology or narrative theory⁴⁴ could be useful in pinpointing how often women are the cause of disruption of equilibrium in discourse (see p. 36 of Chapter 1).

If it is accepted that gender inequity is at the centre of the binary language of narrative, the latter is basic to patriarchy and can be utilised as a way of creating space for feminist deconstructive critique and discursive reconstruction. In relation to dichotomous gender, Eckert and McConnell-Ginet (2003: 33, 36) argue that it is at the centre of our social order because we keep it there by means of ideological representations which focus on potential conflict and mystification. Hekman (1990: 31) cites Fried's⁴⁵ suggestion relating to the link between the appearance of gender identity in children and their entrance into the patriarchal symbolic. This suggestion relates to Lacan's so-called "mirror phase" when the child becomes aware of having a separate identity (see P. 33 of Chapter 1).

In the light of the above discussion, the analysis and exemplar of this thesis will draw upon the potential of narrative theory within media theory to suggest ways of creating space for feminist critique of hegemonic discourse. The rationale for this course of action relates to gendered subjectivity positioning and gendered knowledge and meaning constitution underpinned by power relations which inhere within discourse. Furthermore, in the light of the contention by scholars such as Eckert and McConnell-Ginet (2003: 53) that linguistic conventions are not static, and the post-modern notion of precarious subjectivity, a discourse of feminist agency is adopted

⁴⁴ According to Kozloff (1992: 60), T. Todorov defines minimal narrative as movement from equilibrium through disequilibrium to new equilibrium.

⁴⁵ Fried (Hekman 1990: 31) argues that many feminist analyses of language focus on the ways in which hegemonic language modes constitute a connection between personal and gender identity.
in this thesis. The notion of precarious subjectivity will be addressed in the next subsection (see p. 87 of this Chapter).

In relation to critique of hegemonic discourse, a denotative approach to discourse analysis (see p. 67 of Chapter 1) is argued by Eckert and McConnell-Ginet (2003: 76) to be a first step which does not address connotative questions relating to understanding social meaning (see p. 67 of Chapter 1). A connotative approach to discourse analysis would, they argue, relate to understanding of interaction in conversational discourse or to questions of social power.

With regard to a connotative approach to discourse analysis, Fairclough (1992: 37; 1995a: 30 - 33, 55 - 60) analyses conversational turn-taking by participants in relation to language, ideology and power (see p. 68 of Chapter 1). He incorporates within his discussion five parameters in terms of which types of discourse can be compared with respect to representation, namely mode, boundary maintenance, stylisticity, situationality and setting (see p. 68 of Chapter 1). Fairclough (1992: 101) discusses these aspects of textually-oriented discourse analysis in relation to intertextuality (see pp. 34, 37 - 38 of Chapter 1). Fairclough's insights in this regard will also be of relevance to the analysis process which will be undertaken in this thesis.

Fairclough's (1992: 101) understanding of intertextuality relates to the suggestion by Eckert and McConnell-Ginet (2003: 79) that much of social meaning draws on connections to texts produced at other times and in other places. In this thesis the concept of intertextuality is viewed as useful because it highlights the influence of
mainstream and other media texts on texts such as History teaching resources used in South African public schools.

2.3 The notion of precarious subjectivity

Weedon (1997: 32) argues that the principle of subjectivity is central to the post-structuralist enterprise because of the crucial break this theory marks with humanist concepts such as the autonomous individual central to western patriarchal philosophy. Weedon (1997: 32) suggests that the term subjectivity refers to the individual's ways of understanding her or his relation to the world. Post-structuralist theory runs counter to humanism in its rejection of fixed subjectivity and its insistance upon subjectivity in process. This process refers to the subject constantly being reconstituted in discourse each time thinking or speaking takes place.

Hekman (1990: 80 - 81) addresses the argument relating to this constituted post-modern subject which entails the accusation by some feminists of political inaction. Hekman (1990: 80 - 81) suggests that many feminist critiques argue in favour of rejection of the post-modern critique because, as they see it, it obviates the possibility of autonomous political agency. Hekman (1990: 80 - 81) discusses the attempt by De Lauretis to add elements of the constituting Cartesian46 subject onto the constituted subject in order to retain agency. Hekman (1990: 1, 64) argues that both feminism and post-modernism challenge the philosophical foundations of western thought and urge its displacement by a different way of describing human knowledge and ways in which it is acquired. She argues that post-modern thought's argument that discourse creates both subjects and objects, also rejects the goal of absolute

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46 The Cartesian subject, Hekman (1990: 93) argues, relates to the thought of the philosopher R. Descartes (1596-1650) which associates women with the sensuous realm of the body and men with reason.
knowledge and this has profoundly influenced feminism albeit the appeal of the latter to humanistic values such as dignity and autonomy.

Hekman (1990: 65, 73) suggests that the demise of the Cartesian subject's autonomy of agency is of relevance to feminism because in relation to subjectivity construction the feminist critique focuses upon the subject/object dualism of western thought. This thought feminists argue defines men as subjects and women as objects. Therefore, according to Hekman (1990: 80) intellectual debate, for example in America, focuses on agency and its relationship to the post-modern critique of the subject. Hekman (1990: 80, 92 - 93) argues that French feminists such as Irigaray, Cixous and Kristeva agree that there is a convergence of feminism and post-modern critique relating to privileging of the subject; and, that the former extends and strengthens the latter. Hekman (1990: 80) concludes, however, that most feminists do not adopt the position that the Cartesian subject is simply a contextual construction.

Weedon (1997: 32) argues that in finding ways of opening space for change lies the political significance of post-structuralist argument. This opening of space is considered possible because subjectivity is viewed, within this theory, as historically, contextually and arbitrarily constituted within discourses held to pre-date our entry into language. According to Weedon (1997: 32 - 33) post-structuralist theory views individuals as being sites of conflicting forms of subjectivity which relate to meanings given through a range of conflicting discourses. For this reason, she

47 According to Hekman (1990: 92-93), French feminist thinkers, Irigaray, Cixous and Kristeva suggest that feminist and post-modern critique hold converging views about precarious subjectivity; and that feminist critique extends and reinforces the post-modern critique of the autonomous subject but does not displace it.
argues post-structuralist theory suggests that experience does not have inherent, essential meaning. This view conflicts with some feminist essentialist thought.

Rice and Waugh (1992: 119) also argue that the concept subject is crucial to post-structuralist theory and thought. This argument is linked to avoidance of presupposition that the individual is autonomous prior to entering the symbolic language order. Rice and Waugh (1992: 119) point to Lacan's concentration on language in relation to the constitution of the subject, which insight they argue has influenced the fragmented, unstable nature of the post-structuralist subject (Rice & Waugh 1992: 120).

With regard to language acquisition and subjectivity, Lacan argues that the infant goes through the mirror stage before entering the symbolic stage through language acquisition (see p. 33 of Chapter 1; Rice & Waugh 1992: 120). The former stage leads the infant to recognise its distinctiveness in relation to the outside world. The child lacks control but recognises its image as unified and in control and so merges with it creating an illusion of control of self and the world. So self and image are perceived as self-identical. Full distinction of the self comes with entry into the symbolic stage where identity depends on difference constructed by language in a predefined manner. This causes the individual to experience loss of control and the unconscious harbours repressed desires.

Rice and Waugh (1992: 121) suggest that Lacan's work has influenced Althusser's marxist notion of discursive interpellation or hailing of subjects (see p. 32 of Chapter 1) which appeals to many feminists although they criticise his thinking as male-
centred or phallocentric. In this regard Elam (1994: 53) suggests that Lacan threatens to return women to rigid psychoanalytic models in which men explain women's pleasure.

Kristeva (1992: 128 - 129) also focuses on language and its relation to precarious subjectivity. Kristeva (1992: 120) highlights language at its limits, for example moments where language does not yet exist for a child. For this reason Kristeva (1992: 120) suggests the notion "subject in process" and the term "transfer" which she argues occurs at these limits. According to Kristeva (1992: 120) these unstable states are brought about by creativity or suffering which triggers a process of change.

What Kristeva (1992: 129) is expounding, is underpinned by two ideas, "the semiotic" which harks back to before the child acquires language, and "the symbolic" which refers to capability in terms of acquiring language signs. The former relates to unstable identity as opposed to fixed, unified identity. Feminist post-structuralist theory and thought, espoused by the above study concurs with an anti-essentialist approach to subjectivity, and possibility of discursive struggle and change within the context of the feminist quest for equity. Kristeva (1992: 129) is not certain whether there is a language or writing which is specific to women but she advocates the possibility of oppositional discursive meanings as a way in which patriarchal ideology can be subverted.

This position concurs that subjectivity constitution is underpinned by binary language in realist discourse which according to Weedon (1997: 74 - 75) works hard to hide its partiality in order to gain social acceptance (see pp. 5, 6 of Chapter 1).
Kristeva's (1992: 129) psychoanalytic view, which relates subjectivity and language structures intimately, is of relevance to both feminism and post-structuralism. However, Hekman (1990: 80, 91) criticises, what she terms, the essentialist overtones of Kristeva's "semiotic" and "symbolic" notions. These, Hekman (1990: 80, 91) argues, cling to Cartesian philosophy (see p. 87 of this Chapter) which link women with the sensuous and men with the rational.

According to Sarup (1988: 83) Foucault suggests that subjects are created who are responsible for their own subjection, and that there will never be a transparent society because of relations of power. If this argument is accepted then, in the interests of democracy, urgent attention needs to be paid to power relations inhering in discourses of all kinds in relation to among other issues, gender. Sarup (1988: 90 - 91) argues that Foucault's post-structuralist argument views social power as omnipotent, but she does acknowledge that he qualifies his argument by linking power with resistance in relation to subjectivity positioning.

In relation to how feminism relates to post-modern thinking with regard to subjectivity, Benhabib (1991: 139 - 140) suggests that feminist goals are not in tune with the strong version of the "death of the subject" thesis. She argues that feminist goals encompass the situated, gendered subject striving towards autonomy. In this regard Elam (1994: 88) argues that feminism and deconstruction need to make judgements but avoid humanist "truth".

In the light of the above discussion, this thesis' feminist post-structuralist approach links gender as a central concern of political praxis to analysis of subjectivity and
knowledge constitution within power relations inhering in media and other social discourses.

2.4 The notions of discourse, power and context in relation to feminist poststructuralism

Feminist post-structuralist argument relates discourse, power and context intricately so these notions will be discussed in relation to one another in this section. The post-structuralist framework of analysis views discourse in relation to what can be said, who can say, and when, and with what authority. In this regard, Bérubé (1994: 51) writes that Foucault (see p. 3 of Chapter 1) examines what he terms "discursive formations" involving hierarchies which order different kinds of knowledge which relate to various institutional sites.

According to Sarup (1988: 35) one of the most important concepts relating to Derrida's concept of discursive deconstruction is "sous rature" meaning "under erasure". This she argues refers to writing a word, crossing it out, and then printing both words and deletion. The word is therefore both inadequate and yet necessary, and underscores Derrida's rejection of one-to-one correspondence between signifiers and signifieds (see pp. 3, 31 of Chapter 1). Sarup (1988: 35) argues that Derrida views the signifier and signified as continually breaking apart and reattaching in new combinations which suggests that meaning is never fully present in one sign but is scattered along a chain of signifiers. Sarup (1988: 36) concludes that this argument is suggesting that the sign and the meaning cannot be made identical and that this obviates possibility of stable identity, for example gendered identity.
In the light of the post-structuralist concept of precarious subjectivity (see pp. 87 - 92 of this Chapter), it is assumed that meanings arise from power relations inhering in discourses in language which work to constrain thought by devices such as exclusions and inclusions. For this reason, it is argued that learners need to develop awareness of the constitutive and biased nature of language. The feminist post-structuralist approach views educational sites such as schools as centrally involved in dissemination of dominant discourse and in constraining of access to certain knowledges, for example feminist agency. Such hegemonic positioning may provide preferred ways in which individuals view their relations with the world. The feminist post-structuralist approach is thus viewed as a springboard from which analysis of gender representations in History teaching resources used in South African public schools can be launched.

Power in discourses in relation to context is discussed by Fairclough (1992: 39) in his book "Discourse and Social Change" in which he relates Foucauldian contributions to textual discursive analysis in his work on textually orientated discourse analysis. Fairclough (1992: 39) suggests that Foucault's constitutive view of discourse in relation to knowledge and subjectivity emphasises interdependency of discourse practices within an institution or society. He (Fairclough 1992: 39 - 41) notes that Foucault has explained ways in which verbal performance can be analysed, namely, analysis of propositions; grammatical analysis of sentences; and a psychological or contextual type of analysis. According to Fairclough (1992: 41), Foucault argues that these forms of analysis are not replaced by discursive analysis but that the latter is very important in its own right. This importance arises from analysis of what Foucault terms "discursive formations" which Fairclough (1992: 41)
maintains consist of rules of formation made up of prior discursive and non-discursive elements. An example could be rules for gendered subject positions.

Fairclough (1992: 49) discusses Foucault's "archaeological" and "genealogical" works (see p. 34 of Chapter 1) in terms of their implications for his view of discourse. He quotes Foucault's explanation of the relationship between "archaeology" and "genealogy" as follows:

"Truth" is to be understood as a system of ordered procedures for the production, regulation, distribution, circulation and operation of statements. "Truth" is linked in a circular relation with systems of power which produce and sustain it, and to effects of power which it induces and which extend it. A "regime" of truth.

Fairclough (1992: 50) suggests that the first proposition of this quote refers to "archaeology" while the second proposition, which refers to "genealogy," adds power in relation to what is "truth" within a societal context. Fairclough (1992: 51) seems to be suggesting that Foucault views discourse in language as centrally important to power in relation to selection, organisation and redistribution designed to maintain hegemonic truth.

Weedon (1997: 106, 107, 110) argues that Foucault views "reverse" discourse, which aims to resist dominant ideology, as a first stage of challenge in relation to meaning. According to Weedon (1997: 106), Foucault rejects the concept of simple power/powerlessness relations in any institution because, in his view, conflict over meaning construction relates to wider relations of power within which discourses are embedded. Weedon (1997: 106) also argues that Foucault views resistance as
beginning at the level of the individual. Individual resistance, and refusal of hegemonic strategies, linked with reconstitution of gender representations, are viewed as relevant with regard to analysis of History teaching resources used in South African public schools.

In this regard, Sefa Dei (2001: 146, 147, 148, 150) suggests that educators should challenge any reassertion of dominant ideology and also problematise assertion of difference within textual discourse. Problematising in this respect relates to interrogation of the power behind constructions such as those relating to gender in school History teaching resources. Sefa Dei's (2001: 139, 140, 141, 143) approach to analysis of dominant modes critiques rationality, objectivity and universality, and argues that racial hierarchies shape institutional environments such as schools because bodies are read and acted upon differently. This may also apply to gender hierarchies.

Sefa Dei's (2001: 150 - 151) argument suggests that race, culture and politics, which intersect with gender, mediate schooling. This contention therefore urges the need for school educators to be trained with regard to gender equity issues which may be embedded within discourses in school History teaching resources. Sefa Dei's (2001: 153 - 159) strategies relating to anti-racist response may be of relevance to gendered History teaching and are considered worth noting at this point in the discussion around discourse, power and context. Strategies relating to anti-sexism will be focused on in Chapter 5 (see pp. 262 - 311) which deals with suggestions for educators in relation to gendered History teaching in South African public schools.
Sefa Dei (2001: 156 - 157) offers practical suggestions for educators and learners with regard to anti-racist responses which may apply also to anti-sexism. These include raising of collective consciousness for example in project work; making visible oppressive activities so that silence is broken; introducing inclusivity\(^{48}\) into curricula; critically engaging with bias within discourse; challenging schooling perspectives which purport to be neutral; soliciting support from critical media; and, raising awareness of responsibility of various stakeholders in relation to inclusivity needs, for example those of gender equity.

In the light of the above discussion, this study endeavours a critical re-imagining of ways in which gendered understanding can be constituted within contextualised discourse.

2.5 Rationale of the feminist post-structuralist approach and schooling

The feminist post-structuralist approach aims to enhance critical literacy skills of learners as they engage in critical pedagogy. Envisioned learner activity is underpinned by the assumption that the hegemonic media devices aim at supporting and maintaining patriarchy. Chetty (2004: 32, 34) using war as an example of hegemonic media discourse suggests that dominant media images of women tend to disempower and silence. Chetty (2004: 32, 34) argues that in some circumstances, for example in wartime, the media produces images which would be rejected by consumers in other circumstances. This media manipulation of minds she terms "cognitive assonance," which she borrows from the term "cognitive dissonance"
which refers to consumer reaction to media information not consistent with what is usually disseminated in the society.

In relation to textbooks and media products, Chetty (2004: 33) argues that these offer multiple examples of ways in which hegemonic ideology seeks to construct and control knowledge and its dissemination in space and time. According to Chetty (2004: 32 - 33) hegemonic media discursive strategies include selection and omission of writers, publishers and material. Material selected, she argues, fosters female dependency on males as a norm. According to Chetty (2004: 33), her semiotic gender analysis of media discourses is informed by Foucauldian post-structuralism and aims at highlighting of discursive space offered by precarious subjectivity and its relation to contextual factors.

Hegemonic media images and texts are viewed as influential with regard to other institutional discourses. The intersection of past, present and future within historical discourses necessitates unpacking of normalising dominant gender representations in History teaching resources used in South African public schools. This so-called connotative analytical approach (see p. 67 of Chapter 1) serves to assist in making inferences about ways in which audiences read discourses (Johnson & Avery 1999: 462).

The feminist post-structuralist position makes no pretence at objectivity, truth and reality. Rather, multiple interpretation and agency are advocated within the context of time and space. Reid, Kamler, Simpson and Maclean (1996: 87) argue that post-structuralist thinking tasks itself with uncovering of multi-faceted and contradictory
relations within discourse. With regard to neutrality of representations, in relation to both agency and audience, Reid et al (1996: 101) suggest that they cannot be used unproblematically, and Tunnel and Ammon (1996: 215) suggest that positioning depends on whether or not the same learner is powerful or powerless or in between these positions at different times and in different spaces. Baxter (2002: 5 - 7) also tackles the contradiction of the same person being differently positioned in relation to power in time and space. She argues that this has to do with competing classroom discourses. Her feminist post-structuralist discourse analysis aims to provide an outlet for the plurality of perspectives which emerge in the classroom situation. Baxter (2002: 5 - 7) hopes that this may prompt social transformation and suggests that the logic of combining feminism and post-structuralism rests on theoretical and practical grounds.

Jenkins (1996: 60 - 61, 65 - 66) investigates the relationship between post-modernism and History teaching in terms of displacement of old centers of understanding and "common sense" knowledge. His argument contends that the past is being infinitely redescribed, for example in relation to women's histories; feminist histories; and, revolutionary histories. Jenkins (1996: 60 - 61, 65 - 66) views interpretive flux positively as potential opportunity for agency by previously silenced voices. This can also be relevant to a feminist discourse of possibility and diverse equity. Jenkins (1996: 70) concludes that post-modernist perspectives can provide a context within which the debate involving the nature of History, concerning power and perspective, can take place. The position is adopted that the problem of gender bias in schools is located within discourses in the language of methodology, content and context. The feminist post-structuralist theoretical approach offers practical
suggestions which could assist educators and learners to become agents of educational and social transformation.

2.6 Concluding remarks

According to Manyane (1999: 37) school History teaching lends itself to the outcomes-based educational approach (see pp. 9 - 13 of Chapter 1) and History as a discipline and a school subject could contribute to learner achievement of anti-racist attitudes and perspectives. This study concurs with Manyane's (1999: 37) insights, though with a gaze upon anti-sexist attitudes. Manyane (1999: 277) also recommends research into outcomes-based History teaching for an anti-sexist society in South Africa. To sum up, a feminist post-structuralist, qualitative approach to investigation of power relations inherent in discourses in History teaching resources used in Grade 10 in South African public schools arguably opens up previously inaccessible power realms. The opening up of feminist spaces wherever contradictions, gaps or inconsistencies are perceived promises creative empowerment to those constructed as "other" by dominant discourse.

3 THE KEY ASPECTS OF CRITICAL MEDIA EDUCATION

The following key aspects of critical media education relevant to this study will be discussed in this section, namely agencies, categories, technologies, languages, audiences and representations. Bazalgette (1992a: 200 - 201) explains that a working party set up by the British Film Institute (BFI) to investigate primary media education attempted to identify basic principles which differentiate media education from the rest of the curriculum. Bazalgette (1992a: 200 - 201) notes that they came up with six headings, agencies, categories, technologies, languages, audiences, and
representations, called key aspects in some sources, which, she says, have been widely adopted by media institutions. A framework of analysis contextualised within these six aspects is relevant as a springboard from which feminist post-structuralist agency can be launched. The above six aspects all overlapping and interconnected (Bazalgette 1992a: 205 - 218; see pp. 64 - 65 of Chapter 1) will be discussed in this section in relation to their usefulness to this investigation. Bazalgette (1992a: 204) suggests that their use in the classroom relates to a way of provisionally grouping useful concepts to link learner understanding with the objectives of media education and its evaluation. For these reasons, Bazalgette (1992a: 204) suggests that the six aspects need to be modified in the light of teaching experience.

3.1 Agencies as individual or collective originators of a text

Bazalgette (1992a: 205) refers to agencies as being concerned with the individual or collective originators of a text. Fairclough (1995b: 77) describes the concept as referring to relationships between producer and audience, writer and reader, and speaker and listener.

According to Bazalgette (1992a: 205) the difficulties of obtaining and making sense of the economic and institutional information backgrounding media texts, and of finding ways of motivating learners in terms of this information, are daunting. Bazalgette (1992a: 205) argues that power and profit influence is often the way in which media texts are viewed but that audience response is vitally important. For this reason, she associates the history of media with the history of contesting and
negotiating. This negotiation in relation to discursive reception also applies to other institutional discourses such as those in History teaching resources used in schools.

Bazalgette (1992a: 206) suggests that learners become aware of power relations which underpin textual origins and which may account for their differences. She contends that "industry" cannot account for all the issues involved in the making of texts, and that "agency" includes individual, economic and legal roles. According to Bazalgette (1992a: 206), therefore, production roles, professional practices, institutional hierarchies, financial sources, and circulation systems all play an important role in textual agency. Furthermore, she suggests that evidence of learner understanding of agency could be demonstrated in the context of learner productions. Simulations and case studies are suggested as avenues through which issues such as timing, editing and financing might be explored.

Wollen (1991: 96 - 97) argues with regard to agency that relations between states, industries and institutions amount to a few owning and controlling most of what is done. Wollen (1991: 96 - 97) suggests that learners need to understand how power is structured, and become empowered by awareness of possibilities of resistance to domination. The feminist post-structuralist approach seeks to suggest strategies which will assist in the opening of spaces for resistance and refusal of dominant gender ideology. Teaching about media agency according to Wollen (1991: 91 - 92) involves processes which help learners understand who is able to represent what and who lacks access, within mainstream media, in relation to capital and power.
Wollen (1991: 92) warns that albeit the importance of contextualising understandings in relation to capital and power, educators need to be wary of overloading learners with tedious detail. Grahame (1991: 146, 156, 160) suggests that critical media education exercises in the classroom could be underpinned by premises such as organisation of processes; groupings; space and equipment; and could be used to highlight preferred reading and constraints on identities offered. Other premises suggested by Grahame (1991: 146, 156, 160) include, what will be produced; for whom it is being produced; and criteria by which work should be assessed. Fairclough (1995b: 28) argues that production practices affect content and communication style, and contends that this relates to the way gender is represented in school History teaching resources. Bazalgette (1992a: 207) also argues in relation to media production that factors such as broadcasting policy, for example of radio or television industries, and distribution practices, influence audience consumption. If the above discussion relating to the media production process is accepted then it renders media, and indeed other institutional agency, very complex. Hence, hegemonic agency within school History teaching discourses requires urgent feminist interrogation, subversion, and reconstitution in the interests of democracy.

With regard to hegemonic influence on audience attitudes and beliefs, Buckingham (1991: 16) makes the point that a view of the media as "consciousness industries" exists. This view purports that dominant classes use the link between capitalist ownership, ideologies within media, and audience acceptance to maintain domination of subordinate classes. McLaren (1995: 87) suggests in this regard that the way the media represents reality through big business sponsorship and promotional culture impedes the democratic struggle within public institutions.
Despite the media's arguable omnipresence as a "propaganda machine" resistance and change are possible and urgently necessary in order that the female population may claim voice within society (Connell as quoted in Buckingham 1991: 17). Furthermore, negotiated and oppositional readings cannot be precluded despite dominant devices. Feminist critique of realist discourse within historical narrative used in public schools offers opportunity for ongoing change.

The concept "narrative" is perceived to be of central importance to discursive analysis of media and other texts such as those in History teaching resources used in public schools. In relation to narrativity (see pp. 6, 36 of Chapter 1), Buckingham (1991: 53 - 55) suggests that we are socialised through media narrative forms which develop language and imagination. For this reason, he suggests picking story-telling apart so that attention shifts from content to structure and process; so that the multiplicity of narrative forms can be studied; and so that learners discover how meanings relate to wider social power relations. According to Buckingham (1991: 57) patterns can be found across different types of narratives which speak ideologically in relation to power and knowledge.

Swanson (1991: 126) among others examines the way meaning is structured and produced in relation to teaching about representation. She argues that learners need to unpack conventional ways in which experience and identity are categorised, and to ask how to make sense of the cultural framework being operated in. This could open up possibility for redescription of experience and identity. Manzi and Rowe (1991: 48 - 49) discuss dominant texts in terms of images and design which they argue appear to produce meanings easily and coherently. In this regard Fairclough (1995b:
7) argues that power which inheres within certain media discourses makes meaning by complex interlocking of images, music and sound effects accompanied by voice-over. Arguably, dominant production of meaning within discourses is complex rather than easy.

McLaren (1995: 108) also argues that hegemonic discourse wishes to occupy the grammatical power position, and Creedon (1993: 11) suggests that challenging this is the dilemma facing feminism. Urgent need for reconstitution of gender representation in discourses in school History teaching resources is perceived. McLaren (1995: 202) argues with regard to representation in relation to critical pedagogy as follows:

To become media literate in a world of postmodern literacies means that students must become historians of representation who realize that the shared systems of ideological representation we carry with us as agents of history become our history.

Critical learner reception and action is recommended by Fairclough (1995b: 203, 205) with regard to media literacy. He argues that discursive unpacking needs to involve inclusions; exclusions; foregrounding and backgrounding; relationships between participants; constructions of participants; linguistic choices including vocabulary and boundary maintenance (see p. 68 of Chapter 1); and, interactional control of for example participants in discourse.

In relation to agency, Sholle and Denski (1995: 28, 30) also suggest encouragement of an active, alternative writing to counter hegemony. This kind of writing would
subvert dichotomous notions and assumptions and create new possibilities for reading and writing which valorise feminist modes.

3.2 Categories and its influence on meaning making

Bazelgette (1992a: 201, 207, 208) maintains that the term "category", in relation to critical media education, relates to its influence with regard to meaning making. Bazalgette (1992a: 201, 207, 208) begins discussing "category" by introducing the term "genre" as an entrance to understanding of features and rules of media and other texts. She contends that the concept "genre" (see p. 7 of Chapter 1) offers a useful approach to linking of textual analysis with studies of production in terms of media categories. Bazalgette (1992a: 201, 207, 208) makes the point however that genre is only one feature of the process of categorisation.

According to Bazalgette (1992a: 208) the process of categorisation provides understandings which audiences become able to recognise, such as conventions (see pp. 6 - 7 of Chapter 1) of a media medium. This requires understanding of generic codes and conventions that construct narratives (Manzi & Rowe 1991: 45). What is at stake, Bazalgette (1992a: 208) suggests, is learners understanding how media categories produce expectations in relation to texts which influences how they are read. This reading, she argues, is also influenced by personal and peer factors.

Bazalgette (1992a: 208) argues further that categories are not fixed but undergo continuous change, for example in the television series "Blackadder" which she contends is a drama series, a situation comedy, and a satire referring to historical drama. With regard to category tension, Fairclough (1995b: 6) suggests that texts
can be on the borderline between genres for example fact and fiction. Fairclough (1995b: 78) argues that category can also be marked by only a single word or detail. This fudging of borders opens up opportunity for subversion of patriarchal discourse in the interests of among others the feminist quest. Fairclough (1995b: 98) also notes the use of different discourse types within each other, for example religious or political ideology within educational discourse. It needs to be established whether patriarchal gender ideology inheres within discourses in History teaching resources used in South African public schools. Ways are suggested in which space for feminist reconstitution of discourses could be opened up if this is deemed to be the case.

Gauntlett's (2002: 72, 73, 123) discussion relating to power relations inhering in discursive narratives includes media categories such as talk shows, dramas, newspapers, and films. In relation to the media's omnipresent influence, he (Gauntlett 2002: 118) quotes Foucault's perception of power:

Power is everywhere; not because it embraces everything, but because it comes from everywhere .... Power is not an institution, and not a structure; neither is it a certain strength we are endowed with; it is the name that one attributes to a complex strategical situation in a particular society.

In this light it could be argued that interrogation of sexist representation within realist narrative discourse structures provides plentiful pickings for feminist critique of patriarchal power relations.
Alvarado et al (1987: 258) suggest that mainstream and other producers are not neutral but aid and abet inscription of a limited number of subjectivity positions into texts. Gender positioning is accepted or undermined according to the category of reading which takes place, for example preferred, negotiated, or oppositional reading. According to Fairclough's (1995b: 24) discussion about news production, inscription of subjectivity into texts relates to treatment of topics; assumptions of consensus; handling of dissent; address of audience; and translation of stories into common-sense terms by news mediators.

Allen (1992: 3-4) suggests that meanings which shed light on how narratives work; how and why different cultural products appeal; and how notions of gender are constructed need to be examined. In this discussion concerning television as a medium, he makes the point that although many people may simply want entertainment, the potential to influence is there. In this regard, Kozloff's (1992: 77-78) discussion about narrative includes six categories of participants. These are the real author; the implied author; the narrator; the narratee; the implied reader; and the real reader. Briefly, these then describe the author; the imaginary conception of the author which the reader constructs; the voice telling the story; the "you" to whom this voice is speaking; the imaginary person the writer is addressing; and the flesh and blood person reading or watching.

In the light of the above, there are a complex of roles and characters involved in constructing knowledge and constituting subjectivity, all of which seek to conceal these activities in the interests of maintaining the status quo and dominant ideology. Kozloff (1992: 93) summarises what he considers to be the main traits of 1990s
American television narratives. These include predictable formulaic storylines; multiple storylines frequently interconnecting; individualised appealing characters which fit standardised roles; complex configurations of narrative level and voices; and tendency towards omniscient reliable narration.

It could be argued, however, that dominant discourse cannot completely foreclose on resistance. Alvarado et al (1987: 254) argue in this respect, that differential readings are informed personally in terms of socio-economic and cultural positioning. The feminist post-structuralist approach contends that multiple interpretation opens space for gender equitable relations to inhere within discourses of media and other textual categories. Furthermore, Campbell (1994: 16 - 17) suggests that categories such as women's studies could be used to expose learners to hegemonic distortions and gender constraints, and Thorn (1994: 49) argues that both feminist history and history of women can be of benefit to the advancement of the feminist quest.

In this regard, Wyllie and Davis (2004: 102, 104, 108) suggest that women need space to write in whatever way they choose to renegotiate discursive stereotypes of women being conscientious, caring and polite. Louw (2004: 115 - 116) develops the idea that the media category, Information Technology (IT) in relation to ICTs (Information and Communication Technologies/Tools) could especially help Black South African women, to leapfrog exclusion and socio-economic disempowerment to become creators of these tools. Discourse of possibility motivates for twin feminist post-structuralist understandings. These relate to gender constructions of past and

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49 Information technology refers to the study or use of electronic equipment such as computers for storing, analysing or sending information (Hornby 2003: 615).
present discursive representations, and to ways in which openings can be created within which transformative meanings can subvert those of patriarchy.

In this sub-section categories as instruments of meaning making have been defined in various ways; in terms of language, narrative, genre, media, and ideology within discourse relating to gender and power.

3.3 Technological characteristics of media text as a way of categorising and determining meaning

According to Bazalgette (1992a: 209 - 210) technological characteristics of a media text can be thought of, on one level, as simply one way of categorising it. The example she gives is that of a photograph in terms of its colour. Bazalgette (1992a: 209 - 210) argues that features such as colour can contribute to meanings and expectations which also relate to media experience of learners.

Bazalgette (1992a: 210) also highlights the major role which media technologies play in determining meaning of a text. She argues in terms of technological possibilities, constraints and choices which suggest questions in relation to what these contribute to the product. With regard to meaning making, Bazalgette (1992a: 210) emphasises interrelationships between the six aspects (agencies, categories, technologies, languages, audiences, representations) she highlights as most influential in terms of critical media education (see pp. 64 - 65 in Chapter 1). An example she offers is the way technologies relates to audiences and agencies with regard to media effects and legality respectively. What Bazalgette (1992a: 210 -
211) is emphasising is the shift from focus upon skills towards conceptual understanding; and she suggests that learners need to understand ways in which choices with regard to desired representation can influence reception.

Wollen (1991: 81) concurs that teaching about media institutions involves teaching about production processes; and Fairclough (1995b: 16) refers to discourse practices as ways in which texts are produced, distributed and received. The latter (Fairclough 1995b: 180) argues that media workers link their work to wider power relations and in this respect he refers to their manipulation of discursive practices to achieve a preferred reading. In terms of media production and distribution, learners need to be aware of power relations embedded in discourses which relate to socio-economic factors. These discourses, together with media education and critical literacy exist according to Sholle and Denski (1995: 8) as sites of struggle providing possibilities for critical praxis within the classroom. These scholars (Sholle & Denski 1995: 19) suggest that hegemonic technology devices need exposure in terms of their attempts to structure experience. They focus on subversion of masculine technological effects by alternative writing. An example of this agency could be feminist writing.

In relation to transformatory technological devices and discourse, McLaren and Hammer (1995: 199) advise a retreat from the cultures of photography, film and electronic communication. This advice addresses patriarchal naming within mainstream media and with emancipatory politics of change. Gauntlett (2002: 38) critiques electronically mediated messages by citing Mulvey's (1975) suggestion in her article "Visual pleasure and narrative cinema," that cinema draws our attention by means of a "magical unwinding of a sealed world."
Steeves (1993: 33) also emphasises the cultural influence of omnipresent mass distribution of information. According to Steeves (1993: 33):

Never before has the synchronization with one particular cultural pattern been of such global dimensions and so comprehensive. Never before has the process of cultural influence proceeded so subtly, without any blood being shed and with the receiving culture thinking it had sought such cultural influence.

The binary structure of this media influence in relation to gender is assumed to inhere in History textual discourses within resources used in schools.

Critical media educationists such as Alvarado et al (1987: 9, 20) argue that the media cannot be used as a neutral educational aid in the classroom. They suggest that approaches to media which study texts in detail need to offer ways of discovering how for example films are made to function within the socio-economic and political worlds of learners. Arguably, technologies utilised in production processes relate closely to other key aspects of critical media education such as categories and representations. Language is viewed to be fundamental to all of the critical media education aspects and to all media and other textual products. The relationship between media and language will therefore be discussed in the next sub-section.

3.4 **Media language is never neutral**

Buckingham (1991: 26) writes that firstly, no media language is neutral, and that secondly, context influences media production. This "laying bare" Buckingham (1991: 26) argues, requires that the relationship between media and language and the realities it constructs, needs to be "made strange" or dislocated in various ways.
Buckingham (1991: 26) concludes, therefore, that the embeddedness of power in language needs careful investigation.

Bazalgette (1992a: 211) argues that a fundamental assumption of media education is that every medium has its own "language". For this reason, she contends that media education should develop critical textual analysis skills relating to interrogation of images, sounds or combinations of these. Manzi and Rowe (1991: 41) suggest with regard to language and media, that media education techniques which treat acts and communication forms as signs can be applied to any type of text. In relation to such analysis, Bazalgette (1992a: 212) argues that language allows for close observation of media codes and conventions (see pp. 6 - 7 of Chapter 1).

According to Bazalgette (1992a: 212), what is at stake is extending of learner ability to predict, control and talk about how codes and conventions which frame and edit, affect meaning. Bazalgette (1992a: 212) suggests that learners should investigate how words, sounds and music can affect the meaning of visual images and *vice versa*. She highlights selection, sequencing and grouping as strategies which emphasise one meaning rather than another. In this regard, Buckingham (1991: 24) argues that images invite us to construct a narrative, to fill in its past and predict its future, and that we are likely to do so with reference to other texts rather than to our own experience. Discursive meaning is viewed as pre-dating subjectivity positioning and knowledge constitution.

According to Swanson (1991: 130) there is a connection between cultural knowledge and how we recognise signs. Swanson (1991: 130) argues that re-defining and
confusing of dominant norms can be enhanced by re-organising signs within language. Sign manipulation, sits at the heart of the feminist post-structuralist investigation into ways in which gender is being represented and could be represented in History teaching discourses in resources used in schools.

According to scholars such as Fairclough (1995b: 16) subversion of dominant media discourse needs to take context into consideration. Fairclough (1995b: 16) argues that media analysis relates to language as discourse within which wider societal relations are embedded. Fairclough (1995b: 16) uses the word "text" for both spoken and written language as well as visual images and sound effects. His framework views texts in terms of "ideational," "interpersonal," and "textual" functions of language. The first term "ideational" refers to language generating representations of the world; the second term "interpersonal" refers to language constituting relations and identities; and the third term "textual" refers to constitution of texts out of individual sentences. These multifunctional insights are deemed useful for the analysis process which is investigating gender representation in discourses in school History teaching resources.

Fairclough's (1995b: 20 - 32) discussion of intertextuality in relation to discourse analysis (see p. 34 of Chapter 1) uses material from media studies and social theory, and insights emanating from linguistic and sociolinguistic analysis, conversation analysis, semiotic analysis, critical linguistic analysis and cultural-generic analysis. For the sake of clarity, and because Fairclough's (1995b: 20 - 32) insights for his post-structuralist analytic thrust are deemed relevant to the feminist post-structuralist
framework of analysis, the above analyses will be outlined in the next few paragraphs.

- Linguistic and sociolinguistic analysis: Fairclough (1995b: 21) explains linguistic and sociolinguistic analysis in terms of ways in which media language may be of interest to linguists. This interest may revolve around types of grammatical structure or intonation patterns that are used, such as unusual grammatical structure, which relate to the rules of grammar in newspaper headlines. In this regard, Hornby (2003: 516, 1189) suggests that grammatical structure pertains to the way in which the parts of, for example, a sentence are connected together or arranged in relation to the rules of grammar.

- Conversation analysis: In relation to conversation analysis, Fairclough (1995b: 21, 22, 23) discusses the work of a group of sociologists, known as "ethnomethodologists", who use an interpretative approach to sociology. According to Fairclough (1995b: 21, 22, 23) this approach focuses upon skills used to accomplish everyday life and the methods which people use for producing it, for example conversation. He contends that studies of media interviews by various researchers focus on "formulations" used by interviewers. These include devices which stress some aspects rather than others. Fairclough (1995b: 23) concludes that interviewing practices are shaped by, and help shape wider social and cultural shifts.

- Semiotic analysis: Semiotic analysis according to Fairclough (1995b: 24) does treat textual analysis as a key component of cultural analysis of media. He discusses Hartley's (1982: 32 - 33, 38 - 40, 107 - 115) work which focuses on semiotic codes and conventions underlying linguistic and visual representations in news stories. According to Fairclough (1995b: 24), the focus of this work is on
codes used in news stories, such as language-related ones categorising stories into
topics; and visual modes, such as the talking head (the presenter or correspondent
who addresses the camera).

• Critical linguistics analysis: Fairclough (1995b: 25) describes critical linguistics
as a type of discourse analysis with media as one of its main concerns. He argues
that this approach brings systemicist views to analysis, such as that the text is
multifunctional. Systemicist views refers to the text simultaneously representing
the world (its ideational function); enacting social relations and identities (its
interpersonal function) and being built out of selections in relation to grammar
and vocabulary (its grammatical function). Linguistic processes are therefore
argued to carry ideological meaning within the grammar of clauses. Fairclough
(1995b: 27 - 28) contends that critical linguistics emphasises the role played by
vocabulary selection in processes of categorisation such as gender discrimination.
He suggests, however, that this theory is limited as a form of analysis because
audience interpretation is not referred to.

• Cultural-generic analysis: The cultural-generic analysis is contended by
Fairclough (1995b: 31 - 32) to address interaction and representation in the
also discusses the mixing of broadcasting formats, such as talk and comedy, and
genres in complex texts. An example of this is reflexivity which could show up as
talk show participants discussing their own personalities as constructs.

Having provided this backdrop to his proposed analytical framework, Fairclough
(1995b: 33 - 34) also provides a list of criteria for critical analysis of media
discourse as a basis for elaboration of his own analytical framework. Fairclough's
list of criteria for an adequate critical analysis of media discourse focuses on how wider changes in society manifest in media discourse practices; the inclusion of detailed attention to the language and form of texts; the complementing of text analysis by analysis of practices of text production and consumption including attention to transformations which texts undergo owing to intertextuality; the mapping of analysis of texts and practices on to analysis of the institutional and wider social context of media practices including relations of power, the inclusion of linguistic analysis and intertextual analysis as far as genres and discourses are concerned; the orientation of linguistic analysis of texts towards representation and constitution of relations and identities within society; the analysis of texts at a number of levels including phonic, lexical, grammatical, and macrostructural; and, the viewing of the relationship between texts and society as dialectical which refers to the way in which they affect each other (Hornby 2003: 320). The latter framework relates to three dimensions, namely, text, discourse practice, and sociocultural practice (Fairclough 1995b: 57 - 62).

According to Fairclough (1995b: 95 - 96), metaphorical discourse within dominant narrative, for example in newspaper reports, serves to support patriarchal ideology by offering a preferred position. Arguably, what is needed is an alternative media literacy which allows silenced voices to emerge. Sholle and Denski (1995: 30) and McLaren (1995: 104) call for new relations within representation to subvert the politics of signification at work in media and other institutional discourses. McLaren and Hammer (1995: 199 - 201) suggest an alternative discourse in which subjectivities may be lived and analysed outside of the dominant regime. For this
reason, these scholars suggest that critical media literacy should focus on struggles over cultural signs and definitions of reality.

In relation to alternative media representation, Crafton-Smith (1993: 64) lauds what she views as feminist writings which reflect upon ways in which representations have contributed to hegemonic power. In this regard Rakow (1993: 367) suggests that students be encouraged to transform industries in which they work. A suggestion by Wyllie in Wyllie and Davis (2004: 102 - 105) introduces the theory of the third space, separate from home and work in which women's voices can emerge in relation to their experience, history and emotions. She (Wyllie 2004: 102 - 103) describes this space as one that is an opening into another dimension where a woman has space that is all her own outside of everyday patriarchy.

Sheldon (2004: 108 - 109) also argues that language is the key to reserving of space in order to keep women out, for example the terms "bar and ladies bar". This binary conception is supported by narrative in which patterns of mainstream hegemonic living are embedded. For this reason Gauntlett (2002: 146) argues that what is needed is radical challenge to everyday fields of social interaction such as communication and media by gaining access. Narrative theory potentially offers a critical vantage point from which to facilitate analysis of realist discourses of media and school History teaching resources (see pp. 6, 36, 68 of Chapter 1).

In the next sub-section, messages sent by the media, and their impact on audiences will be discussed.
3.5 Media power and its impact on audiences

With regard to media power and its impact on audiences, Wyllie and Davis (2004: 102) describe their so-called agenda "as looking for powerful writing that grabs writers and readers". What appears to be at stake, is space in which to empower feminist writers and readers. According to Sheldon (2004: 112) feminist agency and reception also applies to feminist speaking which targets people in, what Louw (2004: 121) refers to as, "the battle for space of power, politics, economics, and moral imperatives".

Gauntlett (2002: 1, 19) argues that what needs to be established is what kinds of gender message are being sent and what impact these are having on audiences. Gauntlett (2002: 1, 19) contends that one of the biggest debates about the social impact of media revolves around whether mass media has significant power over audiences or whether the latter ultimately has more power. The two contrasting viewpoints perceive the media, respectively, as averting critical thinking; and being unable to totally subject people to texts containing preferred meanings.

Bazalgette (1992a: 214) also discusses media power in relation to audiences. She discusses this issue in relation to how audiences are identified, constructed, addressed and reached; and also to who receives a text; what sense they make of it; when and how they receive it; and, what pleasures they might derive from it. According to Bazalgette (1992a: 214 - 215), media educationists have accepted the premise that audiences bring meanings to audio-visual texts in more or less the ways they are assumed to do with print texts. She argues that the assumption that
audiences are passive is shifting to one which perceives them (audiences) as making meaning from texts.

Gauntlett (2002: 199) discusses some research findings with regard to the influence of magazines on women. These findings relate to both positive and negative identification with the images as well as denial that the texts had much to do with sense of self at all. Gauntlett (2002: 206) concludes that women's and men's magazines suggest ways of thinking about the self, which are then processed by readers as they establish their sense of identity.

Alvarado, Gutch and Wollen (1987: 258) also comment upon media and audiences with regard to the selling of the latter to advertisers. This these scholars suggest, is carried out by promises to deliver a particular audience to a company at particular times. They also cite newspapers as a media product which people are encouraged to buy and read in relation to a particular mode of address which involves narrative structures and images. According to Alvarado et al (1987: 258) narrative structures are often used to draw the spectator emotionally and physically into the story action. Images, they argue, also draw the spectator by encouraging identification with the protagonists or chief characters in a story (Baldick 2004: 207).

Branston (1991: 111 - 112) suggests that critical media educators should create space for learners to discuss pleasures and frustration produced by audiences in their interaction with media products. He (Branston 1991: 115), however, warns against endlessly relative readings or reduction of differences to an overarching economic or gender explanation. Branston (1991: 115,129) relates these warnings to Ludic post-
structuralism\textsuperscript{50} and to essentialism respectively. He also argues that learner activities on media address to an assumed audience helps them to approach alternative programmes positively. Alternative programmes include teaching strategies which encourage critical reading and reconstitution.

If it is accepted that meaning production relates to both the text and the reader, then active learner engagement with the text is vital for critical pedagogy's project of democratic reconstruction. With regard to the vital role which insights offered by critical media education can play in critical pedagogy in relation to discursive reception and implementation, Moore (1991: 171) quotes Masterman in this regard:

  If education is to have any credibility at all, then media education must move from the periphery of the curriculum towards its center. This movement will, moreover, be paralleled within each subject. For, as more and more information is transmitted via electronic media in every discipline, problems of interpreting this material will attain the kind of significance that reading now has at all communication levels.

In the light of the above discussion, this sub-section concludes with the comment that this investigation supports the premise that both media and audience power are at play within the multi-faceted context within which the text is produced and received. This premise underpins the feminist post-structuralist analytical approach and process of this investigation.

\textsuperscript{50} Kincheloe and McLaren (1998: 269, 271) argue that what they distinguish as Ludic post-modernism has limited ability to transform oppressive power structures because it tends to support the \textit{status quo} by accepting all readings relating to discursive deconstruction.
3.6 Representations construct meanings in relation to sets of conventions

Swanson (1991: 123) argues that at its most basic, the term "representation" refers to the way images and language actively construct meanings in relation to sets of conventions which construct reality. These conventions are shared by makers and audiences. Swanson (1991: 123) suggests that approaches to representation involve ways in which the media use conventions, how audiences make meanings from the conventions, and how representations work within a cultural context.

Bazalgette (1992a: 216, 218) notes that it is pertinent to centre representation in discourse on the relationship between texts and reality. She suggests that the reason for this is that learners are then able to link representation and the other key aspects of critical media education, such as agencies (who has produced the text), and technologies (choices in terms of production processes).

Bazalgette (1992a: 218) argues in this regard that in relation to agency, choices are made about selection, exclusion, inclusion and about category and technology. She asserts that these choices affect how the text makes sense, and that this relates to language and how we make sense of it. This in turn relates to audience reception. All of this has a bearing on what the text may be said to represent. Arguably then, all of the critical media education aspects discussed so far interrogate power relations inhering in discourse representations. Many of the above points apply to print media such as texts used in History teaching in South African public schools.

Bazalgette (1992a: 218) adds, furthermore, that issues such as stereotyping, bias, ideology and manipulation need to be considered within the broader context of
representation. This is so that they can be effectively analysed and changed. According to Bazalgette (1992a: 218), it is very important to be aware of learner experiences in negotiating meanings of media texts and in making judgments about how texts relate to reality. She notes that a BFI (British Film Institute) working party investigating primary media education, proposed a three-way relationship between audience, text and reality as a way of conceptualising representation (Bazalgette 1992a: 200 - 217). Later "producer" was added to the relationship. According to Bazalgette (1992a: 217) this three-way relationship focused on audience judgement about the relation between the text and reality; and the later four-way relationship included the processes of production which focused on choices the producer makes with regard to the text-reality relationship.

Bazalgette (1992a: 217) refers to this set of relationships as among other things subjective, variable and negotiable setting representation within wider relations of power. Chetty (2004: 33) concurs that all representations involve points of view, values and goals framed in relation to various fields of endeavour in time and space; that is, multiple framed by hegemony. Chetty (2004: 33) suggests that omission of writers and publishing houses eludes unbiased treatment of material. She argues that interrogation of texts should include what is made explicit or left implicit; what is foregrounded and what is not; what is thematised and what is not; and what processes, styles and categories, for example genre, are drawn upon to represent events and motivations for choices. She describes semiotic analysis as linking of textual properties to power relations and cultural values. These insights offered by Chetty (2004: 33) are argued to concur with the feminist post-structuralist analytical approach.
Chetty (2004: 33) contends that beyond this semiotic approach, attention to the detailed properties of texts is useful in terms of constructions of reality that regulate behaviour. Steiner (1992: 23 - 24) discusses representation in relation to language forms such as pronouns and nouns. She also asks that, what she calls gender intersections, for example whether the reporter's gender makes a difference to what is represented, be addressed. Steiner (1992: 30, 32) argues that feminists have theorised the consequences of, what they term, identity politics in their effort to subvert masculine fiction. She argues that this has led to a still-evolving literature in feminism, and she suggests that female reporters should develop representational vantages to engender insights relating to dominant and other groups. Changes suggested relate to definition of news and organisation of the newsroom, journalistic structure and practices which hopefully would eventually be felt in journalism education.

With regard to the debate surrounding the social impact of the media, Gauntlett (2002: 19 - 28, 248) concludes on a hopeful note, that the social world is losing confidence in hegemonic traditions and that new patterns of identity need to be nurtured by the media, for example magazines can provide information on a variety of topics which offer many suggestions about ways of living. Learners therefore need to be aware of discursive realist common-sense which masks a complex construction process with implications for subjectivity positioning (Tilley 1991: 53). Swanson (1991: 126) suggests certain norms which she considers to be relevant for teaching about representation. These include a pedagogy that can dismantle conventional ways in which experience and identity are categorised and defined.
Swanson (1991: 126) argues that critical pedagogy needs to encourage changing of models of thought in relation to reconstitution of knowledge and identity.

The contention is that a feminist post-structuralist approach to the analysis of discursive representations within the framework of critical media literacy aspects can subvert and rewrite gender meanings. In this regard Sholle and Denski (1995: 7) quote Williams who argues as follows in relation to democratic rewriting of patriarchal representations: "I believe that the system of meanings and values which a capitalist society has generated has to be defeated in general and in detail by the most sustained kinds of intellectual and educational work."

New relations of representation could imply freedom from corporate sponsorship and culture industry imperatives. McLaren and Hammer (1995: 202) advocate that learners become historians of representation who understand their complicity as agents of lived experience. With regard to feminist agency, the suggestion by Rakow (1993: 369) is endorsed, that in the interests of democracy it is time that mass communication programme stakeholders obligated themselves to support speaking rights of women who have long been subject to marginalisation.

4 CONCLUSION

The feminist post-structuralist premise of this study is informed by analytical insights offered by critical media education aspects which are agencies, categories, languages, technologies, audiences, and representations. This approach serves as theoretical framework to interrogate the problem of possible power relations embedded in discourses in History teaching resources used in South African public
schools. This interrogation assumes that a gap may exist between anti-sexism as curriculum policy in South Africa and the paradigm shift towards democratic equity in this respect.

In this chapter the motivation which underpins the use of a feminist post-structuralist approach to discursive analysis of school History teaching texts in this study has been examined. It has been argued that the theoretical and perspectival insights offered by approaches pivotal to feminist post-structuralist theory are relevant to investigation of the perceived discursive problems of History teaching resources used in South African public schools. Feminist post-structuralist theory's focus on multiple interpretation within the arbitrary context of culture is argued to open up the possibility of feminist space in relation to historical discourse used in South African public schools.

Various feminisms have been discussed and their contributions to discursive analysis outlined along with those of structuralism, marxism, psychoanalysis, and deconstruction in relation to power. Power relations perceived by this study as inhering in discourse have been argued to constrain knowledge and identity positioning in their interpellation of subjects in relation to how the world is perceived. Resistance and refusal in terms of audience reception are argued to constitute a feminist post-structuralist discourse of possibility and change.

The sites of democratic feminist struggle are therefore pinpointed, in discourses within language, and in audience reception and agency. This agency may accept preferred or negotiated readings or may read in an oppositional manner to that
intended. Discourse is located within the parameters of ideological agency. This view is associated with issues such as patriarchal commercial competition and feminist consumer agency which seeks to locate discursive gaps and contradictions in its subversive quest. Categories which serve realist, discursive hegemony in terms of linguistic devices and strategies have been discussed as a way through which feminism could subvert omnipresent dominant meanings. Technologies and ways in which these overlap with the languages of agencies and categories have also been discussed with regard to the effects that resultant gender representations could have on audiences engaged with a variety of mediums.

Finally, this chapter serves as framework to investigate the possibility that gender representations within discourses in History teaching resources used in South African public schools are indeed patriarchal constructions supporting and supported by binary language. A feminist post-structuralist approach to discourse, within the framework of the six critical media education aspects discussed in this Chapter (see pp. 99 - 124), is argued to offer possibility for democratic change. This possibility is viewed in terms of deconstruction and reconstitution of gender meanings in the interests of the feminist equity quest.

The next Chapter, Chapter 3 entitled Research design of an empirical study of gender in History teaching resources in South African public schools, will seek to:

• offer an overview of how the empirical study will be conducted in relation to addressing of plural discursive meaning within the context of wider power relations.
• discuss the research design of the empirical study in terms of an overview of qualitative methods in relation to this feminist post-structuralist investigation; the data instrument and form; and, practical examples of discursive analysis offered by writers referred to in this study's literature review.

• give practical guidance with regard to methodological application in terms of data collection.

• discuss questionnaires, relating to textbooks, targeting a small sample of educators.
CHAPTER 3
RESEARCH DESIGN OF AN EMPIRICAL STUDY OF GENDER IN HISTORY TEACHING RESOURCES IN SOUTH AFRICAN PUBLIC SCHOOLS

1 INTRODUCTORY REMARKS

The empirical study of this thesis dealing with History teaching resources used in South African public schools seeks, qualitatively, to investigate the assumption that discursive gender representation in the latter may, to differing degrees, be at odds with South Africa's constitutional equity imperative and the requirements of national policy documents (Republic of South Africa 1996a: 3). The research methodology of the study, which relates to the feminist post-structuralist analytical approach espoused by this study (see pp. 76 - 80 of Chapter 2), follows the basic-scientific research method which adheres to certain basic steps (see pp. 71 - 72 of Chapter 1). Briefly to recap, these steps, the researcher chose a suitable topic; carried out preliminary study thereof, to be in a position to interpret and evaluate the data from the qualitative research; and, sought to master existing knowledge relating to the envisaged problem. The research questions (see pp. 16 - 25 of Chapter 1) formulated in order to guide the research process focus on the need to investigate in relation to so-called power relations embedded in media and education resources used in History teaching in South African public schools, the imperative of urgency of implementation of non-sexism in national curriculum and policy in South Africa; and the question of a paradigm shift in gender representation in History teaching resources used in South African public schools.
In order to investigate the proposed problem (see pp. 16 - 25 of Chapter 1) to test the validity of the research questions, an examination and study of the stated problem, with regard to consultation of relevant primary and secondary sources, has been undertaken.

The method which this study adopts (such as choosing of a suitable topic in relation to a literature search; mastering of existing knowledge pertaining to the problem under investigation; setting out the way in which the research process was formulated; investigation of the problem, explaining how the validity of the research questions was tested and which sources were consulted; critically evaluating the data, eliminating data not relevant to the problem, and using external and internal criticism to determine authenticity of documents and accuracy of statements within documents respectively; interpreting the data in relation to approach, analytical strategies, questions, and data collection instrument; discussion of results in relation to the research problem embedded in the research questions formulated and explanation of linkage between empirical data and theory; and, drawing of conclusions in relation to the importance of the study's findings within the context of democracy in South Africa; see pp. 61 - 72 of Chapter 1) have been decided upon in the interests of validity in terms of the study measuring what it claims to. The study does not assume objectivity or neutrality of assumptions and is small-scale, but adopts the position that findings will indicate possible emerging trends in gender representation in History teaching resources used in South African public schools. To arrive at the two samples of textbooks and texts respectively, perceived by the study to be necessary for the analysis process to be valid, two methods will be employed: stage sampling and systematic sampling. Stage sampling, which will create the textbook
sample, and systematic sampling, from which the textual sample will come (see pp. 62 - 64 of Chapter 1). The KwaZulu-Natal list of Grade 10 school History textbooks will be arrived at by noting those listed by the KwaZulu-Natal Department of Education (KwaZulu-Natal Department of Education 2005a: 22 - 24) and educators targeted at random in the Pinetown District (see p. 169 of this Chapter) in response to the questionnaire-type letter which will be sent to them. The KwaZulu-Natal Department of Education (KwaZulu-Natal Department of Education 2005a: 22 - 24) lists will also be obtained. Stage sampling, an extension of cluster sampling (Cohen & Manion 1982: 76), will produce a selection of KwaZulu-Natal Grade 10 school History textbooks. From these textbooks, the textual sample will be arrived at in order to provide the working population. This step will utilise systematic sampling, a simple, random probability method (Cohen & Manion 1982: 75; Micropaedia: Ready Reference 2005: 379).

The study seeks to address plural discursive meaning in History teaching resources within the context of wider power relations. Insights with regard to deconstruction and reconstitution of discursive meaning will be informed by the thinking of various scholars, including those of Bam and Visser (1996), Baxter (2002), Chetty (2004), Fairclough (1992; 1995a; 1995b), Fowler (1985), Osler (1995), Stitt and Erekson (1988) and Sefa Dei (2001). The critical media education criteria within the framework of which the investigation will proceed, are embedded within the questions which have been selected to guide the analysis and data collection processes. These criteria relate to the six key aspects of critical media education which have been discussed previously (see pp. 64 - 65 of Chapter 1 and pp. 100 - 124
of Chapter 2), and suggest close discursive reading strategies which offer possibility of space for feminist change.

The collected data, the analytic or interpretative procedures, and the research report form the major components of this qualitative research project. An exemplar for educators, which will work within various History teaching strategies, namely, open discussion, problem-solving and the source-based approach, will aim to link theory and classroom practice in relation to an outcomes-based approach to History teaching.

With regard to the critical evaluation of the research data, two critical processes, namely elimination of irrelevant data, and external and internal criticism have been employed to determine genuineness and accuracy (see pp. 67, 71 of Chapter 1). Interpretation of the research data will entail a feminist post-structuralist analysis of gender representation in the sample texts. The discourse analysis will be conducted on a denotative as well as connotative level which relate to the evidence in the text and to possible perspectives respectively (see p. 67 of Chapter 1).

The study will also be guided by insights relating to structuralist narrative analysis of story structure, such as those offered by T. Todorov and V. Propp, which relate to course and functions classification (see p. 36 of Chapter 1). Functions of textually-oriented discourse analysis, involving mode, boundary maintenance, stylisticity, situationality, and setting, which Fairclough (1995a: 55) uses to compare discourses (see p. 68 of Chapter 1) will also be brought to bear in this study's analysis process and exemplar suggestions. Forms of gender bias suggested by scholars such as Stitt
and Erekson (1988) and Zittleman and Sadker (2003) (see p. 69 of Chapter 1) are also considered by the study to be relevant to this research project.

2 RESEARCH DESIGN OF THE EMPIRICAL STUDY

2.1 Qualitative feminist research methodology

Strauss and Corbin (1990: 17 - 18) argue that qualitative research refers to any kind of research which produces findings by means other than statistical procedures or other quantification methods. They add that doing qualitative research requires skills which include: stepping back and analysing situations critically; recognising and avoiding bias; obtaining valid and reliable data; and, thinking abstractly. The above scholars (Strauss & Corbin 1990: 18) stress that qualitative researchers need theoretical guidance and social sensitivity as well as awareness of personal assumptions. They suggest that a qualitative approach to any research project also needs to draw on the researcher's past experience to interpret material and to utilise powers of observation and interaction.

Olesen (1998: 300, 306, 307) asserts that the parameters of qualitative research are shifting along with those of feminism. Olesen (1998: 306 - 307) argues in this regard that the scope of qualitative feminist research includes study of subjectivity positioning and analysis of interaction in relation to for example social movements. According to Olesen (1998: 306), qualitative feminist research suggests that linguistic and conversational structure requires discursive analysis to expose male control lodged within it. This critique of discursive constitution relates to the post-modern argument with regard to shifting sands of interpretation and hegemonic concealment of its true nature.
Olesen (1998: 312), using insights offered by Denzin and Lincoln (1992), argues that qualitative research inquiry centres around the production, distribution, and consumption of cultural objects, for example films or textbooks; the textual analysis of these cultural objects in terms of their meanings and practices; and, the study of lived experiences shaped by cultural meanings circulating in everyday life.

Strauss and Corbin (1990: 18) contend that a qualitative research project is useful to the researcher attempting to uncover and understand what lies behind phenomena about which little is known. They argue that qualitative research methodology can give fresh slants on issues, and give detail in a way that quantitative research methodology cannot. However, Strauss and Corbin (1990: 18) note that recent research endeavours place emphasis on either qualitative or quantitative research methodology. With regard to this point, the research project of this study will however use quantitative sampling methods in order to arrive at the samples to be used in the qualitative analysis process. Using the above, this study proposes to uncover whether gender equity is being urgently implemented in discourses in History teaching resources used at Grade 10 level in South African public schools. Therefore, this study also proposes to investigate possible patriarchal discursive strategies inhering in these discourses, and to offer suggestions with regard to deconstruction and reconstitution of gender meanings.

Strauss and Corbin (1990: 19 - 20) maintain that researchers in the social and behavioural sciences who concern themselves with human activities, whether group, paired or individual, may view qualitative research methods as suitable. According to these two writers, the three main components of qualitative research methodology
Types of qualitative research are argued by Strauss and Corbin (1990: 21) and Hornby (2003: 395, 524) to include grounded theory\textsuperscript{51} based on "something", for example an assumption; ethnography relating to description of different cultures; life histories; and, conversational analysis. Purposes underpinning use of the qualitative research approach are argued to include building of research instruments; developing policy; evaluating programmes (for example experiments relating to education); and serving political ends (for example, the feminist quest for equity in relation to discursive meaning). In this regard, Olesen (1998: 313) argues that some feminists, refering to Foucault and Lacan (see Chapter 1, pp. 3, 4) in their thinking about meaning making, emphasise text and discourse. Olesen (1998: 313) also notes that in relation to a feminist approach to analytical qualitative research, "desire" relates to, among other things, sexuality and sexual politics of cultural life and its reproduction and representation.

Olesen (1998: 314 - 315) maintains that critiques of qualitative feminist research focus upon researcher reflexivity in relation to viewpoints on issues central to

\textsuperscript{51} Grounded theory, according to Strauss and Corbin (1990: 23), is a theory that is inductively derived by using particular facts to form rules from the study of something that it represents.
research being undertaken, and an account of the researcher's thinking and conduct. These studies are also argued to be smaller than quantitative ones and to battle with regard to dealing with diversity. Olesen (1998: 315) suggests that as a parallel to validity in quantitative research, qualitative researchers need to avoid bias by seeking adequacy in terms of meticulous detail in their methodology; and, credibility, in terms of amending their interpretations in relation to evidence.

What Olesen (1998: 316 - 318) is concerned about are ethical issues which relate to the qualitative feminist research process in terms of bias. She suggests that, in the case of participant research, involvement with them and promising them control over the research report could be issues which influence outcomes. Therefore, her suggestion is that feminist researchers work out modes of participant research in consultation with the participants rather than as an afterthought. Olesen (1998: 318) argues that feminist researchers are challenged in terms of their assumptions about women's knowledge; representations of women; modes of gathering data, analysis, interpretation and writing of the account; relationships with participants; and understanding of diversity of women's views about women.

With the above in mind, this study's qualitative research methodology relates to feminist post-structuralist investigation of gender meaning making within discourses in History teaching resources used at Grade 10 level in South African public schools. This is perceived to involve critical analysis in terms of multiple interpretation and precarious subjectivity positioning; and obtaining of adequate and reliable data in order to substantiate conclusions and suggestions.
The analysis process will be guided and supported by theoretical underpinnings pivotal to the feminist post-structuralist approach argued to be suitable for this study. This argument rests upon the rejection of "truth" with regard to fixed knowledge and subjectivity; and on the contention that discourse precedes identity and seeks to conceal its constitution thereof.

This study proposes to investigate by using qualitative research methodology South African school History teaching textual discursive meanings in relation to gender representation. This will be viewed in terms of how cultural meanings circulating in daily life influence lived experiences (Olesen 1998: 312). This study hopes to bring fresh gaze to bear upon gender issues, especially in terms of ways in which dominant gender asymmetry works in the interests of change with a view to gender equity. Critique of feminist qualitative research methods, which advocates adequacy and rigorous detail, is noted by this study, which proposes a detailed, critical analytical discussion in Chapter 4, and an exemplar in Chapter 5 linking theory and classroom practice.

2.2 **Data collection**

In the light of the discussion in Section 2.1 of this Chapter, the insight obtained from the introductory remarks in Section 1 of this Chapter are argued to potentially impact on this study's data collection in relation to discourses in History teaching texts used in South African public schools. These insights (see pp. 130 - 132 of this Chapter) will inhere in the questions guiding the detailed qualitative feminist post-structuralist textual analysis to espouse multiple interpretation. The detailed analysis will be discussed in Chapter 4. The guiding questions will relate to content, structure,
message, method, time, situation, reason and meaning, and incorporate key aspects of critical media education (see pp. 100 - 124 of Chapter 2) highlighted in this study (Department of Education 2002e: 23). These questions are:

- What is the text or image about? (content). This question relates to denotative and connotative analysis (see p. 67 of Chapter 1) of content in relation to structuralist narrative analysis, and to textually-oriented discourse analysis with regard to issues of gender; and focuses on the critical media education aspect of categories.

- What form does the latter take? (structure). This question relates to denotative and connotative analysis of structure in relation to structuralist narrative analysis, and to textually-oriented discourse analysis with regard to gender issues; and focuses on the critical media education aspect of categories.

- What is the writer or maker trying to say? (message). This question relates to denotative and connotative analysis of message in relation to structuralist narrative analysis, and to textually-oriented discourse analysis with regard to gender issues; and focuses on the critical media education aspect of languages.

- How is the writer or maker choosing to say it? (method). This question relates to denotative and connotative analysis of method in relation to structuralist narrative analysis, and to textually-oriented discourse analysis with regard to gender issues; and focuses on the critical media education aspects of technologies and languages.

- When was the text, image or object produced? (time). This question relates to denotative and connotative analysis of time factors in relation to structuralist narrative analysis, and to textually-oriented discourse analysis with regard to gender issues; and focuses on the critical media education aspect of agencies.
• What was the context, the situation or location of its production? (situation). This question relates to denotative and connotative analysis of situation in relation to structuralist narrative analysis, and to textually-oriented discourse analysis with regard to gender issues; and focuses on the critical media education aspect of categories.

• Why was the text, image or object produced and for whom? (reason). This question relates to denotative and connotative analysis of reason in relation to structuralist narrative analysis, and to textually-oriented discourse analysis with regard to gender issues; and focuses on the critical media education aspects of agencies and audiences.

• What can it tell about people, places, events and society? (meaning). This question relates to denotative and connotative analysis of meaning in relation to structuralist narrative analysis, and to textually-oriented discourse analysis with regard to gender issues; and focuses on the critical media education aspect of representations.

• How useful will it be in helping me to obtain an answer to the question with regard to gender bias? This question relates to denotative and connotative analysis of significance in relation to structuralist narrative analysis, and to textually-oriented discourse analysis with regard to gender issues; and focuses on all the critical media education aspects.

For parts of the texts which are not written, for example pictures, photographs, cartoons, and maps, suggestions offered by Seleti et al (2005: 221) could be useful in relation to the analysis process in terms of guiding data collection on the data collection forms. These writers argue that pictures, including paintings, if created
shortly after the event are called contemporary pictures and are often used as primary sources depicting viewpoints of their creators. They suggest that the study of such pictures should be guided by the following questions:

- What does the picture show and what does it tell us about the past? (content, situation). This question relates to the critical media education aspects of categories and representations respectively.
- Is the picture realistic or is it exaggerated like a cartoon? (structure). This question relates to the critical media education aspect of categories.
- Do you think the picture tries to influence the way you feel about whatever is depicted? (message). This question relates to the critical media education aspects of languages, technologies and audiences.
- Could it be a product of the artist's imagination and not a picture of a real event? (method). This question relates to the critical media education aspects of languages and technologies.
- When was the picture drawn? Is it a primary source? (time). These questions relate to the critical media education aspect of agencies.
- Why was the picture created? (reason). This question relates to the critical media education aspect of agencies.

With regard to photographs, Seleti et al (2005: 57) suggest that these assist the observer to become an eyewitness, and can be used as a source of information about the past. These writers argue that this kind of representation may be influenced by angle of shot and what is included. They suggest that questions in relation to photographic evidence should include the following:
• What is in the photograph and what does it tell us about the past? (content, situation). This question relates to the critical media education aspect of categories.

• How does the viewpoint or choice of subject influence thinking about what is being shown? (structure, message, method). This question relates to the critical media education aspects of languages, technologies and categories.

• Where and when was the photograph taken in relation to pictorial cues? (time, situation, meaning). This question relates to the critical media education aspect of agencies.

• Why was the photograph taken? (reason). This question relates to the critical media education aspects of agencies and audiences.

• Are the people in the photograph aware of the camera? Does this make any difference to the way you look at the evidence? (situation, meaning). These questions relate to the critical media education aspects of representations and categories.

With regard to cartoons, Seleti et al (2005: 163) suggest that cartoonists use this art form to illustrate points they wish to make. These suggestions include:

• Cartoons are usually deliberately biased so the learner needs to understand the context, for example the period or event which has caused the cartoonist to react (content, message). This point relates the critical media education aspect of categories.

• The title usually identifies the period through date and caption given by the cartoonist (structure, method). This point relates to the critical media education aspects of languages and categories.
• It is important to identify the date of the cartoon and the viewpoint of the particular cartoonist (time, message). This point relates to the critical media education aspects of agencies, languages and technologies.

• It is useful to try to find out which group is being targeted, i.e. as sharing the cartoonist's viewpoint (reason). This point relates to the critical media education aspects of agencies and audiences.

• Cartoons need to be "read" by looking at every detail: the figures, facial expressions and actions, and gestures, which all add up to the comment (significance, structure, method). This point relates to the critical media education aspects of languages, technologies, categories and representations.

With regard to maps Seleti et al (2005: 89) suggest that learners note the following:

• The date that the map was drawn or the event it depicts to give an idea of historical context.

• The key or map legend which clarifies the purpose of the map and explains various aspects in relation to the symbols.

• The names of places as these change sometimes.

• The boundaries or borders as these often shift because of change or conflict.

Seleti et al (2005: 112, 145) argue that graphs offer a way of presenting information which sets out statistics to show readers at a glance the growth or decline of a process. This is done by setting one measuring criterion against another set of information, for example years against productivity. These writers offer the following advice to learners:
• All graphic sources should have a heading or caption which tells what the graph is about.

• Most graphs work on lines called axes representing different values, for example years or rands. The information in the graphs indicates the relationship between the two values.

• Learners are asked to study the graph and answer questions about the information it gives; then probably to put the graph into its historical context.

• Learners need to look at the values on the axes, that is, what is being measured and in what units, and at unusual patterns such as dips and rises.

In relation to statistics Seleti et al (2005: 112) write that historians work with these to measure change and to use them to make judgements about phenomena or society. Historians therefore look for trends, usually obvious change, movement, or development of events, patterns or figures. What is deemed significant, by these writers, is being able to detect or deduct from tables and graphs. Captions explain the purpose of these tables and graphs.

The detailed qualitative feminist post-structuralist analysis of the sample texts will therefore include capturing of data on data collection forms. This is viewed as useful in the interests of handling of counting, categorising, summarising and filing of data which supports the feminist post-structuralist analysis. The information on these forms will be presented in an abbreviated way for use in the analysis process and in the interests of user-friendliness. The full data collection instrument will include the following:
DATA COLLECTION INSTRUMENT

Data relating to analysis of gender representation in text number ... (Reference ...)

CONTENT:
1 Incidence of females (F) and males (M)  F=  M=
2 Incidence of occupations and activities attached to females (F) and to males (M)  F=  M=

STRUCTURE:
1 Incidence of use of narrative structure (NS) in relation to gender  NS=
2 Incidence of use of character functions (CF) and narrative functions (NF) in relation to gender  CF=  F=
3 Incidence of modes of representation in relation to gender
   • direct discourse (DD)  DD=
   • indirect discourse (ID)  ID=
   • indirect discourse (ID) slipping into direct discourse (DD)  ID→DD=
   • secondary discourse (SD) appearing unsignalled (UNSIG) in primary discourse (PD)  SD UNSIG PD=
4 Incidence of boundary maintenance (BM) in relation to gender  BM=
5 Incidence of setting with regard to stylisticity (STY) in relation to gender  STY=
6 Incidence of setting with regard to situationality (SIT) in relation to gender  SIT=
7 Incidence of types of setting such as illocutionary force (IF) and formulation (FO) in relation to gender  IF=  FO=

MESSAGE:
1 Incidence of gender inequity (INEQ)  INEQ=
2 Incidence of gender equity (EQ)  EQ=

METHOD:
1 Incidence of forms of gender bias
   • invisibility (INV)  INV=
   • stereotyping (STE)  STE=
   • selectivity (SE) and imbalance (IM)  SE= IM=
   • unreality (UNR)  UNR=
   • fragmentation (FR) and isolation (IS)  FR= IS=
   • linguistic bias (LINB)  LINB=
   • cosmetic bias (COSB)  COSB=

TIME:
1 The past (PAS) in relation to gender  PAS=
2 The present (PRES) in relation to gender  PRES=

SITUATION:
1 Social/Cultural (SOCUL) situation in relation to gender  SOCUL=
2 Economic (ECON) situation in relation to gender  ECON=
3 Political (POL) situation in relation to gender  POL=

REASON:
1 Reason (REAS) for production of the text - in relation to gender  REAS=
2 Audience (AUD) targeted - in relation to gender  AUD=

MEANING:
1 Gender meaning in relation to:
   • people (PEO)  PEO=
   • places (PLA)  PLA=
   • events (EVE)  EVE=
   • society (SOCI)  SOCI=

SIGNIFICANCE:
1 Text type in relation to gender equity
   • conforming (CON)  CON=
   • reforming (REF)  REF=
   • affirming (AFF)  AFF=
   • challenging (CHA)  CHA=
   • transforming (TRAN)  TRAN=

With regard to the five text types referred to on the data collection instrument (see p. 144 of this Chapter), this study offers the following explanations. In relation to
gender representation in texts, conforming can refer to general absence of women and women not being acknowledged unless they are "great women"; reforming can refer to women being recognised as disadvantaged and learners considering why; affirming can refer to women being studied on their own terms and with regard to their contribution; challenging can refer to women being a challenge to the existing order of historical knowledge; and, transforming can refer to examining of experiences of women and men together (Osler 1995: 23).

Captured data will be offered as support for the study's following qualitative methodological criteria:

• The study's feminist post-structuralist open interpretation approach in relation to reconstruction.
• The critical media education aspects within which framework the study aims to work.
• Insights which emerge from structuralist narrative analysis and textually-oriented discourse analysis in relation to gender issues.
• Denotative and connotative methods in terms of the practical analysis process.
• Questions guiding the feminist post-structuralist textual analysis.

Data will be discussed in relation to the research problems and questions (see pp. 16 - 25 of Chapter 1). The abbreviated data collection form intended to assist with practicalities such as handling of counting, categorising, and filing of data will include the following (see p. 143 of this Chapter for a clarification of the abbreviations):
In order to clarify the application of structuralist narrative analysis and textually-oriented discourse analysis in relation to realist textual discourse, it is deemed relevant at this point to outline some practical examples offered by scholars referred to in the literature review. In order to do this, discourse examples 1a and 1b and 2a
and 2b which relate to narrative structure and narrative function; linguistic orderliness and naturalisation; and discourse representation in relation to grammatical use; will be offered. Examples 1a and 1b have been provided by Kozloff (1992: 69) and Prinsloo (1991: 132 - 138) respectively. Examples 2a and 2b have been provided by Fairclough (1995a: 28 - 31, 66 - 67). The rationale is to help explain how these analytical methods, which support the critical media literacy focal to this study, can be used. The explanations are argued to move from simpler to more complex in relation to both denotative narrative and denotative and connotative levels of textually-oriented discourse analyses methods. What is argued to be at stake here is some clarification in terms of how this study could use these analytical methods to deconstruct and subvert hegemonic gender discourse within History teaching resources used at Grade 10 level in South African public schools. An example of data captured from one of the discourse examples on the data collection form will be offered as further explanation in terms of relevance. The discourse examples and their relevance to this study follow hereafter.

• Discourse example 1a

Example 1a, provided by Kozloff (1992: 69), is offered as an explanation of practical application of structuralist narrative analysis relating to the denotative level of analysis. According to Kozloff (1992: 69), T. Todorov defines a minimal narrative as a move from equilibrium through disequilibrium to a new equilibrium. She offers the example of a United Airlines commercial which presents a (line 1) mother and young daughter embracing lovingly (line 2). Kozloff argues that this is the initial equilibrium. The mother (line 2) then leaves the daughter at a day centre and flies off to New York for a business (line 3) meeting (line 4). Kozloff argues that
this constitutes the disequilibrium. The mother then flies back in time to pick up the
daughter at the end of the day (line 5). The writer suggests that equilibrium
has been re-established. Therefore, with regard to T. Todorov's minimal narrative
structure, Kozloff locates equilibrium within lines (1 - 2); disequilibrium within lines
(3 - 4) and re-established equilibrium within line (5).

Kozloff (1992: 69) is critical of Todorov's definition of narrative structure because
according to her it does not make environmental influences explicit, for example
with regard to what she terms the characters or actants in different settings. If
Todorov's structure is embraced then what needs to be unpacked are gendered
ideological underpinnings dependent on such structures to maintain the hegemonic
status quo.

• Discourse example 1b

Example 1b, provided by Prinsloo (1991: 132 - 138), is also offered as an
explanation of practical application of structuralist narrative analysis relating to the
denotative level of analysis. Prinsloo (1991: 133 - 134) provides a background for
her analytic example by suggesting that the ideas of theorists T. Todorov and V.
Propp (see pp. 36, 68 of Chapter 1 and pp. 83 - 85 of Chapter 2) offer approaches
related to the basic structure of literary texts, comics, television drama and film.
Todorov’s ideas are argued to be useful in terms of overall narrative course or
structure, and Propp’s ideas, are argued to be useful in terms of functions of stories.
According to Branston and Stafford (2001: 26) all stories begin with an
"equilibrium" where potentially opposing forces are "in balance". Disruption by
some event, sets in train a series of other events leading to a second, but different
"equilibrium". These writers (Branston and Stafford 2001: 26) suggest that T. Todorov's "equilibrium" stands for a state of affairs and how this comes about in the story. Prinsloo (1991: 134 - 135) argues that a function, in Propp's theory, consisted of single action which served to describe a function it performed in the development of the narrative. According to the above scholar (Prinsloo 1991: 134 - 135), Propp established seven character functions and thirty-one narrative functions which relate to ways in which folktales work. Prinsloo's (1991: 131) argument centres around the suggestion that narrative, as the chief vehicle of realism, provides accessible entry into development of critical literacy.

It is considered relevant at this point to note the Proppian character and narrative functions provided by Prinsloo (1991: 134 - 135). According to the latter, the seven character functions are:

1. villain
2. donor or provider (who gives the magical agent or helper)
3. helper (to the hero)
4. princess and father (who is sought for, assigns tasks, etc.)
5. dispatcher (who sends the hero on the task)
6. hero or victim
7. false hero (who potentially claims the hero's sphere of action)

Prinsloo (1991: 135) sets out Propp's thirty-one narrative functions in the following way: Under the heading preparation (see p. 149 of this Chapter) there are seven narrative functions which include: a member of the family leaves home (1); a prohibition or rule is imposed on the hero (2); this prohibition is broken (3); the
villain makes an attempt at reconnaissance (4); the villain learns something about his victim (5); the villain tries to deceive the victim to get possession of him or his belongings (6); the victim unknowingly helps the villain by being deceived or influenced by the villain (7). Under the heading complication (see below) there are four narrative functions which include: the villain harms a member of the family (8); a member of the family lacks or desires something (8a); this lack or misfortune is made known; the hero is given a request or a command and he goes or is sent on a mission/quest (9); the seeker (or the hero) plans action against the villain (10).

<table>
<thead>
<tr>
<th>PROPP'S THIRTY ONE NARRATIVE FUNCTIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>PREPARATION</td>
</tr>
<tr>
<td>1. A member of the family leaves home.</td>
</tr>
<tr>
<td>2. A prohibition or rule is imposed on the hero.</td>
</tr>
<tr>
<td>3. This prohibition is broken.</td>
</tr>
<tr>
<td>4. The villain makes an attempt at reconnaissance.</td>
</tr>
<tr>
<td>5. The villain learns something about his victim.</td>
</tr>
<tr>
<td>6. The villain tries to deceive the victim to get possession of him or his belongings.</td>
</tr>
<tr>
<td>7. The victim unknowingly helps the villain by being deceived or influenced by the villain.</td>
</tr>
<tr>
<td>COMPLICATION</td>
</tr>
<tr>
<td>8. The villain harms a member of the family.</td>
</tr>
<tr>
<td>8a. A member of the family lacks or desires something.</td>
</tr>
<tr>
<td>9. This lack or misfortune is made known; the hero is given a request or command and he goes or is sent on a mission/quest.</td>
</tr>
<tr>
<td>10. The seeker (or the hero) plans action against the villain.</td>
</tr>
<tr>
<td>TRANSFERENCE</td>
</tr>
<tr>
<td>11. The hero leaves home.</td>
</tr>
<tr>
<td>12. The hero is tested, attacked, interrogated, and as a result receives either a magical helper or agent.</td>
</tr>
<tr>
<td>13. The hero reacts to the actions of the future donor.</td>
</tr>
<tr>
<td>14. The hero uses a magical agent.</td>
</tr>
<tr>
<td>15. The hero is transferred to the general location of the object of his mission/quest.</td>
</tr>
<tr>
<td>STRUGGLE</td>
</tr>
<tr>
<td>16. The hero and villain join in direct combat.</td>
</tr>
<tr>
<td>17. The hero is branded.</td>
</tr>
<tr>
<td>18. The villain is defeated.</td>
</tr>
<tr>
<td>19. The initial lack is set right.</td>
</tr>
<tr>
<td>RETURN</td>
</tr>
<tr>
<td>20. The hero returns.</td>
</tr>
<tr>
<td>21. The hero is pursued.</td>
</tr>
<tr>
<td>22. The hero is rescued from pursuit.</td>
</tr>
<tr>
<td>23. The hero arrives home or elsewhere and is not recognized.</td>
</tr>
<tr>
<td>25. A difficult task is set for the hero.</td>
</tr>
<tr>
<td>26. The task is accomplished.</td>
</tr>
<tr>
<td>RECOGNITION</td>
</tr>
<tr>
<td>27. The hero is recognized.</td>
</tr>
<tr>
<td>28. The false hero/villain is exposed.</td>
</tr>
<tr>
<td>29. The false hero is transformed.</td>
</tr>
<tr>
<td>30. The villain is punished.</td>
</tr>
<tr>
<td>31. The hero is married and crowned.</td>
</tr>
</tbody>
</table>

(Prinsloo 1991: 135)

Under the heading transference (see p. 149 of this Chapter) there are five narrative functions which include: the hero leaves home (11); the hero is tested, attacked, interrogated, and as a result receives either a magical helper or agent (12); the hero
reacts to the actions of the future donor (13); the hero uses a magical agent (14); the hero is transferred to the general location of the object of his mission/quest (15). Under the heading struggle (see p. 149 of this Chapter) there are four narrative functions which include: the hero and villain join in direct combat (16); the hero is branded (17); the villain is defeated (18); the initial lack is set right (19).

Under the heading return (see p. 149 of this Chapter) there are seven narrative functions which include: the hero returns (20); the hero is pursued (21); the hero is rescued from pursuit (22); the hero arrives home or elsewhere and is not recognised (23); a false hero makes false claims (24); a difficult task is set for the hero (25); the task is accomplished (26). Under the heading recognition (see p. 149 of this Chapter) there are five narrative functions which include: the hero is recognised (27); the false hero/villain is exposed (28); the false hero is transformed (29); the villain is punished (30); the hero is married and crowned (31).

Prinsloo's (1991: 136 - 137) numbered analytic example (see pp. 150 - 151 of this Chapter) illustrating accessibility into development of critical literacy, focuses on teaching of narrative concepts and issues in relation to realist discourse. The example (see p. 151 of this Chapter) which refers to an advertisement which aims at persuading audiences to buy Pepsi Diet Cola, is analysed in relation to Propp's character and narrative functions. Prinsloo (1991: 136 - 138) notes that only some functions are identified but that V. Propp allowed for omissions. The example which follows is argued to suggest a way of dealing with narrative in a structural way. The next step in the process, she argues, would be the connotative level of analysis to examine the discursive messages underpinned by these narrative structures.
<table>
<thead>
<tr>
<th>Visual</th>
<th>Audio</th>
<th>Function</th>
</tr>
</thead>
<tbody>
<tr>
<td>From the left, a blond woman moves through a door being opened by a young man (only his back is visible). The woman is young, blond, dressed in sophisticated black, with earrings, bracelets. She moves in while the man backs towards the camera/viewer.</td>
<td>Music slow, low.</td>
<td>8a</td>
</tr>
<tr>
<td>Woman: I've just moved in next door. Could I borrow a Diet Pepsi?</td>
<td>Fox: Whew, sure!</td>
<td>9</td>
</tr>
<tr>
<td>Reverse shot: Michael J. Fox, surprised, gasps, backing towards the kitchen.</td>
<td>Upbeat music</td>
<td>11</td>
</tr>
<tr>
<td>Fox rushes down the passage, leaps into the air and gives a victory gesture.</td>
<td>Fox calling: Be right with you.</td>
<td></td>
</tr>
<tr>
<td>Fox at the fridge looks into empty Diet Pepsi bottles.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cut to woman examining pictures on his wall.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fox shinning down fire escape in rain.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sash window drops.</td>
<td>Voice-over: When you go all out for taste, go for the taste of Pepsi Diet Cola</td>
<td>15</td>
</tr>
<tr>
<td>Fox jumps off ladder that ends high above ground level.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>He lands.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Stands up, looking around.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shot of Pepsi vending machine across the road.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fox climbs over cars.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rests head on vending machine</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cut to woman in flat beginning to walk towards kitchen.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fox at window (which closed).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cut back to waiting woman</td>
<td>Sound of smashing glass</td>
<td></td>
</tr>
<tr>
<td>Woman: You OK in there?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fox appears at the doorway.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Close up shot of Fox.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Woman: Hope it wasn't too much trouble.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shot of both Fox and woman.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Close up of Fox, wet hair and smiling.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Logo for Diet Pepsi with caption 'Taste the difference with Diet Pepsi'</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Prinsloo's (1991: 138) analysis of the above example argues that the duration of the Diet Pepsi Cola advertisement, which appeared on British television, is 30 seconds and that it complies with Propp's proposed structural order. It is argued that the structure of the advertisement (see p. 151 of this Chapter) includes a task or quest to be accomplished, functions (9) and (11); and a hero who achieves it in spite of obstructions, functions (6), (12), (17) and (21). Prinsloo (1991: 138) identifies the two characters (see p. 148 of this Chapter) as the hero, function (6), and the
dispatcher/princess, functions (5) or (4). She argues that although only certain functions have been identified, the advertisement follows the prescribed sequence.

Prinsloo (1991: 136 - 138) unpacks her selected example as follows: narrative function (8a) where a member of the family lacks or desires something can be located within lines 1 to 6 of the example (Prinsloo 1991: 135, 137). Narrative function (9) where the lack or misfortune is made known and the hero is given a request or command and he goes or is sent on a mission/quest; and narrative function (11) where the hero leaves home, can be located within lines 7 to 8 of the example (Prinsloo 1991: 135, 137). Narrative function (12) where the hero is tested, attacked, interrogated, and as a result receives a magical helper or agent, can be located within line 14 of the example (Prinsloo 1991: 135, 137). Narrative function (15) where the hero is transferred to the general location of the object of his mission/quest, can be located within lines 15 to 18 of the example (Prinsloo 1991: 135, 137). Narrative function (19) where the initial lack is set right, can be located within lines 19 to 22 of the example (Prinsloo 1991: 135, 137). Narrative function (20) where the hero returns, can be located within line 27 of the example (Prinsloo 1991: 135, 137).

- Discourse example 2a

Example 2a, provided by Fairclough (1995a: 28 - 31), is offered as an explanation of practical application of textually-oriented discourse analysis in relation to linguistic orderliness and naturalisation in conversational turn-taking within discourse. In relation to the notion of orderliness and naturalisation in turn-taking within discourse, Fairclough (1995a: 28) distinguishes between what he refers to as critical
and descriptive goals in analysis. His critical goals refer to how orderliness of interactions between people relate to assumptions about "background knowledge;" and his descriptive goals refer to how these assumptions are related to "naturalised" ideological representations. He argues that critical goals aim to elucidate these naturalisations, as well as social determinants and effects of discourse.

Fairclough's (1995a: 28 - 30) selected example of "orderliness" in terms of coherence, and how this depends on naturalised ideologies, is an extract from an interview between two male police officers (B and C), and a woman (A) who is lodging a rape complaint. The example is set out as follows:
According to Fairclough's (1995a: 30 - 31) numbered textual discourse analysis of the above example, background knowledge in relation to "reading off" of fear and
emotion from behavioural symptoms is assumed; capacity relating to certain behaviour irrespective of context is assumed; and, rape is ruled out as the woman is assumed to have been willing because she had willingly been where sexual intercourse "might be expected to occur." Fairclough (1995a: 31) also argues that the comment, "... you’re female and you’ve probably got a hell of a temper ... ", number 17 in the example, is the most striking example in the text of ideologically-based coherence based upon implicit proposition.

Fairclough (1995a: 31) suggests that each of these four implicit propositions (use of background knowledge to "read" emotions; disregard of context in relation to inherent behavioural capacity; assumption that the woman is willing to have sexual intercourse; and making this assumption on the grounds that she had willingly placed herself where sexual intercourse might occur) is a particular representation of some aspect of the world, such as natural or social; what is; what can be; and, what ought to be. These, he adds, might be represented in alternative ways which can be associated with particular "social bases".

According to Fairclough (1995a: 28 - 31), when he refers to the "orderliness" of an interaction (see p. 154 of this Chapter), he means the feeling of participants in it that things are as they should be in relation to turn-taking or coherence of an interaction. Taking of turns, therefore, relates to issues such as deference and politeness (Fairclough 1995a: 28). Fairclough (1995a: 28 - 31) unpacks these turn-taking examples (see p. 154 of this Chapter) as follows: (17): "... you’re female and you’ve probably got a hell of a temper ... ") is argued to implicitly propose that people in bad tempers frighten others, and also, (16): "... why would I frighten ... you (indist.) only
a little (indist.) ..."; and (17): "... you're female and you've probably got a hell of a temper ...", are argued to be heard as a coherent question-answer and complaint-rejection pair (Fairclough 1995a: 29 - 30). In relation to the assumption that fear, or its absence, can be "read off" from behaviour, (9), (10) and (11): "... there's no struggle you could have run away quite easily ... when you got out of the car ... to go to the house ... you could have got away quite easily ... you're well known ... in Reading ... to the uniformed ... lads for being a nuisance in the streets shouting and bawling ... couple of times you've been arrested ... for under the Mental Health Act ... for shouting and screaming in the street ... haven't you ..."; "... when I was ill yeah ...", "... yeah ... right ... so ... what's to stop you ... shouting and screaming in the street ... when you think you're going to get raped ... you're not frightened at all ... you walk in there ... quite blase you're not frightened at all ..." draw a conclusion that A could have got away but didn't, and that A's proven capacity for creating public scenes depends upon this implicit proposition (Fairclough 1995a: 29 - 30). Similar comments are argued to apply to (13): "... you're showing no signs of emotion ..." (Fairclough 1995a: 29 - 30).

Again in (9) to (11; see p. 154 of this Chapter) it is taken for granted, according to Fairclough (1995a: 29 - 30), that persons have or do not have capacities for types of behaviour, despite changes in time and place, for example A's capacity for creating a public scene in the past, and when she was suffering some form of mental illness. This is despite (10): "... when I was ill yeah", and (2) which is B's statement: "... they'll come up with nothing." Therefore, the coherence of C's argument depends upon a taken-as-understood proposition (Fairclough 1995a: 28 - 30). Fairclough (1995a: 28-30) argues that C's apparent objective in this extract is to establish that A
willingly put herself in the situation where the rape is alleged to have happened. Furthermore, he argues that coherence in this extract rests on the assumption which needs the implicit "willingness" proposition (Fairclough 1995a: 28 - 30). Fairclough (1995a: 28 - 31) refers to the implicit propositions discussed so far as background knowledge (or BGK).

According to Fairclough’s (1995a: 28 - 31) discussion, there is only limited naturalisation in two of the propositions (see p. 154 of this Chapter) which refer to women having bad tempers and people in bad tempers frightening others; and A having willingly placed herself in a certain situation. The degree of naturalisation inhering in the other two propositions which refer to A not being frightened and having the opportunity to escape, and having capacity to make public scenes; and persons having or not having capacities for particular types of behaviour, is argued by Fairclough to be high by comparison. He suggests that the "common-sense" ideological representations within these latter two propositions are also more difficult to recognise.

• Discourse example 2b

Example 2b, provided by Fairclough (1992: 105 - 110; 1995a: 55, 66, 67), is offered as an explanation of practical application of textually-oriented discourse analysis in relation to grammatical manipulation in discourse representation. Fairclough's (1995a: 66 - 67) example offers what he terms "instances" in a discourse analysis of discourse representation in a newspaper article from The Sun in 1985. Mode, boundary maintenance, style and situation which he places within the context of setting (see p. 68 of Chapter 1) are discussed in this numbered analysis.
His table notes offer a key to the codes he uses (see p. 159 of this Chapter). *The Sun* article is coded 2 to 14 but for the purposes of this section the first line, *Britain faces a war to stop peddlers, warns MPs* is coded as 1, and Fairclough's (1995a: 66 - 67) table relating to his analysis of the article’s discursive representation is set out in Table 2 (see p. 159 of this Chapter).
Table 2: Analysis of discourse representation in *The Sun*

<table>
<thead>
<tr>
<th>Instance</th>
<th>Mode</th>
<th>Boundary/Maintenance</th>
<th>Setting³</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>DD</td>
<td>INC/DISS³</td>
<td>IF</td>
</tr>
<tr>
<td>2</td>
<td>UNSIG</td>
<td>INC/DISS</td>
<td>-</td>
</tr>
<tr>
<td>3</td>
<td>ID</td>
<td>INC/DISS</td>
<td>F, IF</td>
</tr>
<tr>
<td>4</td>
<td>ID</td>
<td>INC/DISS</td>
<td>-</td>
</tr>
<tr>
<td>5</td>
<td>UNSIG</td>
<td>INC/DISS</td>
<td>IF</td>
</tr>
<tr>
<td>6</td>
<td>UNSIG</td>
<td>INC/DISS</td>
<td>-</td>
</tr>
<tr>
<td>7</td>
<td>UNSIG</td>
<td>DISS</td>
<td>SIT</td>
</tr>
<tr>
<td>8</td>
<td>DD</td>
<td>INC</td>
<td>SIT, IF, STYLE</td>
</tr>
<tr>
<td>9</td>
<td>DD</td>
<td>/</td>
<td>-</td>
</tr>
<tr>
<td>10</td>
<td>DD</td>
<td>/</td>
<td>-</td>
</tr>
<tr>
<td>11</td>
<td>DD(S)³</td>
<td>/</td>
<td>SIT</td>
</tr>
<tr>
<td>12</td>
<td>DD</td>
<td>/</td>
<td>F</td>
</tr>
<tr>
<td>13</td>
<td>UNSIG</td>
<td>/DISS</td>
<td>-</td>
</tr>
<tr>
<td>14</td>
<td>DD(S)</td>
<td>/</td>
<td>SIT</td>
</tr>
</tbody>
</table>

Table notes

1. DD(S) codes slipping from ID into DD.
2. INC/DISS codes incorporation-plus-dissemination. The slash (/) in 9 to 14 relates to incorporation, and means ‘not applicable’ - these instances report the press conference rather than the Report.
3. Types of setting are distinguished as follows: IF = representation of illocutionary force, F = formulation, SIT = representation of aspects of context of situation, STYLE = representation of interpersonal meaning.

Table 2 sets out the Instances highlighted by Fairclough (1995a: 55, 58, 60, 66-67) in relation to discourse representation.

The codes he uses for Mode are: DD (direct discourse); UNSIG (secondary discourse (SD) appearing in primary discourse (PD) without being marked as such); ID (indirect discourse); DD(S) (slipping from indirect into direct discourse).

The codes he uses for Boundary Maintenance are: INC/DISS (incorporation-plus-dissemination); DISS (dissemination which could refer to keeping primary and secondary discourse apart); INC (incorporation or merging of primary and secondary
discourse); / (relates to incorporation and means "not applicable" because reference is being made to material outside of the focal discourse of the article being analysed).

The codes he uses for Setting which incorporates situation (SIT) and style (STYLE) as well as illocutionary force (IF) and formulation (F) are: SIT (situation in which representation of aspects of the context is referred to); STYLE (the extent to which non-ideational or non-ideological, interpersonal meanings are represented in secondary discourse); IF (illocutionary force referring to force of effectiveness of content); F (formulation referring to expressing of ideas in carefully chosen words).

A detailed discussion of Fairclough's (1992: 105 - 110; 1995a: 66 - 67) analysis of The Sun article will help to highlight, what he argues to be, the complexity of what is actually happening in the text. Fairclough's (1992: 105 - 110; 1995a: 66) textual analysis of this newspaper article focuses on speech reportage, or, as he calls it, "discourse representation". Fairclough argues that this is a form of intertextuality (see p. 34 of Chapter 1) in which parts of other texts are incorporated into the newspaper text, and are marked by explicit marks such as quotation marks. This type of representation is argued to be important as a dimension of social practice (Fairclough 1992: 107). The focus is on how discourse is being represented.

Some examples, which appear as codes in Table 2 of Fairclough's (1995a: 66, 67) analysis of discourse in the newspaper article (see p. 158 of this Chapter), will be discussed hereafter. The main headline (2), for example, is argued to be an imperative clause although there are no quotation marks. Fairclough (1995a: 67) argues that this produces ambivalence of voice in relation to The Sun or the Members
of Parliament (MP's), or "double-voice." Fairclough (1995a: 55) suggests that this is also the case with (1) even though it has a reporting clause but lacks quotation marks. Fairclough (1995a: 55) codes (2) as mode (UNSIG) which refers to a case in which what is clearly secondary discourse (SD) appears in primary discourse (PD) without being marked as presented discourse (PD).

The preceding sub-headline (1) is coded as mode (DD) which refers to direct discourse (DD) because it has a reporting clause. Examples of mode (ID) which refers to indirect discourse (ID) are (3) and (4) in which (DD) has been "converted" to (ID) by shift from first and second person to third person pronouns (Fairclough 1995a: 55). Mode (DD(S)) refers to "slipping" between modes, for example (11) and (14) in which slipping is into (DD) mode and is treated as a sub-type of (DD) - hence (DD(S)). In relation to boundary maintenance, codes incorporation-plus-dissemination (INC/DISS) which refers to ambivalence of "voice" with regard to the extent to which voices of primary discourse (PD) and secondary discourse (SD) are merged or kept apart in, for example (6); (Fairclough 1995a: 58).

Fairclough (1995a: 58) comments that boundary maintenance is low in this article. His (INC) could be argued to refer to merging of primary discourse (PD) and secondary discourse (SD), and his (DISS) to keeping them apart (see p. 159 of this Chapter). The slash (/) on its own, is argued to relate to incorporation, and to mean "not applicable" (see p. 159 of this Chapter) because, as in (14), the press conference, about which the article was written, rather than the article, is reported (Fairclough 1995a: 66).
Fairclough (1995a: 66) also uses setting codes (see p. 160 of this Chapter) in his discourse analysis of the newspaper article. He (Fairclough 1995a: 60, 55) refers to (IF) which relates to representation of illocutionary force (content force of effectiveness) as in (1), (3) and (8), which use the war metaphor as a threat or warning; (F) which refers to formulation (expressing of ideas in carefully chosen words) as in (12) which uses the words evil in the air to describe the situation; (SIT) relating to representation of aspects of context of the situation as in (7) and (11) which use the words shocked and horrifying respectively; and (STYLE) which refers to the extent to which non-ideational (ideational refers to meaning in discourse) interpersonal meanings of secondary discourse are represented, as in (8) which relays meaning in terms of the war metaphor and the danger posed to western society.

Fairclough (1992: 108 - 110) argues that his analysis of The Sun article helps to illustrate its complexity such as, in relation to the ambivalence of voice in the main headline (2): Call up Forces in Drug Battle! Fairclough (1992: 108) suggests that since newspaper articles traditionally report demands of others, this headline might relate to a form of discourse representation. However, he also suggests that tabloid "report/opinion" distinction is often unclear and that this headline could, therefore, be attributed to The Sun although the opening paragraph attributes it to "MPs". According to Fairclough (1992: 108), The Sun newspaper article seems to be blending the voice of the HMSO (Her Majesty's Stationery Office) document being reported on with its own, for example instance (1): Britain faces a war to stop pedlers, warns MPs, which is argued to contribute, as in the case of (2), to ambivalence of voice. Fairclough (1992: 108 - 109) suggests that by blending the voice of the HMSO document with that of the newspaper, The Sun also translates the
former into the latter's terms, by means of: vocabulary, for example "call up" (2) and "pedlers" (4), not used, according to him, in the HMSO document; metaphor, for example dealing with drug traffickers as, fighting a war (1), an invasion (3); translating some words of the document into The Sun's spoken language terminology (Fairclough 1992: 109), for example "pushers" (3) and "forces" (2) without "armed" to modify it. Fairclough (1992: 109) notes the shift from written monologue towards conversational dialogue or The Sun's version of popular speech using resonance in popular experience, for example mobilisation for war. Therefore, as a "mediator", which Fairclough suggests aims to cultivate characteristics taken to be typical of the "target" audience; The Sun is mediating, using its own "commonsense". Fairclough's above described (see pp. 160 - 163 of this Chapter) connotative analytical insights into textual analysis of discourse representations offer useful strategies.

• Methodical application in terms of data collection

At this point in the discussion of the research design of the empirical study, it seems pertinent to offer some practical guidance with regard to methodological application in terms of data collection using the data collection instrument. Data relating to Discourse example la (Kozloff 1992: 69; see pp. 146 - 147 of this Chapter) has been captured on a data collection form using the line reference method (see pp. 164 - 168 of this Chapter). The completed data collection form for this discourse example follows:
Captured data, such as this, is argued to support the detailed discursive analysis pertaining to the texts which will appear in Chapter 4.

Kozloff's (1992: 69) example (see line numbers in brackets) presents two female characters only (1); the mother and daughter embrace (1 - 2) and the former leaves
the latter at a day care centre (2 - 3); the mother flies off, and attends a business meeting (3), flies back, and collects her daughter (5). Therefore, seven activities can be attributed to these two female characters. In relation to narrative structure, according to Kozloff's (1992: 69) minimal narrative definition, this advertisement is viewed as meeting the three criteria of initial equilibrium (1 - 2), disequilibrium (3 - 4), and re-established equilibrium (5). In relation to character functions (see p. 148 of this Chapter), the hero or victim could be the mother (1); the princess could be the daughter (1); the dispatcher could be the business meeting in New York (3 - 4); the villain could also be the business meeting in New York (3 - 4); the false hero (who potentially claims the hero's sphere of action) could be the day care centre (3); the donor or provider could be the United Airlines upon which the mother "flies" (3 and 5); and the helper could also be the United Airlines (3 and 5). Therefore, seven character functions are covered in this example, two of which relate to females. In relation to narrative functions (see pp. 148 - 150 of this Chapter), lines (3 - 4) could relate to function (8): the villain harms a member of the family, in this case the daughter; lines (1 - 4) could relate to function (9): the lack or misfortune is made known; the hero is given a request or command and goes or is sent on a mission or quest, in this case by business in New York; line (5) could relate to functions (11), (12), and (14): the hero leaves home, and receives either a magical helper or agent which she uses, in this case by flying on United Airlines; lines (3 - 5) relate to functions (20) and (19): the hero returns, and the initial lack is set right, in this case the mother returns and picks up the daughter. Therefore, seven narrative functions are covered in this example, five of which relate to females.
The modes (see p. 159 of this Chapter) direct discourse (DD); indirect discourse (ID); indirect discourse slipping into direct discourse (ID→DD) or (DD(S)) and secondary discourse (SD) appearing in primary discourse (PD) without being marked as represented discourse (SD UNSIG PD) are not applicable with regard to this example (Fairclough 1995a: 66).

The linguistic concept of boundary maintenance (BM), which refers to the extent to which primary and secondary discourse voices are kept apart or merged, is also not applicable in this example (Fairclough 1995a: 58). In the context of discursive setting, which Fairclough (1995a: 60) refers to as extent to which, and ways in which secondary discursive context controls reader interpretation, stylisticity (STY) is argued to refer to the extent to which non-ideational, interpersonal meanings of secondary discourse (SD) are represented. Lines (1 - 2), (2 - 3) and (5) in which the mother and daughter embrace lovingly; the mother leaves the daughter at a day care centre; and the mother picks up the daughter, could be argued to relate to gendered stylisticity.

Situationality (SIT), also a type of discursive setting, which Fairclough (1995a: 60) refers to as the degree to which the context of the situation of secondary discourse (SD) is represented, could be argued to inhere, in relation to gender, in lines (3) and (5): the mother flies to New York, and then flies back in time to collect the daughter. Discursive setting in relation to illocutionary force (IF) and formulation (FO), which refer to effectiveness of utterance and to choosing of words to express ideas respectively, are not applicable in this example (Baldick 2004: 121; Homby 2003: 467).
Inequality (INEQ), in relation to gender, may be argued to inhere in lines (1 - 2): the mother and young daughter embracing lovingly; line (3): the mother then leaves the daughter at a day care centre; and line (5): the mother then flies back in time to pick up the daughter. Equality (EQ), in terms of gender, could however be argued to inhere in lines (2 - 4): the mother flies off to New York for a business meeting.

In terms of forms of gender bias such as invisibility (INV), stereotyping (STE), selectivity and imbalance (SE/IM), unreality (UNR), fragmentation and isolation (FR/IS), linguistic bias (LINB), and, cosmetic bias (COSB), only stereotyping is argued to inhere in this example in lines (1 - 2), (2 - 3), and (5) which relate respectively to: a mother and daughter embracing lovingly; the mother leaving the daughter at a day care centre; and, the mother then flying back in time to pick up the daughter at the end of the day.

This example refers to the present (PRES); the socio-cultural (SOCUL) and the economic (ECON) situation relate to female participation in American capitalism and global communication in lines (3), (4) and (5), (3) and (4), and (5) respectively. The reason (REAS) why this advertisement has been created relates to a commercial airline and its benefit to business woman who are mothers within a society. This is suggested in lines (1 - 2), (3), (4) and (5). The audience (AUD) targeted is the high-earning, working mother in lines (1), (2), (3), (4) and (5).

In terms of gender meaning, people (PEO) focused upon are mothers who work in professional or business sectors, and their small daughters (see lines (1), (2), (3), (4) and (5)); which could be argued to be an expedient gesture to gender equity. Places
(PLA) referred to in relation to the two female characters are the day care centre and New York in line (3). Gender meaning in relation to events (EVE) can be inferred from lines (1 - 2), (2 - 3), (3 - 4) and (5) which refer respectively to: the mother and daughter embracing lovingly; the mother leaving the daughter at a day care centre; the mother flying to New York for a business meeting; and, the mother flying back in time to pick up the daughter at the end of the day. With regard to the society (SOCI) referred to, capitalism, technology, global communication and child care, in relation to the business woman who is also a mother, are the foci in lines (1), (2), (3), (4) and (5).

The above discourse example could be argued to be affirming as far as gender representation is concerned. Osler (1995: 23) defines affirming, in this context, as referring to women being studied on their own terms and with regard to their contribution. Lines (1 - 2): a mother and young daughter embracing lovingly; lines (2 - 4): the mother then leaves the daughter at a day care centre and flies off to New York for a business meeting; and lines (4 - 5): the mother then flies back in time to pick up the daughter at the end of the day, may be argued to support the choice of text type for this example.

To sum up this sub-section, what has been offered is an attempt to demonstrate by using a data instrument how theories which relate to its methodology suggest strategies of deconstruction of patriarchal modes. What is argued to be important in terms of the feminist quest is opening up space for feminist reconstitution of knowledge and subjectivity.
2.3 Questionnaire and respondents

A questionnaire-type letter designed to gather and confirm relevant information will target a small sample of ten FET History educators at schools chosen at random in the Pinetown district of the Ethekweni region of the KwaZulu-Natal Department of Education using the Ethekwini Region - Pinetown District School list (KwaZulu-Natal Department of Education 2003b).

An example of the questionnaire-type letter reads as follows:

Mrs J.V.V. Fardon
4 Blue Gum Crescent
Gillitts 3610
KwaZulu-Natal
Date

The Principal
Address

Re: Survey of Grade 10 to 12 Further Education and Training (FET) History educators' views regarding textbook utilization

In the light of the proposed Grades 10 to 12 school History curriculum changes, which relate to the National Curriculum Statement, Grades 10-12 (Schools), I would be very grateful if you could assist me in a research project (see attached request sheet) by kindly responding to some pertinent questions with regard to textbook utilisation in your school. In some cases the questions, which relate to Grades 10 to 12 school History textbooks, will require only a tick or cross (✓/X) or a tick (✓).

Please return your responses to the questions, at your earliest convenience, in the pre-paid and pre-addressed envelope which has been enclosed with the questionnaire.

Thank you for your kind co-operation and for giving of your time to assist this research project.

Yours faithfully

Mrs J.V.V. Fardon
**Questionnaire: History textbook utilisation in your school**

Kindly furnish the following information:

A. General information

1. Information on Grades 10 to 12 History textbooks currently used in your school:

<table>
<thead>
<tr>
<th>Title</th>
<th>Publisher</th>
<th>Date of publication</th>
<th>Grade</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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<td></td>
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</tr>
</tbody>
</table>

2. Information on Grades 10 to 12 History textbooks most commonly used in your school:

<table>
<thead>
<tr>
<th>Title</th>
<th>Publisher</th>
<th>Date of publication</th>
<th>Grade</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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</tbody>
</table>

B. Specific information

1. Identify the criteria from the following list in terms of their influence upon the selection of Grades 10 to 12 History textbooks by your school. Tick (✓) (yes) or cross (X) (no).

<table>
<thead>
<tr>
<th>CRITERIA</th>
<th>✓</th>
<th>X</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.1 production factors</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.1.1 acceptable price</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.1.2 length of the book</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.1.3 illustrations in the book</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.1.4 user-friendly language</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.2 Gender factors</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.2.1 gender-balanced language</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.2.2 gender-balanced activities</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.2.3 gender-balanced illustrations</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.2.4 gender-balanced layout</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.2.5 learning outcome skills, knowledge, values and attitudes (SKVA)s which relate to inclusivity and equity</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.3 Other factors</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.3.1 clear guidelines about presentation of activities</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.3.2 clear guidelines about assessment</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.3.3 clear guidelines about learner use</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.3.4 information in terms of resources needed</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.3.5 activities which cover all the learning outcome SKVAs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.3.6 any other factors</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2. In view of the proposed National Curriculum Statement training for Grade 10 in 2005 when do you expect the new Grade 10 school History textbook catalogue to be made available to your school? If the catalogue has been made available please fill in 2.2:

<table>
<thead>
<tr>
<th>Date/Term</th>
</tr>
</thead>
</table>

2.1 Possible date or term that the Grade 10 textbook catalogue will be available.

2.2 If the catalogue has been made available please complete catalogue

<table>
<thead>
<tr>
<th>Titles</th>
<th>Publisher</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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</tbody>
</table>

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3. From the list below tick (✓) the aspects which you consider to be essential in a school History textbook.

<table>
<thead>
<tr>
<th>3.1 Historical enquiry</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.1.1 Encouragement of constructive debate, based upon evidence, in relation to diverse views about gender, race and class</td>
</tr>
<tr>
<td>3.1.2 Support of the view that history is a construct consisting of a multiplicity of views about gender, race and class</td>
</tr>
<tr>
<td>3.1.3 Promotion of critical understanding of the effects of socio-economic systems on people in terms of gender, race and class</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3.2 Support for democracy</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.2.1 Encouragement of appreciation for the democratic values of the constitution, for example equity</td>
</tr>
<tr>
<td>3.2.2 Promotion of human rights, peace and democracy which relate to gender equity</td>
</tr>
<tr>
<td>3.2.3 Promotion of an understanding of identity, for example gender as a social construct preparing future citizens</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3.3 History as a vehicle for human rights</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.3.1 Development of greater insight into prejudice with regard to gender, race, class and xenophobia, which must be addressed</td>
</tr>
<tr>
<td>3.3.2 Support of formerly subjugated voices, for example those of women through emphasis on oral and written history</td>
</tr>
</tbody>
</table>

Educators put the name of their school on the response if they wish to. Questions and responses relate to small-scale research concerned with Grade 10 to 12 History gender educating in South African public schools. The responses will be used to support choice of textbooks in the textbook sample, and for general information purposes, and will therefore have a bearing on the texts within the textual sample. Processing of the pre-coded responses will be done manually since the exercise is small in scale.

In relation to learning and teaching support materials (LTSMs) the Department of Education (2002d: 24) includes print, electronic, perishable, chemical, and physical materials, equipment and stationery. In terms of print material, textbooks are argued to remain the most dominant form of LTSM. Parsons (2004: 7) reports in relation to the implementation of the National Curriculum Statement, Grades 10 - 12 (Schools) Overview in the FET phase, that the national roll-out plan should be in operation in Grade 12 by 2008. Parsons (2004: 7) noted at the time of writing that the education department had invited publishers to make submissions with regard to learning and teaching support material (LTSM).
The design of the questions in the questionnaire section has involved focus on the targeted populations. The objective is to obtain information regarding school textbook selections and reasons for these in relation to gender where possible (Cohen & Manion 1982: 72 - 73).

3 CONCLUSION

The empirical study of resources used in Grade 10 History teaching in South African public schools is seeking to interrogate gender representations in relation to meaning. This meaning relates to power relations embedded within the textual discourses being investigated. The primary outcome envisaged is revelation of the alignment between these representations and the gender equity imperative espoused by the Constitution of the Republic of South Africa, Act 108 of 1996 (Republic of South Africa 1996a: 3).

In this Chapter the main methodological strands of the research project have been indicated which cover ways in which the textbook sample, textual sample, analysis process, data collection, and questionnaire procedures will be handled.

The outcome of the empirical study aims to serve the political ends of feminism by indicating any residual, or indeed endemic hegemonic gender ideology existing within discourses of selected Grade 10 History teaching resources used in South African public schools.

Supporting the empirical study's analysis process in relation to the methodological strands discussed in this Chapter are the theoretical underpinnings pivotal to feminist
post-structuralism (see pp. 3 - 5, 28 - 37 of Chapter 1). The latter offers spatial possibility for a fresh gaze upon gender issues within discourses in History teaching resources across levels and phases in South African public schools (see pp. 58 - 60 of Chapter 1). Therefore, it is argued that this empirical study, although not large-scale, has relevance on a wide scale in the interests of the feminist quest, and for democracy in South Africa.
CHAPTER 4
AN ANALYSIS OF THE RESEARCH RESULTS

1 INTRODUCTORY REMARKS

The Women's Charter, adopted in 1954 at the inaugural Federation of South African Women (FEDSAW) conference, declared that: women do not form a separate society from men; there is only one society made up of women and men; women share the problems of men and join hands with them to remove social evils and obstacles to progress; within this common society are laws and practices that discriminate against women; some are determined to struggle against things that disadvantage them (Gandhi Development Trust & Gandhi King Ikeda 2004: 1 - 2).

The current study argues that these points, declared fifty years ago still need to be addressed in the interests of gender equity in South Africa. Furthermore, that language lies at the heart of this inequity. Barnard (2003: 163 - 173), for example, presents a discussion relating to women and leadership which she introduces as concepts not usually associated. If a suggestion mentioned in Barnard (2003: 173), that women in South Africa fall right at the bottom of the pile, and that male domination is still very powerful, is accepted, then much needs to be done in the interests of feminist struggle.

The study's contention that a feminist post-structuralist analysis of discourses in Grade 10 school History teaching resources could reveal gender bias, aims at going some way towards correcting gender imbalance. This aim, if actioned purposefully,
could have beneficial effects in relation to History education; to education generally; and to democratic relations in South Africa as a whole.

With regard to gender relations, the former Minister of Education, Professor K. Asmal argued in 2002 in relation to sexual violence, that schools need to develop positive gender images among learners, and that teachers need to rethink their gender attitudes and practices. The minister concluded that freedom and democracy must not be compromised by values which are inconsistent with a human rights culture (Department of Education 2002g: vi). The term gender is defined as one used to recognise the effect of social processes that determine masculinities and femininities. Readers are therefore urged to review some values they have taken for granted, and to promote debate between educators with regard to gender equity (Department of Education 2002g: 1). Gender language and practice used in South African public school classrooms; and, with regard to this investigation discourses within Grade 10 school History teaching resources, are at the core of patriarchal ideology and gender inequity.

The document, Issues on gender in schools: an introduction for teachers (Department of Education 2002g: 19) suggests that teachers need to point out to learners that people who display inappropriate behaviour forms, for example girls who wrestle or play football, should not be dismissed or be disapproved of. The school could be argued to have a pivotal role to play in breaking stereotypes and rigid attitudes in as many creative ways as possible. The following perspective confirms this view: "Beliefs and ideologies are profoundly unconscious. We are not even aware that we have these beliefs. They become habits and as such, an
automatic part of our speech, our way of thinking and behaving. For this reason it is very difficult to alter beliefs. It is here that the education system can play a crucial role" (Department of Education (2002g: 21).

Active resistance to, and refusal of, patriarchal gender modes, which potentially impact massively on life experiences of girls and women, is to be an urgent priority of South African public schooling. This study's feminist post-structuralist approach to gender representation within discourse encompasses both the analysis of realist, naturalised notions, and discursive reconstitution in the interests of the feminist quest.

The above sets the scene for the critical analysis of the research results, relating to the textual sample of Grade 10 History teaching resources used in South African public schools. The analysis process will be guided by a feminist post-structuralist approach within the context of key aspects of critical media education. Curriculum policies and guidelines relating to the Social Sciences (Grades 7 - 9) and to History (Grades 10 - 12) will be used as reference, if necessary, with regard to clarifying and supporting of points made in the discursive analyses of the texts; and also within the context of the teaching-learning exemplar which will be offered to educators in Chapter 5.

2 CRITICAL ANALYSIS OF THE RESULTS

2.1 Sampling

Sample A refers to the randomly chosen educators to whom questionnaires were sent; and Sample B refers to the textbook samples. Sample C refers to textual
samples. Sample selection has been advised by whatever data has been returned by KwaZulu-Natal Grade 10 school History educators (Sample A) in the Pinetown district randomly targeted by this investigation in relation to use of NCS compatible Grade 10 school History textbooks (Sample B) in the teaching-learning process. The following data, pertaining only to learners' school History textbooks, has been returned by educators:

2.2 Textbook and text samples

Using stage sampling (see pp. 62 - 63 of Chapter 1) as a means of arriving at a textbook sample (Sample B), the researcher decided to investigate texts from three of the five textbooks indicated by the KwaZulu-Natal Grade 10 school History educators but which could be country-wide productions. After consulting the KwaZulu-Natal Department of Education textbook catalogue (KwaZulu-Natal Department of Education and Culture 2005a: 22 - 24) the final textbook population sample comprised the following Grade 10 school History learners’ books taken from the total school History learner's textbooks used in KwaZulu-Natal and from those used in South African public schools:


The three textbooks comprising the textbook sample (Sample B) have yielded the raw material (textual examples) which falls within the ambit of Southern African history. With regard to the textual sample (Sample C), the working population for the research process, systematic sampling (see p. 63 of Chapter 1; p. 130 of Chapter 3) has driven the selection of the sample texts from each textbook. The total number of texts from which the sample texts are drawn differs with regard to each textbook utilised. The analysis process used in this investigation will deal with texts which
comprise knowledge content relating only to Southern African historical narrative in learners' textbooks offered for Grade 10 public school History teaching. For the purposes of this research, maps, pictures, photographs, graphs, statistics, and cartoons are understood to be independent texts, or parts of texts depending upon the particular context within which the material is situated. Examples of context could relate to fragmentation and isolation, which strategies are argued by this study to conceal male dominance by arranging emphasis differently. Page references relating to texts which pertain to each of the three learners' textbooks in the textbook sample (Sample B) will be offered so that there is clarity with regard to the way in which the sample texts (Sample C) have been arrived at. Texts which have been chosen from each of the textbooks in Sample B for the textual sample working population (Sample C) have been marked by a star (*) next to the page reference.

In the light of the content and context arrangement of the material which comprises the selected learners' textbooks, this investigation has decided upon which material, within the context of the current study, will comprise each text used in the sampling process. Page references relating to texts which pertain to each of the three learners' textbooks in the textbook sample (including those texts forming part of the textual sample) include the following:


Systematic sampling (see pp. 63 - 64 of Chapter 1) has been used as a means of arriving at the three texts from this textbook which will be analysed within the context of feminist post-structuralism and key aspects of critical media education.
Of the 102 texts used (page 181 was the starting point), three were selected, so every 34th text became part of the sample working population. The three selected texts are located on pages 259, 268 to 269 and 320 of this textbook.
<table>
<thead>
<tr>
<th>Page</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>235</td>
<td>What other reasons did the Dutch give for leaving the Cape? Source C</td>
</tr>
<tr>
<td>236</td>
<td>How did uShaka transform the Zulu chieftdom into a kingdom? Source A and B</td>
</tr>
<tr>
<td>249</td>
<td>Were the Tswana on the Highveld involved in trade? Source A, B, C, D</td>
</tr>
<tr>
<td>250</td>
<td>Source E, F, G</td>
</tr>
<tr>
<td>251</td>
<td>Source H</td>
</tr>
<tr>
<td>251</td>
<td>In what ways did the structure of Tswana society change in the 18th century? Source A and B</td>
</tr>
<tr>
<td>252</td>
<td>Source C</td>
</tr>
<tr>
<td>252</td>
<td>Photograph (Tswana village)</td>
</tr>
<tr>
<td>253 – 254</td>
<td>In what way was the Difaqane different from the earlier transformation in the 18th century? Source A and B</td>
</tr>
<tr>
<td>254</td>
<td>Photograph (sparring warriors)</td>
</tr>
<tr>
<td>263</td>
<td>Painting (Governor Janssens and Xhosa chief Ngqika, 1803)</td>
</tr>
<tr>
<td>263 – 264</td>
<td>What external and internal influences shaped Xhosa society in the 19th century? Stop and Think</td>
</tr>
<tr>
<td>264</td>
<td>Map (Cape Colony, 1819 - 1855)</td>
</tr>
<tr>
<td>268 – 269</td>
<td>Source A</td>
</tr>
<tr>
<td>269 – 270</td>
<td>Source B</td>
</tr>
<tr>
<td>269</td>
<td>Source C</td>
</tr>
<tr>
<td>269</td>
<td>Source D, E, F</td>
</tr>
<tr>
<td>269</td>
<td>Source G</td>
</tr>
<tr>
<td>269</td>
<td>Source H, I, J, K, L</td>
</tr>
<tr>
<td>269</td>
<td>Painting (loyal Fingo)</td>
</tr>
<tr>
<td>268</td>
<td>Case Study: The fatal shot - how did Paramount Chief Hintsa die? Painting (Hintsa)</td>
</tr>
<tr>
<td>274</td>
<td>The Trek parties and their leaders. Source A</td>
</tr>
<tr>
<td>274</td>
<td>Source B</td>
</tr>
<tr>
<td>274 – 275</td>
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Systematic sampling (see pp. 63 - 64 of Chapter 1) has been used as a means of arriving at the three texts from this textbook which will be analysed within the context of feminist post-structuralism and key aspects of critical media education.

Of the 108 texts used (page 8 was the starting point), three were selected, so every 36th text became part of the sample working population. The three selected texts are located on pages 31, 57 and 77 of this textbook.

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Systematic sampling (see pp. 63 - 64 of Chapter 1) has been used as a means of arriving at the three texts from this textbook which will be analysed within the context of feminist post-structuralism and key aspects of critical media education. Of the 81 texts used (page 59 was the starting point) three were selected, so every 27th text became part of the sample working population. The three selected texts are located on pages 196, 209 to 210, and 233 of this textbook.
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### 2.3 Analysis of the textual samples

The following section will offer denotative data which is argued to support and be supported by a detailed connotative analysis (see p. 67 of Chapter 1) in relation to each text within the sample working population (Sample C). Data collection forms relating to these texts were used to capture analytical data. The qualitative, connotative discursive analysis process will be approached within the context of feminist post-structuralism with reference to six key aspects of critical media education. Headings which appear on the data collection instrument, data collection and data count form relate to content, structure, message, method, time, situation, reason, meaning, and significance (see data collection instrument and data collection form, pp. 143, 145 of Chapter 3).

Questions offered in the Draft: Methodology Booklet for GET Educators: "Doing History with GET" (Department of Education 2002e: 23); Seleti et al (2005: 57, 89, 112, 145, 163, 221); and the National Curriculum Statement, Grades 10 – 12
(General) Learning Programme Guidelines, History (Department of Education 2005a: 52 - 53), are argued to be relevant to the analysis process and purpose in that they are viewed as providing some guidance in relation to school History teaching, learning and assessment. These questions which relate to maps, photographs and documents, amongst other textual material offer points of reference with regard to the denotative and connotative investigations which refer respectively to literal meaning and to less fixed meanings which are more changeable and depend on codes of understanding (Hall 1994: 205).

The format for the analysis of each text is to be a detailed analytical discussion supported by a data count which broadly reflects incidence of discursive gender inherence in relation to points appearing on the data collection instrument and the shortened data collection form. A feminist, post-structuralist textual analysis and data count relating to gender representation within the sample working population texts is offered below.

2.3.1 Text 1: Ellis and Olivier 2005: 259

2.3.1.1 Text: What other problems added to the conflict on the eastern frontier?

European control of the Cape Colony changed (line 2) hands three times between 1795 and 1806. The (line 3) Dutch were the first to establish a settlement at the (line 4) Cape, as you learnt in Chapter 2. This settlement (line 5) grew to become Cape Town (line 6). In 1795 during the Revolutionary Wars in Europe, (line 7) Britain seized control of the Cape Colony from the (line 8) Dutch, who were allies of the French. In 1803, (line 9) following the signing of a peace treaty between (line 10) Britain and France, Britain returned the Cape (line 11) Colony to the Dutch (line 12). However, in 1806 war broke out again and Britain (line 13) once again seized the Cape. At the end of the (line 14) Napoleonic Wars Britain decided to keep control (line 15) of the Cape and annexed it in 1814 (line 16). These changes in government meant that there was, (line 17) for eleven years, no fixed policy concerning events (line 18) on the eastern frontier and, therefore, firm control (line 19) over the area was difficult to establish. The (line 20) reluctance of both the Dutch and the British (line 21) governments to spend money on the eastern (line 22) frontier also contributed to the problems there (line 23). The lack of unity among the different groups in the (line 24) region also made matters worse. It was not simply a (line 25) matter of White against Black. Many of the Dutch (line 26) frontier farmers resented British rule after 1814 and (line 27) the British authorities' apparent lack of
will to (line 28) support them against the Xhosa (line 29). The Xhosa themselves were not united. After the (line 30) death of paramount chief Phalo in 1775 they split (line 31) into three main chiefdoms - the Gcaleka Xhosa (line 32) who lived east of the Kei River, the Ngqika Xhosa (line 33) and the Ndlambe Xhosa who lived west of the Kei (line 34) in the area later known as British Kaffraria (the (line 35) area around present day East London) (line 36). Further complicating this situation was the (line 37) presence of thousands of Mfengu people, who (line 38) were refugees from the Mfecane. They sought (line 39) shelter amongst the Xhosa but later formed into a (line 40) separate group and turned against the Xhosa (line 41).

Did you know? (line 42) There have been three different ways of interpreting the (line 43) history of the Cape frontier (line 44). Traditionally, the Settler school of history has seen eastern (line 45) Cape frontier history in terms of conflict between two (line 46) hostile groups - Whites and Blacks. Liberal historians (line 47) reinterpreted this period of history and emphasized, instead, (line 48) the peaceful co-operation and coexistence of the two main (line 49) frontier groups (line 50). Revisionist historians have accepted that, although conflict (line 51) was basic to the situation, other aspects deserve attention, (line 52) for example, cross-racial agreements or the banding (line 53) together of classes across racial lines. They point out that the (line 54) different groups formed a system of relationships whereby (line 55) they were able to interact with one another to maintain a (line 56) balance of 'no war – no peace' (line 57).

2.3.1.2 Textual analysis

What follows is a feminist post-structuralist textual analysis and data count relating to gender representation in Text 1 taken from Ellis and Olivier (2005: 259). It is assumed that no discursive representation is gender neutral. The symbol (#) indicates correspondence per point between the feminist post-structuralist analytical discussion and the data count for each sub-section which appears on the data collection instrument and form. Mention of certain critical media education aspects merely highlights them and does not exclude others.

a) Content

The discussion will be based in the kind (category) of text being presented and ways (representations) in which meanings are being communicated to readers. Line numbers have been allocated to each line of this text (see pp. 187 - 188 of this Chapter).
i) Incidence of females ($F_1$) and males ($M_1$)

The text entitled, *What other problems added to the conflict on the eastern frontier?* has an inset headed, *Did you know?* The text category is argued by the researcher to be that of the written textbook extract providing information for learners in relation to the expanding Cape frontier in the 18th and 19th centuries. This study understands the concept categories to be multi-faceted, and to relate to language, narrative, genre, media and ideology. Critical media education aspects relating to this text are argued to relate to languages, agencies, audiences, categories, and representations in that the discursive messages are sent via language from the producers to the readers within the context of the text. Meaning making is viewed to relate to both text and reader engagement.

A denotative (D) analysis (see p. 67 of Chapter 1) in relation to gender representation reveals, no female references (with regard to characters) within the parameters of this written text. Some reference is made to male characters, for example Napoleonic (#); Phalo (#); Gcaleka (#); Ngqika (#); and Ndlambe (#). (Total (#) = (F1) 0 (M1) 5)

ii) Incidence of occupations and activities attached to females ($F_2$) and males ($M_2$)

A denotative (D) count is argued to indicate activities centred around *males only* (#), for example *European control* (#; line 2); *established a settlement* (#; line 4); *Revolutionary Wars* (#; line 7); *Britain seized control* (#; line 8); *allies of the French* (#; line 9); *signing of the peace treaty* (#; line 10); *Britain returned the Cape Colony* (#; line 11 - 12); *war broke out* (#; line 13); *Britain once more seized the Cape* (#; line 13 - 14); *the Napoleonic wars* (#; line 15); *keep control of the Cape* (#; line 15 16); *changes in government* (#; line 17); *no fixed policy* (#; line 18); *to spend money*
on the eastern frontier (铽; line 22 - 23); different groups in the region (铽; line 25); not simply White against Black (铽; line 26); frontier farmers (铽; line 27); resented British rule (铽; line 27); British authorities’ (铽; line 28); apparent lack of will (铽; line 28); to support them against the Xhosa (铽; line 29); the Xhosa themselves were not united (铽; line 30); the death of (铽; line 31); paramount chief Phalo (铽; line 31); they split into (铽; line 31 - 32); three main chiefdoms (铽; line 31 - 32); who lived east of (铽; line 33); who lived west of (铽; line 34); area later known as British Kaffraria (铽; line 35); refugees from Mfecane (铽; line 39); the Settler school of history has seen (铽; , line 45); in terms of conflict between two hostile groups (铽; line 46 - 47); Liberal historians (铽; line 47); reinterpreted this period (铽; line 47 - 48); emphasised, instead, the peaceful co-operation and coexistence (铽; line 48 - 49); Revisionist historians (铽; line 51); have accepted (铽; line 51); they point out (铽; line 54); a balance of 'no war - no peace ' (铽; line 56 - 57).

(Total (铽) = (F2) 0 (M2 40)

A connotative (C) analysis of the discursive gender representation relating to female and male activities and occupations reveals invisibility in terms of female presence and meaning (no credit being given to female effort, contribution or leadership alongside males). In terms of male representation, the discourse clearly emphasises male attributes linked to masculine activity in a way which makes complex ideas, such as Revolutionary Wars (line 7) recognisable as masculine yet "natural" and not questionable.

Examples within the text are, control of the Cape colony changed hands (铽; pointing at masculine military power; line 2 - 3); establish a settlement (铽; implying military
power; line 4); Revolutionary Wars in Europe (#; requiring masculine conflict; line 7); Britain seized control (#; requiring superior strength; line 8); the signing of the peace treaty (#; emphasizing masculine decision-making; line 11); Britain returned the Cape Colony (#; implying dominating power over others; line 11 - 12); war broke out again (#; emphasizing masculine decision-making; line 13); Britain once more seized the Cape (#; requiring superior power and strength; line 13 - 14); Britain decided to keep control (#; emphasizing masculine decision-making; line 15); annexed it in 1814 (#; requiring superior power and strength; line 16); these changes in government (#; comprising males and patriarchal systems; line 17); to spend money (#; implying male capitalist control underpinned by patriarchal ideology; line 22); Dutch frontier farmers (#; line 26 - 27); resented British rule (#; implying male-centred conflict rendering female contribution invisible; line 26 - 27); British authorities' apparent lack of will to support them (#; focusing on male needs and perspective; line 28 - 29); after the death of paramount chief Phalo (#; emphasizing male status within masculine contextual meaning; line 30 - 31); into three main chiefdoms (#; focusing on the masculine power system; line 32); refugees from the "Mfecane" (#; pointing to conflict emanating from and controlled by male power systems; line 39); three different ways of interpreting the history of the Cape frontier (#; implying neutrality in terms of perspective with no mention of female contribution; line 43 - 44); traditionally, the Settler school of history has seen (#; using the patriarchal term traditionally, and by implication referring to male perspective; line 45); in terms of conflict between two hostile groups (#; centering masculine military might; line 46 - 47); Liberal historians reinterpreted this period (#; neutralising the perspective and seeking to conceal masculine meaning; line 47 - 48); Revisionist historians have accepted that (#; no foregrounding of feminine
meaning; line 51); a balance of 'no war - no peace ' (#; centering masculine military
power; line 57). (Total (#) = (F2) 0 (M2)24)

b) Structure

With regard to analysis of structure in relation to written texts, a suggestion aimed at
learners offered by Seleti et al (2005: 17) is considered useful. These writers suggest
that learners read the text, taking note of the structure, for example the main idea, the
supporting ideas and the relationship between the ideas in the text. Educators and
learners need to be aware that critical media education aspects such as agencies,
audiences, languages, technologies, representations and categories are applicable
during the analysis process.

(i) Incidence of use of narrative structure (NS) in relation to gender: equilibrium
(initial) (EQ1); disequilibrium (DISEQ); restored equilibrium (EQ2)

In the interests of democratic transformation the feminist post-structuralist critique
argues that historical narrative structure is used to effect the patriarchal centering
privileged within the contextual framework of the text. The analysis (denotative (D)
and connotative; C); suggests that initial equilibrium (not represented here) has been
disturbed creating disequilibrium (#). This is evident within discursive linguistic
gender representations to centre masculine meaning such as problems added to the
conflict (#; line 1); European control of the Cape Colony changed hands three times
between 1795 and 1806 (#; line 2 - 3); the Dutch were the first to establish a
settlement at the Cape (#; line 4 - 5); Britain seized control of the Cape Colony from
the Dutch (#; line 8); Britain returned the Cape Colony to the Dutch (#; line 11 - 12);
Britain once more seized the Cape (#; line 13 - 14); Britain decided to keep control
of the Cape and annexed it in 1814 (#; line 15 - 16); these changes in government (#; line 17); there was for eleven years, no fixed policy (#; line 17 - 18); firm control over the area was difficult to establish (#; line 19 - 20); contributed to the problems there (#; line 23); the lack of unity among the different groups in the region made matters worse (#; line 24 - 25); it was not simply a matter of White against Black (#; line 25 - 26); Dutch frontier farmers resented British rule after 1814 (#; line 26 - 27); British authorities' apparent lack of will to support them against the Xhosa (#; line 28 - 29); the Xhosa themselves were not united (#; line 30); after the death of paramount chief Phalo in 1775 (#; line 31); they split into three main chiefdoms (#; line 30 - 32); further complicating this situation (#; line 37); refugees from the "Mfecane" (#; line 39); they sought shelter amongst the Xhosa (#; line 40); turned against the Xhosa (#; line 41); in terms of conflict between two hostile groups - Whites and Blacks (#; line 46 - 47); although conflict was basic to the situation (#; line 51 - 52).

With regard to the inherence of restored equilibrium (EQ2), within the discursive gender representation, linguistic references such as the Liberal historians' interpretation of, the peaceful co-operation and coexistence of the two main frontier groups (#; line 47 and 49); and the Revisionist historians' perspective that there were cross-racial agreements or the banding together of classes across racial lines (#; line 51, 53 - 54); and that different groups formed a system of relationships whereby they were able to interact with one another (#; line 56); to maintain a balance of 'no war - no peace' (#; line 57) offer support for this aspect of historical narrative structure. All of the above references centre patriarchal power and male meaning.

(Total (#) = (EQ1) 0 (DISEQ) 25 (EQ2) 4)
(ii) Incidence of use of character functions (CF) and narrative functions (NF) in relation to gender

A denotative (D) and connotative (C) analysis (the latter aiming to probe masculine power realms) in terms of the inherence of realist character functions such as villain; donor or provider (who gives the magical agent or helper); helper (to the hero); princess and father (who is sought for, assigns tasks, etc.); dispatcher (who sends the hero on the task); hero or victim; false hero (who potentially claims the hero's sphere of action; see p. 148 of Chapter 3) reveals the following:

a) Character functions

• Villain (CF$_1$): With regard to character function, villain (CF$_1$) inhering in the discourse of this text, in relation to gender, the villain (CF$_1$) could refer to *European control of the Cape Colony* (#; line 2 - 3); changing hands three times between 1795 and 1806 although the informative tone of these and of all the lines in this text is matter-of-fact and gives the impression of simply stating accepted facts (even though they centre masculine power). Lines 4 - 6 do not read as vilification of the Dutch for establishing a settlement, in fact this author notes that, *this settlement, grew to become Cape Town*. Words such as *seized control* (#; line 8); *once more seized the Cape* (#; line 14); *the reluctance of both the Dutch and British governments to spend money on the eastern frontier also contributed to the problems there* (#; line 21 - 23); and *the lack of unity among the different groups in the region* (#; line 24 - 25) seem to vilify "problems" coming from different sources, which is underscored by the statements, *it was not simply a matter of White against Black* (#; line 25 - 26); *the Xhosa themselves were not united* (#; line 30); *further complicating this situation was the presence of thousands of*


*Mfengu people* (cf. line 37 - 38) who were refugees from the "MFECANE" (cf. line 39); and, *later formed into a separate group and turned against the Xhosa* (cf. line 40 - 41).

Furthermore, the inset information supports multiple causes in terms of the history of the Cape frontier, for example the Settler school of history is argued by the authors of the text to view the villain as, *conflict between two hostile groups* (cf. line 46 - 47); the Liberal historians' reinterpretation is argued to emphasise *coexistence* (cf. line 49) rather than villainous conflict which could therefore be *villainising the Settler school's view*; and the Revisionist historians are argued to *villainise conflict* (cf. line 51 - 52, 54 - 55) while recognizing socio-economic (class) relationships. Villain (CF1) is therefore argued to inhere in this textual discourse as problems which were the result of multiple causes all belonging within masculine historical narrative. Western colonial intrusion is, if not normalised, stated matter-of-factly in informative style.  

(Total (CF) = (CF1) 13)

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- **Donor or provider (who gives the magical agent or helper; CF2):** With regard to character function, donor or provider (who gives the magical agent or helper; CF2) inhering in the discourse of this text, in relation to gender, the only references to this narrative aspect are found in line 20 - 23, *the reluctance of both Dutch and the British governments to spend money on the eastern frontier also contributed to the problems there* (cf.); line 24 - 25, *the lack of unity among the different groups in the region also made matters worse* (cf.); line 28 - 29, *the British authorities' apparent lack of will to support them against the Xhosa* (cf.); line 30, *the Xhosa themselves were not united* (cf.); line 37 - 38, *further*
complicating this situation was the presence of thousands of Mfengu people (♯); line 47 - 50, Liberal historians reinterpreted this period of history and emphasized, instead, the peaceful co-operation and coexistence of the two main frontier groups (♯); line 53 - 54, cross-racial agreements or the banding together of classes across racial lines (♯); line 54 - 57, they point out that the different groups formed a system of relationships whereby they were able to interact with one another to maintain a balance of 'no war - no peace' (♯).

The above examples are argued to suggest that certain conditions were needed in order to rectify the lack being experienced; or that (according to Liberal and Revisionist historians; lines 47 - 57) the magical agent or helper did exist, for example peaceful co-operation and coexistence (♯; line 49); cross-racial agreements (♯; line 53); and a system of relationships (♯; line 55). The neutral tone in which the information is offered to readers is argued to result in concealment of gendering of the messages within the discourse, and to cancel out discussion of patriarchal power relations in any depth. (Total (♯) = (CF₂) 11)

• Helper (to the hero; CF₃): With regard to character function, helper (to the hero; CF₃), if the hero is understood to be creator of peace on the eastern frontier then this structural aspect inheres in relation to gender, within the inset naturalised historical information being offered by the agents of this text, for example Liberal historians reinterpreted this period of history and emphasized, instead, the peaceful co-operation and coexistence of the two main frontier groups (♯; line 47 - 50); Revisionist historians have accepted that, although conflict was basic to the situation, other aspects deserve attention, for example, cross-racial agreements or
the banding together of classes across racial lines. They point out that the different groups formed a system of relationships whereby they were able to interact with one another to maintain a balance of 'no war - no peace' (#, line 51 - 57). What is argued to be at stake here is the masculine discourse of socioeconomic (line 47 - 50) and political (line 51 - 57) solution to conflict on the eastern frontier. Women are argued to be invisible within the context of the societal representation offered by this text. (Total (#) = (CF3) 2)

- Princess and father (who is sought for, assigns tasks, etc; CF4): With regard to character function, princess and father (who is sought for, assigns tasks, etc.; CF4), the princess (who is sought for) inheres within the discursive representation as peace on the eastern frontier, while father (who assigns tasks) relates to European control of the Cape Colony or even to the Xhosa chief and chiefdoms within a multiple interpretation context. Princess (who is sought for) within this text's gender representation could be argued to inhere within textual lines which refer to what was lacking, and why; since implicit in them are masculine solutions which "peace" was in need of; or to problems which were hampering attainment of this masculine version of peace.

Examples could be, these changes in government meant that there was, for eleven years, no fixed policy concerning events on the eastern frontier and, therefore, firm control over the area was difficult to establish (#, line 17 - 20); the reluctance of both the Dutch and the British governments to spend money on the eastern frontier also contributed to the problems there (#, line 20 - 23); the lack of unity among the different groups in the region also made matters worse (#, line 24
many of the Dutch frontier farmers, resented British rule after 1814 and the
British authorities' apparent lack of will to support them against the Xhosa
(line 26 - 29); the Xhosa themselves were not united (line 30); further
complicating this situation was the presence of thousands of Mfengu people, who
were refugees from the "Mfécane" (line 37 - 39); they sought shelter amongst
the Xhosa but later formed into a separate group and turned against the Xhosa
(line 39 - 41); the Settler school of history has seen eastern Cape frontier history
in terms of conflict between two hostile groups (line 45 - 47); Revisionist
historians have accepted that, although conflict was basic to the situation, other
aspects deserve attention (line 51 - 52); they were able to interact with one
another to maintain a balance of ‘no war - no peace’ (line 56 - 57).

Father (assigns tasks) within this text's gender representation could be argued to
inhere within textual lines which refer to the activities of patriarchal power groups
or leaders and their consequences, for example European control of the Cape
Colony changed hands three times between 1795 and 1806 (line 2 - 3); the
Dutch were the first to establish a settlement at the Cape (line 4 - 5); Britain
seized control of the Cape Colony from the Dutch (line 8 - 9); Britain returned
the Cape Colony to the Dutch (line 11 - 12); Britain once more seized the Cape
(line 13 - 14); Britain decided to keep control of the Cape and annexed it in
1814 (line 15 - 16); these changes in government meant that there was, for
eleven years, no fixed policy concerning events on the eastern frontier (line 17
19); the reluctance of both the Dutch and the British governments to spend money
on the eastern frontier (line 20 - 23); the British authorities' apparent lack of
will to support them against the Xhosa (line 28 - 29); they split into three main
chiefdoms (#; line 31 - 32); they point out that the different groups formed a system of relationships whereby they were able to interact with one another to maintain a balance of 'no war - no peace ' (#; line 54 - 57).

The princess within the context of this discursive representation refers to peace in terms of masculine power which renders feminine meaning invisible. Father as the perpetrator of planned action or tasks is centred throughout this discourse (presented in an informative, neutral-type style) which avoids discussion around issues of male-led colonialism and capitalism. (Total (#) = (CF4) 21)

- **Dispatcher (who sends the hero on the task; CF5):** With regard to character function, dispatcher (who sends the hero on the task; CF5), on one level, evidence of inherence in relation to gender can be found within the inset information which offers alternative views with regard to socio-economic and political relationships on the Cape frontier. Examples in support of this suggestion are views offered by Liberal and Radical historians (who could perhaps be termed "dispatchers" of a discourse of hope (hero) in terms of prevention of conflict on the Cape's frontier). Examples of such views are: *Liberal historians reinterpreted this period of history and emphasised, instead, the peaceful co-operation and coexistence of the two main frontier groups* (#; line 47 - 50) and Revisionist historians are argued to suggest that there were, *cross-racial agreements or the banding together of classes across racial lines* (#; line 53 - 54), and that, *the different groups formed a system of relationships whereby they were able to interact with one another to maintain a balance of 'no war - no peace '* (#; line 54 - 57).
On another level (in the light of the above Liberal and Radical historical views), historical players from all cultural racial and class groups could themselves be "dispatcher" (#) and "hero" (#) in terms of conflict resolution on the Cape frontier. Feminine meaning with regard to the imbrication of character function dispatcher (who sends the hero on the task; CF₅) within this textual discourse is invisible.  

(Total (#) = (CF₅) 5)

• **Hero or victim (CF₆):** Hero could inhere within this text's discursive representation in relation to gender, in terms of the alternative views of Liberal and Revisionist historians who, within the context of masculine meaning champion co-operation between frontier dwellers on the Cape frontier, for example *Liberal historians reinterpreted this period of history and emphasised, instead, the peaceful co-operation and coexistence of the two main frontier groups* (#; line 47 - 50); *Revisionist historians have accepted that, although conflict was basic to the situation, other aspects deserve attention, for example, cross-racial agreements or the banding together of classes across racial lines* (#; line 51 - 54); *they point out that the different groups formed a system of relationships whereby they were able to interact with one another to maintain a balance of 'no war - no peace'* (#; line 54 - 57). Furthermore, hero could also refer to all groups who cooperated (#) in some positive way on the eastern frontier of the Cape. 

(Total (#) = (CF₆) 4)

Victim could perhaps refer to the eastern frontier of the Cape (#; line 1); or to the various cultural and racial groups who inhabited the area during the 18th and 19th centuries, for example *Dutch frontier farmers* (#; line 26 - 27); *the Xhosa* (#; line
The neutral style of this textual discourse lends support to normalisation rather than gendering of the historical narrative. (Total (#) = (CF$_6$) 5)

- **False hero (who potentially claims the hero's sphere of action; CF$_7$):** With regard to character function false hero (who potentially claims the hero's sphere of action; CF$_7$) being inherent in the patriarchal discourse of this text, there is no evidence to support such an argument. If the argument is accepted that, the hero is the creator of peace on the Easter frontier of the Cape; and further that (if tenuously) the views of Liberal and Radical historians, and the peaceful cooperation of various groups of frontier inhabitants are dispatchers of this peace, then all other actors fall within a category other than "hero". (Total (#) = (CF$_7$) 0)

In the light of the foregoing discussion relating to the use of character functions (CF$_1$-$_7$) in relation to gender within this text's discursive representation, the conclusion of this analysis is that masculine meaning couched in naturalising, neutral language renders female meaning invisible.

**b) Narrative functions (NF$_{1-8,8a-31}$)**

As with character functions, denotative (D) and connotative (C) analysis will be executed simultaneously since narrativity is understood to support masculine meaning. In relation to structure in terms of use of narrative functions (NF$_{1-31}$) in relation to gender, only narrative functions (1), (2), (3), (7), (8a), (26), and (27) can be viewed in some way as being inherent within this text 's discursive representation.
• Narrative function 1 (NF1) - a member of the family leaves home: With regard to the inherence of narrative function 1 - (NF1) - a member of the family leaves home - within this textual discourse, feminist post-structuralist critique suggests that peace could have left the Cape eastern frontier in the wake of unstable political conditions. This is argued to be borne out by masculine, historical, discursive examples such as, European control of the Cape Colony changed hands three times between 1795 and 1806; the Dutch were the first to establish a settlement at the Cape; Britain seized control of the Cape Colony from the Dutch; Britain returned the Cape Colony to the Dutch; Britain once more seized the Cape; Britain decided to keep control of the Cape and annexed it in 1814; These changes in government meant that there was, for eleven years, no fixed policy concerning events on the eastern frontier; firm control over the area was difficult to establish; The reluctance of both the Dutch and British governments to spend money on the eastern frontier also contributed to the problems there; The lack of unity among the different groups in the region made matters worse; It was not simply a matter of White against Black; Many of the Dutch frontier farmers resented British rule after 1814 and the British authorities' apparent lack of will to support them against the Xhosa; The Xhosa themselves were not united; After the death of paramount chief Phalo in 1775 they split into three main chiefdoms; Further complicating this situation was the presence of thousands of Mfengu people; refugees from the "Mfecane"; They sought shelter amongst the Xhosa but later formed into a separate group and turned against the
Xhosa (##; line 39 - 41); the Settler school of History has seen eastern Cape frontier history in terms of conflict between two hostile groups (##; line 46 - 47); Revisionist historians have accepted that, although conflict was basic to the situation (##; line 51 - 52); They point out that the different groups formed a system of relationships whereby they were able to interact with one another to maintain a balance of 'no war - no peace ' (##; line 54 - 57).

In relation to gender, narrative function 1 (NF₁) a member of the family leaves home, inheres within the discourse of this text which, within the context of linguistic struggle over meaning, centres masculinity and ignores female connotations altogether. This privileging could relate to public (male) - private (female) and therefore not visible dichotomous meaning.  (Total (##) = (NF₁) 20)

• **Narrative function 2 (NF₂) - a prohibition or rule is imposed on the hero:**
  Narrative function 2 (NF₂) - a prohibition or rule is imposed on the hero - could inhere within this text's gender discourse in male-centred examples such as there was, for eleven years, no fixed policy concerning events on the eastern frontier (##; line 17 - 19); firm control over the area was difficult to establish (##; line 19 - 20); The reluctance of both the Dutch and the British governments to spend money on the eastern frontier also contributed to problems there (##; line 20 - 23); Many of the Dutch frontier farmers resented British rule after 1814 (##; line 26 - 27); the British authorities' apparent lack of will to support them against the Xhosa (##; line 28 - 29); they split into three main chiefdoms - the Gcaleka Xhosa who lived east of the Kei River, the Ngqika Xhosa and the Ndlambe Xhosa who lived west of the Kei in the area later known as British Kaffraria (##; line 31 - 36); refugees
from the "Mfecane" (#line 39); later formed into a separate group (#line 40 - 41).

The prohibitions enforced by the patriarchal power politics could be argued to have acted in each case mentioned to prohibit the hero (the frontier groups of inhabitants) from peacefully interacting - a prohibition which Liberal and Revisionist historians later argued (presumably when they were permitted to do so) was broken. (Total (#) = (NF2) 8)

• Narrative function 3 (NF3) - this prohibition is broken: Narrative function 3 (NF3) - this prohibition is broken - could be argued to inhere within this text's gender discourse in male-centred examples in the inset such as Liberal historians reinterpreted this period of history and emphasised, instead the peaceful co-operation and coexistence of the two main frontier groups (#line 47 - 50); Revisionist historians have accepted that, although conflict was basic to the situation, other aspects deserve attention (#line 51 - 52); cross-racial agreements or the banding together of classes across racial lines (#line 53 - 54); They point out that the different groups formed a system of relationships whereby they were able to interact with one another to maintain a balance of 'no war - no peace ' (#line 54 - 57).

These examples which centre wholly around patriarchal meaning offer alternative interpretations which open space for the possibility that peaceful co-operation existed on the Cape's eastern frontier. (Total (#) = (NF3) 4)
• Narrative function 7 (NF7) - the victim unknowingly helps the villain by being deceived or influenced by the villain: If the victim is accepted as the groups of inhabitants on the Cape frontier, and the villain is accepted as conflict, then narrative function 7 (NF7) - the victim unknowingly helps the villain by being deceived or influenced by the villain - could inhere within such discursive examples as firm control over the area was difficult to establish implying some lawlessness on the part of the inhabitants (#; line 19 - 20); The reluctance of both the Dutch and the British governments to spend money on the eastern frontier also contributed to the problems there (#; line 20 - 23); The lack of unity among the different groups in the region also made matters worse (#; line 24 - 25); It was not simply a matter of White against Black (#; line 25 - 26); the British authorities' apparent lack of will to support them against the Xhosa (#; line 28 - 29); The Xhosa themselves were not united (#; line 30); who were refugees from the "Mfecane" (#; line 39); turned against the Xhosa (#; line 41); the Settler school of history has seen eastern Cape frontier history in terms of conflict between two hostile groups (#; line 45 - 47); Revisionist historians have accepted that, although conflict was basic to the situation (#; line 51 - 52).

The above examples suggest that the peace was shattered by power politics as well as by interracial and intercultural disturbance which aided and abetted conflict (the villain) on the Cape's eastern frontier. All of the above examples support patriarchal ideology in that female connotations are excluded; unless a tenuous semantic link can be established with the words peaceful co-operation and co-existence (#; line 49) as in submissive "like women".

(Total (#) = (NF7) 10)
• Narrative function 8a (NF₈a) - a member of the family lacks or desires something: If narrative function 8a (NF₈a) - a member of the family lacks or desires something - relates to lack of peace on the Cape eastern frontier, then this narrative function (NF₈a) does inhere in this text's discursive gender representation. Examples which are offered to support this argument are,

- European control of the Cape Colony which changed hands three times between 1795 and 1806 (#; line 2 - 3);
- Britain seized control of the Cape Colony from the Dutch (#; line 8 - 9);
- Britain once more seized the Cape (#; line 13 - 14);
- annexed it in 1814 (#; line 16). These changes in government meant that there was, for eleven years, no fixed policy concerning events on the eastern frontier (#; line 17 - 19);
- firm control over the area was difficult to establish (#; line 19 - 20);
- The reluctance of both the Dutch and the British governments to spend money on the eastern frontier also contributed to the problems there (#; line 20 - 23);
- The lack of unity among the different groups in the region also made matters worse (#; line 24 - 25);
- It was not simply a matter of White against Black (#; line 25 - 26);
- the British authorities' apparent lack of will to support them against the Xhosa (#; line 28 - 29);
- the Xhosa themselves were not united (#; line 30);
- they split into three main chiefdoms (#; line 31 - 32);
- Further complicating this situation was the presence of thousands of Mfengu people (#; line 37 - 38); but later formed into a separate group and turned against the Xhosa (#; line 40 - 41);
- the Settler school of history has seen eastern Cape frontier history in terms of conflict between two hostile groups (#; line 45 - 47);
- Revisionist historians have accepted that, although conflict was basic to the situation (#; line 51 - 52).
All of these examples centre masculine dominance and exclude meaning relating to women completely.  

- **Narrative function 26 (NF\textsubscript{26}) - the task is accomplished:** Narrative function 26 (NF\textsubscript{26}) - the task is accomplished - inheres within this textual gender discourse if the task is accepted as peaceful co-operation between the groups of inhabitants as interpreted by Liberal and Radical historians, for example *Liberal historians reinterpreted this period of history and emphasized, instead, the peaceful co-operation and coexistence of the two main frontier groups* (\#; line 47 - 50); *Revisionist historians have accepted that, although conflict was basic to the situation, other aspects deserve attention, for example, cross-racial agreements or the banding together of classes across racial lines* (\#; line 54 - 56); *They point out that the different groups formed a system of relationships whereby they were able to interact with one another to maintain a balance of 'no war - no peace'* (\#; line 54 - 57). These perspectives, although still centering male meaning, offer alternative points of view in relation to social-economic relationships on the Cape eastern frontier.  

- **Narrative function 27 (NF\textsubscript{27}) - the hero is recognised:** If the hero is accepted as both the groups of inhabitants (and their peaceful contributions), and the Liberal and Radical historians' interpretations (which argue in terms of such peaceful contributions) relating to peace on the Cape eastern frontier, then narrative function (NF\textsubscript{27}) - the hero is recognised - does inhere within the discourse of this text.
In the light of this perspective examples in the text, such as Liberal historians reinterpreted this period of history and emphasized, instead, the peaceful cooperation and coexistence of the two main frontier groups (#; line 47 - 50); Revisionist historians have accepted that, although conflict was basic to the situation, other aspects deserve attention, for example, cross-racial agreements or the banding together of classes across racial lines (#; line 51 - 54); They point out that the different groups formed a system of relationships whereby they were able to interact with one another to maintain a balance of 'no war - no peace ' (#; line 54 - 57), are offered in support of the inherence of narrative function 27 (NF₂₇) - the hero is recognized - within this historical discourse. These examples support recognition of successful peaceful endeavours on the Cape eastern frontier. Although these examples present an alternative view to conflict on the Cape eastern frontier, they are seen as operating within male power relations.

(Total (#) = (NF₂₇) 3)

(iii) Incidence of modes of representation: Direct Discourse (DD), Indirect Discourse (ID), Indirect Discourse (ID) slipping into Direct Discourse (DD), Secondary Discourse (SD) appearing unsignalled (UNSIG) in Primary Discourse (PD) in relation to gender

A denotative and connotative analysis will be executed simultaneously in the interest of efficient discussion.

• **Direct Discourse (DD):** Direct discourse (DD) does not appear within this textual gender representation. 

(Total (#) = (DD) 0)
• **Indirect Discourse (ID):** Indirect discourse (ID) inheres within and throughout this textual gender representation. Support for masculine meaning in relation to indirect discursive gender representation is viewed as inhering within gender neutral information offered within lines 1 - 57 of the text, for example, in the inset, *Revisionist historians have accepted that although conflict was basic to the situation, other aspects deserve attention, for example, cross-racial agreements or the banding together of classes across racial lines* (#; line 51 - 54). The data count will be recorded as (57) since the entire text is presented indirectly and in a gender neutral style which naturalises male power relations. (Total (#) = (ID) 57)

• **Indirect discourse (ID) slipping into direct discourse (DD):** The mode of representation, indirect discourse (ID) slipping into direct discourse (DD) does not inhere in this textual discourse. This argument is based in there being no evidence of direct interpersonal communication, or of slippage from one discursive category of communication into another. (Total (#) = (ID)(DD) 0)

• **Secondary Discourse (SD) appearing unsignalled (UNSIG) in Primary Discourse (PD):** If primary discourse (PD) is understood as having been produced at the time of the historical event then it is argued that as a mode of representation it does not inhere within this discourse. In the light of this, secondary discourse (SD), understood as providing meaning after the fact, cannot be argued to appear unsignalled (UNSIG) in primary discourse (PD).

  (Total (#) = (SD)(UNSIG)(PD) 0)
(iv) Incidence of boundary maintenance (BM) in relation to gender

Denotative and connotative analysis will be executed simultaneously in the interests of effective discussion. This study examines boundary maintenance (BM) in relation to gender by focusing on incorporation (INC) or merging of primary and secondary discourse, and dissemination (DISS) or keeping primary and secondary discourse apart. Neither incorporation (INC) nor dissemination (DISS) inhere within this textual discourse because all the written information is of the secondary type centering male meaning. (Total (#) = (BM) 0)

(vii) Incidence of setting with regard to stylisticity (STY) in relation to gender

Denotative and connotative analysis will be executed simultaneously in the interests of effective discussion. Incidence of stylisticity (STY) in relation to gender refers to the extent to which non-ideational, interpersonal meanings are represented in secondary discourse. Since the study's view with regard to this textual discourse is that it is underpinned by mainstream ideology which decentres feminine meaning, the conclusion is that non-ideational, interpersonal meanings in relation to precarious subjectivity, do not inhere in either the main or inset discursive gender representation. (Total (#) = (STY) 0)

(vii) Incidence of setting with regard to situationality (SIT) in relation to gender

Denotative and connotative analysis will be executed simultaneously in the interests of effective discussion. Situationality (SIT) in relation to gender refers to the situation in which representation of aspects of the context is referred to. This aspect of setting inhere throughout the main text in relation to masculine power relations in words such as: European control of the Cape Colony changed hands three times
between 1795 and 1806 (\#; line 2 - 3); In 1795 during the Revolutionary Wars in Europe, Britain seized control of the Cape Colony from the Dutch, who were allies of the French (\#; line 7 - 9); and Many of the Dutch frontier farmers resented British rule after 1814 and the British authorities' apparent lack of will to support them against the Xhosa (\#; line 26 - 29). It was therefore decided to count each sentence (16) as an example of situationality (SIT) which centres male meaning and renders women invisible. With regard to the inset text, it is argued in favour of inherence of situationality (SIT) within the discursive masculine orientated gender representation between lines 45 and 57. As in the case of the main textual information, each sentence (4 sentences) has been counted as an example of this aspect of setting.

(Total (\#) = (SIT) 20)

vii) Incidence of types setting such as illocutionary force (IF) and formulation (FO) in relation to gender

Denotative and connotative analysis are executed simultaneously. For the purposes of this analysis illocutionary force (IF) refers to force of effectiveness of context, and formulation (FO) refers to expressing of ideas in carefully chosen words. Words forming the masculine context of the main discourse of this text such as seized (\#; lines 8 and 14); refugees from the "Mfecane " (\#; line 39); and turned against the Xhosa (\#; line 4) could inhere as wars in which effectiveness of the content is enhanced.

(Total (\#) = (IF) 4)

With regard to formulation (FO), words in the main discourse of this text regarded as expressing of ideas in carefully chosen masculine words are: European control (\#; line 2); establish a settlement (\#; line 4); seized (\#; lines 8 and 14); decided to keep
control (#; line 15); apparent lack of will (#; line 28); further complicating this situation (#; line 37); refugees from the "Mfecane" (#; line 39); and turned against the Xhosa (#; line 41). (Total (#) = (FO) 9)

Inset discourse within this textual context offers examples of both illocutionary force (IF), and formulation (FO) which centre masculine power relations such as (IF) two hostile groups (#; line 46 - 47); peaceful co-operation and coexistence (#; line 49); banding together of classes across racial lines (#; line 53 - 54); system of relationships (#; line 55); and 'no war - no peace' (#; line 57); and, (FO) hostile (#; line 47); peaceful co-operation and coexistence (#; line 49); banding together (#; line 53 - 54); system of relationships (#; line 55); and, a balance of 'no war - no peace' (#; line 56 - 57). (Total (#) = (IF) 9 (FO) 14)

c) Message

Denotative and connotative analysis will be executed simultaneously.

i) Inequality (INEQ) in relation to gender message: As far as inequality (INEQ) in relation to gender message is concerned this text is contextualized within masculine or patriarchal meaning in its entirety leaving no space for female voice at all. There appears to be no reference to women even within the inset discourse which refers to alternative ways of viewing relationships on the Cape eastern frontier. Each sentence (21 sentences) in the content is counted as one point for the data count in relation to gender inequality (INEQ) within the discourse of this text. Only one ideological view which interpellates subjects is presented with regard to gender, even though the style is matter of fact presentation, on the whole, using only a few forceful words
such as seized (twice; lines 8 and 14); refugees from the Mfecane (line 39); and 'no war - no peace' (line 57).

ii) **Equality (EQ) in relation to gender message:** In the light of the above paragraph, equality (EQ) in relation to gender message does not inhere within the context of this text's discursive representation which is argued to reinforce mainstream historical understanding in terms of gender equity, since reference to women cannot be found at all. (Total (#) = (INEQ) 21, (EQ) 0)

d) **Method**

Denotative and connotative analysis will be executed simultaneously.

i) **Incidence of forms of gender bias**

- **Invisibility (INV):** Female invisibility (INV) as a form of gender bias is definitely argued to be imbricated within this textual discourse. Such bias is present throughout the discourse which is couched within language used to present patriarchal perspective for example, *Revolutionary Wars* (#; line 7); *signing of a peace treaty* (#; line 10); *in 1806 war broke out* (#; line 13); *these changes in government* (#; line 17); and, *firm control over the area* (#; line 19 - 20). The whole text is argued to support masculine meaning despite its matter of fact, naturalising tone, and its presentation of alternative views on relationships on the Cape eastern frontier. Each sentence (21 sentences) will count as a point on the data collection form with regard to invisibility (INV) in relation to gender inhering within this textual discourse. (Total (#) = (INV) 21)

- **Stereotyping (STE):** This aspect of method, stereotyping (STE), does not inhere within the discourse of the text because the style of presentation aims to naturalise the discourse within a neutral-sounding context. However, what is stereotypical is
the masculine understanding represented within this historical discourse which typically excludes feminine meaning alongside that of males. The count for stereotyping (STE) in this context will be according to the number of sentences (21 sentences) in this text. (Total (#) = (STE) 21)

- **Selectivity (SE) and imbalance (IM) with regard to gender bias:** With regard to selectivity (SE) and imbalance (IM), as aspects of method within the context of this text, they inhere within the discourse in terms of masculine meaning which creates one-sided gender representation. Since the entire text falls within these parameters (including the inset information) the following examples are offered as illustrations in support of the above argument: *European control of the Cape Colony changed hands three times between 1795 and 1806 (#; line 2 - 3); in 1803, following the signing of a peace treaty between Britain and France, Britain returned the Cape Colony to the Dutch (#; line 9 - 12); and, After the death of paramount chief Phalo in 1775 they split into three main chiefdoms - the Gcaleka Xhosa who lived east of the Kei River, the Ngqika Xhosa and the Ndlambe Xhosa who lived west of the Kei in the area later known as British Kaffraria (the area around present day East London (#; line 30 - 36). In the light of the above discussion the data count for this text for both the method aspects of selectivity (SE) and imbalance (IM) in relation to gender will be taken according the number of sentences (21 sentences) in the text in each case. (Total (#) = (SE) 21, (IM) 21)

- **Unreality (UNR) with regard to gender bias:** Unreality (UNR) as an aspect of method used in the production of this text inheres throughout the discourse because of its masculine bias. Therefore, despite the neutral style within which the discourse is couched, females and their activities are excluded which lopsides the gender representation completely. This is argued to give the preferred
impression that mainstream meaning is natural (in the case of the main discourse) and that masculine meaning is acceptable within alternative perspectives (such as Liberal and Revisionist points of view). The data count for unreality (UNR) is viewed as a point for each sentence in the text. (Total (#) = (UNR) 21)

• **Fragmentation (FR) and isolation (IS) in relation to surrounding text:**

Although fragmentation (FR), as a method of production aspect, inheres in terms of the inset information (headed, *Did you know?*), this box refers directly to the main textual material since it offers information with regard to alternative masculine perspectives relating to the Cape's eastern frontier. Feminine perspectives are not directly referred to and it would be tenuous indeed to view phrases such as *peaceful co-operation and coexistence* (#; line 49); and *a system of relationships* (#; line 55) as indirect reference to females. The data count for fragmentation is therefore taken to be a point for each inset sentence (5 sentences) codiciled by the argument that in terms of gender no fragmentation (#; 0) exists in this text. The data count will therefore appear as 5/0 (5 sentences within inset and no fragmentation of masculine agenda). (Total (#) = (FR) 5/0)

In terms of the masculine agenda discussed above no isolation (IS) is present within this textual gender representation. (Total (#) = (IS) 0)

• **Linguistic bias (LINB):** Linguistic bias (LINB) as a production method inheres in terms of gender throughout the main and inset discourse of the text. This is because masculine ideological meaning is supported by the matter of fact, neutral style which is viewed to be seeking to conceal women's invisibility in terms of their contributions alongside those of men. Therefore, each sentence in its link to the rest, in terms of meaning, upholds patriarchal dominance. In the light of this
argument the data count is recorded as a point per sentence (21 sentences).

(Total (#) = (LINB) 21)

• Cosmetic bias (COSB): Since no reference to women can be found to any reasonable, definite degree, the conclusion is drawn that this dishonest method of production (cosmetic bias - COSB) which seeks to appear to empower women, does not inhere within this textual discourse. (Total (#) = (COSB) 0)

e) Time

Denotative and connotative analysis will be executed simultaneously.

i) The past (PAS) and the present (PRES)

The text has been written in the present about the past in the case of both the main and the inset text. Therefore, there are 23 sentences (including 2 headings) written for the textbook and 21 sentences offering information, neutral-style about the past. The present discursive textual representation supports patriarchal historical understanding. This includes reference to interpretations over time relating to Settler, Liberal and Revisionist viewpoints with regard to the Cape eastern frontier in the 18th and 19th centuries.

(Total (#) = (PAS) 21 (PRES) 23)

f) Situation

Denotative and connotative analyses will be done separately.

i) Social/cultural (SOCUL) situation

The social/cultural (SOCUL) situation within which the gender representation of this text is couched relates to the relationships on the Cape eastern frontier within the context of foreign governmental changes in the 18th and 19th centuries, and to historical interpretations thereof. A denotative (D) analysis relating to governmental
control by foreign powers reveals examples to substantiate the above conclusion such as European control of the Cape Colony changed hands three times between 1795 and 1806 (lines 2-3) and, the Dutch were the first to establish a settlement at the Cape (lines 3-5) in paragraph 1; In 1795 during the Revolutionary Wars in Europe, Britain seized control of the Cape Colony from the Dutch, who were allies of the French (lines 7-9) and, in 1803, following the signing of a peace treaty between Britain and France, Britain returned the Cape Colony to the Dutch (lines 9-12) in paragraph 2; however, in 1806 war broke out again and Britain once more seized the Cape (lines 13-14) and, At the end of the Napoleonic Wars, Britain decided to keep control of the Cape and annexed it in 1814 (lines 14-16) in paragraph 3; These changes in government meant that there was, for eleven years, no fixed policy concerning events on the eastern frontier and, therefore, firm control over the area was difficult to establish (lines 17-20) and, The reluctance of both the Dutch and the British governments to spend money on the eastern frontier also contributed to the problems there (lines 20-23) in paragraph 4.

Examples to substantiate reference to social/cultural relationships on the Cape eastern frontier include: The lack of unity among the different groups in the region also made matters worse (lines 24-25) and, Many of the Dutch frontier farmers resented British rule after 1814 and the British authorities' apparent lack of will to support them against the Xhosa (lines 26-29) in paragraph 5; The Xhosa themselves were not united (line 30) and, After the death of paramount chief Phalo in 1775 they split into three main chiefdoms - the Gcaleka Xhosa who lived east of the Kei River, the Ngqeka Xhosa and the Ndlambe Xhosa who lived west of the Kei in the area later known as British Kaffraria (lines 30-35) in paragraph 6;
Further complicating this situation was the presence of thousands of Mfengu people who were refugees from the "Mfecane" (HS; line 37 - 39) and, They sought shelter amongst the Xhosa but later formed into a separate group and turned against the Xhosa (HS; line 39 - 41) in paragraph 7.

The inset, Did you know? proffers three ways of interpreting the relationships between social/cultural (SOCUL) groups living on the Cape's eastern frontier during the 18th and 19th centuries. Examples of these are: Traditionally the Settler school of history has seen eastern Cape frontier history in terms of conflict between two hostile groups - Whites and Blacks (HS; line 45 - 47) and, Liberal historians re-interpreted this period of history and emphasized instead, the peaceful co-operation and coexistence of the two main frontier groups (HS; line 47 - 50) in paragraph 1 of the inset; Revisionist historians have accepted that, although conflict was basic to the situation, other aspects deserve attention, for example, cross-racial agreements or the banding together of classes across racial lines (HS; line 51 - 54) and, They point out that the different groups formed a system of relationships whereby they were able to interact with one another to maintain a balance of 'no war - no peace' (HS; line 54 - 57) in paragraph 2 of the inset. (Total HS = (SOCUL) 18)

A connotative (C) analysis of social/cultural (SOCUL) situation in relation to this text reveals support of patriarchal power relations in that the neutral style fails not only to question lack of female inclusion within the evidence, but also to include females and female meaning alongside male meaning within the secondary textbook discourse proffered (in both the main and inset information).
Since the denotative (D) analysis of the social/cultural (SOCUL) situation with regard to this text has been done in detail, the connotative (C) discussion will not refer to lines or sentences within this text. The argument put forward is that patriarchal power relations run throughout this text, and even though alternative perspectives are offered within the inset discourse, masculine historical understanding is represented. In light of this argument therefore, the connotative data count is taken as a point for each sentence (21 sentences) despite the neutral, information-proffering style within which the discourse is contextualised.

(Total (#)) = (SOCUL) 21

(Grand Total = (SOCUL) 39)

ii) Economic (ECON) situation and Political (POL) situation within which the gender representation of this text is couched

A denotative analysis (D) suggests that the economics (ECON) situation in relation to gender within this text's discourse inheres in conjunction with the political (POL) situation. This argument is premised on examples of power relations existing which were underpinned by economy politics such as in the main text: European control of the Cape Colony changed hands three times between 1795 and 1806 (#; line 2 - 3); The Dutch were the first to establish a settlement at the Cape (#; line 3 - 5); This settlement grew to become Cape Town (#; line 5 - 6) in paragraph 1; In 1795 during the Revolutionary Wars in Europe, Britain seized control of the Cape Colony from the Dutch, who were allies of the French (#; line 7 - 9); In 1803, following the signing of a peace treaty between Britain and France, Britain returned the Cape colony to the Dutch (#; line 9 - 12) in paragraph 2; However, in 1806 war broke out again and Britain once more seized the Cape (#; line 13 - 14); At the end of the Napoleonic Wars Britain decided to keep control of the Cape and annexed it in 1814
The reluctance of both the Dutch and the British governments to spend money on the eastern frontier also contributed to the problems there in paragraph 3.

Political (POL) inherence in paragraph 4 is exemplified in: These changes in government meant that there was, for eleven years no fixed policy concerning events on the eastern frontier and, therefore, firm control over the area was difficult to establish; and in paragraph 5 in: The lack of unity among the different groups in the region also made matters worse; It was not simply a matter of White against Black; and, Many of the Dutch frontier farmers resented British rule after 1814 and the British authorities' apparent lack of will to support them against the Xhosa. Political (POL) situation is also argued to be found in paragraph 6, for example: The Xhosa themselves were not united; and, After the death of paramount chief Phalo in 1775, they split into three main chiefdoms - the Gcaleka Xhosa who lived east of the Kei River, the Ngqika Xhosa and the Ndlambe Xhosa who lived west of the Kei in the area later known as British Kaffraria (the area around the present day East London). Both economic (ECON) and political (POL) situation is viewed to inhere in: Further complicating this situation was the presence of thousands of Mfengu people, who were refugees from the "Mfecane" and, They sought shelter amongst the Xhosa but later formed into a separate group and turned against the Xhosa.

The inset information headed "Did you know?" also exemplifies both economic (ECON) and political (POL) situations in words, such as: Traditionally, the Settler
school of history has seen eastern Cape frontier history in terms of conflict between two hostile groups - Whites and Blacks (#; line 45 - 47; POL), and Liberal historians reinterpreted this period of history and emphasised, instead, the peaceful cooperation and coexistence of the two main frontier groups (#; line 47 - 50; ECON and POL) in paragraph 1; and, Revisionist historians have accepted that, although conflict was basic to the situation, other aspects deserve attention, for example, cross-racial agreements or the banding together of classes across racial lines (#; line 51 - 54; ECON and POL), and, They point out that the different groups formed a system of relationships whereby they were able to interact with one another to maintain a balance of 'no war - no peace' (#; line 54 - 57; ECON and POL) in paragraph 2. (Total (#) = (ECON) 13 (POL) 20)

Since the denotative (D) analysis of economic (ECON) and political (POL) situation in this text has been set out in detail, the connotative (C) discussion will not refer to lines or sentences in relation to gender. The argument forwarded is that every economic (ECON) and political (POL) situation which has been referred to in the denotative analysis (all the lines) is imbricated with patriarchal ideology in that female contributions are not visible at all in the discursive representation. The inset discourse, though offering alternative ways of viewing the 18th and 19th century history of the Cape eastern frontier, is underpinned by power relations centering male meaning and excluding anything feminine within these two aspects of situation in terms of this text. The data count therefore is taken as a point for each relevant sentence which refers to economic (ECON) and political (POL) situation in relation to gender. The data count relating to this text's masculine representation of economic (ECON) and political (POL) situation, which renders women invisible
Despite its naturalised information-giving tone, is taken as the same as for the denotative (D) analysis. (Total(#) = (ECON) 13 (POL) 20) (Grand Total(#) = (ECON) 26 (POL) 40)

g) **Reason (REAS) for production of the text in relation to gender**

Denotative (D) and connotative (C) analyses are intertwined in the discussion.

i) **Reason (REAS):** With regard to reason (REAS) for production of this text, in relation to gender the neutral and naturalised (in terms of gender, and indeed patriarchal ideology) style of both the main text and the inset in this source is noted which is argued (denotatively; D); to function as an information-giving resource. Naturalised representation (argued by a connotative (C) analysis to conceal support of masculine meaning to the exclusion of females) inheres in words such as: *These changes in government meant that there was, for eleven years, no fixed policy concerning events on the eastern frontier and, therefore, firm control over the area was difficult to establish (#; line 17 - 20)* which offers no critique of foreign government interference, and no obvious perspective in terms of power relations and masculine meaning. Neutral representation inheres in words such as: *The lack of unity among the different groups in the region also made matters worse (#; line 24 - 26); It was not simply a matter of White against Black (#; line 25 - 26), and, Many of the Dutch frontier farmers resented British rule after 1814 and the British authorities' apparent lack of will to support them against the Xhosa (#; line 26 - 29)*, which seek in the view of this study to use multi-causes to, among other things, conceal gender bias and the centering of male power relations.
Although the inset information does offer an explanation regarding 3 different perspectives in relation to Cape eastern frontier history in the 18th and 19th centuries, a connotative study suggests that once again a neutral tone and naturalisation is employed by the agents. This inheres in words such as: There have been three different ways of interpreting the history of the Cape frontier (neutral; line 43 - 44); Traditionally, the Settler school of history has seen eastern Cape frontier history in terms of conflict between two hostile groups - Whites and Blacks (neutral; line 45 - 47), and, Revisionist historians have accepted that, although conflict was basic to the situation, other aspects deserve attention, for example, cross-racial agreements or the banding together of classes across racial lines (neutral; line 51 - 54). These attempts at neutral discussion normalise male power relations, since females are rendered invisible within this text's discursive representation.

Therefore in the light of the above discussion relating to reason (REAS) for production of the text in relation to gender, the current study argues that, consciously or unconsciously, male power relations are centred via the knowledge focus being presented to the readers. Since this is the case throughout the textual discourse, the data count for reason (REAS) in relation to gender is taken as one point per sentence (21 sentences), excluding the headings. (Total (#) = (REAS) 21)

ii) **Audience (AUD):** Since this text is part of a school History textbook resource for Grade 10 learners in South African public schools it seems reasonable to argue that the audience targeted by the entire text comprises the learners and the educators who will guide the learners in their use of the text as a context via which the learning outcomes and their assessment standards can be achieved as far as possible. The data
count is therefore taken to be a point for each sentence (21 sentences) and the headings (2 headings).  

(Total (#) = (ADD) 23)

h) Meaning

i) Gender meaning in relation to people (PEO), places (PLA), events (EVE) and society (SOCI)

• People (PEO): A denotative (D) analysis with regard to gender in relation to people (PEO) within the context of this text suggests words such as *Napoleonic* (#; line 15); *Dutch frontier farmers* (#; line 26 - 27); *the Xhosa* (#; line 29, 30, 40, 41); *chief Phalo* (#; line 31); *Mfengu people* (#; line 38); and *a separate group* (#; line 40 - 41).  

(Total (#) = (PEO) 9)

A feminist post-structuralist connotative (C) analysis argues that although the text purports neutrality, and naturalisation in terms of patriarchal meaning, the examples referred to with regard to gender in relation to people (PEO), contextualised within this text, probably refer to males since male meaning is dominant throughout the discourse. Examples such as *Napoleonic* (#; line 15); *Dutch frontier farmers* (#; line 26 - 27); and *chief Phalo* (#; line 31) leave little doubt as to the gender being referred to. Examples such as, *the Xhosa* (#; line 29, 30, 40, 41); *Mfengu people* (#; line 38); *a separate group* (#; line 40 - 41) respectively relate to females also, but since the text is not obviously gendered, the neutral term renders women invisible. This is viewed as the discursive meaning within the context of wider power relations and pinpointed within the language used.

(Total (#) = (PEO) 9)

(Grand Total (#) = (PEO) 18)
• **Places (PLA):** Reference to places (PLA) within a denotative (D) analysis of this realist text reveals a framing of the story within much wider power relations which existed in the 18th and 19th centuries. Examples which relate to places (PLA) are: *Cape Colony* (#; line 2, 8, 11 - 12); *settlement* (#; line 4 - 5); *the Cape* (#; line 4 - 5, 14, 16); *Cape Town* (#; line 6); *Europe* (#; line 7); *Britain* (#; line 8, 11, 12, 13, 15); *France* (#; line 11); *the eastern frontier* (#; line 1, 19, 22 - 23); *the area* (#; line 20); *the region* (#; line 24 - 25); *east of the Kei River* (#; line 33); *west of the Kei in the area later known as British Kaffraria (the area around present-day East London)* (#; line 34 -36); *the Cape frontier* (#; line 44); *Eastern Cape frontier* (#; line 45 - 46). (Total (#) = (PLA) 24)

On a connotative (C) level gender meaning in relation to places (PLA) is argued to exist in terms of the context (social, economic, cultural and political) within which places are situated. These contexts are sites of democratic feminist struggle. The basis for this argument lies in the view that all the places mentioned in the denotative (D) analysis are supportive of male-centering in that masculine meaning is omnipresent within this text's discourse (in both the main and inset text) in terms of the focal historical period.

The discursive representation is argued to be couched within language which uses places among other things to contextualise this text's realist narrative. Naturalisation which inheres within the neutral style of this discourse, aims consciously or unconsciously, to constitute for the readers an imagined relationship with patriarchal ideology. All the examples (24) relating to places
(PLA) mentioned in the denotative discussion (24) are therefore seen as supporting male-centred history.  

(Total (#) = (PLA) 24)  

(Grand Total (#) = (PLA) 48)  

• Events (EVE): With regard to events (EVE) mentioned in this text, the denotative (D) discussion suggests that various events are embedded within this text's discourse, for example European control of the Cape Colony changed hands three times between 1795 and 1806 (#; line 2); the Dutch were the first to establish a settlement at the Cape (#; line 3 - 5); this settlement grew to become Cape Town (#; line 5 - 6) in paragraph 1. In fact, owing to the fact-informing nature of most of this text, the entire main text consists of events (EVE) which occurred at the time. Therefore, with regard to the main text of this source, each sentence (16 sentences) will count as a point in the data count. The main heading (1) will also count as one point.  

(Total (#) = (EVE) 17)  

A connotative (C) analysis of the main textual discourse needs to dismantle conventional ways of writing history which support normalising of male power relations; and expose binarisms, exclusions and normalisation as strategies used within the textual discourse, for example respectively Whites and Blacks (#; line 47); three different ways of interpreting (#; line 43; all male), and, normalisation with regard to the apparently neutral information in the text. In the light of the argument that all the events are contextualised within male-centred historical understanding, the data count is taken as one point per sentence (16) including the main heading (1).  

(Total (#) = (EVE) 17)
A denotative (D) discussion of information headed "Did you know?" reveals different views about historical events (EVE) such as that offered by the Settler school, the Liberal school, and the Revisionist school. The data count is therefore taken as one point per inset sentence (5 sentences). A connotative (C) analysis which seeks to relate events (EVE) to gender meaning accepts that the inset is encouraging interpretation by the reader in a more open-ended way, but argues that the historical understanding continues to support masculine power relations. The data count is taken as 1 point per inset sentence (5 sentences).

(Total (#) = (D)(EVE) 5 (C)(EVE) 5)

• **Society (SOCI):** The denotative (D) and connotative (C) discussion is intertwined. With regard to gender meaning in relation to society (SOCI) the patriarchal language which is argued to permeate this text is viewed as using vocabulary which is orientated towards western, masculine societal concepts. Close reading in relation to societies (SOCI) mentioned in the text (denotative (D) analysis) is argued to reveal that the gender meaning represented by the language used (connotative (C) analysis) ignores the issues of male exploitation and female contribution, for example *the eastern frontier* (#; boundaries could have been a foreign concept to indigenous South Africans; line 1, 19, 22 - 23); *European control* (#; control by a foreign place or foreign places normalised as if this is understood as the norm; line 2); *Cape Colony* (#; colonization; line 2, 8, 11 - 12); *the Dutch* (#; a western masculine power; line 3 - 4, 8 - 9, 12, 21, 26); *settlement* (#; connotating colonial control and colonisation; line 4, 5); *Revolutionary Wars in Europe* (#; masculine might; line 7); *Britain* (#; a western masculine power; line 8, 11, 12, 13, 15); *the French* (#; a western masculine power; line 9); *France*
a western masculine power; line 11); the Dutch and the British governments (male power relations; line 21 - 22); the different groups (gender-neutral language; line 24, 54 - 55); White against Black (reference perhaps to masculine power and ideology; line 26); Dutch frontier farmers (almost certainly a reference to masculine occupational activity; line 27); British rule (male power relations, for example colonialism; line 27); British authorities (male power relations, for example colonial power; line 28); the Xhosa (line 29, 30, 40, 41; reference perhaps to chiefdoms or groups ruled by chiefs); three main chiefdoms - the Gcaleka Xhosa, who lived east of the Kei River, the Ngqika Xhosa and the Ndlambe Xhosa who lived west of the Kei in the area later known as British Kaffraria (all ruled by male leaders; line 32 - 35); Mfengu people (gender-neutral language; line 38); refugees from the "Mfecane" (gender-neutral language, and masculine conflict; line 39); the Cape frontier (boundaries could have been a foreign concept to indigenous South Africans; line 44); eastern Cape frontier (boundaries could have been a foreign concept to indigenous South Africans; line 45 - 46); two hostile groups (male meaning centering military conflict; line 46 - 47); Whites and Blacks (assumption of male leadership within masculine meaning; line 26, 47); two main frontier groups (gender-neutral language used to normalise masculine centering; line 49 - 50); cross-racial agreements or the banding together of classes across racial lines (gender-neutral language to normalise masculine meaning; line 53 - 54); the different groups formed a system of relationships whereby they were able to interact with one another (gender-neutral language ignoring the contributions of women; line 54 - 56).
The gender neutral language used in the lines discussed above is argued to make an assumption of consensus via the use of what is seen as "common-sense" in terms of reader acceptance by the agents of this text. The feminist post-structuralist critique can therefore find pickings in terms of gender-biased reference to society (SOCI) within this textual discourse. The data count will include two points per example, one for the denotative analysis and one for the connotative analysis. 

(Total (#) = (D)(SOCI) 44, (C)(SOCI) 44)

(Grand total (#) = (SOCI) 88)

2.3.1.3 Data count

The data count in relation to the analysis of gender representation in Text 1 is as follows:

<table>
<thead>
<tr>
<th>CONTENT:</th>
<th>1</th>
<th>F = 0</th>
<th>M = 5</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>2</td>
<td>F = 0</td>
<td>M = (D) 40; (C) 24</td>
</tr>
<tr>
<td>STRUCTURE:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(CF1) 13; (CF2) 11; (CF3) 2; (CF4) ≥21; (CF5) 5; (CF6) 4/5; (CF7) 0</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1</td>
<td>NS = (EQ1) 0; (DISEQ) 25; (EQ2) 4</td>
<td>13</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>CF = 56/57 F = 0</td>
<td>21</td>
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<tr>
<td></td>
<td>3</td>
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<td>21</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>SD UNSIG PD = 0</td>
<td>27</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>BM = 0</td>
<td>3</td>
</tr>
<tr>
<td>MESSAG:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>INEQ = 21</td>
<td>setting</td>
<td></td>
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<tr>
<td>2</td>
<td>EQ = 0</td>
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<td></td>
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<tr>
<td>METHOD:</td>
<td></td>
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<td></td>
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</tr>
<tr>
<td>4</td>
<td>UNR = 21</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>FR = 5/0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>LINB = 21</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>COSB = 0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TIME:</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>PAS = 21</td>
<td>IM = 21</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>PRES = 23</td>
<td>IS = 0</td>
<td></td>
</tr>
<tr>
<td>SITUATION:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>SOCUL = (D) 18; (C) 21</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>ECON = (D) 13; (C) 13</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>POL = (D) 20; (C) 20</td>
<td></td>
<td></td>
</tr>
<tr>
<td>REASON:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>REAS = 21</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>AUD = 23</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
2.3.1.4 Conclusion

In the light of all of the foregoing feminist post-structuralist analyses relating to gender representation in terms of content, structure, message, method, time, situation, reason, and meaning with regard to the textual discourse taken from Ellis and Olivier (2005: 259) it is argued that this text falls into the category conforming (CON) - (see p. 144 of Chapter 3) in that the language and seemingly neutral style within which the discursive gender representation is couched, fall within masculine meaning which ignores women, and actually supports masculinity - femininity opposition. Alternative masculine perspectives are offered in the inset, "Did you know?"

2.3.2 Text 2: Ellis and Olivier 2005: 268 - 269

2.3.2.1 Text: SOURCE A

Source A is referred to in the textbook as having been written by a journalist who has read the works of many South African Revisionist historians.

```
SOURCE A
Smith’s own horse at that point was racing too wildly to round easily, but George Southey and the other guides had caught up. “Shoot, George, and be damned to you!” Smith shouted back. Southey fired and hit Hintsa in the left leg. The Chief stumbled, but got to his feet again. Smith, galloping back, yelled, “Be damned to you, shoot again!” Southey fired, and Hintsa pitched forward. But once more he struggled to his feet, and managed to reach thick cover along the banks of the river. Southey and Smith’s aide-de-camp, Lieutenant Paddy Balfour, went down to the river, followed by others. Southey was clambering over a rock when an assegai struck the surface close by. Turning he saw Hintsa in the water, submerged except for his head.
```
2.3.2.2 Textual Analysis

Text 2 was analysed in the same way as Text 1 (see pp. 188 - 230 of this Chapter).

For the purpose of this thesis a comprehensive analysis of the text could however not be included. A summary of the data of the analysis process and a conclusion of the data analysis follows.

2.3.2.3 Data Count

The data count relating to the analysis of gender representation in Text 2 is as follows:

<table>
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<tr>
<th>CONTENT:</th>
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<tbody>
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<td>(CF1) 14; (CF2) 3; (CF3) 10; (CF4) 18; (CF5) 16</td>
</tr>
<tr>
<td>2 F = (D) 0 (C) 0</td>
<td></td>
</tr>
<tr>
<td>3 NS = (EQ) 0; (DISEQ) 18; (EQ2) 0</td>
<td></td>
</tr>
<tr>
<td>CF = 54 F = 0</td>
<td></td>
</tr>
<tr>
<td>3 DD = 4</td>
<td></td>
</tr>
<tr>
<td>ID = 15</td>
<td></td>
</tr>
<tr>
<td>ID → DD = 1</td>
<td></td>
</tr>
<tr>
<td>SD UNSIG PD = 0</td>
<td></td>
</tr>
<tr>
<td>M = (D) 56</td>
<td></td>
</tr>
<tr>
<td>M = (D) 19; (C) 28</td>
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<tr>
<td>NF = 109 F = 0</td>
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</tr>
<tr>
<td>(NF1) 0; (NF2) 13; (NF3) 0</td>
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<tr>
<td>(NF4) 0; (NF5) 4; (NF6) 0</td>
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</tr>
<tr>
<td>(NF7) 0; (NF8) 16; (NF16) 10; (NF21) 11; (NF27) 19</td>
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<tr>
<td>(NF29) 18; (NF30) 18</td>
<td></td>
</tr>
</tbody>
</table>
2.3.2.4 Conclusion

The text type in relation to gender equity in the case of Text 2: Source A in Ellis and Olivier 2005: 268 - 269 is argued to fall into the category, conforming (CON) since there is an absence of women and no acknowledgement of female contribution alongside that of males. The challenging stance of this text is argued to relate to a challenge to the existing masculine perspective, by one which works within male power relations (see p. 144 of Chapter 3).

2.3.3 Text 3: Ellis and Olivier 2005: 320

2.3.3.1 Text: The painting and Source C.

The two sources of Text 3 are assumed to refer to each other with reference to the storm and shipwreck; the lines of Source C are numbered 1 to 15.
2.3.3.2 Textual Analysis

Text 3 was analysed in the same way as Text 1 (see pp. 188 - 230 of this Chapter). For the purposes of this thesis a comprehensive analysis of the text could however not be included. A summary of the data of the analysis process and a conclusion follows.

2.3.3.3 Data Count

The data count relating to the analysis of gender representation in Text 3 is as follows:
2.3.3.4 Conclusion

In the light of the above discussion this text taken from Ellis and Olivier 2005: 320 is argued to be conforming (CON) - (see p. 144 of Chapter 3) because there is total absence of women in terms of presence and acknowledgment; and because narrative devices such as illocutionary force (IF) and formulation (FO; see p. 161 of Chapter
3) and naturalisation are argued to seek concealment of total imbrication by masculine meaning throughout the discursive representation.

2.3.4 Text 4: Seleti, Delius, Dyer, Nisbet, Saunders and Clacherty 2005: 31

2.3.4.1 Text: Map (Source B), paintings and extracts (Sources C and D)

The researcher has numbered the lines of the written parts of this text (Source C 1 - 8; Source D 1 - 7).

2.3.4.2 Textual Analysis

Text 4 was analysed in the same way as Text 1 (see pp. 188 - 230 of this Chapter). For the purpose of this thesis a comprehensive analysis of the text could however not be included in the Chapter. A summary of the data of the analysis process and a conclusion of the data follows.
2.3.4.3 Data Count

The data count relating to the analysis of gender representation in Text 4 is as follows:

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<td>2</td>
<td>F = 0</td>
<td>M = 63</td>
</tr>
<tr>
<td>STRUCTURE:</td>
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<td>NS = (EQ 1); (DISEQ) 27; (EQ 2) 0</td>
<td>NF = 153; F = 0</td>
</tr>
<tr>
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<td>2</td>
<td>CF = 132; F = 0</td>
<td>(NF 45); (NF 10) 20; (NF 10) 24</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>DD = 28</td>
<td>(NF 10) 36; (NF 10) 10; (NF 10) 9;</td>
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<tr>
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<td></td>
<td>ID = 34</td>
<td>(NF 10) 9</td>
</tr>
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<td></td>
<td></td>
<td>ID → DD = 0</td>
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<tr>
<td></td>
<td></td>
<td>SD UNSIG PD = 0</td>
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</tr>
<tr>
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<td>SIT = 34</td>
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<td>INEQ = 23</td>
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<td></td>
<td>2</td>
<td>EQ = 1</td>
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</tr>
<tr>
<td>METHOD:</td>
<td>1</td>
<td>INV = (M) 34; (F) 1</td>
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</tr>
<tr>
<td></td>
<td></td>
<td>STE = 4</td>
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</tr>
<tr>
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<td>COSB = 1</td>
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<td>SITUATION:</td>
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<td>POL = 41</td>
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<tr>
<td></td>
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<td>4</td>
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<td>AFF =</td>
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<tr>
<td></td>
<td></td>
<td>TRAN =</td>
<td></td>
</tr>
</tbody>
</table>

2.3.4.4 Conclusion

With regard to Text 4 the current study argues that this text taken from Seleti, Delius, Dyer, Nisbet, Saunders and Clacherty 2005: 31 typically conforms in relation to
gender to general absence of women and to acknowledgment of a "great woman" in this case the "Queen" (Source D; line 6). Therefore this text is understood as traditionally conforming (CON) since women are invisible despite mention of the "Queen", a concept argued to represent masculine imperial power.

2.3.5 Text 5: Seleti, Delius, Dyer, Nisbet, Saunders and Clacherty 2005: 57

2.3.5.1 Text: Photographic text: The Kimberley mine in the 1870s

2.3.5.2 Textual Analysis

Text 5 was analysed in the same way as Text 1 (see pp. 188 - 230 of this Chapter). For the purposes of this thesis a comprehensive analysis of the text could however not be included. A summary of the data analysis process and a conclusion follows.
2.3.5.3 Data Count

The data relating to the analysis of gender representation in Text 5 is as follows:

| CONTENT: | 1  | F = 1 |  | M = 4 |
| STRUCTURE: | 2 | F = 0 |  | M = 20 |
| (CF₁); (CF₂) 11; (CF₂) 6; (CF₂) 11; (CF₂) 0; (CF₂) 3; (CF₂) 0 |  |  |  |  |
| 3 | DD = 0 |  |  |  |
| 4 | BM = 0 |  |  |  |
| 5 | STY = 0 |  |  |  |
| 6 | SIT = 0 |  |  |  |
| 7 | IF = 8 |  |  |  |
| MESSAGE: | 1  | INEQ = 9 |  |  |
| METHOD: | 2  | EQ = 0 |  |  |
| TIME: | 1  | PAS = 4 |  |  |
| 2 | PRES = 2 |  |  |  |
| SITUATION: | 1  | SOCUL = 12 |  |  |
| 2 | ECON = 12 |  |  |  |
| REASON: | 3  | POL = 11 |  |  |
| 1 | REAS = 14 |  |  |  |
| MEANING: | 2  | AUD = 9 |  |  |
| SIGNIFICANCE: | 1  | CON = ✓ |  |  |

2.3.5.4 Conclusion

This text taken from Seleti, Delius, Dyer, Nisbet, Saunders and Clacherty 2005: 57 is argued by the current study to be conforming (CON) - (see p. 144 of chapter 3) in relation to gender equity in that there is general absence of women with regard to the photographic discursive representation of the historical content.
2.3.6 Text 6: Seleti, Delius, Dyer, Nisbet, Saunders and Clacherty 2005: 77

2.3.6.1 Text: Photographic text: Group of British soldiers during the South African War of 1899

2.3.6.2 Textual Analysis

Text 6 was analysed in the same way as Text 1 (see pp. 188 - 230 of this Chapter). For the purposes of this thesis a comprehensive analysis of the text could however not be included. A summary of the data of the analysis process and a conclusion follows.

2.3.6.3 Data Count

The data count relating to the analysis of gender representation in Text 6 is as follows:
### 2.3.6.4 Conclusion

In relation to gender equity the current study argues that this photographic text taken from Seleti, Delius, Dyer, Nisbet, Saunders and Clacherty 2005: 77 is conforming (CON; see p. 144 of Chapter 3) because there is a general absence of women (in fact there are no women at all) with regard to the photographic discursive representation of the historical content.
2.3.7  Text 7: Bottaro, Visser and Worden 2005: 196

2.3.7.1  Text: Photographic text and Source P

![Photographic text]

1 SOURCE P This is Henry Ceile who played the role of Shaka Zulu in the T.V. series which was made in the early 1980s. It was shown on the government-controlled SABC TV and then across the world (to 100 million people). The director claimed it was made to change racist interpretations of African history. However, it reinforced them through stereotypes of Zulu life. Shaka is physically brave, but is shown as being incapable of emotions other than revenge and hate.

2.3.7.2  Textual Analysis

Text 7 was analysed in the same way as Text 1 (see pp. 188 - 230 of this Chapter). For the purposes of this thesis a comprehensive analysis of the text could however not be included. A summary of the data of the analysis process and a conclusion follows.
2.3.7.3 Data Count

The data count relating to the analysis of gender representation in Text 7 is as follows:

| CONTENT: | 1 | F = 0 | M = 5 |
| STRUCTURE: | 2 | F = 0 | M = 22 |
| (CF1) 6; (CF2) 9; (CF3) 11; (CF4) 15; (CF5) 9 | 1 | \( NS = (EQ_1) 0; (DISEQ) 13; (EQ_2) 0 \) | \( NF = 39 \) | \( F = 0 \) | \( (NF_1) 10; (NF_4) 8; (NF_5) 11; (NF_9) 7; (NF_3) 3; \) |
| STRUCTURE: | 2 | CF = 63 | F = 0 |
| MESSAGE: | 3 | DD = 0 | FO = 6 |
| METHOD: | 1 | INEQ = 14 |
| TIME: | 1 | EQ = 0 |
| SITUATION: | 1 | INV = 9 |
| REASON: | 1 | STE = 4 |
| MEANING: | 1 | SE = 13 |
| SIGNIFICANCE: | 1 | UNR = 15 |
| ID = 17 | IM = 13 |
| ID → DD = 0 | IS = 0 |
| SD UNSIG PD = 0 | |
| BM = 0 | |
| STY = 0 | |
| SIT = 21 | |
| IF = 11 | |
| INEQ = 14 | |
| INV = 9 | |
| STE = 4 | |
| SE = 13 | |
| UNR = 15 | |
| FR = 0 | |
| LINB = 11 | |
| COSB = 0 | |
| PAS = 12 | |
| PRES = 1 | |
| SOCUL = 14 | |
| ECON = 4 | |
| POL = 9 | |
| REAS = 13 | |
| AUD = 16 | |
| PEO = 12 | |
| PLA = 7 | |
| EVE = 15 | |
| SOCI = 9 | |
| CON = √ | |
| REF = | |
| AFF = | |
| CHA = | |
| TRAN = | |

2.3.7.4 Conclusion

The study's feminist post-structuralist analytical discussion with regard to textual discursive representation argues that this text taken from Bottaro, Visser and Worden
2005a: 196 is conforming (CON; see p. 144 of Chapter 3) in nature, since women and feminine meaning are excluded as regards contribution alongside that of men.

2.3.8 Text 8: Bottaro, Visser and Worden 2005: 209 - 210

2.3.8.1 Text: Photographic text and extract

Changes in the Zulu kingdom and colony of Natal

Some of the trekkers initially went to the area now known as KwaZulu-Natal. They formed an alliance with British traders at Port Natal and some African farmers who were opposed to the Zulu. Together they defeated the Zulu under Dingane at the Ncome River in 1838. The trekkers declared the new Republic of Natalia and claimed rights to the land between the Tukela and Mzimkulu rivers. SOURCE T The Ncome River was renamed by the trekkers as the Blood River: the blood of the fallen Zulus coloured the water red. About 3 000 Zulus died in this battle and the Zulu kingdom was thrown into civil war. The Battle of Blood River became a symbol of trekker strength. The trekkers had made a vow (or covenant) that they would commemorate their victory which, to them, seemed to prove their cause was right. This monument is a modern-day reconstruction of the battlefield. Despite the establishment of the Boer republic of Natalia, the British annexed (took over) the territory in 1843. They claimed this was because they had received reports that the trekkers were using slaves. But historians believe that the main reason was to protect British trading interests in Port Natal. Britain also wanted to put a stop to the migrations resulting from
2.3.8.2 Textual Analysis

Text 8 was analysed in the same way as Text 1 (see pp. 188 - 230 of this Chapter).

For the purposes of this thesis a comprehensive analysis of the text could however not be included. A summary of the data analysis process and a conclusion follows.

2.3.8.3 Data count

The data count relating to the analysis of gender representation in Text 8 is as follows:

<table>
<thead>
<tr>
<th>CONTENT:</th>
<th>F = 0</th>
<th>NS = (EQ) 0; (DISEQ) 2; (EQ2) 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>STRUCTURE:</td>
<td></td>
<td>CF = 74; F = 0</td>
</tr>
<tr>
<td>(CF1) 2; (CF2) 15;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(CF1) 14; (CF3) 26;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(CF2) 10; (CF3) 0</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
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<td>3</td>
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<td>4</td>
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<td>5</td>
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<td></td>
<td>6</td>
<td></td>
</tr>
<tr>
<td></td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>MESSAGE:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(CF1) 0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(CF3) 0</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>METHOD:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(CF1) 0</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>

| M = 25                    |       |                                 |
| M = 29                    |       |                                 |
| NF = 117                  |       |                                 |
| (NF1) 11; (NF2) 1; (NF3) 7; (NF4) 16; (NF5) 13; (NF6) 19; (NF7) 2; (NF8) 12; (NF9) 10; (NF10) 14; (NF11) 3; (NF12) 2; (NF13) 8; | |
|                         |       |                                 |
| BM = 0                   |       |                                 |
| STY = 0                  |       |                                 |
| SIT = 19                 |       |                                 |
| IF = 21                  |       |                                 |
|                         |       |                                 |
| INEQ = 21                |       |                                 |
| EQ = 0                   |       |                                 |
| INV = 21                 |       |                                 |
| STE = 4                  |       |                                 |
|                         |       |                                 |
|                         |       |                                 |
|                          |       |                                 |
|                          |       |                                 |
2.3.8.4 Conclusion

In relation to gender equity the study argues that this text taken from Bottaro, Visser and Worden 2005: 209 - 210 is conforming (CON; see p. 144 of Chapter 3) because there is a general absence of women and of any feminine meaning with regard to both the written and the photographic discursive representation of the historical content.

2.3.9 Text 9: Bottaro, Visser and Worden 2005: 233

2.3.9.1 Text: SOURCE E: An extract from a praise poem to Shaka
2.3.9.2 Textual Analysis

Text 9 was analysed in the same way as Text 1 (see pp. 188 - 230 of this Chapter).

For the purposes of this thesis a comprehensive analysis of the text could however not be included. A summary of the data analysis process and a conclusion follows.

2.3.9.3 Data Count

The data count relating to the analysis of gender representation in Text 9 is as follows:

| CONTENT: | 1 | F = 0 | M =20 |
| | 2 | F = 0 | M = 17 |
| STRUCTURE: | 1 | NS = (EQ.) 3; (DISEQ) 12; (EQ.) 10 |
| | 2 | CF = 21 | NF = 30; F = 0 |
| | 3 | DD = 0 | (NF:=) 9; (NF:=) 10; (NF:=) 12 |
| | 4 | ID = 20 | BM = 0 |
| | 5 | ID -> DD = 0 | STY = 0 |
| | 6 | SD UNSIG PD = 0 | SIT = 6 |
| | 7 | BM = 0 | IF = 15 |
| MESSAGE: | 1 | INEQ = 16 | IF = 15 |
| | 2 | EQ = 0 | FO = 17 |
2.3.9.4 Conclusion

In relation to gender equity this study argues that this text taken from Bottaro, Visser and Worden 2005: 233 is conforming (CON; see p. 144 of Chapter 3) because there is a general absence of women and of any feminine meaning with regard to both the discursive representation and the historical content.

3 DISCUSSION AND REFERENCE TO RELATED RESEARCH

The nine textual samples which comprise Sample C (see p. 178 of this Chapter) are all proved by the feminist post-structuralist analysis to fall into the category, conforming (CON; see p.144 of Chapter 3) in relation to gender equity. This finding is supported by the general absence of women within the discursive representation relating to all of the textual samples which were analysed. The qualitative findings arrived at are explained in the following way:
• The three analysed textual samples from Ellis and Olivier (2005: 259, 268 - 269, 320) respectively support: masculine historical narrative which uses a naturalising style and which renders women and feminine meaning invisible (Text 1); masculine historical narrative which centres males within the colonial military public sphere and renders women and feminine meaning invisible (Text 2); and, masculine historical narrative which naturalises adventure within masculine meaning (Text 3).

• The three analysed textual samples from Seleti, Delius, Dyer, Nisbet, Saunders and Clacherty (2005: 31, 57, 77) respectively support: male power relations which acknowledge a "great woman" (the Queen) who is argued to be a masculine construction representing patriarchal power (Text 1); masculine historical narrative relating to the masculine controlled public sphere such as the economy (Text 2); and masculine historical narrative with a focus on patriarchal military power (Text 3). The discursive representation in all three textual samples leaves no space for female contributions alongside those of men.

• The three analysed textual samples from Bottaro, Visser and Worden (2005: 196, 209 - 210, 233) respectively support: male-centredness (Text 1); masculine historical narrative which excludes female contributions alongside those of men (Text 2); and, male-centredness within the context of a masculine world view (Text 3).

In the light of the foregoing, even this small sample provides reason for arguing that historical discursive representation, relating to Grade 10 school History resources used in South African public schools, is still, to differing degrees, at odds with South
Africa's constitutional gender equity imperative and the requirements of national policy documents (Republic of South Africa 1996a: 3).

Research of scholars such as Nolan (2004: 22) and Coombe, Retallick, Cocklin and Clancy (1992: 2,3,4) which could be viewed as related to the current study, suggests that forms of writing which are not traditional help to disrupt inherent hegemony in texts (Nolan 2004: 22); and that feminine meaning differs from that of men and needs to challenge the masculine status quo in schools (Coombe et al 1992: 2). This is argued to require a re-interpretation or reconstruction in terms of teaching, learning and assessment in education, and in History teaching in particular, in South African public schools.

Coombe et al (1992: 3) define feminist pedagogies as forms of emancipatory praxis, which represent statements about how women view their own roles and conduct in the profession they have chosen. Feminist pedagogy necessitates enhancing the "visibility" of women's experiences so that reflections about situations from an alternative perspective can begin. The suggestion by Coombe et al (1992: 6), which is in line with critique of the nine conforming (CON; see p. 144 of Chapter 3) textual samples analysed in this Chapter, is that careful attention should be given to feminising male thought. The deconstruction of masculine discursive representation is the first step in this desired direction.

In line with South Africa's constitutional gender equity imperative and therefore the requirements of national policy documents (Republic of South Africa 1996a: 3) it is argued that History teaching resources used in South African public schools need,
urgent, to reflect recognition of gender as, what Dalton and Rotundo (2000: 2) call a central category of historical analysis. These writers argue that although the scholarly world has come a long way in this regard, popular attitudes and the consciousness of adolescents lag far behind. In line with the analytical findings reflected in the previous section, it seems that school History textbook producers in South Africa may also be lagging behind with regard to genderising of content. According to Dalton and Rotundo (2000: 2) gender, as a cultural construct or way of ordering social and political life, does not have a regular place in the high school curriculum. Such a space is an urgent necessity with regard to all subject and learning areas, and especially to History teaching in South African public schools.

An interesting observation by Smith Fullerton (2004: 3) coincides with the current study's critical perspective in relation to gender representations. Smith Fullerton (2004: 3) expected her students to see, hear and "feel exposed" to some disturbing material to foreground their own complicity. Naturalisation of material in school texts could be seeking to conceal implicit skewing of gender relations. Bedi (1999: 1 - 9) provides an indication as to the kind of historical content, which has been unearthed relating to the inventive (and unrecognised) contributions of women in the field of science between the 18th and 20th centuries.

In the light of the masculine-orientated content of the nine textual samples analysed, it is argued that, the feminising of historical content in History textbooks used in South African public schools, is a vital step towards genderising of History teaching. While this feminising of content is in process, strategies of deconstruction and reconstitution of mainstream content could also play a pivotal role in conscientising
both female and male learners with regard to the feminist quest. This genderising view accords with the Feminist Humanities Project's (2003: 2) suggestion that in order to correct lopsided power relations, feminist materials could be woven into mainstream courses (such as in History teaching and learning at school) so that as many learners as possible, with different interests and backgrounds, can be reached.

Since gender identities are socially constituted, it follows that, in line with democratic perspective, the way to deconstruct identities is to socially reconstitute them with an urgent view to bringing about gender equity, not only in education but in South Africa as a whole.

As Chetty (2001: 4 - 5) notes in her research entitled, *Gender Under Fire: Interrogating War in South Africa 1939 - 1945*, the debate continues with regard to the essential natures of men and women, even amongst those within the feminist movement itself, and both genders are affected since men and women are often defined in terms of each other. They become to a degree victims of the dichotomous roles they have helped to invent. The first part of a gender binary opposition such as men/women is the more powerful and leaves no space for democracy; hence, the argument favouring urgent reconstitution of gender identity by way of a feminist post-structuralist approach to use of History teaching resources in South African public schools.

4 **CONCLUSION**

In the light of the findings of the feminist post-structuralist analysis of the textual samples (Sample C) the following is concluded:
4.1 Textual samples from Ellis and Olivier (2005: 259, 268 - 269, 320)

In the case of the analysed textual samples pertaining to Ellis and Olivier (2005: 259, 268 - 269, 320)

- no female or female activity is referred to in the content of these texts.
- disequilibrium (DISEQ) which supports male power relations inheres most often in terms of narrative structure.
- realist character functions (CF) inhere within the discursive representation an average of 71 times.
- realist narrative functions (NF) inhere within the discursive representation an average of 86 times.
- all of these inherent character functions (CF) and narrative functions (NF) support masculine meaning.
- linguistic structural elements relating to mode and setting with regard to discursive representation highlight indirect discourse (ID) of a secondary type, including that of the painted representation, offered by, respectively, the textbook writers (p. 259), an historian (pp. 268 - 269), an artist (p. 320), and the textbook writers (Source C, p. 320); and, the masculine public sphere supported by words selected to express the content effectively.
- lopsided gender power relations are inherent to the point of rendering female meaning invisible.
- all of the discursive representational methods used such as selectivity (SE) and imbalance (IM) with regard to gender favour masculine (mainstream) meaning.
- all of the discursive gender representation relates to past (PAS) dominance of male power relations and targets (via introductions and questions) present (PRES) readers.
• social/cultural (SOCUL), economic (ECON) and political (POL) situatedness, which relates to the people (PEO), places (PLA), events (EVE) and society (SOCI) referred to is naturalised (even in the case of alternative masculine perspective) within masculine historical narrative.

• the reason (REAS) for the production of these texts is viewed as offering of information, within a gender political context, the target audience (AUD) being learners of Grade 10 school History in South African public schools.

• the type of text in relation to gender is argued to be conforming (CON) in the case of each text since all reveal a general absence of women, and women not being acknowledged (Osler 1995: 23; see p. 144 of Chapter 3).

4.2 Textual samples from Seleti, Delius, Dyer, Nisbet, Saunders and Clacherty (2005: 31, 57, 77)

In the case of the analysed textual samples pertaining to Seleti, Delius, Dyer, Nisbet, Saunders and Clacherty (2005: 31, 57, 77)

• only one "great woman" as "Queen" within patriarchal meaning is referred to in the content of these texts.

• disequilibrium (DISEQ) which supports male power relations inheres most often in terms of narrative structure.

• realist character functions (CF) inhere within the discursive representation an average of 65 times.

• realist narrative functions (NF) inhere within the discursive representation an average of 70 times.

• all of these inherent character functions (CF) and narrative functions (NF) support masculine meaning.
• linguistic structural elements relating to mode and setting with regard to discursive representation highlight indirect discourse (ID), with the exception of Seleti, Delius, Dyer, Nisbet, Saunders and Clacherty (2005: 31), offered by the textbook writers in each case; and the masculine public sphere, supported by inclusions (this applies to the primary and secondary source material) selected to express the content effectively.

• lopsided gender power relations are inherent to the point of (aside from mentioning the "Queen") rendering female meaning invisible.

• all of the discursive representational methods used such as selectivity (SE) and imbalance (IM), with regard to gender favour masculine (mainstream) meaning.

• all of the discursive gender representation relates to past (PAS) dominance of male power relations, and targets (via introductions, headings, and captions) present (PRES) readers.

• social/cultural (SOCUL), economic (ECON) and political (POL) situatedness which relates to the people (PEO), places (PLA), events (EVE) and society (SOCI) referred to is naturalised within masculine historical narrative.

• the reason (REAS) for the production of these texts is viewed as offering of information, within a gender political context, the target audience (AUD) being learners of Grade 10 school History in South African public schools.

• the type of text in relation to gender, is argued to be conforming (CON) in the case of each text since all reveal a general absence of women, and women not being acknowledged unless they are "great women".
4.3 Textual samples from Bottaro, Visser and Worden (2005: 196,209 - 210, 233)

In the case of the analysed textual samples pertaining to Bottaro, Visser and Worden (2005: 196,209 - 210, 233)

- no female or female activity is referred to in the content of these texts.
- disequilibrium (DISEQ) which supports male power relations inheres most often in terms of narrative structure.
- realist character functions (CF) inhere within the discursive representation an average of 53 times.
- realist narrative functions (NF) inhere within the discursive representation an average of 63 times.
- all of these inherent character functions (CF) and narrative functions (NF) support masculine meaning.
- linguistic structural elements relating to mode and setting with regard to discursive representation highlight indirect discourse (ID) - (with the exception of Bottaro, Visser and Worden 2005: 233 although the origins of the poem were oral), offered by, respectively, the textbook writers, and a translator; and the masculine public sphere, supported by inclusions (in both the primary and secondary source material) selected to express the content effectively.
- lopsided gender power relations are inherent to the point of rendering female meaning invisible.
- all of the discursive representational methods used such as selectivity (SE) and imbalance (IM), with regard to gender, favour masculine (mainstream) meaning.
- all of the discursive gender representation relates to past (PAS) dominance of male power relations, and targets (via introductions and explanations) present (PRES) readers.
• social/cultural (SOCUL), economic (ECON) and political (POL) situatedness, which relates to the people (PEO), places (PLA), events (EVE) and society (SOCI) which are referred to is naturalised even in the case of alternative masculine perspective within masculine historical narrative.

• the reason (REAS) for the production of these texts is viewed as offering of information within a gender political context, the target audience (AUD) being learners of Grade 10 History in South African public schools in the case of all three texts, and any reader of history in the case of Bottaro, Visser and Worden (2005: 233).

• the type of text in relation to gender is argued to be conforming (CON) in the case of each text since all reveal a general absence of women and women not being acknowledged.

The final chapter (Chapter 5) will collate and summarise the findings of the thesis and draw conclusions in relation to the perceived significance of the results. This chapter will also suggest strategies which relate to subjectivity and knowledge construction, and, an exemplar for the teaching of History in relation to the results of the study. Suggestions will also be made for subsequent research.
CHAPTER 5
FINDINGS, CONCLUSION(S) AND RECOMMENDATIONS

1 FINDINGS

Collating and summarising of the general and more specific findings which relate to the study's feminist post-structural analysis are provided in this section. The findings with regard to Chapters 1, 2 and 3 relate, respectively, to problematising of History teaching in South African public schools in relation to methodology, content and attitude, but primarily to language within textual discourse used in the classroom (Chapter 1, pp. 8 - 15, 51 - 57); to the motivation which underpins the use of the feminist post-structuralist paradigm for the analysis of gender representation in school History teaching resources, within a critical media education framework (Chapter 2, pp. 76 - 99, 100 - 124); and, to the research design of the empirical study which includes the data instrument, the questionnaire and the sampling methods which were used (Chapter 3, pp. 132 - 172). The feminist post-structuralist analysis of nine Grade 10 school History textual samples in Chapter 4, pp. 187 - 247 indicates, in relation to the problematising of History teaching in South African public schools, and in terms of wider application that:

- The problem is located not only in content and in teaching methodology and attitude, but primarily in language used in mainstream History textual narratives via which discursive messages are represented.

- The notions embedded and naturalised in History textual narratives, for example the "objectivity" of masculine meaning, aim at influencing understanding of language used and thinking which will affect the way people act.
• The challenges which contest patriarchal historical narrative seek to displace myths within male power relations in terms of "true" history.

The findings in relation to the motivation which underpins the use of the feminist post-structuralist paradigm within the context of a critical media education framework (see Chapter 4, pp. 247 - 256) indicate that:

• The construction of knowledge and subjectivity within History textual discourses constitutes understanding in relation to gender amongst other political viewpoints.

• Realist mainstream narrative is inherent within the thinking of many historians, producers of textbooks, and teachers and writers who assist in creation of such resources.

• Discursive embeddedness within wider power relations, with a gaze upon gender-blindness, needs urgently, to be challenged with regard to all the resources used in History teaching in South African public schools.

• Mainstream (and therefore masculine) History textual discourse should be tackled in terms of multiple interpretation of meaning so that space can be created for marginalised histories to emerge, and to be used as a vehicle for feminist reconstitution in History teaching in South African public schools.

The qualitative research design, particularly the data instrument, was effective in enabling the above general analytical findings, and the following more specific analytical findings to be reached (see Chapter 4, pp. 252 - 256). These specific findings reflect in summary that all of the texts

• centre males and masculine activity and occupations.
• employ mainstream narrative structure and character and narrative functions within their discursive representation.

• represent lopsided gender power relations in a way that obscures women altogether.

• employ forms of masculine gender bias which include: invisibility (INV), stereotyping (STE), selectivity (SE) and imbalance (IM), unreality (UNR), and linguistic bias (LINB).

• relate to past (PAS), social/cultural (SOCUL), economic (ECON), and political (POL) situations, involving people (PEO), places (PLA), events (EVE) and society (SOCI), dominated by patriarchal power assumptions relating to the public and private spheres which marginalise females to the point of invisibility.

• have as their aim offering learners and educators historical information relating to the Grade 10 History knowledge focus areas for South African public schools. Masculine meaning is argued to inhere within this historical, textual and discursive representation (both in primary and secondary discourse).

• are conforming in relation to gender as there is not only a general absence of women within their narratives, but actually near total invisibility, the exception being the cosmetic mention of "the Queen" in Text 1 taken from Seleti, Delius, Dyer, Nisbet, Saunders and Clacherty 2005: 31 who is argued to represent patriarchal power.

2 CONCLUSION(S)

In this section the perceived significance of the findings of the study for education in general and History teaching in particular in South Africa is discussed. The theoretical position adopted by the Commission for Gender Equality (Republic of
South Africa 1996b: 102; see p. 1 of Chapter 1) with which this study concurs, is that arbitrary gender constructs originate within discourse and offer limited subject identities to individuals. This theoretical position is understood by the researcher to relate to post-structuralism. With regard to the question which was posed at the outset of the thesis, namely: **Can a feminist post-structuralist approach to teaching and learning of school History, and critical media education insights open up space in South African public schools for plural interpretation and a variety of voices linking past, present and future, and, suggest ways in which gender-free perceptions can be reinvented?**, the research results of this study concur with Weedon's (1997: 9) argument, that control of discursive positioning in language is paramount to political change, and is central to the intellectual and political meaning and space desired by feminist post-structuralist thought. According to Weedon (1997: 40) this mode of thought, uses post-structuralist theories involving language, subjectivity and institutions to understand existing power relations and identify areas and strategies for change.

Dominant discourses offered by omniscient media power are argued by Branston and Stafford (2001: 5) to convey meanings between society and audiences. Regarding Sub-problem 1 (see p. 17 of Chapter 1) of the thesis which centres around the question of embeddedness of the so-called power relations in media and education resources used in History teaching in South African public schools, the research results of this study conclude that such hegemonic and therefore mainstream discourses inhere within educational texts, and teaching resources used in South African public schools. This argument is to be borne out by the small-scale feminist post-structuralist analytical qualitative research which has been undertaken in this
study. All nine of the analysed texts are viewed as falling within the conforming (CON; see p. 144 of Chapter 3; Osler 1995: 23) category which supports patriarchal meaning making.

The foregoing conclusion is argued to be of significance to South African education in general and History teaching in particular in relation to the perceived urgent need for democratisation within South African society. This democratisation relates to Sub-problem 2 of the thesis (see p. 20 of Chapter 1) centering around the question of whether the value of non-sexism is being urgently implemented in national curriculum and policy in South Africa as laid down in the *Constitution of the Republic of South Africa, Act 108 of 1996* (Republic of South Africa 1996a: 3). The contention of this research is that since education is viewed as being at the core of societal development in terms of equitable power relations and therefore justice for all this institution should be the central target for democratic transformation of the omnipresent, skewed hegemonic power relations which are presently argued to exist in South Africa. Furthermore, since this study accords with Weedon's (1997: 8 - 9) contention which places discursive positioning in language at the centre of intellectual and political meaning; and therefore urges rewriting of the meaning of the feminine; it is urgently argued that teaching and learning in History as a school subject and all other learning areas and subjects should focus on multi-perspectivity and causality in the interests of a gender discourse of equity and a non-sexist society.

The feminist gaze of this study is on whether genderising of History teaching resources (at Grade 10 level) used in South African public schools has been urgently addressed in line with the commitment by government to non-sexism as laid down in
the Constitution of the Republic of South Africa, Act 108 of 1996 (Republic of South Africa 1996a: 3). Findings relating to the analysis of the Grade 10 History teaching resources suggest that much needs urgently to be done to address Sub-problem 3 of the study (see p. 24 of Chapter 1) which centres around the question of a paradigm shift in gender representation in teaching resources used in Social Sciences and History classrooms in South African public schools. It would seem that much attention needs to be paid to the lopsided gender power relations embedded within textual discursive gender representation in History teaching resources used in South African public schools. Questionnaire data returns by educators reveal that although there is an awareness of gender equity as an issue in school History teaching, urgency is lacking.

3 RECOMMENDATIONS FOR GENDER-FAIR HISTORY TEACHING

In this section construction strategies in relation to subjectivity positioning are outlined and suggestions (an examplar) for subsequent research and teaching and learning are offered.

3.1 Construction strategies in relation to subjectivity positioning

3.1.1 Introductory remarks

According to Branston and Stafford (2001: 16), post-structuralism rejects the possibility that texts produce truth about the real world. Furthermore, the focus on multi-perspectivity and causality is argued to open up space for change, which is desirable in relation to the democratic feminist quest in South African schools. Branston and Stafford (2001: 27) suggest strategies of deconstruction in order to subvert discursive hegemonic subjectivity positioning in relation to gender. Such
hegemonic construction strategies are argued by the above scholars to inhere in language structures such as binary opposition within realist discourse. Binarism, which is understood to privilege the former partner, inheres within discourse in language in relation to content (reference to males and females and activities which mainstream discourse constitutes for them); structure (narrative structure which deals with villainous disequilibrium and restores equilibrium; character and narrative function usage in a manner compliant with mainstream masculine meaning; linguistic modes of representation signalling mainstream masculine dominance, for example decisions about what to include and exclude, who has a right to be heard, and naturalisation in terms of ideological representation); message (lopsided gender representation supported by a variety of forms of masculine gender bias); method (forms of gender bias such as stereotyping (STE), selectivity (SE) and imbalance (IM) which constitute gender subjectivity in a way that normalises such mainstream positioning); situation (meaning making with regard to social/cultural (SOCUL), economic (ECON) and political (POL) situatedness privileges patriarchal identity constitution in relation to people (PEO), places (PLA), events (EVE) and society (SOCI).

Critical media education is argued by Bazalgette (1992b: 140) to relate to denaturalisation of assumptions about what critical work is for; and, to the view that anything can be seen as a construct of contextualised power relations. The feminist post-structuralist analysis of Grade 10 school History textual samples in Chapter 4 (see pp. 188 - 247) has been processed within the framework of the six key aspects of critical media education. These include: agencies, categories, languages, technologies, audiences and representations, all of which are highlighted to differing
degrees within the analytical discussion which seeks to deconstruct masculine strategies which relate to subjectivity positioning. It is argued that analytical insights generated by the feminist post-structuralist approach, and informed by the six key aspects of critical media education, can in turn widely inform a critical deconstructive and reconstitutive approach to teaching and learning. This critical deconstructive and reconstitutive approach relates, in particular, to genderising of History teaching and learning with reference to resources used in South African public schools.

Aims, content and methodology are important in the genderising of History teaching and learning. An elaboration of each follows. The latter is in sub-section 3.2 (see p. 268 of this Chapter).

3.1.2 Aims

In order for gender-fair History teaching, as a central element of critical transformative pedagogy in South African public schools to become a reality it is recommended that educators with regard to aims:

• understand teaching and learning within the overall context of democratic citizenship of which gender is argued to form a pivotal element. In this light Schoeman (2003b: 37) argues that learners as citizens of the future have to be prepared for their future responsibilities as citizens of a democratic society, therefore schools are needed for political reasons as well as educational ones. Non-sexism is argued to be a central element of the aims of transformative classroom teaching and learning. Coombe, Retallick, Cocklin and Clancy (1992: 6) suggest in this regard, and in tune with this study's feminist post-structuralist
approach to teaching and learning, that instead of educating all children to think
and act and solve problems in the way males do, perhaps attention should be
given to feminising male thought. The significance of this suggestion for
classroom teaching and learning is highlighted by Dalton and Rotundo (2000: 2)
who argue that curriculum planners and learners need to be convinced that gender
systems may be as powerful in shaping people's lives as are economic or
governmental systems.

• engage with lesson plan outcomes which meet the ideological challenges outlined
  in the foregoing discussion (see pp. 260 - 262 of this Chapter), for example the
  notion of objectivity with regard to naturalised linguistic inclusions and
  exclusions which are contextualised in realist historical discourse.

• address in their lesson plans all of the democratic skills, knowledge, values and
  attitudes which are fundamental to the national curriculum statements, within the
  context of gender, race and class in relation to sustainable development with
  regard to the environment.

• plan in conjunction with all of the learners in a classroom, as far as possible, to
  cater for multiple contexts in terms of gender intelligences, talents, cultures, and
  political issues to ensure inclusivity is forefronted. This planning will encompass
  links between outcomes, resources (learning and teaching support material), and
  tasks.

• be aware, with regard to outcomes, resources and tasks, of the constitutive nature
  of language, and aim at encouraging learners to challenge and subvert gender bias
  within the context of the knowledge focus, within binary language. In this way
  they will be able to create space for women's voices to emerge.
In relation to the political role of education with regard to gender both inside and outside of the classroom, the following advice is offered by the Department of Education (2002g: 21):

Beliefs and ideologies are profoundly unconscious. We are not even aware that we have these beliefs. They become habits and as such, an automatic part of our speech, our way of thinking and behaving. For this reason it is very difficult to alter beliefs. It is here that the education system can play a crucial role.

This study suggests that use of language in the History classroom is intrinsic to the expression of both gender and cultural identity and presents, therefore, a fertile site for the actioning of the feminist quest for gender equity.

3.1.3 Content

The previous sub-section noted the importance of aims linked to the knowledge focus relevant to the grade being taught in the genderising of History teaching. As regards use of historical content for teaching and learning in this study it is recommended that:

• History teaching within the context of the school should focus around issues relating to masculine power relations. In the publication, "Celebrating 10 years of Freedom: Guide Book for Schools" (Department of Education 2001c: 26) it is suggested that schools should focus on questions around the issues of gender and freedom in relation to power.

• Material used should include that which lauds female excellence alongside that of males, and which centres feminine meaning in a way that obviates stereotypical, marginalising, realist naturalisation. Some examples of print texts which could be useful in this light are those pertaining to colonial constructions of gender in relation to socio-economic and political issues over time and space; and to
mainstream cultural media and institutional gender bias. Educators could use a variety of historical sources to develop lessons around the issue of gender positioning (Department of Education 2001c: 26).

- In line with Smith Fullerton's (2004: 3) suggestion in relation to genderising of teaching and learning resources, learners need to see, hear and "feel exposed" to gender-biased material in order to analyse and develop critical perspectives relating to discursive representations. The content would need to be sensitively overseen by the educator working within the context of lesson aims and learner interests. This study's feminist post-structuralist stance endorses Smith Fullerton's (2004: 3) open-interpretation approach which did not expect her students to agree with, like, or accept any message, image or representation, but did require them to articulate their positions meaningfully in relation to the material they were engaging with.

- Historical resource use and classroom practice in general should be premised on the ten fundamental values of The Constitution of the Republic of South Africa, Act 108 of 1996, which include democracy, social justice and equity, equality, non-racism and non-sexism, ubuntu (human dignity), accountability and respect (Department of Education 2001d: 13 - 20). In this light, it is suggested that educators need to be very aware of the constituting power of language in whatever form (written, oral, or within images) or context it is offered.

- In source-based teaching educators need to be aware that some voices may be marginalised or even made invisible by others. To counter these pitfalls to the feminist quest it is suggested that educators use suitable and relevant content which encourages demystification of masculine narrative in a way that makes binary language "strange."
• Historical content which centres women within democratic struggle, and as leaders will serve to assist the reconstitution process in relation to gender, race and class, which is advocated by a feminist post-structuralist approach to History teaching and learning.

In the light of the foregoing discussion which refers to construction strategies in relation to subjectivity positioning, the next sub-section will offer suggestions (an exemplar) for classroom teaching and learning methodology.

3.2 Suggestions (an exemplar) for classroom practice

3.2.1 Introductory remarks

In relation to critical or transformative pedagogy, McLaren, Hammer, Sholle and Reilly (1995: 235) quote Kellner (1990: 222) who advises that:

The future of democracy thus depends upon the use of new technologies to promote democracy and to counter capitalist control of the state and broadcast media. Ultimately, then the struggle for a democratic communications system is a struggle for democratic society. The technologies are there, but imagination, will, and struggle will be needed to realize the democratic potential that still exists in a system organized for the hegemony of capital in an era of conservative political rule.

Whether capitalist tentacles are evident in mass media or institutional media, for example within the context of textbook production, the democratic transformative foundation of South Africa's constitution needs to be nurtured, and gender equality is to be a fundamental part of this.

This research project has aimed at tackling sexist discourse inscribed in History teaching resources used in South African public schools, using Grade 10 History
textbooks as case study. The hope is that this thesis will motivate increased awareness in classrooms of ways in which gender equity is muzzled; and, ways in which this bias can be tackled in the interests of transformative teaching and learning. This hope is argued to be encapsulated in the following quote by Smith (2004: 18): "I believe that women hold the power to change their own lives, to change the society in which they live, and together with other women, to change the world".

3.2.1.1 Generic guidelines and requirements for lesson plan development

An exemplar lesson plan to promote gender-fair History teaching in South African public schools and which could be of 3 weeks to 1 month's duration is recommended. A period in the school timetable should not be less than 45 minutes and History should have six such periods per week. A block of two periods, three times per week would therefore offer three 90 minute (1½ hour) blocks per week for History teaching, learning and assessment purposes. The above requirements will be considered in the exemplar lesson plan development process (KwaZulu-Natal Department of Education 2005b: 60 - 61).

The following template offered by the Kwazulu-Natal Department of Education (2005b: 51 - 53) has been selected as a guideline framework around which the suggested exemplar lesson plan will be built.
<table>
<thead>
<tr>
<th>LO1</th>
<th>The learner acquires historical enquiry skills and is able to apply them</th>
</tr>
</thead>
<tbody>
<tr>
<td>LO2</td>
<td>The learner is able to use historical concepts in order to analyse the past</td>
</tr>
<tr>
<td>LO3</td>
<td>The learner is able to construct and communicate historical knowledge and understanding.</td>
</tr>
<tr>
<td>LO4</td>
<td>The learner is able to engage critically with issues around heritage.</td>
</tr>
</tbody>
</table>

**POSSIBLE LINKS WITH OTHER SUBJECTS**

**KEY QUESTIONS**

**LEARNING ACTIVITIES**

1. .................................................................
2. ..............................................................................
   ..............................................................................

**ASSESSMENT ACTIVITIES**

- Written work
- Presentations
- Role-play
- Drama
- Journals
- Logs
- Graphic representations
- Tests
- Essays
- Debates
- Interviews
- Field work / site visits

**BRIEF EXPLANATION**

**ASSESSMENT CRITERIA** (Derived from the Assessment Standards)

**DATA COLLECTION METHODS**

- Observation
- Listening
- Reading
- Interpreting
- Reviewing
- Questioning
- Conferencing
- Interviewing
- Listener’s written observations

**EVALUATORS**

- Teacher
- Self
- Peer
- Another teacher
- Outside expert
- Class panel

**FEEDBACK / REPORTING TO**

- Learners
- Parents
- Others
The National Department of Education (2005a: 26) suggests that in designing lesson plans for History, educators need to make sure that the units of deliverable learning experiences they plan come from the grade-specific work schedule for that year. Although lesson planning is initially time-consuming, it is a very important process in that as teachers build up a file of lesson plans, the strengths and weaknesses should be recorded, which contributes to improved teaching and learning. Furthermore, schools should strive to develop communities of teachers and practice allowing for team planning.

In the National Curriculum Statement, Grades 10 - 12 (General). Learning Programme Guidelines, History (Department of Education 2005a: 26) it is indicated that a well-planned History lesson will have a clear purpose in the form of explicit learning outcomes and assessment standards; relevance and a clearly stated relationship to previous and subsequent learning; key questions which will ensure engagement; an appropriate structure, such as a teacher-led introduction, a sequence of learning activities and a concluding discussion to review and consolidate learning; realistic time allocations to the various steps of the lesson plan; appropriate provision for differentiation according to individual needs; resources (including room and furniture arrangement as well as subject resources, materials and teaching aids) to support the intended learning outcomes; provision for assessment and evaluation (differentiated assessment activities and instruments should be used to accommodate learners who experience different forms of disabilities); and a recording of the learner's progress, and reporting at least once a term.
Guidelines on how to design lesson plans for History are also provided in the *National Curriculum Statement, Grades 10 - 12 (General)*. *Learning Programme Guidelines, History* (Department of Education 2005a: 26 - 28). It is suggested that educators

- indicate the content, context, learning outcomes and assessment standards;
- develop activities and select teaching methods;
- consider diversity;
- review assessment and LTSM (Learning and Teaching Support Materials) resources;
- allocate time.

In this lesson planning process educators are expected to consult their planned work schedule for the particular grade which is drawn from their planned History Subject Framework; decide how to teach the learning outcomes and assessment standards and develop an activity or activities (assessment criteria) that will facilitate the development of the skills, knowledge, values and attitudes in the particular learning outcome and assessment standards grouping. All learning outcomes can and should be used together when lessons are designed, and educators should use key questions as focal points around which investigation will take place (Department of Education 2005a: 17; KwaZulu-Natal Department of Education 2005b: 9).

Educators should then determine the most suitable teaching method(s) for the activities and provide a description of how learners will engage in each activity. Activities need to link to the chosen assessment standards and educators are expected to explore various options available within each activity that will offer expanded
opportunities to learners that need individual support. Such support is required to
guide learners to develop the skills, knowledge, values and attitudes indicated in the
grouping of learning outcomes and assessment standards being addressed in the
individual activities. Details relating to assessment strategy and LTSM (Learning
and Teaching Support Materials) to be used in each activity, need to be indicated, as
well as how much time will be spent on each activity in the lesson plan, using the
particular grouping of learning outcomes and assessment standards as a guide

3.2.2 An exemplar Grade 10 History lesson: feminist post-structuralist approach within
critical media education context

3.2.2.1 Introductory remarks

Bearing the above guidelines and requirements in mind, in this sub-section, a Grade
10 History lesson plan as exemplar for educators is offered in relation to ways in
which a feminist post-structuralist approach within the context of key aspects of
critical media education to teaching, learning and assessment could be envisioned
and applied. The exemplar lesson plan will provide ideas relating to reconstitution of
a text (from sources provided with the lesson plan) in terms of gender meaning.

3.2.2.2 Planning a gender awareness lesson plan

This lesson plan is designed to encourage learner awareness of gender representation.

a) DURATION

The duration of this lesson is approximately 1 month (4½ hours per week). Educators need
to decide how teaching, learning and assessment activities will be paced each week.
b) GRADE 10

c) OVERALL KEY QUESTIONS

• How do we understand our world today?

• What legacies of the past shape the present?

d) CONTENT FOCUS OR TOPIC

• The nature of the emerging attitudes to race (and gender) during the early (and later) colonial period at the Cape with Sarah Baartman as case study.

• The critical issues about humans on display (for example Sarah Baartman) and the way museums (and the media) depict humans.

The above content (knowledge focus area) will be focused on via a case study using a feminist post-structuralist outcomes-based approach, within the context of key aspects of critical media education (see pp. 99 - 124 of Chapter 2), to teaching, learning and assessment. The lesson aims to encourage learner awareness of gender representation. Other applicable content sections could be studied more broadly so that all the learning outcomes (LOs) and assessment standards (ASs) which relate to the knowledge focus area can be covered in the year.

e) KEY QUESTIONS

• Question 1: What significant social, economic and political power relations characterised early (and later) colonial (patriarchal) society at the Cape?

• Question 2: Did early (and later) colonial (patriarchal) society at the Cape violate human rights? Discuss.

• Question 3: What does feminist resistance to patriarchal power refer to; and how could this resistance relate to womens’ human rights in early (and later) Cape colonial, and in more recent patriarchal history?
f) LEARNING OUTCOMES AND ASSESSMENT STANDARDS

• Learning Outcome 1 (LO1): Historical Enquiry (Practical Competence)

The learner is able to acquire and apply historical enquiry skills

Assessment Standards (AS) 1 to 4

We know this when the learner is able to:

• formulate questions within a topic under study
• identify and select sources of information from those provided to answer the question
• extract relevant information and data from the sources and organise it logically
• engage with sources of information to judge their usefulness for the task based on criteria provided.

• Learning Outcome 2 (LO2): Historical Concepts (Foundational Competence)

The learner is able to use historical concepts in order to analyse the past

Assessment Standards (AS) 1 to 3

We know this when the learner is able to:

• explain historical concepts such as empire, liberty and democracy
• identify the socio-economic and political power relations operating in societies
• explain why there are different interpretations of historical events, people's actions and changes

• Learning Outcome 3 (LO3): Knowledge Construction and Communication (Reflexive Competence)

The learner is able to construct and communicate historical knowledge and understanding
Assessment Standards (AS) 2 to 4

We know this when the learner is able to:

• plan and construct an argument based on evidence
• use the evidence to reach a conclusion
• communicate knowledge and understanding in a variety of ways - written, oral, enactive and visual

• Learning Outcome 4 (L04): Heritage (Reflexive Competence)

The learner is able to engage critically with issues around heritage

Assessment Standards (AS) 1 to 2

We know this when the learner is able to:

• give an explanation of what is meant by heritage and public representations and of the importance of conservation of heritage sites and public representations
• explain what is meant by knowledge systems, including Indigenous Knowledge Systems

Learning Outcome 4 (LO4) should be incorporated into the cycle of enquiry developed in relation to Learning Outcome 1 (LO1: posing questions and collecting sources); Learning Outcome 2 (LO2: historical analysis and interpretation); Learning Outcome 3 (LO3: constructing an answer based on evidence found in sources, and communicating answers).

g) SKILLS, KNOWLEDGE AND VALUES WHICH ARE BEING DEVELOPED AND ASSESSED

• Skills: formulation, identification, selection, answering, extracting, organising, judging
• Knowledge: understanding of concepts such as: colonialism, empire, power, construction, capitalism, racism, sexism, gender bias, stereotypes, omissions, gaps, spaces, reliability, validity, evidence, heritage, depiction, identity, subjectivity positioning, resistance, deconstruction, demystification, reconstruction, reconstitution

• Values: understanding, democracy, respect, tolerance, sympathy, empathy

h) POSSIBLE LINKS WITH OTHER SUBJECTS

• Languages

Learning Outcome 1 (LO1): Listening and Speaking
The learner is able to listen and speak for a variety of purposes, audiences and contexts

Learning Outcome 2 (LO2): Reading and Viewing
The learner is able to read and view for understanding and to evaluate critically and respond to a wide range of texts

Learning Outcome 3 (LO3): Writing and Presenting
The learner is able to write and present for a wide range of purposes and audiences using conventions and formats appropriate to diverse contexts

Learning Outcome 4 (LO4): Language
The learner is able to use language structures and conventions appropriately and effectively

• Dramatic Arts

Learning Outcome 4 (LO4): Reflect and Evaluate
The learner is able to reflect on and evaluate own and others' dramatic processes,
practices and products

- **Geography**

Learning Outcome 2 (LO2): Knowledge and Understanding (Foundational Competence)

The learner is able to demonstrate knowledge and understanding of processes and spatial patterns dealing with interactions between humans, and between humans and the environment in space and time.

Learning Outcome 3 (LO3): Application (Reflexive Competence)

The learner is able to apply geographical skills and knowledge to environmental issues and challenges, recognise values and attitudes, and demonstrate the ability to recommend solutions and strategies.

- **Life Orientation**

Learning Outcome 2 (LO2): Citizenship Education

The learner is able to demonstrate an understanding and appreciation of the values and rights that underpin the Constitution in order to practice responsible citizenship and to enhance social justice and environmentally sustainable living.

Learning Outcome 4 (LO4): Career and Career Choices

The learner is able to demonstrate self-knowledge and the ability to make informed decisions regarding further study, career fields and career pathing.

i) **KEY QUESTIONS AND APPLICABLE LEARNING ACTIVITIES**

1. What significant social, economic and political power relations characterised early (and later) colonial (patriarchal) society at the Cape?

   In relation to this question, the educator offers learners as a whole class group the opportunity to become familiar with concepts which relate to colonial power.
relations such as empire and economic power, and to feminist post-structuralist analysis such as patriarchy and subjectivity. Learners in small groups are provided with the opportunity to analyse, and therefore investigate, colonial constructions with regard to world view, and the impact of these constructs, at the time and later on in South African history, in relation to identity (subjectivity) positioning (with a focus on gender; using the case study of Sarah Baartman; see LO1, AS 1 - 4, LO2 AS 1 - 3, LO3 AS 1 - 3).

2 Did early (and later) colonial (patriarchal) society at the Cape violate human rights? Discuss.

In relation to this question, the educator offers learners in small groups the opportunity to analyse, and therefore investigate, past racial and gender construction (with a focus on gender) in South African history and to experiment with gender deconstruction (the case study of Sarah Baartman is offered; see LO2 AS 1 - 3, LO3 AS 2 - 4, LO4 AS 1).

3 What does feminist resistance to patriarchal power refer to, and how could this resistance relate to women's human rights in early (and later) Cape colonial history and in more recent patriarchal history?

In relation to this question, the educator offers learners in small groups the opportunity to investigate meaning making, and to practice feminist gender reconstitution strategies with regard to past and more recent South African society (sources are offered; see LO1 AS 2 - 4, LO2 AS 2 - 3, LO3 AS 2 - 4).

It is suggested that outcomes-based assessment tools which can be used to measure gender transformative conceptual progression within the requirements of the learning outcomes (which should address knowledge, skills, values and attitudes) and their
assessment standards (which specify depth and breadth of what a learner should be able to do) for each subject should include: checklists (criteria are listed and then ticked); an observation file (useful for informal assessment, and can be referred to when summative assessment records are being created); assessment grids and rating scales (which can include self and peer assessment sheets); and rubrics (useful tools which outline performance form very poor to very good; Shuter & Shooter 2005: 9). Educators are encouraged to use them for all major formal assessment. With regard to outcomes-based assessment tools, rubrics are useful ways of breaking down assessment (helping to identify strengths and weaknesses); observation sheets are designed for assessment of specific activities and skills; written reports may be used for interviews; and portfolios for continuous assessment purposes (Shuter & Shooter 2005: 14). Reference will be made to some of these tools in the exemplar offered to educators in this Chapter (see pp. 292 - 307).

j) ASSESSMENT ACTIVITIES

i) Assessment techniques

• Written work will include an assignment which relates to context analysis of a source-based case study and of other texts (sources). This work will be informally and formally assessed using checklist and rubric assessment tools respectively.

• Presentations which relate to assignment work will be formally assessed by means of observation using a checklist based on rubric criteria.

ii) Brief explanation

The six step assessment task for learners (see pp. 286 - 306 of this Chapter) which should be put into teacher and learner portfolios as part of this lesson plan refers to
the following activities:

- Learners discuss (as a whole class group) terms and concepts such as colonialism, empire, power, capitalism, racism, sexism, gender bias, stereotypes, reliability, validity, evidence, heritage, depiction, identity, subjectivity positioning, construction, resistance, deconstruction, demystification, omissions, gaps, spaces, reconstruction and reconstitution.

- Learners in small groups formulate their own questions relating to the Grade 10 History content (knowledge focus framework) and to the overall Key questions for Grade 10 and to the key questions relating to the lesson focus and for the research assignment with regard to gender equity in the past and more recently in South Africa, for example questions about gender and race representation in early (and later) colonial (patriarchal) Cape society; the impact of this representation on women's identity; and the ways in which patriarchal gender bias could be resisted.

- Learners may wish to formulate some sub-questions which refer to interrogative determiners such as how, why, what and where, for example with regard to the question: What was the impact of conquest, warfare and early colonialism in Africa? A sub-question might be: What was the socio-economic nature of emerging attitudes to race and gender during the early (and later) colonial period at the Cape? (using Sarah Baartman as case study). Learners work in mixed ability groups of 3 learners each in order to address multi-level inclusivity, and then group representatives (the reporters) read their questions to the class. The questions are discussed and a final list which relates to exploration of the overall key questions is drawn up by the class as a whole. The tool for the informal
assessment of this small group activity will be a checklist used by observing
learners and by the educator.

- Learners identify sources relevant to the focal topic from sources which the
educator provides for them, or which they may have found themselves in libraries
or on the internet. This is an extension activity for learners who work quickly and
with understanding, and have access to such facilities. Learners work in mixed
ability groups of 3 in order to address multi-level inclusivity; and also individually
in the case of the extension activity which all group members can take part in and
which benefits all. These extra sources are offered to each group member for their
individual assignments, and relevant school library sources are put aside for
learners by the school librarian.

- Learners identify some important issues relating to gender and to the focus area
being investigated and briefly discuss these in their groups to enhance knowledge
and understanding. Learners work in mixed ability groups of 3 learners each in
order to address multi-level inclusivity (LO₁ AS 3 - 4) and then produce
individual written efforts.

- Learners explain any historical concepts related to gender power relations and
viewpoints with regard to the area being investigated using their selected sources
from those offered by the educator, by learners and by the school librarian.
Learners work in mixed-ability groups of 3 learners each in order to address
multi-level inclusivity and then produce individual written efforts (LO₂ AS 1 - 3;
LO₄ AS 1 - 3).

- Learner mixed-ability groups select relevant gender data from their selected
sources and then each group member organises and presents a logically and
chronologically well-planned written argument via which conclusions are
reached. Learners may present different views in relation to the same material in accordance with open-ended interpretation supported by the feminist post-structuralist approach to the lesson. They work together in their groups and then individually in order to complete this activity (LO3 AS 2 - 4). The foregoing assessment activities (see pp. 280 - 284 of this Chapter) are argued to relate to the Plus/Delta Classroom Assessment Techniques (Iowa State University 2007: 1 - 2) which requires learners to be a fundamental part of the successful achievement of teaching, learning and assessment outcomes (and to rate their success).

- Learners (as individuals) contextualise gender illustrations and other inclusions such as quotations, give reasons for their usefulness in relation to their formulated questions, to the overall key questions, and to the key questions relating to the lesson focus; and acknowledge their sources in footnotes and at the end of their written assignments. Footnotes and the source lists need to be set out in the form that learners have been shown at an earlier time in the school year. This stage of the assignment brings in the content (the knowledge focus framework) for example: What are the constructed heritage icons from the period that are celebrated today? What are the critical issues about humans on display and the way museums (and the media) depict humans? Learners work individually (LO1 AS4; LO3 AS4).

- Learners do not plagiarise and use their own words apart from acknowledged quoting. Learners work individually (LO3 AS2). Tools for assessment of work identified in bullets 3 to 7 (see pp. 281 - 283 of this Chapter) will consist of rubrics. Assessment will be formal and carried out by the educator.

- Learners individually present (orally) the main points of their assignments to the class as a whole (LO3 AS4). Each class member receives a copy of these main
points to be used as reference with regard to this area of the content (knowledge focus framework). The tool for assessment of work identified in this bullet will be an observation checklist sheet used by observing learners in the class group by the educator. Assessment will be formal.

The foregoing exposition of assessment activities relating to this lesson plan aims to accommodate multiple intelligences based on Howard Gardner's theory of multiple intelligences which claims that there are several different kinds of intelligence, (Guignon 1998: 1 - 2) including interpersonal intelligence in the form of group work and brainstorming in the small groups as well as the whole class group; intrapersonal intelligence in the form of independent study by the faster learners, and by all the learners in the course of the assignment work; verbal/linguistic intelligence in the form of library research and the writing of the assignment; and visual/spatial intelligence in the form of public presentations and the use of illustrative transparencies and overhead projections during the oral presentations (Subreenduth 2006: 14).

k) ASSESSMENT CRITERIA

The written assignment work will be assessed formally. Basic criteria to use for assessment purposes are:

- formulated three questions (and in some cases sub-questions) relevant to the investigation (informal assessment; LO₁ AS₁; see pp. 278 - 279 of this Chapter)
- identified important issues relating to the key questions (formal assessment; LO₁ AS₂)
• identified relevant sources relating to the key questions (formal assessment; LO1 AS4)
• explained concepts, power relations and related viewpoints with regard to the key questions (formal assessment; LO2 AS1-3)
• extracted the above relevant information from the sources (formal assessment; LO1 AS3)
• organised the information in the development of a well-planned and constructed argument (formal assessment; LO1 AS3)
• identified points of view or perspectives in the sources used (formal assessment; LO2 AS3)
• based the argument clearly on evidence from the sources used (formal assessment; LO3 AS2)
• backed up the conclusion reached with the evidence (formal assessment; LO3 AS3)
• presented a clear, logical, chronological and relevant presentation which motivated critical discussion (formal assessment; LO3 AS4)

1) ASSESSMENT COLLECTION METHODS

Assessment evidence is collected by the following role-players:

i) Assessor/s collection methods include

• observation - informal assessment using a checklist
• reading - formal assessment using rubrics
• listening - formal assessment using an observation checklist sheet
Rubrics can be drawn up with input from the learners after terms and concepts have been discussed (see p. 281 of this Chapter; the first assessment activity). This offers the learners shared ownership of the assessment task.

ii) Evaluator/s collection methods comprise

- peer - informal assessment using a checklist
- educator - formal assessment using rubrics
- peer/educator - formal assessment using an observation checklist sheet

Feedback with regard to assessment of lesson activities will be offered to learners, parents and other stakeholders (in the form of a report) after marks and comments have been recorded. Recording for portfolio purposes will include the following: learner's name, the task, the relevant learning outcomes (LOs) and assessment standards (ASs) targeted, rubric levels (see rubrics which are part of the assessment task attached to this lesson plan on pp. 301 - 304), comments, and the date the work was assigned, completed and evaluated.

m) ASSESSMENT TASK

The assessment task explains teaching and learning activities and assessment in relation to the lesson plan. Depending upon how many activities the lesson plans and assessment tasks undertaken in a school year address, and how many learning outcomes (LOs) and assessment standards (ASs) are addressed in the process, the educator can decide upon the number of lesson plans to be covered per school term. The assessment task pertaining to the lesson plan which is offered by this thesis is set out in the following section.

i) TASK: Research assignment relating to gender representation in History teaching resources used at Grade 10 level.
ii) SOURCES: Sourced-based teaching, learning and assessment methods are used. The following table refers to sources which could be used in this lesson (see Appendix D) and which are grouped loosely according to content. The numbers in brackets refer to how many sources there are in a group.

<table>
<thead>
<tr>
<th>Content and source groups</th>
<th>Question 1</th>
<th>Question 2</th>
<th>Question 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>What significant social economic and political power relations characterised early (and later) colonial (patriarchal) society at the Cape?</td>
<td>Did early (and later) colonial (patriarchal) society at the Cape violate human rights? Discuss.</td>
<td>What does feminist resistance to patriarchal power refer to, and how could this resistance relate to women's human rights in early (and later) Cape colonial, and in more recent, patriarchal history?</td>
<td></td>
</tr>
<tr>
<td>Group A</td>
<td>colonialism (sources 1 – 9; see Appendix D, Group A)</td>
<td>colonialism (sources 1 – 9; see Appendix D, Group A)</td>
<td>colonialism (sources 1 – 9; see Appendix D, Group A)</td>
</tr>
<tr>
<td>Group B</td>
<td>Cape colonialism’s impact on indigenous knowledge and culture (source 1; see Appendix D, Group B)</td>
<td>Cape colonialism’s impact on indigenous knowledge and culture (source 1; see Appendix D, Group B)</td>
<td>Cape colonialism’s impact on indigenous knowledge and culture (source 1; see Appendix D, Group B)</td>
</tr>
<tr>
<td>Group C</td>
<td>entrenchment of ideas of segregation and assimilation (sources 1 – 2; see Appendix D, Group C)</td>
<td>entrenchment of ideas of segregation and assimilation (sources 1 – 2; see Appendix D, Group C)</td>
<td>entrenchment of ideas of segregation and assimilation (sources 1 – 2; see Appendix D, Group C)</td>
</tr>
<tr>
<td>Group D</td>
<td>paternalism (source 1; see Appendix D, Group D)</td>
<td>paternalism (source 1; see Appendix D, Group D)</td>
<td>paternalism (source 1; see Appendix D, Group D)</td>
</tr>
<tr>
<td>Group E</td>
<td>imperialism’s domination of knowledge production (sources 1 – 2; see Appendix D, Group E)</td>
<td>imperialism’s domination of knowledge production (sources 1 – 2; see Appendix D, Group E)</td>
<td>imperialism’s domination of knowledge production (sources 1 – 2; see Appendix D, Group E)</td>
</tr>
<tr>
<td>Group F</td>
<td>emerging attitudes to race (source 1; see Appendix D, Group F)</td>
<td>emerging attitudes to race (source 1; see Appendix D, Group F)</td>
<td>emerging attitudes to race (source 1; see Appendix D, Group F)</td>
</tr>
<tr>
<td>Group G</td>
<td>races as categories (source 1; see Appendix D, Group G)</td>
<td>races as categories (source 1; see Appendix D, Group G)</td>
<td>races as categories (source 1; see Appendix D, Group G)</td>
</tr>
<tr>
<td>Group H</td>
<td>the concept of race and racism as an attitude (source 1; see Appendix D, Group H)</td>
<td>the concept of race and racism as an attitude (source 1; see Appendix D, Group H)</td>
<td>the concept of race and racism as an attitude (source 1; see Appendix D, Group H)</td>
</tr>
<tr>
<td>Group I</td>
<td>a human being on show (source 1; see Appendix D, Group I)</td>
<td>a human being on show (source 1; see Appendix D, Group I)</td>
<td>a human being on show (source 1; see Appendix D, Group I)</td>
</tr>
<tr>
<td>Group J</td>
<td>theories of human origins and racial discrimination in the Cape (sources 1 – 3; see Appendix D, Group J)</td>
<td>theories of human origins and racial discrimination in the Cape (sources 1 – 3; see Appendix D, Group J)</td>
<td>theories of human origins and racial discrimination in the Cape (sources 1 – 3; see Appendix D, Group J)</td>
</tr>
<tr>
<td>Group K</td>
<td>racial prejudice and dehumanisation (source 1; see Appendix D, Group K)</td>
<td>racial prejudice and dehumanisation source 1; see Appendix D, Group K)</td>
<td>racial prejudice and dehumanisation (source 1; see Appendix D, Group K)</td>
</tr>
<tr>
<td>Group L</td>
<td>the story of Sarah Baartman (source 1; see Appendix D, Group L)</td>
<td>the story of Sarah Baartman (source 1; see Appendix D, Group L)</td>
<td>the story of Sarah Baartman (source 1; see Appendix D, Group L)</td>
</tr>
<tr>
<td>Group M</td>
<td>Sarah Baartman as heritage icon (sources 1 – 2; see Appendix D, Group M)</td>
<td>Sarah Baartman as heritage icon (sources 1 – 2; see Appendix D, Group M)</td>
<td>Sarah Baartman as heritage icon (sources 1 – 2; see Appendix D, Group M)</td>
</tr>
<tr>
<td>Group N</td>
<td></td>
<td></td>
<td>women and the Industrial Revolution (source 1; see Appendix D, Group N)</td>
</tr>
<tr>
<td>Group O</td>
<td></td>
<td></td>
<td>changes in women's work and position (source 1; see Appendix D, Group O)</td>
</tr>
</tbody>
</table>
### iii) LEARNING OUTCOMES (LOs) AND ASSESSMENT STANDARDS (ASs):

What is being assessed in relation to learning outcomes (LOs) and assessment standards (ASs) are the following:

- ability to formulate relevant questions (LO₁ AS₁)
- ability to identify relevant sources (LO₁ AS₂)
- ability to extract and organise relevant information (LO₁ AS₃)
- ability to engage with sources in relation to criteria provided (LO₁ AS₄)
- ability to explain historical concepts (LO₂ AS₁)
- ability to identify societal power relations (LO₂ AS₂)
- ability to explain why multi-perspectives can operate in relation to the same phenomena (LO₂ AS₃)
- ability to plan and construct an argument based on evidence (LO₃ AS₂)
- ability to use evidence to reach a conclusion (LO₃ AS₃)
- ability to communicate knowledge and understanding in a variety of ways (LO₃ AS₄)
- ability to explain the importance of public representations (LO₄ AS₁)
- ability to explain knowledge systems (LO₄ AS₂)

<table>
<thead>
<tr>
<th>Group</th>
<th>Description</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>P</td>
<td>switching on power and spaces (sources 1 – 7; see Appendix D, Group P)</td>
<td></td>
</tr>
<tr>
<td>Q</td>
<td>women achievers (sources 1 – 8; see Appendix D, Group Q)</td>
<td></td>
</tr>
<tr>
<td>R</td>
<td>media images of women (sources 1 – 15; see Appendix D, Group R)</td>
<td></td>
</tr>
<tr>
<td>S</td>
<td>media gender constructions (sources 1 – 14; see Appendix D, Group S)</td>
<td></td>
</tr>
<tr>
<td>T</td>
<td>Definitions relating to gender (source 1; see Appendix D, Group T)</td>
<td></td>
</tr>
</tbody>
</table>
SIX STEPS OF THE ASSESSMENT TASK: The six steps of the assessment task of this lesson plan are:

**Step 1:** Step 1 comprises the following:

- Purpose, with regard to the assessment of the lesson activities, is to make use of informal, formal and formative methods. The last of these refers to assessment which monitors and supports the learning process in the interests of constructive feedback for learners.
- Working with sources in order to arrive at informed conclusions and deconstruct and reconstitute past and more recent gender meaning.
- Skills, knowledge and values

◊ Skills include:

  - Activity 1 - discussion, acquisition, enquiry, formulation
  - Activity 2 - discussion, identification, selection, answering, communication
  - Activity 3 - identification, acquisition, judgement, organisation
  - Activity 4 - identification, explanation, engagement (with issues and sources)
  - Activity 5 - explanation, engagement (with concepts and sources)
  - Activity 6 - selection, organisation, planning, construction, arguing
  - Activity 7 - contextualisation, reasoning, engagement (with sources), acknowledgement, concluding
  - Activity 8 - presentation (oral), summarising, understanding, communication

◊ Knowledge includes:

- the nature of emerging attitudes, especially to gender, during the early (and also later) colonial period at the Cape (using Sarah Baartman as case study) in relation to the impact of conquest, warfare and early colonialism in Africa.
• the critical issues about public gender representations in relation to knowledge systems relating to the past and to more recent times.

◊ Values with a focus on gender include:

• respect for human dignity

• tolerance of differing ideological viewpoints

• equality.

Steps 2 and 3: Steps 2 and 3 comprise the following:

• The gathering and evaluation of evidence linking past and present. Sources used are those offered by the educator, those acquired in libraries, and those acquired via the internet.

• The methods of assessment are educator assessment and peer assessment. Learners will formulate questions, identify sources, analyse selected sources, interpret selected sources, construct a written argument, and present findings orally.

• The forms of assessment are a case study, response to texts, context analysis, observations, individual and group projects, assignments, and presentation.

• Some example questions which could drive the enquiry process are:

◊ a question relating to sources in groups A (1 - 9) and B (1): Broadly identify the significant social, economic and political gender power relations existing at the Cape during the early (and later) colonial period (17\textsuperscript{th} to 19\textsuperscript{th} centuries).

◊ a question relating to sources in groups C (1 - 2), D (1), E (1 - 2), F (1), G (1), H (1), I (1), J (1 - 3), K (1), L (1), and M (1 - 2): Identify and discuss possible violations of gender human rights during the early (and later) Cape colonial period (17\textsuperscript{th} to 19\textsuperscript{th} centuries) using Sarah Baartman as case study.
◊ a question relating to sources in groups N (1), O (1), P (1 - 7), Q (1 - 8), R (1 - 15), S (1 - 14), and T (1): Explain feminist resistance to patriarchy. How could feminist strategies be used to deconstruct and reconstitute gender meaning using the sources relating to the past and to more recent times?

• Learners will create their own questions in groups. These must relate to the overall key questions, and to the key questions relating to the lesson focus.

• Examples of possible sub-questions which learners could offer relating to the above three questions and answering what, how, who, etc. are:

Question 1: Sub-questions

◊ Who controlled the Cape during the colonial period, and how do you think gender power was distributed?

◊ How was indigenous knowledge perceived? Discuss.

Question 2: Sub-questions

◊ How does the case of Sarah Baartman indicate ways in which human rights were perceived?

◊ Find at least one source from a later historical period which could indicate what feminists might view as violation of women's rights

Question 3: Sub-questions

◊ What strategies might be used to deconstruct and demystify masculine narratives?

◊ How could these strategies be used in practical terms? Use at least one source as an example

• The tools for assessment are checklists for evaluating questions offered by learner groups; rubrics with level descriptors for assessment of the bulk of the enquiry process; and observation checklist sheets for evaluation of the oral presentations.
A detailed discussion relating to these tools will follow the assessment task of this lesson plan.

**Step 4 and 5:** Recording and reporting which will be carried out as follows:

Marks and comments will be recorded on recording sheets. Learning Outcomes (LOs) and Assessment Standards (ASs) which have been used will indicate levels of learner performance and comments of educators. The reporting on the recording sheets used above will show the date of the assessment for reporting purposes.

**Step 6:** Comprises the follow-up which entails offering individual support to learners who may be experiencing difficulties working with sources.

n) **ASSESSMENT TOOLS**

Assessment tools comprise the following:

i) **A checklist for assessment of questions offered by learner groups**

To get learners to formulate their own questions (and sub-questions if they wish to), so that they begin to view History as a process of enquiry guided by key questions, and begin to distinguish between different levels of questioning, the educator could offer the class as a whole the overall key question(s) relating to the topic being investigated, for example in the case of the current lesson plan: How do we understand our world today? and What legacies of the past shape the present? Both of these questions will be linked to the colonial period at the Cape with a focus on gender using Sarah Baartman as case study. The key lesson questions are also shown to the learners (see pp. 278 - 279 of this lesson plan).
Learners are placed in mixed ability groups of 3 learners each to accommodate inclusivity, and they brainstorm a list of questions which they view as relevant to the topic: The nature of the emerging attitudes to race (and gender) during the early (and later) colonial period at the Cape; the critical issues about humans on display; and the way museums and the media depict humans. The educator can identify in advance about three questions that could generate a lot of critical discussion with regard to gender. These are not, however, revealed to the learners at this stage.

Each group chooses one member (the reporter) to read out their formulated questions to the whole class group and these are noted by the facilitator on the board or the transparency on the overhead projector. A whole class discussion follows during which the educator assists learners in distinguishing between simple and more probing questions focusing on gender in the process. The whole class group decides on a list of three questions which they view as most useful with regard to exploration of the overall key questions and the key questions relating to the lesson focus. The educator can negotiate with and guide the learners democratically, while offering the essence of the three questions which she/he drew up in advance, but did not reveal to the learners.

The checklist, which the educator and the learners will use to evaluate each group effort informally, by means of ticks put in columns headed not achieved, partially achieved, achieved, outstanding/excellent achievement, will focus on the following aspects of question formulation: Numbers 1 to 4 need a tick (✔) in the appropriate
column by the educator (teacher assessment) and the observing and listening learners (peer assessment).

Assessment of each group's efforts is based on points 1 to 4 below which appear on the checklist instrument as a guide to the educator and learners who are involved in the assessment of group formulated questions:

1. Co-operative mixed-ability group work to accommodate inclusivity involving all three group members.
2. Willingness to share group questions with the whole class group during the plenary session.
3. Choice of a suitable spokesperson (the reporter) who is able to communicate in a clear accessible manner.
4. Extent to which the proffered questions motivate discussion about gender issues during which all learners are assisted to distinguish between simple and more probing questions. Members of the class group as a whole then conduct a lively - yet contained - discussion during which the educator offers guidance to which all class members are expected to contribute in order that a final list of three relevant questions is arrived at. These three questions are intended to assist learner investigation of the overall key questions and the key questions relating to the lesson focus which have been given to the whole class group. The educator places the completed checklists for each group (each learner in a group receives the same assessment result) in her/his portfolio; and each learner will receive a portfolio checklist assessment relating to her/his group as soon as possible.
ii) Rubrics for assessment of the bulk of the enquiry process

To get learners to identify and select sources (an activity which will be assessed as part of a rubric) the educator could:

• Divide the whole class into groups of three (this could change depending on the number of learners in the whole class and the number of questions they settle on) and ensure that each group member contributes as equally as possible to the exercise at hand.

• Hand out three sheets of A3 paper to each group upon which the members are required to write the questions that the whole class has decided upon (one question per sheet).

• Hand out a pack of sources (the same pack to all the groups) which includes definitions relating to feminist post-structuralism (Group T (1); see p. 288 of this Chapter) to each group. The information comprising these sources should refer to the three questions decided upon by the whole class group. The educator does not identify which sources relate to which questions.

• Ask each group to divide up the sources amongst themselves. Each group member then reads through her/his sources and decides which of the three questions they relate to. They may relate to all three. The group members decide which sheet of A3 paper the sources will be placed with. They could be clipped together with the selected A3 sheet.

• Initiate a brief plenary session during which the whole class reaches agreement as to which sources belong with which questions. There may be very little conflict in this regard.
• Ask each group to rearrange their questions and sources in accordance with the whole class decisions if this is necessary. The A3 sheets can be used as a space for jotting down of points or for summarising during the analysis process.

To get learners to extract and organise information from the sources (to begin the analysis process), the educator asks learners to select relevant data relating to the three focus area questions, such as historical concepts and power relations in relation to gender (see assessment activities, pp. 280 - 284 of this lesson plan). With regard to extracting information each member of each mixed-ability group of three learners takes one of the group's A3 packs (prepared earlier in the lesson). Together all three group members of each group extract information with a focus on gender from the sources which relate to each A3 sheet and then each learner paraphrases52 with the help of the other two learners the information on the appropriate A3 sheet and acknowledges sources. A whole class discussion follows this activity by the small groups during which three possible categories per question, which are written on the board or the transparencies on the overhead projector by the facilitator, and which relate to the extracted information, are decided upon.

Learner groups are handed three more blank sheets of paper and they write one of the learner-formulated questions on each page after which three columns (equalling the number of categories decided upon per question) are drawn up on each page headed by the name of the category.

Each learner in a small group then individually categorises the information relating

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52 The term paraphrase refers to expressing of what has been written using different words to assist understanding (Hornby 2003: 846)
to the learner-formulated question which she/he originally chose and made notes about, after which the group discusses these decisions with a gaze upon gender issues. A whole class discussion aims at reaching agreement on the way that groups have organised information extracted from the sources. Learners are required individually to offer a rating for, and explain with a focus on gender issues, the usefulness of each analysed source in relation to all three of the formulated questions (and any sub-questions deemed significant) tackled by small group and whole class group efforts. The explanations require that each learner should offer reasons for her/his interpretations. The ratings which should be presented as part of the individual written assignment work could relate to criteria such as: a - not useful at all, b - only slightly useful, c - useful, d - extremely useful.

Individual learners are required to present explanations in a well-planned and constructed written argument via which conclusions with regard to gender representation are reached. Learner viewpoints may well differ in relation to the same material. All learners in the class have worked with the same learner-formulated questions and sources in this lesson. Individually learners contextualise use of sources, and acknowledge inclusions (this applies to additional learner offerings gathered from libraries and the Internet) in the text in footnotes and at the end of the assignment thereby obviating temptation to plagiarise.

What follows is intended to clarify the relevance of the rubric as an outcomes-based assessment tool, and to provide possible rubric examples in relation to the assessment task of this lesson plan. The seven level rubrics which the educator will use to assess
the assignment process will focus on the following seven criteria within the context of gender representation:

- Identification of relevant sources in relation to the overall key questions, the key questions relating to the lesson focus and to the learner formulated questions.
- Extraction of information from sources offered by the educator, some of the learners and the school librarian, at different stages of the lesson in relation to the overall key questions, the key questions relating to the lesson focus and to the learner-formulated questions.
- Categorising of information in relation to the overall key questions, the key questions relating to the lesson focus and to the learner-formulated questions.
- Rating of usefulness of sources in relation to the overall key questions, the key questions relating to the lesson focus and to the learner-formulation questions.
- Planning and construction of the written argument and drawing conclusions as part of the research.
- Contextualisation and acknowledgment of inclusions in the written work relating to the research assignment.
- Oral and written main points presentation relating to the research assignment by each class participant.

In the interests of holistic evaluation, each learner will be assessed according to these seven criteria as far as possible in terms of effort in the mixed ability group of three and as an individual.

Rubrics devised by the researcher in this study have taken into account the following points offered in the *National Curriculum Statement, Grades 10 - 12 (General) History* (Department of Education 2005b: 40), namely, which outcomes are being
targeted; which assessment standards are being targeted; what kind of evidence should be collected; which parts of the performance will be assessed; what assessment instruments best suit each part of the task; what knowledge should be evident; what skills should be applied or actions taken; what opportunities for expressing personal opinion, values or attitudes arise and how this expression should be assessed.

The educator will discuss the rubrics with all of the learners before they embark on the assessment task, as the learners need to understand what the assessment criteria and level descriptors (seven for Grade 10) refer to. The rubrics as powerful tools for self-assessment help clarify what both learning and performance should focus on.

Useful comments offered in the *National Curriculum Statement, Grades 10 - 12 (General) History* (Department of Education 2005b: 50), relating to working with sources and which relate to the rubrics devised by this study, include:

- Learners need to be aware that the overall aim of source work is to enable them to extract information in order to write their own piece of history.
- Educators need to choose a variety of sources that will speak to the learners rather than to the educator.
- Sources need to have sufficient content to allow generation of significant questions.
- Sources need to be contextualised, for example who created them and where they have been accessed from.
- Sources include letters, documents, books, photographs, drawings and paintings,
cartoons, speeches, monuments, statues and buildings, print and electronic media, tables and graphs, maps, poems and novels, diaries and songs.

Also with regard to sources in the *National Curriculum Statement, Grades 10 - 12. (General). Learning Programme Guidelines, History* (Department of Education 2005a: 50) common types of questions are suggested that learners might encounter and which will affect rubric creation. Types of questions relate to: obtaining of direct information from the source; learners showing wider knowledge; straightforward interpretation, for example the writer's views; more complex connotative analysis expecting learners to look at aspects such as subjectivity or bias, to compare and contrast, and to empathise; and learners using extracted information to write their own history in the form of a paragraph or a piece of extended writing.

Types of skills developed by working with sources are argued to include analysis, interpretation, evaluation (to form an opinion about the value of the source after careful thought), synthesis (to combine separate parts, ideas, beliefs), communication encompassing more specific skills enabling determining of similarity and difference, continuity and change, cause and effect, chronology, bias, empathy and reliability (Department of Education 2005a: 52; Hornby 2003: 396, 1216).

Some useful suggestions in relation to the reliability of a source include:

- Who produced the source, and when?
- Was the creator an eyewitness?
- What is the perspective of the creator?
- Is there an alternative point of view to the one in the source?
- Why was the source produced?
- How is the subject matter arranged?
• Why is the subject matter depicted in a particular way?
• Was the background purposefully included, and how does this help us understand the time in which the photograph was taken? (Department of Education 2005a: 51).

The National Curriculum Statement, Grades 10 - 12. (General). Learning Programme Guidelines, History (Department of Education 2005a: 51, 53) also notes that bias within a source can be useful in relation to showing how people perceived things at the time, and that educators need to be open to the almost infinite number of ways in which complex answers to complex questions can be offered based upon evidence.

What follows are examples of rubrics which could be used in the assessment task which relates to this lesson plan.

• Rubric 1: A 20 mark activity which is suitable for a group effort for which each group member receives the group assessment. The activity entails the following: learners identify sources which relate to the questions formulated within the context of gender representation. This activity is carried out by small groups and then the class as a whole modifies what the former have decided upon.

<table>
<thead>
<tr>
<th>CRITERIA</th>
<th>LEVEL 1</th>
<th>LEVEL 2</th>
<th>LEVEL 3</th>
<th>LEVEL 4</th>
<th>LEVEL 5</th>
<th>LEVEL 6</th>
<th>LEVEL 7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Link up of sources and questions in small groups (see pp. 285, 286, 294 of this Chapter); LO, AS2 (see p. 273 of this Chapter)</td>
<td>0 – 29</td>
<td>30 – 39</td>
<td>40 – 49</td>
<td>50 – 59</td>
<td>60 – 69</td>
<td>70 – 79</td>
<td>80 – 100</td>
</tr>
<tr>
<td>Attempts but fails to identify and select relevant sources that relate to the learner-formulated questions which focus on gender representation.</td>
<td>0 - 5</td>
<td>6 - 7</td>
<td>8 - 9</td>
<td>10 – 11</td>
<td>12 – 13</td>
<td>14 – 15</td>
<td>16 – 20</td>
</tr>
</tbody>
</table>
Rubric 2: A 20 mark activity, which is suitable for a group effort for which each group member receives the group assessment. The activity entails the following: learners extract and organise source information in relation to the learner-formulated questions referred to in Rubric 1.

**Rubric 2**

<table>
<thead>
<tr>
<th>CRITERIA</th>
<th>LEVEL 1</th>
<th>LEVEL 2</th>
<th>LEVEL 3</th>
<th>LEVEL 4</th>
<th>LEVEL 5</th>
<th>LEVEL 6</th>
<th>LEVEL 7</th>
</tr>
</thead>
<tbody>
<tr>
<td>% Marks</td>
<td>0 – 29</td>
<td>30 – 39</td>
<td>40 – 49</td>
<td>50 – 59</td>
<td>60 – 69</td>
<td>70 – 79</td>
<td>80 – 100</td>
</tr>
<tr>
<td>Extraction and organising of information from sources which relate to the three learner-formulated questions on the relevant A3 sheets (see pp. 286, 294, 295 of this Chapter); LO1 AS2 LO2 AS1 (see pp. 273, 274 of this Chapter)</td>
<td>Attempts to extract but indicates lack of understanding of how gender is constructed, and of how to organise evidence.</td>
<td>Indicates vague understanding by extracting obvious examples of gender bias which are badly arranged.</td>
<td>Extraction indicates some understanding of identity construction but accepts most binarism as normal. Material is arranged quite haphazardly.</td>
<td>Satisfactory yet shallow understanding of gender construction is indicated by evidence which is extracted and organisation of information is poor.</td>
<td>A fine grasp of gender construction is indicated by evidence which is extracted and satisfactorily organised.</td>
<td>Indicates a good understanding of how gender is represented within discourse since almost all extracted information is relevant and well-organised.</td>
<td>All of the extracted information is relevant in relation to gender construction within discourse and is arranged in a way which indicates critical understanding.</td>
</tr>
</tbody>
</table>

Rubric 3: A 20 mark activity, which is suitable for a group effort for which each group member receives the group assessment. The activity entails the following: learners categorise source information into three categories for each question decided upon by the class as a whole within the context of gender representation.

**Rubric 3**

<table>
<thead>
<tr>
<th>CRITERIA</th>
<th>LEVEL 1</th>
<th>LEVEL 2</th>
<th>LEVEL 3</th>
<th>LEVEL 4</th>
<th>LEVEL 5</th>
<th>LEVEL 6</th>
<th>LEVEL 7</th>
</tr>
</thead>
<tbody>
<tr>
<td>% Marks</td>
<td>0 – 29</td>
<td>30 – 39</td>
<td>40 – 49</td>
<td>50 – 59</td>
<td>60 – 69</td>
<td>70 – 79</td>
<td>80 – 100</td>
</tr>
<tr>
<td>Categorising of extracted information with a gaze on gender representation using categories which the whole class group has decided upon for the learner-formulated questions (see pp. 294, 295, 296 of this Chapter); LO1 AS2 LO2 AS1 (see pp. 273, 274 of this Chapter)</td>
<td>Attempt, if made, fails to sort and organise information with any degree of understanding of gender constitution.</td>
<td>Attempt at sorting and organising into categories is haphazard and confused indicating underlying inability to link gender constructions and categories.</td>
<td>Attempt at sorting and organising into categories shows some understanding of gender bias, however many errors are made.</td>
<td>Attempt at sorting and organising into categories is hampered by some omissions which indicate that a clearer understanding of gender representation is needed.</td>
<td>Attempt indicates a firm grasp of strategies used to construct gender identity. Categories are organised in a satisfactory manner.</td>
<td>Attempt indicates a good grasp of gender constitution since almost all categorised information is relevant and well-organised.</td>
<td>All of the categorised information on gender representation is arranged and presented in a manner which indicates critical understanding.</td>
</tr>
</tbody>
</table>
• Rubric 4: A 20 mark activity which is suitable for an individual effort for which each class member receives an individual assessment. The activity entails the following: learners rate and explain the usefulness of sources in relation to the three learner-formulated questions in a well-planned and constructed written argument which focuses on gender representation in relation to the lesson focus. The final Rubric 4 criterion, Delivery or Communication of findings, relates to assessment of the individual oral presentation of the main points of the written research assignment which will be assessed separately but according to the same percentages and marks.

<table>
<thead>
<tr>
<th>CRITERIA</th>
<th>LEVEL 1</th>
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</tr>
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<tbody>
<tr>
<td>% Marks</td>
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<td>40 – 49</td>
<td>50 – 59</td>
<td>60 – 69</td>
<td>70 – 79</td>
<td>80 – 100</td>
</tr>
<tr>
<td>Content: the learning outcomes and assessment standards which are addressed with reference to this criterion are LO1, AS1-4, LO2, AS2-4 (see pp. 273, 274 of this chapter).</td>
<td>Not on topic, inaccurate supporting information and does not show understanding of gender construction.</td>
<td>Often not on topic, mostly inaccurate supporting information and does not show understanding of gender construction.</td>
<td>Has attempted to address main ideas but little accurate supporting information and shows minimal understanding of gender construction.</td>
<td>Has main ideas, shows some accurate supporting information and some understanding of gender construction.</td>
<td>Use of main ideas in evidence, and mostly accurate supporting information which mostly shows a thorough understanding of gender construction.</td>
<td>Main ideas are clearly evident, and supporting information is relevant and accurate showing thorough understanding of gender construction.</td>
<td>Main ideas are clearly focused and supported by relevant and accurate information showing clear, thorough, logical understanding of gender construction.</td>
</tr>
<tr>
<td>Organisation: the learning outcome and its assessment standards which is addressed with reference to this criterion is LO1, AS2-4 (see p. 274 of this Chapter).</td>
<td>Lacks organisation completely as does not contain introductions or conclusions and contains little or no supporting information relating to gender.</td>
<td>Lacks organisation to a large degree and may not contain required introductions and conclusions as well as limited supporting information relating to gender.</td>
<td>Rudimentary organisation, introductions and conclusions are recognisable and has some supporting information relating to gender.</td>
<td>Shows a degree of organisation, but introductions and conclusions are poorly crafted and supporting information relating to gender is not thoroughly understood.</td>
<td>Organisation, shows a number of links between argument and topic and introductions and conclusions are mostly functional; thorough understanding of supporting information relating to gender.</td>
<td>Clear and logical organisation generally with suitably functional introductions and conclusions; thorough and varied supporting information relating to gender.</td>
<td>Engages and logically moves the reader through the discussion by using main introduction and conclusion to draw readers in, and leave them with a sense of resolution. Extensive supporting information relating to gender.</td>
</tr>
<tr>
<td>Support materials: the learning outcomes and assessment standards which are addressed with reference to this criterion are LO1, AS2-4, LO3, AS4 (see pp. 273, 274 of this Chapter).</td>
<td>Materials or visuals do not focus and enhance presentation, and are not neat, appealing and error free.</td>
<td>Materials or visuals rarely focus and enhance presentation, and are rarely neat, appealing and error free.</td>
<td>Materials or visuals do somewhat focus and enhance presentation, and are somewhat neat, appealing and error free.</td>
<td>Some materials or visuals do assist and lend support to the presentation, and these are mostly neat, appealing and error free.</td>
<td>Materials or visuals generally focus and enhance presentation, and are generally neat, appealing and error free.</td>
<td>Materials or visuals consistently focus and enhance presentation, and are consistently neat, appealing and error free.</td>
<td>Materials or visuals consistently focus and enhance presentation, and are consistently neat, appealing and error free.</td>
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</table>
iii) Observation checklist sheet for assessment of oral presentation

The formal assessment of the learners' individual oral presentations which are linked to the written part of the assignment entails the following:

- Individual learners present the main aspects of their individual written work orally to the whole class group, accept questions, discuss points which are raised in relation to gender constitution, and give each class member a copy of these main points which will be used as reference for genderising of this area of the History content.

- Each listening and observing learner in the whole class group as well as the educator will use an observation checklist sheet consisting of columns with broad headings in which ticks and brief comments focusing on gender representation will be noted by those participating in this formal assessment. These sheets will be used by the educator to rate each individual's oral presentation according to the seven level rating codes and percentages (see Rubric 4, pp. 303 - 304 of this Chapter).
Broad headings and columns on the observation checklist sheet which will be headed "Observation checklist sheet for assessment" of oral presentation will include the following:

1. Does the introduction address the questions relating to gender that have been asked?
2. Are there clear links between lesson topics and the questions relating to gender that have been asked (focus)?
3. Is ideological point of view supported by relevant evidence?
4. Is there evidence that information relating to gender has been selected from sources to answer the questions?
5. Have all content areas been adequately covered?
6. Is the information used accurate?
7. Does the conclusion refer back to the questions relating to gender that have been asked?
8. Does the conclusion provide a rounding off, giving a sense of closure?

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<thead>
<tr>
<th></th>
<th>Yes</th>
<th>No</th>
<th>Brief Comment</th>
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Listening and observing learners will be expected as far as possible to tick either yes or no, and to comment briefly; and the educator will do the same. All of the observation checklist sheets will be used by the educator to inform rubric assessment.
of the individual oral presentations (see Rubric 4 criterion, Delivery or Communication of findings, p. 304 of this Chapter).

iv) Suggestions relating to feminist post-structuralist discursive reconstitution

Some brief suggestions which relate to possible feminist post-structuralist reconstitution of gender meaning by learners follows. Sources which are used are included in the lesson plan source pack handed to the mixed-ability groups of three learners each and are:

a) Suggestion 1: A propaganda poster sub-headed, *Conscription of masculinities and feminities in major world wars*

![Propaganda poster](image-url)
With regard to the gender representation in this poster, learners might suggest that:

- the claw-like hands and the symbols could be usefully viewed as representative of the threat of male power relations.
- the hands should show startled backtracking in response to spirited feminist resistance, rather than submission.
- the woman should not be represented as vulnerable and in need of masculine protection, capable only of helpless submission like a baby.
- the baby be left off the poster so that the discourse encouraging infantalisation of women be dispelled.
- the woman need not appear as soft, gently pretty and wholesome as though she has never had to face hardship and responsibility.
- the poster could be rendered "strange" by juxtaposing female beauty with independent female resistance and strength in order to attack the patriarchal mould.
- *Hands off!* be substituted for *Keep these hands off!* in a way which will clearly reflect the woman's defence of her rights.
- the caption concerning *Victory Bonds* at the base of the poster be altered to, in some way support the feminist quest for gender equity.

The above ideas which relate to feminist reconstitution in terms of discursive representation could be argued by learners to undermine the myth of masculine invulnerability, as aggressors and defenders, as well as that which constitutes females as incapable of overcoming such dominance. This undermining of lopsided gender relations could be argued to open space for women's agency, voice and empowerment.
b) Suggestion 2: A photograph by Deirdre Brennan which is part of a 'Marie Claire' international report article entitled, *Coming in from the cold.*

(Marie Claire South Africa 2006: 45)

With regard to the gender representation in the above photograph learners might suggest that:

• changes could be made with regard to height, organisation, line of vision, facial expression, stance, movement, spacing and background, etc. for example:
female and male heights could be reversed to dispel the invocation of masculine physical dominance, for example the man's head at the top of the picture and the girl's nearest the bottom of it.

the man could sit or squat and the woman could remain standing.

the girl remain in the forefront, active and unrestrained, but that the boy be placed away from the (presumably) parental proximity which could render him more precious and responsible.

he too could be seated so that his head is level with that of the girl.

in relation to line of vision, facial expression and stance: the woman could look into the camera lens and adopt a more confident stance as the man is doing.

the boy's facial expression could be friendly rather than anxious in its gaze upon the girl's activity which he may view stereotypically as irresponsible.

the females be constituted in a way that allows them space to cope in the public sphere (in this case the wide outdoors).

the woman's freedom of movement be uninhibited by the boy's body and shoe which appear to partially block her path.

perhaps the girl and the boy could look into the camera lens, while venturing confidently and independently into the public sphere.

both the woman and the man appear equally ready to assist the girl and the boy if necessary.

the tree (perhaps signifying a patriarchal family tree) be removed from the background in order to obviate metaphorical hegemonic familial power relations.
c) Suggestion 3: A printed passage which introduces the feminist article, *Media images of women during war - vehicles of patriarchy's agenda?* 

Media images of women during war – vehicles of patriarchy’s agenda?

Adhis Chetty

**abstract**

The author writes that the media often employs cognitively dissonant images to provoke desired reactions or responses for certain causes as well as to sell itself through the arousal and creation of interest. Through an analysis of images used by media during war, she argues that the dominant presentation of women in the media during war tends to disempower and silence women, and fosters a female dependency on male syndrome.

**keywords**

media, war, representation, stereotypes, hegemony

Countless slave women rose up against their bondsmen in a bid for freedom.

Who were they? What were their names?

Igbo and Ibibio women rose up against British colonialism – not many people know about this! Nigerian Women’s War?

That six million Jews were sent to the gas chamber is engraved indelibly in our minds – and rightly so! But what about the 15 million Africans who were murdered in the slave trade?

Sergeant Michel Cornely helped defeat the Germans in Normandy — who has heard of her? Churchill helped defeat the Germans — but what about Okete?

Who drove buses, trucks and heavy lorries when they were away? Who made guns, tanks and planes when they were away?

Who put food on the table for hungry children when they were away?

Shaka is famous, but what about his women warriors?

Who has heard of the Asante woman from Ghana who led Ashanti women in the Final Anglo-ashant war of 1900-1901?

At school, our children are taught about the French revolution and the American revolution — but what about the revolution in Haiti?

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**Countless unchronicled stories! Countless silenced voices!**

The mountainous refuse of lies hides dusty truths about women, about all of life’s poor and powerless! Patriarchy’s primary principle of selective perceptions.

The depiction of role of women in war is reflective of the overall marginalisation of women, however important a role they play in all facets of human existence. Hence, war has become and still is largely HISstory and not HERstory. The brief of this focus is not to chronicle HERstory in the sphere of war although the relegation of HERstory is something that cannot be ignored in any consideration of how women are presented through the media in war.

The varied forms of media including radio, TV, posters, newspapers and magazines; the countless wars that have been and continue to be waged throughout the world, the political, social, and economic bias which, I argue, is inherent in the media and above all, the paucity and inaccessibility of media representing the interests of the less powerful, render an unbiased presentation of women in war through the media nigh impossible. The infrastructure of global communication is strongly...
In the light of this print media source's gender representation learners might suggest that:

◊ certain examples of feminist devices which constitute female empowerment and alternative subjectivity be emphasised, for example those relating to:
◊ women against bondmen in the first sentence.
◊ silence in relation to enslaved women in the second two short sentences.
◊ examples of women's resistance in the third sentence.
◊ indirect reference to women murdered during the slave trade in the fourth sentence.
◊ comparison of the lost voices of women who resisted the Nazis and the continuing presence of Churchill in the fifth sentence.
◊ women's efforts in the public and private spheres during World War II, while men were away, in the sixth and seventh sentences.
◊ the unsung and invisible female warriors in comparison to their famous male leader in the eighth sentence, and to the rendering invisible of a woman general from Africa in the ninth sentence.
◊ unchronicled stories, and silenced voices, with regard to females throughout patriarchal history in the penultimate sentence.
◊ patriarchy's selective perception which hides dusty truths about women and others in the final sentence.

3.2.2.3 Implementation of gender awareness lesson plan

Teaching strategies as set out in the National Curriculum Statement, Grades 10 - 12 (General). Learning Programme Guidelines, History (Department of Education 2005a: 54) need to be borne in mind with regard to the implementation of the gender
awareness lesson plan (see pp. 281 - 284, 289 - 292, 301 - 306 of this Chapter). These strategies include the teacher making reference to aspects of the content (such as colonisation) that provide foundational knowledge, skills acquisition, and application of competency such as the use of acts or policies and sources respectively; the teacher reinforcing skills learners have developed in interpreting historical aspects or events such as human rights issues during colonial times in South Africa in terms of commonalities and differences; the teacher mediating the curriculum in terms of key periods of historical struggles and ideological streams that impacted on and were shaped by history; the teacher providing LSM (Learning Support Material) and dialogue on amongst other things chronological orientation, source-based interpretation, and conceptual clarity to orientate the learner towards areas of study such as colonialism in the Cape; and, the teacher constantly reinforcing different approaches to assessment of sections of the curriculum.

4 FINALREMARK

This thesis is concluded with the following few remarks. According to Coombe, Retallick, Cocklin and Clancy (1992: 3) teaching and learning at any level, within the context of feminist post-structuralism, which encourages open-interpretation, will doubtless be promoted if support is offered by a feminist school context. Coombe et al (1992: 2) further suggest that lack of numbers and participation of women in senior management positions in schools can facilitate blocking of promotion for women which could hamper the feminist quest. Furthermore, they (Coombe et al 1992: 3) suggest the teasing out of underlying ideology within school policy in order to clarify patriarchal agendas as they operate. This could facilitate opening up of space for focus on situations from alternative perspectives. This alternative focus
among others could include genderising of criteria relating to what school History resource purchasing is based on. Replies to the questionnaire-type letter sent to educators indicate that, with regard to History textbook selection, most choices (some to a greater extent than others) take gender representation into account, though not to the extent indicated in the questions.

In the light of what has been discussed in the study, the following themes may be researched in order to expose possibilities which exist with regard to genderising of History teaching within South African public schools:

- Gender within school curriculum agendas operating within South African public schools.
- Gendering of school History teaching and learning methods with a focus on teacher training and on classroom practice.
- Gender as a factor relating to choice of History as an FET subject by girls in KwaZulu-Natal public schools.
- The role of metaphor and grammar in the perpetuation of gender inequity in South African public school History classrooms.
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Appendix A

New Deal remedies cartoon

Appendix B

Follow me cartoon

Appendix C

Tri-Cameral cartoon

Appendix D

Lesson plan sources

**Group A**
(1 - 9; in alphabetical and source order)


What changes did colonialism cause in southern Africa?

By the end of this unit you should be able to:
- analyse the links between colonization and transformation
- assess the nature of the interaction between people
- use sources to examine the value of indigenous knowledge systems and cultural heritage.

The *Mfecane* was the result of important changes on the highveld and in the eastern parts of southern Africa. At the same time, major changes were taking place in the western and southern parts. The Cape Colony was the key to these changes.

What was the Cape Colony?

In Chapter 2 you saw how the Dutch East India Company (VOC) established a trading post in the western Cape in the seventeenth century. This developed into a colony. The centre of the colony was Cape Town and the area around it. Here wine and wheat farmers had taken over land previously occupied by Khoi herders. By 1750, the colony had expanded. This was because of the movement into the interior of stock farmers, called trekboers. They kept cattle and sheep that supplied the Cape Town meat market. These meat supplies went to VOC ships that stopped in Cape Town on their way to and from the Indian Ocean. The VOC tried to control the trekboers through the loan farm system. This gave them the use of huge farms (of 2,500 hectares or more) in return for a low annual rental.
How did the expansion of the Cape Colony affect the San and Khoikhoi?

The expansion of trekboer farming caused great disruption to the San hunter and Khoi herding societies of the region. Already by the 1680s, Khoi herders had been driven out of the Cape Peninsula and surrounding areas by the wine and wheat farmers. Some had fled north, where they encountered San hunters. Others, who had lost their cattle, became labourers on settler farms. There they worked with slaves who were imported from Madagascar, India and southeast Asia.

Between 1700 and 1800 trekboer expansion made things even more difficult for the San and the Khoikhoi. At first, the trekboers depended on the Khoikhoi for cattle and knowledge of the best grazing and water supplies. But they hunted out much of the game which the San needed for survival. In some cases, they robbed the Khoikhoi of their cattle. As a result there was a long period of guerrilla resistance by the Khoikhoi and San against settler farmers. The VOC was only able to establish control by organising the trekboers into armed commandos (or fighting units). These commandos fought against Khoi and San opposition and, in some cases, captured women and children. They were then used as forced labourers.

▼ SOURCE A In his book, Cape Travels, Robert Gordon recorded an argument in 1777 in the Sundays River area between Koorki, a San leader, and the local commando leader, Van der Merwe:

‘What are you doing in my territory? You occupy all the places where eland and game are. Why do you not remain where the sun sets, where you first were?’ Van der Merwe called back, asking why he did not remain in peace as before, and go on hunts and live with them, and whether he did not have sufficient territory. He replied that he did not wish to leave the area of his birth, and that he would kill their shepherds and drive them all away and, withdrawing further, he said people would see who would win.

▼ SOURCE B The system of forced labour meant that the children of slave fathers and Khoi or San mothers had to work for farmers until they were twenty-five. This book shows the names of the farmers ('Masters'), the children ('Bastards'), their age ('Ouderdom'), the names of the slave fathers ('Vader Slaven' and the Khoikhoi mothers ('Moeders Hottentot')).
2.1 Phases of colonisation

Over the past 500 years there have been different phases of colonisation.

~ Trading stations ~

In the early stages of colonisation, colonies were mainly trading stations. At first, Portugal and Holland were more interested in trade than settling people in colonies. They built forts along the coastline of Africa and Asia to protect their trade and did not try to control land in the interior. As the colonial trade became more competitive, trading stations grew into colonies of settlement.

~ Colonies of settlement ~

During the phase of colonial settlement, European countries sent settlers to inhabit and control large areas of land. They took complete control of new areas by force and imposed European laws. These settlers often excluded indigenous inhabitants from their society or killed many of them in violent wars or through disease. In the Americas, many Native Americans died from diseases that were brought to their land by Europeans. Examples of settlement colonies include English colonies in parts of the United States, Canada and Australia.

~ Colonies of exploitation ~

Colonies of exploitation did not attract large numbers of permanent European settlers. Small numbers of Europeans went to these colonies mainly to seek employment as planters, administrators, merchants or military officers. In exploitation colonies, the colonisers used force to crush resistance and maintain control. They did not displace or kill indigenous societies; instead they made use of their labour. Colonies of exploitation included Indonesia and Malaya in South-East Asia, and Nigeria and Ghana in West Africa.

~ Contested settlement colonies ~

In a contested settlement colony, a large number of Europeans permanently settled in the colony. In America, settlers started their own
government and cut ties with their country of origin. In some cases the indigenous population not only resisted but increased in size and their labour remained the backbone of the economy, as was the case in South Africa. However, when the United States of America broke away from Britain, the indigenous population was virtually wiped out and slave labour had to be imported to do the work.

~ Informal empires ~

In informal empires, Europeans had influence over the rulers of the country without taking control of it. During the nineteenth century, individual Western nations called parts of China their sphere or area of influence. These Western nations even required that disagreements involving Europeans in these areas be judged according to Western laws in Western courts.

**Activity 3**

Read the paragraphs above describing the different phases of colonisation and answer the following questions in your workbook:

1. What different types of colonies did Europeans establish? Give examples of each type of colony.
2. Why were there different types of colonies?
3. How was it possible for colonies to fall under two or more categories at different stages of colonisation? Mention examples of such colonies.
4. Explain in your own words the difference between colonisation and colonialism.
5. What impact do you think colonisation had on the indigenous population?
6. Now swap your book with a friend and assess each other's work:

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<th>My friend ...</th>
<th>Levels</th>
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<td>1 2 3 4 5 6</td>
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<tr>
<td>identified different types of colonies</td>
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<tr>
<td>explained why there were different types of colonies</td>
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<tr>
<td>understood that there were different stages of colonisation</td>
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<tr>
<td>gave an explanation of colonisation and colonialism</td>
<td></td>
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<tr>
<td>understood and explained the impact of colonisation on indigenous people</td>
<td></td>
</tr>
<tr>
<td>was able to explain ideas in a written form</td>
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1 - inadequate; 2 - partial; 3 - adequate; 4 - satisfactory; 5 - meritorious; 6 - outstanding

Chapter 2
2.2 Reasons for colonisation

A quick way to remember the main reasons for establishing colonies is ‘gold, God and glory’, but you need to understand each reason in more detail.

~ Economic reasons ~
Colonies were important sources of raw materials (such as raw cotton) and markets for manufactured goods (such as textiles). The colonising country could prevent competitors from trading with its colonies. This is known as a trade monopoly. The exploitation of mineral and other resources provided great wealth for the colonising country. Gold, in particular, was a highly sought-after commodity. Individual investors saw opportunities to make personal fortunes by helping to finance the establishment of colonies. Both slavery and colonisation provided cheap labour which increased profits and added to the wealth of the colonisers.

Slaves provided cheap labour and were often used to work on cotton plantations.
~ Humanitarian reasons ~

Europeans believed that it was their duty to spread Christianity among 'heathens' (non-believers) in other countries of the world. Both Roman Catholic and Protestant missionaries were sent to remote areas in order to convert people to Christianity. Missionaries also offered the indigenous people Western education and medical care, which they believed were better than those offered by traditional teachers and healers. They believed they were doing God's work and helping to 'civilise' the rest of the world. They were known as humanitarians because they were concerned about the welfare of their fellow human beings. Unfortunately, many greedy and ruthless people hid behind religion to disguise what they were actually doing - destroying whole cultures and civilisations so that they could have control over the people and their land.

~ Prestige ~

Countries with large empires were respected and admired. Increased wealth resulted in greater military and political power. A small country like England became one of the most powerful empires in the world by taking over large areas of land and dominating international trade.

Did you know?

David Livingstone (1813-1873) was a medical doctor, a missionary and an explorer. He was the first European to explore large parts of Central Africa. It was through his journals and writings that Europeans learnt more about the people and geography of Africa. He was a strong opponent of slavery.

David Livingstone doing missionary work in Africa.
Competition and rivalry among the colonial powers often resulted in war, as they tried to take over each other’s colonies.

A battle at sea between colonial powers.

~ Strategic reasons ~

Certain colonies were acquired for their strategic importance. This means that they were well positioned in times of war. They also enabled the colonisers to control trade routes. The settlement at the Cape is a good example of a strategic reason for acquiring a colony. As long as the Dutch controlled the Cape, they controlled the sea route to the East. The Dutch built a fort on the Cape peninsula to defend the colony against attack from rival colonial powers.

The Cape Castle.
What was the impact of early colonialism in southern Africa?

**Framing questions**

- What was the nature of early colonialism in Mozambique?
- What kind of society developed at the Cape before 1750?
- How important was slavery in building the economy of the Cape?

In the Americas, European powers were able to destroy the indigenous communities, take over the land, and build new colonial settler societies based on mines and plantations worked mostly by African slaves. In Asia and West Africa, Europeans were not able to do this, but had none the less been able to control trade with indigenous kingdoms whose rulers still controlled the production of trade goods inland.

In East Africa, one of the first desires of the Portuguese was to take over the wealth of the Arab-Swahili traders, and try to gain control of the gold-producing areas. With their larger ships armed with cannons, the Portuguese destroyed important East African trading towns and took over the entire Indian Ocean trade. However, they were unable to take over the gold-producing areas of southern Africa, and Mozambique became little more than a convenient stopping place for Portuguese ships on their way to the East.

The Dutch were interested only in an empire based on controlling trade and commerce. They had no intention of establishing settler colonies in Africa. The Cape Colony became the exception. The Dutch East India Company, a joint stock company which we discussed in Chapter 3, was formed in Amsterdam with a capital of nearly 6 500 000 Dutch florins. The directors were known as The Gentlemen Seventeen. The Company built and armed ships, built forts and paid soldiers to protect small settlements of servants and soldiers set up at strategic points in the East. This enabled the Dutch to expand from the island of Java, their first strategic holding, consolidate their position in Malaysia, capture some of the trade from the Portuguese and control the sea-lanes to China.

The Dutch East India Company was at the peak of its power in 1669 - it owned 150 trading vessels, paid out a dividend of 40% to its shareholders, and had a standing army of 10 000 men and 40 warships to protect its interests. By 1650 the Company had trading centres in Ceylon, India, Cambodia and Japan and dominated the trade of the entire Indian Ocean. It had also visited Tasmania and New Zealand.

The Cape of Good Hope became part of the Company's commercial empire in 1652. The colony that emerged there happened almost accidentally. The high death rate on the ships led the Company to search for a strategically important place, roughly half-way to India, for the provision of a hospital and vegetable garden. Geographically and strategically, the Cape seemed ideally situated for refitting and restocking the ships.

The first governor, Jan van Riebeeck, and his men were salaried servants of the Company, which was interested in the Cape only as a stopping off point for the eastern trade. Keeping the sailors healthy and having a place to repair ships contributed to the Company's profits. However, the need to provide enough food for the garrison at the Cape and the passing ships led the Company to grant "free-burgher" status to some employers and allow them to set up as
farmers. Their success led to further settlement of free burghers and the expansion of the colony. The settler colony that was formed from the nucleus of free burghers was based on taking land and forcing people, mainly slaves, to work on it. Colonial settlement resulted in the destruction of indigenous societies of the Cape Peninsula and surrounding interior through conflict and disease.

Slavery is of central importance to South African history. The first slaves were brought to the Cape in 1657. Imported slave labour from Africa and Asia became the basis of the early Cape economy, with the slave-owning burgher family becoming the basic unit on which society at the Cape was built. The system of slavery and other forms of forced labour contributed to the Cape society’s emerging attitudes to race. With the expansion of the Cape colony, slavery spread throughout South Africa, becoming an established feature of Boer society beyond the Colony.

The slaves at the Cape were more diverse than in any other recorded slave society. They created a common language, “Kitchen Dutch”, which was the beginning of the Afrikaans language.

The constant demand of Company ships for meat led to early expansion from the Cape in search of new cattle supplies. Dutch cattle farmers, or trekboers, were always on the edge of the expansion, usually just beyond the control of the Company. On these frontier regions, they tended to take the law into their own hands.

From 1703 the Company permitted the trekboers to expand into the interior, taking the Khoekhoen and San’s best pastures and hunting grounds. Khoekhoen and trekboer pastoralists battled for control of the water sources vital for their stock. Trekboers shot out the wild animals which competed with their livestock for grazing, so hunter-gatherer communities were forced to hunt livestock to survive. There was constant raiding and counter raiding on the northern and eastern colonial frontiers. Colonists formed commandos against indigenous hunters and herders. Those captured or kidnapped were forced to work for farmers; sometimes the men were killed and women and children brought back to the Colony.

By the 1770s Boer raiding had intensified. In 1770 the entire northern frontier erupted in violence, as escaped slaves, white deserters and Khoekhoe servants joined the Khoekhoe and San ranks in an attack on the colony.
Group B


**Activity 1**

Assess the impact of the loss of indigenous knowledge and culture (LO1.4)

1. Compare Source A with Sources B and C. How has the position of the San in each changed?
2. How do you feel about what has happened to many of the San as seen in Sources B and C? Explain why you feel this way.
3. Why do certain cultures die out?
4. Look at Source C. What do we lose as a society if this kind of indigenous knowledge is lost?
5. Today, with the growth in urbanisation and the breaking down of traditional structures, many people are losing contact with their traditions. What effect does this have on society? How should we adapt to the new circumstances?

As a result of these conflicts, many Khoikhoi fled to Namaqualand and the Orange River region in the north. There, together with San, escaped slaves and runaway Dutch soldiers and pastoralists, they formed communities known as the *voorlands*.

Others fled to the Xhosa farming communities in the east. Those who remained in the colony were reduced to working as servants on trekboer farms. The conditions under which they worked were very like slavery. A major rebellion broke out in the eastern Cape in 1799. Khoikhoi and San servants deserted the farms and began a four-year war. They hoped to reclaim the land where their ancestors had lived. Some of them fought alongside Xhosa chiefs who were successfully resisting colonial advances in the region. Many trekboers were forced to flee from their farms.
Group C  (1 - 2) (In source order)


separate entrances to the same post office to regulations that prevented black people from visiting public parks. Black residents in 'white' towns could not, for example, walk on the pavements in South Africa after 1905. They were forced to walk in the gutter alongside the road. Most sporting facilities like swimming pools and football fields were reserved for whites.

Black people, no matter how educated or wealthy, could not — with a few exceptions — vote or be elected to the colonial parliament. They were told, instead, that they should involve themselves in traditional politics in the reserves. Similarly black doctors and lawyers were told to open their practices in black areas and they could not see white patients or clients. Colonial authorities told Africans to 'develop' along their 'own lines' in the isolated and remote black areas as white political, economic and social society were closed to them.

French assimilation and Direct Rule
France treated its colonies differently from Britain and considered these territories to be an extension of France 'over the sea'. This applied particularly to Algeria and French West Africa. The French had little respect for traditional beliefs and customs. They encouraged Africans to modernise by adopting French culture and customs. The French trained the African children of wealthy or educated Africans to become 'black Frenchmen' who could speak French fluently and who dressed and acted as Europeans. This
Group E (1 - 2) (In source order)


indigenous knowledge production to revive traditional views of a spirit of cooperation, sharing and togetherness. Jomo Kenyatta, the first African Prime Minister of Kenya, used the rallying cry of *harambee* or 'pull together' to encourage cooperation and self-reliance. Julius Nyere of Tanzania used the concept of *ujamaa* or 'familyhood' or 'togetherness' as a way to tap into the indigenous knowledge production of the past centuries to develop a system of African socialism.

Imperialism destroyed many domestic industries, especially the making of textiles. It suppressed indigenous knowledge production and replaced old techniques as people simply bought cloth imported from countries like Britain. But there was a backlash against this process during colonial times in both Asia and Africa that enabled some indigenous ideas and techniques to survive. In Nupe in West Africa, locally made 'village cloth' was both cheaper and more robust. Gandhi, the famous Indian political activist, used to carry around with him a traditional spinning wheel. He encouraged Indians to make their own clothes so that they could be less dependent on British-made cloth.

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**Source B**

‘Equity was to come through cooperation within the framework of the local community or village, the ujamaa.’ (a Swahili word derived from the Arabic word for community)

*Curtin et al., 1992, p. 550*

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**Source C**

‘Textile imports [from Britain]... fell off dramatically. By the late 1930s Indian mills had secured up to two-thirds of the domestic market for piece-goods.’

*Metcalf and Metcalf, 2002, p. 196*

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**Activity**

15 Minutes

**LO 1 AS 1, 2; LO 2 AS 1, 2**

1. What advantage did indigenous knowledge production have over Western knowledge systems? Discuss with regard to:
   a) crop cultivation
   b) medicines
   c) medical treatment

2. What does *harambee* mean? What does *ujamaa* mean?

3. What evidence is there that indigenous knowledge production in relation to textiles survived imperialism?

4. Ask critical questions to establish how and why indigenous knowledge systems survived imperialism.
The nature of emerging attitudes to race, 1450 – 1850

Racial attitudes in Europe began to change during the processes of conquest, colonisation, the rise and fall of the slave trade and the development of a new scientific approach to knowledge. In the period when contact was first made, European travellers noted that people in Africa, the Americas and India were different from them and especially noted physical attributes like skin colour, hair and clothing. These early writings were either plain descriptions or they expressed approval or admiration rather than fear or hatred.

Once colonial conquest began, however, terms like ‘savage’ (meaning ‘uncivilised’ in that people did not live and dress like Europeans) and even ‘cannibal’ (people who eat other human beings) became more common. Frequently the inhabitants would be described as ‘cruel’ and their rulers as ‘tyrants’. The Spanish, for example, increasingly used these terms during their conquest of the Americas as they faced resistance from the indigenous people.

The slave trade also changed attitudes to race. Orlando Patterson argued that the relationship between masters and slaves was characterised by immense ‘social distance’ where the slaves were treated as mere objects rather than humans. This was particularly the case in North America where it was common for families to be split up, children separated from their mothers, husbands sold separately from their wives and brothers taken away from sisters. The abolition of slavery in the early 1800s began to change attitudes once again as abolitionists claimed that slaves had ‘souls’ and so were human, entitled to adopt Christianity and even to marry. Manumitted slaves (those freed by their masters) usually had at least some rights in most colonies as ‘free blacks’. Slaves born in colonies were called ‘creoles’ and they generally had a better chance of being freed. It was fairly common for slave masters to have forced sexual relations with their female slaves who then gave birth to children of mixed race origins who were called ‘mulattoes’. These children were occasionally manumitted when they reached adulthood. At no point, though, were ex-slaves ever treated as the equals of free-born Europeans.

In the early 1800s, the theory of ‘environmentalism’ became influential among Europe’s intelligentsia, who argued that ‘savages’ could ‘learn’ to be ‘civilised’ provided that their environment was made suitable for such learning. Stanhope Smith, for example, argued that after many generations of living in America, African Americans changed in both appearance and ability. The idea of the ‘civilising mission’ became dominant, that is, the idea that the colonised people were like children who ‘could be taught the values and lifestyles of European society. This sort of racism is called ‘paternalism’ and gave rise to the belief that colonisation was good for dominant people as it exposed them to European ‘civilisation’.
Group G  (1)


Alongside this view, another form of racism developed that organised human societies into categories, as ‘races’. Drawing on the medieval idea of the ‘Great Chain of Being’, where everything in nature is organised in ranking order with humans at the top, followed by mammals, reptiles, fish and so on, scientists began to rank the various human ‘races’ in the same way, claiming that the ‘white race’ or ‘Caucasians’ were at the top of this hierarchy, followed by Asian or ‘Mongoloid’ people, with Africans or ‘Negroid’ people ranked last.

Influenced by Charles Darwin’s theory of evolution, they developed a theory called ‘Social Darwinism’ that argued that the so-called ‘superiority’ of white races was a product of evolution or the ‘survival of the fittest’. They claimed that the fact that Europeans had colonised the rest of the world ‘proved’ that they were superior. This idea developed into a belief in permanent distinct biological races. Scientists from this group became obsessed with measurement, determined to prove ‘scientifically’, that some races were superior to others. For example, they would take the skulls from representatives of different races and fill them with mustard seed and claim that some races had a smaller brain capacity than other races or that some races were more ‘ape-like’ than others.

These views clashed with Christian beliefs that all humans are descended from Adam and Eve and so are all the same. Some writers tried to resolve this problem by claiming that the Bible justified racial difference. For example, Ham, the son of Noah, was supposed to be cursed for laughing at his father and was told that his future descendants would be ‘keepers of wood’ and ‘drawers of water’, that is, the servants of Noah’s other sons’ descendants. The Bible, of course, makes no racial distinctions between white and black, it was the racists who interpreted it to mean that it was the curse of black people to become servants and labourers.
What is the origin of the concept of race and how does race relate to the existence of racism as an attitude?

This chapter explores the origins and effect of pseudo-scientific racism and Social Darwinism on the nineteenth and twentieth centuries. To look at the effect of these ideas and beliefs in history, you first have to ask the following basic questions and talk about them:

- What are the theories of human evolution?
- Where did the ideas and beliefs that people are unequal originate?
- How did these ideas contribute to beliefs of people in the world belonging to different races (and not being equal)?
- How did beliefs about the inequality of people lead to genocide or the intentional killing of people in Nazi Germany?

Throughout history, genocide occurred because those who chose to kill others believed that these people:

- were racially different and therefore inferior
- posed a political threat because of their ‘in-born difference’ and their ‘unfavourable’ or ‘inferior physical characteristics’ and ‘savage or uncivilised’ culture.

Viewing and categorising Saartjie Baartman

Saartjie Baartman (also known as Sarah Baartman) was a Khoesan woman from the Eastern Cape. A British doctor took her as a ‘freak’ to London in the early 1800s where she was put on display to be viewed. Baartman was named the ‘Hottentot Venus’, ironically referring to romantic love. From London, she moved to Paris, where French scientist, Georges Cuvier, took a keen interest in her. Here she must also have worked as a prostitute to support her income. Baartman died of exposure, loneliness and probably the effects of emotional, sexual and physical abuse (notably sexually transmitted disease) at the young age of 25 years in 1815. On her death, Georges Cuvier dissected her body and bottled pieces of her anatomy, including her genitalia. He put these on display in the Museum of Mankind in Paris as an exhibit of what he considered not entirely normal human features. Baartman’s bodily parts remained on display for some 160 years until 1974. The South African government returned her remains for a proper burial on Women’s Day, 9 August 2002. She was buried in the area of her birth, the Gancoos River Valley in the Eastern Cape.

What is the origin of the concept of race? How does this concept relate to the existence of racism as an attitude? Answers to both these questions have to do with two more basic questions: What is Social Darwinism? What is pseudo-scientific racism?
Group I


Anthropologists study people, their origin and physical, social and cultural development as humans, and the origin and link between languages. For example, they may study why a certain community believed in worshipping nature, while others worshipped several gods.

Geneticists study the biology of heredity within an individual, family, community or even social class. For example, a geneticist may conclude that a particular community is more likely to inherit certain diseases than another. Reasons may include genetic make-up, coupled with environmental factors, diets and so on. Examples are the occurrence of diabetes within Indian communities and Parkinson’s disease within European communities.

Though scientists have always believed that humans were relatives of the great apes, the actual idea only became an accepted idea when Charles Darwin’s Origin of Species was published in 1859. British biologists of the nineteenth century, such as Thomas Huxley and Richard Owen, debated the theories of evolution. Theories include the similarities between the brain of a human and that of a gorilla. Some agreed with Darwin’s theory, others did not.

Swedish scientist Carl Linnaeus (1707–1778) introduced the concept of taxonomy. This means that scientists can classify things in a hierarchy, such as human beings as Homo sapiens and so on. Linnaeus came up with scientific names within hierarchies for the world’s plants and animals, on what they had in common or the way they differed. But, most importantly, Linnaeus defined the concept of ‘race’, which has become one of the most significant areas of controversy, intellectual debate and politics in the nineteenth and twentieth centuries. Linnaeus put forward the theory that there are four sub-groups within the human race or Homo sapiens: Americanus, Asiaticus, Africanus and Europaeus. Their classification within the hierarchy had first of all to do with geography or place, and also with skin colour. Each race had certain physical and behavioural characteristics. This was the most significant start to scientific proof for racism that would develop in the twentieth century to harm many people in the world. Europeans were the most ‘superior’ and topped the hierarchy, as they were seen to be ‘white’, ‘civilised’ and ‘most intelligent’. Asians had a ‘yellowish’ complexion and were seen to be ‘restless’. Africans were described as ‘laid-back’, ‘lazy’ and ‘uncivilised’. Native Americans were ‘reddish’ and were believed to be ‘fierce warriors’. Linnaeus’s ideas laid the basis for the creation of ethnic stereotypes. Sadly, many people in the world still believe these myths about people today.

Many racist governments, such as in Nazi Germany and apartheid South Africa, used these ‘scientific’ claims about the supposed inferiority and superiority of people to justify oppressive systems of rule based on discrimination. These claims promoted the ideas and beliefs that people were born unintelligent, uncivilised or superior, based on their racial origins. It made sense to racists to mistreat, murder and oppress those who were supposed to be ‘less human’ and lower down the hierarchy.
A version by Stephen Watson becomes

Because of a people because of others, other people who came breaking the string for me, the earth is not earth, this place is a place now changed for me.

The author Antjie Krog has another version:

People were those who broke for me the string therefore the place became like this to me on account of it because they've broken the string I can no longer hear the ringing sound through the sky.

Write a poem about the impact of the European settlers on Khoikhoi life. Try to capture the spirit of the people and their feeling of loss of the simple life they had led.

The rise of a society based on racial discrimination and prejudice in the Cape

After the defeat of the Khoikhoi, a colonial society was created in which the newly colonised indigenous people became servants of the colonists. This society was dominated by racial segregation and stereotypes. New social divisions gave the lowest status to the Khoikhoi. They were denied freedom of movement through the pass laws which bound them to contracts they did not even understand, let alone agree with. The Khoikhoi people became subjects of scientific studies. A commonly mentioned case is that of Saartjie Baartman. You will read more about her below.

Case Study: Saartjie Baartman

Who was Saartjie Baartman and why is her story special?

Read the following sources to find out.

**SOURCE A**

"Saartjie Baartman, a daughter of the Khoi people, was born in the Eastern Cape in 1789. Later she served as a slave or servant in the employ of a White colonist. It was while she was thus employed that a British naval surgeon, William Dunlop, had her transported by ship to London in 1810. This was in the early nineteenth century, when the study of Khoi women became fashionable in European society. She was persuaded to leave her home to become a 'cancer' with a contract that she may or may not have seen."

- Letter from the President: 'Saartjie's return restores our common dignity', in http://www.anc.org.za/ancdocs/anchorday/

This cartoon shows how Saartjie Baartman was perceived by European society at the time.

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64 Unit 3 Southern Africa: What was the impact of Portuguese and Dutch colonisation?
The Story of Sarah Baartman

Sarah Baartman was born a free woman in either 1789 or 1790. She was a member of the Khoekhoe people, in the spot where Hankey, a small town in the Eastern Cape, is now established. In the early 1790s, the white Dutch settlers were advancing into this region and took most of the best land. When Sarah was a little girl she was kidnapped and became the servant of Peter Cezar until 1810. The practice of kidnapping young Khoekhoe children was common in those days and the children would be ‘ingeboekt’ or registered as ‘inboekellings’, ‘apprentices’ or ‘indentured servants’ to a white family until they reached adulthood. They had to do the same work as servants, but they were unpaid.

In 1810 Peter Cezar’s brother Hendrik brought a surgeon from England, Alexander Dunlop, to meet Sarah Baartman. Like all Khoikoi women, Sarah had a body that many Europeans found unusual. These men particularly noticed that her buttocks protruded much more than those of European women. These men decided that they would try to persuade Sarah to go to Europe so scientists could study her and may have planned to exploit her for money by charging curious people to see her on stage. They persuaded Sarah to sign an agreement stating that she was a ‘free person’ and that she was accompanying them of her own free will. On 20 March 1810 she boarded a ship for England. She was never to see her homeland again.

She was exhibited in Piccadilly, an area in London where strange and unusual people were put on display for paying customers to gawk at, in what is unkindly called a ‘freak show’. Sarah Baartman would stand almost naked before the gaping men and women of London. The Morning Post newspaper called her the ‘Hottentot Venus’ and people had to pay two shillings each to see her.

Both Cezar and Baartman then disappeared from historical records until they resurfaced in Manchester on 7 December 1811 when Sarah was baptised ‘Sarah Baartman’. Three years later, the documents tell us, she left with Hendrik Cezar for Paris. She was brought before the leading scientist in France, Baron George Cuvier, at the Museum of Natural History. He insisted on studying her genitals and her buttocks and treated her the way he would treat an object in the museum. Scientists in the early 1800s, following the lead of Linnaeus, wanted to classify all living creatures, whether these were plants, animals or human beings. Scientists were also obsessed with ranking everything on a scale and stated that Europeans were a ‘master race’ and all other races were inferior or even animal-like.

Sarah Baartman died, probably of pneumonia in the freezing Paris winter, on 1 January 1816, at the age of 25 or 26. A plaster mould was made of her body and scientists dissected her corpse. Her genitals were cut out and preserved. Her skeleton was kept on display at the Musée de l’Homme until 1976. She had told a French journalist, a year before she died, that she would never ‘see
Group M  (1 – 2; in alphabetical and source order)


2  University of KwaZulu-Natal.  2005.  *Ways of Talking and Thinking about Gender: Introduction to Gender Studies GEST202H2.* Durban: University of KwaZulu-Natal, Faculty of Humanities, Development and Social Sciences, Schools of Anthropology, Gender and Historical Studies. (p. 6)
Bring back the Hottentot Venus

A Quena woman who was known in Europe as a curious freak last century is to be the subject of a ceremony on the memory of South Africa's Sotho people.

REFERENCE:

Eddie Kohe


SOUTH AFRICA

Topics: South Africa, Hottentot Venus, South Africa's Sotho people, Eddie Kohe

The ceremony is to take place at a Quena village in the Eastern Cape, where the Hottentot Venus lived. It is to be organized by the Sotho community, who believe she was a prominent figure in their history. The ceremony will involve a pageant and a procession to mark the memory of the Hottentot Venus.

The Hottentot Venus is a well-known figure in South African history and has been the subject of much debate and discussion. She was a Quena woman who lived in the Cape Colony in the late 19th century and was known for her distinctive appearance.

The ceremony is to be organized by the Sotho community, who believe she was a prominent figure in their history. It is hoped that the ceremony will help to raise awareness of the Hottentot Venus and her contributions to South African history.

The ceremony will involve a pageant and a procession to mark the memory of the Hottentot Venus. The procession will feature traditional Sotho music and dance, and will be accompanied by a pageant of performers dressed in traditional Sotho clothing.

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An important debate in history in recent times has been over why particular forms of work have traditionally been done by either men or women. For instance, work involving caring for people has traditionally been associated with women, whereas men have been associated with jobs outside the home.

Since the rise of feminist movements in the 1960s, women have begun to challenge the notions of women’s and men’s work. They argue that the sexual division of labour is not fixed and unchanging, and that it had developed under specific economic, political and social conditions. Feminist historians point out that the tasks performed by women and men have changed over time, and at no time more dramatically than during the Industrial Revolution.

The work that women did
In Britain in the 19th century, few career paths were open to women. If women were not employed in domestic service, they worked in so-called sweatshops or in domestic industries (the “sweated trades”), where women did work in their homes and were paid by a middleman for the finished article (e.g. matchboxes). Other women worked in match factories, lace factories, jute works and iron factories.

Before the development of the factory system, both women and men worked in the fields on the land, while women did most of the work in the home. In the cottage industries, men played an important role in the production of woollen cloth alongside women, usually working during the winter months. The contribution of women to the family income was valued and a woman’s status in the community was based on the amount of work she did and how many children she had – both of which added to the wealth of the family (the children by providing more hands to work).

Middle-class women helped their husbands run homes, estates and businesses, often taking these over when their husbands died.

Source A
The number of female indoor servants increased at a fantastic rate in Victorian times so that, by 1891, of all females above the age of ten, roughly one in eight were in domestic service and of those between the ages of 15 and 20, the proportion was nearly one in three. Ten years later, in 1901, the total number of women servants had fallen slightly from 1,386,167 to 1,330,783, but this was still the largest working group, male or female, in England or Wales.

(Huggett, 1977:12)
Group O  (1)


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**Changes in women’s work and position**

The Industrial Revolution brought many changes to women and the family. The increasing specialisation of work and the development of the factory system removed work from the family home to factories. As a result, women were disadvantaged in several ways. In the first place, it made their task of working and also managing homes and raising children more complicated. Second, the idea grew that men should support their wives and families from their wages, and that money earned by the women was extra. Women had few rights. They had no legal rights and were always under the guardianship of a man — either their fathers or their husbands. The laws of inheritance favoured men (men always inherited property before women). Women had no rights over their children and it was almost impossible to divorce a man.

With the increasing separation of work from home, middle-class women were cut off from economic life and forced into dependency on fathers or husbands. The idea of the role of women — particularly middle-class women — as ‘perfect wife, mother and lady’ developed at this time.

Working-class women bore enormous political and social pressures because they were forced to work. Women’s work also began to be associated with low pay. Trade unions, which were dominated by men, focused their struggle on a ‘working man’s wage’. Working women were seen by the trade unions to devalue men’s work because employers paid women less. Thus, working men’s unions discouraged women from particular forms of employment. As trade unions began to grow in strength in the second half of the 19th century, women began to demand their rightful place in society. They organised successful strikes but made few gains. Women succeeded in getting the vote only after World War I.

**Activities**

1 Consider Sources A–F carefully, then answer these questions:

   a Which statements support women’s rights (including the right to work)?

   b Which statements have a particular view of how women should behave and of their role?

   c Do you think gender equality has been achieved in modern society? Talk about this in class.

---

**Source B**

If they are employed from six o’clock in the morning to five or six at night, their absence from home leaves domestic duties entirely in jumblement [in confusion], and when the husband comes home it leads to much unpleasantness and much altercation [argument], and leads the men to go and spend their time elsewhere.

(Report from the Select Committee on Mines, 1866)

**Source C**

The real question is whether it is right and expedient [useful] that one-half of the human race should pass through life in an enforced subordination to [controlled by] the other half.

(Harriet Taylor Mill, 1851)

**Source D**

If there be a subject … that is sacred [holy] … it is the character and position of women.

(W E Gladstone, speech in the House of Commons, 1884)

**Source E**

A listless, idle, empty-brained, empty-hearted, ugly woman has no right to bear children. To think a woman is more feminine because she is frivolous, ignorant, weak, and sickly, is absurd.

(Barbara Leigh Smith, 1857)

**Source F**

We do not want to turn women into men, nor to see them doing men’s work.

(Emily Faithfull, 1863, in ‘The unfit employments in which women are engaged’, *Victoria Magazine*)
I'd like to share my experiences as a councillor in the hope that it can start a broader, public sharing of women councillors' experiences. After all, isn't it only when we share and collectively reflect that we grow our understanding and are better able to define and redefine our world? Let's share, support and develop each other for deliberate gender advances.

Not so long ago I was angry, frustrated, tired and feeling powerless. I was in a leadership position and could barely afford such disempowering diversions. I reflected and tried to name the problem as a first step in dealing with it. The results were astounding both practically and emotionally - so I wish to share my thoughts of that period. But, let me first introduce myself...

I am

I've been a woman for 40 years now. I've had a reasonably comfortable life growing up in a middle-class black South African family of the 'coloured' variety and enjoyed reasonable access to coloured social infrastructure.

I don't recall serious gender limitations being placed on me as a child except that I was very aware that I was NOT a boy. My mother demanded that I 'sit like a lady please' and 'keep your lips tightly pursed together' and my playmates and brothers NEVER allowed me to hold the title, 'Tarzan.' I had to either settle for Jane or I could choose to be 'Tarzana.' Me, Jane... NEVER! I could choose between playing their game, or not playing at all. I settled.

As a young woman, things started changing. Suddenly people expected me to behave in certain ways. This was felt, at home, in school, church and other such institutions.

Later when married, I often heard that 'n Vrou moet kan raak vat!'. I knew what it meant. It still means that a woman must be able to see the need for assistance, jump in and help out. In practical terms, it means offer your labour, volunteer, anticipate support, scrape, scrub and rub. Offer it as a gift to your family, your friends, or in whatever situation you find yourself. It essentially held a reference to the private space but also extended into the 'community' space.

The liberation movement allowed me to show what raakvat could mean. Along with other comrades, I attended and organised many meetings, fundraisers, children's days, women's days, youth festivals and cultural events. We printed pamphlets, wrote plays, catered, educated, composed songs. We were mentored, sculpted, humbled, loved. We were bold. We were comrades. We belonged.

Years later, I was number one on the local government party list and tasked with being the chief whip, party leader in council and, since we were in opposition, with being leader of the opposition. Armed with my struggle, women's league experience, a varied NGO background, my formal and informal development education, and one year's experience of local government. I was ready and willing to lead and follow as deployed. Without a guidebook or road map I tried to serve - driven by a deep sense of justice, a passion for our people's struggle for peace, justice and democracy and an inquisitive, studious nature.

Getting on top of all the issues - administratively and politically - was my daily job. Carrying the flag was my solemn task. I knew what a good woman was expected to do.

A frustrated councillor

Governance is serious business, and opposition a lesson in vigilance. Whenever situations arose, I would investigate, study legislation, consider appropriate responses or request guidance. I prepared adequately
and in advance, not only for the situation, but also for anticipated reactions and responses. In short, I always packed in extra sandwiches – just for ‘in case’. I prepared motions for council meetings, ensured that important matters got on the agenda and generally tried my utmost to still deliver on party objectives despite our opposition status.

The caucus was 25-persons strong, most of them new councillors like me. I was managing the caucus and doing loads of necessary administration but really needed to be busy with strategic matters. Finding support for the thankless caucus management function was no easy task. I dealt with everything – from reports to attendance registers to discipline. I was being everything to everybody – a very uncomfortable position. My time, family and resources were all part of the stew. I didn’t mind and still don’t. I am a comrade. Comrades carry on.

More often than I would like, I got drawn into the priorities of others. I would go to the municipal buildings with a particular purpose, bump into someone else and end up being involved in what they were doing. I was jumping in and helping out, allowing my priorities to take a back seat. On the slightest insistence, I would end up feeling unhelpful and then grudgingly obliged.

I was taught to volunteer assistance (raakvat) because it’s the nice/right thing to do. I was taught to be conscientious, caring, and polite. But I thought everyone was taught those rules. Unfortunately, raakvat is at present purely exploitative of women.

Here I was, doing all the donkeywork, voluntarily, as my contribution to the welfare and development of the group. After two-and-a-half years, I was burnt-out, angry and frustrated. I was clearly transplanting my raakvat training of the private space straight into the public space of local government. Enlightened yet bonded!!

I perceived my colleagues as unsupportive, but I didn’t confront them. Too worried that speaking my mind would unsettle the caucus, the family. Furthermore I was taught to ‘bear and carry your load’, so I kept quiet and just carried on. I am a good woman. I get things done.

My frustration was also focused on the governing party. No matter how well prepared or on what moral platform we stood, they held the seat of power. Transformation and development, it seemed, was not their priority. In addition, various incapacities and constraints allowed statements like ‘I pity you at home if your wife goes on like this in council, to erupt from the mouths of some governing coalition members. It was an intellectually, politically and emotionally draining period.

The governing party appointed six white men to head up their bureaucracy. In tandem with their political keepers, they formed a power bloc, a seemingly sweet and serene band of men who controlled everything from information to agendas, from implementation to non-implementation.

Their use of ‘high’ and confusing vocabulary and grammar, technical and other jargon, even document format, prod councillors into silence. Some women councillors told me that this happened even if items were written in their mother tongue. One is left to believe that much like legal Latin, local government ‘language’ is a key weapon used to reserve the space, maintain the status quo and by implication keep women out. The unfriendly, mystifying and impenetrable nature of local government administration seemed purposefully orchestrated to frustrate and limit the participation of women. Yet, these remain the channels through which publicly elected representatives, like myself, must work.

From where I stood, my female colleagues were often invisible. When opportunities to score small but certain gender victories presented themselves, I’d think – ‘Here we go’. Sadly we never did. Using council documentation that is peppered with terminology, which ignores women as consumers and providers of municipal services, is hard enough, but knowing that it makes you an accomplice to its further entrenchment is painful. It aches when you’re ready to take on the task but the
regiment is not lined up – even with a 29 percent female population in council. Strength in numbers is obviously meaningless in the absence of a shared vision.

A women's caucus that transcends party-political boundaries is an indisputable necessity, yet it's not happening. Two years ago, I consulted fellow women councillors on their views regarding a women's caucus. The response was cautiously positive; stemming from mistrust and insecurity that exists between political parties.

Despite this, I was struck by the amount of goodwill and desire to do something positive for their communities and thus believe a women's caucus to be a real possibility, provided it has a 'champion'.

I was frustrated with the women's movement and more so with those campaigning for '50-50 by 2005'. A key motivation of the 50-50 Campaign is that with more women on council, women's issues will be foregrounded. Unbelievable! If a majority of progressive councillors – irrespective of their gender – struggle so much right now to put issues of a general nature onto council's agenda, will 50 percent women suddenly be able to do so?

I've served on two councils and haven't observed any real attempt by women or men to move towards engendering local government structures, systems, policies and services. With this track record how long will it take to get 'there' and will numbers necessarily do it for us... for the women we serve?

We all know that gender is a transversal issue. So, as a quiescent gender activist in a council where no one seemed to bother, I heard the '50-50' call and sighed. I interpreted it as more work on lonely shoulders. I was angry even with myself. Various government commissions exist to protect and advance our hard won rights – I should have been firmer in my resolve to serve other women by using these structures to protect and advance human/women's rights.

I was frustrated and tired. So tired of being diplomatic, restrained and rational. Tired of sometimes acting in certain ways while really wanting to have acted differently. Tired of saying things in certain ways and really wanting to have said it differently. Tired of accommodating the culture of this all-male local government public space while it knocks me on the head. We serve no one if we are moderate when we should be radical.

I secretly rebelled but I still did what was expected. Yes I challenged, but not in an 'in-your-face, couldn't-care-less' kind of way. I was being a moderate and it was not working – not for me. Nor was this holding any promise for the women we serve.

If I was this young and carrying so much baggage, imposing so many limitations on myself, how much more do women older than me impose on themselves? If I've had access to education and yet still struggle this much to make a dent towards a more developmental direction, how much more do women with primary education struggle to negotiate and navigate the local government arena in order to be heard? If I have enough confidence because of a combination of factors, what can we say for poor women who had no very little access to opportunities and whose experiences have always been at the bottom end of society? How many more limitations do they impose on themselves?

This endless tension between exercising public power and continued personal disempowerment is a serious impediment for the advancement of services and delivery to them. We were socialised to sit properly, be discreet, not show public displays of emotion and similar such nonsense. How much of this has followed us into local government, rendering us weakened to agitate when necessary?

We've always been aware of demarcated spaces in our world – spaces for rich and poor, black and white, the bar and the ladies bar. Spaces that exist for particular reasons – reasons related to privilege, personal interest, but mostly for economic power and control. Local government in South Africa is not unique; it is reserved and used for the privilege of some.
Over generations, women have come to believe that they control the private space. This is an ‘allowed’ illusion, to coerce us into maintaining the patriarchal system. How else do we explain why women judge themselves and other women against fulfilment of home and family, ie private space responsibilities? Women rush and juggle between the public and private space trying to be everything to everyone. The ultimate caregiver and the ultimate public servant. Yet, after all the running is done, the values that women produce are often appropriated by men or routinely offered to them. Are we ‘Acting Heads’?

While men are groomed for the public space, women have only just entered this space—and for good reason. We are drowning in poverty and other onslaughts on our families, our dignity and humanity. We must make sure that we are not ‘Acting Heads’. The socialisation of girls MUST change to allow women to be excellent—for themselves and for the nation. Otherwise, radical women who will take as in this direction will be labelled as deviant, rampant women. But, they are good women. They are change agents. They care.

Searching for direction

I remember shouting ‘Amandla Ngewethu’. I remember shouting it with meaning and the clear intent to bring ‘Power to the People’—a government for the people by the people. What was bad about that? Power for the common good! Collective power for the good of the collective!

Two-and-a-half years later, no longer in opposition, co-governing with another political party and in a senior position in council, people started telling me what power I had to make things happen. My usual response, public and private, was always one of discomfort. When I did engage with them, it was always a well-conceived lamentation of my blockages to power and in hindsight, always related to structural power.

We’ve all witnessed abuse of power and how it impacts on the lives of people we love. We’ve seen it relegate some people to second, third and fourth-class citizens and many of us have subsequently developed a distaste for ‘power’. While I knew I needed an authority position to turn situations around, I feared that I would be seen as ‘one of them’, just wanting power for narrow interests. So, in defence, I shied away from claiming the power I derived from my position in council.

But, in my unpacking of ‘power’ and my subsequent rediscovery of ‘Amandla Ngewethu’, I came across strong feelings for and against ‘power’. Feelings so ‘together with’ power, yet despising it at the same time. When I was with a group, I was comfortable to scream for power. But, when it was bestowed on me, I was afraid.

While struggling to analyse all of this, I hit on a very simple idea. How do we use power in the everyday context (ie practically) and what parallels are there for its use in the political context? We switch on lights every day. We make trains move, generate heat, obtain information. We act on these things by just pressing a button or pulling a lever. The power surges through and we have an action. The thing is to remain plugged into a power network.

I translated it to mean: ‘Power is an Action’. The action is set in motion by an ‘operator(s)’ who is plugged into a ‘network’ from where the operator derives power.

Strangely, I found sufficient comfort in this analysis, a silence to the inner conflict. I realised that we shouted Amandla, then, when we had Amandla we put people, real human beings, people just like me, into positions of power. Their tasks were very clear. We understood and supported them in their task.

Now I must believe that I was put here for the same purpose. This reflection helped me remember powerful moments and spaces where I was an ‘operator’.
While at an all-male politically loaded meeting recently, I spoke the truth and not a version of the truth to lessen the impact like we sometimes do when we feel intimidated. I remained focused on what was being said as opposed to who said it and spoke in my own voice, using my own language, my own intonations and not the muted tones of a person in the company of 'high' men. This was comforting, grounding and empowering.

On another occasion, and this time in an all-white male group, we were debating a matter close to my heart: transformation. Their controlled and reasoned attempts to 'downgrade' transformation complete, I expressed myself clearly but passionately. Afterwards, a long-serving senior official, a white male, told me not to be so emotional. Smiling through clenched teeth my first thought was 'E... you!' but I later realised that it was the show of emotion that disturbed him. What arrogance, to think he could displace his discomfort onto me, and make it my problem.

So, I was an operator. I put a desired action into motion. How often don't we get sucked up into the popular belief that we only have power when we are at the pinnacle? We forget the collective and personal dimensions of power, which we so aptly display when we are simply ourselves and move with faith in our convictions. As women, we organise successful rummage sales and children's day celebrations. We raise funds from nothing. In fact, the church bazaar wouldn't happen every year if it were not for the organising power of the women who make it work; who act in concert and turn it into a hugely popular, socially binding and economically beneficial event. See the power we have?

I believe that women must reflect on their actions across various situations and contexts. We don't realise our strengths or power until we reflect and do deeper analysis. Only when I reflected and made peace with 'power', was I able to embrace it and use it, as I understood it needed to be used. The power to switch on, determine direction and make our plans work is always there, but we have to reflect in order to advance.

Concepts like power are used widely and wildly, however, in a gender-skewed world, we cannot be complacent and accepting of the moulds and meanings created by others. Women often don't have structural power and therefore it is important that we must consider reorganising the public space to allow women to be powerful and to serve other women.

One major challenge though, is to guard against being sucked into servicing and maintaining male power by undermining, judging and labelling each other according to some or other 'rules'. A woman councillor recently congratulated me on my election as Deputy Executive Mayor. Her words echo in my head. 'Go out and do it for us women' she said. 'But', she warned, 'control the emotions. They (men) say we're emotional.' I smiled. Inside I pitied her.

I can't remember how many times I've objected to terminology in council documentation stating, 'This council is not a male entity' much to the delight of many for a brief respite (laughter) in boring meetings. Maybe women do not want to be seen as 'hysterical feminists'. Maybe women fear the laughter and sneers it always draws when gender matters are raised and especially since other women may even laugh at them. The idea of the 'hysterical woman' is repeated so often – even women use it against themselves.

Back home

I've been socialised to show emotion, so I will show it. I will take this into the public space with me. Will you follow if I lead? Shall we cause a wave of emotion to come over local government? Feeling passion, caring and love? Why not?

I've sat through my fair share of local government meetings watching politicians and officials acting out
Ritual, Restraint and Routine, getting childhood flashbacks of school principals and priests. Do we really need more of that? I believe we need leaders who are responsive and receptive yet fair and firm. We need leaders who are caring and empathetic, passionate and compassionate, who can speak to people and not objects.

I've always known that in order to move forward we must look back. Reflection is crucial in order to develop and advance both as individuals and as groups. While it has helped me shed this preoccupation with the compromising aspects of my socialisation, it has also helped me see the positives and strengths of that same socialisation, and perhaps most importantly, the need for radical action.

It is critical that women reflect on all of their actions. Too many women are excellent in the private and other allocated spaces for us ever to imagine that we cannot be as excellent in the public space. The culture, structure and systems of public institutions must be transformed to allow for caring and excellent local governance. We must claim the power we have and transform local government and governance so that it becomes more responsive to women's (people's) needs.

When we are strong, we give other women the authority to be strong. When we are radical, we give other women the authority to be radical. When we are powerful, we give other women the authority to be powerful.


Notes
1. 'n Vrou moet kan raakwaar: A woman must be able to attend see to everything. A woman must not sit on her laurels while there's work to be done. She must be 'on the ball'.
2. A campaign advocating for 50 percent women's representation in local government by 2005. The advocates of 50:50 will give credibility to their call if they commit/ follow through with long-term support at the local government level.
3. *Amandla Ngwethu* – Xhosa for 'Power to the People'

**Biochemist**

Dr Debra Meyer (30) is a biochemist at the University of Johannesburg. With her research she hopes to help develop a vaccine for HIV. Meyer is also an Aids activist. She gives talks in communities, aimed at slowing down the spread of HIV. She obtained a BSc, an Honours degree and a Master's degree at the former Rand Afrikaans University (RAU), now the University of Johannesburg. She completed a PhD at the University of California in the United States. She was the first women and only black lecturer in the Faculty of Science when she was appointed at RAU in 1997. Meyer is also a familiar face on TV; she presents the weather forecast in Afrikaans on SABC2.

**WHAT DID YOU WANT TO BE WHEN YOU WERE 15, AND WHY?**
The answer is simple. All I wanted to be when I was 15 was educated. I had this idea that educated people could get anything they wanted.

**WHAT INFLUENCED YOU TO DO WHAT YOU ARE DOING NOW?**
I read a lot. I started to find out about careers. The one career that particularly attracted my attention was being a microbiologist. I read about people studying small organisms, invisible things that can cause so much disease that they can destroy the strongest of human beings. I was fascinated, but frustrated because nobody in my community could tell me how to become a microbiologist.

**HOW DID YOU KNOW WHICH SUBJECTS TO CHOOSE?**
I was reading a lot of books, so I discovered that I needed biology and natural science. Choosing the rest of the subjects was easy; the languages were compulsory and the programmes were designed in such a way that if you chose science you had to do maths. The only additional subject I did was accounting. I wanted to keep my options open in case I wanted to do other things – for example, going into business.

**DID ANYONE HELP YOU TO MAKE DECISIONS ABOUT YOUR SUBJECTS?**
No one helped me to make choices. I did it by myself. The teachers did not have all the information either. Their advice was to choose what you are good at and what you enjoy, but they could not tell me that if I wanted to be a microbiologist I had to do a certain set of subjects.

**WHY DID YOU GO TO UNIVERSITY?**
When I decided at 15 to be educated, I decided I would go to university because that is where you get the best education. For the type of career I wanted I definitely had to go to university.

**WHAT IS THE MOST IMPORTANT THING THAT YOU LEARNED WHILE STUDYING?**
What was extremely important to me was not just my academic training, but learning about life, about being tolerant and realising everyone is not the same and they don’t have to be. I expected to learn chemistry and biochemistry. I did not expect I would find out how to deal with different cultures a bit better.
**Marketer**

Ann Wixley (34)

Ann Wixley (34) left school midway through what was then Standard 9 (now Grade 11) to concentrate on her ballet training. She won the prestigious Swiss-based Prix de Lausanne international scholarship for young dancers and joined the former CAPAB Ballet (now Cape Town City Ballet) where she danced principal roles. Before she reached her peak, she left to enter the world of public relations. She has subsequently become a sought-after marketing whiz. She does not have matric or any other post-school certificate, diploma or degree.

**WHAT DID YOU WANT TO BE WHEN YOU WERE 15, AND WHY?**

I knew that I wanted to dance seriously from about 11 years old.

**YOU LEFT SCHOOL TO DANCE PROFESSIONALLY. WOULD YOU RECOMMEND THIS TO OTHER POTENTIAL PERFORMERS?**

This decision worked for me. I suppose I take things pretty seriously and have a naturally quite fierce sense of discipline, so it might not work well for others.

**HAVE YOU EVER DONE ANY FORMAL OR INFORMAL STUDIES IN PUBLIC RELATIONS AND MARKETING?**

No formal studies, I learned in the field. I don’t think this would be possible now though – it seems like you have to have qualifications in order to start getting experience.

**WHAT QUALITIES DO YOU BELIEVE HAVE HELPED YOU TO BECOME A SUCCESS?**

Discipline – not stopping until the job is done and well done.

Remembering – what one has learned so one doesn’t make the same mistake twice.

Listening – to what others have to say.

Energy – translates well into tenacity too.

Liking what you do – I enjoy communicating with people and getting through to them, and that is my job. I suppose I have always been in communications in some form or other.

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**Volunteer**

Nonhlanhla Mbonani (30)

Nonhlanhla Mbonani (30) works as a volunteer for the HIV/Aids Awareness and Youth Development Programme in Soweto. The organisation provides counselling for children orphaned by HIV/AIDS and support to families affected by the pandemic. Mbonani obtained a BA degree from the University of the Witwatersrand (Wits) in 1999. She also has a certificate in journalism, obtained from Wits in 2003. Although her formal qualifications have helped her to do contract work, she has never been employed permanently.

**WHY WORK AS A VOLUNTEER?**

Volunteering is one way of giving back to the community. It is not only about getting a job. If it happens, that would be a bonus and I knew that this experience will be an enormous advantage.

**WOULD YOU RECOMMEND WORKING AS A VOLUNTEER TO OTHERS?**

Yes. My nephew and niece wanted to participate in community clubs. I recommended that they volunteer as a way of exposing them to social issues that are affecting our society. Also, it’s another way of getting in touch with the outside world and being able to refine their English skills, in particular when they communicate with other racial groups.
Zama Ngubane (27) owns her own health spa. This young entrepreneur is a pioneer, because the health and beauty industry only recently started to cater for black beauty and health care. After Ngubane finished school she enrolled for a BCom degree at Wits. She did not finish, but the experience helped her realise she wanted to do something more practical. She completed a qualification in skin and body therapy. Instead of immediately finding a job in the beauty industry, she first worked as a project co-ordinator and later had a stint in the travel industry.

**WHY DID YOU WANT TO OWN YOUR OWN BUSINESS?**
I wanted to work for myself.

**WHAT DOES IT TAKE TO BE AN ENTREPRENEUR?**
You need to be resilient and patient. You need to know that not everyone will have a “Microsoft idea”. There are other routes, such as obtaining a franchise. It is a proven business model, it gives you a foundation in running a business, so that you gain experience to go on and do your own thing. To find money to start a business is a hurdle. I obtained a loan from the Business Partners Umhabomvu Franchise Fund. The fund provides start-up capital to previously disadvantaged entrepreneurs who want to obtain finance for a franchise business.

**WHAT DO YOU THINK YOUNG PEOPLE SHOULD DO TO HELP THEM WITH CHOICES ABOUT THEIR FUTURE?**
Go out and get practical experience in the industry, so that by the time you finish Grade 12 you know what a career is about. In Grades 10, 11 and 12 go out and spend time in the company you want to get involved in. Often you will discover it is not what you expected.
**TV actor**

Elma Postma (26)

Elma Postma is "Dezi" from 7de Laan. The 26-year-old grew up in Klerksdorp in North-West province, where she matriculated from Hoërskool Wesvalia. Postma has a drama degree from the University of Pretoria. She has worked as a residential actor for the civic theatre in Witbank in Mpumalanga, where she was in everything from cabaret to drama. She also earned money as a waiter and worked as a marketer before she became "Dezi".

**WHAT DID YOU WANT TO BE WHEN YOU WERE 15, AND WHY?**
I think I wanted to be a doctor or something in medical field. I thought I would earn more money and because my brother was studying medicine.

**WHEN DID YOU DECIDE TO STUDY AFTER SCHOOL?**
In my matric year around October I decided on drama after I had plans to study occupational therapy. These two fields of study have very little in common, but I am happy about my final choice.

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**TV presenter**

Elana Afrika (24)

Elana Afrika (24) is bubbly, full of attitude and always up for a challenge. Stylish and trendy, Afrika is the host of Jet JIP on M-89, the new Afrikaans music channel on DSTV. She was born on the Cape Flats, completed her schooling at Porro High School, and has gone on to capture many hearts as a TV host and radio DJ on SFM. She has a degree in drama from Stellenbosch University. She has also studied Zulu through UNISA.

**WHAT DID YOU WANT TO BE WHEN YOU WERE 15, AND WHY?**
An accountant. My dad was one and I have always seen him as being intelligent, so I wanted to be just like him.

**WHEN SHOULD WE START THINKING ABOUT OUR FUTURES?**
Right now. I was 16 when I started taking things seriously. I realised I was the one who was going to write my matric exams. I think it was too late; I needed to choose my subjects carefully way before that age.

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**CAN YOU REMEMBER WHAT IT WAS LIKE TO MAKE DECISIONS ABOUT YOUR FUTURE?**
Difficult! There is uncertainty because you are afraid that you are making the wrong choice. What if you don't like it, or if you can't find a job, and so on? People can give you advice, but in the end you have to make the decision. Do you really want to do something that other people chose for you? My parents and teachers encouraged me, but I made the final decision on my own.

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**WHAT SUBJECTS DID YOU DO IN GRADES 10 TO 12?**
I had biology, maths, typing, accounting, English and Afrikaans. They were good choices because typing helps me write my interviews really fast. My accounting helps because I now have my own business. Biology helped me understand my body – I guess. I just loved maths. But I eventually did a drama degree and I did not need those subjects. However, I am happy I did them because they taught me endurance, determination and responsibility.
Actor
Krijay Govender (30)

Krijay Govender (30) was born in Durban and matriculated as head girl of Nilgiri Secondary in Marriannhill, KwaZulu-Natal. She went to what was then the University of Natal, where she completed a Master’s degree in drama. She is busy doing a second Master’s degree, in politics, at what is now the University of KwaZulu-Natal. Best known as the legal aid lawyer, Hemali Moodiar, in Isidingo, she is now mostly concentrating on directing this popular SABC3 soapie. On weekends, she often works as a stand-up comic.

WHAT DID YOU WANT TO BE WHEN YOU WERE 15, AND WHY?
A journalist because it sounded cool. I worked as a columnist and TV critic for a newspaper and then as a radio DJ before I got into TV.

WHAT INFLUENCED YOU TO DO WHAT YOU ARE DOING NOW?
Doing just one thing does not fulfil or challenge me. I believe you don’t have to limit yourself in terms of conventional career paths. The great thing about South Africa right now is that we have opportunities to explore our talents and interests but these opportunities are not hand-outs – you must work at your goals. Hard work pays off – it’s a lesson I constantly learn over and over again.

WHY DID YOU GO TO UNIVERSITY?
Education is the key to freedom. It’s no use having a voice if you don’t know how to use it effectively. For me university was (and still is) an environment where I learned how to do just that. I grew and broadened my horizons.

Scholarships are awarded to students with outstanding academic achievement.
Group R (1 – 15; in alphabetical order)


about the development of, and is in control by the powerful (Barret in Gurevitch et al., 1982:18). Marx, in one of his earlier works, The German Ideology, best sums this up when he states (1974:64-65):

The class which has the means of material production at its disposal, has control over the same time over the means of mental production... Insofar as they rule as a class and determine the extent and compass of an epoch, they do this in its whole range, hence among other things (they) also regulate the production and distribution of the ideas of their age; thus their ideas are the ruling ideas of the epoch.

The views of Marx expressed here serve to highlight the biased, elitist nature of accessible information.

A perusal of textbooks, magazines and newspapers offers readers information that is necessarily untruthful framed. The information is framed by prevailing hegemonic forces that control information and the dissemination thereof at any given time in society, by the bias through selection of the writers and even publishing houses, as well as bias through the omission of writers and publishing houses. How women were, and are, presented in the media during war eludes a comprehensive, conclusive unbiased response. This focus aims to present snapshots of the presentation of women in war. Snapshots are products of deliberate actions and decisions on the part of the photographer, who frames and focuses on certain objects/people she wishes to include in the frame. Hence, the focus aims to present the reader with a series of uncropped snapshots drawn from the accessible landscape which transcends wars, continents and ideologies, and which are illustrative of the gendered power relations in society and the prevailing expressions of masculinities and femininities.

The kaleidoscopic media images of war chronicled in posters, magazines, books and newspapers are products of ideological choices. The images I have extracted for the purposes of this focus are products of my own ideological choices, predispositions and predilections. Hence the snapshots presented here are, to borrow from Bourdieu’s terminology, ‘doubly determined’ (Bourdieu in Gurevitch et al., 1982:38). Furthermore, the media captures representations of the truth and all representations involve particular points of view, values and goals. The analysis of representational processes in a text necessitates an interrogation of what choices are made — what is included and what is excluded, what is made explicit or left implicit, what is foregrounded and what is not, what is thematised and what not, and what processes, styles and categories are drawn upon to represent events and the social motivations for choices. Truth and objectivity are instead elusive.

A semiotic analysis of the snapshots is being undertaken. This entails a linking of the properties of the text to ideologies, power relations and cultural values. A limitation of this approach is that it does not attend to the detailed properties of texts (Fairclough, 1995). A semiotic analysis clearly embraces an examination of how reality and knowledge are constructed. Hence, the analyses will highlight the discourses (as defined by Foucaultian post-structuralism) inherent in the snapshots. To this end, the term ‘discourse’ will be used to refer to perceptions/constructions of reality as well as to statements and world-views that govern, regulate and determine behaviour. As has been alluded to earlier, the information in the primary and secondary sources utilised in this focus do not exist as external, objective, verifiable reality, but are undergone by processes of selection and interpretation that are culturally encoded and socially determined. This focus will focus largely on printed pictorial texts and, to a lesser extent, on printed linguistic texts. This choice has been dictated by convenience and constraints; meaningful linguistic textual analyses must offer readers access to the linguistic texts and this was deemed impractical due to space constraints.

The choice of printed pictorial analyses allowed for the presentation of a cross-section of
pictorial stimuli, which could be more easily incorporated in the focus as compared to the rather lengthy linguistic texts. Any analysis of texts in the absence of the texts being analysed, was deemed disempowering for the reader who is expected to engage critically with the text as well as the analyses thereof. The different pictorial stimuli used, i.e. posters and photographs drawn from articles, are by their very nature informed by different artistic rules and purveyed very differently in society. However, these differences proved to be irrelevant to the semiotic analysis to which the pictorial stimuli were subjected because of the value-laden, choice-driven, ideological nature of both pictures and posters. It is not ideal to undertake pictorial analyses without the accompanying linguistic texts, hence every effort was made to guard against decontextualization. The selection of snapshots by the camera was determined by the objective of this focus to probe the extent to which the presentation of women in the media during war is meant to reflect patriarchy's agenda.

The images from the media analysed in this focus are either in keeping with the existing patterns in society or in defiance of these patterns at any given time. Festinger (1957:178) argues that when information is not consistent with existing patterns in society, it creates what he terms 'cognitive dissonance', which results in the information being rejected by the targeted recipients. However, war propaganda often utilizes images that are in defiance of existing social patterns, so as to habituate and condition people into new expectations and needs born of war. The use of sexist, patriarchal images in war propaganda is meant to reinforce expectations and beliefs. The presentation of women, men and events in the visual stimuli identified for this focus is designed to foster what I wish to term 'cognitive consonance' among people – or events and actions that may otherwise induce cognitive dissonance and hence, rejection. The fostering of cognitive consonance allows for the easy manipulation of minds and the determination of actions. Furthermore, the media often employs cognitively dissonant images (brutal pain and suffering which can be disturbing) to provoke desired reactions or responses for certain causes as well as to sell itself through the arousal and creation of interest.

Let us peer now through the kaleidoscope of Father Time's register of wars through the media. This is of course, a gendered personalization meant to reflect the gendered nature of history and the patriarchal domination of the media.

Conscription of masculinities and femininities in major world wars

Images of women were used in propaganda posters. The attention of the reader is directed to figure 1 which is an Allied poster depicting a wholesome, healthy woman and child faced with the 'claws' of fascism. While fascism was a threat to all people, the depiction of a woman in the poster clearly exploits the vulnerability and helplessness of women who were equated with children in terms of their need of protection and care – a clear discourse of the infantilisation of women. It seems that the poster was aimed at appealing to men to join the war effort and, in so doing, give expression to chivalry, invulnerability, bravery and physical strength – features of masculinity that casts men in the role of defenders and protectors of the more vulnerable female.

The woman appears passive and unresponsive to the real threat thereby underlining her incapacity to protect herself. Furthermore, the invocative slogan: 'Keep these hands off!' are clearly not the words of the woman. Hence, she is rendered agentless and speechless/silent in the face of danger – dependent on men who must accept responsibility for her protection. The cartoon is clearly reflective of a discourse of female dependency and disempowerment and a discourse of male empowerment.
Figure 2 shows a mother lying dead under the menacing eye of Adolf Hitler and a young child crying out for help. The poster was utilised by Allied countries to motivate men to join the war effort with zeal (Buitenhus, 1989). The enemies are demonised as men who will rape and murder women from Allied countries who therefore, need to be attacked with venom because the vulnerable women are in need of protection from men. This is also an expression of the ideology of Manaclesm — an ideology based on the premise that irreconcilable polarised forces of good and evil characterise the world. The media operate in a way that tends to present one party as being evil and the other as good, thereby polarising the parties at war. Hence, women are used as vehicles for the propagation of the ideology of Manaclesm. The poster reduces women to bodies acting as battle zones on which the theatre of war is being played out.

Figure 3 exploits features of a hegemonic masculinity that irons out men in the solid moulds of sole defenders and protectors of women who are lumped together with children who are also defenceless and vulnerable. There is a suggestion that if men do not join the war effort then they are not ‘real men’. The posters underline the helplessness, vulnerability and incapacitation of women who appear to have succumbed to the enemy without resistance. Implicit in this presentation is a discourse of female incapacitation and dependency; in addition, there is a discourse of male assertion and invulnerability.

Figure 4 is an example of propaganda used by the Japanese and is directed at informing the Australians that while they were fighting in Africa, the American soldiers were ‘having their own way’ with Australian women. The racist stereotype of the African continent implicit in this cartoon is not part of the brief of this focus, but demands mentioning because of its repugnance. In aiming to demoralise Australian soldiers who were fighting in Africa, the artist objectifies all women as sex objects who will be used for male gratification by foreign men when their own men do not protect them. Implicit herein is the suggestion that women’s bodies are possessions of their countrymen and as such, must be protected from violation by other men who do not have a claim to these ‘possessions’. The woman clearly succumbs to the lustful male — unable to resist. Apart from presenting unbridled male lust as a normative expectation of men, implicit in this poster is a discourse of silence and passivity; which is presented as normative behaviour for women who lack the capacity to resist and need protection from men.

Figure 5 depicts a woman who is obviously attracting men through sex in order to extract information from them. Implicit in this, is the objectification of women as sexual commodities and the projection of the stereotype that women are manipulative and untrustworthy — using sex as a weapon — while men are in need of sex — presenting this as normative male behaviour. Figure 6 is a Finnish poster that depicts a woman’s lips being sealed. While figure 7 (pg 36) shows two women who appear to be gossiping. These posters project the stereotype that women have ‘loose’ tongues, that they tend to gossip and do not have the capacity to subdue their ‘natural’ tendency to indulge in idle gossip for the higher goals of loyalty, patriotism and defence of the country — serious issues obviously beyond the stunted, parochial vision of immature women. Implicit in
this is a clear discourse of female intellectual and moral inferiority.

However, women were not always presented as powerless and in need of salvation from the invulnerable Alpha male. Figure 8 depicts a woman in a leadership position ushering men to war and urging women to work in factories because of the shortage of labour that arose from men's exodus. Implicit in this is the projected belief that women favour the war and men's involvement in it, and are therefore willing to compensate for the loss of male labour in factories. Similarly, figure 9 presents the image of an empowered woman, able to accept responsibility for her life, and in a position to galvanise other women to take action for themselves. These are images that clearly go against the existing structures in society in which women are disempowered and marginalised. However, I argue that the images were designed to habituate and condition people to the changed roles envisaged for them, in an attempt to elicit cognitive assent. The posters appear to represent the antithesis of an emphasised femininity, which is marked by subservience and subordination to men, vulnerability and helplessness, and loyal service to men. However, a critical interrogation of the posters reveals that they are designed to persuade women to join the war waged by men and, in so doing, render loyal service to a male-dominated country in a male-dominated war. The slogans in the posters, couched in colloquial language and ascribed to words emanating directly from the women, are part of the official discourse, which is designed to impose female legitimacy on the war effort. Hence, women are again objects of manipulation for male agendas. These posters underscore the important role played by women in the public sphere during the First and Second World Wars. It bears mentioning however that when men returned from the war, women were retrenched to make place for men and the myth that women are less capable than men was again revived to rationalise women's marginalisation in the public sphere (Macdonald, 2001).

Figure 10 is an overt expression of a militarised masculinity: real men are not afraid of fighting in wars and their willingness to fight is a 'manly' thing. Implicit in this poster is the suggestion that men who do not fight in wars are effeminate and unworthy of the approval of women. It bears mentioning that this quality of manhood and of womanhood were propagated by both Italian and German dictators who insisted that it was in the nature of men, and indeed the essence of manhood for men to fight in wars. This belief was espoused by Hitler and was borne out when he drew a distinction between what he termed 'a nation of pacifists and a nation of men' (Hitler in Oldfield, 1989:120). The militarised masculinity that is popularised is fed by female expectations of male bravado, which coexist with women's internalisation of their vulnerability, helplessness and disempowerment. Men and women help determine, frame and construct the codes of acceptable masculine and feminine behaviour for the other sex as well as their own sex. The dominant expressions of being male and being female – hegemonic masculinity and emphasised femininity – are joined by an interconnecting, interleading channel of gendered expectations that aids in one feeding into the other and vice versa.
Eclipsing of patriarchy by broader social struggles in apartheid South Africa and colonised Namibia

The camera will now shift its focus to a different section of the landscape at a different point in history: apartheid South Africa and colonised Namibia. Figures 11 and 12 both depict women in positions of empowerment, a perception in keeping with the non-sexist values of the South African Freedom Charter, accepted in 1955, which declared that all persons, irrespective of sex, should be treated equally and enjoy equality of opportunity. There is an explicit acknowledgement of the role played by women in the liberation struggle and a reflection of the view which may not have been dominant, that women can be leaders. The posters also serve to debunk the myth of female passivity, docility and dependence and reflect a prevailing femininity that motivated women to support the liberation struggle in varied capacities. The depiction of a woman who has broken the chains of oppression and whose fists are clenched in a symbolic gesture of ‘Amandla’ (power) is the epitome of human empowerment. The words in the poster are obviously the woman’s words – spoken to the Prime Minister of the apartheid state. Hence, the woman here enjoys agency and is not exploited as an agent for the furtherance of male agendas, as is the case in the posters discussed earlier. The discourse implicit in this poster is one of female empowerment which forms an antithesis to the discourse of female silence depicted in the other posters.

Figure 12 depicts women and men as equals and co-partners protesting against the apartheid state. Women are depicted as asserting themselves and rising to the challenge of effecting change as opposed to being passive bodies upon which the history made by hegemonic forces comes to be played out. This image depicts men and women as a collective unit bound by a web of interdependence for a common cause with no hints of a female dependency on male syndrome, which characterise many of the presentations of men and women in war. The dependency of women on men is seen as a syndrome by the writer because of its pervasive, multifaceted nature and multiple expressions in society. The brutality of apartheid, which subjected both men and women to dehumanisation, galvanised men and women to transcend in many ways (though not all) the artificial constraints of gender. The posters clearly reflect that the liberation war was not the exclusive terrain of men.

Figure 13 also reflects the role of women in the war for liberation. However, women are presented in positions of subordination. Figure 13 presents a man behind a steering wheel with the woman being steered. Hence, the struggle for liberation from colonialism and racism was not free of patriarchal perceptions, which tended to see men, rather than women, in leadership positions. It is noteworthy that figure 12 presents both men and women as workers – a non-sexist perception which is almost a debunking of the gendered division of labour. These posters appear to be almost a metaphor for STIWANISM (an acronym for the struggle for social transformation including women in Africa). While the struggle for freedom from patriarchy is important, this struggle must be fought alongside the struggle for freedom from other oppressive forces that affect men and women. Hence, the posters are reflective of the concerns of African women, which go beyond the struggle against patriarchy and sexism to embrace the struggle against capitalist exploitation, colonialism and racism. Furthermore, the collaborative images of men and women in some of the posters are indicative of the abiding of a man-hating ideology, which I argue is characteristic of some expressions of western feminism.

The struggle for freedom from patriarchy must be fought alongside the struggle for freedom from other oppressive forces.
The silencing of women, children and the Other in three recent wars

The camera will now zoom in on snapshots drawn from the landscape of the very recent past. Figure 1.4 is a depiction of the Palestinian-Israeli conflict. This images emphasizes the pain, suffering and vulnerability of women—a focus that dominates the media. Implicit herein, through omission, is the stereotypical perception of male invulnerability and male insensitivity. The circumstances of war forcefully highlight human vulnerability, but the media's presentation of this vulnerability tends to be gendered. The media generally depict women as recipients of suffering, as beings acted upon by hegemonic forces, which render them agentless. While this may, to a certain extent, mirror existing social reality, it is also instrumental in constructing and perhaps perpetuating a reality in which women are presented as agentless recipients of decisions made by powerful Others. Furthermore, it suggests needs to be taken of the capacity of the media (employing the analogy of a mirror) to reflect only what is placed in front of it by the structures of the 'real'. It is meant to reflect.

Women and children are presented as victims of war

Hence readers are easily manipulated by the bias inherent in newspaper reporting because of the historical vacuum within which news items come to be enmeshed through the presentation of these by the media. Human suffering, particularly the suffering of women and children, are frequently used by the media to sell ideologies that are embedded in the implicit, rather than the explicit, meaning of the text.

A survey of the landscape covering the recent war in Iraq reveals that the perceived vulnerability and fragility of women and children are exploited by the media to highlight the pain and suffering caused by wars. A notable example of this is the sensationalised and widespread coverage of Ali Ismail Abbas, the 12-year-old Iraqi child who was orphaned and maimed (losing his arms) by the US bombing on Baghdad. Abbas should rightly have become a symbol of Iraqi suffering inflicted by the American forces. However, the media chose to emphasize US efforts to airlift Abbas and assist him. Hence, this orphaned child was exploited by the media not only to highlight the suffering of war but also to cloak American brutality with a human face, present Ali as a victim of a war without American perpetrators, reduce American culpability and sell the ideology that the American invasion of Iraq was not waged against the Iraqi people. Hence, women and children are still used as pawns by the media to perpetuate the agendas of hegemonic forces in society.

The print media's presentation of the 2003 invasion of Iraq, as well as of the Arab-Israeli conflict, was characterised largely by an absence of a historical context in which news items were constructed as events, which were isolated from prior or subsequent events. This appears to be the normative practice of news reporting (Herman and Chomsky, 1988; Fliger, 1992). Walter Lippmann sums this up best when he states (Lippmann, in Daniel, 1968b):

...the news does not tell you how the seed is germinating in the ground but it may tell when the first sprout breaks through the surface.
women’s stories are presented, women and children are so presented that they and their stories become commodities for the sale of an ideology that renders them passive products of history without agency. Hence, the dominant image that women and children lack the capacity to rebel, resist and shape their own history persists in the media and news reports and are reflective of a discourse of silent, agentless women suspended in a historical, social and economic vacuum.

The presentation of women’s and children’s suffering is clearly meant to elicit sympathy and empathy for the suffering of war victims and to highlight the evils of war (in a world in which men are generally presented as invulnerable, self-sufficient, strong and capable and women are perceived as vulnerable, incapable and in need of protection). It is interesting to note that women’s suffering is almost always highlighted with the concomitant suffering of children. While this may be reflective of a society which sees women as nurturers and caregivers of children, this presentation is also loaded with the implicit equation of women with children, i.e. non-adults. This accentuates the perceived dependence and helplessness of women in war – an obvious myth because war, more than any other life situation, calls upon women to transcend patriarchal sexist limitations in order to survive.

However, it would be a very tainted lens that would fail to highlight the changes in the landscape, most notably, the suffering of men, which is also being highlighted in the media. Images used convey the message that notwithstanding the war, the US Marines are compassionate and humane to Iraqi victims and the US is not waging a war against the Iraqi people as much as it is waging a war against the Iraqi leaders. Hence, depicting US soldiers assisting male and female Iraqi civilians, perform the ideological function of legitimising the official position of the imperial power. The imperialistic ideological function aside, it is welcoming to note that the suffering of women and children have not been highlighted at the expense of the total omission of men’s suffering, albeit the suffering of the Other (Iraqi man). However, the myth of American male invulnerability and invincibility remains uncontested.

Other changes in the landscape are also discernable: the media does feature, though not prominently, protesting women who enjoy agency (Figure 13). This is a far cry from an image of helplessness and dependency. The American women are seen taking a vociferous stand against American imperialism and are sufficiently empowered to formulate opinions of their own and express these. What is significant is that this picture was extracted from a feature article in the June 2003 edition of Time Magazine – protesting women did not make leading news items. Leading news articles are meant to give prominence to certain events, people and views. That women’s protesting voices during war fail to make leading news is indicative of women’s marginalisation when their voices are expressive of a counter culture opposed to patriarchy’s agenda. Furthermore, these protesting women with voluble voices were not heard through the media, let alone glorified through the media. (Who are these women? What are their views? Why do they hold these views? What motivates them?). Hence, women’s voices and expressions of oppositional femininities are generally marginalised and silenced through the media.

The presentation and widespread media coverage in the western and western-filtered press of Jessica Lynch, the young American woman who was allegedly ambushed by the Iraqis on March 23, 2003, bears interrogation. The celebrated status conferred on her begs comparison with the presentation of the protesting women. Lynch is clearly perceived as unique and courageous for entering a predominantly masculinised field and is saluted for her courage in risking her very vulnerable female life for the war effort. Hence, her effort is ‘over’ glorified precisely because she is female so as to
legitimate the US war effort. After all, it must be a worthy effort to prompt so bold a move from so young and so vulnerable a creature. Images that produce cognitive dissonance are often exploited to secure cognitive assonance for other causes. Furthermore, the efforts of the Americans to save her are emphasised so as to elevate the chivalry of the Americans who remain committed to a masculinity that casts men in the role of protectors of their women. The image of American men to the rescue of a young American female also serves as a useful smokescreen: it serves to cloak American brutality and presents this brutality with a human face. Implicit in the presentation of this story is the ‘Us and Them’, manicheistic mentality, which is born out through the implicit diminution of the suffering of countless Iraqi women through the magnification of the suffering of one white American woman who chose to enter the battle zone. This is unlike the countless unknown Iraqi women who bore the brunt of inflicted pain and suffering wrought by a war not of their own making or choice. The presentation of Jessica Lynch through the media is reflective of the racist and gendered power relations in society.

Women’s expressions of oppositional femininities are marginalised through the media

Conclusion

The media present us with a mirror of reality, a reality which could be distorted. Furthermore, the images placed before this mirror are often determined by what reality dictates should be placed before it. I have selected a few of the images, which appear on the mirror, for the purposes of this focus. There is no pretense at objectivity, truth and reality. The kaleidoscopic images of war highlighted in this focus demonstrate sexist stereotypes and gendered power relations as well as projections of visions based on non-sexism and ungendered power relations. The images also represent a medley of masculinities and femininities, and a changing landscape characterised by changing masculinities and changing femininities. The analyses provided in this focus make it clear that the dominant presentation of women in the media during war tends to disempower and silence women, and fosters a female dependency on male syndrome. Women and children were, and continue to be exploited by the media for the perpetuation of the agendas of predominantly, if not exclusively, male hegemonic forces. To this end, the media espouses the ideology of Manarchism. Hence, so-called enemy forces come to be demonised as ogres without a valid cause who need to be checked by selfless, philanthropic paragons of virtue. This manicheistic polarisation of good and evil forces in war serves to obfuscate the hidden, capitalistic agendas of war and the exploitation of women and children as pawns in the male melodrama of mayhem, massacre and murder.

In war, women and children, together with the ‘Other’ are positioned beyond the margins in an invisible, sound-proof space where events occasionally zoom in with multiply-filtered gendered lenses narrowly focused to capture images dictated by patriarchy’s agenda. It is also evident that images of war in the media are, at times, in keeping with existing stereotypes while, at other times, are in defiance of these. The common goal of these perspectives is to entrench acceptance and foster what I have termed cognitive assonance for hegemonic agendas, as well as for the roles which women and men are expected to play in society during war:

This focus has highlighted that media coverage of women during war is characterised largely by toxic masculinities, toxic femininities and indeed, toxic expressions of being human. It is hoped that these toxic expressions will be subsumed by a war-abjuring, non-patriarchal, non-sexist agenda that is driven by a commitment to the promotion of human rights. Hence, the struggle against patriarchy and sexism are inextricably linked to the struggle for a peaceful world. This link is borne out in the words of the feminist theorist and novelist, Virginia Woolf, who said (Woolf in Odendaal 1989:130):
[All human beings are connected...the whole world is a work of art...we are the words; we are the music, we are the thing itself. If only both sexes could be granted time to evolve into more complete, creative and humane human beings, we would finally be capable of saying: 'As human beings we have no country; as human beings we want no country; as human beings our country is the whole world.'

This focus has forcefully brought home the gendered nature of media coverage of war and the need for its 'de-gendering' as a prerequisite for a non-patriarchal, non-sexist and indeed peaceful world.

References

Notes
I. Figure 15 appeared on page 43 of TIME Magazine, March 18, 2002. Photographer: Gali Tibbon-AFP Caption: Palestinians in Salem grieve for a man killed by Israeli troops after he allegedly planted a bomb near an Israeli settlement.

Adia Chetty is presently employed as a school teacher in KwaZulu-Natal, South Africa. Among her varied interests are pedagogies for social transformation and Brechtian Theatre.
▲ **SOURCE B** Rations (a limited amount allowed to one person) were introduced during the war because food became scarce. Submarines sunk supply ships and harvests were bad because of the weather. In the winter of 1917, in Germany, conditions were very bad and many people only had turnips to eat. These women are planting crops in the flowerbeds of Berlin.
SOURCE C Women showed that they were able to do hard physical labour. These women worked in the coal mines. Notice their trousers; this was the first time British women wore trousers instead of skirts, which gave them more freedom of movement.
SOURCE D
This shows women working in a munitions factory. This was particularly dangerous work because they were working with explosives. Many women were excellent workers. They often worked faster and more accurately than men did.
Source C

This American poster shows the German enemy as a crazed animal.
Source D

This poster encourages women to work as farm labourers. They were called the "Land Girls".
Group S  (1 - 14; in alphabetical and source order)


MAKE A MOVE IN THE RIGHT DIRECTION.
JOIN OUR NEW DYNAMIC PROPERTY INITIATIVE.

FOR FRANCHISE OPPORTUNITIES CONTACT
OWEN DORMEHL ON 082 654 0024
LOGIE NAIDOO ON 031 502 1609 or 082 455 6857
THE FUTURE
Growing Trends

1. What will our world be like in the next century? Scientists today are analyzing statistics that show how the world has changed in previous years and using them to try to predict the future. They want to know what sort of jobs we will be doing, what technology we will be using in our daily lives, what kind of homes we will be living in and what our world will look like far into the 21st century. We have sketched in outline some of the growing trends and the scientists' predictions below.

2. In the 21st century we will almost certainly be living in a warmer world. The world will continue to use fossil fuels which release carbon dioxide, the main cause of global warming. Damage done to the ozone layer by man-made chemicals will mean that our children will have an increased risk of developing skin cancer. We will be living in a world with less energy available and we will be forced to reduce our energy consumption.

3. In the 21st century most families will be using computers in the home to do a wide variety of tasks. The vast bulk of the technology we will be using is generation from now already exists in some form. Over 3 million British households have personal computers today and a further 650,000 are expected to acquire them in the next year. In 25 years' time computers will be a million times faster than they are today and will work in the way that resembles a human brain. They will have become easier to use, but anyone who has not learnt how to use the new technology will be seriously disadvantaged, particularly in the field of employment.

4. By the next century a population explosion will have taken place in the developing world. In developed countries, the size of the population will have stabilized but the proportion of older people will have increased dramatically and there will be problems associated with care of the elderly and increasing pressure on the medical services. It may no longer be possible for the government to provide pensions for everybody.

5. Statistics show that society is becoming more violent. 95% of Britons think that it is unsafe to walk the streets at night; 85% believe that it used to be safe 30 years ago. The average person's risk of becoming a victim of violent crime has trebled since 1979. This trend will almost certainly continue. Rising crime will be one of the main problems that people in the future will have to deal with.

Adapted from: Reward Heinemann English Language Teaching: 1996

Need a night out with the girls? This month Marie Claire, Ster-Kinekor and Nu Metro are treating Marie Claire readers to a free preview of Match Point, written and directed by the incomparable Woody Allen, the film is headlined by sizzling duo Scarlett Johansson and Jonathan Rhys Meyers.

**How to pick up your free tickets**

Take this page to the participating Ster-Kinekor or Nu Metro cinema in your area (_box office details) from 9am on 1 June to collect your free tickets while stocks are available. (One ticket per reader).

**The big night out**

Join us on Wednesday 7 June at 8pm - and don’t forget to collect your free popcorn and Coca-Cola. At each of the four screenings, Marie Claire will be giving away a fabulous hamper of beauty goodies to one lucky reader. Lucky attendance at each of the venues will receive a six-month subscription to Marie Claire.

**Why you need to see Match Point**

It’s been touted as Woody Allen’s long awaited return to form after nearly a decade of lackluster comedies. It’s not a comedy, it’s an uncharacteristically tense thriller with a twist in the tale. It stars the spectacularly talented Scarlett Johansson (who can do no wrong) and Jonathan Rhys Meyers for more eye candy. It features a thrilling climax in the rain (above) that is destined to become a classic. It’s set in London, which makes it all change.

**Participating cinemas**

- **Johannesburg**
  - Nu Metro Hyde Park
  - Ster-Kinekor Nouveau

- **Pretoria**
  - Menlyn Montana Cinema Nouveau

- **Cape Town**
  - Garden Court Square Cinema Nouveau

- **Durban**
  - Gateway Theatre of Shopping Cinema Nouveau

Sponsored by: Jameson
major dads

Playing dad is one role these stars would never pass up. To celebrate Father’s Day, Marie Claire pays tribute to some high profile parents.

Words Lisa Dabscheck
Ray and Karsen Liotta
Becoming a dad helped actor Ray Liotta find his true identity. Adopted as a baby, Liotta tracked down his birth mother when he and wife Michelle agreed to start a family. Nurturing her, he says, changed his life and helped him move on. Shortly afterwards, his daughter was born. Karsen is a real character, he says. 'She is so funny, such a good little girl. I love her to bits.'

Guy and Robo Ritchie
Life as a dad is infinitely richer than life as a single man, says Mr Winfrey, aka Guy Ritchie, the film director best known for his crime flicks Lock, Stock and Two Smoking Barrels and Snatch - and for his marriage to the Material Girl, Madonna. 'Fatherhood is great,' he says. 'It's unlike anything I've ever experienced and it's always going to come first.'
Could an apple be the answer to your weight-loss woes?
No wonder Eve was tempted

We all know an apple a day keeps the doctor away, but nutritionist Tammie Flynn has taken it a step further with an eating plan that has taken the obesity-plagued US by storm. The core of the plan is to eat one apple before every meal - and the best part is that you won't be starving yourself! Think cheese and salad and a bowl of oats for breakfast, chicken with rice and veg for lunch, and the fu for dinner - each preceded by the ubiquitous apple.

Tammie stumbled across the benefits of eating an apple before every meal when she was working with one of her clients. In an effort to up her fruit and veg intake, she started eating a piece of fruit before each meal. "I suggested she eat an apple before every meal, and she lost 4 kilos in 10 weeks!" Tammie suggested three apples a day to other clients with similar results. One woman lost 33 kilograms in 10 weeks!

With orders for her book, The 3-Apple-a-Day Plan book Foundation for Permanent Fat Loss, thousands books were sold, holding on to her clients' success stories and the phenomenon she created.

But what if you don't like apples? Apples are best says Tammie, but you can eat other fruit. Pears are also good. And try different varieties of apples too. It's the pecking order that's the magic bullet. But the keys to successful weight management are eating at least nine servings of fruit and vegetables, choosing low-Carb meals and lean, protein-rich foods, and working plenty of activity into every day.
Jubulile lives in a rural village near Witbank. There are six people living in her household. They are required to fetch between 100 and 150 litres of water every day from the nearest well point. The task of fetching water takes about two hours. Fortunately, there are other people in her household to share this responsibility, but it's a tough job. A 25 litre bucket, that weighs about 22 kilograms when full, has to be carried 450 metres to the home. The trip is repeated at least six times a day. Just one water tap in their home could make a huge difference to Jubulile's life!

Women collect water at a well in Masakhane, Witbank

Improving the delivery of water in South Africa
Painful path to prettiness

In this extract from a new book on black beauty, the story behind the drawn-out struggle to have dangerous skin-lightening creams removed from shops is told.

The story was the subject of a column on black beauty by the writer, who pointed out that the problem was a serious one. In fact, it had been going on for a long time.

The problem started in the late 1960s, when it was discovered that some of the leading skin-lightening creams were being sold in shops.

The writer said that many of the creams contained harmful substances, such as hydroquinone, which is a known skin-irritant.

Despite this, the creams continued to be sold, and many people used them to lighten their skin.

The writer said that it was a difficult time for black people, as they were constantly being told that they were not beautiful enough.

The writer said that it was a difficult time for black people, as they were constantly being told that they were not beautiful enough.

The writer said that it was a difficult time for black people, as they were constantly being told that they were not beautiful enough.
Feminist Perspective: "A feminist perspective is taken by those women and men who espouse feminism as a belief both in the equality of women and men and in the assertion that most social systems discriminate against and oppress women. It calls, therefore, for challenges to and the reform or restructuring of social systems." (Breines, I. Giercyzcz and B. Reardon (eds). Towards a Women’s Agenda for Peace. UNESCO, 1999, Introduction.)

Gender Awareness: “Gender Awareness [is] the ability to integrate a gender aspect into every activity. It is not just a substitute for taking into account women’s concerns. Gender awareness is the inclusion of any relevant aspect of gender roles, be it female or male, into everyday work. In short, gender is about everyone.

...Gender awareness is the combination of gender analysis and equitable action, aimed at improving the situation of the target group, individual, family, community or society.” (Organization for Security and Co-operation in Europe (OSCE), 2001. Gender Aspects in Post-Conflict Situations: A Guide for OSCE Staff, Vienna, September 2001.)

Gender Discrimination: “Gender discrimination is any distinction, exclusion or restriction – including violence – performed on the basis of sex, which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by girls, boys, women or men on a basis of equality for all, of human rights or fundamental freedoms in the political, economic, social,

Patriarchy: A system of social organisation that valorizes the masculine gender over the feminine. Central to patriarchy is the question of men’s power over women. Many institutions in our life may be considered patriarchal, such as the family, the state, religious institutions etc.

“The patriarchal ideology and its value system consider man as superior to woman and give him authority and control over the woman’s life. According to this world-view, man is the natural head and leader at all times. He is stronger than the woman, is rational and courageous and has the responsibility of protecting the woman and the children. A Woman, on the other hand, is man’s helper. Although biologically weak, she has the responsibility of bringing up children. She is the home manager and is patient, kind, loving and totally committed to the well-being of the family.” (Breines, I. Giercyzcz and B. Reardon (eds). Towards a Women’s Agenda for Peace. UNESCO, 1999. Chapter 8)

Public vs. Private: "What is meant by the public and the private [in this text] is the distinction between the state and civil society. Politics is equated with the public power of the state. Freedom is equated with the absence of constraint imposed by the state – freedom from political power. Civil society is therefore cast as that sphere of life in which individuals are allowed to pursue their own conception of the good in free association with other. Civil society is ‘private’ in the sense that it is not governed by the power of the state.” (Squires, J. Gender in Political Theory. Cambridge: Polity Press, 1996.)

Social Construction: Rather than view gender for example as something which exists inside us, in the form traits or characteristics, we could see a person as the product of social encounters and relationships – that is, socially constructed. This means we create rather than discover ourselves and other people. A social construction position is viewed in opposition to essentialism (see definition). Social construction approaches are united in their concern to explain the significance of social factors and to reject the idea that biology can provide an explanation for social relations of domination and subordination. See also: An Introduction to Social Constructionism (Vivien Burr, 2003)

Women’s Perspective (related to the Gender Perspective and Feminist Perspective): A Women’s Perspective is one which “aims primarily at inclusion and equality [and] has been the traditional United Nations perspective to deal with the status of women’ and work towards the amelioration of that status.” (Breines, I. Giercyzcz and B. Reardon (eds). Towards a Women’s Agenda for Peace. UNESCO, 1999. Introduction)
Appendix E

Sources used for examples of gender reconstruction.

Example 1:
Chetty, A. 2004. Media images of women during war - vehicles of patriarchy's agenda?

Example 2:
Cape Town, Johannesburg: Associated Magazines. (p.45)

Example 3:
Chetty, A. 2004. Media images of women during war - vehicles of patriarchy's agenda?
KEEP THESE HANDS OFF!

BUY VICTORY BONDS
Media images of women during war – vehicles of patriarchy’s agenda?

Adhis Chetty

abstract

The author writes that the media often employs cognitively dissonant images to provoke desired reactions or responses for certain causes as well as to sell itself through the arousal and creation of interest. Through an analysis of images used by media during war, she argues that the dominant presentation of women in the media during war tends to disempower and silence women, and fosters a female dependency on male strangers.

keywords

media, war, representation, stereotypes, hegemony

Countless slave women rose up against their bondmen in a bid for freedom!
Who were they? What were their names? Igbo and Ibibio women rose up against British colonialism – not many people know about this Nigerian Women’s War!
That six million Jews were sent to the gas chamber is engraved indelibly in our minds – and rightly so! But what about the 15 million Africans who were murdered in the slave trade?
Sergeant Melba Corney helped defeat the Germans in Normandy – who has heard of her? Churchill helped defeat the Germans – but what about Odete?
Who drove buses, trains and heavy lorries when they were away? Who made guns, tanks and planes when they were away?
Who put food on the table for hungry children when they were away?
Shaka is famous, is it what about his women warriors? Who has heard of Yaa Asantewa the woman from Ghana who led Ashanti warriors in the final Anglo-Ashanti war of 1900-1901?
At school, our children are taught about the French revolution and the American revolution – but what about the revolution in Haiti?

Countless unchronicled stories! Countless silenced voices!
The mountainous refuse of lies hides dusty truths about women about all of life’s poor and powerless!
Patriarchy’s primary principle of selective perception!

The depiction of the role of women in war is reflective of the overall marginalisation of women, however important a role they play in all facets of human existence. Hence, war has become and still is largely HERstory and not HERstory. The brief of this focus is not to chronicle HERstory in the sphere of war, although the relegation of HERstory is something that can hardly be ignored in any consideration of how women are presented through the media in war.
The varied forms of media including radio, TV posters, newspapers and magazines; the countless wars that have been and continue to be waged throughout the world; the political, social, and economic bias which, I argue, is inherent in the media and above all, the paucity and inaccessibility of media representing the interests of the less powerful; render an unbiased presentation of women in war through the media nigh impossible. The infrastructure of global communication is strong...