



CIRCoRE TASK TEAM REPORT

THE COMPULSORY CURRICULUM OFFERING [CCO]

RESEARCH REPORT

JANUARY 2024

Executive Summary

Following Stellenbosch University's (SU) request for an independent inquiry into allegations of racism in May 2022, the Khampepe Commission of Inquiry Report was published in November 2022. The university has responded by establishing a structure [Committee for the Institutional Response to the Commission's Recommendations (CIRCoRe)] with five task teams to develop implementable proposals across five key areas. The second task team focuses on the recommendation to introduce a compulsory core curriculum offering (CCO) designed to intentionally teach all our students the Constitutional values of human rights, non-racialism, dignity and respect as a means to purposefully intervene in the formal educational space. The intention of a CCO is to ensure that no form of bigotry is practised or tolerated at the university and for SU graduates to reflect this in their personal lives. The purpose of this report is to present research on global themes and approaches to forms of discrimination, bigotry, intolerance and critical citizenship.

In exploring how the SU undergraduate curriculum and co-curriculum environment can help students to engage critically with received ideas about individuals, society and knowledge, a research phase was conducted entailing the review of over 60 journal articles and book chapters during the second half of 2023. The review identified seven conceptual phrases, which have emerged across different global regions, in response to different contextual drivers:

- Cultural competency
- Democratic Citizenship
- Social Harmony
- Multicultural Citizenship
- Diversity, Equity & Inclusion
- Moral Education
- Social Justice

The report summarises these key concepts in each region, and the concomitant approaches to and lessons learnt from public/student training. The intention of this broader picture is to enable stakeholders to understand that while issues of intolerance and discrimination are not restricted to the local institutional or even national context, the key difference is one of minority 'accommodation' versus the perpetuation of a colonial mindset *by a minority*. The report highlights a number of potentially useful models to guide the task team's work, as well as a summary of existing initiatives in our national higher education context based on conversations with leaders of those initiatives.

The key findings of training approaches (both national and international) establish that ***transformation is a process, not an event, which requires a multimodal approach to enabling different stakeholders to engage reflectively, discursively and probably uncomfortably with each other, led by trained facilitators and supported by committed management and appropriate resources.***

Authors & Contributors

A/Prof Karin Wolff (Independent)

Citation

TBA

Acknowledgements

Our appreciation is extended to national stakeholders for their generous time in engaging in conversations that can inform our potential approaches, particularly Prof Jonathan Jansen (SU) on the UFS101 programme; Pedro Tablensky (Rhodes) on the liNtetho zoBomi initiative, and Andre van Zyl (UJ) on the holistic First Year Experience (FYE) welcoming programme design and implementation.

Contents

List of Tables and Figures

Executive Summary.....	ii
Authors & Contributors	iii
Citation	iii
Acknowledgements	iii
Contents	iv
List of Tables and Figures	iv
Figures & Tables	v
1. Introduction.....	1
1.1. Background: Khampepe Report & the CIRCoRe project.....	1
1.2. The Compulsory Curriculum Offering Task Team	1
1.3. CCO Research Intention & Approach.....	2
1.4. Report structure.....	3
2. International Literature on Transformation.....	4
2.1. Key transformation themes	4
2.1.1. <i>Cultural competency USA.....</i>	<i>4</i>
2.1.2. <i>Cultural competency Australia</i>	<i>5</i>
2.1.3. <i>Democratic Citizenship: EU</i>	<i>7</i>
2.1.4. <i>Social Harmony in the East</i>	<i>9</i>
2.1.5. <i>Multicultural Citizenship</i>	<i>10</i>
2.1.6. <i>Diversity, Equity & Inclusion [DEI]</i>	<i>11</i>
2.1.7. <i>Mandatory DEI training: Staff.....</i>	<i>12</i>
2.1.8. <i>Moral Education in Africa.....</i>	<i>14</i>
3. Transformation in South Africa.....	15
3.1.1. <i>Social Justice</i>	<i>15</i>
3.2. Transformation initiatives in HE SA	17
3.2.1. <i>Conversations with national stakeholders</i>	<i>17</i>
3.2.2. <i>UFS101.....</i>	<i>17</i>
3.2.3. <i>Rhodes: liNtetho zoBomi.....</i>	<i>18</i>
3.2.4. <i>UJ: FYE Orientation.....</i>	<i>18</i>
3.2.5. <i>Embedded transformation opportunities.....</i>	<i>19</i>
3.3. Opportunities at Stellenbosch University	19
4. Transformation Frameworks	20

4.1.1. Multiculturalism framework	20
4.1.2. Border pedagogy	21
5. References	23
Appendix A UFS101	26
Appendix B RU liNtetho zoBomi	27
Appendix C SU Shared Humanities	28
Appendix D Curtin Australia Cultural Competency Module.....	30
Appendix E Kenyan Civic Education Methods	31

Figures & Tables

Figure 1 Campinha-Bacote Process of Cultural Competence (2002, p. 183)	5
Figure 2 Kenyan Resource centre for Civic Education [https://countytoolkit.devolution.go.ke/civic-education]	14
Figure 3 Intercultural strategies in ethnocultural groups & the larger society (Berry, 2016)	20
Figure 4 Goals, components & linkages in Canadian multiculturalism policy (Berry, 2016)	21
Figure 5 Border pedagogy for living together-in-difference (Walsh & Townsin, 2015).....	22
Table 1 Literature search terms	3
Table 2 Curtin University Cultural Competency Module content (Kickett et al., 2014, p. 40).....	6
Table 3 SA School Life Orientation topic	16
Table 4 UFS 101 Units.....	17

1. Introduction

1.1. Background: Khampepe Report & the CIRCoRe project

Following Stellenbosch University's (SU) request for an independent inquiry into allegations of racism in May 2022, the Khampepe Commission of Inquiry Report was published in November 2022. The university has responded by establishing a structure [Committee for the Institutional Response to the Commission's Recommendations (CIRCoRe)] to develop implementable proposals across the following areas:

- structural improvement to various units of the University, including the Equality Unit and the Transformation Office;
- **educational interventions, including training for students and staff and the introduction of a compulsory, core curriculum module;**
- improving collaboration between key University players and bodies; the development and adoption of a Transformation Charter;
- clarifying student disciplinary procedures, addressing the student experience, improving the welcoming experience and residence education;
- and improving the University's implementation of its multilingual language policy.

Against the backdrop of transformation as an institutional priority, CIRCoRE's five workstreams are currently proactively engaged in developing short-term proposals for immediate implementation, and exploring medium- and longer-term initiatives to further SU's transformation agenda (SU Vision 2040) and enhance the work of existing transformational structures of the University.

1.2. The Compulsory Curriculum Offering Task Team

The second workstream focuses on the recommendation to introduce a compulsory core curriculum offering (CCO) designed to intentionally teach all SU students the Constitutional values of human rights, non-racialism, dignity and respect. Given the Khampepe Report recommendation to purposefully intervene in the formal educational space so as to ensure that no form of bigotry is practised or tolerated at the university and for SU graduates to reflect this in their personal lives, the workstream is tasked with exploring how the undergraduate curriculum and co-curriculum environment help students to engage critically with received ideas about individuals, society and knowledge. The intention is to enable our students to actively contribute to the development of a democratic institutional culture and a just society as graduates.

Following a number of collaborative engagements, the task team is united in the perspective that SU should be a site for academic renewal, developing a critique of the taught curriculum as well as the co-curricular space, and the ways in which the taught and hidden curriculum might be reproducing or leaving unchallenged racism, gender stereotypes, and knowledge in the service of power. The task team's negotiated terms of reference (ToR) outline their purpose as:

- To provide **insight into existing curricular/co-curricular/educational experiences** focused on developing critical engagement with the self and society.
- To access and consider **curriculum examples** viz the “transformative student experience” from other local, national and international educational contexts.
- To **seek consensus as to the best approaches** to respond to the Khampepe report recommendation regarding a compulsory core curriculum offering.
- To support SU in **unpacking the different dimensions** of the “transformative student experience” and how this can contribute to the process of academic renewal.
- To **facilitate scholarly insight and awareness** on the role of curriculum in the development of citizenship, democracy and social justice.
- To consider the **different types of academic and support staff training** that might be necessary to provide staff with the resources to develop and teach/facilitate such curricula.
- To **take its deliberations to the faculties**, centres and divisions in order to engage with academics, support staff, and students.
- To **develop intellectual insight and facilitate public debate** at SU into the philosophical, theoretical and implementational bases of curricula to facilitate the “transformative student experience”.

1.3. CCO Research Intention & Approach

As part of the task team’s mandate, a broad review of international and national literature has been conducted to determine common themes which fall under the broader term ‘transformation’. The intention of the review has been to gather scholarly and empirical insights into approaches to the utilisation of the undergraduate curricula (whether specially designed modules or in the infusion into existing modules) to teach students the social, cultural and ethical implications of the notion of ‘transformation’ in the Higher Education (HE) undergraduate curriculum. The research conducted differentiated between formal and informal approaches in different global and regional contexts. We describe and interrogate initiatives designed to foster diversity, equity and inclusion (DEI) – the term currently adopted across many regions – so as to determine key drivers of and approaches to transformation which may inform our own work. Where determined relevant to our local needs, we include curricular examples of formal and informal offerings at different institutions. These include initiatives designed for both students and staff.

The intention of the CCO research is to consolidate a high-level picture of key themes and approaches to transformation. As such, this is not a detailed systematic literature review. Methodologically, we set up a literature review environment with a centralised, shared spreadsheet to note common terms as we systematically searched Google Scholar for a sense of the kinds of work published, particularly those which detailed either formal or informal curricular initiatives. Each of the over 60 works deemed relevant (including systematic literature review articles) was

downloaded in a central repository, skimmed for insights, and used as the basis to add further terms to our search. Table 1 lists the range of key words that have been used in conjunction with HE, UG and curriculum. It is worth noting that the term ‘compulsory’ is not a useful search term as it is more often than not linked to the concept of ‘compulsory schooling’. We alternated with terms such as ‘formal’ and ‘mandatory’. A second point worth noting is that much of the literature on citizenship ‘training’ is focused at the school level. As such, we have included references to our own South African (SA) Life Orientation (LO) curriculum by way of comparison.

Table 1 Literature search terms

Belonging	Implicit bias
Bigotry	Indigenous
Citizenship	Invitational education
Community	LGBTQIA+
Cultural awareness	Nationalist populism
Cultural capital	Patriarchy
Culture	Religion
Decoloniality	Social cohesion
Democracy	Social justice
Disability	Social responsibility
Discrimination (bias, racism, sexism)	Stereotypes & profiling
Diversity	Transformation
Diversity & inclusion	Transitions
Exclusionary nationalism	White privilege
HE identity	

A second methodological approach to data gathering has entailed unrecorded conversations with international, national and institutional stakeholders on the formal and informal curricular opportunities for UG students. The intention of these conversations has been to more effectively contextualise the approaches to transformation gleaned from the literature for our national and local context. All participants volunteered to engage in these conversations as the issues extend beyond our local context, and we can collectively contribute to a broader understanding of the national transformation mandate and possible approaches to addressing our challenges.

1.4. Report structure

The intention of this report is to provide the task team and associated academic leadership and staff with a sense of the global drivers and trends in enabling the development and implementation of formal/informal HE curricular interventions that foster critical, just and democratic citizenship. The first section summarises key themes and the concomitant educational approaches across the international stage. The following section summarises conversations with national stakeholders who have engaged in different ways with curricular initiatives. The report also includes relevant conceptual frameworks and methodological considerations evident in the literature and publicly available curriculum documents.

2. International Literature on Transformation

The search for relevant literature on CCO addressing our broader ‘transformation’ needs started with a listing of all possible search terms, which developed over time as different literature sources provided insights into how researchers and practitioners are referring to concepts around ‘transformation’. Initially, it became evident that the different regions in the world, such as the Global North and Global South distinction, have different contextual drivers behind policies and strategies to ensure that human rights principles are respected. This distinction has subsequently evolved into an additional divide: that between the Global West and Global East. In the following sections, we have summarised the key themes emergent from the literature as follows:

- Cultural competency
- Democratic citizenship
- Social harmony
- Diversity, Equity & Inclusion (DEI)
- Multiculturalism
- Moral Education
- Social Justice

Against each of these key themes, we have included sample programme structures, implementation and evaluation as described in the relevant literature.

2.1. Key transformation themes

2.1.1. *Cultural competency USA*

A key sector to address ‘cultural competency training’ is that of healthcare. A USA-led scoping review of diversity and inclusion education literature (Brottman et al., 2020) sought to explore best practices for increasing cultural competency so as to **reduce health disparities** and outcomes for different population groups. Based on 89 articles from around the world, 11 educational strategies were identified “to develop knowledge, awareness, attitudes and skills”. 60% of the articles explicitly drew on theories, models or frameworks, with the most frequently cited model being the ‘**Process of Cultural Competence** in the Delivery of Healthcare services’ model. The model has five assumptions, of which the first two are significant beyond healthcare:

1. Cultural competence is a **process**, not an event.
2. Cultural competence consists of **five constructs**:
 - cultural awareness,
 - cultural knowledge,
 - cultural skill,
 - cultural encounters,
 - and cultural desire.

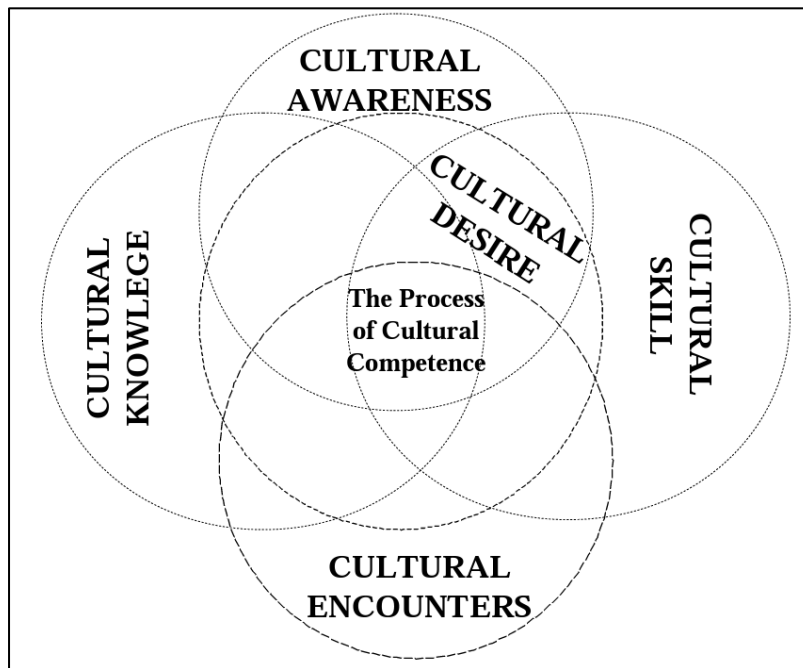


Figure 1 Campinha-Bacote Process of Cultural Competence (2002, p. 183)

Most of the articles reviewed outline **mixed teaching strategies** and multiple methodologies, including:

- immersion experiences
- simulation
- lectures
- discussion groups
- presentations & readings
- reflection
- case-based learning

Three key findings of the review are relevant:

- **Only 2.5%** report that the intervention **improved participants' skills** (beyond awareness, attitudes and knowledge);
- Studies note that **successful implementation begins with effective training of faculty and teaching staff**;
- The lack of assessment in cultural competency training explains why there is **no consensus as to the most effective methodologies**.

2.1.2. *Cultural competency Australia*

An Australian study similarly sought to overcome **healthcare disparities** between 'minority and white populations' (Kickett et al., 2014) by examining a **compulsory** inter-professional first year course at Curtin University. The **semester-long course** is now taught annually to 2300 students,

and the impetus was an institutional commitment to a Reconciliation Action Plan. The focus of the course is:

- Recognition of indigenous population circumstances
- Identification of diverse cultures and their significance
- Understanding of the impact of history and policies
- Analysis of the social determinants of health and cultural influences
- Reflection on personal development of cultural understanding

The programme includes personal narratives (vodcasts) about authentic learning experiences of indigenous students, and was designed collaboratively by trained coordinators.

Table 2 Curtin University Cultural Competency Module content (Kickett et al., 2014, p. 40)

Week	Workshop Content
1	Welcome: <i>Why do we need to do this unit?</i>
2	Introduction to Indigenous Cultures and Health (ICH): <i>Welcome and acknowledgment of country. The difference and why both are so important?</i>
3	Global Indigenous Experience: <i>The importance of language and place</i>
4	Australia's Indigenous People: <i>Why did Australia not have a treaty?</i>
5	Past Policies and Practice: <i>It is documented that over 100,000 Aboriginal children were removed up until 1974. What would it mean to a family if a family member is forcibly removed?</i>
6	The Significance of Identity: <i>The Northern Territory intervention</i>
7	Social Determinants of Aboriginal Health: <i>What does the third space mean to you as a health professional?</i>
8	Family and Community Structure: <i>Discussion of the three social determinants that are specific to Aboriginal people.</i>
9	Social, Emotional and Physical Well-Being: <i>What do you need to keep in mind when working with Aboriginal families?</i>
10	Health Story <i>Interprofessional Case Study: Health and well-being. What are they?</i>
11	Communication and Working with Community: <i>Examining three Aboriginal Health Organisations—Kimberley Aboriginal Medical Service, Geraldton Regional Aboriginal Medical Service, and Derbarl Yerrigan Aboriginal Medical Service—and discussion of its significance to Aboriginal health.</i>
12	Cultural Safety: <i>What does it mean? Where to from here?</i>

The pedagogical approach encourages mainly European Australians “to explore their own racial and ethnic identity and the [associated] power and privilege” (Kickett et al., 2014, p. 41). Student survey responses have been mixed, with **positive appreciation for indigenous cultures** as well as students expressing **feelings of guilt and victimisation**. The delivery mode – the ‘yarning’ narrative of the personal stories - has also received mixed feedback, with students reporting that

the vodcasts are too long. The rapid growth of enrolment in the module also led to having to employ less well-trained tutors, which the authors believe has impacted negatively on student perception.

In contrast, a recent study on the **difference between mandatory versus voluntary** training in culturally safe practices for education staff in Australia (Quonoey et al., 2022) suggests that “the most effective mode of action would be to use a **mixed methods approach**, whereby mandatory and non-mandatory training could be **incorporated into organisational culture change**. Specifically, educators and people in positions of **leadership** who hold great influence within universities need to be **advocating this change** to maximise positive work locus of control”.

In Canada – as in the Australian and USA cases – it is also the health professions who have responded to a call for equity and social justice programmes to address indigenous patient needs and outcomes (Garneau et al., 2021). Acknowledging issues of colonisation and the risk of perpetuating cultural stereotypes, critical and **collaborative pedagogical approaches** are recommended where **trainers partner with indigenous students, educators and communities**.

2.1.3. Democratic Citizenship: EU

A major theme of the European literature of the past 2 decades is that of **Democratic Citizenship**. As a direct result of both post-Cold-War Europe migration as well as the events of 11 September 2001, there has been broad “recognition that people need to be educated about the importance of democracy and democratic citizenship” (Naval et al., 2002). The phenomenon has seen reforms at multiple levels, including programme reviews and policy initiatives. The very fact of increased migration and mobility across Europe saw the restructuring of HE to enable better alignment and mutual recognition of qualifications in the Bologna Process. This revision was echoed across USA and Australian education systems, where there emerged a need to develop new approaches to teaching democracy, primarily at school level. A key driver behind the concern “about the health and **survival of established democracies**” (ibid., p. 108) appears to be “a fundamental and growing malaise – the **decline in civic engagement...**”. The “increased incidence of violence in schools, **outbreaks of racism and xenophobia** in the face of multiculturalism, political absenteeism, and even the resurgence of extremist separatist movements” forced the **reconsideration of ideas about citizenship**. With these challenges in mind, education for democratic citizenship has been defined as “the preparation of young people to become knowledgeable, active and engaged citizens within their democracy” (ibid., p110).

After numerous reviews of existing initiatives, the European Commission has encouraged the development of European Citizenship through a **formal Education for Democratic Citizenship** (EDC) project, with three major objectives:

- to provide citizens with the knowledge, skills and competences needed for active participation within a democratic civil society.

- to create opportunities for dialogue and discourse, conflict resolution and consensus, and communication and interaction.
- to stimulate an awareness of rights and responsibilities, of norms and values, of ethical and moral issues within the community.

These broader objectives do not acknowledge the previously mentioned challenges around ‘what constitutes national or regional identity’. This ambitious EDC project remains the preserve of individual EU member states when it comes to policy and practical implementation. In support of the intended implementation, the EU Centre for Civic Education has clarified a framework of seven parts, which may help to overcome the challenge around collective identity development within the concept of Democratic Citizenship:

- What is democracy?
- Who belongs and who rules in a democracy?
- Why choose democracy?
- What makes democracy work?
- How does democracy function?
- How do democracies develop, survive and improve?
- How does democracy shape the world and how does the world shape democracy?

In England, citizenship education was incorporated into the national curriculum as early as 1988 (Lawy & Biesta, 2006), which became compulsory for 11 to 16-year-olds in 2002. Different models of citizenship education have been researched under 21 different projects, and although an integrated model [linking citizenship communities] has been recommended, such a model is constrained by logistical, financial and practical issues (Lawy & Biesta, 2006, p. 41). In Spain, for example, following the same EU impetus, the curriculum includes ‘Moral and Civic Education’ which is integrated into the History, Geography and Social Sciences. However, despite the top-down policy coordination and intentions in the central EU organisations, the **challenge of implementation** at national and local levels persist. It is acknowledged that such education requires attention to three interrelated and inseparable elements in schooling:

- content, i.e. acquisition of knowledge;
- the development of skills and competences;
- and the **acquisition of habits**, particularly the social virtues.

In a study on the question of ‘citizenship’ (Lawy & Biesta, 2006), the concept of **citizenship-as-practice** is promoted as being **inclusive and relational**. The authors describe a post-war European typology of citizenship comprising civil, political and social components. The three components correspond to different institutions: the court system, the parliamentary system, and the welfare state. The original principle was that “the introduction of social rights would render citizenship compatible with capitalism by universalising identity” (ibid., p. 35). Despite this

approach, “**post-war reconstruction and policy changes have not resulted in a fairer and more equal distribution of society’s resources**” (ibid.). The point of this inclusion here is the inevitable tension between *economic/capitalist drivers* of the concept of citizenship as opposed to *questions of social justice and equity*. The Lawy and Biesta (2006) contention is that the **labour-market-oriented notion of citizenship is no longer appropriate for the 21st century**. They promote a notion of citizenship as practice which is “experienced and articulated as a wider shift in social relations common to all age groups” (ibid., p. 43). They cite researchers who have experimented with ethnographic and alternative methods “to give voice to young people in ways that are inclusive” (ibid.) – very much like the Australian study (Kickett et al., 2014). The intention is to see citizenship NOT as an outcome, but as a consequence of active participation in “a distinctive socio-economic, political and cultural milieu” (Lawy & Biesta, 2006, p. 46).

In an ethnographic study on Polish and Guatemalan school children experience of compulsory Democratic Citizenship Education, one of the methods included focus groups who were provided with civic images as part of an “elicitation technique,” to assist in connecting “core definitions of the self to society, culture and history” (Rubin & Cervinkova, 2020). Local youth and academics discussed questions of pride, identity and history. A key observation in both Polish and Guatemalan contexts was the **vastly differing “historical memories”** of different cultural groups in their respective contexts. Affluent Ladino students in the Guatemalan study “**spoke nostalgically of the conflict era as a time of security**, expressing identification with the class benefiting from the repressive conditions of the armed conflict”. In the Polish study, “**changing versions of the official historical narrative**” emerged as resulting in a forced silencing of some aspects of history.

In the Polish case, teachers and youth struggled to navigate the pro-European discourse of transnational integration and a deepening nationalism permeating both curriculum and public sphere. In the Guatemalan case, attempts to submerge a conflictual past within a curriculum emphasizing the construction of a democratic, peaceful, multicultural present were transformed by the very social, economic, cultural, and historical gulfs that the new curriculum was intended to mend. [p. 189]

The Polish and Guatemalan case studies point to the **pervasive tensions** between ‘multicultural/cosmopolitan’ approaches to global citizenship education **in contexts where historical memory “persists and resists attempts to mandate inclusivity”** (ibid.).

2.1.4. Social Harmony in the East

The concept of citizenship in China is linked to ‘**social harmony**’ in alignment with the 11th 5-year plan “to strengthen the construction of a harmonious society, which should be people-based..., emphasizing **coordinated economic and social development**, creating employment... to promote whole person development”. Interestingly enough, one key impetus for the 11th 5-year plan was the need to increase medical services across rural areas in China. However, the principle thrust of the associated policies and programmes is “the distribution of economic and social advancement for all people” (Kwok, 2008, p. 24). In contrast, the author argues that “social policies

dealing with social justice... [are] about **educating those in power, those who are powerless, the haves and the have-nots**" (ibid., p. 25). Upheavals in Asia, including political, environmental, economic and increased migration, have significantly impacted social policy thinking and implementation.

"The making of social policies has to take into consideration unpredictable factors in creating conditions conducive to adapting to change, nurturing initiatives and a sense of ownership of all stakeholders, both within a country and across countries through regional collaborative platforms" (ibid., p.28).

The challenge in the Asian context (and others) has been the question of **what constitutes national identity**. The "definition of 'Asian values' and 'national identity' has often ... resulted in controversial debates with potential detrimental impact on ethnic minorities living in those particular countries" (Chong, 2007). Social cohesion and education projects in the Asia-Pacific region range from authoritarian to social democratic versions, but in general, the focus is on exposing students to common knowledge and "**encouraging consensus around national collective ideals and interests**" (ibid., p. 14). Pedagogically, Asia-Pacific educators "complain of [the] emphasis on rote learning, standardization and uniformity" (ibid., p.20). Examples from China, Taiwan and Vietnam, for example, include **emphasis on social order** and stability. Even though in the last two decades Taiwanese education, for example, has begun to include multicultural issues, the dialects of minority groups are ignored in the classroom. The driving impetus by and large in many Asian countries is the creation of a '**homogenous identity**', which is challenged by increasing internationalisation and globalisation. A review of social and civic education strategies in Asian countries highlights how differently such education plays out in Asia as a result of **teachers' knowledge, education and recognition of the value of differences**. In order to embed respect for cultural diversity, leadership and management buy-in are fundamental.

In the Asian context, people with disabilities face critical conditions. They are grossly underrepresented in the workforce and lack any form of social security. So too is the case of gender and minority disparities.

2.1.5. Multicultural Citizenship

The Union of South American Nations (UNASUR)- established in 2008 – is primarily concerned with reshaping regional political economies based on social development principles and ... inclusion and human rights. Regarded as **one of the most unequal regions globally** (Woo-Mora, 2022), the popular discourse around race tends "to praise miscegenation and the creation of a new (Latin) race, rather than ethnic separateness" (Sansone, 2003, p.8). While "most Latin American countries have built their national identities through **the 'melting pot' ethno-racial figure of 'mestizos' or 'mulatos': the mixed-race descendant from European, Indigenous, and African population**" (Woo-Mura, 2022, p.1), differentiation and **discrimination according to lightness of skin** tone manifests as **significant disparities** in economic development, labour market participation, education and health sectors. Against this notion of a multicultural melting pot, racism

and anti-racism have been on national South American agenda for decades. A key challenge has been that **“tackling structural issues without explicitly acknowledging racism, hardly constitutes an anti-racist strategy”**, but “simply revealing and **naming racism has been an arduous and necessary struggle**... due to the region’s long history of denying and minimising racism, rooted in part in dominant narratives of national identity that foreground mestizaje” (Wade & Moreno-Figueroa, 2022).

An example of intercultural citizenship pedagogy in Higher Education in Argentina – in collaboration with Britain – saw a collaborative local, regional and global community project initiative in which **opportunities for intercultural dialogue** were created around concepts such as decolonisation and civic engagement (Porto, 2019). The challenge with initiating organic, ground-up approaches to inter- and cross-cultural dialogue is the **need to ensure that facilitators** not only have **appropriate training**, but that the training is **framed by clear principles** for developing intercultural competence (Byram, 2014).

[It is worth stating that South America offers a number of useful parallels to the case in South Africa.]

2.1.6. Diversity, Equity & Inclusion [DEI]

The UNESCO Universal Declaration on Cultural Diversity (UNESCO, 2002) establishes that “cultural diversity is as necessary for humankind as biodiversity is for nature” (p.13). The declaration foregrounds cultural pluralism and human dignity, calling for national policy development as a means to not only achieve economic growth, but also “a more satisfactory intellectual, emotional, moral and spiritual existence”.

The health sciences, again, lead the way in literature on DEI training. In a review of educational strategies (Corsino & Fuller, 2021) the concept of **‘cultural humility’** is introduced - “a lifelong process of self-reflection and self-critique whereby the individual not only learns about another’s culture, but one starts with an examination of her/his own beliefs and cultural identities” (p. 2). A proposed model based on ancient Chinese thinkers is included:

- (1) **Question asking**: questions regarding our own assumptions about the world, where the assumptions come from, constant self-questioning and self-critique;
- (2) **Immersion**: immersion that goes beyond exposure to other cultures;
- 3) **Active listening**: active listening with the body (gestures and body languages), mind (stories and narratives), and soul (feelings and emotions);
- (4) **Negotiation**: willingness to negotiate mutually acceptable alternatives carries equal weight as learning each other’s preference.

The most common training which addresses the concept of **bias** includes the use of self-assessment tools such as the [Implicit Association Test](#). Many programmes addressing racial bias in medicine are available, and they most commonly comprise workshops, small group discussions,

self-reflection and case studies. The authors find that DEI educational initiatives are most successful when implemented as **institutional-wide interventions and integrated into curricula**. They highlight how critical it is to have a supportive environment and management buy-in.

2.1.7. Mandatory DEI training: Staff

Let us take a look at a mandatory DEI training for academic faculty. The following case study is useful for our SU context as it was [pre-empted by a student](#) at a private USA institution - Tufts University - who turned to social media to express her feelings of pain and being discriminated against, which led to a diversity task force much like the CIRCoRe process. Dwyer and Smith (2020) report on one of the initiatives emerging from the task force: an intervention to enable educators to address the challenge of “inequity, ignorance, ... prejudice and racism” (p. 183) by creating more inclusive teaching strategies. All full-time academic staff participated in a pilot, mandatory 75-minute workshop collaboratively designed by the Centre for Teaching & Learning, Faculty Deans and experienced facilitators.

The workshop included the following (quoted directly from the text):

- **“Framing.** The purpose was explained: Faculty were asked to consider possible situations, strategies, and perspectives they may not have considered before. We emphasized the importance of open and respectful conversation among colleagues. We acknowledged the sensitivity of and potential difficulty in discussing these topics, and we invited faculty to share their experiences and expertise.
- **Defining diversity and inclusive teaching.** Faculty were asked to reflect on what diversity “looks like” in their classrooms. As a group, we collaboratively defined “diversity” and “inclusive teaching.” There was discussion about various types of differences among students and how those differences can fall along a spectrum of visible to invisible. We shared our own working definitions for diversity (“Aspects of difference among students, which include social identity groups [race, ethnicity, gender, sexual orientation, etc.] as well as differences relevant to the student learning experience [academic preparedness, educational background, motivation, etc.]”) and inclusive teaching (“Increasing access to academic participation and achievement for all students”).
- **Three strategies for inclusive teaching.** Faculty were given three strategies for inclusive teaching: (a) emphasize the importance of diverse approaches and viewpoints, (b) practice universal design for learning, and (c) establish a classroom community and behavioral expectations. In small groups, faculty discussed why the strategies promote an inclusive learning environment and how they could implement the strategies in their courses. We also shared our own definition of universal design for learning (“An approach to teaching that aims to optimize learning for all people, regardless of their range of characteristics”).
- **Common microaggressions.** We presented examples of well-intended but problematic statements (e.g., “Some of my best friends are Black”) and analyzed the speaker’s likely

intent and the possible negative impact of the statement on the listener. Faculty were asked to think of additional examples of well-intended but problematic statements.

- **Scenario vignettes.** In small groups, faculty discussed one of three scenarios: (a) instructor hears students making racist comments; (b) instructor notices that women and Asian students rarely speak in class, negatively impacting their participation grade; and (c) during class, instructor voices their political opinions regarding the 2016 presidential election. Faculty considered the issues presented in the scenario and how it might be better handled by the instructor. The scenarios were debriefed via whole-group discussion” (Dwyer & Smith, 2020, p. 189-190).

In researching the efficacy of the initiative, participant responses directly after the workshop and then one year later indicate that around 30% of the staff actually implemented changes in their classrooms. However, some faculty felt the workshops were a **‘tick box’ exercise and a ‘punitive measure’**. The authors highlight that “efforts around diversity and inclusion are **more effective** when they are **infused across multiple programs**, events, and university initiatives. A consistent message helps convey the organization’s commitment to diversity and inclusion, making it more likely to reach those who might not otherwise consider the relevance of these topics to their teaching”. (ibid., p. 201). Subsequent to the initial workshop in 2017, voluntary follow-up workshops have been held, but with less attendance than hoped.

In a media report of 11 October 2022, a [mass exodus of faculty of color between 2021 and 2022](#) has been reported, citing an internal environment of hostility, racism, sexism and classism despite the [“university’s consistent rhetoric of anti-racism”](#) (Editorial, 2022). Staff members describe their long commitment to anti-racism, citing examples such as the [Anti-Apartheid protests](#) in 1985, and allege that the “lackluster diversity, equity, inclusion, and justice (DEIJ) efforts” are mere marketing ploys. However, the continued exodus of faculty of colour has had a profound impact on the student body as well as faculty engaged in DEIJ work, who were not “called on to be a part of that conversation... That seems like such a dismissal, but also, in some ways, **kind of a silencing of the real conversations that are out there**”.

The point of including the Tufts University case here is that it offers a number of lessons, given some similarities to the case at SU:

- Short-term, one-off workshops addressing DEI do not work.
- DEI work entails recognition of the **synergistic relationships** between institutional management, staff, students and the broader community, and thus requires **active engagement of all stakeholders**.
- A **transparent and committed “leadership** [that] goes beyond descriptive representation and truly put[s] the values, needs, and ideals of its students first over optics” is necessary for meaningful change.

2.1.8. Moral Education in Africa

The review of literature in the broader African context focused specifically on post-conflict societies. A notable observation is that much of this literature in relation to concepts around citizenship is generated by the Global North. In a study on anti-racist 'moral education' (Lynch et al., 2017), there was only one empirical case study from SA. **Moral Education refers specifically to anti-racism education**, as opposed to notions of colour-blindness underpinning 'assimilation' or accommodation strategies underpinning 'multiculturalism'. Case studies from Rwanda (Russel & Quaynor, 2017), Malawi (Divala, 2007) and Zimbabwe (Sigauke, 2012), for example, on citizenship education reveal challenges to active, civic participation (post conflict) as being around questions of mistrust of government, lack of empowerment and teacher-centred pedagogies.

The broader literature here is focused on social and economic transformation through primarily school curricula on Civic Education. Empirically, a number of case studies across Africa which have failed to achieve their goals point to a few common features:

- The general **avoidance of controversial topics** in the classroom (race)
- Limited civic engagement
- Idealised/westernised notions of democracy

The **success story** on the continent is the **Kenyan National Civic Education Programme** run across 2001-2002. Here we see a concerted national effort to train and engage 80 NGOs in rolling out a multimodal nation-wide series of workshops and events in which 15% of the entire adult population was actively engaged in workshops, seminars, plays, puppet shows and community discussions. The subsequent evaluation of the level of political knowledge and civic engagement reveals significantly high levels among the Kenyan population. Participants in the different regions became champions in their social networks.

Civic Education

Civic education is the continual and systematic provision of information and learning experiences to all citizens for their effective participation in democratic life. The purpose of civic education is to have an informed citizenry that actively participates in governance affairs of the society on the basis of enhanced knowledge, understanding and ownership.

Civic education imparts information and creates awareness of civic morals and values, rights and responsibilities and on how these are exercised and accessed by all citizens within society including disadvantaged and marginalized groups.

Civic education is often used in combination with other participatory governance tools. It can take different forms from classroom-based learning, informal training, experiential learning, to mass media campaigns. When done effectively, it leads to more effective and inclusive participation by all citizens in socio-economic, political and governance processes affecting their lives.

'Purpose-driven' Civic Education?

Purpose-driven civic education is designed to trigger some actions from citizens to participate in specific process or to take specific action in a democratic process. It should activate the grassroots to engage in public action, amplify their issues and offer solutions. Purpose-driven civic education should be:

- Delivered in a timely way, for example, just before the county government process where citizen participation is sought, to activate citizens to engage effectively in the process.
- Relevant targeted and delivered appropriately so that citizens can see the value of participating. For example, key information and documents i.e. policies, laws, plans and budgets, reports to be deliberated on should be simplified so that citizens can easily understand and relate the content to their interests.

Figure 2 Kenyan Resource centre for Civic Education [https://countytoolkit.devolution.go.ke/civic-education]

3. Transformation in South Africa

3.1.1. Social Justice

The question of citizenship in a South African context is linked to the concept of social justice in the post-Apartheid era (1994 -), which saw the “guaranteed rights of citizenship to all irrespective of race, gender, religion, or family background” (Hill et al., 2012). These rights have been enshrined in the South African Constitution and other legislative documents, which form the basis of policies intended to “redress past injustices and enact the country’s commitment to reducing inequality and improving the quality of life of all South Africans” (ibid.). Social justice is commonly seen as ‘distributive justice’, which is conceptualised as either *equality of opportunity* or *equality of outcome* (ibid., p. 242). Neither of these perspectives on equality, however, takes into account domination and oppression within existing social/institutional relationships. The literature on social justice in education in South Africa over the past 3 decades is replete with examples of poor retention (opportunity) and completion (outcome) rates along gender and racial lines. The evidence of “group inequality and injustice in SA’s new education system” is not problematised in terms of the barriers to access [equality of opportunity] and the potential “manifestations of oppression (i.e., exploitation, marginalisation, powerlessness, cultural imperialism, and violence)” (ibid., p. 248).

As in the case of the Education for Democratic Citizenship initiative in the European Union, “citizenship education” in South Africa is integrated into schools as part of the Life Orientation (LO) curriculum. From Grades 7 to 9, learners cover five topics:

- 1) Development of the self in society
- 2) Health, social and environmental responsibility
- 3) Constitutional rights and responsibilities
- 4) Physical Education
- 5) World of work

In topic 3, the concepts listed in table 3 are included. A study on Grade 9 learner feedback suggests that learners need a more contextually relevant LO curriculum, and the recommendation is made to consult learners in how to do this (Theron, 2008). A doctoral study on the efficacy of the LO curriculum in addressing violence in schools found that implementation was hampered by not having “knowledgeable teachers” (Gelderbloem, 2014). A more recent study on the Life Orientation curriculum (Smith & Arendse, 2016) highlights issues similar to the European and Asian dilemma: the lack of understanding of **what we mean by citizenship**. The authors summarise three thematic domains entailed in citizenship education: **democracy, human rights and inclusivity**, and find that the LO curriculum provides insufficient guidelines... and [not enough] time for the teaching and learning of active citizenship in a democracy. Inclusivity means “a learning environment that accommodates and promotes diversity unconditionally and without discrimination of any kind which acknowledges, accepts and respects the idea that all learners can learn and that they are diverse, and strives to maximise learner participation and potential” (DoE, 2001).

Table 3 SA School Life Orientation topic

3	Constitutional rights and responsibilities	<ul style="list-style-type: none"> • Human rights as stipulated in the South African Constitution • Fair play in a variety of sport activities • Dealing with abuse • Role of oral traditions and scriptures of major religions 	<ul style="list-style-type: none"> • Nation building • Concept: human rights violations • Concept: gender equity • Concept: cultural diversity in South Africa • Contributions of organisations from various religions to social development 	<ul style="list-style-type: none"> • Issues relating to citizens' rights and responsibilities • Constitutional values • Contributions of various religions in promoting peace • Sport ethics
---	--	---	---	--

Hill and colleagues' review of literature on citizenship, social justice and conceptions of access to education in SA (2012) also raises the themes of 'inclusion' and 'exclusion', which manifest nearly 30 years into the 'new' South Africa as persistently poor educational outcomes along racial lines. The current statistics call into question the entire 'transformation' dream captured in the National Development Plan – a vision for 2030 (NPC, 2011). The document lists "the adoption of the constitution, the establishment of institutions of democracy... and the transformation of many other institutions" as the foundation for a new nation. However, the intellectual, political and moral oversimplification of the concept of transformation in South Africa has been driven by the need for transparent accountability, and is geared towards a form of national and institutional performativity which belies "the complexities of social, institutional and personal change" (Lange, 2020, p. 41).

Lange (2017) suggests that we differentiate between "knowledge *for* transformation (the knowledge that needs to be produced in order to make change possible), and ... knowledge *of* transformation (which is the knowledge we generate about transformation itself)" (Lange, 2017, p. 5). Without problematising these forms and purposes of knowledge, we risk preventing "engagement and deliberation as to what constitutes transformation, when and why, and what constitutes consensus for action with a view to its implementation" (ibid.). What knowledge constitutes that required *for* transformation has already been alluded to in several of the curricular exemplars covered in this literature review, but may be summarised "knowledge of the self, knowledge of knowledge, and knowledge of the other" (ibid., p. 7). Engaging with these forms of knowledge requires reflective, informed, and guided practices in order to achieve 'social justice', which is both **a goal and a process** (Bell, 2022) and entails participatory, respectful, inclusive, agentic collaboration (ibid.) in which we "**confront ignorance with knowledge**" (Kofi Annan, cited in Brooks & Witherspoon-Arnold, 2013). In other words, transformation which leads to a socially just society is a communal matter – for which we have an African concept: *Ubuntu* (human interdependence).

From a curriculum perspective, Hlatshwayo and colleagues (2020) propose the following:

"Building on the work of Pinar and Le Grange, we propose the notion of Ubuntu currere as an emancipatory alternative to the traditional top-down, hierarchical approach to designing, teaching, and assessing curricula, research and community engagement. We argue that curricula can be thought of as an active conceptual tool that is dialectical, inclusive, and

democratic in its very constitution, capable of enabling varied voices such as those from students, lecturers, policy makers, community stakeholders, industry, and others. As such, we argue that curricula should not have epistemic closure. We recommend an Ubuntu currere pedagogy that can respond to the clarion calls for South African higher education's transformation in reconceptualising varied voices as premised on democratic thought, diversity, and critical engagement that foster social justice" (Hlatshwayo et al., 2020).

3.2. Transformation initiatives in HE SA

3.2.1. Conversations with national stakeholders

A number of conversations have been held with key stakeholders in HE across SA, who have been involved with both formal and informal curricular approaches to supporting a transformation agenda. A general list of questions was drawn up:

1. Is there any formal citizenship/cultural diversity awareness training for UGs?
2. Describe the initiative, how it is designed and what kinds of opportunities are included;
3. How effective is the initiative? Improved social responsibility/diversity awareness? Student feedback?
4. Your experience as a student/staff member of transformation-related initiatives?
5. Would you formalise such training?

The context in each conversation emerged as a key contributor to the initiatives, from HEI mergers to regional population demographics to funding opportunities. Common to all the conversations was the need to have management buy-in, support and resources beyond the typical 3-year-special-project initiatives, and an experiential approach. Based on these conversations, the following section summarises a number of national initiatives.

3.2.2. UFS101

Table 4 UFS 101 Units

Unit	Topic	Discipline
1	How do we deal with our violent past?	Pedagogy, Political studies, History
2	What does it mean to be fair?	Law
3	Are we alone?	Astronomy, Physics
4	Did God really say?	Theology, Philosophy, Text analyses
5	How small is small?	Physics, Chemistry, Nano science
6	Why is the financial crisis described as 'global'?	Economics
7	How do we become South Africans?	Anthropology, Social Psychology

Under leadership of the then Rector of the University of the Free State (UFS), Professor Jonathan Jansen, the 16-credit UFS101 compulsory module for all undergraduate students was launched and has become a prerequisite for degree completion. The intention of the module is to offer a common interdisciplinary learning experience, consisting of seven units facilitated by two lecturers from each of seven faculty disciplines. The approach adopted is that of the flipped classroom. Students prepare for facilitated in class discussion by watching a video or reading a specific text.

The in-person large classes are supported by teaching assistants who are trained to facilitate group work. Prof Jansen confirms that the success of such an initiative is dependent on champions, management buy-in and resources. The initiative has not been without controversy, with significant media coverage claiming the “[UFS101 module demonises Afrikaners](#)”.

3.2.3. Rhodes: *liNtetho zoBomi*

The Rhodes University initiative to engage volunteering students in conversations about life, meaning and community – [liNtetho zoBomi](#) – is pitched as a “largely student-led course that aims to help you better navigate the pitfalls of life and, in doing so, help you better realize your true human potential”. The course requires “ongoing careful reflection in addition to compulsory participation in all service-learning activities, and at least 80% lecture and tutorial (weekly conversations) attendance”.

It is a 1-credit course for up to 280 students per cohort, with a strong focus on mindfulness. Students engage with films and readings, followed up with facilitated conversations and personal reflections on a weekly basis. Weekly thought pieces are submitted for 25% of the assessment, and a personal journal is submitted for the remaining 75%.

Student feedback indicates that the course is life-changing, and the programme itself has been externally evaluated by Prof Kathy Luckett from UCT. The key challenge in sustaining the programme is ‘institutional inertia’ and resource constraints. Following the protests of 2015-2016, there is the perception that management fear that an articulate educated minority might grow through such courses. It is worth noting that some staff have also completed the course.

3.2.4. UJ: *FYE Orientation*

The University of Johannesburg First Year Experience (FYE) orientation initiative was born of a DHET-funded project to establish a national resource centre [[SANRC](#)] to share resources around the FYE. UJ staff, under the leadership of Prof Andre van Zyl, developed a formal, centralised, committee-based orientation programme for all 1st year enrolling students across the different campuses. The programme is founded on the principles of Invitational Pedagogy (Shaw et al., 2013), the core assumptions being:

1. People are able, valuable, and capable of self-direction, and should be treated accordingly.
2. Helping is a cooperative, collaborative alliance in which process is as important as product.
3. People possess relatively untapped potential in all areas of human development.
4. Human potential can best be realized by places, policies, and programs that are intentionally designed to invite development, and by people who consistently seek to realize this potential in themselves and others, personally and professionally.

As of 2024, the institution is launching a UJ101 which is a **mentored, experiential, hybrid experience** including exploration of campus services and collaborative tasks. For example, all 2024 1st years will make videos in groups for the next year's cohort on "what I wish I had known". Prof van Zyl confirms that the most successful orientation initiative to date has been the Education Faculty who run a sponsored 1st year camp, which is a facilitated, experiential getting to know self and others experience. This initiative has resulted in collaborative, multi-cultural team work further in the education programme. It was my impression in this interview that Prof van Zyl has driven the FYE orientation project from an organic, ground-up, subversive 'change the culture' perspective for nearly two decades. The team have managed to break down siloes, engage at all levels, and facilitate meaningful staff/team conversations around interrogating the institution's purpose and vision.

The key challenge for the newly planned UJ101 is that they cannot really 'fail' students who do not complete the module, so this may send a mixed message.

3.2.5. Embedded transformation opportunities

As part of the interview phase, it was ascertained that many of our institutions have embedded curricular and co-curricular opportunities for reflective, experiential community-building in specific modules. One particular example is that of the large-scale 2nd year engineering student (1600) community engagement project, led by the [GEDC Diversity Award winner, Dr Lelanie Smith](#) at the University of Pretoria. This initiative in a fully credit-bearing engineering module sees groups of students engaging in communities (schools, clinics, local businesses) in a year-long group project, mentored by an entire trained team of senior undergraduate students, and supported by community partners.

The North West University (NWU) has identified the need to address changing demographics and alignment across multiple campuses. As of 2024, they intend to roll out a NWU common module around social responsibility, social justice and the university's graduate attributes.

3.3. Opportunities at Stellenbosch University

As part of the task team's work, current faculty curricula as well as co-curriculum initiatives are under discussion with regard to content, pedagogical approaches and possibilities for enrichment in line with the central transformation mandate. To date, existing curricula modules have been analysed based on the current yearbook information, with a view to developing a programme snapshot per faculty of potential sites of enrichment.

THIS SECTION NEEDS COLLECTIVE DEVELOPMENT

4. Transformation Frameworks

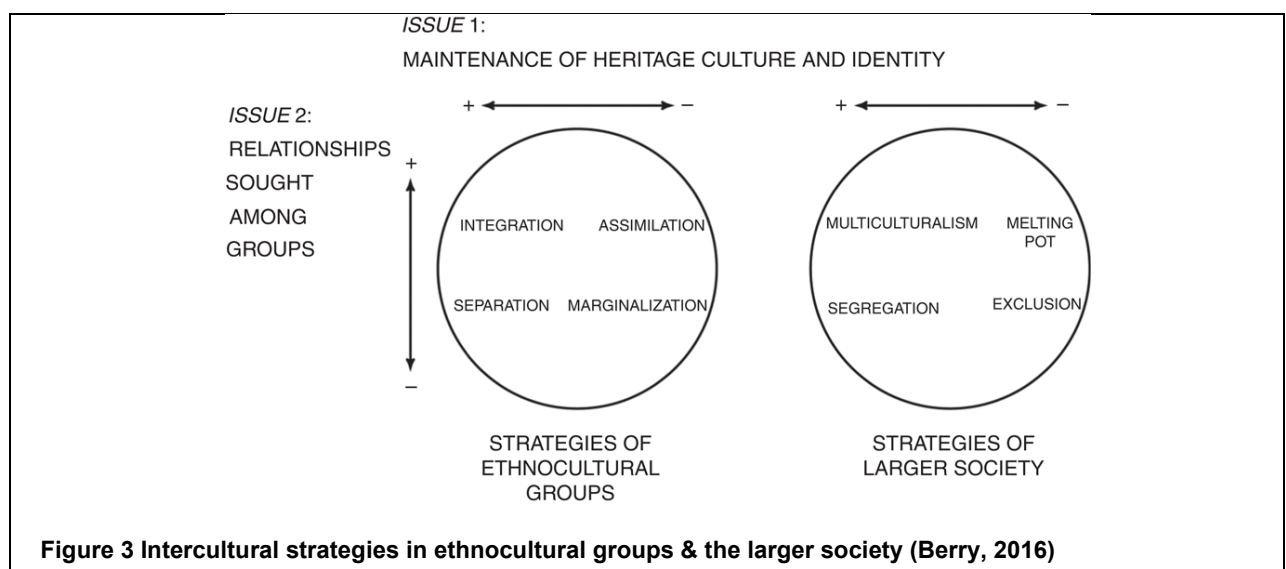
The preceding broad literature review and curricular examples have highlighted a number of key issues worth repeating:

- **Context and environment matter:** the different regions have adopted terms, concepts and strategies which reflect particular ideologies and regional needs.
- **Leadership and management** buy-in, support and modelling are critical to any transformation initiative.
- **There is no quick fix.** Formal transformation-related training is a *process* that includes opportunities to engage, reflect, discuss and negotiate identities and values.
- Transformation training requires contextually-sensitive, **trained facilitators**.
- Such training needs to be **multimodal**, **experiential** and **embedded** in the curriculum.
- Opportunities need to be provided for facilitated, **uncomfortable conversations** – we need to name the elephant in the room.

With these points in mind, it is worth taking a look at a few frameworks that may assist in our task team accomplish its work.

4.1.1. Multiculturalism framework

In his article on diversity and inclusion, John Berry (2016) summarises the intercultural strategies adopted between two conflicting bodies: ethnocultural groups and larger society. We see the tensions he describes in the preceding global literature summary, that between notions of assimilation in attempts to preserve an initially homogenous cultural (social harmony in the East) and the difficulties of multicultural melting-pots as societies become increasingly diverse.

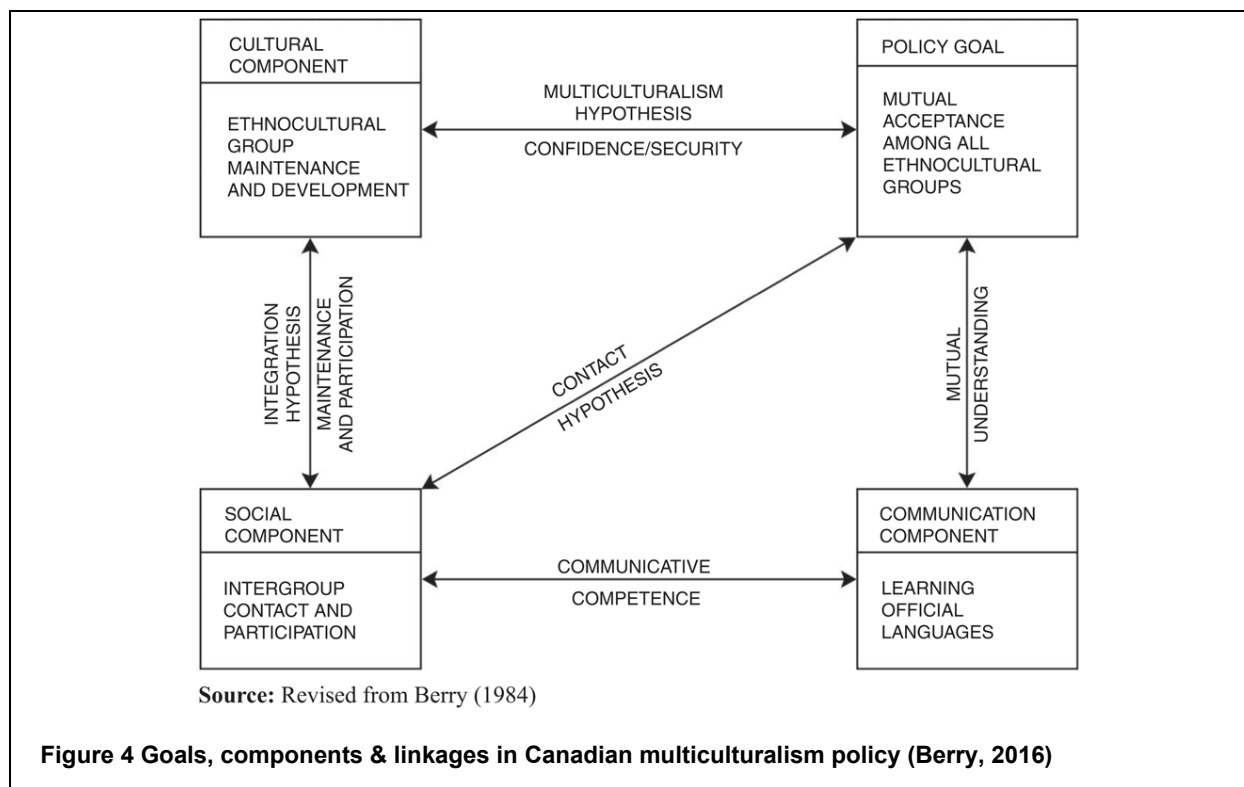


He summarises the tensions and potential lessons as follows (figure 3):

- A view of multiculturalism that only considers the existence of cultural diversity may lead to the emergence of separate cultural groups within a diverse society.
- Diversity without equal participation will lead to separation or segregation;

- Equal participation without diversity will result in assimilation or the pursuit of the melting pot;
- In the absence of diversity and equity, marginalisation and exclusion will likely occur; but when both diversity and equity are present, integration and multiculturalism are found.

He proposes a set of goals to underpin policy and practice development (figure 4), which bridges the homogenous-heterogenous divide: “When individuals and groups are “doubly engaged” (that is, valuing and participating in both their heritage cultures and in the larger society) they will be more successful in their lives” (Berry, 2016). He highlights the importance of underpinning strategies with clear principles, drawing on a Canadian case study: “construing multiculturalism in abstract terms and in relation to broad goals reduced the extent to which diversity was viewed as threatening by members of dominant groups; conversely, highlighting the concrete ways in which multiculturalism can be achieved increased perceptions of threat” (Berry, 2016).



4.1.2. Border pedagogy

Building on the Process Model of Cultural Competence (Campina-Bacote, 2002), Christopher Walsh modifies Deardorff's (2006) Process Model of Intercultural Competence in developing a 'new border pedagogy' (2015) designed to encourage “learning as a process, demonstrating the continuing, and complex, nature of intercultural competence development over time”. The key concepts of border pedagogy are compassion and critical humility, which are acquired through mindfulness, in service of embracing discomfort, while knowing the goal is not to reject or abandon difference, but to create a new hybrid subjectivity that is uniting.

Border pedagogy is an extension of Walter Mignolo's 'border thinking', which stems from "revolutionary, emancipatory, anti-racist and anti-imperialist social and educational movements" (Cervantes-Soon & Carrillo, 2016, p. 284). Such movements draw from Freire's philosophy of education which "aims to cultivate students' ability to read the world and the word through an analysis of how power works through the production, distribution and consumption of knowledge within particular contexts". More recently, border pedagogies have been implemented to literally address Latin American students straddling "the U.S.-Mexico border as a geopolitical space where colonial difference is embodied and experienced in the literal demarcation and crossing of international boundaries" (ibid.).

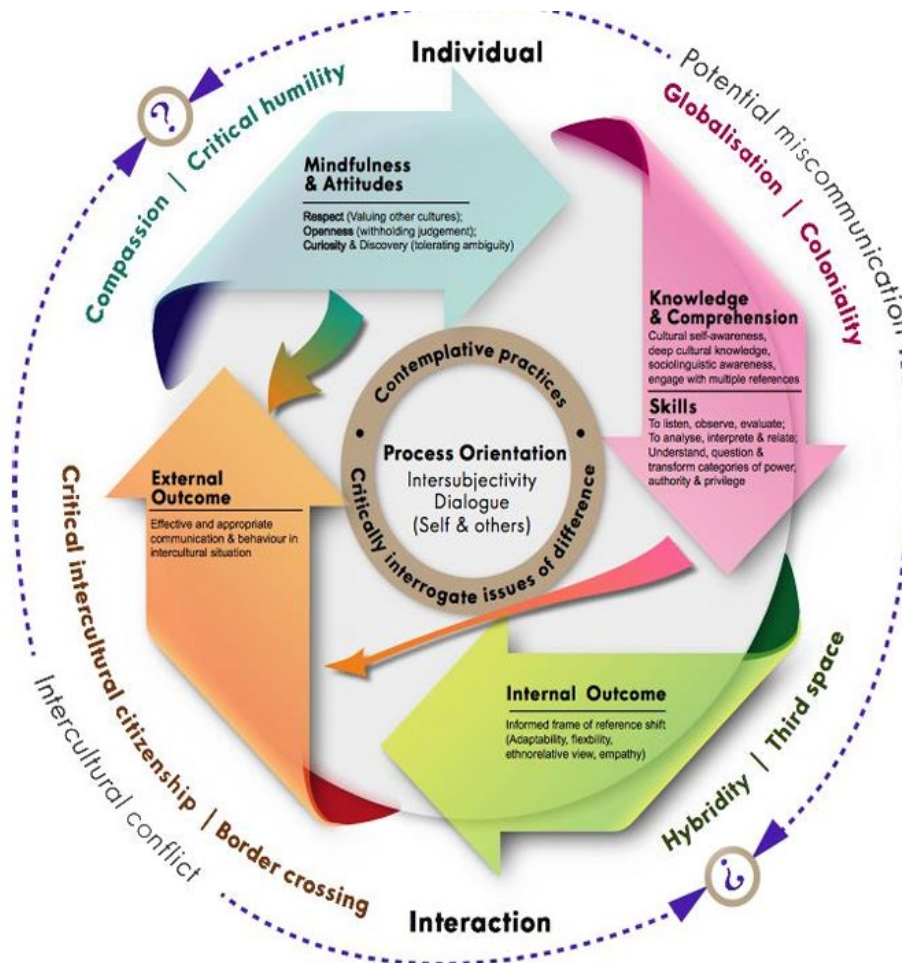


Figure 5 Border pedagogy for living together-in-difference (Walsh & Townsin, 2015)

Border pedagogy relies on the use of contemplative, reflective practices closely linked to mindfulness, a key practice in developing cultural metacognition during intercultural opportunities for engagement and dialogue. Such opportunities, as well as induction into mindfulness practice need to be facilitated by educators who are able to "identify discourses of domination, exclusion and prejudice" and enable intercultural encounters where ambiguities and complexities are valued (Walsh & Townsin, 2015). To develop truly critical intercultural citizenship competencies (Byram, 2006) requires communication coupled with action: community involvement, civic and/or political activity. The new border pedagogy needs to be operationalised across formal and informal settings.

5. References

- Alemanji, A., & Seikkula, M. (2018). What, why and how do we do what we do? Antiracism education at the university. *Antiracism education in and out of schools*, 171-193.
- Babacan, H., & Babacan, A. (2007). Cultural diversity and education in a globalized world: Implications for the Asia-Pacific. *Journal of Education for International Understanding*, 3, 7-25.
- Bell, L. A. (2022). Theoretical foundations for social justice education. In M. Adams, L. A. Bell, D. J. Goodman, D. Shlasko, R. R. Briggs, & R. Pacheco, *Teaching for diversity and social justice* (pp. 3-26). Routledge.
- Berrios-Riquelme, J., Maluenda-Albornoz, J., & Castillo-Rozas, G. (2022). Perceived discrimination and mental health of South American immigrants in Chile: the mediator role of the self-esteem in four nationalities. *Social Work in Mental Health*, 282-298.
- Berry, J. (2016). Diversity and equity. *Cross Cultural & Strategic Management*, 23(3), 413-430. doi:<https://doi.org/10.1108/CCSM-03-2016-0085>
- Berry, J. (2016). Diversity and equity. *Cross Cultural & Strategic Management*, 23(3), 413-430.
- Brion, C. (2021). Creating intentionally inviting school cultures during crisis. *Journal of Interdisciplinary Studies in Education*, 10(1).
- Brooks, J., & Witherspoon-Arnold, N. (. (2013). *Confronting racism in higher education: Problems and possibilities for fighting ignorance, bigotry and isolation*. IAP.
- Brottman, M., Char, D., Hattori, R., Heeb, R., & Taff, S. (2020). Toward cultural competency in health care: a scoping review of the diversity and inclusion education literature. *Academic Medicine*, 95(5), 803-813.
- Byram, M. (2014). Twenty-five years on – from cultural studies to intercultural citizenship. *Language, Culture and Curriculum*, 27(3), 209-225. doi:DOI: 10.1080/07908318.2014.974329
- Campinha-Bacote, J. (2002). The process of cultural competence in the delivery of healthcare services: A model of care. *Journal of transcultural nursing*, 13(3), 181-184.
- Carrim, N., & Soudien, C. (2005). Critical antiracism in South Africa. In Critical multiculturalism. *Routledge*, 176-196.
- Cervantes-Soon, C. G., & Carrillo, J. F. (2016). Toward a pedagogy of border thinking: Building on Latin@ students' subaltern knowledge. *The High School Journal*, 99(4), 282-301.
- Chong, S. (2007). Critical issues in diversity and schooling within Asia. In *Learning diversity in the Chinese classroom: Contexts and practice for students with special needs* (pp. 35-64).
- Corsino, L., & Fuller, A. (2021). Educating for diversity, equity, and inclusion: A review of commonly used educational approaches. *Journal of Clinical and Translational Science*, 5(1), e169.
- Divala, J. (2007). Malawi's Approach to Democracy: Implications for the Teaching of Democratic Citizenship. *Citizenship Teaching and Learning*, 1(1), 32-44.
- DoE. (2001). *Education White Paper 6: Special needs education: Building an inclusive education and training system*. Pretoria: Government Printers.
- Dwyer, H., & Smith, J. (2020). A Mandatory Diversity Workshop for Faculty: Does It Work? *To Improve the Academy*, 39(2), 183-212.
- Editorial. (2022, December 12). Demanding accountability: on Tufts' inauthentic commitment to anti-racist values. *Tufts Observer*. Retrieved November 18, 2023, from <https://tuftsoobserver.org/demanding-accountability-on-tufts-inauthentic-commitment-to-anti-racist-values/>
- Evans, G., & Rose, P. (2007). Support for Democracy in Malawi: Does Schooling Matter? *World Development*, 35(5), 904-919.
- Fataar, A. (2018). *The educational practices and pathways of South African students across power-marginalised spaces*. Stellenbosch: African Sun Media.
- Finkel, S., & Ernst, H. (2005). Civic Education in Post-Apartheid South Africa: Alternative Paths to the Development of Political Knowledge and Democratic Values. *Political Psychology*, 26(3), 333-364.
- Finkel, S., & Smith, A. (2011). Civic Education, Political Discussion, and the Social Transmission of Democratic Knowledge and Values in a New Democracy: Kenya 2002. *American Journal of Political Science*, 55(2), 417-435.
- FitzGerald, D. S. (2017). *The history of racialized citizenship. The Oxford handbook of citizenship*. San Diego: Oxford Handbooks Online. Retrieved from <https://escholarship.org/uc/item/8292b796>
- Furman, M. (2013). International response for part V: Equity and diversity in science education and academia: A South American perspective. *Moving the equity agenda forward: Equity research, practice, and policy in science education*, 351-354.

- Garneau, A., Belisle, M., Lavoie, P., & Sédillot, C. (2021). Integrating equity and social justice for indigenous peoples in undergraduate health professions education in Canada: a framework from a critical review of literature. *International Journal for Equity in Health*, 20(1), 1-9.
- Gelderbloem, G. (2014). *The role of the Life Orientation curriculum in the development of social and emotional skills in learners to curb violence in schools*. (Doctoral dissertation, University of South Africa).
- Hill, L., Baxen, J., Craig, A., & Namakula, H. (2012). Citizenship, social justice, and evolving conceptions of access to education in South Africa: Implications for research. *Review of Research in Education*, 36(1), 239-260.
- Hlatshwayo, M. N., Shawa, L. B., & Nxumalo, S. A. (2020). Ubuntu currere in the academy: a case study from the South African experience. *Third World Thematics: A TWQ Journal*, 5(1-2), 120-136.
- James, A., Ralfe, E., Van Laren, L., & Ngcobo, N. (2006). Reacting, adapting and responding to change: experiences of multicultural and anti-racism teacher education post 1994. *South African Journal of Higher Education*, 20(5), 679-690.
- Kickett, M., Hoffman, J., & Flavell, H. (2014). A model for large-scale, interprofessional, compulsory cross-cultural education with an indigenous focus. *Journal of Allied Health*, 43(1), 38-44.
- Kwok, J. (2008). Social justice for marginalized and disadvantaged groups: Issues and challenges for social policies in Asia. In *Comprehensive handbook of social work and social welfare, social policy and policy practice* (pp. 21-44).
- Lange, L. (2017). 20 Years of higher education curriculum policy in South Africa. *Journal of Education (University of KwaZulu-Natal)*, 68, 31-57.
- Lange, L. (2020). Transformation revisited: Twenty years of higher education policy in South Africa. In Rensburg, I, Motala, S, & Cross, M, *Transforming Universities in South Africa* (pp. 39-59). Brill.
- Lange, L. (2020). Transformation revisited: Twenty years of higher education policy in South Africa. In Rensburg, I, Motala, S, & Cross, M, *Transforming Universities in South Africa* (pp. 39-59). Brill.
- Lattimer, H., & Kelly, M. (2013). Engaging Kenyan Secondary Students in an Oral History Project: Education as Emancipation. *International Journal of Educational Development*, 33(5), 476-486.
- Lawy, R., & Biesta, G. (2006). Citizenship-as-practice: The educational implications of an inclusive and relational understanding of citizenship. *British journal of educational studies*, 54(1), 34-50.
- Le Grange, L. (2023). Decolonisation and anti-racism: Challenges and opportunities for (teacher) education. *The Curriculum Journal*, 34(1), 8-21.
- Lynch, I., Swarts, S., & Isaacs, D. (2017). Anti-racist moral education: A review of approaches, impact and theoretical underpinnings from 2000 to 2015. *Journal of Moral Education*, 46(2), 129-144.
- Malone, L., Seeberg, V., & Yu, X. (2023). "The Soft Bigotry of Low Expectations": Perceptions of Teacher Expectations Among Black Families in a Suburban School. *Educational Studies*, 1-17.
- Müller, M. (2020). In Search of the Global East: Thinking between North and South. *Geopolitics*, 25(3), 734-755.
- Munck, R., & Hyland, M. (2014). Migration, regional integration and social transformation: A North–South comparative approach. *Global Social Policy*, 14(1), 32-50.
- Naval, C., Print, M., & Veldhuis, R. (2002). Education for Democratic Citizenship in the New Europe: context and reform. *European journal of education*, 37(2), 107-128.
- NPC. (2011). *National Development Plan*. Pretoria: National Planning Commission: Government Printer.
- Osler, A., & Starkey, H. (2005). *Changing Citizenship: Democracy and Inclusion in Education*. Maidenhead: Open University Press.
- Porto, M. (2019). Intercultural citizenship as an opportunity for bottom-up intercultural dialogue internationalisation in South America. In *Educational approaches to internationalization through intercultural dialogue* (pp. 150-168). Routledge.
- Powell, B. M. (2018). Technocrats' compromises: Defining race and the struggle for equality in Brazil, 1970–2010. *Journal of Latin American Studies*, 50(1), 87-115.
- Quonoey, J., Coombe, L., & Willis, J. (2022). Mandatory versus non-mandatory training in culturally safe practices for education staff at universities. *AlterNative: An International Journal of Indigenous Peoples*, 18(1), 19-25.
- Rose, J., & Paisley, K. (2012). White privilege in experiential education: A critical reflection. *Leisure Sciences*, 34(2), 136-154.
- Rubin, B., & Cervinkova, H. (2020). Challenging silences: Democratic citizenship education and historical memory in Poland and Guatemala. *Anthropology & Education Quarterly*, 51(2), 178-194.
- Russel, S. (2019). *Becoming Rwandan: Education, reconciliation, and the making of a post-genocide citizen*. Rutgers University Press.

- Russel, S., & Quaynor, L. (2017). Constructing citizenship in post-conflict contexts: The cases of Liberia and Rwanda. *Globalisation, Societies and Education*, 15(2), 248-270.
- Sansone, L. (2003). *Blackness without ethnicity: Constructing race in Brazil*. Springer.
- Shaw, D. E., Siegel, B. L., & Schoenlein, A. (2013). The basic tenets of invitational theory and practice: An invitational glossary. *Journal of Invitational Theory and Practice*, 19, 30-42.
- Sigauke, A. (2012). Young People, Citizenship and Citizenship Education in Zimbabwe. *International Journal of Educational Development*, 32(2), 214-223.
- Smith, J., & Arendse, A. (2016). South African Curriculum Reform: Education for Active Citizenship. *Bulgarian Comparative Education Society*.
- Swartz, S., Arogundade, E., & Davis D. (2014). Unpacking (white) privilege in a South African university classroom: A neglected element in multicultural educational contexts. *Journal of Moral Education*, 43, 345-361.
- Theron, L. (2008). The Batsha-Life Orientation study-An appraisal by Grade 9 learners living in townships. *Education as Change*, 12(1), 45-65.
- Wade, P. &.-F. (2022). Alternative grammars of anti-racism in Latin America. *Interface: a journal for and about social movements*, 13(2), 20-50.
- Waghid, Y. (2016). Knowledge (s), culture and African philosophy: An introduction. *Knowledge Cultures*, 4(4), 11-17.
- Walsh, C. S. (2015). A New Border Pedagogy to Foster Intercultural Competence to Meet the Global Challenges of the Future. . *Australian Association for Research in Education*.
- Woo-Mora, L. G. (2022). *Unveiling the cosmic race: Racial inequalities in Latin America*. Leibniz Information Centre for Economics. Retrieved from <http://hdl.handle.net/11159/481274>

UFS101 – compulsory subject for all FIRST TIME students

UFS101 – Core Curriculum Module is aimed at creating the next generation of citizens and young academics that can take South Africa into the 21st century. Implicit in the design of UFS101 is the development of engaged scholarship amongst UFS graduates. The curriculum also provides support for underprepared students, while giving access to additional stimulation in topics for stronger students.

The module consists of 7 units. Each unit consists of two lectures with either a learning experience or tutorial for each unit (in select cases both are used). Two units are presented in the first semester and five units in the second semester. The main learning platform is Blackboard and is completed by two module guides (one for each semester).

UFS101 exposes students to provocative questions aimed at disrupting existing knowledge and ways of thinking by engaging them in some of the “big issues” across different disciplines, namely:

Unit	Topic	Discipline
1	How do we deal with our violent past?	Pedagogy, Political studies, History
2	What does it mean to be fair?	Law
3	Are we alone?	Astronomy, Physics
4	Did God really say?	Theology, Philosophy, Text analyses
5	How small is small?	Physics, Chemistry, Nano science
6	Why is the financial crisis described as 'global'?	Economics
7	How do we become South Africans?	Anthropology, Social Psychology

This module is compulsory and credit bearing for all (on campus) mainstream students with an AP score of 30 and above, registering as first time entering students for a first degree or diploma qualification in 2012.

UFS 101 is a prerequisite for the completion of a qualification, and students will earn an additional 16 credits to the minimum number of credits required for the completion of their qualification (Reg. A8).

UFS101 is currently only offered in English for the following reasons:

- Due to the large number of students involved – between 3500 and 4000 first-year students from the mainstream;
- To improve and promote social cohesion among students;
- UFS101 prepares students for possible participation in programmes such as the "Leadership for Change Programme" and the "Stanford University Sophomore Programme".

liNtetho zoBomi: Conversations about Life, Meaning and Community

Allan Gray Centre for Leadership Ethics, Philosophy Department, Rhodes University

COURSE DESCRIPTION:

liNtetho zoBomi (iZ) is largely a student-led course that aims to help you better navigate the pitfalls of life and, in doing so, help you better realize your true human potential. In this course we:

1. Invite you, in a very practical way, to better understand just how difficult it is to be free,
2. Help to raise your awareness of the intimate relationships between self, other, and world by studying, among other things, the extent to which the practice of freedom is inseparable from being ethical, and being ethical depends on taking responsibility for your life,
3. Show you in a vivid way the relationship between reading, writing, and thinking, and being the human being you most truly want to be.

This course requires ongoing careful reflection in addition to compulsory participation in all service-learning activities, and at least 80% lecture and tutorial (weekly conversations) attendance. We want to encourage you to understand the complex relationship between conversation, thought, and action better, and your presence is hence required.

Don't take this course if you aim to be a zombie of your circumstances or the *status quo*, driven by motivations that are almost entirely opaque to you. Further, don't take this course if you are uninterested in understanding how your life—including your inner life—is formed by the world you inhabit.

You need to be on the ball if you want to succeed in this course and attend lectures, conversations and service learning, as well as engage with films and readings supplied to you on a weekly basis. All essential information and readings will be communicated to and shared with you timeously in lectures and through RUConnected.

WEEKLY LEARNING ACTIVITIES

NB: all service-learning activities are compulsory, and weekly conversations and lectures are DP requirements (at least 80% attendance at each over the semester):

1. **Meeting of minds** (Monday, Periods 9 + 10, Barratt 2).
2. **Meeting of minds** (Tuesday, Periods 9 + 10, Barratt 2).
3. **Weekly conversation** (Wednesday, double period, venues and times will be automatically allocated on your timetable).
4. **Service-Learning** (Monday, Tuesday, Thursday or Friday. Meet in Barratt Parking Lot at your allotted time. Relevant information will be posted on RUCONNECTED.)

*** Movies will be screened on Monday or Tuesday when we meet as a whole class. Don't worry about this as you will be informed timeously.**

COURSE EVALUATION

This course will be assessed unconventionally. We will not be writing essays or exams. Rather, you will be asked to keep a reflective journal. You need to be working on your journal on a weekly basis rather than leaving things for the last moment, a sure recipe for producing mediocre work.

In your reflective journal we want you to bring the course content to bear on your life. Ask yourself questions about how the topics impact on you, how you see them playing out in your life, or how issues raised have helped you better understand this or that aspect of your life. We want you to use this opportunity to engage critically with your opinions, beliefs, values and preferences in light of the material covered during the week, including movies, readings, lectures, service learning and weekly conversations with your peers. If by the end of this semester you have not changed your mind about something or learned something new, if your journal is just an occasion to (arrogantly) tell us what you already think you know, then your journal will be a flop. Your reflective journal will also be a flop if you procrastinate and work on it only at the last moment. You are meant to be thinking, reflecting back on earlier work, and writing continuously throughout the semester. You are here to learn and we expect you to do this.

You will submit a draft of your reflective journal at the end of each term to be assessed by one of the academic staff of the AGCLE. At the end of the semester, we want to see your entire journal, and there must be clear evidence that you have engaged with the feedback given to you at the semester break. A journal should, incidentally, not consist of a string of your weekly thought pieces. You are meant to weave these reflections into a coherent whole.

All work will be submitted via and stored electronically on RUConnected.

MARK ALLOCATION:

Weekly thought pieces	25%.	(note: we use the best 9 pieces to constitute your result)
Journal	75%	(50% of this mark is based on your draft, and 50% is based on your final journal)

DP Requirements:

- **80% ATTENDANCE AT LECTURES AND WEEKLY CONVERSATIONS**
- **100% ATTENDANCE AT Service-Learning activities**

Only submit LOAs for missed lectures and weekly conversations on the third occasion you fail to attend one and/or the other. In other words, you can be absent twice in every semester for free and it is only when missing the third class—be it a lecture or a conversation—that you need to provide proof of illness.

For service learning, however, things are different, for here you are responsible for the education of other human beings, and you owe it to them to be present, so you cannot miss any service learning sessions without filling in an LOA form and attaching a Doctor's note to it.

Appendix C SU Shared Humanities

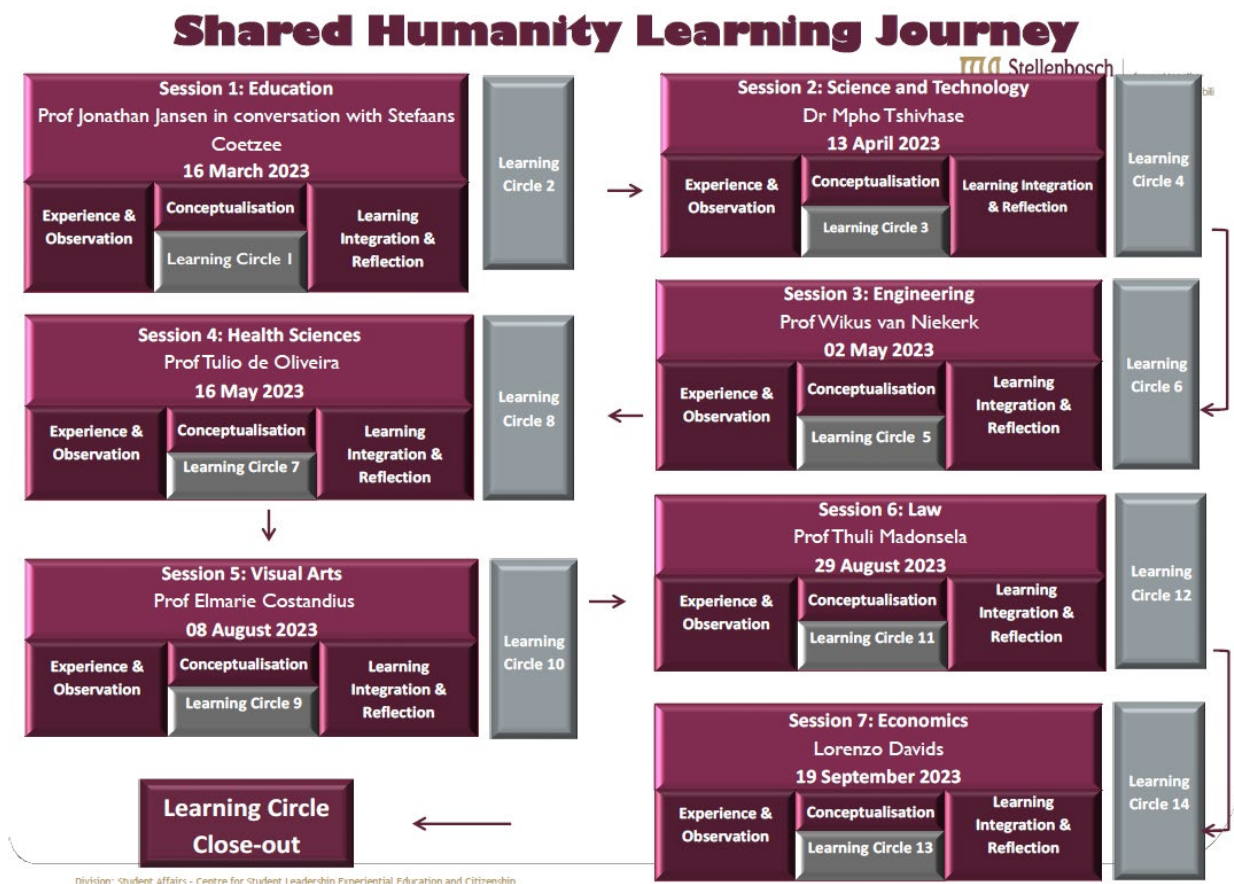
LEARNING CIRCLES AND LEARNING COACHES

A multi-session learning circle format is necessary to increase understanding of the complexity of social justice issues and build on previous learning through continued reflection. The learning circles are constructed as 7 coaching sessions over time enables you to develop durable social networks with your peers in the learning circle.

Following the multi-session format of 7 In-session and 7 Between-session learning circles you will be assigned to a Learning Circle for the duration of your participation of the Shared Humanity Module.

In-Session Learning Circles

The *In-Session Learning Circles* occur during the *Live-Online* sessions immediately after the subject-matter expert has concluded the seminar session. Learning Coaches will meet with you online in your assigned learning circles and where you will engage in a conversation to unpack the session topic in relation to the Shared Humanity themes of social justice, citizen-leadership, and democracy. The learning coach sessions will occur in break-out rooms wherein you will meet with your designated learning circles and your learning coach. The *In-Session Learning Circles* are 30 minutes in duration, and the Learning Coach will close-out the Shared Humanity session in the learning circles. The dates for the *In-Session Learning Circles* are as per table below:



Each Shared Humanity session follows an iterative process with a 3-phase approach as follows:

Experience and Reflection - ER (Asynchronous on SUNLearn LMS = 2 hours)

Concrete Experience is the action phase where you are encouraged to try-out the action through activity and have a new experience. This is followed by Reflective observation as an observation phase. You are encouraged to intentionally reflect on your experience from multiple perspectives and the factors involved (e.g., environment, stakeholder, context, outcomes)

Experience and Reflection involves an ethnographic process that begins with experience and reflection. You will explore each of the 7 areas of critical through your own lived experience, awakening not only your cognitive understanding thereof but also your emotional, psychological and physiological being in the world. Beginning with the self, you explore personal identity as well as areas of cognitive dissonance and how this shows up in behaviours and choices. This session takes place on SUNLearn and involves a variety of activities linked to the session outcomes. You will complete the online self-directed learning activity ahead of the live-online seminar. Allocated learning time is approximately two hours, although you may find that you may require less time to complete the learning activity.

Conceptualisation - C (Synchronous: Live-Online = 2 hours)

In this phase you are encouraged to integrate the experience (action and result) into existing knowledge schemas and with existing and new theory. As a result, new concepts and new knowledge is formed and can be applied to future experience(s).

This process involves a live-online seminar with the subject matter expert presenting the selected knowledge component through the lens of social justice, democracy and citizen-leadership. You have the opportunity to engage with the subject matter expert in the virtual training room through a multi-disciplinary lens as you interact with students from other Faculties. The seminar is followed by a learning circle that will help you to unpack the conceptual process through a critical thinking practice utilising the Paul and Elder critical thinking model,

Integration and Application -AI (Asynchronous on SUNLearn LMS = 2 hours)

In this phase you are encouraged to hypothesize what will happen and try the action out by making decisions and solving real-world problems.

The human rights project involves a case-study approach and application in a real-world scenario over the period of the Shared Humanity opportunity and its 7 areas of criticality. In this inter-disciplinary process, you will map and explore the impact of global organisational Human Rights organisations in relation to the Declaration of Human Rights and The South African Constitution. Should you be from another country, you may choose to reflect on your own country's constitution.

ACADEMIC TRANSCRIPT RECOGNITION EVALUATIONS

The following are required in order to achieve academic transcript recognition:

I. Shared Humanity Assessments

Formative Assessment counts towards 65% of learning completion

- Coaching Session reflections in the Ethnographic Journal.
- Active participation in the live-online sessions.
- Active participation in the In-session Learning Circles attendance and participation in a minimum of 5 session unless otherwise agreed-upon.
- Active participation in the Between-session Learning Circles – attendance and participation in a minimum of 5 sessions unless otherwise agreed-upon.

Summative Assessment counts towards 35% of learning completion

- Completion of the Social Justice Advocacy Project as set out in the project learning requirements.

Appendix D Curtin Australia Cultural Competency Module

The semester-long, compulsory inter-professional first year course at Curtin University:

Focus:

- Recognition of indigenous population circumstances
- Identification of diverse cultures and their significance
- Understanding of the impact of history and policies
- Analysis of the social determinants of health and cultural influences
- Reflection on personal development of cultural understanding

<u>Week</u>	<u>Workshop Content</u>
1	Welcome: <i>Why do we need to do this unit?</i>
2	Introduction to Indigenous Cultures and Health (ICH): <i>Welcome and acknowledgment of country. The difference and why both are so important?</i>
3	Global Indigenous Experience: <i>The importance of language and place</i>
4	Australia's Indigenous People: <i>Why did Australia not have a treaty?</i>
5	Past Policies and Practice: <i>It is documented that over 100,000 Aboriginal children were removed up until 1974. What would it mean to a family if a family member is forcibly removed?</i>
6	The Significance of Identity: <i>The Northern Territory intervention</i>
7	Social Determinants of Aboriginal Health: <i>What does the third space mean to you as a health professional?</i>
8	Family and Community Structure: <i>Discussion of the three social determinants that are specific to Aboriginal people.</i>
9	Social, Emotional and Physical Well-Being: <i>What do you need to keep in mind when working with Aboriginal families?</i>
10	Health Story <i>Interprofessional Case Study: Health and well-being. What are they?</i>
11	Communication and Working with Community: <i>Examining three Aboriginal Health Organisations—Kimberley Aboriginal Medical Service, Geraldton Regional Aboriginal Medical Service, and Derbarl Yerrigan Aboriginal Medical Service—and discussion of its significance to Aboriginal health.</i>
12	Cultural Safety: <i>What does it mean? Where to from here?</i>

Appendix E Kenyan Civic Education Methods

Examples of Effective Civic Education Methods

- Civic education forums and campaigns by the government or civil society organisations (CSOs)
- Barazas and public forums
- Religious gatherings
- Theatre—using drama to communicate messages
- Media:
 - Television and FM radio
 - Social Media—WhatsApp, Twitter, bulk sms, memes, Facebook
 - Magazines and newspapers
- Information, Education and Communication (IEC) materials:
 - Infographs
 - Brochures
 - Posters
 - Wall calendars
 - Billboards
 - Advertisements (posted on public transport vehicles, for example)
 - Murals

These materials are most effective when translated into local languages.

Resources

- [County Public Participation Guidelines](#). Ministry of Devolution and Planning and Planning and Council of Governors. 2016
- [Citizens handbook. Empowering citizens through civic education. Uraia and International Republican Institute \(IRI\). Nairobi](#)
- [Jukumu Langu: Me and the County Government. State Department of Devolution and Council of Governors](#)
- [Your right and responsibility as a citizen in your county affairs. ACE Africa. Flyer prepared for Siaya County under grant from USAID, AHADI Project.](#)
- [Uraia - A national civic education organization in Kenya](#)

Civic Education Training Materials

- [Devolution and public participation in Kenya, Civic education curriculum for general public](#). Ministry of Devolution and Planning and Transition Authority.
- [Devolution and public participation in Kenya, Civic education trainer's manual – Executive programme](#). Ministry of Devolution and Planning and Transition Authority.
- [Devolution and public participation in Kenya, Civic education trainer's manual for learning institutions](#). Ministry of Devolution and Planning and Transition Authority.
- [Devolution and public participation in Kenya, Civic education handouts for participants](#). Ministry of Devolution and Planning and Transition Authority.