

Educating for Citizen Leadership: exploring the University of Cape Town's Global Citizenship
Programme

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Abstract

This dissertation explores the University of Cape Town's Global Citizenship (GC) Programme as a site for teaching citizen leadership. We live in times that are marked by complexity, uncertainty, and a plethora of global challenges, many of which have resulted in injustices in people's lived experiences. Increasingly ordinary citizens are calling for new ways of leading change which combats social injustices. This form of leadership values social justice, democracy, equity, shared agency, active and engaged citizenship – this is regarded as citizen leadership. Higher education institutions have a role to play in developing student leaders who are equipped with the capacities to confront uncertainty and thrive in a changing world. This study recruited student participants of the GC programme courses. In total, ten students participated in one of four focus group discussions which were guided by semi-structured interviews, and ninety students consented to have their reflective essays on the GC programme courses analysed. Using Interpretative Phenomenological Analysis, the participants' experience of the programme, in the focus group discussions and reflective essays, was examined to determine how they understood citizenship, social justice and leadership in relation to the programme's teachings. The findings revealed that most students regarded the programme as developing their capacities for active and engaged global citizenship. Most students did not view the programme as teaching leadership; however, based on the definition of citizen leadership, I argue that the programme is indeed a site for teaching this form of leadership. It is recommended that the programme staff make the connection between active and engaged citizenship, social justice, and leadership more explicit in their curricula and teaching. It is believed that this change to the programme will enable students to have a clearer understanding of themselves as leaders prepared for the world beyond university and enabled to bring purposeful change to the world.

Keywords: Global Citizenship Programme; citizen leadership; social justice; active and engaged citizenship

Chapter 1: Introduction

The times in which we live appear to be ever turbulent and uncertain (Bourn, 2011). The world is saturated with vast amounts of data and yet there remains a multiplicity of competing challenges on issues such as health, poverty, climate, governance and identity, with no single resolution. Barnett (2004) describes the world as ‘super-complex’, arguing that the complexity of the challenges yields multiple and conflicting interpretations which cannot be resolved by merely adding additional resources. Whether the condition of the world is described as complex or ‘super-complex’, scholars agree that the world is fast paced, increasingly interconnected and affronted by a plethora of global challenges, many of which have resulted in injustices in people’s lived experience (Andrzejewski & Alessio, 1999; Barnett, 2004; 2009; Bourn, 2011; Alonso García & Longo, 2013; Gibson & Longo, 2011; Longo & McMillan, 2015).

Amidst the numerous challenges, a salient concern is the provision of suitable leadership to grapple with complexity and confront matters of injustice (Petriglieri, 2014; Longo & McMillan, 2015). Leadership for social justice is complex, messy, conflicting, and orientated toward different concerns in different contexts (McKenzie et al., 2008). Although the nature of social injustices may take on different forms, the ultimate consequence is almost always oppression and inequality in people’s lived experience (Nelson & Prilleltensky, 2005). One definition of the reverse, social justice, describes the concept as “a situation in which all social and cultural groups have the power to define and resource their priorities” (Glover, Dudgeon, & Huygens, 2005, p. 347).

One feature of current times is a lack of confidence in traditional top-down leadership to tackle the pressing global challenges confronting our society. People in traditional positions of leadership have been perceived not to be leading, or rather leading for the benefit of a few (Petriglieri, 2014). These sentiments were supported by the results of a survey conducted at the World Economic Forum in 2014, where global experts reported lack of leadership – and leading, on the part of government and religious leaders, as the third most pressing global concern (Shahid, 2014). Alongside the cries of insufficient and inadequate leadership, ordinary citizens are calling for new ways of thinking, responding and leading change to combat global issues such as climate change, economic inequality, and unemployment (Longo & McMillan, 2015; Marks, 2015).

Calls for a new kind of leadership: Then & now

Leadership is a social construct which represents the structures of social relations operating within a given context (Astin & Astin, 2000; Reicher, Haslam, & Hopkins, 2005). As such, the concept of leadership has taken on different definitions, being produced and reinforced by shifting discourses which are under political, economic, and social influence (Blackmore, 2006; Reicher, et al., 2005).

Historically, the dominant perception of leadership has been that of charismatic and heroic “Great Men” who lead to bring about change (Reicher et al., 2005). Because this form of leadership is power-centred and authoritarian, the hyper-individualistic nature of this leadership discourse tends to create a disempowered community by attributing superhuman qualities to the leader and obscuring collective efforts (Gibson & Longo, 2011; Marks, 2015; Reicher et al., 2005). Consequently, this form of leadership has at times resulted in systems of oppression, perpetuated social inequalities, and reproduced the socialized gender biases of leadership roles (Jimenez, 2012). Over the centuries, scholars have challenged this leadership model, arguing for new leadership theory and practice (Blackmore, 2006, Larson & Murtadha, 2002; Reicher et al., 2005, Jimenez, 2012). This gave rise to several post-heroic approaches to understanding the concept of leadership, including educational (Brown, 2004; McKenzie et al., 2008; Shields, 2004; Theoharis, 2007); transformative (Astin & Astin, 2000); servant (Greenleaf, 1977); transformational; and transactional leadership (Bass, 1999).

Alongside the changes in leadership theory, globalization forces and advances in technology have enabled a shift in leadership practice, from top-down to side-by-side, making collaborative and collective forms of leadership possible (Gibson & Longo, 2011; Nelson & Prilleltensky, 2005). One of the many outcomes of globalization has been the burgeoning exchange of ideas, information, natural resources and capital across borders (Bourn, 2011). These societal changes have supported a greater level of interconnection between people across the globe, enabling the sharing of information on broader platforms, allowing for collaboration and greater influence to be exercised than was previously possible (Gibson & Longo, 2011; Nelson & Prilleltensky, 2005; Weinberg, Hovey, & Bellamy, 2011).

The development of a globalized society has also meant a shift in the concept and understanding of citizenship, having created self-awareness in people that they are citizens of the globe, despite the region or country in which they are located (Andrzejewski & Alessio, 1999;

Bourn, 2011; Alonso García & Longo, 2013; Gibson & Longo, 2011; Longo & McMillan, 2015; Nelson & Prilleltensky, 2005; Nussbaum, 2002). Global citizenship in broad terms is defined as a sense of belonging and shared humanity, an awareness of cultural and geographical context, and a sense of responsibility for one's place within the global community (UNESCO, 2013). For instance, media communication and publications have created a greater awareness of issues such as poverty, healthcare, and climate change as experienced on a global scale (Andrzejewski & Alessio, 1999; Alonso García & Longo, 2013; Nelson & Prilleltensky, 2005; Nussbaum, 2002).

Recent social movements on university campuses in South Africa such as Rhodes Must Fall and Fees Must Fall serve as an example of ordinary citizens leading change to combat issues of social importance. These movements demonstrated the shared vision, agency, collective will, and leadership exercised by ordinary people, to provoke a move toward desired social transformation (Roberts, 2016). Similar movements have been observed in international contexts, such as “Black Lives Matter”; “Bring Back Our Girls”; “SOS for Mexico” – all of which represent a kind of citizen leader. These movements were enhanced by social media platforms which enabled people to unite across the globe to share their perspectives and make their voices heard against acts of injustice (Dugan, Turman, & Torrez, 2015).

The question remains, however, as to how we cultivate such leadership qualities; and what is the role of higher education in developing student leaders?

The purpose of this literature review is to consider the different ideas of leadership, particularly the development of leadership theory which incorporates a social justice agenda as an imperative. To this end, I review the role and responsibility of higher education institutions in developing students who are global citizens and leaders, and the relevant pedagogical approach to cultivate leadership for social justice.

This literature review is divided into several sections dedicated to looking at the above objective. The first section reviews the theories of leadership practices focused on achieving social justice. This traces the move to deconstruct traditional logics of leadership in favour of alternate leadership models which represent shared leadership roles. This section ends with the current and commonly held views of social justice leadership and what that entails. The second section reviews the role of higher education institutions in developing students who are citizen leaders – where the values that underpin leadership include democracy, agency, critical reflection, equity and collaboration. To this end, I consider the pressure on higher education institutions to prepare

students to face an unequal and complex world that requires more than disciplinary knowledge and skills, it requires certain attributes in order to be a citizen and a leader who values social justice (Longo & McMillan, 2015; Marks, 2015). Section three charts some of the curricular and pedagogical changes which took place as a result of the pressure for higher education to develop certain attributes in students. Emphasis is placed on experiential and active learning – which relies on critical reflection to make sense of experiences. In the fourth section I focus on the local context of South Africa and the mandate on higher education institutions to develop students to be socially conscious, independent thinkers who value democracy and have a desire to lead positive change. The final section introduces the University of Cape Town's Global Citizenship Programme, which is the site of my research.

Toward a leadership for social justice

Research on leadership for social justice has been conducted in the sphere of educational administration (Blackmore, 2006; Brown, 2004; Marshall, 2004; Larson & Murtadha, 2002; McKenzie et al., 2008; Shields, 2004; Theoharis, 2007); critical consciousness and community activism (Freire, 1970/2000); democracy (Barber, 1998; Dewey, 1938); and citizenship (Nussbaum, 2002). What follows is an outline of the shifts in the traditional theories of leadership and the emergence of a model of leadership for social justice.

Early conceptualizations of leadership were based on research conducted predominantly on White middle-class males. As a result, their experiences and psychological, emotional, and intellectual traits came to define the ideal form of leadership (Blackmore, 2006; Larson & Murtadha, 2002; Reicher et al., 2005). In the early twentieth century, feminist and critical theorists began to challenge these ideologies because of the male-dominated perspectives on which they were established. The premise of their argument was that the mainstream theories on leadership were positioned as universal, apolitical and neutral. However, the prevailing understanding and practice of leadership was discriminatory, excluding and biased toward the perspectives of men (Blackmore, 2006; Larson & Murtadha, 2002; Jimenez, 2012; Reicher et al., 2005). Eventually, the critical activism gave way to a shift in the concept of leadership. In time, women and members from other marginalized groups began to take up leadership roles. Their participation introduced an ethic of care, equity and shared roles and responsibility into understandings of leadership (Jimenez, 2012; Larson & Murtadha, 2002). Emerging from these historical shifts was a wave of

alternate – post-heroic – models of leadership. The table below offers an overview of some of the different approaches to leadership and a brief description of what each entail.

Table 1

An overview of Types of Leadership

Type	Description
Traits based (Lord, Devander, & Alliger, 1986; April, Kukard, & Peters, 2013)	Emphasizes one heroic leader who is perceived to have the personal characteristics and behaviour to lead. These characteristics include intelligence, charisma, confidence and masculinity
Situational (Stone & Patterson, 2005; April et al.,2013)	Flexible leaders who adapt their behavior based on the maturity levels of the persons whom they are leading, particularly the emotional maturity and level of technical skills. This form of leadership will vary based on the situation, context and those being led.
Transformational & Transformative (Astin & Astin, 2000; Bass, 1999; Shields, 2004; Wilson, 2010)	Focusses on transforming their organizations through building relationships of trust, enabling shared vision and role modelling desired behavior. Transformative leadership extends beyond the organization and seeks to transform social contexts by building strong relationships through dialogue.
Skills based (Mumford, Marks, Connelly, Zaccaro, & Reiter-Palmon, 2000)	Based on the level of knowledge and skills which are acquired over time through experience and training. The required knowledge is specific to each area of work; the required skills include: creativity; understanding social perceptions and communication.
Servant (Greenleaf, 1977)	Emphasizes a leadership which serves the community and society in which it is outworked.
Steward (April et al.,2013; Wilson, 2010)	The leader is also regarded as the steward, who manages the resources given to them in order to pass these onto future generations.

This overview demonstrates how shifting leadership discourses have emphasized different values based on the purpose and function of leadership practice. As alternate models of leadership were developed, the focus shifted from the individual ‘heroic’ leader – their traits and behavior, to leadership models which embrace shared responsibility, collaboration and collective problem solving (Gibson & Longo, 2011; Jimenez, 2012; Longo & McMillan, 2015). In comparison to traditional leadership theories, these approaches to leadership are inclusive, incorporating multiple perspectives and understandings. Emerging from these alternate approaches is a form of leadership

which is not positional, hierarchical or authoritarian, but instead, it values democracy, public service and collective action (Dugan et al., 2015; Jimenez, 2012). An example of such leadership is one which strives for social justice as imperative.

Social justice leadership in the context of education. The concept of social justice leadership emerged out of pressure for the education system to be socially just, inclusive and democratic (Blackmore, 2006; Larson & Murtadha, 2002; Marshall, 2004; McKenzie et al., 2008; Theoharis, 2007; Shields, 2004). Historically educational leadership modelled the traditional form of heroic White male leader, which marginalized women and other groups of society. Similarly to general historical shifts in leadership discourse, educational leadership was critiqued for perpetuating inequality, and devaluing the lived experience of the marginalized ‘other’ (Blackmore, 2006; Larson & Murtadha, 2002; Marshall, 2004; McKenzie et al., 2008; Theoharis, 2007; Shields, 2004). These critiques ignited the start of transformation in theories about educational leadership. A notable change was the integration of women’s perspectives into the changing leadership theory, as the prevailing leadership practices came under review and their voices began to be heard (Furman & Gruenewald, 2004). The shifts in leadership were also marked by an increase in community engagement (Murtadha & Watts, 2005). In an effort to reform the leadership policies and practice within education institutions, educators and critical theorists engaged with those they served in the community in order to build relationships and to integrate their perspectives into the changing leadership practice (Blackmore, 2006; Furman & Gruenewald, 2004).

In time, a social justice leadership emerged, which aimed for the inclusion of social groups which were previously marginalized based on race, culture, class, gender, socioeconomic status, disability, sexual orientation and other excluding factors. The shifts in educational leadership have resulted in models of social justice leadership which are underpinned by values of inclusion, equity, democracy, relationship, diversity, and respect (Furman & Gruenewald, 2004; McKenzie et al., 2008; Theoharis, 2007). This form of leadership includes critical reflection on practice and values dialogue between students, educators and members of the broader community (Shields, 2004). The common purpose of this form of leadership is to produce an education system which is socially just, inclusive and democratic – embracing these ideals in the educational leadership practice and purpose (Blackmore, 2006; Larson & Murtadha, 2002; Marshall, 2004; McKenzie et al., 2008; Murtadha & Watts, 2005; Theoharis, 2007; Shields, 2004). This idea of leadership shares

many commonalities with the citizen-centred leadership which is the focus of this paper, and implies that a citizen leadership is in fact underpinned by values of social justice.

In this section I traced the shift in educational leadership and administration to become more socially just in order for schools to achieve their moral purpose - to serve public good. In addition to pressure for a more socially just educational leadership and practice within the academy, there has also been pressure on higher education to teach for social justice and develop citizen leaders toward this end.

The role of higher education in teaching citizen leadership

Higher education institutions face multiple, often conflicting, pressures to maintain their relevance and deliver certain outputs. In recent times, the purpose and function of higher education has been called into question, particularly with calls for the reformation of the academic project into a scholarship of engagement, where civic engagement and social responsiveness is foregrounded and knowledge is transferred in practical ways to improve society (Barnett, 2004; Cooper, 2011; Hartley & Harkavy, 2011). With the rapid advancements in technology and changes in the global society there is further pressure on higher education institutions to impart relevant skills and values to enable graduates to operate in a diverse and multicultural context (Bourn, 2011; Brandenburg, Hudzik, Ota, & Robertson, 2013). Moreover, times of complexity and shifting economies require new ways of being in the world and developing creative solutions for leading change (Astin & Astin, 2000; Barnett, 2004).

Higher education has a role to play in educating citizens who will become future leaders and influencers, capable of confronting social injustices and playing an active role in society. To achieve these ends will require an education which develops within students the relevant graduate attributes that will enable them to function in an interconnected, diverse and unequal world (Barnett, 2004; Nussbaum, 2002). Some of the attributes which have been identified include the ability to examine and learn from your own story, and a willingness to learn from other's lived experience; to appreciate our common humanity. Also included is the capacity to handle uncertainty and challenges, problem solving by working collaboratively in groups; and embracing different ideas and knowledges of the world (Bourn, 2011; McMillan, van Heerden & Small, 2011; Nussbaum, 2002).

According to Barnett (2004; 2009) these capabilities are developed in students when teaching and learning impacts the learners' knowledge-base (epistemological development); skill-set (practical development); and most importantly, their 'being' (ontological development). The latter refers to their dispositions and qualities which form part of their character and impact on their engagement with the world around them. Teaching to the level of 'being' contributes to the development of attributes such as courage, resilience, adaptability, curiosity, and respect for others – all of which enable students to function in a world that is increasingly complex (Barnett, 2004; McMillan et al., 2011). This new changing world will require new ways of teaching and learning to nurture these types of qualities and to develop citizens who are able to lead change in society (Astin & Astin, 2000; Barnett, 2004; 2009).

Traditionally institutions of higher education have prioritised teaching knowledge specific to each discipline of study (Astin & Astin, 2000; Bringle & Hatcher, 1996). As a result, leadership education has been the domain of specific schools or relegated to the division of student affairs in a higher education context. The form of leadership education communicated in these units typically emphasized the development of individual skills such as public speaking, critical thinking, management and networking, with little emphasis on civic engagement. However, given the pressure on higher education to develop certain graduate attributes, coupled with the global shift in leadership toward a citizen-centred approach, education institutions began to create programmes which would develop student leadership through civic engagement (Astin & Astin, 2000; Gibson & Longo, 2011; Longo & McMillan, 2015; Mitchell, Visconti, Keene & Battistoni, 2011).

The development of civic engagement programmes can be traced back to three decades ago, when a coalition of university leaders established an association known as Campus Compact in North America in response to pressure from students to integrate civic engagement into the mainstream academic teaching and learning (Hartley & Harkavy, 2011). This pedagogical change brought academic staff, students and members of the community into partnership to address real world challenges collectively (Astin & Astin, 2000; Hartley & Harkavy, 2011; Mitchell et al., 2011). In time, service learning and community engagement programmes began to proliferate at universities (Hartley & Harkavy, 2011). These programmes are delivered as curricula and co-curricular courses which facilitate some form of engagement with communities beyond the university, through structured volunteering, service learning, community-based research,

internships and study abroad opportunities (Mitchell et al., 2011; Weinberg et al., 2011; Zlotkowski, Horowitz & Benson, 2011).

A plethora of these programmes have been developed by universities in the global North, which seek to teach global and engaged citizenship, community-centred leadership and values for social justice (Hartley & Harkavy, 2011; Kretman, 2011; McMillan & Stanton, 2014). Understandings of global and engaged citizenship are context dependent and therefore the structure and content of these courses have varied for each institution teaching these concepts. A common trend in these programmes is that students learn to engage critically on issues of social justice, come to know multiple perspectives, see the interconnection between local and global issues, and learn to serve their community and the broader society by using their agency to achieve social justice (Goodier, 2015). Some of the names given to these programmes include *Global Citizenship*, *Community Engagement*, *Service Learning* and *Global Learning* – all of which are collectively referred to in this paper as critically-engaged type programmes (Astin & Astin, 2000; Brown, 2004; Hartley & Harkavy, 2011; Goodier, 2015; Kretman, 2011; Longo & McMillan, 2015; Mitchell et al., 2011; McMillan & Stanton, 2014). Examples of such programmes include the Bentley University's service learning and community-based research courses, underpinned by collective leadership and shared purpose, to tackle real world challenges (Zlotkowski et al., 2011) and the Hart Leadership Programme at Duke University, which teaches citizen leadership through adaptive learning and improvisations, where students partner with community members to gain an understanding of the communities' challenges, to problem solve collectively for creative and adaptable solutions (Blount, 2011). Many more of these types of programmes exist, such as the Public Service Scholars Program at Stanford University; the Citizen Scholars Program at the University of Massachusetts, Amherst; and the Global Studies Programme at Providence College (Mitchell et al., 2011).

Higher Education in South Africa. Within the South African context, researchers have made the argument that higher education institutions should engage with industry, government and civil society in order for knowledge production to benefit the wider society (Cooper, 2011). Moreover, at the policy level, the Education White Paper 3 released by the Department of Education (Department of Education, 1997), titled 'A programme for the Transformation of Higher Education' mandated higher education institutions to incorporate social responsiveness into their core business together with their priorities for teaching and learning. In accordance with

this, the National Plan for Higher Education (Ministry of Education, 2001) holds higher education institutions responsible for producing graduates with the competencies to participate as active citizens in a democratic society. According to this plan, graduates should be equipped with the specific knowledge of their discipline as well as skills for “computer literacy, knowledge reconfiguration skills, information management, problem solving in the context of application, team building, networking, negotiation or mediation competencies, and social sensitivity” (Waghid, 2005, p.133).

Similar to the universities in the global North, several higher education institutions in South Africa have developed critically-engaged type programmes to develop students’ conscious awareness of global and local challenges and grow their desire for social responsiveness through civic engagement, debates and practical activities (Goodier, 2015; Longo & McMillan, 2015). Given our post-Apartheid history, Soudien (2006) argued that education institutions should develop students who possess a sense of ‘place and belonging’ (p.1). He proposed that this can be achieved by teaching young people their history and culture, and by developing their high-skills knowledge – the cultural capital - to understand themselves and the ‘other’ within the community. Teaching and learning which promotes civic participation and fosters social justice requires a readiness to learn and be responsive, a commitment to deliberation and democracy, and the responsibility for action - in both teachers and learners (Waghid, 2005).

Studies have suggested that an education which teaches the values of social justice and democracy can position students to develop as citizen leaders (Astin & Astin, 2000; Hartley & Harkavy, 2011; Longo & McMillan, 2015; Mitchell et al., 2011). This can be achieved by including social responsiveness and civic engagement in the informal and formal curriculum and giving students the opportunity to apply their knowledge and skills in communities and through acts for social justice and democracy (Barber, 1998; Brennan, 2012; Dewey, 1916; Hartley & Harkavy, 2011; Mezirow, 1990; 1997; Mitchell et al., 2011).

Curricula and pedagogical practices which teach citizen leadership

Researchers have proposed that a curriculum of engagement will produce the kind of knowledge, skills and qualities which will develop students’ graduate attributes and foster a desire for civic participation (Barnett, 2004; McMillan et al., 2011). This form of curriculum demands the full presence and participation of the learner in the act of learning, where they fully engage

themselves in the process of developing what they know (knowledge), how they act (skills) and who they are ('being') (Barnett, 2004; Barnett & Coate, 2005). The transformative potential of this type of curriculum is activated through dialogue and relationships which extend beyond the formal learning environment (Shields, 2004; von Kotze & Small, 2013). Dialogue is more than a means of communication, it is a tool for learning (Freire, 1970/2000). Likewise, learning through relationships with peers, educators and community members introduces interdisciplinary knowledge and different perspectives which act to challenge taken-for-granted assumptions and understandings of the world (Freire, 1970/2000; Mezirow, 2000). Participation in this type of curriculum requires crossing psychological, emotional and often physical boundaries, into areas which are unknown and uncertain. In this space of engagement resilience and courage is developed and independent thinking is nurtured (Barnett, 2004; 2009; McMillan et al., 2011).

A curriculum of engagement requires a pedagogy of engagement to be effective. This approach is student-centred and challenges the taken-for-granted practice of teaching and learning whereby the teacher holds the expert knowledge and the student is positioned as passive recipient assumed to have no knowledge of the subject matter (Shields, 2004). When teaching for citizen leadership, the teacher takes the role of facilitator and provocateur, which enables the student to play an active role in co-creating knowledge. This form of education is meant to develop in teachers and learners the ability to think critically, to form a logical argument, and to exercise their agency in a responsible manner in order to take ownership of the part which they can play in making a positive difference in an unjust world (Astin & Astin, 2000; Freire, 1970/2000; Hartley & Harkavy, 2011; Shields, 2004; Waghid, 2005).

The participatory approach to learning is fostered best in learning spaces which are student-centred, and show respect for the learning journey, the learners' experiences and differences in opinion. The learning environment should also facilitate dialogue and deliberation, which makes room for thinking, feeling and reflecting on experiences and action taken (Kolb & Kolb; 2005).

Experiential Learning. Experiences take place in context, involving interactions between the person and their environment. Learning therefore, is a social process which involves the person making sense of their experiences through existing, new or revised methods of interpretation – which in turn influence understandings about the world and future behavior (Kolb & Kolb, 2005; Mezirow, 1990, 1997; Moon, 2004). The interpretations are uniquely influenced by individual frames of reference through which people make sense of their world. Frames of reference are

context dependent, developed through cultural assimilation and social conditioning. Consequently, these mental schemas influence the learning process and subsequent behaviour. Through critical reflection, frames of reference can be transformed to develop perspectives which are more inclusive, self-reflective, discriminatory, and integrative of experiences. Critical reflection involves reflecting on and challenging the taken-for-granted assumptions which underpin our frames of reference. For instance, if one held the belief that only certain people are capable of leadership, then critical reflection would challenge the understandings which frame this belief (Freire, 1970/2000; Mezirow, 1990, 1997; Nussbaum, 2002).

There are numerous theories on experiential learning - all of which hold the view that learning takes place through critical reflection on experience (Kolb & Kolb, 2005). The premise of the experiential learning theories is that teaching and learning should be student-centred, involve active engagement, and value experience.

Dewey (1938) proposed that human experience is predominantly habitual. According to Dewey (1938) learning takes place when discrepancies arise in habitual experiences, prompting reflective thinking to resolve the discrepancy. Through reflective thinking, learning takes place and new ways of acting can arise. Building on the approach of Dewey and other experiential learning theorists, Kolb (1984) offered an experiential model which is commonly used in curricula which teach service learning and critical reflection. This model describes four modes which function independently to integrate or transform experience into learning. These modes are: concrete experience, reflective observation, abstract conceptualization, and active experimentation. This model proposes that learning takes place when people reflect on their experiences from different perspectives and use their reflections and observations to conceptualize theories about the world which then govern their future actions (Kolb, 1984). Other models of learning also emphasize the importance of context – culture, language, society, relationships, and psychological factors in the process of learning. This includes the context of the classroom environment and the home life of the individual learner. The context in which learning takes place plays an important role in the meaning attributed to experiences and how we choose to make sense of the world (Boud & Walker, 1991). Collectively these theories suggest that we come to understand ourselves and the world when we reflect on our experiences, which take place in context (Nussbaum, 2002).

Critical Reflection. Curricula and methods which teach students to be critically reflective, stimulate them to think beyond the limitations of their current assumptions, which has the potential to lead to transformations in perspectives and behaviour (Mezirow, 2000). Freire (1970/2000) demonstrated that this kind of transformative learning equipped students to critically reflect on the oppressive structures operating in society. He argued for a consciousness-raising education promoting critical consciousness and social responsiveness through dialogue, which enables learners to exercise their own agency in order to bring about social transformation. In this vein, he advocated for a critical pedagogy based on praxis. That is, the interaction between personal critical reflection (to think and question) and social transformation (to act for justice) (Freire, 1970/2000). In essence, this approach to education enables students to become change agents, able to act on what they have learned through critical reflection (Longo & McMillan, 2015; Marks, 2015; von Kotze & Small, 2013).

In transformative learning theory, perspective transformation is initiated through a disorienting dilemma where previous knowledge and experience is insufficient to make sense of new information, experience or ways of thinking and feeling. The experience of a disorienting dilemma creates the opportunity for self-examination and critical assessment of assumptions, which can lead to the development of new knowledge and a change in perspective (Mezirow, 2000). This approach to education aims to produce citizens who are independent thinkers, exercising their agency in a manner which is supportive of democracy (Langhout, 2011; Mezirow, 1990, 1997; Nussbaum, 2002; Waghid, 2005).

Critical reflection through experiential and active learning. In response to pressures on higher education to educate citizens and address global challenges in leadership and social injustice, numerous programmes have been developed (Astin & Astin, 2000; Blount, 2011; Dugan et al., 2015; Goodier, 2015; Kretman, 2011; Longo & McMillan, 2015; Marks, 2015; McMillan & Stanton, 2014; Mitchell et al., 2011; Zlotkowski et al., 2011). These programmes aim to teach global and active citizenship, social responsiveness and social justice through critical reflection and action. Moreover, educators endeavour to develop in students the capacities required for citizen-centred leadership such as agency, empathy, equity, commitment and democracy (Langhout, 2011; Longo & McMillan, 2015; Nussbaum, 2002; von Kotze & Small, 2013). Educational tools which have been used include practical activities in the classroom, requiring creative thinking and group collaboration (von Kotze & Small, 2013); learning through classroom

debates and peer discussions (Pugh, 2014); community-based research projects, requiring practical application of disciplinary knowledge and skills through research in communities, with community members (Kretman, 2011; McMillan & Stanton, 2014); and service learning and community engagement (Eyler & Giles, 1999; Hartley & Harkavy, 2011; Longo & McMillan, 2015; McMillan et al., 2011; McMillan & Stanton, 2014; Zlotkowski et al., 2011). Service learning theories and practices emerged from experiential learning theories. In service learning, students engage with communities through various forms of service. Through dialogue and critical reflection with their peers and members of the community, they come to understand service and learn more about those being served (Boyle-Baise et al., 2006; Eyler & Giles, 1999).

Experiential and active learning programmes have had significant impacts on learners' personal development, the outcome being a transformation not only in knowledge and skills but also causing learners to “see the world in profoundly different ways, one which calls for personal commitment and action” thereby, impacting their values and dispositions (Eyler & Giles, 1999, p129). Some of the reported outcomes of this form of teaching and learning have included the awareness of power, privilege and inequality present in the serving relationship and the wider society (Camacho, 2004); an appreciation for the need to challenge assumptions and limiting beliefs about service and the possibilities of achieving a socially just and democratic world; and an understanding of active citizenship and the desire to act for social justice (McMillan et al., 2011).

The University of Cape Town's response to developing citizen leadership

Part of the vision and mission of the University of Cape Town is “to produce graduates and future leaders who are influential locally and globally, with qualifications which are locally applicable and internationally acclaimed, underpinned by values of engaged citizenship and social justice” (University of Cape Town, 2016). Through teaching and learning, the objective is to produce graduates with the competencies for “critical thinking, technical and literary competence, life-long learning and global citizenship with a social consciousness” (University of Cape Town, 2013, p.1). These capacities are developed through a pedagogy which teaches critical reflection, democracy and responsibility for action (Nussbaum, 2002; Soudien, 2006; Waghid, 2005).

The strategic plan dovetails the teaching and learning agenda through goals to “... broadening academic perspectives, stimulating social consciousness and cultivating critical

citizenship” (goal 4) and “...to enhance the scope, quality and impact of engaged scholarship with an emphasis on addressing development and social justice” (goal 5) (University of Cape Town, 2016, p.3). This plan emphasizes the university’s commitment to enable engaged scholarship to address social injustices and cultivate within graduates the capacity for critical global citizenship and a social consciousness. The *Global Citizenship (GC) Programme: Leading for Social Justice*, is one means through which the university’s strategic plans are operationalized. The programme is cited as a means for teaching community-based education, and there is intention to expand the GC programmes course offerings in the mainstream curriculum and extra-curricular programmes (University of Cape Town, 2016).

Introducing the Global Citizenship Programme

The GC programme was launched in 2010 within the UCT Centre for Higher Education Development (CHED), a cross-faculty structure which provides strategic and academic support to the six faculties, enabling them to achieve their teaching and learning objectives. The programme is aptly situated to attract UCT students from all academic disciplines, since all students are required to be registered in a faculty and therefore supported by CHED initiatives.

The broad aims of the programme are:

- i) To expose students to global citizenship and social justice issues beyond degree or discipline;
- ii) To develop capacity for leadership on contemporary global-political & social justice issues by improving active listening, critical thinking & logical argument;
- iii) To promote awareness of themselves as future global citizens motivated to work for social justice through community service or volunteering (GC Programme, 2010a; GC Programme, 2010b, p. 2).

The programme objectives are achieved through a curriculum and pedagogy of engagement, based on the principles of critical pedagogy advocated by Freire (1970/2000) and Mezirow (2000), described in more detail in earlier sections. In particular, the writings of these scholars have influenced the pedagogy of the programme by creating an awareness of i) historical power relations and their impact on society; ii) the importance of reading and analysing social challenges within social context; iii) challenging assumptions and socialized prejudices and iv)

self-organization and civic engagement to achieve social transformation (McMillan et al., 2011). Embracing these understandings, the programme operates on three domains of learning:

- i) situating the *self* in relation to issues of social injustice, to create an awareness of global and local issues of social injustices, and the opportunities that exist to act for justice;
- ii) considering the *organizations* engaging in social justice issues, and the opportunities and limitations experienced by these organizations and
- iii) developing an awareness of the broader *context* in which these organizations are situated and the issues of social injustice are manifest (GC Programme, 2010a; GC Programme, 2011).

Figure 1 depicts the overlapping and interconnected domains in which learning takes place.

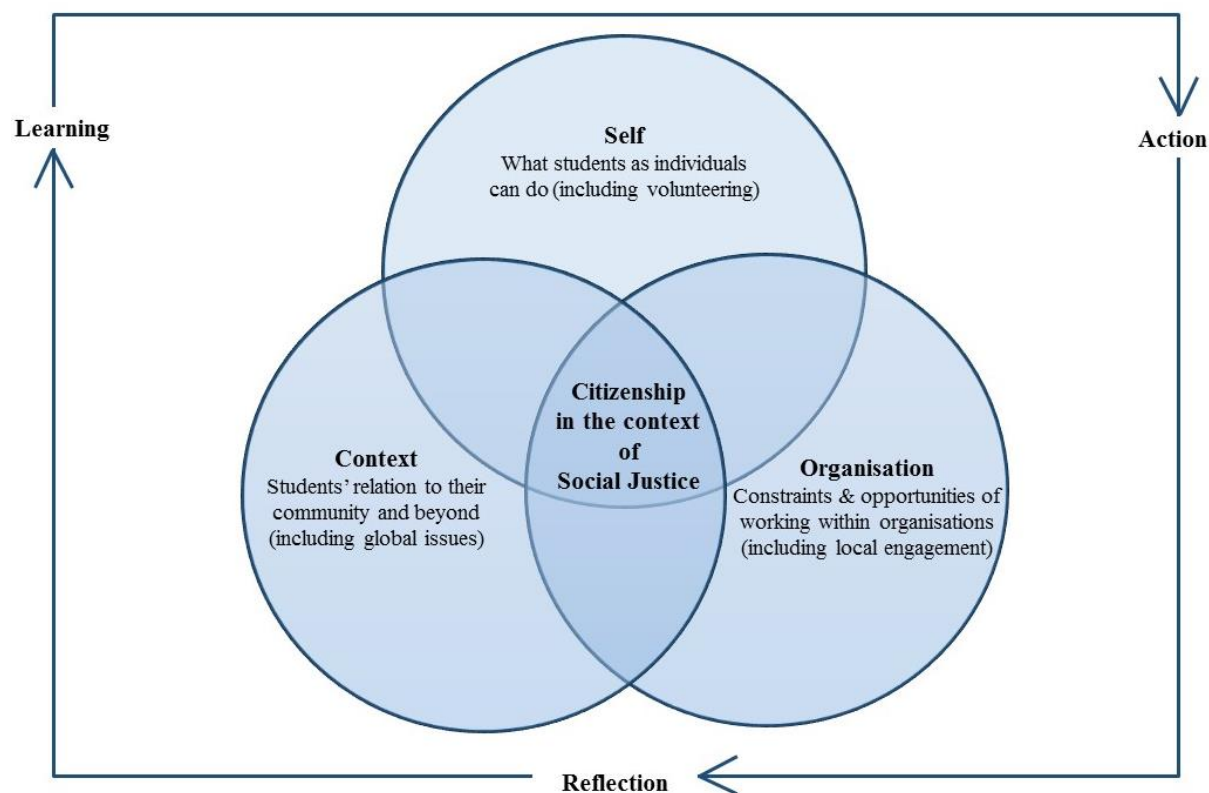


Figure 1. The pedagogical framework of the GC programme in relation to the three domains in which learning takes place. (Goodier, 2015, p.13)

Through critical reflection and dialogue, the programme aims to broaden students' understanding of social justice and develop their capacities for global and engage citizenship, which leads to social action (GC Programme, 2010a).

At the time that this research was undertaken, the GC programme consisted of three component courses namely: Global Debates and Local Voices (GC1); Service, Citizenship and Social Justice (GC2); and a self-organized community service experience (GC3). Recently, a fourth course was introduced into the programme's course offerings, entitled Dialogue and Deliberation for Active Citizenship (GC4) ("Programme Courses", n.d.). The research conducted on the GC programme for this study pertains to GC1, GC2 and GC3 only. These courses are open to all UCT students, at all levels of study and from all academic backgrounds. Students voluntarily sign-up for the GC courses, with exception of the students enrolled in the Information Systems Honours class, who complete the GC1 and GC2 courses as a degree requirement. The three GC courses are non-credit bearing; however, they are reflected on students' official academic transcripts as a short course, after successful completion (GC Programme, 2015; "Programme Courses", n.d.). A short description of each course is given below.

GC1- Global Debates and Local Voices. This course consists of a series of themed workshops offered through a blended approach of classroom and online facilitated discussions. The focus topic which was discussed at the time of this research was 'Africa in a Globalized World', with emphasis placed on education; sustainable livelihoods; war and peace; and poverty & inequality. The course uses critical reflection and dialogue between the facilitators and peers, to support students in finding their voice on issues of global concern and thinking through ways of establishing a more just and equal society ("Global Debates, Local Voices", n.d.).

GC2 - Service, Citizenship and Social Justice. This is a service learning course where students are required to complete at least 10 hours of community service which is critically reflected on through classroom and online facilitated discussions. The course aims to broaden students' perspectives on social justice and citizenship. In addition, students are challenged to reflect on issues of power, privilege and inequality at play in the serving relationship and to question their motivation for serving ("Service, Citizenship and Social Justice", n.d.).

GC3 - a self-organized community service experience. This course gives students who are engaged in long-term service projects, of 60-hours or more, the opportunity to: i) reflect on their ongoing community engagement through online peer discussion and ii) be rewarded for their

volunteering through the GC short course being on their UCT academic transcript (“Voluntary Community Service”, n.d.).

The programme theory. Programme theory has been defined as the rationale for a programme’s plan of operation, and the logic which connects its activities to the intended outcome (Rossi, Lipsey, & Freeman, 2004). The programme pedagogy takes on a student-centred and participatory approach to develop certain proximal and distal outcomes. Pedagogical inputs and activities are usually linked to specific and direct outcomes in student learning however, because students engage in the course content from their unique frames of reference, experience, knowledge and skills, there is no direct causal link between the pedagogy and the expected outcomes.

The proximal outcomes include an enhanced capacity to listen actively and engage critically, a greater awareness of the local and global world, a conscious awareness of the influence of power and privilege underlying social justice issues, and an ability to formulate responses when engaging with these issues. Developing students’ knowledge, skills and capacities in these areas is meant to encourage and support a desire for volunteering and community service, create an increased sensitivity in students, and enable them to find their own voice on matters of social justice. These outcomes culminate in the distal programme outcomes: engaged and active global citizenship (Goodier, 2015). Figure 2 provides a diagrammatic overview of the institutional and student needs for the GC, and the programme inputs which achieve the expected outcomes.

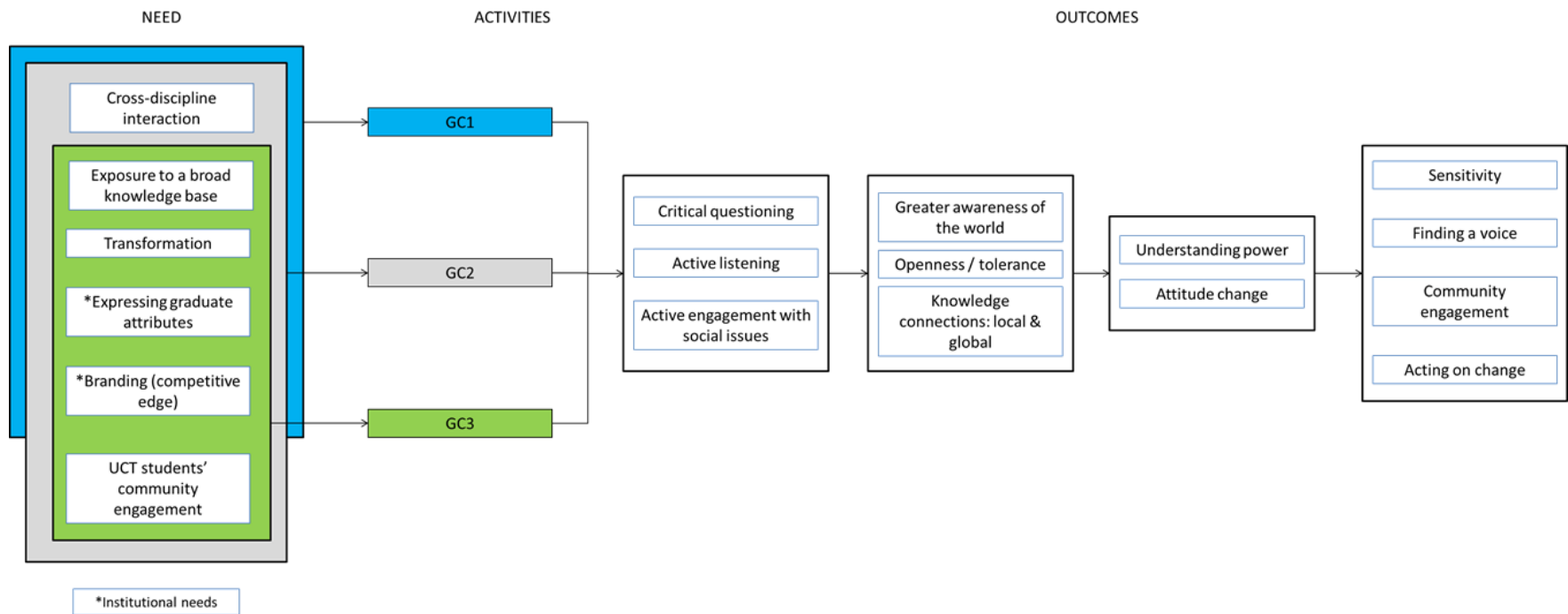


Figure 2. The comprehensive Programme Theory for the GC programme, as articulated by the programme staff.

Note. The programme needs for the GC programme course components are shown in different colours: blue for GC1, grey for GC2, and green for GC3 (Goodier, 2015, p.43).

Rationale for this research and the research questions

Given the pressure on higher education institutions to develop students' knowledge, skills and dispositions to confront a multitude of challenges in the world, alternate approaches to teaching and learning are being offered which favour student-centred learning (Astin & Astin, 2000; Barnett, 2004). These approaches have been exemplified through programmes which teach global and engaged citizenship, through experiential and active learning – supported by critical reflection. The number of institutions offering these types of courses have proliferated over the last few years and they have reportedly impacted on students' personal development and related social transformation (Hartley & Harkavy, 2011; Goodier, 2015; Kretman, 2011; Longo & McMillan, 2015; Marks, 2015).

The UCT GC programme – the site of this research – is one such experiential learning programme. Previous studies on this programme have demonstrated the positive impact of a critically reflective pedagogy to facilitate learning through community service (Gredley, 2013). A separate study on a credit-bearing version of the programme, offered in the Faculty of Engineering & the Built Environment, UCT, reported on the value in transforming the curriculum by including a social responsive and community engagement outlook to the class dynamic and pedagogical practice (Oliver, 2015). With the global challenges in leadership and the calls for new ways of leading, coupled with the pressure on higher education to develop citizen leaders, the GC programme warrants further examination to determine outcomes in relation to these multiple pressures and the needs of students. By examining student participants' lived experience of the GC programme, this research sought to critically explore whether the programme is developing citizen leaders through its pedagogy. In particular, the research questions which were addressed included:

How do the GC student participants experience the programme?

How do the students understand leadership, social justice and citizenship?

How do students respond to their experience of the programme?

How do students view the programme in relation to their understanding of citizenship and leadership?

Chapter 2: Method

Introduction

This chapter details the methodological framework which was used in this study and includes the rationale for using a qualitative research design. It provides an overview of the method used in recruiting research participants and describes the data collection process. In addition, a detailed description of the research procedure and data analysis approach is provided. The final segment of this chapter considers the validity and ethics of this study. It also includes a discussion of the researcher's reflections on her own participation and possible effect on the research process.

Research Design

This study was conducted using interpretative phenomenology. This research approach is concerned with detailed accounts of lived experience, and how people make sense of their personal and social world (Banister et al., 2011; Larkin & Thompson, 2012; Smith, 2004; Smith, 2011; Smith & Osborn, 2004; Smith, Jarman, & Osborn, 1999; Tomkins & Eatough, 2010; Willig, 2008). The characteristic features of an interpretative phenomenological analysis (IPA) are: i) *idiographic*: concerned with the detail of lived experience; ii) *inductive*: asking broad questions, which generate emergent themes based on shared and individual experiences; and iii) *interrogative*: examining for convergence and divergence of themes in relation to existing research, to determine the contribution being made to the extant body of psychological research (Smith, 2004, p.41-43).

A diverse array of studies has been conducted in psychology using IPA, including topics on health, social, cognitive, clinical and counselling psychology (Dunne & Quayle, 2001; Flowers, Knussen, & Duncan, 2001; Osborn & Smith, 1998; Reid, Flowers, & Larkin, 2005; Smith, 2011; Smith & Osborn, 2004). The common feature of these studies was that they explored phenomena (i.e. objects and/ or events and experiences) which were of existential significance to the participants' state of being. Research using IPA generally recruits a homogenous group of participants, all of whom have personal experience with the phenomenon being explored. These studies are generally conducted using semi-structured interviews as a form of data collection, where the researcher asks open ended questions followed by more specific probing questions, to elicit a detailed and reflective account of the participants' personal experience (Smith, 2004; Smith & Osborn, 2004).

Phenomenology is the philosophical study of human existence i.e. 'being' (Larkin & Thompson, 2012, p.99). Historically, two branches of phenomenology have been postulated: transcendental and hermeneutic. Transcendental phenomenology, formulated by Husserl (Willig, 2008) in the early twentieth century, proposed that experience can be understood when we transcend our assumptions (i.e. 'bracket off' context, culture and language) to come to a universal essence of the phenomenon or object being examined (Larkin & Thompson, 2012). In this approach, phenomena are understood based on the intentionality of the perceiver and their conscious engagement with the world around them (Willig, 2008). This was regarded as the descriptive epistemology of phenomenology, whereby experience was understood based upon the essence of the object or phenomena, outside of the context in which it existed. Expanding on this theory, philosophers Heidegger and Merleau-Ponty (Willig, 2008) emphasized that our perceptions of the world and process of making meaning are essentially linked to the social context. Therefore, our experience of a phenomenon or object cannot be reduced to an objective view of the object or phenomenon itself. Instead, our understanding of experience is based upon personal perception, and any description of the phenomenon or encounter constitutes a form of interpretation (Larkin & Thompson, 2012; Willig, 2008). IPA is based on this premise, and lends itself to the hermeneutic epistemology of phenomenology (Larkin & Thompson, 2012; Smith & Osborn, 2004; Willig, 2008).

As with all methods of research, there are practical and conceptual limitations. In terms of IPA, the data analysis work relies heavily on texts, which are produced mainly through semi-structured interviews and accounts such as diary entries. Because IPA is concerned with experience, and 'what it is like' for a participant, the analysis relies upon participants having sufficient language and vocabulary to put words to their experiences. The limitation with this is that language constructs realities. Therefore, a particular experience can be described in many ways. Language therefore not only shapes how we give expression to our experiences, but also how we come to understand them. As a result, analysing text through IPA brings to light how participants use language to describe their personal experience more so than the experience itself. Another assumption made with this form of analysis is that participants are able to articulate accounts which are sufficiently nuanced and detailed for IPA. This method also focuses on experience in context and does not explore the conditions which caused the experience, which could add to the meaning and understanding of the experience (Willig, 2008).

Conducting IPA is a dynamic research process whereby the researcher attempts to gain an insider perspective on the lived experience of the participants. This process involves elements of ‘giving voice’ to participants’ interpretations of their experiences and ‘making meaning’ of those interpretations. (Larkin & Thompson, 2012, p99; Smith, 2011; Smith et al., 1999; Willig, 2008). The process of making meaning by interpreting participants’ interpretations has been called a ‘double hermeneutic’ (Smith, 2004, p. 40): it allows the researcher to explore cognitions, as participants express what they believe, think and feel, in relation to a particular topic; and in turn aids the researcher in gaining an understanding of the participants’ subjective experiences (i.e. life-world) and their actions in the world (Banister et al., 2011; Smith, 2004; Smith, 2011).

The aim of this research study was to explore the impact of the GC programme on student participants. In particular, this research explored whether the GC programme was developing citizen leaders, by examining students’ subjective experience of the courses with reference to their understanding of social justice, active citizenship and leadership. Because this research was concerned with students’ subjective experience of the programme and whether change occurred in their knowledge, actions and ‘being’, IPA was regarded as most suitable for this research purpose.

Underpinned by the epistemological understanding that lived experience is embedded in social connection, it was expected that people would give expression to their lived experiences, with reference to their social context (Banister et al., 2011). Therefore, an understanding of the person-in-context foregrounded the researcher’s interpretation of participants’ experiences.

In choosing a methodological approach that would allow students to make sense of their experiences or life-worlds, the following features were considered: embodiment of experience (lived experiences are perceived and understood through the senses); spatiality (lived experience located in space and context); inter-subjectivity (making sense of lived experience through interactions in our social world); and temporality (an awareness of life being experienced through the passage of time) (Banister et al., 2011, p.9; Smith, 2011; Willig, 2008). Focus group discussions and reflective essays written by student participants of the GC1-GC3 courses offered in 2015-2016 were chosen as the data collection methods, so that nuanced, rich, detailed and reflective data could be generated; this is also ideal for the exploratory nature of IPA (Larkin & Thompson, 2012; Smith, 2004; Willig, 2008).

Focus Group Discussions. Wilkinson (2003) suggests that, depending on the topic being researched, focus group discussions can yield richer data compared to individual interviews. In the

case of this research, focus groups were selected because this form of data collection allowed participants collectively to make meaning of their experience of the GC programme. This increased the ecological validity of the study, because the focus groups created a microcosm of the classroom setting, where students learned collectively through group dialogue, led by the programme facilitators (Willig, 2008). Moreover, this form of data collection shifted the power to the participants, by allowing them to challenge each other's accounts of their experiences; expand on each other's responses; and develop their thinking on the topic being discussed (Flick, 1988; Willig, 2008). This was evident in my focus group discussions, as participants were able to build on each other's statements and openly express their dissension. The students formed a homogenous group in respect to having all participated in at least one GC course, which is a characteristic of IPA studies (Larkin & Thompson, 2012). Having previously participated in the GC courses, through classroom activities and group discussions, there was a level of rapport between the students. Also, because they had shared similar thoughts about the course topics through blog posts and reflective essays, they were accustomed to sharing these in relatively public settings.

The focus group data were collected using semi-structured interviews. This method of data collection is commonly used in IPA (as well as in focus group discussions), as it offers the researcher flexibility in exploring the participants' responses, guided by an interview schedule which is made up of open-ended questions (see Appendix A) (Banister et al., 2011; Cohen, Manion, & Morrison, 2011; Larkin & Thompson, 2012; Willig, 2008). The interview questions sought to gain insight into students' experiences of the programme and any impact which the programme may have had on them. The researcher explored students' understanding of active citizenship, social justice and leadership, and whether they experienced any changes in their understanding which could be attributable to the GC courses. Moreover, the interview questions were used to explore whether the students regarded the programme as a form of leadership development. Prior to the interview meeting, participants were sent a list of three questions which they were asked to ponder in preparation for the focus group discussion. The pre-interview questions asked students to consider how they decided to sign up for the GC courses; whether they learnt anything from the programme; and whether they could share three key learnings during the focus group meeting (Appendix A). The interview schedule was formulated after having read literature on programmes such as GC; reading the GC programme documentation and previous

research conducted on the programme; and through consultation and discussion with my research supervisor and the GC programme director.

Reflective Essays. The GC programme course requirements include participation in online discussions through blog posts, where students share their perspective on the coursework topics and further their classroom discussions. At the end of each course students were required to submit a reflective essay where they critically considered how the course may have impacted their ideas and reality of community service, and how these insights would shape their action toward social justice issues in the future. For the GC1 course, participants mainly reflected on having gained an understanding that social inequality was a common factor, underlying most social injustices. For GC2 and GC3 course, students reflected on different paradigms of services, focusing in particular on the organization and context in which they did their community service. In so doing, students grappled with issues of privilege, power and positionality. They also reflected on the meaning of community, development and citizenship. The decision was made to include reflective essays because of the limited number of participants who were able to participate in the focus group discussions, given that the timing of these discussions coincided with the #FeesMustFall social movement and subsequent shutdown of the university. The reflective essay data were retrieved from the GC online learning platform in May 2017, subsequent to the focus group discussions being held in September 2016 and transcribed in early 2017. The essays were submitted by the participants of GC1, GC2 and GC3 in October-November of 2015 and 2016, in fulfilment of the programme's course requirements. The reflective essays are similar to diary entries, which have commonly been used in IPA research (Smith, 2004).

In comparison to the focus group discussion data, the reflective essays and blog posts were written in response to unique blog prompts which were given to the students by the GC course facilitators (see Appendix B). These prompts were aimed at provoking students' engagement with the course content and were intended to stimulate them to think deeply and critically about the topics which they discussed in the classroom. Students were prompted to think about how the knowledge gained through the GC programme related to their own personal experiences, and their understanding of the global world and their local context. Although these essays served as a rich source of data, it should be noted that students were not prompted to reflect specifically on leadership and whether they regarded the programme as a leadership programme.

The reflective essays added to the richness of the focus group data and validated the initial findings. This approach of collecting different data sources at different points in time is known as triangulation of method, which increases the authenticity and credibility of the research (Cohen et al., 2011).

Participants

This study was conducted using male and female students from the University of Cape Town (UCT) who had participated in the GC programme courses. Participants were recruited using non-probability purposive sampling (Cohen et al., 2011). Prior to commencing my participant recruitment, with the consent of the course facilitators and director, I attended part of the classroom sessions held for the GC2 2015 and GC1 2016 courses and all of the GC2 2016 classroom sessions. This afforded me the opportunity to familiarise myself with the GC programme course content and to gain first-hand experience of the programme and style of pedagogy. In addition, I became a familiar face to the student participants of those GC courses. Many of the participants of the GC2 2016 course, offered in first semester 2016, enrolled for the GC1 2016 course which was offered the subsequent semester. As a result, I was able to develop a level of rapport with these students, which benefitted my participant recruitment efforts in August 2016.

Students on the GC1, GC2 and GC3 database for 2015-2016 were invited by email invitation (see Appendix C) to participate in this research study. Initially, students were only invited to participate in a focus group discussion on their experience of the programme. Due to the #FeesMustFall social movement coinciding with the timing of the focus group data collection, it became difficult to recruit more participants and convene the focus group discussions. It was only after no further focus groups could be conducted that I approached students to ask for their consent to use their reflective essays as a form of data for this study.

It was anticipated that six focus group discussions would be held, including a maximum of six student participants in each discussion group. Follow up emails were sent to all students who expressed interest in participating. The GC programme team suggested a few students who had completed more than one GC course or who had become course facilitators subsequent to having completed the courses. These students were recommended because the programme team regarded them as having the capacity to provide honest and critically reflective feedback on their experience of the programme, thus all students who participated in the programme and also those who became student facilitators for the programme's courses, were given the opportunity to participate. In

addition to the email invitation, participants were recruited in person, through announcements made during the GC1 2016 and GC2 2016 classroom sessions and through one-on-one conversations that I had with participants in these GC courses. In total, four focus group interview discussions were held, with 10 student participants who each participated in one focus group discussion.

There were many students who had expressed interest in participating in this study. However, due to limited and conflicting availabilities, it became challenging to arrange the focus group discussions for mutually convenient times. This is partly because the participant recruitment commenced in August 2016, and I started scheduling my focus group discussions for September 2016, a time in the UCT academic calendar when students are generally pressured to finish their coursework assessments; submit papers for their academic courses; and prepare for their end-of-year exams, which were scheduled to start at the end of October in 2016. Although a number of students showed goodwill and expressed their interest in this study, only a few were able to commit to participate in the focus group discussions. Another reason for the participant recruitment being curtailed was because the focus group discussions commenced around the same time that the #FeesMustFall social movement; a national student activist movement, was erupting on university campuses across South Africa (Roberts, 2016). During this time most South African university campuses, including UCT, were closed for teaching and learning. Although the impact of the movement created a heightened awareness about the social justice issues being challenged, the logistical aspect of a closed university meant that it became difficult to recruit more participants and convene further focus group discussions.

Since the commencement of the GC programme in 2010 until first semester 2015 (when this research project was initiated), over 500 students had enrolled in one of the three programme courses. These enrolments were skewed by an overrepresentation of female students and students from the Humanities and Commerce Faculties (Goodier, 2015). This enrolment trend is evident in the composition of the participants in this study (see Table 2).

Table 2

Name and demographic information for the Focus Group participants

Name*	Gender	GC course(s) completed	Faculty	Degree programme**
FG1 P1	Female	GC12016; GC2 2016	Humanities	Second year in International Relations
FG1 P2	Female	GC1 2016	Humanities	Third year in Social Science
FG1 P3	Male	GC2 2016	Science	Final year in Astrophysics & Ocean and Atmosphere Science
FG2 P1	Female	GC1 2016; GC2 2016	Humanities	Honours in Development Studies
FG2 P2	Female	GC1 2013; GC2 2014; GC3; 2014	Humanities	First year Masters in Social Policy & Management
FG2 P3	Female	GC1 2016; GC2 2016	Commerce	Honours in Information Systems
FG3 P1	Female	GC1 2015; GC2 2015	Humanities	Second year Masters in Documentary Art
FG3 P2	Female	GC1 2015; GC2 2015; GC2 2016 (repeated the course)	Humanities	Honours in African Studies
FG4 P1	Female	GC2 2016	Humanities	Final year in Film & Media Studies
FG4 P2	Female	GC1 2016; GC2 2016	Commerce	Final year in Accounting

**Note.* Participants were anonymised for the thesis. They were named based on their focus group number and participant number within the focus group. Each focus group was numbered from 1-to-4 based on the chronological sequence in which they were conducted. The participants were numbered 1-to-3 based on the order in which they first responded to the interviewer.

**The GC1 and GC2 courses were a compulsory component of the Honours in Information Systems degree programme.

Given the small sample size recruited for the focus group discussions, I had decided to incorporate the reflective essays as an additional source of data accounting for students' experiences of the GC programme. After the initial email invitation, sent to recruit focus group participants (Appendix C), a second email was sent to the students who participated in the GC1, GC2 and GC3 courses during 2015-2016, requesting their consent to use their reflective essays which they submitted in fulfilment of the course requirements (Appendix D). A total of 128 participants consented for their reflective essay submissions to be used for this research. Of this total, 90 written submissions were retrieved from the online learning platform for the courses; the remainder were incomplete or outstanding submissions and therefore could not be used.

Table 3

Number of Reflective Essays analysed for each of the three GC courses offered in 2015-2016

GC programme course, by year	GC1 2015	GC2 2015	GC3 2015	GC1 2016	GC2 2016	GC3 2016
Written submissions received, per course	20	11	3	36	18	2

In some instances, students participated in more than one GC course during the 2015-2016 time period, which meant that I had access to a reflective essay for each GC course which they had completed.

Procedure and Settings

Focus Group Discussions. The four focus group discussions took place during September 2016 and were arranged based on mutual availability. Due to conflicting meeting appointments and limited availability among participants, each focus group meeting consisted of no more than three participants, although more had been invited. The meetings were conducted on the UCT campus. For one focus group discussion, the meeting was held in a meeting room at the International Academic Programmes Office in the Masingene Building, Middle Campus. The remainder of the focus group meetings were conducted in a lecture venue at the Psychology Department in the PD Hahn Building on Upper Campus. All meeting venues were free of noise and distraction. The discussions were 45 minutes on average in duration.

Light refreshments including tea, coffee, hot chocolate, fruit and muffins were served at each focus group meeting.

Students consented to have their responses voice-recorded, and the recordings were later transcribed for analysis. For the second focus group meeting discussion, one participant was unable to join the meeting in-person because she had taken ill. Instead, she joined the conversation from home, via Skype.

Reflective Essays. The staff of the GC programme granted me access to the online learning platform, Vula, for the GC1, GC2 and GC3 courses offered in 2015-2016. Moreover, they assigned me 'site owner' rights which enabled me to access the participants' contact email addresses and retrieve their reflective essay submissions. I used the participant contact lists to email the participants, asking for their consent to use their reflective essays for this research purpose. Once

I received their consent, I retrieved their reflective essays from the Vula site, for those who had submitted completed essays in fulfilment of the course requirements.

Data Analysis and Interpretation

Data analysis and interpretation is a core component of the IPA method. Through a detailed and systematic analysis of the data the researcher is meant to gain an understanding of the participants' experience (insider perspective) and give voice to their experiences based on the researcher's interpretations and understanding (outsider perspective) (Larkin & Thompson, 2012). This is an inductive and iterative process, which demands that the researcher become immersed in the research data. The outcome of this process includes the coding and organizing of the data to best represent the participants' experience (Larkin & Thompson, 2012; Reid et al., 2005). A rich body of research has been published on IPA methods and frameworks for data analysis, offering guidelines to using this approach. These frameworks are often adapted depending on the research being conducted (Reid et al., 2005; Smith et al., 1999). For this study I relied on the work of Smith (2011), who developed an IPA research evaluation guideline based on his systematic review of IPA research conducted between 1996 and 2008. This guideline includes markers for assessing the quality of IPA research; in particular what constitutes good, acceptable and unacceptable methods of IPA research (see Smith, 2011). In addition, I also referred to the work of Tomkins and Eatough (2010), who conducted research on IPA methods applied to focus groups.

The initial phase of data analysis focused on the data obtained through the focus group discussions. After transcribing the voice-recorded discussions, I read through the transcripts while listening to the voice recordings, to ensure that the discussions had been captured verbatim. When conducting the analysis, not only was I intent on making meaning of participants experiences but asking questions too. The procedural framework of analysis was adapted based on the systematic process for conducting good IPA research (Larkin & Thompson, 2012; Tomkins & Eatough, 2010; Smith et al., 1999; Willig, 2008). The process of analysis took the following steps:

Step 1: I familiarised myself with the participants' accounts by continuously reading through the transcripts. In so doing, I became acquainted with the data and noted my first impressions and preliminary interpretations. I particularly read through their accounts keeping in mind the research questions of this study. In this vein, I examined the data to gain insight into students' intentions for taking the GC courses; their experience of the programme; and any impact

which the courses may have had on their learning and civic engagement. Based on the initial research questions and the interview schedule (Appendix A), the data was preliminarily coded into the following broad categories: i) How did students come to sign-up for the GC courses; what were their intentions for doing the course(s)? ii) How do students experience the GC programme courses? iii) What did students learn from the programme?; and iv) What impact did the course(s) have on students' understanding of concepts such as active citizenship, leadership and social justice, if any? (Appendix E)

Working with hard copies of the interview transcripts, participants' responses were cut and organized into these broad categories. This is regarded as the classic approach to data analysis (Krueger & Casey, 2009). Once the data was grouped into categories, I re-read the extracts in each category against the transcript data as a whole. During this process, I developed a mind map of key concepts and phrases which captured students' experiences. Reflecting on the outline of the mind map together with my research supervisor, I had the opportunity to articulate my ideas verbally and so establish a deeper understanding of how to approach the data and capture participants' experiences. These discussions were audiotaped, which gave me the opportunity to go back to the conversation at a later stage, and further develop my ideas. This process highlighted three new categories which gave expression to students' experiences. These categories became the lenses through which I re-examined the data. They are: active citizenship, social justice, and leadership.

Step 2: During the next stage of the analysis, the transcripts were re-read and coded line-by-line in order to identify emerging themes from the focus group data (see Appendix F). In particular, I examined participants' accounts to see whether they experienced any change in their understanding of active citizenship, social justice and leadership, due to the GC courses. Patterns of shared experiences and meaning emerged within and between the focus group data, as this stage the analysis focused mainly on shared experiences, at the level of the group. Although a handful of individual experiences were noted as differing from the group, this was not represented under any themes at this preliminary stage. As the themes were generated, I continued to review the transcript data to confirm whether the themes adequately captured the essence of participants' experiences.

Step 3: The themes which were generated were listed and examined for connections between them. Interrelated themes were clustered as subthemes and placed under main theme

headings which captured the essence of the subthemes. As far as possible, the themes and subthemes were presented in the chronological order in which the participants shared their experiences, in response to the interview questions. Tomkins & Eatough (2010) emphasized the importance of making sense of participants' experiences during 'real time' focus group discussions as well as 'post-discourse interpretation' (p. 255). This is particularly important for focus group discussions where the researcher can ask follow-up questions which allow the participants to elaborate on their experiences and in so doing, enrich their process of meaning making. Maintaining the chronological order of participants' accounts gives expression to the way in which participants can make sense of their own and each other's experiences, through interaction in the group (Tomkins & Eatough, 2010).

Step 4: Each theme was supported by verbatim extracts which were initially taken from the focus group data only. According to Smith (2011), where the sample size consists of more than eight people, good IPA research will require extracts from at least three participants per subtheme and a measure of prevalence of each subtheme for each individual's experience. Alternately, each theme is to be supported by extracts from half the number of participants (Smith, 2011). In this study each subtheme was supported by at least two or three of the most comprehensive and relevant extracts. Because the themes were initially mapped against the focus group data and subsequently examined against the reflective essays, the prevalence of each theme corresponding with each individual's experience was examined for the focus group data only (see Appendix G).

As the analysis progressed, extracts from the reflective essays were also used to support the emerging themes. Most focus group and essay extracts could be placed under more than one theme, which is not uncommon in qualitative research. Smith et al. (1999) encountered a similar situation when researching the experience of nursing sisters caring for anorexic children, where the data extracts were cross cutting multiple themes in representing the shared experience of the group of nurses. As new theme labels emerged, they were reviewed against the focus group data and existing themes. To avoid duplication, the themes were consolidated; some were collapsed into one, relabelled, or removed.

Step 5: The reflective essays were then systematically coded, using the coding process defined for the focus group data (see Appendix H). I examined the essay data to determine whether the patterns which were identified were congruent with existing theme labels or whether genuinely new research findings had been identified, requiring additional themes. This required some

movement between the established themes and the reflective essays, to confirm whether the themes adequately expressed the students' experience described in their reflective essays. Interestingly, the patterns of meaning which emerged from the reflective essay data were synchronous with the established themes. After reading through and coding all reflective essays, the extracts from these essays were integrated into the established main themes and subthemes. No new themes were added however, the subtheme labels were refined to incorporate some of the language and conceptual phrasing which kept reoccurring in the reflective essays. The new labels served to capture students' experiences, while remaining true to the essence of the initial theme names. For example, the theme "Being Intentional" was later changed to "The Danger of a Single Story: challenging assumptions". Both themes represented the same central idea, however the latter theme label incorporated phrasing which formed a key part of one of the GC sessions. I chose to use these terms because the participants continuously referred to these phrases in their reflective essays and during some of the focus group discussions.

Step 6: After having examined the focus group and reflective essays, I returned to the focus group data to examine the individual experiences in relation to the shared experience of the group. Because IPA is concerned with making meaning of idiosyncratic experiences, it was important to examine whether participants' experiences were rightly reflected in the established themes. Tomkins & Eatough (2010) caution against falsely claiming group consensus and interpreting experiences as if they are shared among all participants. For this reason, I examined the transcripts again, paying close attention to the participants' experiences which in the initial stages seemed to contradict the shared experiences of the group. I also paid attention to context when examining the individual experience against the group. In so doing, I examined the micro-interactions and dynamics of the group; to see how participants responded to what each other said and how the individual responses either represented dissent or demonstrated how they were able to co-create meaning by building on each other's shared experiences. This process added richness to the results. Moreover, two more subthemes emerged from this stage of the analysis, and were added to one of the main theme categories. This approach was adapted from scholars who conducted work on IPA with focus groups, using the micro-interaction of the group to demonstrate participants' experiences (see Dunne & Quayle, 2001; Flowers et al., 2001; Tomkins & Eatough, 2010). Following this approach, I included chunks of the focus group discussions under certain subthemes

instead of the individual verbatim extract only. This was to demonstrate the micro-interactions of the group, and how participants collectively made meaning of their experience.

Validity, Ethics and Reflexivity

Validity. The research validity of a qualitative study refers to the measure of authenticity and trustworthiness of the research findings to reflect what was set out to be measured. For qualitative research, a valid study indicates that the interpretations given to participants' experiences are a trustworthy reflection of their subjective experiences (Cohen et al., 2011).

This study used two methods of data collection, namely focus group discussions, held in September 2016; and students' reflective essays, which were retrieved from the course online learning platform in May 2017. This approach of collecting different data sources at different points in time is known as triangulation of method, which increases the authenticity and credibility of the research (Cohen et al., 2011). Moreover, the students' accounts of their experiences of the programme, taken from the reflective essays, were synchronous with the themes which emerged from the focus group discussions, and served to confirm the research findings. These essays were written by the GC participants in October 2015 and 2016 in fulfilment of the course requirements, and independent of the focus group discussions.

Because the research findings are based on the researchers' interpretations of the participants' experiences, several precautions were taken to observe integrity and consistency throughout the research process. Firstly, during the focus group discussion, I regularly paraphrased participants' feedback and asked clarifying questions to ensure that they were providing detailed feedback about their experiences and that I understood what they were saying. Secondly, a systematic process for conducting IPA was followed (see Larkin & Thompson, 2012; Tomkins & Eatough, 2010). In so doing, the focus group discussions were transcribed verbatim and coded line-by-line, including all the participants' inflections, tones of voice, and highlighting where they had emphasized their responses through repetition or exclamations. A consistent coding process and method of analysis was applied to the focus group data and reflective essay data. This systematic approach ensured a consistent process of data analysis and interpretation of the research findings, adding to the trustworthiness of the research findings.

Ethics. A comprehensive research proposal was drafted for this study and presented to the Research Ethics Committee in the Department of Psychology, UCT, for their approval. On three

occasions I approached the committee to seek their approval on my method of data collection. The committee approved the following forms of data collection, contingent that I obtain written consent from the study participants, including: i) observing a Masters student's presentation on the theory of change for the GC programme and incorporating these findings as a source of data in my research (Appendix I); ii) recruiting student participants of the GC programme courses for focus group discussions (Appendix J) and iii) analysing the reflective essays submitted by student participants of the GC programme courses (Appendix D).

Confidentiality of the participants' views and their identity was upheld throughout the research process. The research findings and transcriptions were only shared with the research supervisor of this project. Participants' personal details were kept separate from the research data and they are referenced in the write-up using pseudonyms in place of their real names. All participants were informed of the research process and that they could exercise their right to withdraw their participation at any point during the research process; their participation in the research had no bearing on whether they could participate in the GC course or receive services from UCT more generally. All participants provided written consent to participate in this study. Moreover, the participants in the focus group discussions provided written consent to have the discussions voice-recorded and transcribed for further analysis. Recordings and transcriptions were stored on a password-protected computer during data analysis, and later destroyed.

Reflexivity. In qualitative research the method of data collection and analysis is driven by the researcher. Although a systematic approach was adopted when conducting this research, the process is still open to biases and the subjective influence of the researcher (Cohen et al., 2011). While I have aimed for objectivity and consistency in my approach, I acknowledge that the research process was influenced by my worldviews and personal and theoretical presuppositions (Kvale & Brinkmann, 2009).

Factors such as age, gender, cultural differences and my level of experience as a qualitative researcher influenced my interaction with the student participants, particularly in the focus group discussions. In my estimation, the age difference between the research participants and me was no more than seven years; all in our early-to-mid-twenties. At times I felt daunted by the idea of having to conduct the focus group discussions and engage with young adults who were thoughtful and very articulate about their experience of the GC courses. This was partly because I felt inexperienced in conducting qualitative research but also because my prior discipline of study is

in the Sciences, and therefore the subject areas of student leadership, citizenship and social justice were new areas of learning for me. Many of the participants were studying in the Humanities and had been exposed to some of these subject areas through their degree programmes and volunteering. Being mindful of this I was especially aware of the need to ask clarifying questions during the focus group discussions and conducted numerous iterations of data analysis to ensure that I understood what students were saying about their experience of the courses. During the process of data analysis and writing up the research findings, I recognized my position of power as a researcher interpreting students' subjective experiences through my understanding, and expressing their experiences using my words (Kvale & Brinkmann, 2009). The process of participants making meaning of their subjective experiences and the researcher then interpreting their meaning making is regarded as a 'double hermeneutic' (Banister et al., 2011; Smith, 2004, p.40; Smith, 2011); which is the essence of IPA research.

In addition to being daunted by the research experience itself, the focus groups were also conducted at a time of unrest on the UCT campuses and universities across South Africa in general. Within a few days of convening the first focus group discussion the #FeesMustFall social movement broke out on university campuses (Roberts, 2016). This movement was largely driven by university students who sought to voice their concerns about the need to dismantle structural oppression and colonial influence on higher education. Initially I struggled to see the cause and justification behind the social movements; this was probably due to the fact that I have been at UCT for many years. In addition to enrolling for the Masters in Psychology, my Honours and undergraduate degrees were also undertaken at UCT, and I have been in permanent employment at one of the university's student service departments for several years. As a result, I had grown familiar with the university culture and systems, which meant that I could not initially identify with or understand the social movement. I too needed to have my thinking disrupted; to listen to the views of students who felt oppressed by the university structures; and to see the need for and benefit of transformation. Although I was willing to learn from and empathize with those involved in the movement, at times their methods of activism and protests were violent and destructive, which made offering support to the movement difficult and conflictual. In addition, the threat of violence created a tangibly foreboding atmosphere on the university campus. Soon after the protesting commenced the university campus was shut down. During the participant recruitment in August 2016, many students from the GC courses expressed an interest in participating in the

focus group discussions. However, after the university closure in September 2016, it became very difficult to access the student participants and convene the focus group discussions. Also, the academic calendar in South Africa generally runs from February to November each year. Typically in September students are busy with the final submission of their coursework assignments in preparation for the final examination period at the end of October. As a result, many students were unavailable to participate in this study because of other commitments and pressure to meet deadlines related to their coursework.

All of my focus group discussions were convened during the time of the social movement which, given the disruptions on campus and limited access to students, may have limited the number of discussions which could be convened. Despite this limitation, one benefit of the student protests was that it created a heightened awareness in the GC participants about issues of social justice. This was evident in students' reflective essays, submitted in fulfilment of the GC course requirements, where they referenced the social movement and the discussions in the GC classroom having reinforced their understanding of active citizenship and social justice. Because of the limited number of focus group discussions (and continuing unrest making further focus group discussions difficult) it was decided in February 2017 that I would use the GC participants' reflective essays as an additional source of data on students' experiences of the programme. The multiple forms of data collection served as a means of triangulation of method, which increased the authenticity of the research findings and confirmed the themes which emerged from analysis of the focus group discussions (Cohen et al., 2011).

The focus group discussions provided a source of rich data, as the participants seemed to freely share their experiences of the programme and freely express their dissent with their peers. The participants were able to learn collectively from each other's experiences through group dialogue, which is a benefit of conducting focus group discussions (Willig, 2008). Because I was personally grappling with the social movement and the related activities, I avoided explicit discussion about the student protests in the focus groups. Also, I did not explicitly discuss race in relation to the key topics of interest, which was active citizenship, social justice and leadership. I avoided these topics partly because I felt uncomfortable, and that I am still grappling with my own understanding of these issues, but also because the race groups were not a salient focus in the research being conducted. Nevertheless, the race classifications in South Africa are a product of the apartheid regime, classifying people according to appearance and socio-economic status into

one of the following race groups: “Black”, “White”, “Coloured”, and “Indian”. Our colonial and Apartheid history has divided South Africa’s people according to race, class and sex, creating deep social inequalities and disparities in access to resources. This has resulted in a surge of poverty, unemployment, violence and lack of access to basic resources such as sanitation, housing and electricity, especially among marginalised groups of our society (Chopra et al., 2009). As a woman of colour, I, like many South Africans, have experienced the impacts of racial segregation through my own journey. These issues are uncomfortable and also hard to grapple with. Interestingly, in the focus group which comprised a Coloured female and Black African female, the issue of race was mentioned and briefly discussed, particularly between the Coloured female and me. As a Coloured female myself, I felt comfortable discussing race in this focus group, which I assumed is due to our shared sense of racial identity. However, I avoided this topic with the other focus groups, which comprised largely of Black females, with the exception of one Indian male and female, and one White female. Overall, there was a sense of rapport between the focus group participants and me, which facilitated a smooth data collection process. In future studies which utilize focus group discussions, I would endeavour to include a co-facilitator to support the facilitation of the discussion and to assist with the process of sense-making and interpretation.

Chapter 3: Results

Introduction

In making sense of students' subjective experience of the GC programme, this chapter presents the key research findings which were revealed through an interpretative phenomenological analysis (IPA) of the research data.

The data analysis culminated in three overarching themes and related subthemes. The main themes are: Experiential Learning, Active Citizenship for Social Justice and Citizen Leadership for Social Justice. The themes were developed based on numerous iterations of engagement with the data. They were labelled and defined based on phrases taken from participants' narrative responses, and through an attempt to capture the quintessential meaning of their experience of the programme, as articulated by the students individually and collectively. Students' accounts of their experience in the focus groups and reflective essays were not mutually exclusive in relation to the themes which emerged. That is, students' interpretation of their experience was similar in the focus groups and in the reflective essays, and generated text which could be used to support more than one theme. This is because the research concepts are interconnected such that students' interpretation of their experience would at times include aspects of active citizenship, social justice, and leadership in one account. This is illustrated in the quote below:

I've always been very invested in bureaucratic systems and how to make things work from the top. I wanted to work at the UN, I wanted to make sure that I had this position at the top ...when we were doing GC, I kinda realised that the change that I wanted to make and the things that I thought I needed to do to make that change, didn't really correlate that much... there are people that are fine in the bureaucracy sitting in meeting rooms etcetera but, ...I kind of realised if, if I really want to make that active change, it's about getting within the communities and getting like on the ground and actually engaging in, in what you want to change and stuff like that (FG1 P1).

This participant shared how the GC course helped her come to the realisation that she does not need to be in a particular position to bring about positive change in society. Through this excerpt, the student illustrates the interrelated nature of the concepts being studied, as she makes reference to holding a position and title (which is associated to the concept of leadership); the need to understand the community and context (which is imperative to

overcoming social justice issues); and the ability to effect change by being immersed in community and acting from this position (which represents aspects of active citizenship).

The diagram below depicts the three main theme categories and the related subthemes. These categories are held together by the central component *critical reflection and questioning*, in order to demonstrate that the programme offers students a certain type of learning experience which cultivates their capacity for critical reflection and questioning. Through developing this competency, students were then able to acquire unique learnings about aspects of active citizenship, social justice and leadership.

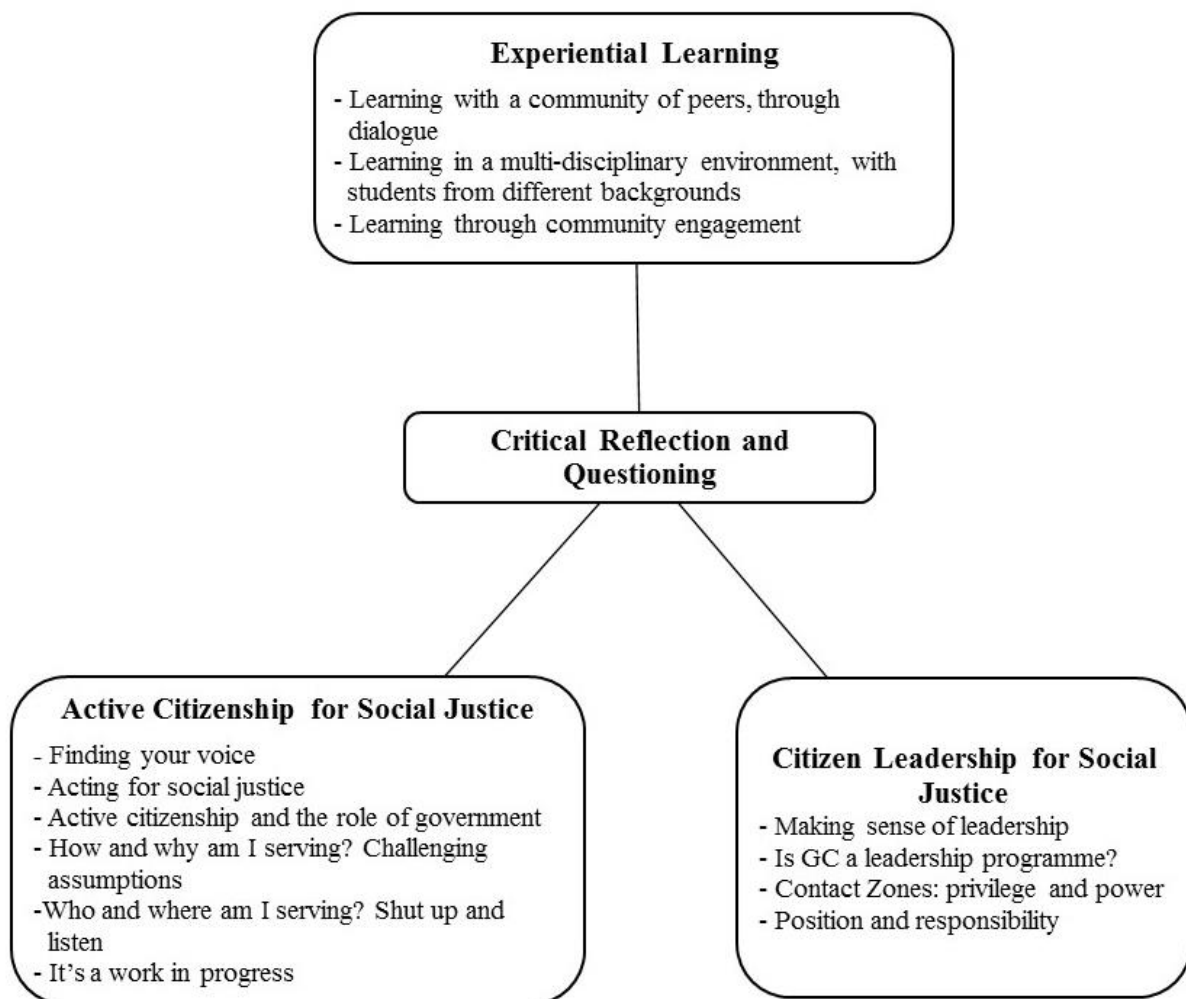


Figure 3. The three main themes and subthemes which emerged from the data analysis.

The first main theme, *Experiential Learning*, captures the essence of students' experience of learning through the GC courses. Students were able to learn by doing; through practical activities; and interaction with each other and communities. This approach to learning was very different to their regular lectures. The related subthemes demonstrate components which enabled their learning, such as facilitated debate and dialogue with their peers; a multi-

disciplinary environment with multiple forms of knowledge; and service and volunteering in the community. This form of learning fostered critical reflection and questioning in students (Freire, 1970/2000; Mezirow, 1990, 1997; Nussbaum, 2002). By developing the competency for critical reflection and questioning, students were able to learn and develop their understanding of key concepts which are the focal point of this research: active citizenship, social justice, and leadership.

The second main theme, *Active Citizenship for Social Justice*, represents the content of students' learning, where the subthemes represent students' learning journey through the programme as they came to recognise their voice and agency to effect change and were motivated to act for the cause of social justice. They recognised the need to challenge their limiting assumptions, and to build relationships with the people they were serving in the community.

These first two themes provide essential background for understanding students' perceptions of citizen leadership, and whether the GC course is a leadership course.

The third main theme was *Citizen Leadership for Social Justice*, with subthemes which represent students' understanding of leadership. Through the focus group discussions students grappled with the concept of leadership and their understanding of leadership in relation to the programme. In the group discussions and the reflective essays, students reflected on concepts which are associated to the form of leadership which is of interest to this study. These concepts include positionality, power and privilege, which are represented in the subthemes.

In the next section the themes and subthemes are described in more detail, using verbatim quotes which capture students' experience of the programme.

Experiential Learning

Experiential learning is a broad topic represented by multiple theories and practices, all of which demonstrate that learning occurs through critical reflection on experience (Kolb & Kolb, 2005). Critical reflection occurs when the presuppositions which form the basis of thought patterns are challenged, leading to new or revised interpretations of experience (Mezirow, 1990, 1997; Nussbaum, 2002). Curricula and methods which teach critical reflection challenge students to think beyond the limitations of their current assumptions, which enables a change in understanding and future action (Freire, 1970/2000; Mezirow, 1997; Waghid, 2005).

Students' accounts of their experiences of the programme varied. For some the course material and style of teaching was radically new. They described the courses as: "...wow,

mind-blowing! I realised, okay, there is actually a lot I don't know..." (FG1 P2) and "...I often left the sessions feeling like "WHAT!" Wow, that's a lot to think about, but that's good, that's a very good thing..." (FG4 P1).

For students who had already been exposed to the course content found that the information was not new, however they were able to expand upon their understanding, learn from the facilitators and their peers, and develop new skills.

...these two girls; one was in law and one was in engineering, and every week we'd walk down to lower campus after GC together, and they were saying these things...that I constantly felt like I was missing something [laughs] because they were both like, "oh my gosh, I never knew about that" and "this is so life changing, and I totally understand all the things that people have been saying before". And I was like, what?? [laughs] So, I definitely think, if you haven't encountered these things before, the impact is like life changing...I feel like you giving people building blocks. So, if you already have the building blocks you kinda like, I knew this (FG3 P2).

Particularly for students studying in the Humanities Faculty, they found many synergies between their regular coursework and the GC course content. For many of them, the GC coursework reinforced what they were learning in their regular classes and served to highlight the complexity of real-world issues in comparison to the theory learned in their regular lectures.

I've been able to relate a lot of what I have learnt in GC to my studies, uhm, and not necessarily contradict them but more it reinforces what we learn, in terms of the Humanities, particularly with courses about media and courses about politics; those courses which look at the deeper agenda of what people want and what people are looking at. It definitely encourages me to interrogate things a lot more, like why people would do certain things, and why companies would donate to a specific cause, things like that you know, definitely (FG4 P1)

Students' experiential learning from the programme is further discussed using the three related subthemes.

Learning with a community of peers, through dialogue. "The importance of sharing and listening to lived experience is the greatest insight that I gained from this course – the focus topics merely provided a means of a conversation starter" (reflective essay, GC1 2016).

Because the GC courses are offered through a blended learning approach of online learning, face-to-face plenary discussions and community engagement, the pedagogy is very different to most students' experience of their regular academic lectures. In the GC classroom students are encouraged, and even provoked, to engage constructively with their peers in group discussions, debates and practical exercises. For many of the participants this manner of learning is radically new, interactive and dynamic. Through group dialogue and reflection, students learn to share their experiences and actively listen to the lived experience of others.

Personally, this course was a huge stepping stone for me, ... group gatherings haven't exactly been my forte and this course was significantly based on that; the gathering of people as we sat in groups, discussed and engaged in group activities. Group discussions soon became an exciting and enjoyable experience as we learned from and challenged each other. Being able to explore each other's interpretation on the prep-material as well as the in-session topics became a characteristic I enjoyed through the course (reflective essay, GC1 2016).

Students came to understand that learning can take place through different forms of teaching and in different contexts. Through collective engagement with their peers they were actively engaging with the course material to come to an understanding of the topics being discussed.

... the way that things are, that conversations are conducted, and the way things are taught, it's, it's really... shifted my view of how to teach people things and how to make people think about things because, like when you in school you know you go in a class, you sit down and write notes – that's how you learn and that's how you absorb information ... even in university it's very similar... it was just really nice to go into an environment, and you learning the same material, you learning the same amount of things, but it is in such an interactive manner... I feel like with class and with lectures it's stuff that just sits on top of the surface, and then you have to go home and try and force it down into your understanding, but with GC, it's like you learning it and you like, I don't know what that word is, intertwining it at the same time. (FG1 P1)

The GC course facilitators played an instrumental role in facilitating dialogue and engagement between peers. They enabled students to reflect on and question the concepts being discussed and co-creating knowledge with their peers and with the GC facilitators, as opposed

to being passive recipients of information, which is often the case in regular academic lectures (Shields, 2004).

... then you'll, you'll state what your initial opinion is, and as the class goes on and the more that they [GC facilitators] pose like different types of questions...by the end of the class, you realise that, "oh actually but development is relative", and that is what they wanted to teach you anyway, they wanted to say that from the beginning, but instead of just saying it they make you come to your own conclusion and work through your own thoughts, ... which is a much better way to learn because that is how the information actually stays within because you actually making a journey through your own mind before you get to that final. (FG1 P1)

Although the majority of participants reported the courses as interactive and engaging, one participant who had completed two GC courses and went on to become a course facilitator, reported the difficulty that the facilitators sometimes experience in maintaining the interactive nature of the GC classroom sessions. She was one of two participants who had attended the GC courses and later became course facilitators. This student in particular made reference to both roles; as a GC student participant and facilitator, when sharing her experience of the programme. She described the tensions which facilitators sometimes experience in needing to deliver the course content while maintaining a student-centred, participatory approach to learning. She raised concerns that the delivery of the course content could at times disrupt the flow of active learning and lead to power imbalances between the facilitator and the students, which could hinder the interactive nature of the classroom environment, which students seem to enjoy very much.

Ja, this is more from a facilitator... if we are talking about improving the course, that type of thing, like sometimes we want people to learn and to be exposed to new ideas but sometimes it's a very weird balance of how you do that... we say that we trying to be an alternative form of education, but like there's the PowerPoint and like people nodding off just because they sit through PowerPoints all day long during their lectures (FG3 P1).

Learning in a multi-disciplinary environment with students from different backgrounds. Because the programme is open to all UCT students; at undergraduate and postgraduate levels of study, across all academic departments, the students are learning in a

multi-disciplinary environment, exposed to different kinds of knowledge. The programme attracts a mix of South African and international students which adds further richness to the diversity within the classroom, giving students the opportunity to learn about different cultural identities and academic backgrounds. One participant reported: “This course was enriching beyond measure, allowed me to challenge my thoughts and opinions, and allowed me to grow ... with people across all boundaries, academic and country, some which I would have never interacted with” (reflective essay, GC2 2016). In addition, other students reported their appreciation for the diversity on the classroom and the impact that this had on them.

The fact that the discussions were centred on our own opinions and that we had people from completely different backgrounds, made the discussions very interesting. Adding on to that, having “experts”, the guest speakers, giving their thoughts, also made the whole experience awakening (reflective essay, GC1 2016).

Hearing stories from Uganda and Zimbabwe, comparing these to my own experience, I effectively found myself feeling very small but consequently aware of the world around me. Not as a scary place, but one with so much I had yet to discover (reflective essay, GC1 2016).

Although the GC courses host rich diversity in terms of student backgrounds and knowledge, many of the students share similar experiences of how the courses have impacted them. However, one student in particular described her experience very differently to her peers. She highlighted the frustration and discomfort she experienced after having repeated a GC course and identified a conflict between the context of her lived experience and the content discussed in the GC classroom. In her view, the content which was discussed in the classroom was not a fair representation of her lived experience. She describes the tension she experienced and her decision to actively engage with the course content, intent on critiquing the lack of representativeness she experienced. This enabled her to develop the vocabulary to express the discomfort she experienced. She acknowledged the work of one of the GC course facilitators, in support of her process of learning.

FG3 P2:

...you know how you read a book sometimes and you not ready for it, so I thought, if I do this course again, I’ll maybe feel what I’m supposed to feel. Because I didn’t feel what everyone else was feeling ... I was like, it wasn’t new,

I didn't feel like it was changing as much for me as it was for everyone else in the room, so I thought, okay, perhaps I'm just not ready, ... so I did GC2 and then re-did it. And when I re-did it I thought, it wasn't that I wasn't ready, it was that the content and the context weren't matching for me. So ja, I do admit, second time I did the course I was very critical of the course

Interviewer:

Do you wanna add anything with regard to those critiques? Anything in particular, which you wrote down with regard to content and context, and bridging the gap?

FG3 P2:

I think that was one of the things I enjoyed about doing GC2 the second time because it was with Graham¹ [facilitator]. Graham, well he was very particular about making that gap apparent to people, that like, we are doing content but there is also context and it's very different to what you think it's going to look like. I definitely, my critique of both in general of social society but also myself and how to understand what it was that was bothering me, was enriched by having someone who was doing that work, who was doing the work of making sure that you're aware of that gap.

Learning through community engagement. "Service is the hand through which responsible citizens reach out to the communities around them to assist those people who are genuinely in need of assistance" (reflective essay, GC3 2015).

The participants in the GC2 and GC3 courses saw the programme as an opportunity to engage in community service, in order to help the community and to learn practical skills. One participant in Focus Group 1 acknowledged: "I joined because I was always interested in community services and those kinds of societal issues, but I never really got involved in it" (FG1 P3). Another participant in Focus Group 2 shared their motivation for joining the course to be:

...it was kind of a way for me to explore more, rather than just learning the academic life in classes, I got a chance to explore in communities, engage with other students from different faculties, you know, so for me that was a very good experience. I finally finished all the courses GC1, GC2 and GC3, and last year I tutored GC2 as well (FG2 P2)

¹ Pseudonyms have been used in place of the GC facilitators' real names

In so doing, they learned about community service and the value of understanding the community and continually reflecting on how best to serve others. They also developed an understanding of contact zones; the interface where those being served and the one doing the service encounter each other. Students learned that the contact zone could be a site of contention, unless they are mindful of power imbalances and inequalities operating in these spaces (Camacho, 2004). This idea of contact zones and privilege will be discussed more in a later theme.

This course mirrors what I need to bring to the table in terms of community service. It reflects what I should know when engaging people in the community at contact zones. I will take away a mind that continuously re-evaluates what community is, what it means to serve and what people being served should mean to the server. ...It really got me to examine how community work is and should be approached. Do privileged people need to serve more? Do people that have been underprivileged before and know the difficulties need to serve more? These are all questions that got me to truly examine what it is that I was doing and what its impact was on the community (reflective essay, GC2 2016)

Students learned to recognise their privilege in terms of their education, possessions and cultural capital. Moreover, they discovered that privilege is relative; that they possessed unique privileges, and so did the people in the communities where they served. Because they had known their own privilege in terms of material possessions and achievements, they assumed that their engagement with the community would be a one-way transaction of imparting knowledge, skills and aid. Having discovered that the people in the community also had privileges, albeit different from their own, their engagement with the community became a mutually beneficially dynamic, for both the server and the served. This was a profound learning for most of the participants. Often at times, students would say that they were gaining much more from the community than what they were adding through their service.

I think one of the biggest things I learnt last semester, or one of the things that shocked me from the GC2 course, was that someone said it's not just a one-way thing, it's a two-way thing. You're learning from them [communities] as much as they are learning from you. And that, I think that blew my mind. Because I was like oh my gosh, I'm more privileged, I cannot learn anything from them because they don't have. But then

we had that thing where...that rope, and you had to like put your privileges on the thing, we saw that everyone had privileges, but people had privileges in different things... like they might have family privileges that I don't have or community privileges that I don't have and like, just being more privileged you think you not going to learn anything from them, but you definitely learn a lot! (FG2 P1)

Active Citizenship for Social Justice

“If we are to truly overcome the challenges facing South Africa – and indeed the world – at present, it will take a commitment by all too critical thinking, open engagement, and genuine action. In other words, active citizenship” (reflective essay, GC2 2016).

The participants in the GC courses, particularly GC2, articulated their experience of the programme as an education in becoming active citizens. In both the focus group discussions and the reflective essays, students expressed their learning journey through the programme as an iterative process of engaging with the concepts and applying their new knowledge.

For some students, the programme brought a meaningful change to their understanding of active citizenship; whereas for others, they gained clarity in understanding, and strengthened their commitment to ongoing active citizenship. There was a consensus among participants in their definition of active citizenship. In broad terms, students understood the concept to mean a practical, active, and intentional engagement with the world around them; a conscious awareness to use what they have to make a positive difference in the lives of others. Implicit in their understanding was a belief that active citizenship is connected to social justice. Their definition of the concept included: “being an active citizen is being able to engage with what is going on around you, and engage constructively” (FG3 P2) and “active citizenship is about getting involved and uplifting those who, ...who require things from you and you're able to pass it on, be it knowledge or skills or giving them [communities] a voice or something like that” (FG2 P3). These statements reinforce the idea that active citizenship involves intentional and constructive engagement and action.

The data for this study was collected at a time when widespread student protests had erupted on university campuses across South Africa. These protests created a heightened awareness of issues of inequality within the higher education sector and South Africa in general. Against this backdrop of activism and cries for social transformation, students were formulating and crystalizing their ideas about concepts being discussed in the GC classroom,

particularly active citizenship. Moreover, students were motivated to engage with their peers and with the issues being confronted.

It was the student protests that truly brought the idea of active citizenship to the fore. What better way to examine the implications of active citizenship than in the midst of such a moment in South Africa's history? Here, active citizenship is seen being played out in many different – and sometimes conflicting – ways. Coming from the course into this situation has had a profound impact on the way in which I have viewed various aspects of the protests, as well as the different responses to them the Global Citizenship Programme has been particularly adept at facilitating and encouraging: a willingness not only to critically think about other view points and perspectives, but also to actively seek to talk with those who would disagree with oneself. In other words, to engage (reflective essay, GC1 2016)

The subthemes below expand upon students' understanding of active citizenship and social justice and any change they experienced in their understanding due to the programme.

Finding your voice. “I have learned that there are different ways of knowing...understanding the relativity of knowledge has encouraged me to speak up more in sessions over the past few sessions, recognising that I have meaningful contributions to make” (reflective essay, GC1 2016).

Through critical reflection and dialogue, students gained new knowledge and identified their voice on matters of social justice. As one student reported:

I feel like my understanding changed because of the course. Because I definitely feel...a lot of the things you actually just take for granted and don't actually think about it and then when they brought in a lot of those concepts, you're like “okay, actually I do have a say, or I do have a voice (FG2 P2)

They developed their capacity to see social injustices manifested in the local and global context and the vocabulary to give voice to the injustices they were seeing.

Ja, it increased your capacity to say what you are seeing. So, I think that's very important in giving people building blocks of these concepts because the whole point of social sciences and social justice is to make things visible that are invisible to you every day that you are actually doing, but also to your ability to engage with these things (FG3 P2).

Essentially, the courses helped students to recognise their capacity and agency to take a stand against injustice: "...another insight I have had from the course is that, despite what privileges I may have, for me to have a valuable impact in society it is important for me to have an opinion; to take a stance" (reflective essay, GC1 2016).

Acting for social justice. Through learning and praxis students demonstrated a willingness to act to bring about positive change in their sphere of influence – in so doing, they exemplify active citizenship (Nussbaum, 2002; GC Programme, 2010).

...like how that course shaped active citizenship for me was just, just showing me that it's not a matter of like, the first step is sitting and discussing and kind of realising what that is, but then also you have to actually go out and do something like, I wanna say physically (FG4 P1).

Students recognised the value of discussing issues of social injustice which they had experienced and seen manifested in society and their responsibility to act for social justice. They placed significant emphasis on having learned that they could use the resources which they had to confront the social injustices which they were seeing. These resources included time, knowledge, skills and using their voice to empower and speak on behalf of the voiceless and marginalized.

I for example am privileged with resources like time and academic know how, in the case of a matric qualification. I have come to realise that if you want to help, you want to help. Your income or level of privilege has little to nothing to do with it (reflective essay, GC1 2016).

Learning that they had the capacity to act for social justice was empowering for many students and made a significant impact on their understanding of active citizenship. In addition, the course enabled many of the participants to question their assumptions underlying their actions for social justice. Some of them had previously held the assumption that active citizenship could only be exercised by activists or people in specific positions, with certain resources or qualifications. However, the majority of them came to appreciate that active citizenship can take on different forms in different contexts. Therefore, whether they chose to volunteer at an organization, or challenge the limiting beliefs about gender and race in their day-to-day conversations, they would equally be engaging in active citizenship. This

realization was very freeing for students, because they recognised the power they held to act from the context and position where they found themselves.

I never thought like, sitting and talking to young people about different lives would be a form of active citizenship. I always thought that people who are doing active citizenship are the kind of people who don't work a nine to five, you know, people who are marching, people who are doing things on a big scale you know, ... I thought, so, it didn't make me wanna learn much about it because I thought, in a couple of years, just let me concentrate on getting my degree and then you know, but then now I'm... ja, like now I'm like, I need to learn about this, how to participate in this kind, what can I say to other people, so it definitely changed (FG1 P2)

For participant two in focus group three, who had decided that she would approach the course with the intent to critique the course structure and content, she expressed her dissatisfaction with the course in that the facilitators used particular jargon which framed active citizenship and social justice in a particular way. To her, the course emphasized and rewarded a form of active citizenship which was based on significant displays of social responsiveness and public works, instead of small acts of service to bring change in society. Her ideas were contested by participant one in that same focus group, who through her experience as a GC participant and facilitator defended the programme by saying that it recognized many forms of service and held a broad view of active citizenship. Her accounts echoed the views of most other participants', which is that the programme taught students that they are all capable of acting for social justice, provided that they are thoughtful and constructive about their actions. An excerpt of their discussion is reflected here:

FG3 P2:

I would have liked to have been sitting in that course and to hear someone say, my active citizenry was sitting with my grandmother, explaining to her why racism is not okay. I want to know, what are you doing for active citizenry in your context, whether it's sitting with your friends, saying "this is what we can do", or like on a very small scale, say "okay I sat with my friends and I was like, let's pick up litter. But for me that was missing, there was no conversation about active citizenry that was a lot smaller than the concepts of journal articles laid out for people. And so, because of it, there was no concept of people doing active citizenry outside of those articles. There were all

these grand ideas... They're not engaging with all the little things that makes you an active citizen in society.

FG3 P1:

I think I disagree in some parts. I think we took GC2 the same time last year and it's weird now, since I'm a facilitator, the course is mostly the same, but it's like slightly different...I do think that we do critique notions of "white saviour complex" or just this idea you know, that charity is noble and just like dictating to somebody "this is what you needing", "this is what I'm going to do", "I know because I'm better than you", I feel like that actually is something that is critiqued quite a bit in the course, and I do feel that there is a place where they say everybody is gonna be... some people are going to be activists and some people are gonna do, and want to organise protests, do marches, and that's their preference, that's what works for them, that matches their personality. Other people may want to educate people about certain things, whether it's through a course like this or whether it's just like you [interviewee 2] say, just educating your family..., and just calling them out when they say something inappropriate or offensive...

In contrast to the assumption that active citizens are activists, and only certain people could be active citizens, one student highlighted that active citizenship is a choice; that everyone has the capacity and responsibility to be an active citizen.

I think it's a choice... I think everybody is a citizen in some different way... as an active citizen it's your choice of actually going, 'I'm gonna choose to be active in my community, in my school, in my work'... I think everyone can and has the capacity to be, just not everyone does (FG2 P1).

In terms of the South African context, this thinking reinforces the mandate of the National Development Plan, which highlights the need for ordinary citizens to exercise their role as active citizens to: i) actively seek opportunities to learn; ii) partner with communities to empower those who are marginalized and oppressed; and iii) keep the government officialdom and business leaders accountable for their decisions and actions (National Planning Commission, 2012). According to this plan, each South African has a responsibility to be an active citizen and can choose to do something.

Active Citizenship and the role of government. Although students recognised their capacity to act for change, the participants in two focus groups grappled with concerns over active citizenship achieving social justice in the current socio-political context in South Africa. In focus group one, their thinking was provoked as one of the participants recalled video clips screened during the GC classroom sessions, showing ordinary citizens partnering with NGOs in peaceful protest to the government over lack of service delivery. She raised concerns over certain ethnic groups acting for social justice but not being seen or heard by the government officialdom. She believed that this was due to socio-economic and racial inequalities which exist in South Africa, and therefore, the actions of certain ordinary citizens do not necessarily lead to social justice. This sparked concern about the role of government in achieving social justice. This idea was also explored by the participants in focus group two, who raised concerns over ordinary citizens holding the government accountable for perpetuating inequalities. The participants in both focus groups shared their frustrations and in part, their loss of hope in seeing the current government officialdom making any positive contribution to combat the social challenges faced by South Africans. Through their discussions, participants challenged their assumptions as to the role which government should take in response to social injustices. On one hand, the students acknowledged that the government has a role to play in terms of their decisions and policies which could ameliorate or perpetuate social injustices and inequalities. On the other hand, they recognised the role that they could play as citizens and the fact that they could leverage their position to help other citizens in their plight for justice and in holding the government accountable.

The conversation below captures the account between the interviewer and participants in Focus Group 1.

FG1 P3:

How I think it will interact is that active citizenship actually helps with social change

FG1 P2:

I think it's a great idea, but I was kinda disappointed. I've always been disappointed in... [pause] the social justice part of it. Active Citizenship is there you know. I've noticed with the people in the community, nowadays they're really trying, but I don't think the people in higher positions take note of that, because I don't feel that much change can happen if the community are not heard.

FG1 P1:

like I also had that discussion with myself, like I was like, okay as much as you can force citizens to be active it's not gonna make a difference because they don't get heard. But then I thought about the position I am in and what role I can play. And I think a lot of us, most of us who are in this university, are actually in a privileged position where people will take us seriously if we go there [to government] and we're like "I have my PhD, I know what I'm talking about". You can actually use your privilege to advance another person's thing...

Interviewer:

... so, we spoke about resistance and how difficult it is for active citizenship to link to social justice and then he [interviewee 3] said that the government leadership should become active citizens themselves, but we don't think that's happening. So what kind of leadership is required to bring about change?

FG1 P1:

I was thinking, like honestly, I think that there is nothing that can be done with the current government that are in system, and with the current people that are running the world etcetera, but I think that there is something that can be done for the future. So things that GC, ... like how people come to university and they get conscientised, and you know black consciousness and decolonisation only happens at university, and that, that is a problem in itself because from a young age, already these things are already being pumped into children's heads ... so it's very important that we take these things from a young age, that we start teaching primary school, grade1, grade2, grade3, whatever grade... so that by the time that they do become government officials... they have these things ingrained, it's not like doing an extra course that is you know, enriching you now

FG1 P3:

that's what I was talking about when I was talking about education...like the truth is that people currently in government are very set in their ways, and they have a very old way of thinking, so education, I suppose after what you mentioned...education awareness, that's what's needed

Interviewer:

But then in saying that in future generations we need to be educating people so that if those people get into government positions that their attitudes will be

different because they would be civic minded, are we saying that it depends on them [on the government]?

FG1 P3:

...they're one of the key players. They can have the biggest influence in our country. Like, I mean there is only so much that the citizens can do, and a lot of what citizens do is try to get government to listen to them...it's usually what makes the change be achieved, and carries out the infrastructure developments and those kinds of things...

FG1 P1:

I have this theory... it's about like how everything that we believe and everything that is happening, is not actually real, it's just real because we believe it's real right. So, the fact that we believe that only the government can make a change and only the government has, has access to building these things and improving education etcetera, I don't actually think it's a real thing, I feel like citizens could actually, like if we put our minds to it, we could actually do so much more than the governments, without government resources.

In this conversation the participants highlight the need to educate the youth from an early age, to develop an active-citizenship-consciousness. This would mean that when that generation reaches adulthood, and they take up leadership positions in government and other sectors, they would have the capacity to lead with an appreciation for active citizenship achieving social justice. Toward the end of the conversation, one participant questioned whether social injustices can be addressed without the help of government and their resources – whether ordinary citizens are enough to confront the issues being challenged.

In Focus Group Two, they raised similar concerns about holding the government accountable and educating the population about how to exercise their rights and responsibilities as active citizens. For instance, educating citizens on the importance of voting so that they can influence the government leadership and the decisions which are made by those in leadership. They too grappled with whether social injustices can be confronted with or without the help of the government.

Interviewer:

And the role of active citizenship in that, in response?

FG2 P3:

Oh, it's very difficult to say in a practical sense, and especially because of the demographic in South Africa, the history of South Africa... with active citizens, it's getting to the masses and educating the masses about how to vote properly and why you're actually voting

FG2 P2:

I remember we once had a huge debate at GC whereby you were like supposed to choose whether if you think it's the role of the government or the role of citizens, you know, to change the country, and it was a huge debate... I think it's a complicated issue because for instance, part of what the government is doing is what's causing the challenges... if the government is not delivering in the communities, then there is poverty, after poverty then people started engaging themselves in crime. So, I think it's a complicated issue, the government does have a huge role to play but they are not just delivering on those things.

FG2 P1:

I think this is why I'm studying Development Studies, because government's not doing their jobs. So I feel like there is a need for the citizens to take action, because we've come to a point where you can't take it anymore, like right now we are having such protests and it's breaking my heart to see that it's getting so violent, and police are getting so violent and it's not fair, like, these citizens are "enough!", they are jobless, they are homeless, they are in poverty, and struggling, and the government are doing nothing. So, they're [had] enough, we wanna show you, we're [they had] enough!

The students highlight the complexity in tackling social justice issues and that this includes multiple role-players, including the government. However, both focus groups 1 and 2 expressed their feelings of sadness and frustration over the government not playing their part in response to the cries by ordinary citizens for justice. One student highlighted her motivation to take up particular studies due to the lack of leadership in government and the need for ordinary citizens to act for social justice. She referenced the nation-wide student protests #FeesMustFall (Roberts, 2016), which at the time of the interview, was taking place in South Africa, to illustrate the outcome of poor leadership and governance. She spoke on behalf of and

together with the student protesters in saying that they have had ‘enough’! And that they are tired of having to contend with the pervasive issues of unemployment, poverty and inequality. Interestingly, she spoke with so much passion and commitment to the cause of the protests, yet she was unable to physically join the protests – which she mentions earlier on in the interview. This was owing to her own citizenship as a non-South Africa, and her fears over being deported in the event of being caught protesting.

The following three sub-themes particularly capture the experience of those students who completed the GC2 and GC3 courses, which involved direct engagement with communities through service work and volunteering.

How and Why am I serving? Challenging assumptions. Students learned to critically reflect on the nature of the service they provided to the communities where they served. With this came an understanding of the need to interrogate their service, to examine what they were doing and whether they were having a positive impact. Having reflected on Morton’s paper, *The Irony of Service*, they came to identify three paradigms of service namely: i) charity work; ii) social projects and iii) ongoing social change through building relationships with the community (Morton, 1995). This gave students an opportunity to reflect on the paradigm of service in which they were operating. In order to do so, they recognised the need to question how they were conducting their service work, what they were doing, their reasons for serving, and who was being served. They recognised that the risk of not challenging their assumptions and questioning the motivation behind their actions could mean that they perpetuate inequalities and become “... an active citizen who’s still racially bias or gender bias... I think, like an active citizen could think they are doing the right thing and then they actually not doing the right thing” (FG2 P1).

This developed within them a mindfulness and intentionality about their service work, and the broader context in which they conducted their service and active citizenship.

...what I learnt, like what stood out for me for this course is, is that it really taught me to actually think, what is it that I’m doing and how am I doing it? ...and just broaden your mind. People just have a single idea about uh, helping people, you know like people are needy, just give them food...that’s just the idea you have in your head, but the course has really taught me to think about, why they’re hungry? Does your action actually solve the problem? So, it really made me think about those things (FG1 P3).

Throughout the GC2 course, I have been challenged to question and confront my own understanding (and misunderstanding) of what exactly it is that service should be, and how to go about doing it. I have become more introspective as a result, questioning my inner motivations for undertaking the service that I do and becoming more aware of some of the unseen effects of serving without thinking... I have learnt to be able to recognize how the server often learns so much more from those they are serving, often without intending for this to happen” (reflective essay, GC2 2016).

The excerpt below exemplifies a change in one participant’s service work, after they became mindful of the importance of questioning their interactions with the community and how they were conducting their service.

I mean in terms of my interactions. Because that for me, the community interaction part was very close to my heart... I kind of interrogated the way I used to do community service, compared to the way that I do it now. And I’ve just noticed, in terms of the interaction, it’s... although I’m not a perfect person and sometimes I may come across as “Ja, I know everything”, but when I tutor kids and stuff who are from schools which are disadvantaged in a way, I try not to ever think that I know everything. So, that’s something that’s always constantly going in my mind when I go in whereas before, it wasn’t really a ... it was just like, I’m doing a good thing (FG4 P1).

Who and where am I serving? Shut up and listen! In addition to learning how to serve and questioning their service, students learned the value of knowing and understanding the context in which they served, and the people being served. They recognised the potential to perpetuate social inequalities, power imbalances and social injustices if their assumptions were not challenged and if they did not invest time into understanding the community and the broader context in which their service takes place. This understanding was particularly reinforced through a TED talk by Nigerian speaker and author; Chimamanda Adichie, called *The Danger of a Single Story*, which the participants in all three GC courses were instructed to watch. In this talk, the speaker challenges the audience to consider the narrow worldview which they adopt each time they limit their perception of people and places to a single story defining who and what they are (Adichie, 2009). The talk resonated with most of the participants in the programme, which they reported in both the focus groups and their reflective essays. The students learned the danger of holding negative and incorrect assumptions about people and places, and the impact which this could have on their community engagement. This developed

within them a more inclusive worldview, by holding their assumptions lightly and being mindful to critically reflect and question their thinking. In a reflective essay, one participant reconciled her understanding of *The Danger of a Single Story* in terms of a conflict which she experienced during her service:

Yes, gangsterism was a problem within the Coloured community. But to become a tattooed number destined for Pollsmoor prison was not the trajectory of every Coloured male's life. I now realise that my frustration at Clint for not understanding the context could actually be seen as me projecting my own misunderstanding onto him. Being a Coloured person does not make me the appointed expert on all fights between Coloureds. Without realising it, I had perpetuated the stereotype about Coloured men as violent and anti-social gangsters... Witnessing and breaking up the fight forced me to contend with the reality of the space in which I was doing service, namely Kensington, as well as the baggage I brought into that space with my biases. In conclusion, the best way to consciously contribute to one's community, nation as well as the world is to interrogate your own preconceived notions. This interrogation will help to ensure that one does not perpetuate the "single story", but accommodates "multiple stories (reflective essay, GC2 2015).

This excerpt demonstrates that the GC courses helped students to recognise their limitations and the lenses through which they viewed their service work. In developing an understanding of how to serve, they developed a conscious awareness of their incompetence and the value of partnering with the people whom they were serving. As one student stated: "GC is helping in understanding that even those we wish to serve are of service to the course we wish to undertake, their word and actions are important" (reflective essay, GC2 2016)

Through articles, TED talks (see Adichie, 2009 and Sirolli, 2012) and discussions in the classroom, students were exposed to examples of community-centred projects led by NGOs and volunteers who engaged in community service which worsened the conditions in the community. These examples illustrated the importance of partnering with the people whom they served and immersing themselves in the community, in order to properly understand the people and their needs. Without this approach and actively listening to the people they served, they risked serving in vain.

If you don't truly build relationships well in advance and really figure out from the ground up and work with the people, like this is what's actually gonna help, this is what's going to make change, you know, based on their own lived experience, then either, at best you not going to make any difference and at worse you're going to make it worse, you know, like you're probably not going to make it better. So, I'm not saying I know the answer there but that is something I learned from GC, you need to be very intentional and really understand (FG3 P1)

Rather than trying to impose a project on people, I am determined to, in Sirolli's words (Sirolli, 2012), 'Shut up and listen!' – making myself available to people I encounter in a way that they are wanting help and are willing to make the effort to do so (reflective essay, GC2 2015).

It's a work in progress. The programme gave students the tools to identify and grapple with social justice issues manifested in their local context. In so doing, they gained insight into "how diverse and complex every space and every issue is, and how society is completely interdependent" (reflective essay, GC1 2016). Students developed an understanding that working with social justice issues is a complex task which requires ongoing community service and engagement with the communities and people being served.

... we [GC2 class] came to the conclusion that things are not always that straightforward, you have to work at it all the time, you just have to work, that's the only way to get through it... you can sort of see tangible benefits to the people you're helping or society you're helping but it's always a work in progress and it's never going to end, ... and that is the realisation I came to at the end of last semester. I expected to have this sort of profound aha moment [laughs] but it didn't happen. I left with more questions than I came in with, so you know, it's always a work in progress... you always have to engage with the issues, and you have to engage with people who are facing the issues (FG2 P3).

For some students who were aware of social injustices in their local and global context and recognised their limited capacity to act for social justice, this knowledge was uncomfortable and disconcerting. Students developed an awareness of the tension between seeing the global challenges and injustices, and recognising the part which they could play in confronting these issues, albeit small and seemingly insignificant. The GC courses gave them

a platform to critically reflect on and question the issues of social injustice, to identify their place on these issues, and recognise what they could do to confront them.

I think sometimes GC makes you reflect. Maybe it doesn't, I don't think I necessarily have answers, but I think it's kind of the idea...Oh okay it's fine to not have answers, it's fine to continue to explore these things, and try to figure out how you fit in, you know, if there's this...an organisation that you're not necessarily part of, how do you be an ally but not take over.....both GC1 and especially GC2 I think, to some degree, but GC1 also, maybe don't give you the answers but help you to kind of think about things differently, like, how do I find my way through here?! (FG3 P1).

This course has opened my mind in showing me that many a time, the purpose of something is a lot bigger than looking for an answer. Instead, it is about changing how I see things, interpret things and understand why things happen. This will allow me to act differently in my life by simply changing the way I see things (reflective essay, GC2 2016).

The GC courses created a change in the way students thought, understood, viewed and acted toward issues of social injustices. From the accounts of most students, the programme impacted the way they conducted themselves in their everyday lives and the influence they hoped to exert on others, to be active citizens too.

The final section of the results chapter represents students' understanding of leadership and their views on the GC programme in terms of teaching leadership.

Citizen Leadership for Social Justice

The GC programme is underpinned by the value for social justice and specifically holds within its programme title the phrase "Leading for Social Justice". Leadership for social justice is community focused, underpinned by values of diversity, respect, shared agency, equity, development, empowerment and democracy (McKenzie et. al., 2008; Theoharis, 2007). Similar to active citizenship, this form of leadership is cultivated through a pedagogy which teaches critical consciousness about power, privilege and inequality in society, and supports learning through dialogue, reflection and action (Brown, 2004; Shields, 2004). This form of leadership is regarded as citizen leadership (Andrzejewski & Alessio, 1999; Alonso García & Longo, 2013; Gibson & Longo, 2011; Longo & McMillan, 2015).

Making sense of leadership. Leadership is understood and exercised differently in different contexts (Reicher et al., 2005). Questions on leadership were explored in particular in the focus group discussions, where the researcher had the freedom of the interview schedule to probe students' understanding (see Appendix A). Across the student focus groups there was no consensus in the understanding of leadership. Likewise, within each of the four focus groups, only one group of participants expressed a shared understanding of leadership. Understandably, students viewed the term through their own unique lenses and shared various understandings of what it means to be a leader and who can take on that role. At least three students articulated their understanding using a Westernized, top-down approach to leading. Leadership through this gaze is based on title and position (Reicher et al., 2005). They grappled with their different understandings, and the extent to which they believed that someone is only a leader if they are born with the ability or whether anyone can learn how to lead.

For some students, they understood leadership to be something which could be exercised by anyone who recognises their agency and "... anyone who has the ability to effect change or influence others" (FG1 P3), implying that anyone could have the capacity to effect leadership. Some of the examples which they referenced included a mother, someone leading in a group project, or anyone who is leading by example – meaning that they are not leading by virtue of their title or position, but rather their agency. On the other hand, some students emphasized leadership as traits-based, associated to certain innate qualities and therefore regarded as an ability limited to certain individuals or defined by title and position. The following excerpt demonstrates students understanding, in making sense of leadership with the participants of Focus Group Two:

Interviewer:

How would you define leadership?

FG2 P3:

I would say it's a large delegation [laughs]

Leadership for me, especially coming from my field and the leadership positions I've been in, it's all about managing people. When you put in a position of leadership it's all about managing people and finding the best way to do things, whatever your goals and objectives are...

FG2 P1:

I think that it's definitely like learning managing people, but I think that it's also emotional intelligence, in so much as understanding people from their perceptions or their emotional states and like being aware of how they might

feel and react... And I think that a good leader also understands themselves before they understand others.

FG2 P1:

I don't think everyone is born a leader, so I think it [the GC programme] might help everybody to be more reflective and aware and empathic... I think definitely there are people who are good leaders and then maybe by doing this course you can enhance those skills... but I definitely think there are leaders and there's not leaders, so ja.

Their views imply that leadership is based on position and limited to those who are born with certain skills and traits to take up a position of leadership. For such persons, the programme would help them in their positions of leadership, to be better leaders. However, those who were not born with the capacity to lead may not take up positions of leadership. For the latter, the GC courses would also be beneficial, but would not necessarily mean that someone would have the capacity to lead just because they completed the GC courses.

In contrast to their views, the participants in Focus Group One had settled on the idea that anyone can be a leader.

Interviewer:

...so, when you say that it is important for a leader to be aware of their own biases, when you say "leader" can you describe who that person is?

FG1 P3:

I suppose anyone in a position of power, anyone who has the ability to effect change or influence others.

Interviewer:

just anybody, or?

FG1 P3:

It can be just anybody

Students' responses about whether they regarded themselves as a leader were also mixed. Interestingly, it was easier for them to regard themselves as active citizens than as leaders. The participants held shared understandings of active citizenship and all agreed that to

some degree, they regarded themselves as engaged and active citizens. However, in describing their understanding of leadership in relation to themselves, many of them referenced the positions or titles which they held.

One referenced her leadership role contained to her position within a UCT student-led society however, in her everyday ordinary life when she was not involved in the society activities, she does not view herself as leading or being a leader.

Interviewer:

Do you guys consider yourselves leaders?

[group giggles]

FG2 P1:

Well, I think like in important situations where you have... where you are put in leadership. Like I've been in leadership this past year and I am going to be next year in like societies and stuff, so in that sense yes, I am a leader in those situations... But uhm, in my everyday life I wouldn't say I'm a leader because, I mean I just come to Uni, I study, I have a teacher, and we have group discussions so, there's not really a leader in that sense... I go home and then it's just me and my roommate, so there's no sort of one authoritarian figure where I need to be.

FG2 P2:

Like what I'm saying depends on the environment. I'm part of the MasterCard mentorship, I'm a mentor as well and I have a group of students and sometimes we meet, and we discuss. So not necessarily saying that I'm a leader to them but obviously, being their mentor, you organise how to meet, when to meet and all those things. So, I think it just depends with the environment and the situation.

Interviewer:

What about you [interviewee 3]?

FG2 P3:

[giggles] It's very weird to say out loud, ja, I'm the typical loud mouth, alpha, kind of dominant personality that you see in leadership, so I very much fit a mould.

In another focus group, one participant made sense of leadership in terms of her understanding of active citizenship. For her, leaders should be active citizens who are

concerned about social justice. Initially she was unsure about whether everyone could be a leader or whether people are born with the capacity to lead. After further discussion, she claimed that leadership is not necessarily linked to position and title, but that anyone can lead in their sphere of influence.

FG4 P1:

To be a leader you have to be an active citizen. Because being in a leadership position is all good and well, but if you not active in it or if you not deliberate about it making social justice your biggest mandate as a leader, then for me it's kind of for nothing.

Interviewer: Okay, so anyone can be a leader?

FG4 P1:

Uhm, it's a tough question, whether you born with it or whether, you know. But I think, uhm, it's a tough question, I don't know.

Interviewer:

So, you saying that if you are a leader, you are being an active citizen? Or are you saying that if you are in are in a leadership position you should be an active citizen?

FG4 P1:

The latter. But just because you are in a leadership position, does not necessarily mean that the rest follows...It's also the connotation of a leader, like you not successful if you not in a high position, you know, those sorts of things. But for me, you basically leading in whichever sphere you are in in life.

A participant in Focus Group Three also referred to leadership in terms of active citizenship and social justice. Her understanding was that leadership can take on many different forms, depending on the context. However, all forms of leadership require a conscious commitment to act to see change.

It's like we were saying you can lead upfront like setting up a protest and be a very vocal leader, or you can lead by example and be a very quiet leader, and you know, like I say, lead by example, but also call out the small injustices, you know, but I think it depends on your personality. I don't think that just because you not the one leading the protest, does not mean that you don't work for social justice in other ways, like you not an active citizen in other ways. But I think

that you need to find out again what works best for you, and – be committed to that (FG3 P1)

Is GC a leadership programme? In the same way that students' understanding of leadership varied, so did their opinions on whether the GC programme taught leadership development. For some students, the programme served as a useful tool to develop the capacity of those in leadership positions; whereas others regarded the programme as teaching leadership, particularly attributes such as critical reflection, active listening, understanding their environment, which they regard as essential components for leadership.

I don't think people leave GC knowing enough to say: 'I can now be a leader'... You have building blocks...it increased your capacity to say what you seeing... but also to your ability to engage with these things... I don't think that it teaches it, but I think that it should add to a more active approach to using what you can (FG3 P2)

I don't think it's really a leadership course because I think, its focus is not in like, I think it's more, in like...reflection. I think not everyone is born a leader or a good leader so, I don't think just by doing this course you will suddenly become a good leader... I just think the aim of the course is not leadership, ... the aim of the course might be people become more aware of being active citizens and considerate towards others and that might lead them into leadership positions or better awareness, but I don't think that it is a leadership course (FG2 P2)

For other students, they regarded the course as teaching positionality and self-awareness; the latter which they regarded as essential for leadership.

I do. I think because, like the qualities we were speaking about of a leader; leadership being mindful, being active, being on the ground with people. For me that's exactly what GC was about. It was about creating an environment where you can think about your positionality in society, but not only that, to actually go out and ... and do something, to use what you've learnt in the course and also in the classroom (FG4 P1)

I think that it could be a leadership course, only because hopefully some people have familiarised themselves with the material. But I think especially if you coming at it new, or even if these concepts are familiar to you but you continuing to reflect on them, ... I think that you are trying to build who you are and what you believe, what your sort

of, responsibilities are. So, in that respect I think you are becoming a leader of your own, of your own sphere...hopefully you come into yourself a bit more (FG3 P1)

Most students believed that the course was valuable in helping them critically reflect on what they are doing and the person that they are becoming – the difference being that some students viewed this as a useful skill when taking up a leadership position; whereas others viewed this as an essential component to developing the skill for leadership in everyone, regardless of position and title. Essentially, students viewed the GC courses as teaching critical reflection for engaged and active citizenship and not as a leadership programme. Students agreed on the learning outcomes which they believe to have achieved from the programme, that being critical reflection and introspection.

It's about finding your place in society, finding out about the role you want to take. Like you've been given this powerful thing called an education, or like you can work toward achieving a degree, you know a Masters or Honours, whatever whatever. Are you going to be the person who sits a 9-5, and like doesn't engage with anything?! It's a lot about introspection, it's a lot about reflecting on who you are and does that translate into what you do and who you think you are (FG2 P3)

In addition, they recognised specific leadership skills which they indicated to have learned from GC which is useful for leaders, such as the ability to “negotiate your opinion amongst very different types of opinions and very different types of people” (FG1 P1); to recognise the “lenses through which we look...the course made us aware about how our opinions and ideas and how the lenses we look through certain situations can influence that” (FG1 P3); and lastly, students learned that the programme “pushes you to listen... really to hear what others are saying, and not while they are speaking to be formulating this - okay here is my comeback for you” (FG3 P1)

It is evident from students' feedback that their definitions and understandings of leadership varied. Regardless of their incongruent views on leadership and GC as a leadership programme, students' experiences of the programme helped them identify their position and their privilege, which is regarded as dimensions of a leadership education for social justice (Mitchell et al., 2011).

Contact Zones: privilege and power. The programme taught students to identify the power imbalances which exist in society and especially between the “server” and the “served”. At the interface of civic engagement, the students' lived experiences collided with those in the

community in which they served, in a space named the “contact zone” by Camacho (2004). In this contact zone, students were confronted by the often myriad of differences between their experiences of the world in relation to those whom they served. It is in this space that students often felt helpless and hopeless, viewing their small attempts at serving as insignificant and inconsequential. Through the course, and discussions around readings such as Camacho (2004), students came to recognise the value of sustained and deep engagement with communities in order to develop relationships with the people whom they serve. In so doing, they are better able to realise a positive impact on the communities and begin to reap the fruits of social change, manifesting little by little over the long-term.

“The power dynamics are unmistakable. The only solution that I have found that addresses this power dynamic is that which Camacho herself proposes: a “sustained service-learning interaction” (reflective essay, GC3 2016)

Considering two accounts by students who reflect on their acknowledgement of their power and privilege and the feelings of discomfort associated with this awareness, we read:

My extreme discomfort and disengagement stem from my implicit knowing of the disparate differences between myself and the patients I interact with. More specifically, I understood that the privileges and power I brought within the interaction as a volunteer are largely responsible for my feelings of discomfort. I understood that essentially two vastly different worlds had “collided” in this particular setting. After reconciling the fact that volunteering was not actually about me, but an effort to utilise my power and privileges as resources to help empower disadvantaged individuals. In fact, I realised that volunteering service that does not place those being “served” at the forefront, is not particularly useful and sometimes even destructive (reflective essay, GC3 2015).

One student highlighted how the difference in lived experience initially created barriers for engagement in her service. These differences included language and privileges in terms of her schooling and financial standing. She demonstrated that through continued engagement and through developing relationships, she could establish a deep connection in the community where she served, in order to see positive impact and social change achieved.

The tensions were clear. I feel and know that the programme I work in is a potential case study of a racialized power imbalance. I realise that the way I speak English in a community that is predominantly Afrikaans impacted the way the girls initially engaged with me. The fact that I have limited Afrikaans and simply speak English all the time creates a power dynamic that forces the girls to speak in their second language. I know

that at least two of them are self-conscious of their accents despite my insistence that they can speak Afrikaans to me and I'll respond in English...even though we are all Coloured, we come from very different worlds. I try my hardest to bridge this gap... My privilege comes up in different ways and I have to be aware of how it affects the way they interact with me. That said, as time passes they have become very comfortable with me and I can see that barriers have been breached. I do think this is a matter of them becoming more confident within themselves (reflective essay, GC3 2016)

Position and responsibility. Through critical reflection and questioning, students were able to identify their positionality. Coupled to this, they developed an awareness of their position and privilege in relation to those in society, which made social injustices more visible to them.

I think GC kind of probed you about your positionality in society... to kind of interrogate where you are in society and the space that you find yourself in, especially with regards to community service... That you are aware of your positionality, you can identify more injustices in society. Because often if we sit in our privilege and we don't think or interrogate how much privilege we have, we will never think that this is an injustice if somebody else does not have the same privilege that we do (FG4 P1)

In recognising their position, they became aware of the capacity which they held to use their privilege to help those who are less privileged than themselves. They regard their position as affording them the opportunity and responsibility to help those who are less privileged.

But then I thought about the position I am in and what role I can play. And I think a lot of us, most of us who are in this university, are actually in a privileged position where people will take us seriously if we go there [to government] and we're like 'I have my PhD, I know what I'm talking about'. You can actually use your privilege to advance another person's thing (FG1 P1).

Students identified a number of privileges which they held in relation to others. Of the privileges they had identified, the prevailing response in the focus groups and reflective essays was the opportunity which they have received to be educated and how they could leverage this privilege to help someone else.

Especially, I feel like there's a special burden placed on people who have education and have of the privileges that we have... you can't claim ignorance. It is upsetting, to claim ignorance. You have to, you can't get away with that, coming from a privileged place, you have to engage (FG2 P3).

Positionality theory recognises that each person holds multiple identities, which are associated to varying degrees of power and privilege. This theory is connected to leadership; acknowledging that the construct of leadership will vary based on the salient identity through which leadership is exercised, and the inherent power and privilege associated with that identity. For instance, an individual may hold the role of spouse, child, parent, employee and citizen. Because these identities are connected to varying degrees of power and privilege, leadership could be exercised differently in each role (Kezar, 2002).

Having developed the capacity to identify their position, students expressed a feeling of responsibility to act for social justice; they spoke of their position and privilege as an opportunity to be active citizens. Interestingly most students connected their understanding of positionality to active citizenship and not leadership. The connection between positionality and leadership was only reflected in one focus group discussion with one of the participants speaking about leadership and social movements.

I don't think the leader needs to be the one that's in charge, and that there's just one leader – it depends on how you define it. Again, you can be the quiet understated leader. And again, I think that everybody can lead by example, by just, living their own truth, whatever you wanna say...Like, you can become a leader being a role model, you know, that is a certain type of leader... you can be somebody who is quiet and still be a leader. I don't think that it necessarily means that you have to be in charge of something or leading a cause...So, somebody is actually going to lead Rhodes Must Fall, somebody else is going to lead by example. And how they react to Rhodes Must Fall and how they try to educate those around them who are maybe denigrating the movement or whatever. So, they gonna actually lead the movement, well not leading the movement, but their understanding of it, if that makes sense (FG3 P1).

Using the Rhodes Must Fall social movement as an example, the student demonstrates that leadership will look different depending on positionality and how each person chooses to relate to the movement. Based on this understanding, we see that leadership is not constrained

to a certain position, title, or character trait. Instead, what is suggested is that each individual has the power and privilege to act and lead for social justice, regardless of whether they are leading the cause of a specific movement or leading by example in how they live their everyday lives. The connection between positionality and leadership was not demonstrated in this way by any other participant.

Most students highlighted their experience of the programme as teaching them critical reflection which allowed them to identify their position. In so doing, many of the participants report having developed a desire to act for social justice. However, they regarded this as active citizenship and not leadership. Citizen leadership within the scope of this study, is concerned with collective action and shared agency to achieve a democratic society and combat social injustices. This form of leadership holds within its definition that active citizenship, to achieve social justice, is a form of citizen leadership (Andrzejewski & Alessio, 1999; Brown, 2004; Alonso García & Longo, 2013; Shields, 2004).

Based on the research findings, I would argue that students' experience of the programme is developing them as citizen leaders – who are engaged and active citizens. Interestingly, however, the students readily identified themselves as active citizens, but most students only referred to themselves as a “leader” when holding a leadership position and title. Yet citizen leadership values social justice and is community focused, not dependent on a position or title (Andrzejewski & Alessio, 1999; Alonso García & Longo, 2013; Longo & McMillan, 2015).

The final section provides an overview of the research findings as it relates to the GC programme. I consider the results in relation to the body of knowledge on critically-engaged type programmes and leadership. In addition, the implication of the results on higher education is also considered. The section ends with recommendations for the GC programme and a summary of limitations of this study.

Chapter 4: Discussion

This study sought to examine a university experiential learning programme as a site for teaching citizen leadership. Of particular interest was the form of leadership which upholds social justice as imperative (Alonso García & Longo, 2013; Gibson & Longo, 2011; Longo & McMillan, 2015). The backdrop of this research objective is an awareness that the world is increasingly complex, fast-paced and changing (Bourn, 2011). The challenges which affront the world include climate change, unemployment, poverty, inequality and a plethora of other issues which have led to injustices and oppression in people's lived experiences (Andrzejewski & Alessio, 1999; Bourn, 2011). Amongst these challenges, a salient concern is the lack of sufficient and adequate leadership to grapple with the state of the world (Longo & McMillan, 2015; Petriglieri, 2014). Those in traditional top-down positions of leadership have been perceived to be leading for the benefit of a few, or not leading at all (Petriglieri, 2014). The lack of suitable leadership, together with the pressure to confront the world's challenges, has given rise to cries from ordinary citizens, calling for new ways of responding to and leading change on these issues (Longo & McMillan, 2015; Marks, 2015).

Globalization forces and advances in technology have facilitated new ways of doing leadership, which is not limited to position or title - a citizen-centred leadership (Andrzejewski & Alessio, 1999; Longo & McMillan, 2015). Moreover, the development of a globalized society has led to a change in our understanding of citizenship. Increasingly, people regard themselves as global citizens, demonstrating an awareness of global concerns and a sense of shared humanity, despite the cultural or geographical context in which they live (Bourn, 2011; Alonso García & Longo, 2013; Gibson & Longo, 2011; Longo & McMillan, 2015; Nelson & Prilleltensky, 2005; Nussbaum, 2002). Expanding on this definition, global citizenship has been defined as actively seeking knowledge and skills that support awareness of global issues and action for social and environmental justice (Andrzejewski & Alessio, 1999).

Within the context of numerous global challenges and insufficient leadership, many scholars have questioned the role of higher education in developing students into citizens and leaders who are able to deal with an uncertain and complex world (Astin & Astin, 2000; Barnett, 2004; 2009; Nussbaum, 2002; Bourn, 2011). These scholars have proposed that higher education has a pivotal role to play not only in developing students' discipline-specific knowledge and skills, but also their capacities to operate in a diverse and multicultural context (Astin & Astin, 2000; Barnett, 2004; 2009; Nussbaum, 2002; Bourn, 2011; Brandenburg et al., 2013). Some of the coveted skills include "computer literacy, knowledge reconfiguration skills, information management, problem solving in the context of application, team building,

networking, negotiation or mediation competencies, and social sensitivity” (Waghid, 2005, p.133). Soudien (2006) proposed that students receive a citizen education, which teaches them their history and culture - developing within them a sense of ‘place’, and in so doing, impacting on who they are becoming. The recognised capacities which are developed from teaching to students’ ‘being’ include adaptability, courage, resilience, curiosity and respect for others (Barnett, 2004; McMillan et al., 2011). This form of education is meant to enable students to examine their lives and empathise with others; to develop the capacity to handle uncertainty and challenges; and to problem solve by working collaboratively in groups, embracing different ideas and knowledges of the world (Bourn, 2011; McMillan et al., 2011; Nussbaum, 2002).

In order to achieve these outcomes, certain higher education institutions have implemented a pedagogy and curriculum of engagement (Barnett, 2004; 2009; McMillan et al., 2011; McMillan & Stanton, 2014). This form of teaching and learning engages the whole ‘being’ of the student in practical activities and community service, supported by dialogue and critical reflection (McMillan et al., 2011; McMillan & Stanton, 2014). Using this approach, learning is achieved through relationships between learners and educators; learners and members of the communities where they serve; and between peers in the classroom. In this learning relationship different perspectives are shared, and students are provoked to think about the course content and challenge their taken-for-granted assumptions and understandings of the world (Barnett, 2009; Freire, 1970/2000; McMillan et al., 2011). This approach forms the premise of the GC programme curriculum (GC Curriculum Framework, 2010; GC Programme Review Report, 2011; McMillan et al., 2011).

The research questions for this study provide a basis for considering students’ experience of the programme, what they learned, and how they acted on their learning. Most students reported that the nature of the classroom environment and the structure of the teaching of the GC courses was very different to what they were familiar with in their everyday lectures. In addition, the courses presented an opportunity for them to engage with communities beyond the classroom and gain practical skills. In essence, they were learning by doing – which is active and experiential learning – underpinned by critical reflection (Kolb & Kolb, 2005).

Experiential learning in communities: Dialogue and critical reflection

The GC programme enabled collective learning, where students were able to engage with and learn from peers in communities inside and outside the classroom, and with people in communities where they volunteered. In these learning environments, they were exposed to multiple disciplines and forms of knowledge, which gave rise to multiple perspectives,

influencing their understanding of the coursework that was being discussed. Dialogue is regarded as a process of knowing and coming to understand knowledge. This form of learning fostered students' capacity for critical reflection and questioning (Freire, 1970/2000; Mezirow, 1990, 1997; Nussbaum, 2002). By developing this capacity, students learned to:

- i) Recognise their voice and develop their vocabulary to engage on matters of social injustice;
- ii) Actively listen and hold multiple opinions and understandings of the world;
- iii) Recognise social injustices and their agency to act to see positive change;
- iv) Critically question why and how they conducted their service in the community;
- v) Value the importance of building relationships with the people they are serving in the community;
- vi) See social injustices as multifaceted, requiring ongoing work and engagement;
- vii) Appreciate reciprocity in their relationship with members of the community where they conducted their service;
- viii) Recognise power imbalances operating within society and in their community service;
- ix) Identify their privilege, which to them was their education, and an awareness to use their privilege to help others;
- x) Identify themselves as active citizens.

Students recognised that the premise of the GC programme is an appreciation for social justice, and they regarded the programme as providing them with the tools to engage with these issues, through dialogue and action.

Social action

The GC student participants commonly defined active citizenship as engaging actively and intentionally with the world around them. This engagement was motivated by a desire for social justice and a conscious awareness to use the resources available to make a positive difference in the lives of others. Many students were liberated by the understanding that active citizenship is not limited to volunteering in a specific group or formally participating in community service. Rather, they began to see interactions with the people in their everyday lives as opportunities to act for social justice. This quote reflects the general understanding of most participants:

“I would say I'm an active citizen because I really try, in most things that I do and most things that I say, really just to engage with what is actually going on and the reality of what is

going on and trying to like absorb what other people are saying and trying to... positively influence other people's lives just by the way that I'm living my life and by the way that I am interacting in their lives" (FG1 P1).

The findings from this study are congruent with previous research conducted on the GC programme. When examining the GC2 course on service learning, Gredley (2013) discovered that critical reflection and peer learning enabled students to become more intentional about the way in which they conducted their community service, which consequently led to more authentic and rewarding relationships with those whom they served. Similar findings were reported by McMillan et al. (2011) when reviewing the GC2 course through the pedagogical framework of knowing, acting and 'being' proposed by Barnett (2004; 2009). They reported that students were developing a deeper awareness of themselves as global and active citizens and that the course impacted on their knowledge, skills and who they were becoming. Goodier (2015) evaluated the GC programme to develop the programmes theory of change. Her research findings included a preliminary analysis on the outcomes of the programme, where she reported that the GC courses were having an impact on students' understanding of citizenship, community service and social justice through its pedagogy and use of critical reflection. However, she recommended that an outcomes evaluation would provide more information on the degree to which the programme was having an impact on participants.

Of the research studies previously conducted on the GC programme, this study is one of a few which examined students' experience of all three of the programme's courses. The objectives of the programme are to expose students to a cross-disciplinary environment where they can learn about "social justice issues of global importance; develop their capacity for critical reflection, active listening and logical debate; and develop the desire to act to see positive change in their communities of influence" (GC Programme, 2010a; GC Programme, 2010b, p. 2; GC Programme 2011). Taking into consideration the objectives of the programme, the research findings suggest that the programme is achieving these objectives. However, the aim of this research study was to examine the GC programme through the lens of leadership. The form of leadership which was of particular interest in this study is leadership for social justice, which is regarded as citizen leadership. This is defined as active citizenship cultivated through a pedagogy which teaches critical consciousness about power, privilege and inequality in society, and supports learning through dialogue, critical reflection and action (Andrzejewski & Alessio, 1999; Brown, 2004; Alonso García & Longo, 2013; Gibson & Longo, 2011; Longo & McMillan, 2015; Shields, 2004). The research findings reveal that the GC participants developed an awareness of themselves as active citizens, with a demonstrated capacity for

critical reflection and questioning – evidenced in the focus group discussions and reflective essays. Moreover, students developed an awareness of social inequality and injustice, and demonstrated a desire to act to make a positive difference in the world. Therefore, based on the definition of citizen leadership and students experiences of the programme, I would argue that the programme is developing students as citizen leaders who are engaged and active global citizens (see Figure 4). Nonetheless, there is a gap in the student's understanding of what they are learning, and whether they regard this as a form of leadership development.

Leadership is a multifaceted concept which carries different meanings in different contexts (Astin & Astin, 2000; Reicher et al., 2005). From the research findings, there was no consensus in students' understanding of leadership or whether they regarded the GC programme as a leadership development programme. Some students regarded leadership as an innate quality that only some people are born with; some regarded leadership as inherent in certain positions, whereas others regarded leadership as an influence over others, which can be exercised regardless of position or title. Despite the inconsistency in students' views, they frequently referred to the GC programme as providing them with building blocks which are essential for those who hold leadership positions, that being critical reflection, introspection, self-awareness, and recognition of their positionality and privilege.

The pedagogical framework of the programme emphasises learning taking place across three domains: i) *self* in relation to the issues of social justice; ii) *organizations* involved in confronting social injustice and iii) the *context* in which these organizations are situated, and social injustices exist. This framework is synonymous with the *Social Change Model (SCM) of Leadership* which is underpinned by several values which support leadership development at the level of the self (individual values); the organizations (group values); and the context (community values) (Dugan & Komives, 2007; Wagner, 2006). More specifically, these leadership values consist of: a conscious awareness of self – in terms of beliefs, attitudes and thought processes which lead to action; consistency and commitment to act according to those beliefs (individual values); a willingness to collaborate with others according to shared values, working through differences in perspectives to maintain shared purpose (group values) and collective action to bring about positive change (community values) (Dugan & Komives, 2007; Dugan et al., 2015; Haber & Komives, 2009; Wagner, 2006; Zlotkowski et al., 2011). Several studies have employed the SCM to measure leadership as an outcome of higher education institutions implementing critically-engaged type programmes through co-curricular courses, formal training and student leadership roles – all of which promote student leadership development. The outcome of these studies

supports the notion that peer-to-peer learning; partnering with faculty staff and community members; student mentorship from faculty members; and community engagement, promote students' development of self, which enables their leadership for social change (Dugan et al., 2015; Haber & Komives, 2009; Wagner, 2006).

That the GC programme mirrors the SCM of leadership, confirms that the programme is a form of student leadership development. Based on the findings of this study, I propose that the pedagogical framework of the programme be adapted to demonstrate learning across the three domains of: i) self in relation to the issues of social justice; ii) organizations involved in confronting social injustice and iii) the context in which these organizations are situated, and social injustices exist – to develop students who are global and engaged *citizen leaders*. This is diagrammatically depicted in Figure 4. Moreover, I propose that the programme's objectives state that the aim is to promote students' awareness of themselves as *global and engaged citizen leaders* who are motivated to work for social justice through community service or volunteering, instead of only stating the aim to develop students as global citizens (GC Programme, 2010a; GC Programme, 2010b, p. 2).

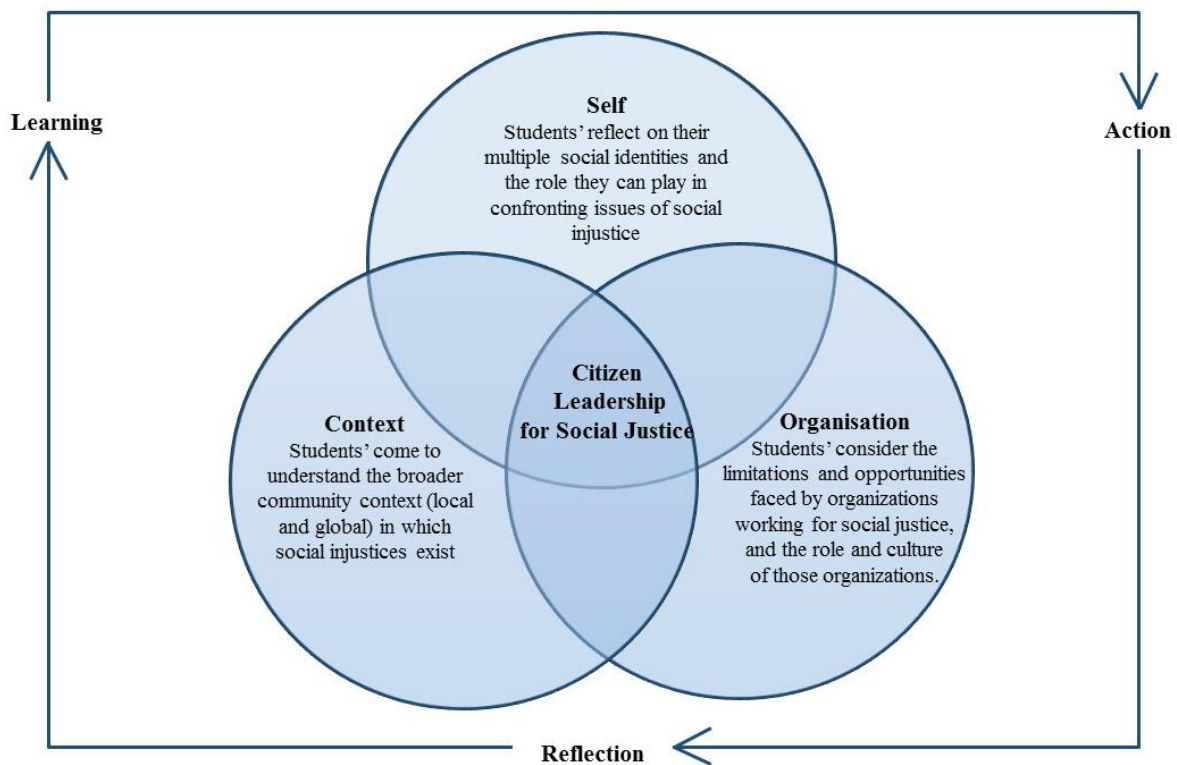


Figure 4. Modified version of the GC programme's pedagogical framework in relation to the three domains in which learning takes place.

Enhanced capacity to lead through critical reflection and collective engagement

For critically-engaged type programmes to develop students into citizens and leaders requires a collective engagement between academic staff, members of the student affairs department, students, and communities outside of the formal classroom. This engagement should be underpinned by a sense of shared purpose and commitment; collaboration; shared responsibility and respect (Astin & Astin, 2000; Hartley & Harkavy, 2011; Zlotkowski et al., 2011). By integrating practical activities, community engagement programmes, service learning and community-based research into academic learning, students are given the opportunity to develop into citizen leaders able to act for social justice and democracy (Astin & Astin, 2000; Barber, 1998; Brennan, 2012; Dewey, 1916; Hartley & Harkavy, 2011). This form of education requires a pedagogy and curriculum of engagement, engaging the whole student in the process of learning, which is facilitated through dialogue and critical reflection (Astin & Astin, 2000; Barnett, 2004; 2009; Freire, 1970/2000; Shields, 2004; Waghid, 2005).

The GC programme is based on the type of curriculum and pedagogy described above (GC Programme, 2010b; McMillan et al., 2011). This form of education positions students to take an active role in their learning, through partnership with the course facilitators, their peers and members of the communities where they serve. In so doing, they learn to recognise the community's assets and needs, and challenge the assumptions they held about their service, which teaches them how to serve. They learn to identify the many socio-economic inequalities in society and find their voice on matters of social injustice. Students also develop an awareness of power and privilege in the serving relationship. By gaining this knowledge and skills, the programme engenders students will to take action which supports the development of a socially just and democratic society, through collective engagement and critical reflection (Boyle-Baise et al., 2006; Camacho, 2004; Eyler & Giles, 1999; Hartley & Harkavy, 2011; McMillan et al., 2011; Shields, 2004; von Kotze & Small, 2013; Waghid, 2005). This form of learning fosters relationship between students, their educators, and members of the community. And challenges students to be intentional about their engagement with communities and their acts for social justice. Programmes which develop students' civic identity in this way, builds their capacity for citizen leadership (Mitchell et al., 2011). By implication, the GC programme develops students for citizen leadership, by impacting on their civic identity, which equips students for civic engagement that brings meaningful change to the world.

Teaching civic engagement and leadership through critically-engaged type courses

Programmes which develop students civic identity should emphasis: i) student voice – to question and engage with the issues of social injustice, and take an active role in their learning; ii) collaboration and relationship - involving members of the academy and the communities beyond; iii) facilitate the practical application of knowledge in and with the communities beyond the academy and iv) encourage critical reflection on learning and practice (Mitchell et al., 2011). This form of education challenges students to see themselves as agents of change; able to bring change to the world through civic engagement activities which contribute toward social justice and democracy (Dugan et al., 2015; Hartley & Harkavy, 2011; Mitchell et al., 2011).

The critically-engaged type programmes mentioned in the literature review have incorporated elements of these four principles into their programmes, to teach civic identity for civic engagement. For instance, the service learning and community-based research programmes offered at Bentley University are also underpinned by the SCM of leadership. According to this model, students develop a *conscious* awareness of the self; their strengths and limitations to participating in *community* engagement initiatives (student voice). They recognise the need for *congruence* in the team when collectively solving real world problems (practical application of knowledge). They demonstrated a *commitment* to *collaborate* with their peers, respect each other's perspectives and engage in the world as active citizens – on and off the university campus (collaboration and relationship) (Dugan et al., 2015; Zlotkowski et al., 2011). Similarly, the Hart Leadership Programme at Duke University enables students to partner with academic staff and community members to engage in dialogue which brings them to a common understanding of the communities' needs (collaboration and relationship). Through critical reflection and collaboration, the identified social challenges are confronted through creative and adaptive problem solving (critical reflection and practical application of knowledge) (Blount, 2011).

By partnering with and in communities according to the principals described above, students are able to situate themselves in relation to the social need or challenges, which bears influence on their 'being' (ontological development and civic identity) and how they choose to act in the world (civic engagement) (McMillan & Stanton, 2014). Many other education institutions in the global North and even a few in South Africa have incorporated components of these principles in their critically-engaged type courses, to develop students as global and active citizens engaging in civic works (see "FVZS Global Citizenship", n. d.; Mitchell et al., 2011; "Sol Plaatjes Partnership", 2017).

The common thread in these programmes is a pedagogical framework and curricula which foster critical thinking, real world problem solving, partnership with communities inside and outside of the classroom, and collective action for social justice and democracy (Gibson & Longo, 2011; Goodier, 2015; Mitchell et al., 2011). These findings suggest that programmes which develop students' civic identity enhance their capacity for citizen leadership. Because the GC programme incorporates: student voice, collaboration, practical application of knowledge for real world problem solving and critical reflection, by implication the programme develops student's civic identity for citizen leadership. Given the uncertainty and complexity of the current times, coupled with the cries for new ways of leading change on global challenges, I would argue that the pedagogy and curricula of the GC programme makes explicit reference to developing students capacity for citizen leadership, supporting students in their understanding of leadership and in coming to see themselves as active and engaged citizen leaders.

Expanding on the conceptual framework of critical community engagement to support the development of capacities for leadership and social change, some scholars have proposed that learning for civic leadership incorporate a combination of local-global community partnerships supported through short-term or semester length study abroad experiences. The outcomes reported from these types of programmes include building relationships across borders and increasing multicultural competency; developing students' empathy by disrupting single story narratives; and equalising power imbalances through storytelling and sharing experiences which develop students understanding of global challenges manifesting and impacting on local contexts (Alonso García & Longo, 2015, 2017). These programmes impact on students' identity formation in relation to issues of social justice, which has the potential to lead to action for social justice (Alonso García & Longo, 2015, 2017; Hartley & Harkavy, 2011; Goodier, 2015; Kretman, 2011; Longo & McMillan, 2015; Marks, 2015; McMillan & Stanton, 2014). Global learning is important to develop students' capacity to engage with multiple cultures, to recognise the connection between local and global social injustices and develop their ability to act to see positive change (Rego, 2018). While these programmes have demonstrated value in teaching critical global leadership through community immersion, collaboration across borders and learning through partnerships, the reality of the South African context means that there is limited funding to incorporating study abroad opportunities into higher education programmes. For this reason, programmes which are offered in the South African context which teach critical community engagement within the framework of social justice, will need to find other means by which to incorporate the global component for

developing students' capacities and learning. One solution may be to facilitate deeper engagement across race, class, and gender divisions in South Africa, to harness cross-cultural learning and develop some of the capacities related to citizen leadership which are typically associated with study abroad experiences.

When comparing the content and outcome of critically-engaged type programmes Westheimer and Kahne (2004) reported that these programmes can be framed using similar language and emphasis for social justice however, they can achieve very different outcomes in terms of students understanding of citizenship and democracy. The authors proposed three types of knowledge of citizenship which is related to different actions for social justice: i) personal responsibility (centred on individual acts for social justice e.g. voting); ii) participatory (centred on collective acts for justice e.g. charity work) and social-justice orientated (centred on collective action to address systemic issues e.g. long-term social justice projects). The authors further proposed that factors which influence the structure and content of these programmes include the context in which they are offered, the personal preference of the course facilitators and politic influences on the institution (Westheimer & Kahne, 2004).

It has already been demonstrated through this research study and previous research that the structure and content of the GC programme enables students to develop the capacities which are set out in the objectives for the programme. Moreover, the findings from this research makes the case that the GC programme is achieving more than the stated objectives – by developing students who are *active and engaged citizen leaders*. Taking into account that a global education is an advantage for developing citizen leadership but that the funding limitations prohibit this option from being broadly realised and integrated into the programme, I wish to highlight other advantages of the programme which enable students' leadership development.

The university enrolls nearly 5,000 international students from over 100 different countries ("Overview", n.d.). Because the GC programme is open to all students from all disciplines of study, the programme participants represent a broad range of nationalities and disciplines of study (GC Curriculum Framework, 2010; McMillan et al., 2011). The findings from this study support the view that exposing students to multiple disciplines and forms of knowledge has the potential to develop their capacities for engaging with different cultures and worldviews. Moreover, the composition of local and international students in the classroom introduces opportunities for local-global interactions and peer learning, which is further supported by critical community engagement (Goodier, 2015).

It is recognised that teaching and learning can facilitate local-global interactions, which supports the development of multicultural competencies and other coveted graduate attributes, without the actual exchange of students through study abroad programmes (Pillay & Samuels, 2016). An example of this is the Collaborative Online International Learning Centre (COIL), which fosters engagement between academic staff and students through collaborative teaching and learning, supported by online learning platforms. Through blended and online learning between international partners, students gain insight into other contexts and cultures, they also develop a better sense of self-awareness. Moreover, the local-global interaction facilitates the internationalisation of the curriculum which enables student development (“About COIL”, n.d.; Bourn, 2011). Based on a similar premise, Leiden University also offers a variety of courses, partnering with several universities around the world through a virtual exchange programme where students can register for credit bearing courses which are taught online by the various partner universities (“Virtual Exchange”, n.d.). Perhaps this dimension of learning could be added to the GC programme to further strengthen students’ leadership development. Other features which have been incorporated into critically-engaged type programmes include learning other languages (Longo & McMillan, 2015). Another recommendation therefore would be to incorporate language studies into the GC programme. Because the programme is housed within CHED at UCT, which is also the home for the Multilingualism Education Project (“Multilingualism Education Project”, n.d.), it should be possible to integrate language studies as a component of the programme.

The form of leadership education which is of interest in this paper differs from the traditional approaches to practicing and teaching leadership. The traditional top-down approach typically emphasizes the development of individual skills such as public speaking, critical thinking, management and networking, with little emphasis on civic engagement, and limited to a position and title (Gibson & Longo, 2011; Longo & McMillan, 2015). However, citizen leadership is community focused, emphasising collective engagement and is underpinned by shared purpose and agency, democracy, diversity and social justice (Brown, 2004; McKenzie et. al., 2008; Theoharis, 2007; Shields, 2004). This form of leadership is not limited to position or title and is cultivated through a pedagogy which teaches critical consciousness about power, privilege and inequality in society, and supports learning through dialogue, reflection and action (Alonso García & Longo, 2013; Andrzejewski & Alessio, 1999; Gibson & Longo, 2011; Longo & McMillan, 2015; Shields, 2004).

The findings of this research study and similar critically-engaged type programmes suggest that experiential learning through practical activities, peer discussions and civic

engagement is fertile ground for developing students' civic identity for citizen leaders. If today's students are becoming the next generation leaders for tomorrow, and higher education institutions have a role to play in their development, then it would seem fitting for these institutions to recognise the need to develop citizen leaders and integrate these pedagogical frameworks and curricula into their teaching and learning, to achieve these ends (Astin & Astin, 2000; Kretman, 2011; Mitchell et al., 2011).

Limitations

In this section I report on the observed limitations of this study and the measures which were put in place, where possible, to accommodate for these limitations. The research findings of this study, although congruent with the findings of studies on similar critically-engaged type programmes, are not generalizable beyond the UCT GC programme participant group. That the findings are not generalizable is not uncommon to qualitative research methods (Willig, 2008).

Moreover, a small sample size was recruited for the focus group discussions. Because qualitative research is concerned with the lived experience of people, this method of research values rich-data which is not dependent on a large sample size (Willig, 2008). However, for the sake of this study, it was anticipated that a larger sample of student participants would be recruited. Despite the small sample size, data saturation was reached in the focus group discussions on the topic of active citizenship and social justice. That data saturation was not reached during student's discussions of leadership appears to be a consequence of them not having a common understanding of leadership and not viewing the programme as a leadership training programme, which in and of itself strengthens the case to teach leadership more explicitly in the programme's courses. Purposive sampling was used, and it was believed that a homogenous group of participants was being recruited, all of whom had attended at least one GC course. Furthermore, because I had personally attended some of the GC course sessions, I had developed a level of rapport with my research participants, which appeared to support the recruitment efforts.

Although numerous students showed interest in participating, the data collection took place in September 2016; a time in the academic calendar when many students have conflicting submission deadlines and limited availability. In addition, my data collection commenced at the time of a student social movement uprising known as #FeesMustFall (Roberts, 2016), which resulted in the shutdown of the UCT campuses, thus hindering access to student participants for recruitment and conducting focus group discussions. Despite this difficult time on campus, my experience of the focus group discussions was that participants were able to

freely express their experience of the GC courses which they attended. They did not hesitate to critique aspects of the course which they did not enjoy, or to dissent on views which were contrary to their experience of the programme. Because of the smaller sample size recruited for the focus group discussions, I incorporated students' reflective essays as an additional source of data on their experience of the GC programme. This served as a means of triangulation of data and provided validation of the research findings (Cohen et al., 2011).

The Interpretative Phenomenological Analysis (IPA) method was used for this research. This method of qualitative research is concerned with the individual lived experience of each participant (Smith, 2004). Researchers have therefore questioned the suitability of conducting IPA using focus groups, stating that the data analysis and interpretations could favour the group level experience, giving the impression of group consensus but potentially silencing the particular experience at the individual level (Larkin & Thompson, 2012; Smith & Osborn, 2004; Tomkins & Eatough, 2010). However, previous studies have been conducted using IPA and focus groups, including the lived experience of nurses caring for anorexic children (Smith et al., 1999); patients' experiences of Hepatitis C (Dunne & Quayle, 2001); and gay men and HIV testing (Flowers et al., 2001). These studies have suggested that it is possible to obtain rich insights into participants' experiences by balancing the analysis of individual experience against the experiences shared across the group (Reid et al., 2005). For this reason, I followed the guidelines offered by Smith (2011) on how to conduct good IPA and Tomkins and Eatough (2010) on IPA and focus groups, to ensure I followed a systematic approach to parse the data for the group level and individual level experiences. Again, this increased the validity of the data.

Recommendations and future research

The findings of this study suggest that the GC programme is developing students into citizen leaders but that students do not acknowledge themselves as such and there is no consensus in their understanding of leadership. I would recommend that the GC programme framework be adjusted to indicate learning for citizen leadership, underpinned by the value for social justice and engaged global citizenship (see Figure 4). If the programme pedagogy and curriculum refer more explicitly to student leadership development for social justice, I believe that the participants will more readily identify themselves as becoming citizen leaders. Given the fluid state of the world with its complexities and fast paced change, I would argue that developing student leaders is of great importance and cannot be understated (Andrzejewski & Alessio, 1999; Astin & Astin, 2000). The research findings suggest that the GC programme is

a site for developing students into citizen leaders who are critically reflective and willing to act for social justice and democracy. Given the reports of inadequacies in the traditional forms of leadership and cries for new ways of responding to global challenges (Longo & McMillan, 2015; Marks, 2015), if the GC programme were to incorporate citizen-centred leadership theory into the course content students would have an opportunity to grapple with understands of leadership in relation to the programme pedagogical framework, and potentially come to see themselves as citizen leaders. Given that their view of themselves as active citizens was very similar to the concept of citizen leadership, this would simply entail a small broadening of the concepts underpinning the course to include more explicit understandings of active and engaged citizenship as a form of citizen leadership.

Leadership is a social construct that represents different structures of social relations in different contexts (Astin & Astin, 2000; Reicher et al., 2005). I support the school of thought that leadership is not limited to certain individuals or defined by position and title rather, leadership should be concerned with influencing purposeful change (Alonso García & Longo, 2013; Andrzejewski & Alessio, 1999; Astin & Astin, 2000; Longo & McMillan, 2015). If GC participants believe that leadership is limited to a select few individuals or only appropriate for certain times, they may have limiting beliefs about who can lead purposeful change in society. Therefore, I recommend that the programme take an explicit stance in problematizing leadership theory in the coursework and group discussions.

The participants demonstrated a desire to act in different ways for social justice – through participation in specific community engagement activities or volunteering programmes and also in their everyday lives. Future studies should investigate whether the changes in the GC participants are sustained over the long term and how that happens. Astin and Astin (2000) suggests that any programme that teaches students to be citizens and leaders should aim to impact their ideals and beliefs about leadership and citizenship. That is, if students embraced the idea that leadership is not limited to position or title, they could potentially view themselves as a leader, able to effect purposeful change, at any stage of their lives whether working, married or parenting.

The topic of race was not a salient component of this study however, racial segregation and the consequences of our post-Apartheid history have real and ongoing impacts on social inequality in South Africa. The GC courses facilitate debate and dialogue on issues of social inequality, marginalised groups and development (McMillan et al., 2011); however, the programme also does not reflect on race specifically and directly. Perhaps future research can

consider the intersection between the impacts of race on identity formation and participation in student leadership development programmes run by higher education institutions.

I would recommend that future studies on the GC programme measure students' understanding of citizenship, leadership and social justice prior to and after having completed the programme so that a proper impact evaluation is conducted. Moreover, I would recommend that a longitudinal study be conducted to determine whether any changes which students experience in their understanding of the concepts discussed and in their acts for social justice is sustained over the long term.

If the programme were to include online and blended learning between international partners (for example COIL) or incorporate language studies, I recommend that future studies examine the impact on students' leadership development by having these global components included in the programme structure and content.

The findings from studies of other critically-engaged type programmes indicated that they were underpinned by a similar premise to this GC programme, with the aim of supporting students to develop their capacities for citizen leadership (Hartley & Harkavy, 2011; McMillan & Stanton, 2014; Zlotkowski et al., 2011). Future studies could therefore pay closer attention to theories on experiential learning, civic engagement, citizenship and leadership, threading these theories more closely together, as they relate to student development.

With regard to IPA research, limited studies have been conducted on IPA and focus groups. Of the studies which have been conducted, these were mainly in the health sciences and mental health arena (Dunne & Quayle, 2001; Flowers et al., 2001; Smith et al., 1999), and I suspect that few studies have been conducted outside of this discipline. I therefore recommend that future studies on critically-engaged type programmes employ IPA and focus group, adding to the body of knowledge on this research method.

Conclusion

Higher education institutions have a role to play, not only to prepare students for the world beyond university, but to enable them to bring purposeful change to the world (Andrzejewski & Alessio, 1999; Astin & Astin, 2000). Experiential learning programmes such as the GC programme can serve as a site for developing citizen leaders who have the capacity for critical and creative thinking and want to collaborate with others to make a positive difference in the world. Because the world is fast paced and changing, and the next generation of students are needing the knowledge, skills and capacities to operate and thrive in the world, I encourage higher education institutions to act with urgency, to use what they have to

implement critically-engaged type courses which can develop students toward citizen leadership.

With regard to the UCT GC programme, the participants are exposed to multiple knowledges in a cross-disciplinary learning environment where their individual lived experiences are valued and heard. The facilitated discussions in the classroom is developing awareness of social injustices in the local and global contexts. They are being challenged to critically reflect on their understanding and in so doing, finding their voice on matters of injustice. This knowledge and skills are developing their desire to act to see change, viewing themselves as active and engaged citizens – which, viewed through the lens of leadership for social justice, can be referred to as citizen leadership.

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Appendices

Appendix A:

Pre-interview prompt questions and interview schedule for the Focus Group discussions

Preparatory work

Ask students to consider these questions and keep in mind their answer, to share during the focus group

How did you decide to sign up for the GCP courses?

Have you learnt anything from the programme?

Can you think of three key learnings which you can share with the group?

Interview schedule

Hi [students], thank you for allowing me the opportunity to meet with you.

As mentioned in the consent form, the purpose of this research is to examine your experience of participating in the GC programme.

Our conversation will be voice-recorded and later transcribed for further analysis.

The research findings will be used to inform the work of the GC programme and for academic purposes such as presentations and publications.

It is also hoped that you will gain further insight on your experience through the interview conversation.

Should you have any concerns please let me know. Should you wish to withdraw your participation in the study at any point you are free to do so.

Interview questions and prompts:

Tell me about your experience of the programme?

Do you think the programme has had any impact on you?

What have you learnt?

Have these learning's influenced your civic engagement/ social responsiveness in any way?

The programme referenced certain concepts such as leadership, citizenship and social justice.

Has your understanding of these concepts changed since participating in this programme?

Do you think there is any connection between leadership, citizenship and social justice?

Would you call GCP a *leadership* programme? Why or why not? What kind of leadership?

Thank [participants]

Appendix B:

Global Citizenship Programme reflective essay blog prompts

You are required to submit a final and cumulative critical reflective essay (1000-1500 words). The reflective essay requires you to engage in critical reflection on your own learning. It is longer than the blogs and is aimed at capturing your learning in a more cumulative way.

As we reach the end of the Global Citizenship course, we would like you to think back over everything we have covered, and more importantly what your major learning moments have been over the course. We have discussed many issues, reflected on range of experiences, gained some new insights, and hopefully developed some new ideas and even tools to use in future volunteering/service work. It is clear that the course has been both challenging and fulfilling for many of you.

We would like you to try and capture this learning in two ways: first, by thinking back over the course, and second, by looking forwards to new service experiences and your role as active citizens more broadly. We have provided some guidance below. Note: although this is a personal reflection, you are required to draw on relevant readings in your answer.

Thinking back over the course,

- What were some of the most significant insights gained from the course?
- Describe how you gained them? E.g. readings, discussion, reflections?
- What impact, if any, did they have on your service work?

Looking forwards to possible new service experiences,

- How might you try to sustain these insights?
- In particular, how do you see yourself contributing towards social justice in the future?
- What might be some of the challenges in doing this? How might you overcome these challenges?
- How can you contribute to development and social justice in your community, in your country, or in the world?

Reflective writing is supposed to assist you in your own learning so write about something meaningful for you. If none of the prompts above seem helpful, develop your own question. However, it would be useful either way to try to look back over your learning on the course or recent service experience, and forwards to new possible service opportunities. Also, let this be an opportunity to be as creative as you wish!

Appendix C:

Email communication to recruit participants for the Focus Group discussions

Dear Students,

You are receiving this email based on your current or previous participation in the courses offered through the Global Citizenship Programme (GCP) at the University of Cape Town. You are invited to participate in a research study on the GCP. This study will examine student's experiences of participating in the programme.

How and when will this study be conducted?

The study will be conducted during July-September 2016, using focus group discussions, which will take place on the UCT campus at a time which is mutually convenient to the researcher and participants.

Should you consent to participate in this research you will be asked to take part in an informal focus group discussion of approximately 60-90 minutes in duration.

A light snack will be served during the focus group session.

Please note: Psychology students who consent to participate in this study will receive SRPP points for their participation.

The focus group discussion will be voice-recorded and transcribed for analysis.

Are there any risks or benefits for participating?

This study poses no physical or psychological threat to your wellbeing.

It is hoped that you will develop a deeper understanding of any insights which you may have received through your participation in the GCP courses.

What will this research be used for?

The findings from this study will be used for education and research purposes. In particular, these findings will be used to improve the GCP curriculum framework and programme delivery.

Will this study observe confidentiality and anonymity on the part of the participants?

Strict confidentiality of your personal details will be exercised throughout the research process and your views will remain anonymous. The research findings will only be shared within the research team, for the purpose of analysing the research.

Should you wish to participate in this research study kindly complete the consent form attached. Any questions can be addressed to Loren Joseph or Dr. Janice McMillan at loren.joseph@uct.ac.za and janice.mcmillan@uct.ac.za

With best wishes,

The GC Programme Team

Appendix D:

Email communication and request for consent to access participants reflective essays

Dear Student,

I hope this email finds you well. I am writing to ask your permission to use your written submissions for the GC courses, for research purposes.

I am conducting a research study on student participants' experiences of the GC programme courses. This study is titled Educating for citizen leadership: exploring the University of Cape Town's Global Citizenship Programme.

Should you consent to me using your written submissions, you will be granting me access to view and analyse your blog posts and reflective essays, to help me understand your experience of having participated in the GC course(s).

This research study will use a qualitative approach and is therefore not interested in making generalisations of the research findings. Instead, the intention is to understand more about the GC programme through students' subjective experiences. Any report, however, will provide a summary of the information gathered, and not include your name or any other identifiable details.

Research conditions:

- Your participation in this research study poses no risk of physical or psychological harm to your wellbeing.
- Your participation in this study is completely voluntary. At any stage, you are free to withdraw your participation and refuse to grant access for your GC course submissions to be used for research purposes.
- Should any of the information obtained from your GC course submissions be used during the final project write-up, you will be kept anonymous and a pseudonym will be used. The information from this research will be shared with the supervisor for this study; Dr. Catherine Ward (Catherine.Ward@uct.ac.za) and used for academic purposes only.

By return email, please confirm that you have read and understood the research conditions, and that you consent for me to use your GC written submissions for this research study.

Thank you.

With best wishes,

Loren Joseph

MA Psychology Research candidate

Appendix E:

Preliminary coding and analysis of the Focus Group discussion interview transcripts

Note: The focus groups were numbered FG-1-to-4 according to the chronological sequence in which the discussions were held, and the participants in each focus group were numbered 1-to-3 according to the order in which they responded to the interviewer.

The interview transcript was numbered line-by-line.

1. How did students come to sign-up for the GC courses; what were their intentions for doing the course(s)?			
Master theme	Initial theme	Transcript extract	Transcript source
	Life situations/ commitments	I was very different to you guys [interviewee 1 & 2] I guess. I was forced to do it by my degree.	FG2 P3; L31-32
		my scholarship required me to... we had like a range of choices of doing like an extra course, uhm, or do this course that will develop our leadership abilities.	FG1 P1; L5-7
	Perceptions of the course/ assumptions	it was kind of a way for me to explore more, rather than just learning the academic life in classes, I got a chance to explore in communities, engage with other students from different faculties	FG2 P2; L23-25
		I did GC2 twice... So, I initially did it because I was curious, and I wanted to see a different context...I think why I did it later on was to make sure the experience that I had experienced last time was actually what I had experienced	FG3 P2; L24-29
		it just seemed like a good way to do something out of my discipline ...it's interesting to see the different perspectives... but also the fact that we are coming from two different places	FG3 P1; L2-11
2. How do students experience the GC programme courses?			

Master theme	Initial theme	Transcript extract	Transcript source
Change	Understanding and perspective/ career and having an influence	Like when i seen the GC programme it was like wow, mind-blowing! I realised, okay, there is actually a lot I don't know. I mean, i know the theory but then it brought me to the real world, how things happen in the real world ...I feel like it deepens your understanding. Because what we're taught and what happens in the real world...sometimes doesn't go, like, it doesn't happen the way you're taught, you know. But then GC shows you why it's not happening the way you're taught	FG1 P2; L16-19; L34
Master theme	Initial theme	Transcript extract	Transcript source
Change	Understanding and perspective/ career and having an influence	I think like GC2 especially, it changed, it changed a lot for me. Like even like my career path, I was like wow actually, I need to reconsider this. Because I've always been very invested in bureaucratic systems and how to make things work from the top...when we were doing GC, I kinda realised that the change that I wanted to make and the things that I thought I needed to do to make that change, didn't really correlate that much.... if i really want to make that active change, it's about getting within the communities and getting like on the ground and actually engaging in ...in what you want to change and stuff like that.	FG1 P1; L56-66
		like you should be a very authoritative position to bring change. I thought okay, maybe you need to be...And when the speaker came, i thought no actually, you don't need to do that. Even now, when you are engaging with young people, you could sort of tell them... This video clip that they showed us, one of the sessions where communities were submitting, uh, the budget proposals to the Mayor. And they don't have any, uhm, they probably don't have like some form of qualification or something that would say: "hey listen to me because i'm this kind of person", you know they just citizens, but they are doing something to contribute to change that's going to affect them. And i was like very inspired by that and it changed my whole perspective of who, the change that could be affected.	FG1 P2; L76-85

		I never thought like, sitting and talking to young people about different lives would be a form of active citizenship. I always thought that people who are doing active citizenship are the kind of people who don't work a nine to five, you know, people who are marching, people who are doing things on a big scale you know, i thought, so, it didn't make me wanna learn much about it because i thought, in a couple of years, just let me concentrate on getting my degree and then you know, but then now I'm.. ja, like now i'm like, i need to learn about this, how to participate in this kind, what can i say to other people, so it definitely changed	FG1 P2; L293-299
		I feel like my understanding changed because of the course. Because I definitiely feel that they, a lot of the things you actually just take for granted and don't actually think about it and then when they brought in a lot of those concepts, you're like "okay, actually i do have a say, or I do have a voice. i do have ja	FG2 P2; L61-64
Master theme	Initial theme	Transcript extract	Transcript source
	A new kind of pedagogy	the way that things are, that conversations are conducted, and the way things are taught, it's it's really, it's kind of changed, but it's really shifted my view of how to teach people things and how to make people think about things because, like when you in school you know you go in a class, you sit down and write notes – that's how you learn and that's how you absorb information. And it was, ...even in university it's very similar, you go into your lecture, you sit and you write notes. And it was just really nice to go into an environment, and you learning the same material, you are learning the same amount of things, but it is in such an interactive manner	FG1 P1; 375-381
		Like, the way that they teach us in GC, it's very exciting, it makes you want to..to give more, you know, ..to give more of your opinion, to take in more and understanding.	FG1 P2; 391-392
		I've been able to relate a lot of what I have learnt in GC to my studies, uhm, and not necessarily contradict them but more it reinforces what we learn, in terms of the Humanities, particularly with courses about media and courses about politics; whose courses which look at the deeper agenda of what people want and what people are looking at. It definitely encourages me to interrogate things a lot more, like why people would do certain things, and why companies would donate to a specific cause, things like that you know, definitely.	FG4 P1; 109-114

	A new way of constructing conversations	I think that you kind of, i don't know how they did it but they, they construct the class and the conversations in such a way that you end up coming to the conclusion that they wanted you to come to in the first place, but you feel like YOU'VE actually come to that conclusion that is what they wanted to teach you anyway, they wanted to say that from the beginning, but instead of just saying it they make you come to your own conclusion and work through your own thoughts, you know, use your own type of thought process to get to that conclusion, which is a much better way to learn because that is how the information actually stays within because you actually making a journey through your own mind before you get to that final.	FG1 P1; 412-415
Master theme	Initial theme	Transcript extract	Transcript source
	The awakening	<p>I often left the sessions feeling like “WHAT!” Wow, that’s a lot to think about. But that’s good, that’s a very good thing...</p> <p>After every session I was very excited to go home and tell everyone that I know and everyone that I live with that you know, what we learned today, and it was particularly about the practical element of it and you know, when I would explain it, it’s not the same explaining it to someone, whereas actually doing it. But you know for me it was the most amazing thing to actually practically and visually see certain things, and when I spoke to people about it they were like “wow, that actually makes a lot of sense” like, those exercises are so cool, it opens your mind up to think differently. So for me, I’ve definitely told a lot of people about it and they definitely see why it would be so mind-opening, if I can put it that way.</p>	FG4 P1; 157-158; 120-126
		<p>these two girls; one was in law and one was in engineering, and every week we’d walk down to lower campus after GC together, and they were saying these things...that I constantly felt like I was missing something [laughs] because they were both like, “oh my gosh, I never knew about that” and “this is so life changing, and I totally understand all the things that people have been saying before”..And I was like, what?? [laughs] So, I definitely think, if you haven’t encountered these things before, the impact is like life changing. The ideas is huge, it’s very big. There also a big difference with like the majority who are engineering students, so for them it’s a huge difference with what they are used to. To them it’s like “oh wow, like enlightening” ...so ya, I think if you have encountered this for the first time...I feel like you giving people building blocks. So if you already have the building blocks you kinda like, I knew this... it was that the content wasn’t quite what I wanted, or the content and the context weren’t matching for me. So ya, I do admit, second time I did the course I was very critical of the course.</p>	FG3 P1; L128-137

	The essence of the course	It was about creating an environment where you can think about your positionality in society, but not only that, to actually go out and do something, to use what you've learnt in the course and also in the classroom, uhm, in a practical way.	FG4 P1; L101-104
		I think even for me, I've been exposed to some of these ideas for a long time...I understand intersectionality, I understand positionality, but you still think okay, what do I do about it. That's something that I still struggle with, and uhm, I think sometimes GC makes you reflect. Maybe it doesn't, I don't think I necessarily have answers, but I think it's kind of the idea...Oh okay it's fine to not have answers, it's fine to continue to explore these things, and try to figure out how you fit in, you know, if there's this...an organisation that you're not necessarily part of, how do you be an ally but not take over....both GC1 and especially GC2 i think, to some degree, but GC1 also, maybe don't give you the answers but help you to kind of think about things differently, like, how do i find my way through here?!	FG3 P1; L84-97
		I feel that it's very reflective. It's about finding your place in society... It's a lot about introspection, it's a lot about reflecting on who you are and does that translate into what you do and who you think you are.	FG2 P3; L197-202
		something that I, I guess in some way I appreciated about the course was ...but also I didn't. Well there was a consistent jargon, library, or dictionary that it was pulling from, that is used to describe me from the outside in... I think that it would have been really nice to encounter these terms as people who have been doing that work differently, and like, I wish there had been. Okay, I feel like, had there been more activists in that space, then when you say active citizenry it would have been an entirely different conversation than it is, from a very detached, from the outside in,...there was no conversation about active citizenry that was a lot smaller than the concepts of journal articles laid out for people. And so because of it, there was no concept of people doing active citizenry outside of those articles. There were all these grand ideas.	FG3 P2; L182-187
3. What did students learn from the programme?			

Master theme	Initial theme	Transcript extract	Transcript source
	<p>“Taught me to think” Learning critical thinking</p>	<p>what I learnt, like what stood out for me for this course is, is that it really taught me to actually think, what is it that I’m doing and how am I doing it? ...and just broaden your mind. People just have a single idea about erh, helping people, you know like people are needy, just give them food...that’s just the idea you have in your head, but the course has really taught me to think about, why they’re hungry? Does your action actually solve the problem? So, it really made me think about those things.</p>	<p>FG1 P3; L49-54</p>
	<p>Power and potential (and linked to theme on change)</p>	<p>then i actually realised, ... I’m also quite a passionate person, when i do things i want to do them 100%, like i’m gonna go into this thing. And i realised that the community has so much more power and they can actually create their own social justice it’s just that they, we haven’t tapped into, nobody is investing in ...in trying to tap into that potential etc. So like, i think, like doing GC also opened my eyes to like actually, if you really want to, to create that effect or have that effect on your community, or on the world or whatever, you need to look somewhere else rather than... like just looking at the high buildings and thinking that “if i’m in New York then i’m able to do x, y, z”. So ya, it was kind of, ya, i feel like, it really really changed my view on how much potential people have to change the environment around them</p>	<p>FG1 P1; L93-108</p>
	<p>Being the change, we want to see in the world</p>	<p>the fact that we believe that only the government can make a change and only the government has, has access to building these things and improving education etc. I don’t actually think it’s a real thing, I feel like citizens could actually, like if we put our minds to it, we could actually do so much more than the governments, without government resources. I mean, last semester we were doing a course called Poverty, Globalisation and Development and, there was a reading, i can’t remember who it was by, but they were just speaking about like how NGOs, all over the world, NGOs and the idea of NGOs is the pooling of information and resources. And if, if we’re serious about active citizenship and we’re serious about actually changing our country and changing the way we see things, then why can we not access those pools of information, those pools of resources and actually make that change? Why do we feel like we always need to depend on the government to do things for us? Because, the government’s doing things with our own money anyway, so ja...</p>	<p>FG1 P1; L221-234</p>

		I think a lot of people will have this like white saviour thing, or a lot of people go into communities and say like i did a study on x, y, z and i know that young children would be doing the following things... Uhm, that, that's something that they emphasised a lot in GC2 that, that we shouldn't go into other communities and think that we are saving them, that we are showing them a better way.	FG1 P1; L142-150
		in GC we learnt about identifying our assets and using our assets in whatever we're trying to solve	FG1 P3; L188-189
Master theme	Initial theme	Transcript extract	Transcript source
	Understanding the context, you're in and challenging assumptions	And another thing that like i really, uhm, thought about a lot when doing GC2 was because i was heavily involved in policy for sustainable development and whatever, and its, development is very different for different people and different types of communities. So it's very important for us , for people who say they want to develop communities, for people who say that they ...it's very important for us to actually go in and immerse ourselves, to actually understand what values and what morals the community has, and try and ...not necessarily map out what their routes for development is, but try to make sure that their route for development is not like another place or like the place we come from or that type of thing, so ya	FG1 P1; L146-150
	Challenging assumptions	I gained a lot of things from GC, you know self-awareness, how to ... okay, let me just say something, what i learnt from that: "The Danger of a Single Story".	FG2 P2; L412-415
	Learning organizational skills	The clothing drive initiative and in doing that I actually learnt a lot in terms of doing organising and the admin involved and all of those things because you don't really realise it until you actually do it, like how much of an effort each one of those small things are, like to get the posters done, to put the posters up, to then contact the organisation and then to get the information. All of those things its, it takes time. And i think i actually got quite a bit of skill in terms of how to go about doing that, and organising.	FG1 P3; L399-404
	Privilege and power/ positionality responsibility	one of the things that shocked me from the GC2 course, was that someone said it's not just a one-way thing, it's a two-way thing. You're learning from them [communities] as much as they are learning from you. And that, i think blew my mind. Because I was like oh my gosh, I'm more privileged, i cannot learn anything from them because they don't have.	FG2 P1; L71-79

		I think GC kind of probed you about your positionality in society, not to kind of live as you as just yourself and no one else but to kind of interrogate where you are in society and the space that you find yourself in. Especially with regards to community service, I know there was one part where we spoke about, you know when you go into community service thinking I can help people, I can do this, I can do that to help people. But at the end of the day sometimes you leave it and then you like, that actually helped me, my experience, you know. And also, not to come in with the attitude, I know everything and I'm going to teach you everything, but rather, learning from both ways, which for me was a very important thing to learn on the programme.	FG4 P1; L38-44
Master theme	Initial theme	Transcript extract	Transcript source
	Privilege and power/ positionality responsibility	the realisation I came to at the end of last semester. I expected to have this sort of profound aha moment [laughs] but it didn't happen. I left with more questions than I came in with, so you know, it's always a work in progress, it's never ending, always changing. And as these constructs change, you have to adapt and change with it, so you always have to engage with the issues and you have to engage with people who are facing the issues. Especially, I feel like there's a special burden placed on people who have education and have of the privileges that we have. Uhm you can't claim ignorance. It is upsetting, to claim ignorance. You have to, you can't get away with that, coming from a privileged place, you have to engage, so ya	FG2 P3; L630-638
		sometimes I may come across as "ya, I know everything", but when I tutor kids and stuff who are from schools which are disadvantaged in a way, I try not to ever think that I know everything. So, that's something that's always constantly going in my mind when I go in whereas before, it wasn't really a ... it was just like, I'm doing a good thing.	FG4 P1; L50-56
		as much as you can force citizens to be active it's not gonna make a difference because they don't get heard. But then i thought about the position i am in and what role i can play. And i think a lot of us, most of us who are in this university, are actually in a privileged position where people will take us seriously if we go there [to government] and we're like "i have my PhD, i know what i'm talking about". You can actually use your privilege to advance another person's thing	FG1 P1; L128-139

		<p>just this idea that a facilitator is not supposed to be this teacher, you know. So again, it is tough because you are trying to, you have an agenda, you have things that you need to get done, but it's also just, we supposed to be in an equal space where everyone is teaching each other. And unfortunately, in academia we're taught that, 'okay the lecturer; facilitator; tutor, they're above me', well, not above me but you just...</p>	FG3 P1; L478-483
		<p>That you are aware of your positionality, you can identify more injustices in society. Because often if we sit in our privilege and we don't think or interrogate how much privilege we have, we will never think that this is an injustice if somebody else does not have the same privilege that we do. Whereas if we are aware of our space and our privilege. We can see injustices happen because we're looking passed, just ourselves.</p>	FG4 P1; L62-65
	Learning to use your influence	<p>So i think for me, active citizenship ...like how that course shaped active citizenship for me was just, just showing me that it's not a matter of like, the first step is sitting and discussing and kind of realising what that is, but then also you have to actually go out and do something like, I wanna say physically</p>	FG1 P1; L66-69
		<p>I managed to learn a lot of things, because usually when you are a student you just think that...you're at UCT, you're here to do your academics and you don't think outside the box like, I mean, what are you required of as a citizen. So, i think for me it was interesting to learn that whilst you're still a student you can, you know, work in communities, you can still help other people, uhm, so I think that's what the issue of being a citizen came out for me because it was also interesting to see that students can also volunteer in other organisations, outside UCT, and make a difference. Which are the qualities of a good citizen</p>	FG2 P2; L43-49
	Learning to be intentional and immersed in community	<p>if you don't truly build relationships well in advance and really figure out from the ground up, and work with the people, like this is what's actually gonna help, this is what's going to make change, you know, based on their own lived experience, then either, at best you not going to make any difference and at worse you're going to make it worse, you know, like you're probably not going to make it better. So, I'm not saying I know the answer there but that is something I learned from GC, you need to be very intentional and really understand, and I can kinda agree like maybe it'll just be easier to loan my friend some money who needs to pay his rent right now, rather than give it to a homeless shelter. You know, they're both good but which one do I understand better, it's my friend who needs my help right now you know</p>	FG3 P1; L299-315

		I think every social injustice, the resistance against it, and what that looks like and what that manifests as, always looks different, depending on the context. So, you can read about poverty and you can think now I'm equipped for it, but you're wrong. You're not at the forefront of that problem and you not bearing the brunt of that system, you not bearing the brunt of that pain. So, you can't [assume] you have everything required for that ownership.	FG3 P2; L351-355
	Learning to listen	And I think, I don't think GC totally gives you that, but it tries to make you, it pushes you to listen. Not just to hear, well I guess others say hear or listen, it depends on which you say is which, but really to hear what others are saying, and not while they are speaking to be formulating this "okay here is my comeback for you". So, you actually trying to process it and visualise it for yourself. I mean again, it's lived experience which you obviously cannot replicate but there is a degree of empathy. And so many people, I think they have their own ideas. Everyone thinks they know how the world is [laughs] and people like to hear themselves talk [laughs].	FG3 P1; L461-475
	Holding conflicting ideas/ living with unanswered questions/ living in uncertainty	one of the most valuable experiences was the last session of GC2, in last semester. Because I'm a very $A + B = C$ kind of person...there's an answer and that's the be all and end all, there's nothing else. But, we [GC2 class] came to the conclusion that things are not always that straight forward, you have to work at it all the time, you just have to work, that's the only way to get through it. So, that was very interesting.	FG2 P3; L31-38
	Learning leadership through GC	I don't think people leave GC knowing enough to say: "I can now be a leader". I think the tools that you're given aren't enough for you to say unilaterally that I can now be at the forefront. You have building blocks...it increased your capacity to say what you are seeing. So, I think that's very important in giving people building blocks of these concepts because the whole point of social sciences and social justice is to make things visible that are invisible to you every day that you are actually doing, but also to your ability to engage with these things...I think that it should add to that. I don't think that it teaches it, but I think that it should add to a more active approach to using what you can. Maybe it's just leading a conversation with your friend on Jammie Plaza. I think that, I teach on Saturday, and GC adds to that	FG3 P2; L342-346; L447-449

	Learning leadership through GC	I do. I think because, like the qualities we were speaking about of a leader; leadership being mindful, being active, being on the ground with people. For me that's exactly what GC was about. It was about creating an environment where you can think about your positionality in society, but not only that, to actually go out and do something, to use what you've learnt in the course and also in the classroom, uhm, in a practical way.	FG4 P1; L101-104
		to see things from different perspectives, and like with GC there are different disciplines; there's science students, medical students, humanities students, so you kind of hone your leadership skills in that you learn how to negotiate your opinion amongst very different types of opinions and very different types of people, so i think that if you are a leader you would definitely have to go through a course, similar to something like this.	FG1 P1; L442-446
		also some of the things themselves can be applied to leadership, like we learnt about the lenses through which we look, like sometimes we'll have our own opinions and our own way of thinking about something and so if there is a situation, we look at that situation through our own opinions and ideas. So the course made us aware about how our opinions and ideas and how the lenses we look through certain situations can influence that. So i think that it is important for a leader to be aware of their own biases and their own opinions when they are helping certain situations.	FG1 P3; L447-453
		I don't think it's really a leadership course because I think, it's focus is not in like, i think it's more, in like she [interviewee3] said, reflection. Uhm, I think not everyone is born a leader or a good leader so, I don't think just by doing this course you will suddenly become a good leader. Uhm, ya, I just think,..ya. the aim of the course is not leadership, so uhm, I mean, like you never know, like she [interviewee2] said the aim of the course might be people become more aware of being active citizens and considerate towards others and that might lead them into leadership positions or better awareness, but i don't think that it is a leadership course.	FG2 P2; L227-233
		I think that definitely will help to be a better leader, like I said, I don't think everyone is born a leader, so i think it might help everybody to be more reflective and aware and empathic, that kind of thing, but just because I am that don't mean I'm a good leader.	FG2 P2; L251-256

	Helping others/ civic engagement	Interviewer: would you attribute some of that consciousness about being an active citizen to GC in a way or did you always feel that you have that ‘feeling’ but maybe would not have called it that? Interviewee 3: yes, i think it was a feeling but an unconscious feeling, but GC made that feeling and that urge come out and made you realise that that’s what you actually want to do	FG1 P3; L291-292
4. What impact did the course(s) have on students’ understanding of concepts such as active citizenship, leadership and social justice, if any?			
Master theme	Initial theme	Transcript extract	Transcript source
	Making sense of active citizenship and social justice	But i feel, part of what we’re taught in social development, I’m a social development major as well, ...social justice is kind of tied to inequality because certain people are heard. Because if certain communities were to protest or say, “hey we don’t like the lack of services”, they would be heard ...and even if they were complaining about something that’s not even as big as, compared to another community, but ya. I don’t think an increase in active citizenship leads to an increase in social justice	FG1 P2; L120-125
		I think being an active citizen is being able to engage with what is going on around you, and engage constructively, and i think that [interviewee 2’s example of talking to her friend] was a very beautiful example because it’s, like you even said earlier, it’s the little things that actually change what is going on and ja, i would say I’m an active citizen because i really try, in most things that i do and most things that i say, really just to engage with what is actually going on and the reality of what is going on and trying to like absorb what other people are saying and trying to influence, in some way positively, ..positively influence other people’s lives just by the way that i’m living my life and by the way that i am interacting in their lives, uhm, and stuff so, ja [giggles]	FG1 P1; L277-288
Master theme	Initial theme	Transcript extract	Transcript source
	Making sense of active citizenship and social justice	So, I guess in terms of the question: what is active citizenship? I agree it can be however you define it...not you define it, but it’s you are engaging in a way that matches your personality I think, to one extend, but also in a way that you feel is appropriate and is going to make a small incremental difference.	FG3 P1; L237-243
		active citizenship is about getting involved and uplifting those who, ...who require things from you and you’re able to pass it on, be it knowledge or skills or giving them [communities] a voice or something like that, you know. And also it’s quite interesting, i still do it sometimes, it’s “us” and “them” who need	FG2 P3; L65-69

		it. Active citizenship is everyone; there's no us and them. It's together, that kind of thing.	
		I think active citizenship can be used to overcome social injustices – but being active depends on where you are at and what you have in your hand to be the influence required to bring about change	FG2 P3; L155-162
		Just thinking about it now, the protesters got arrested last year, and they have a criminal record. Are they good citizens?...Probably not. Are they active? Yes. But like, what does it mean to be a good citizen.	FG2 P3; L610-614
	Who can lead anyway?	I suppose anyone in a position of power, anyone who has the ability to effect change or influence others. Interviewer: just anybody, or? Interviewee 3: It can be just anybody [Interviewee 1& 2]: it can be	FG1 P1, P2, P3; L456-463
		Uhm, ...not really because i think those positions are putting me in the situation where I'm forced well, not forced because I've chosen to become that leader, so I'm like, people look up to you to run the society or run the, like engagements. But uhm, in my everyday life i wouldn't say I'm a leader because, I mean I just come to Uni, i study, i have a teacher, and we have group discussions, so there's not really a leader in that sense. Uhm, I go home and then it's just me and my roommate, so there's no sort of one authoritarian figure where I need to be but maybe, I don't know, I don't know, if I start doing some voluntary work or something, and i need to be a leader there, then I will be a leader there	FG2 P1; L315-322
		I think definitely there are people who are good leads and then maybe by doing this course you can enhance those skills and then you can see.."I actually am"...I actually like" this type of leadership or whatever, but i definitely think there are leaders and there's not leaders, so ya...I think like in important situations where you have..where you are put in leadership. Like i've been in leadership this past year and I am going to be next year in like societies and stuff, so in that sense yes, I am a leader in those situations, but generally when it comes to to, being outspoken and that kind of thing, like sometimes a leader has to be at the forefront where you have to give speeches and that kind of thing, I'm not very comfortable in that sense, so then i'd rather just shy away and let someone else do it. So, like she [interviewee 2] said, the environment is very important.	FG2 P1; L306-312

	Who can lead anyway?	[giggles] It's very weird to say out loud, ya, I'm the typical loud mouth, alpha, kind of dominant personality that you see in leadership, so I very much fit a mould.	FG2 P3; L330-331
		To be a leader you have to be an active citizen. Because being in a leadership position is all good and well, but if you not active in it or if you not deliberate about it making social justice your biggest mandate as a leader, then for me it's kind of for nothing.	FG4 P1; L69-71
	Leadership as influence and leadership as position	from the course last year [GC2] i think that active citizenship means that you actually have a voice in your community..or whatever you view your community or your place is. And I think, like she [interviewee 1] said something about being a student, often you think "this is what i do, i'm a student, i study and that's about it", but now you kind of taught that you can actually make a difference, even if it's just spending five minutes with someone..or like other community people who just don't have, you know, as much as you do, or you just giving them some knowledge, or influence that you have...	FG2 P1; L50-58
		Leadership for me, especially coming from my field and the leadership positions I've been in, it's all about managing people. When you put in a position of leadership it's all about managing people and finding the best way to do things, whatever your goals and objectives are	FG2 P3; 205-208
		I think that it's definitely like learning managing people, but I think that it's also emotional intelligence, in so much as understanding people from their perceptions or their emotional states and like being aware of how they might feel and react. So, a leader has to be emotionally intelligent, have high emotional intelligence, and understand people from their perspective as well as understanding yourself. And I think that a good leader also understands themselves before they understand others.	FG2 P1; 237-242
	Different ways of leading in different contexts	I think it depends on how you defining leader, and I don't think...I mean first you said that leader is someone who is in charge of the movement and then you said that you should be chipping away at your own sphere, and I guess I agree that I don't think leader needs to be the one that's in charge, and that there's just one leader – it depends on how you define it. Again, you can be the quiet understated leader. And again, i think that everybody can lead by example, by just, living their own truth, whatever you wanna say. So, in that sense I think that it could be a leadership course, only because hopefully some people have familiarised themselves with the material. But I think especially if you coming at it new, or even if these concepts are familiar to you but you continuing to reflect on them, and maybe seeing a different angle on something, uhm, I think	FG3 P1; 384-401

		<p>that you are trying to build who you are and what you believe, and what your uhm you know, what your sort of, responsibilities are. So in that respect I think you are becoming a leader of you own, of your own sphere...hopefully you come into yourself a bit more, and I think uhm, especially if you're young and you're in your late teens or early twenties, I think that's kind of a time when a lot of people grow a lot, so I think yes, the idea of growth and development, I think becoming a leader, in whatever sense that means for you. Like, you can become a leader being a role model, you know, that is a certain type of leader. You not per say, somebody who, and again you can be somebody who is quiet and still be a leader. I don't think that it necessarily means that you have to be in charge of something or leading a cause</p>	
		<p>So, somebody is actually going to lead Rhodes Must Fall, somebody else is going to lead by example. And how they react to Rhodes Must Fall and how they try to educate those around them who are maybe denigrating the movement or whatever. So they gonna actually lead the movement, well not leading the movement, but their understanding of it, If that makes sense, I don't know...?</p>	FG3 P1; 426-430
		<p>so i think it also depends on, you can be a leader in a group, or...you know you can be a leader anywhere, it's not like being a leader in an organisation or an office somewhere, but in an environment where you are, you can be a leader in that environment. So i think it just depends as well with the environment and the situation, but i think GC contributes to being a leader in in..in people</p>	FG2 P2; 271-277
	<p>Do you regard yourselves as active citizens? Do you feel like that way that you do that now has changed since GC?</p>	<p>I would say yes because of like what GC says and what we all discuss with active citizenship, but I wouldn't say that, in my own mind i don't see it as active citizenship, like I just see it as just being me, you know?!</p>	FG2 P1; 359-361

Appendix F:
Focus Group discussion interview transcript

Note that the coding of the interview transcripts included comments which were inserted using the track-changes function. The comments were removed when incorporating the transcript document into the thesis, to prevent the entire document from converting to track-changes mode.

Colour legend for coding:

Blue = introduction/end to the interview/intro to new question

Green = students' intentions for doing the course

Yellow = students experience of the programme

Orange = what changed for students in terms of active citizenship

Lilac = what changed for students in terms of social justice

Pink = what changed for students in terms of leadership

Red = linking an understanding of active citizenship + social justice

Olive green = linking an understanding of leadership + social justice

Grey = linking an understanding of leadership + active citizenship

Light pink = linking leadership + active citizenship + social justice

Dark blue = student responding to questions from a facilitator perspective

Because these concepts are so interlinked, the researcher used her own discretion to tease out quotes which speak to active citizenship, social justice and leadership

Interviewer: so, there were a few, just three questions that I asked you guys. Are there any thoughts that those questions prompted for you? Why you guys decided to join GC? And about the programme that stood out for you, was there any session that excited you...so ya, let's start with that, any thought about why you decided to join GC?

Interviewee 1: the reason I did join is because my scholarship required me to...so then i was kinda like, we had like a range of choices of doing like an extra course, uhm, or do this course that will develop our leadership abilities. So i was like, this seems interesting, uhm, let me try this, and really really enjoyed the programme. I even sent a letter to like our scholarship people. I just think that, although like it's a bit taxing, like the whole thing on Tuesday from 5 till 7, coz you literally on campus the whole day and then you have to go to GC, i'll be like ...you know how people are always saying you need to have discussions, you need to talk about x, y, z, like sometimes i think those discussions are very futile but these were like, i think the way these were constructed, and the way that the people at GC found a way to make us interact with these topics, and stuff... ya, i was just like: wow!

Interviewee 2: I didn't know about GC at all, but i remember when I was browsing UCT the home page and then i clicked on it and it was GC and the whole information. Uhm, in Humanities we deal with, uhm, all these social problems and theories, and there's a certain way you have to look at them, there's a certain requirement. Like when i seen the GC programme it was like wow, mind-blowing! I realised, okay, there is actually a lot I don't know. I mean, i know the theory but then it brought me to the real world, how things happen in the real world. I think with the education, i always thought like, ... i was very excited when the speaker came and spoke about how there needs to be a focus, ...that's always something i always wanted to tell. And uhm, with the food security, i didn't know much about that. Actually, I didn't know anything about it, but it was enlightening so i was really happy.

Interviewer: do you feel like the sessions have been informative, ... things that you didn't know before?

Interviewee 2: Very, Very ... many things that i didn't know before. Like in the real world, when you look at the theory that we're being taught, ... how come decisions aren't taken to align the theory, like in the GC

programme..about,..yesterday we were speaking about Council, what the Council is supposed to do but they don't do because they've got their own agenda that the charities push...and i was like "oh, okay that's what happens in the real world".

Interviewer: did you see a disconnect or a connect between how you apply the theory and what happens in the real world?

Interviewee 2: really, i feel like it deepens your understanding. Because what we're taught and what happens in the real world...sometimes doesn't go, like, it doesn't happen the way you're taught, you know. But then GC shows you why it's not happening the way you're taught.

Interviewer 3: I joined because I was always interested in community services and those kinds of societal issues but i never really got involved in it and i saw doing this course as an opportunity to get involved in it

Interviewer: so, like a platform to become engaged?

Interviewee 3: to become engaged in it and also to learn about it

Interviewer: so, when did you become so interested? Do you know what influenced that and have you just always felt that way?

Interviewee 3: you know it was, ...you see things on tv and your parents will talk about it. Like in school i was part of another leadership programme thing, and we would discuss like that. And erh, we also, we had a drive for shoes for the homeless people, school children, paying for education, we donated toiletry products for abused women, so ... but i was just part of the programme, so this was an opportunity for me to actually really engage with it and understand why we're doing it. And i suppose what i learnt, like what stood out for me for this course is, is that it really taught me to actually think, what is it that i'm doing and how am i doing it? ...and just broaden your mind. People just have a single idea about erh, helping people, you know like people are needy, just give them food...that's just the idea you have in your head, but the course has really taught me to think about, why they're hungry? Does your action actually solve the problem? So, it really made me think about those things.

Interviewer: and Interviewee 1, you mentioned the sessions that blew you away?

Interviewee 1: for me, i think like GC2 especially, it changed, it changed a lot for me. Like even like my career path, i was like wow actually, i need to reconsider this. Because i've always been very invested in bureaucratic systems and how to make things work from the top. I think, i wanted to work at the UN, i wanted to make sure that i had this position at the top so that i can make sure these policies ...and even in high school, i was very engaged in youth policy making and all of these things. And I kinda did, when we were doing GC, i kinda realised that the change that i wanted to make and the things that i thought i needed to do to make that change, didn't really correlate that much. I realised that, like there are people that are fine in the bureaucracy sitting in meeting rooms etc. But like i kind of realised if, if i really want to make that active change, it's about getting within the communities and getting like on the ground and actually engaging in ...in what you want to change and stuff like that. So i think for me, active citizenship ...like how that course shaped active citizenship for me was just, just showing me that it's not a matter of like, the first step is sitting and discussing and kind of realising what that is, but then also you have to actually go out and do something like, i wanna say physically, i dunno if that's the right word to use but it's actually ...

Interviewer: action?

Interviewee 1: ya, like actually do something, and not just sit and write papers like, i think it's important to have those people in the world but, i feel like we have too many of those people which is why not enough is getting done...uhm, as quickly as it should be

Interviewer: engaging in community where things that are concerning you are happening and where you feel ...

Interviewee 2: something, like you should be a very authoritative position to bring change. I thought okay, maybe you need to be...i don't know, I'm always thinking about, i want to go work for the Department of Education. And when the speaker came, i thought no actually, you don't need to do that. Even now, when you engaging with young people, you could sort of tell them, like you know, its things that we do. This video clip that they showed us, one of the sessions where communities were submitting, uh, the budget proposals to the Mayor. And they don't have any, uhm, they probably don't have like some form of

qualification or something that would say: “hey listen to me because i’m this kind of person”, you know they just citizens, but they doing something to contribute to change that’s going to affect them. And i was like very inspired by that and it changed my whole perspective of who, the change that could be effected.

Interviewer: **uhm, and also social justice and active citizenship, do you have any thoughts about that?**

Interviewee 1: drawing on what Interviewee 2 was saying about, uhm, ...about how it’s the little things that matter and stuff. I also realised, uhm, i did a GC... like the GC Act, you know, like an extra GC class, so we were watching a documentary on *abaxhladi babzemjolo*. So, there are people that are in the KZN, and it’s similar to the SJC [Social Justice Coalition] story, it’s actually almost exactly, it’s quite a parallel, you know, ... getting the community to write petitions and to go to government these kinds of things. And then i actually realised, ... I’m also quite a passionate person, when i do things i want to do them 100%, like i’m gonna go into this thing. And i realised that the community has so much more power and they can actually create their own social justice it’s just that they, we haven’t tapped into, nobody is investing in ...in trying to tap into that potential etc. So like, i think, like doing GC also opened my eyes to like actually, if you really want to, to create that effect or have that effect on your community, or on the world or whatever, you need to look somewhere else rather than ... like just looking at the high buildings and thinking that “if i’m in New York then i’m able to do x, y, z”. So ya, it was kind of, ya, i feel like, it really really changed my view on how much potential people have to change the environment around them, and i think like something else that i also really like picked up was that sometimes you really need to invest in ..if everybody went and invested in their community and put like 100% in a single place and just focused all their efforts and were like “No, by the time i die i would know that i would have put every child in my community through school” for example, then you would have changed that community and the next person would have changed that community, and so many communities would have been changed rather than everybody trying to tap into multiple places, so that was also something that i really picked up from like doing the course and stuff, ya.

Interviewer: **Passion to fuel change**

Interviewee 3: **How I think it will interact is that active citizenship actually helps with social change**

Interviewee 2: i think it’s a great idea but i was kinda disappointed. I’ve always been disappointed in... [pause] the social justice part of it. Active Citizenship is there you know. I’ve noticed with the people in the community, now a day’s they’re really trying, but i don’t think the people in higher positions take note of that, because i don’t feel that much change can happen if the community are not heard. And the, the whole [SJC] thing the people were submitting, and the Mayor’s response. I was actually disappointed because i was like, given how much these people are trying, like this time they not just burning tyres or ...they’re now writing. They probably don’t have that kind of..., but they took their time to go get some training or something to show the municipality or the Mayor that, okay, “we really want to be part of... of ... of this change”, but then not much attention. **But I feel, part of what we’re taught in social development, I’m a social development major as well, ...social justice is kind of tied to inequality because certain people are heard.** Because if certain communities were to protest or say “hey we don’t like the lack of services”, they would be heard ...and even if they were complaining about something that’s not even as big as, compared to another community, but ya. I don’t think an increase in active citizenship leads to an increase in social justice... yes, i dunno what it’s gonna take for people in government to actually care for people.

Interviewee 3: it will take for themselves [government] to be active citizens

Interviewee 1: **like i also had that discussion with myself, like i was like, okay as much as you can force citizens to be active it’s not gonna make a difference because they don’t get heard.** But then i thought about the position i am in and what role i can play. And i think a lot of us, most of us who are in this university, are actually in a privileged position where people will take us seriously if we go there [to government] and we’re like “i have my PhD, i know what i’m talking about”. You can actually use your privilege to advance another person’s thing, so it’s ... but it’s also like that thing of trying to make sure that when you go into that space you don’t try and blanket what they saying with your own experiences. So you just kind of taking what they’re saying, and you’re presenting it in a way that fits into the bureaucracy if i can say that. Like i really think that it shouldn’t be...i think it’s really a sad thing when people that have the privilege, that have the...ok it’s a sad thing that we have the privilege in the first place, but it’s a reality. It’s a sad thing when

you see that you have the privilege and think you're not going to change anything anyway, when actually you, have so much potential to, to bring forward those voices, those, those cries or whatever it is.

Interviewer: can you give us an example of what you meant when you said: "just take their views and blanket it"?

Interviewee 1: I think a lot of people will have this like white saviour thing, or a lot of people go into communities and say like i did a study on x, y, z and i know that young children would be doing the following things... Uhm, that, that's something that they emphasised a lot in GC2 that, that we shouldn't go into other communities and think that we are saving them, that we are showing them a better way. And another thing that like i really, uhm, thought about a lot when doing GC2 was because i was heavily involved in policy for sustainable development and whatever, and it's, development is very different for different people and different types of communities. So it's very important for us, for people who say they want to develop communities, for people who say that they ...it's very important for us to actually go in and immerse ourselves, to actually understand what values and what morals the community has, and try and ...not necessarily map out what their routes for development is, but try to make sure that their route for development is not like another place or like the place we come from or that type of thing, so ya

Interviewer: so, engage with them and hear what they need basically, and not just assume?!

Interviewee 1: yes, exactly...

Interviewer: can you say anything about privilege, because you mentioned that it's sad that we are privileged?

Interviewee 1: well privilege, there's a lot of types of privilege, but in this particular context, because i was referring to what we were saying with this example about how the Ministers or the people in Council wouldn't listen to these people because they don't have a certain type, they don't have the formal education or whatever. So we have the privilege of being at university and knowing, okay i'll graduate from university with a certain type of degree maybe, so it will give you a certain type of privilege to the people of the community you coming from or to people of other communities. And I just, ...the reason i'm saying it's sad that we have that privilege and that not everybody can have that privilege is because, shame, not everybody, it's very sad that the world that we live in..not everybody is afforded those opportunities to go to university and get this formal education, but it is the reality that we face and it is the reality that the world operates on. So because it is the reality, you might as well use it to advance, to uplift other people, rather than just assimilate into the system and perpetuate the inequalities.

Interviewer: you mentioned that in order to bring about the change for the people whose voices are not being heard, government leaders themselves should be active citizens. I don't think that's happening. I'm not sure what you guys think but i don't think that's happening. Is there anything else that you think that - people whose voices are not being heard, because there's so much resistance – what else can be done do you think? I'm just wondering...

Interviewee 3: It's a bit broad. I think it's just about making people aware and educating them. Making people more aware of the living situations and the circumstances of others. Well, that they are not that removed from the problems of another people and we're all in this country... and a lot of the people from government themselves, they're all black and a lot of the previously disadvantaged people, they're black, so you know..it's not about ..it's like they all grew up and were under the same circumstances during apartheid and all of those eras ..and now they are in a position of power so they shouldn't remove themselves from the rest of the country and from the rest of the people, just because their situations has changed. Like you know people need to be brought back down to earth and realise who they are, and they should show...the connection between people and government should be reinforced.

Interviewer: Shared history, Okay, okay..

Interviewee 3: When she was talking about privilege, that just reminded me about something that we learnt in GC about erh....like you said [interviewee 1] about having a PhD and being privilege. i understand what you meant by that, but it reminded me of how in GC we learnt about identifying our assets and using our assets in whatever we're trying to solve.

Interviewee 3: Sorry what was your question you asked again?

Interviewer: Oh, I said to him, because we spoke about resistance and how difficult it is for active citizenship to link to social justice and then he [interviewee 3] said that the government leadership should become active citizens themselves, but we don't think that's happening. So what kind of leadership is required to bring about change?

Interviewee 1: I was thinking, like honestly, I think that there is nothing that can be done with the current government that are in system, and with the current people that are running the world etc. But I think that there is something that can be done for the future. So things that GC, like a lot of the time these things are very concentrated in universities, and I was talking to someone a bit earlier about, like how people come to university and they get conscientised, and you know black consciousness and decolonisation only happens at university, and that, that is a problem in itself because from a young age, already these things are already being pumped into children's heads and some people don't even get to get into university where they come into these spaces and get to participate in things like GC, so it's very important that we take these things from a young age, that we start teaching primary school, grade 1, grade 2, grade 3, whatever grade, uhm, we start teaching people when they young so that by the time that they do become government officials, because not to say that everyone must now go and start an NGO, we still need people in government, we still need people in the UN, by the time people get to that point, they have these things ingrained, that it's like second nature it's not like doing an extra course that is you know, enriching you now, it's just something that's intrinsically a part of you, but for people now, Joh, it's tricky

Interviewee 3: that's what I was talking about when I was talking about education...like the truth is that people currently in government are very set in their ways, and they have a very old way of thinking, so education, I suppose after what you mentioned... education awareness, that's what's needed

Interviewer: But then in saying that in future generations we need to be educating people so that if those people get into government positions that their attitudes will be different because they would be civic minded, are we saying that it depends on them?

Interviewee 3: they're one of the key players. They can have the biggest influence in our country. Like, I mean there is only so much that the citizens can do and a lot of what citizens do is try to get government to listen to them..it's usually what makes the change be achieved, and carries out the infrastructure developments and those kinds of things...

Interviewee 1: I have this theory, uhm, it's just an idea right now, but uhm it's about like how everything that we believe and everything that is happening, is not actually real, it's just real because we believe it's real right. So the fact that we believe that only the government can make a change and only the government has, has access to building these things and improving education etc. I don't actually think it's a real thing, I feel like citizens could actually, like if we put our minds to it, we could actually do so much more than the governments, without government resources. I mean, last semester we were doing a course called Poverty, Globalisation and Development and, there was a reading, I can't remember who it was by, but they were just speaking about like how NGOs, all over the world, NGOs and the idea of NGOs is the pooling of information and resources. And if, if we're serious about active citizenship and we're serious about actually changing our country and changing the way we see things, then why can we not access those pools of information, those pools of resources and actually make that change? Why do we feel like we always need to depend on the government to do things for us? Because, the government's doing things with our own money anyway, so ja...

Interviewer: Uhm, so talking about next generation and preparing people so that if they get indoctrinated with these things – do you want to just qualify what you mean by “these things”?

Interviewee 1: Okay, the most obvious things are, like with the decolonisation conversations like “your hair shouldn't look like this..” “it's not okay that you are naturally made like this..” those are the obvious things. But then it's also just in terms of, because I remember when I was in high school, like grade, grade 9, grade 10...grade 8, 9, 10, around those times, uhm, there was the whole impeachment of Thabo Mbeki going on and everything, and I had a friend whose family was heavily involved in ANC politics, like heavily involved and, she influenced me a lot because we chilled a lot and we both had very strong personalities in high school and, we used to go on about how “no, even if Jacob Zuma has had this charge against him and this ..you know ANC took us out of Apartheid” and those, those types of chats that you have, you need to start

interrogating them at a young age because now, looking back I think geez, I was quite problematic [laughs] like, it's just that little things that influence the way you think... and you think it's part of government culture, like you think it doesn't matter if they corrupt because all governments are corrupt and you know you kind of have those things, and by the time you getting to a government position, it's not necessarily that you consciously say it but subconsciously there in your mind when you take money you gonna be like, but anyway, all governments are corrupt..

Interviewee 3: everyone is doing that

Interviewee 1: exactly.. so it's kind of from a young age you just need to ..because kids like asking questions. They like to ask and they like getting answers to those questions and I know it's annoying for adults to keep answering those questions, but we need to get kids to keep asking those questions and we need to keep asking those questions and asking those people and giving answers, like interrogating, "but mommy why are you saying that this is like this why is it not like this" and even going to .."like but why did my mom say?" you know, you need to create that culture. That culture right now, it's not really. It's either you believe this or you not going to, ja.

Interviewer: and whatever you believe becomes your reality...

Interviewee 1 & 3: exactly

Interviewer: would you guys regard yourselves as active citizens?

Interviewee 3: well, I'm someone who is trying to be an active citizen and learning what it means to actually be an active citizen.

Interviewer: ja, ja [nods]

Interviewee 2: I think it was, ja, it was the evening after the education session, we were talking to my best friend, she couldn't get into varsity and you know, coz now she's waiting to get into varsity and she's been applying since 2013 so she's trying to get money. And i told her, you know what we're learning about and how teachers lie to us..you know in high school, teachers kept telling us you should get in varsity, without saying what you can do with your own self, you know, with what you can offer without having any qualification at the moment, it doesn't mean what you doing now is going to be the case for the next 20 years, it's just, you know you need to try some things and, i think she heard, i think she heard.

Interviewer: that's good

Interviewee 2: ja ja, despite the fact that i'm the one sitting in varsity and she's at home, and i'm saying these things to her, but I think she heard.

Interviewee 1: i would say most people are active citizens in some regard because there's very different kinds of active citizenship. You know, there's people who are active citizens by creating NGOs and by doing community service and etcetera etcetera, which i do do, but i don't think that's what i think makes me an active citizen. I think being an active citizen is being able to engage with what is going on around you, and engage constructively, and i think that [interviewee 2's example of talking to her friend] was a very beautiful example because it's, like you even said earlier, it's the little things that actually change what is going on and ja, i would say I'm an active citizen because i really try, in most things that i do and most things that i say, really just to engage with what is actually going on and the reality of what is going on and trying to like absorb what other people are saying and trying to influence, in some way positively, ... positively influence other people's lives just by the way that I'm living my life and by the way that I am interacting in their lives, uhm, and stuff so, ja [giggles]

Interviewer: would you attribute some of that consciousness about being an active citizen to GC in a way or did you always feel that you have that 'feeling' but maybe would not have called it that?

Interviewee 3: yes, I think it was a feeling but an unconscious feeling but GC made that feeling and that urge come out and made you realise that that's what you actually want to do

Interviewee 2: and start working in those places and those forums or wherever, where change is needed. I never thought like, sitting and talking to young people about different lives would be a form of active citizenship. I always thought that people who are doing active citizenship are the kind of people who don't work a nine to five, you know, people who are marching, people who are doing things on a big scale you know, ... I thought, so, it didn't make me wanna learn much about it because i thought, in a couple of years, just let me concentrate on getting my degree and then you know, but then now I'm..

Interviewer: almost like it was a separate thing

Interviewee 2: ja, like now I'm like, I need to learn about this, how to participate in this kind, what can i say to other people, so it definitely changed

Interviewer: your understanding and also how you implement that

Interviewee 2: ja

Interviewer: and then [interviewee 3] you were saying earlier that you feel like you always wanted to do something then GC exposed you to, you can actually match that desire and do something. So, for people who are being active citizens, do you think that everyone has that understanding? Because people are doing, what we would say are good things, do you think they actually matching that good things with that understanding?

Interviewee 3: They are not. I think some people, in some of the things that they do, you can see that there's not much thought put into it. In the GC course, we watched this video, it was a TED talk by someone, and ... i think he was part of the UN, but he did mention that people are doing similar things. Like, they went into this place and tried to plant tomatoes for this village. And then they planted these tomatoes and these tomatoes grew really big and he was wondering why these people never ended up planting these tomatoes before. And then one morning he came up and seen that the entire field was destroyed by rhinos because, or hippopotamus because they walk through there and they smashed everything and ate everything and it's like sometimes uhm like, these organisations, they come in they say we planted this huge garden, but it is that garden actually helping the community? So, you can see that the part [understanding] wasn't actually put into it. Like sometimes they [organisations] actually send food to these areas where people are actually starving and is that really helping the people or are you just encouraging that situation to continue.

Interviewee: ja, ja

Interviewee 3: so with regard to the thoughts being put into those actions, not always

Interviewee 1: I think like, and even for myself just going back to the question that you even asked before, "have you always thought of yourself as an active citizen?" I've always thought of myself, like honestly, GC wasn't the first time that i've heard the term and thought "active citizen", yes that's me. I always thought i'm active, i go and do community outreach guys, i do these things, i'm definitely an active citizen but what GC did was bring another perspective and actually question why am i doing it, and am i doing it... there isn't a right way to do it, but am i doing it the right way and for the right reasons?! And i think that, uhm, a lot of like outreach and a lot of uhm, active citizenship doesn't really interrogate those things and even when you, if you go back to looking at schools, a lot of people in schools will do community outreach but because they want a badge or they just doing it because you know, there is a community club at school [interviewee 3: there's an incentive] or whatever and you know you going to get certificates at the end of the year. And, the way that they go into those communities, and the way that they attempt to do the work in those communities can sometimes be more destructive than it is positive and, i think that's the perspective that like GC has like really brought to looking at active citizenship and i think that is a perspective that a lot of community organisations really need to re-interrogate and re-evaluate, about why they do certain things and how they do certain things.

Interviewer: that understanding, does it always have to be "if this is enough" [the service] ...if they do what they perceive, because it seems like it can be very subjective, like always have to happen before people learn – how do you think that people can get that understanding [understanding of what they doing/why they are doing it, and understanding what the community being served actually needs]

Interviewee 1: It's not up to us, but it's important for like people who have gained an understanding of these things. Like even when we go and work in the SHAWCO's and other community organisations, that we bring that perspective and we try and encourage everybody "like guys, let's go for a training" and to really understand, "like guys are we really understanding what we doing properly" just, ja, it needs like that catalysts to spark that conversation and challenge and just revisit all of these things.

Interviewee 3: how do you teach people to think, you can't really teach people to think, that's individual. Hopefully in the event, experience can help people to think about things, if they acknowledge those experiences.

Interviewer: Hopefully, but i mean if, if you guys feel like GC helped you to say “okay, well let’s teach them rather than just feeding them” [homeless, less privileged people], then that in a way encouraged how you think about things, which is teaching people how to think about things in a different way ...

Interviewee 3: I suppose that people need the proper training then

Interviewee 2: but also like, people in communities need to be made aware about how much voice they have and how it is done [making known your needs]..and actually question why is this, such topics and if they were made aware of how much, how powerful they are, they’d do it more often and not resort to violent ways of showing that “we don’t really like this” [whatever the government is not doing, which is a need of there’s].

Interviewer: So from what I’ve heard, GC has given you that understanding, that you CAN think and question [reflect]. So is there any other skill that stands out that you walk away from the class [the GC experience], or after engaging with somebody? I know it’s sounding more abstract because people can attribute skills to many experiences, but are there any other skills that you think were developed by GC?

Interviewee 1: the way that things are, that conversations are conducted, and the way things are taught, it’s it’s really, it’s kind of changed, but it’s really shifted my view of how to teach people things and how to make people think about things because, like when you in school you know you go in a class, you sit down and write notes – that’s how you learn and that’s how you absorb information. And it was, ...even in university it’s very similar, you go into your lecture, you sit and you write notes. And it was just really nice to go into an environment, and you learning the same material, you learning the same amount of things, but it is in such an interactive manner that it’s not just...like I feel like with class and with lectures it’s stuff that just sits on top of the surface, and then you have to go home and try and force it down into your understanding, but with GC, it’s like you learning it and you like, I don’t know what that word is, intertwining it at the same time, so it was just, ja,.. i don’t know, i just really want to learn to do that as well, so that when i decide to actually go out and teach people and engage with people, i can also try and do it in such a concise, yet constructive manner as well.

Interviewer: a different way of knowing and gaining knowledge, ja..

Interviewee 2: I think that it’s very important that we teach people priorities, because in my other majors, we do learn about similar topics, you know, but for the first time i actually got really excited. And I was looking at the whole focus topics [GC1] and I was like okay I think “education” because I’m really passionate about it. I’m not so sure about the “Sustainable Livelihoods” because I don’t know much about it. I did the Sustainable Livelihoods but I was like, like the way they did things, i was like “this is so nice” I really wanna learn it. And, if we can teach other people or people we want to influence, in that style that they [GC] do, not just give them information with facts, “this is what’s happening, this is what people can do”. Like, the way that they teach us in GC, it’s very exciting, it makes you want to..to give more, you know, ..to give more of your opinion, to take in more and understanding.

Interviewer: in addition to that skill, do you think it is also that understanding, like [interviewee 1] was saying that you can learn in a different way, in a more interactive way?

Interviewee 2: yes, definitely

Interviewee 3: I think that it [GC] also helps with organisational skills, in terms of like actually carrying out some if these things, I don’t know if they told you I did a GC ACT initiative?

Interviewer: yes, Sarah told me ja..

Interviewee 3: The clothing drive initiative and in doing that I actually learnt a lot in terms of doing organising and the admin involved and all of those things because you don’t really realise it until you actually do it, like how much of an effort each one of those small things are, like to get the posters done, to put the posters up, to then contact the organisation and then to get the information. All of those things its, it takes time. And i think i actually got quite a bit of skill in terms of how to go about doing that, and organising.

Interviewer: was that your first time doing that?

Interviewee 3: yes, that was the first time doing something like that and I didn’t have anyone else, I didn’t have anyone helping me

Interviewer: you collected clothes, right?

Interviewee 3: yes, you know those normal bins, like those green bins – one like that, we filled half of it.

Interviewer + interviewees 1&2: wow, nice!

Interviewee 1: and i think that you kind of, i don't know how they did it but they, they construct the class and the conversations in such a way that you end up coming to the conclusion that they wanted you to come to in the first place, but you feel like YOU'VE actually come to that conclusion, i dunno..

Interviewer: can you give an example maybe?

Interviewee 1: Uhm, i think it was in GC2 where we did a lesson about development. Uhm, and like, they [GC team] pose questions, like the way they facilitated, “okay, what do you think development is?” “how do you think you can do this?” and then you'll, you'll state what your initial opinion is, and as the class goes on and the more that they pose like different types of questions, and i dunno if it's deliberate, but it could be deliberate to some extent, that by the end of the class, you realise that “oh actually but development is relative”, and that is what they wanted to teach you anyway, they wanted to say that from the beginning, but instead of just saying it they make you come to your own conclusion and work through your own thoughts, you know, use your own type of thought process to get to that conclusion, which is a much better way to learn because that is how the information actually stays within because you actually making a journey through your own mind before you get to that final..

Interviewee 3: and i understand that as well, it's like they'll [GC] present a problem to you and you'll discuss it and through discussing it we'll come to the conclusion and through discussing it we'll actually learn like why it is this way and how it is. Like an example i can think of, there were these people jumping off a hill, where you [interviewer] there for that session?

Interviewer: I was there for that yes

Interviewee 3: and it was about symptomatic help; do you want to help the people at the bottom, just help the symptoms, or do you want to help the cause. But it actually made us think about it first and then we came to the conclusion that you actually need both [symptom and cause] and how each one can have an effect.

Interviewer: would you guys call GC a leadership course, do you think?

Interviewee 2: yes

Interviewee 3: people in government, the government and people themselves need to be active citizens, and so it teaches us to be active citizens so that as a leader, we can be active citizens ourselves.

Interviewee 1: to see things from different perspectives, and like with GC there are different disciplines; there's science students, medical students, humanities students, so you kind of hone your leadership skills in that you learn how to negotiate your opinion amongst very different types of opinions and very different types of people, so i think that if you are a leader you would definitely have to go through a course, similar to something like this.

Interviewee 3: and also some of the things themselves can be applied to leadership, like we learnt about the lenses through which we look, like sometimes we'll have our own opinions and our own way of thinking about something and so if there is a situation, we look at that situation through our own opinions and ideas. So the course made us aware about how our opinions and ideas and how the lenses we look through certain situations can influence that. So i think that it is important for a leader to be aware of their own biases and their own opinions when they are helping certain situations.

Interviewer: so when you say that it is important for a leader to be aware of their own biases, when you say “leader” can you describe who that person is?

Interviewee 3: I suppose anyone in a position of power, anyone who has the ability to effect change or influence others.

Interviewer: just anybody, or?

Interviewee 3: It can be just anybody

Interviewee 1 & 2: it can be

Interviewee 3: I mean even a parent talking to their child, they are leading their child in a certain way.

Interviewee 2: I agree with what everyone else has been saying [laughs]

Interviewer: anything else that you would like to share or anything else that sprung to mind?

Interviewee 3: I think this refreshed our knowledge

Points from interview: capture the SRPP points for interviewee 2 with the Psychology Department
Additional questions not voice recorded: have you completed any other leadership courses?

Interviewee 3: Yes, i am doing the UCT leadership programme; learning skills like public speaking.
I think GC goes deeper into engaging with communities.

Appendix G:

Prevalence of each theme in the individual experience of each of the Focus Group participants

Note: The focus groups were numbered FG-1-to-4 according to the chronological sequence in which the discussions were held, and the participants in each focus group were numbered 1-to-3 according to the order in which they responded to the interviewer.

The interview transcript was numbered line-by-line.

Main theme: Experiential/ Active Learning					
Subthemes					
Learning with a community of peers, through dialogue	Learning in a multi-disciplinary environment, with students from different backgrounds	Learning through community engagement			
FG1 P1; L12-14	FG1 P1; L442-446	FG2 P1; L71-79			
FG1 P1; L369-381	FG2 P2; L23-26	FG4 P1; L38-44			
FG1 P1; L412-427					
FG1 P2; L18-36					
FG1 P2; L387-392					
FG1 P3; L428-436					
FG3 P2; L29-37					
FG3 P2; L128-139					
FG3 P1; L108-111					
FG3 P1; L493-504					
FG4 P1; L22-27					
FG4 P1; L120-126					
Main theme: Active Citizenship for Social Justice					
Subthemes					
Finding your voice/identifying your agency	Acting for social justice	Active Citizenship and the role of Government	How and Why do I serve? Challenging assumptions	Who and Where do I serve? Shut up and listen	It's a work in progress
FG2 P2; L50-64	FG1 P1; L66-73	FG1 P3; L110	FG1 P1; L328-339	FG1 P1; L142-153	FG2 P3; L32-38
FG2 P3; L65-69	FG1 P2; L76-85	FG1 P2; L111-125	FG1 P3; L48-54	FG1 P3; L310-321	FG2 P3; L623-635
FG3 P1; L471-475	FG1 P1; L280-288	FG1 P3; L126	FG2 P2; L417-428	FG3 P1; L245-251	FG3 P1; L84-88
FG3 P2; L455-458	FG1 P3; L292-295	FG1 P1; L127-132	FG2 P1; L437-444	FG3 P1; L283-289	
	FG1 P2; L296-307	FG1 P1; L195-209	FG2 P2; L449-454	FG3 P1; L297-315	
	FG2 P1; L90-93	FG1 P3; L217-220	FG2 P1; L455-459	FG3 P1; L325-332	
	FG2 P2; L45-49	FG1 P1; L221-234	FG2 P1; L139-143		

	FG2 P2; L54-58	FG2 P3; L490-494			
	FG3 P2; L189-212	FG2 P3; L501-509			
	FG3 P1; L222-247	FG2 P1; 512-529			
	FG4 P2; L37	FG2 P2; 531-543			
		FG2 P1; L544-570			

Main theme: Citizen Leadership for Social Justice

Subthemes

Making sense of leadership	Does GC teach leadership/ Is GC a leadership programme	Contact zones: privilege & power	Position & responsibility
FG1 P3; L456-459	FG1 P3; L447-453	FG1 P1; L128-139	FG3 P3; L636-638
FG1 P1; L460	FG2 P2; 210-216	FG3 P1; L78-81	FG4 P1; L38-44
FG1 P2; L460	FG2 P1; L227-233	FG4 P1; L137-149	
FG2 P3; L205-208	FG2 P1; L251-256		
FG2 P1; L237-242	FG2 P2; L272-277		
FG2 P2; L306-322	FG3 P2; L340-341		
FG2 P2; L324-328	FG3 P1; L342-346		
FG2 P3; L330-331	FG3 P1; L390-395		
FG3 P1; L274-281	FG3 P1; L404-407		
FG3 P2; L347-363	FG4 P1; L100-104		
FG3 P2; L370-376			
FG3 P1; L384-389			
FG3 P2; L408-417			
FG3 P1; L418-435			
FG4 P1; L69-82			
FG4 P2; L89			
FG4 P1; L90-97			

Appendix H:

Reflective Essay submitted by one of the GC participants

Note that the coding of the reflective essays included comments which were inserted using the track-changes function. The comments were removed when incorporating the coded essay document into the thesis, to prevent the entire document from converting to track-changes mode.

Adopting the coding system used for the focus group data

Colour legend for coding:

Blue = introduction/end to the interview/intro to new question

Green = students' intentions for doing the course

Yellow = students experience of the programme

Orange = what changed for students in terms of active citizenship

Lilac = what changed for students in terms of social justice

Pink = what changed for students in terms of leadership

Red = linking an understanding of active citizenship + social justice

Olive green = linking an understanding of leadership + social justice

Grey = linking an understanding of leadership + active citizenship

Light pink = linking leadership + active citizenship + social justice

Dark blue = student responding to questions from a facilitator perspective

Global citizen reflective essay

Thinking back over the course.

One of the very first readings given to us in the course, titled 'Action learning-A development approach to change' by Taylor, J, Marais, D & Kaplan, A (1997) describes action learning as learning from our experiences and then applying these learning's back into our next action. The action learning process is a cycle that has 4 stages that are repetitive, namely the, the action, reflection, learning and planning. My experience with the course and together with the service can be tied up to the concept of action learning. I am a Shawco volunteer, I tutor Accounting to Kensington grade 11's. My tutoring sessions were the action, the GC Tuesday sessions allowed me to reflect on my service and prepared me for the next one.

I constantly questioned myself as to why am I volunteering, to be honest to me the main reason was to enhance my knowledge and do something for someone without that person having the fear and pressure to remunerate me. In the second week of the GC sessions we had a reading by Illich titled 'To hell with good intentions' This reading takes us through the initial intentions of volunteering. After reading this, I think that good intentions are the foundation of providing a service of quality. However, even if a person has bad intentions .e.g., doing it solely for tax benefits and marketing purposes, I think its ok, as long as the bad intention has no bearing on the service. Another part of me still believes that there are really no bad intentions; we all have different motives, if a company gets a marketing opportunity, that's a good thing for it. More business means more profits to distribute to charities.

Illich provides a thought provoking argument about the intentions and outcomes of voluntary service. In this argument he says that people in the U.S. put so much effort into volunteering in poor Mexican communities, whereas they leave the same poverty in their backgrounds in the US. This reading was very applicable to me. I come from a community that has a very low matric pass rate. On average its 45%.

Volunteering in Cape Town has helped me to gain experience and I aim to implement it back home through tutoring students in grade 12.

During our power and privilege discussion session, I learnt a lot from fellow Global citizen class mates. I learnt about the importance of having discussions around topics that affect us, e.g., we talked about the issue of institutional racism. I do the sessions on power and privilege did bring a new insight to discovering my own privileges; the things I took for granted were actually a privilege. We fix our eyes too much on white privilege and forget about other forms of privilege. The paper clip and string activity that we did highlighted that we are all privileged in a certain way, but during the discussions I heard some points about people feeling bad about their privilege, it shouldn't be like that, the least you can do is to acknowledge your privilege and try to assist those that are not as privileged as you are. I incorporated this in my service through trying to understand the students privilege in relation to mine, and be aware of any problems that could hamper their learning, for example, if IsiXhosa is your home language, I would try to further explain a concept in Xhosa.

Looking forward

I will have to be more open minded in terms of volunteering and identifying opportunities to help. As I had stated in my intro that GC and volunteering are Active learning. I will not let the skills that I have learnt through Shawco go to waste. There is a famous saying that says that once your mind has been stretched by an idea it is impossible to take it back to its original form. I aim to continue with volunteering. Next year I will be doing my Postgraduate studies. I will not have as much time as I did however, I still aim on being involved with at least one project that helps to combat the issue of education in our societies and shortage of tutors.

Social justice is not a goal that can be achieved in one day. It is a goal that we keep on working towards. The distribution of wealth, opportunities and privilege will not be equal amongst all South Africans in just one day. I will be part of the movement that is pushing for social justice. Society tends to think of social justice as this one big hurdle that we will never jump over. Therefore, the attitude is always, why try?. We are not aware that it's the little things that we do every day that will lead to the ultimate goal. In future I want to start an organization that mentors young people in my community. A lack of knowledge is one of the things that prohibit young people from realizing their true potential. I aim to be an agent for social justice.

Some of the challenges that I might face in being an agent of social justice include dealing with people's negativity, the lack of resources, specifically getting funding for a NGO. Another challenge would be time. Time is the most limited resource, we are always looking for a way to make our own lives better, we are income driven. I plan to overcome this through surrounding myself with people that have the same volunteering vision as me. As well as to also share my vision with other people and put stuff into action rather than having plans that will never be implemented. Constantly having conversations about the issues of social justice does also help, because we live in societies where a lot can be wrong with it, but if people don't see what's wrong, they won't be able to find a solution. Ignorance towards social injustices is detrimental to the development of society. So to combat this I will start by incorporating such topics into conversations with my friends.

In conclusion, I learnt a lot from the course. Our organizations (Shawco in my case) do not prepare us enough for the psychological side of service, having this course really helped in understanding the people

receiving the service once you are in your contact zone. I met new people, with views that I respect and I look forward to working with some in future projects.

I admit that I was a bit ignorant about the whole issue. I took it lightly, it was my responsibility to find out more. I am glad that Global citizen takes students from all faculties. We learn a lot from each other. It has been a thought provoking journey for me and an eye opener.

Observing the self as a student, mentor and activist

I have lived my life defying the **single story**; but in truth the single story is a lie. There are many people living beyond the single story and it is just a matter of diversifying the stories we tell. Young women growing up in Lavender Hill and the surrounding areas have a story they see played out every day. **It is the story of remaining poor throughout your life.**

In context

Morton makes good observations about the nature of service and the depth thereof. The idea of thin and thick forms of charity, project and advocacy makes sense. I believe that there is a continuum of service and there are times when charity within a project or advocacy is necessary. I am more inclined towards projects that have a long-term impact; I understand that sometimes a form of charity can be a catalyst – such as starting a food garden or donating books for a library – for greater change and transformation. **In terms of the programme, there are no forms of distinctive forms charity, however, we do direct the girls to the Princess Project if they need matric ball gowns.**

Great Girls Cape Town falls within Morton's criteria of a project where there are clear outcomes, and a desired long-term impact. There is strong leadership to "bridge the gap between high-school education and full-time employment for disadvantaged girls". The idea is that the two-month programme equips the girls with the skills to go out and gain meaningful employment. There is also the emphasis of pursuing tertiary education and finding relevant working experience. This ideology seems like there is a clear aim to empower rather than uplift the girls because they are expected to do things for themselves. However, this idea of pursuing tertiary education or meaningful employment assumes that the girls have access to certain resources such as a functional library or cheap, reliable Internet. From what I have learnt, the girls barely know how to use a computer properly and none of them have one in their home or ready access to one. Their skills set in terms of IT is limited.

What is curious is the number of applications received each year. The first year 31 applications came in and this nearly doubled the next. This year, the programme's third year, the applications totaled 19. I cannot quite understand this, as there is no clear pattern, however, there are three possible factors that influenced this drop. The first is that all the school principals in the area are now part of the **Partners for Possibility** initiative. This is where principals and staff are teamed up with a businessperson to improve the way the school functions. The principals are now in the position where they may decide to only promote projects that they deem worthwhile. The second factor is that the role of project manager was handed over from the founder to someone else. While highly competent the new project manager is a woman of colour while the founder is a white woman. The project manager is responsible to "advertise" the programme to the school and speak about it to the potential applicants. This brings into play the racialised ideas about what makes a good programme. Finally, with two year of the programme completed, the girls may be speaking amongst themselves about the value they get out of the programme. We cannot really know the reason behind the significant drop in numbers until we see what happens over the next three years.

When speaking about power dynamics, the terms used within the programme are highly problematic. We have a pod that consists of girls and we are referred to as pod moms. The naming creates this distance and power dynamic that is hard to bridge. We see it in the way the girls initially interact with the pod moms,

but I am interested in how this develops over the years. I am guilty of calling my pod “my girls” when in fact they all will turn 18 this year. It is important for me to ask how one promotes empowerment when you use patronising language?

The lessons from **Camacho** are the most pertinent for me. My main issue with this project, even when I joined, was that the majority of pod moms were white. Of the four trustees, one was black. All the girls are Biko black; a handful was ‘African’ black. The tensions were clear. I feel and know that the programme I work in is a potential case study of a racialised power imbalance. I realise that the way I speak English in a community that is predominantly Afrikaans impacted the way the girls initially engaged with me. The fact that I have limited Afrikaans and simply speak English all the time creates a power dynamic that forces the girls to speak in their second language. I know that at least two of them are self-conscious of their accents despite my insistence that they can speak Afrikaans to me and I’ll respond in English. There is also another clear barrier for me as I attended a private school: in total we were less than 300 students and we had a pool, netball courts and tennis courts on our school premises. These girls are in local schools on the Cape Flats. The resources are limited; one school doesn’t even have a playing field. They are over 1200 and individual attention is for the few. Furthermore, I have attended Stellenbosch University and am completing my third degree at the University of Cape Town. This is my privilege and my pod being able to relate to me is restricted even though we are all Coloured, we come from very different worlds. I try my hardest to bridge this gap, but am wholly aware that there are certain aspects of my pod’s lives I won’t be able to imagine. My privilege comes up in different ways and I have to be aware of how it affects the way they interact with me. That said, as time passes they have become very comfortable with me and I can see that barriers have been breached. I do think this is a matter of them becoming more confident within themselves.

But for the sake of learning and reflection, one cutting instance of contact zones and privilege follows. Two girls were asked by a trustee to do a radio interview. Both girls agreed. The issue, however, was that the girls had to travel from Lavender Hill to Greenpoint for a 07h30 interview. Between managing the issues of safety, and public transport, this was always going to be a tricky situation. Neither girl made the interview. What is key to note is that the trustee that asked the two Coloured girls to do the interview is a white, British woman. The power dynamic here is clear: the girls wanted to do the interview (this much I can attest to), however, they were too scared to voice the issue around safety and the unreliable nature of public transport. So they said yes and didn’t go. Of course, one could argue that the girls could have said no. But this suggestion assumes that the girls thought they had that option. Similarly, the trustee should have considered the implications of travelling that early on public transport. An aside note: the route from Lavendar Hill to Greenpoint – mini bus from Lavender Hill to Retreat Train Station (R7; 20 minutes). Train from Retreat Station to Cape Town (R10,50; 45 minutes). Taxi from Cape Town to Green Point (R7; 10 minutes). A one-way trip would have taken 1hr15mins with a cost of R24,50. The girls would have had to get up no later than 05h30 and hope that the trains were on time and that they would get mini buses almost immediately. The trip itself would cost R49. In a community such as Lavender Hill this is a lot of money. Not understanding the real implications for the girls, the trustee expressed her disappointment in an explicit manner reducing the chance of open communication. The pressure to perform was real and in not understanding or engaging with the context of the situation, the trustee alienated the girls.

Similarly, the #FeesMustFall movement brought real tension in the group to the fore. The racial and class divide became evident. The importance of the movement was not recognised. Of course, a key issue in the programme is funding your tertiary education. The founder strongly advocates that the girls work towards paying their tuition. However, this is not realistic for a young woman from the Cape Flats where whatever they earn, they need to give some of it to their families. There is also the very real issue of what type of work they can get as unskilled workers usually using public transport. Waitressing pays very differently for a young white woman than a young coloured woman. In addition, funding is not easily granted. While it is

possible for these opportunities to be available to the girls, it is limited, as their schools do not offer subjects as such mathematics and physical science. This limits what career options they have in the immediate future. In this regard, my experience as a woman of colour was not helpful but I could present an argument that otherwise would not have been voiced. I occupy different points of privilege; however, they are always accented by my race. This was interesting to observe within the pod mom group. Race was acknowledged but also not fully engaged with.

I seriously considered removing myself from the programme at that stage, and the only thing that kept me was my commitment to my pod and the other girls who may not have been able to express themselves. Perhaps, this could be the activist mentality where I do things that the group doesn't ask for, but I restrain myself in what I fight for within the organisation. It is important for me to discuss the power dynamics and realities the girls face, and to not impose unrealistic expectations on them.

Broadly speaking

And ultimately this is what citizenship means to me. It means being part of the change I wish to see. It seems that I engage actively with projects that have long-term impact within the spheres I wish to see change in. It means that I have a sense of what is happening throughout the world, particularly places that mainstream media overlooks.

What struck during my **Global Citizenship** sessions was how immovable some students were. Perhaps it is that I first entered university a decade ago that has smoothed the activist edges. But I have learnt that there are many ways to engage with the world and enact citizenship. It always creates resistance in me when NPO leaders don't know when to compromise, not necessarily on ideology or values but on strategy. Some of the comments I heard in the sessions were similar to NPO leaders who are restricting their organisations growth due to dogmatic positions. I understand that strong personalities are needed to head certain organisations, however, these personalities are not necessarily the ones you'd want at the negotiating table. I wonder if some student leaders will become the chokehold on the organisations that they get involved with. I wonder if I am overly critical and whether all help should be accepted, but this doesn't convince me...

The first (and most difficult) way to get service incorporated at UCT is to engage faculties and departments where they include citizenship as part of their programmes; if not the active version, at least in theory. It will begin building a consciousness of the world at large. I believe that service creates a broader understanding of the world and the social dynamics at play. Volunteering is always tricky as there is limited accountability, and some opportunities are so light that they become a "feel good" activity rather than one with meaning, in the worst instances they do damage. I do think that simply having a database of service opportunities would be useful as then students can make their own choices according to their schedules, interests, and locations. Thought this too may replicate comfort zones. Ultimately, I think that universities are a space of uneven privilege: the student and worker protests have brought this reality into sharp focus. The constant challenging of privilege and exposure to various lived experiences may begin changing the way students engage with their university and surrounding communities. But they will still go home and work in certain environments. Enacting citizenship in those spaces is a matter of character and conviction: attributes that cannot be taught.

On a personal note

There was the issue about who would sign my service log: I've always asked the women of colour. The idea of a white woman (younger than me) validating my time spent in the programme did not (and still does not) sit well with me. I asked the project manager, a woman of colour, to sign my form. Previously, I asked the one black trustee to sign my form. The power dynamic felt more equal and I sense this is the same way my pod feels about me.

The valuable aspect of this experience is that I am considering taking up a project manager position for another programme that focuses on getting young women who have just matriculated digital savvy and equip with entrepreneur skills. This feels like a much more natural space for me to be in. I am thinking more carefully about my commitment to projects, and causes.

Being a pod mom is a real commitment for young women especially those with budding careers. There is always an excuse not to dedicate time to the project – people are always busy but the truth of the matter is that you make the time for things that are important to you. There was an instance where one pod mom moved out of the province. There was no real contingency plan and her pod fell by the wayside. She admitted to lacking the patience to constantly try to get hold of them and this is important to admit. Even the founder and current project manager have had to ask to be relieved of their duties due to career and family changes. One pod mom is pregnant and how she is going to manage that is something that remains to be seen. Travelling at the end of last year for two months was a big thing for me because I couldn't see my girls especially the one who was matriculating. I wasn't present for them to contact me or even able to ask them whether they had passed grade 11. This year I'll be away from September and won't see them until February 2017. This means that I miss their matric balls and won't see them for five months. We'll only have digital contact via our phones, as none of them know how to use Skype. This feels like I am both showing them what is possible with education but also setting up a pattern of abandonment.

Another aspect of the programme that I feel is unrealistic is that you spend R50 on each girl for each outing per quarter (it has since moved up to R70). This barely buys a meal and while I don't think that we should be lavish with the girls, anything less than an hour per quarter is just not enough to maintain bonds of mentorship. My general outing is a group activity and something to eat. Sharing food is a good way to engage and create a sense of community. I also think that the outing should be about exposing the girls to experiences they may not have otherwise. I must add that my girls do not like thin-base pizzas, and prefer the thick-based pizza with multiple toppings. It isn't my preference but again, the idea that I am exposing them to "the finer things" in life shows my privilege. They know what they like within their limited exposure and that is perfectly okay. We move between their preferences and my choices which creates a balance.

The alumni programme opens up an important space for me. It allows interim catching up with girls. I was troubled when I found out that one of my girl's mom had suffered a stroke. She came home from a matric exam to get the news. The care of her mom and nephew now lie with her, her sister and grandmother. It puts into perspective what these girls have to deal with on a daily basis. She didn't tell me or anyone else at school because she didn't want people to feel sorry for her. And this is the mentality of a young woman of colour. She has to be strong or someone may take advantage of her. She has cancelled her plans to visit family in Switzerland after matric. Now she wants to study nursing because it is practical, she will work for government and she will be able to assist her mother. The layers of responsibility and decision-making here feels unfair but also proves that these girls do not necessarily need me to guide them but to be a resource.

These young women are independent. The older of girls applied for her diploma and a bursary without telling me or asking for my help (which is what the programme is there for). She did not need me to find an internship or a part time job. One of the trustees suggested that my girl did all this because of the programme. I disagreed; I think she would have done it regardless. In service I am learning about how organisations work and don't work. I am also deepening my understanding of what social development really means as well as relearning the dangerous pitfalls of activism.

A note on the Global Citizenship course: an issue I have with 'collecting' hours is that meetings are not readily considered part of the service learning. I know it is up for discussion but direct contact is the aim. Some people are not good at physically assisting (or have the necessary temperament for it) – they may be

good at setting up programmes or balancing the books for an NPO. Assisting with strategic planning and executing objectives are important. Fund raising is also a very important component in terms of service. However, I have chosen not to include my time doing these other tasks (which are crucial to operations). I would only be able to “claim” half the time spent engaged in these activities, which would undermine their value. Also, it would suggest that service learning, is only close interaction with a community. I know many individuals who would love to be of service but due to social disabilities would not be able to engage with direct community contact. I would argue that service and learning comes in different forms, and perhaps the team should reconsider this position.

This essay stands written as an account of the events and learning experiences attained throughout the course. Each section discussed and studied has been isolated within the essay, and the experiences drawn on per weekly topic:

During this introductory session we discussed the ‘learning moments’ which can drastically impact on one’s future interactions based on levels of cognisant understanding and empathy. A personal point of reflection was the introduction of one of my group members (name omitted) from a subsistence-farming background to her life. She divulged to me the impact one can feel at the receiving end of “pity-help”. This had been a challenge I had never considered addressing before, however the prevalence of it is necessary to consider I have realized in retrospect. Although my own community service work is aimed at the intention of promoting education levels, it is undeniable that there is a selfish element as well (my own recognition, my self-worth as a just individual, and even more so, a ‘CV filler’). It has dawned on me that it is imperative to communicate to others in such a manner that they do not feel inferior, or that they are burdening another (myself, as the tutor) for fear of them regarding the environment as hostile.

Our analysis then went on to Power and Privilege dynamics. In discussing these topics, many issues I have dealt with fundamentally myself, were not new to hear. I, a white male with ability and language privilege, am not victimised much in society. However, I do not have the wealth many peers do... This lead me to question my worth, but at the same time as feeling bitter when I take public transport I felt accomplished as my allowance was larger than many people’s salaries. A disgust that I now feel for both of those thoughts is now present, but it required me to deal with my own insecurities for years, AND to become more wealthy before I could feel an equality between myself, my white peers and those with me on a bus. With this in mind, and wealth being the one privilege which can be changed ‘easily’ it is difficult to contemplate the magnitude of privilege I have which many others lack. Whilst I cannot contemplate the magnitude however, I am at full liberty and able to empathise and to acknowledge my privilege. Of particular interest, a point was raised in the BLUE group that privileges turn on and off based on one’s surroundings and area. By example, with my girlfriend (a black woman) in Durban, we were followed and harassed for 20 minutes, screamed at by a black man in Vernac... about her being a “sell-out/whore/etc”... And whilst I do not intend to dive into my detest for this, it is necessary to note how I lose aspects of my racial-privilege in different areas, and amongst different company.

Our community in context became the next concept challenged. The idea of a community was discussed as a group of people, who by geographic/ cultural/ opinionated or some other similarities, are unified in their needs. It was discussed that a community can arise from identifying the same circumstances or the same ideals/ views. It is of interest to note that circumstances may form tighter bonds than ideas and views. “Testing Hope” introduces the struggles from (what seems) an American perspective, and introduces bias

by focussing on the better performing students. None the less, a perpetuating cycle is seen when failures; pregnancy and Siphos tragic departure, leaving his younger siblings, are seen in the new generation. The tragedy of the rejection from varsity amongst others, and seeing how poor the statistics were then (2007: 61% black pass rate, 95% white pass); force me to question the controversial accusation: did Mandela fail us? We were intended to move out of the racial segregation... but when our communities are founded upon a correlation with racial division it seems that this objective was not met.

The bane of countries not at first world status came to arise, both in definitions of terminology and how they are disclosed in manner which benefit the first world countries: Development. The controversial issues in this session became worthy of strong contention. Of interest, many individuals (myself included) found strong contention against others based on personal experiences, causing differences in our understanding and opinions of 'development' as a term. The issues brought up, ironically included the discussion of a non-neutral development. Regardless of the intentions, it is impossible to raise an agenda of 'improvement' without prioritising certain aspects; and the prioritisation is dependent on the background of the individual. Even under a fully reasonable, selfless person it is highly unlikely for their biases to not come into an agenda.

Of personal interest; I noticed how my own experiences and proximity cause my preference of care and funding to be different to that of the majority. In the session, (RE: "would you focus UN funding on education or healthcare") the prioritisation of education over healthcare from the UN infuriated me, where people die from lack of health care, from lack of ARV's in rural areas... The pro-education activists misunderstand the death toll, and prioritise the education of those who will survive, over the lives of many (close on, or excess to 40% of SA). Although education is a necessity, I despise the ablest agendas and the lack of research people have read up on before using confirmation-bias rather than reading up on issues that do not affect them of those in their proximity. Also; (RE: "would you accept funding which is not fully inclusive of your ideals as an organisation") people also seem ignorant in the ability to gain funding; thinking it easy to turn down a compromising grant. I associate this ignorance with the preference to sit down and sulk when one could have had the opportunity to make a difference, but because the difference is biased against your ideals, you prefer to do nothing at all.

My organisation: The Golden Future Project is a tutoring and mentoring society; aimed as an outreach initiative. By asking the students whom we address to make the mission across to UCT from Khayelitsha, we already are addressing the individuals who are (for the most part) motivated. An ABCD approach (Mathews, 2013) is seen, in the pull and encouragement of the individuals to rally themselves into attaining what they need, and putting the effort in to make use of the resources they have available (i.e. GFP) to attain education. In this regard, we have a motivation, an agenda, and an end goal. We rely both on the resources of the tutors (who give up their time and expertise), and classify this as the resource for the high school students, whom may now make use of this education-stimulation, or not.

In this, we have both a moderate to high connection with the local caused/ issues, as well as a moderate investment in relationships. By Morton's (1995) suggestion of a paradigm of service, GFP would fit into the 'project' paradigm. Although individual relationships are not catered much for, the bond between the target schools and the GFP is welded, solidifying the use of the GF team as a resource for the high-schoolers. Perhaps a larger stimulation and an advocacy paradigm could be reached if there was a larger connection period of the individual tutors and society-committee (rather than 1-3 years per person only).

The topic under discussion being Understanding Organisations/Social Movements; we looked towards the role of (as enforced by the guest speakers) relationships and power structures. We find that the 4th lesson (power and privilege) becomes relevant in any structure. Of interest, it is worth noting (although not stated by the speaker for RMF) that the ideals are not all shared amongst the members, and there become disputed which are difficult to address without guidance as everyone is equally weighted and challengeable. The ideal of this, however falls short when dealing with a structured institution, such as UCT, and the roles become forced towards a “temple” coordinance.

Charles Handy describes four types of structural power-distribution; functioning from organisation culture being either i. Power culture; ii. Role culture; iii. Task culture; iv. Existential culture. RMF, although under the larger issues at hand are remarkable cohesive and together in the attitude and force demanding change, the more marginalised groups do not see the same representation. Another confusion within RMF; as they are attending to issues and bringing forth agendas to discuss and policies to attack, is the change they fight for is tangible. Alongside this, they need a representative body to speak on behalf of them... Unfortunately, the body, due to the lack of a democratic process to establish the RMF ‘leadership’ to begin with has pre-established individuals who are simply better spoken or even just louder.

Within the mess of governance of RMF; there is quick disassociation and an ability to throw one another under the bus to self-save. This was seen at the art burnings, and tribunal (the following is confidential) where by the students who burned art and brandished their RMF loyalty across social media, in fact fell to save their own skins and claim innocence, whilst betraying other names and implying coercion. Additionally, the smell of ‘power’ becomes prominent even in a self-proclaimed ‘leaderless’ movement. One woman, who claimed rape against a fellow RMF supported at Azania, and openly portrayed her appeal at RMF and her disgust with them, became silent when offered position as a leader on the very organisation she claimed to hate. Thus, due to the lack of defined leadership; there seems to be a high level of no accountability, yet the organisation does not go ungoverned nor without leadership; all in all, it appears that any existential organisation even, if coming together for a common motion or agenda... will naturally define a power structure one way or another.

In summary, I found the Global Citizenship experience liberating, and interesting to be exposed to the initiative to unlock empathy, and mind-sets. The project was highly beneficial, I believe to all whom were in attendance; for various reasons. I think it is important to be in comfortable and stable space within one’s own life before one can begin to tackle and consider of the dilemmas and traumas faced on a daily basis of other... And even in a place of comfort, the issues of poverty, inequality, and magnitude of indecency faced by some and caused by others is not an easy take nor an easy thing to accept; yet I believe that by broadening our knowledge, and our understanding and our awareness, this is at least the first step to addressing the suffering of those who are at the bottom of the perpetuating cycles of inequality.

Active Reflection Blog Post

It is without a shadow of a doubt that this programme has contributed immensely to my wealth of knowledge. In the beginning I was clueless about how the world really operates. In a more traditional educational setting, one is taught about the theories, systems and procedures. However, conflict arises when the things that we learn in class do not quite match the events and situations that reality presents. This programme made things more clearer by bringing the world a bit closer to us with an interactive platform that allows one to question things a little bit more deeper. I have since recognized the importance of being a responsible consumer by considering and researching where products come from before I make any

purchases. My notion of buying goods from a reputable and recognized brand or store was disturbed in our very first session when we looked at the dire conditions of sweatshops and the ill treatment of factory workers. These workers fall under big brands that always pride themselves in their citizenship efforts, a positive global image and all the nice paperwork on their employee relations. A deeper interrogation of these brands however, shows just how much their power and greed does the opposite of empowerment, opportunity and community development. Developed economies may state their plans to support developing or underdeveloped economies however looking at the costs that these opportunities bear, it seems wiser to exhaust all the possibilities of growth within the local and continental context first. I have learnt that there is a lot that needs to be changed and improved in every aspect of our livelihoods and one does not necessarily need to devote their time and efforts to one specific dimension. Before joining the programme, I used to think that one could only effect change within the domains or fields in which they had educational background or experience. I considered an active citizen to be someone who effects change on a large scale or someone who renders societal services on a daily basis. I now consider an active citizen to be someone who contributes to positive development or improvement in any form or scale. It can be a person attending an awareness campaign, community meeting or a person signing a petition to stop deforestation. The impact does not have to be massive; it can be as small but meaningful as changing or helping just one person. This change in perception of what an active citizen is made me realize that I do not have to wait until I graduate and have a degree legitimated voice in order to influence the system of education in South Africa. So I gave it a shot. While reminiscing high school memories with my best friend who did not make it to university because she did not qualify for student loans, I started a conversation about the things that our teachers told us and how wrong they were to tell us that “if you do not get the marks to get into university, you will wash your mates’ clothes for a living.” The irony of this conversation made me nervous. I mean I am a university student telling her that she does not need a tertiary qualification to earn a good living. Luckily she agreed with me and at the end of that conversation I felt a positive difference. I felt that I earned the title of an active citizen and I wanted to do more. The young generation, particularly the youth from disadvantaged backgrounds do not get enough exposure to the alternative means of upliftment besides the traditional educational route. A great number of them do not make it to matric which makes them ineligible for the formal job market. Even though the constitution enshrines values of equality and rights, not having the means to sustain themselves often puts them in circumstances that take away their human dignity. I believe that South Africa has not focused much on skills training and development. With the current crisis in higher education, one would feel almost compelled to contribute in some way to this course . I recently read a newspaper article about the severe shortage of skilled workers in South Africa and the high demand of such workers in the labour market. I remember how I only learnt the word ‘artisan’ during my first year at university. Such professions are not mentioned in schools during career guidance talks, which means that a lot of children do not know about the vast options of career paths that they could follow. I therefore feel strongly about this course and the long-term impact it could leave. As an active citizen, I have been doing research around artisanship and in the near future I would like to go to my high school and talk to the learners about the endless possibilities that they have. Before this programme, I had laid the responsibility completely in the government as well as the private sector’s hands. I believed that this sort of awareness could be achieved through marketing strategies such as TV and radio stations and that an ordinary person was not capable of influencing on this scale. I realize now that I have a very important role to play in society. My goal is to put together a booklet containing information on scarce skills that are in demand and do not strictly require tertiary qualifications and how learners can get training for these jobs. Even though getting into university and obtaining a degree is a dream aspired by

many high school learners, it is important that they know that there are other promising alternatives that they could explore in the meantime. Having a great number of youth who are able to work and earn above the poverty line does not only contribute positively to the economy but it also means that their human dignity is realized which is ultimately what we strive for as a greater society.

Appendix I:
Consent form to observe the presentation on the findings of the Programme Evaluation study
conducted on the GC programme



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Consent Form: Global Citizenship (GC) Programme Research Study

Working title: Educating for citizen leadership: exploring the impact of the University of Cape Town's Global Citizenship Programme.

Name of researcher: Loren Joseph

Faculty: Humanities

Department: Psychology

I request your consent for me to participate as a silent observer in Sarah Goodier's programme evaluation feedback meeting on the Global Citizenship (GC) Programme and to voice-record this meeting. I will simply be attending as an observer with the view that my participation will inform my understanding of the GC programme theory. This aspect of Sarah's research findings is essential to my research study on the GC programme, which will take place at a later stage (my research study seeks to explore student participants' experience of the GC programme).

I would also like to invite the GC programme staff and any other interested meeting attendees to participate in a focus group meeting later in this year once the student data for the broader research study has been collected.

Possible Risks

There is no risk of physical or psychological harm associated with your involvement in this research study. Should you agree to participate in a focus group meeting later in this year, this will take roughly an hour and a half of your regular work/personal schedule.

Possible Benefits

It is hoped that the information shared at Sarah Goodier's feedback meeting will inform my understanding of the GC programme theory, which is an essential component of the broader research study on the student participants of the GC programme. The findings from this research study will hopefully have direct benefits on the GC programme and the way in which the programme is implemented.

Confidentiality

I will keep confidential all information obtained during Sarah Goodier's feedback meeting and subsequent focus group meetings. The voice recording will be destroyed once it has been transcribed and the transcript will be saved on a password-protected computer. The data collected will only be shared with the supervisor for this research, Dr Catherine Ward. Participant details will be kept anonymous and pseudonyms will be used should any of the data from this meeting and subsequent focus group meetings be included in the final research project write-up.

Questions

Any study-related questions should be directed to:

Loren Joseph by email: loren.joseph@uct.ac.za

Dr Catherine Ward by email: cathy.ward.sa@gmail.com

Declaration of Consent *(kindly tick appropriate box):*

		Yes	No
1.	I consent to the researcher participating in Sarah Goodier's feedback presentation on the 26 th May 2016 as an observer.		
2.	I consent to the presentation and subsequent discussion being voice-recorded and transcribed for further analysis		
3.	I consent to the outcome of the analysis being used for academic purposes, including future presentations and publications.		
4.	I understand that the voice recording will be destroyed once the discussion has been transcribed and that the transcript will be stored on a password-protected computer.		
5.	I will be willing to participate in a workshop meeting later this year to discuss the GC programme theory and the outcome of the abovementioned research study.		
6.	I expect my privacy to be respected and for my responses to remain anonymous during the report write-up.		
7.	I understand that this research intends to cause no harm or threat to my wellbeing.		
8.	I understand that I can request to see the research report once the research findings have been written up.		

I, (name and surname) _____ confirm that I have read and understood the information presented on this form. I consent to the terms and conditions of this research study as detailed in the above declaration.

Signature of meeting participant: _____

Date: _____

Signature of researcher: _____

Date: _____

Appendix J:

Consent form for the Focus Group discussion participants



UNIVERSITY OF CAPE TOWN
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Consent Form: Global Citizenship Programme Research Study

Project title: Exploring the Global Citizenship Programme from the perspective of students.

Study Purpose

You are invited to participate in a research study being conducted by a student from the Department of Psychology at the University of Cape Town. This study will explore UCT students' experience of the courses offered through the Global Citizenship Programme (GCP).

Study Procedure:

If you consent, you will participate in a focus group discussion of approximately 1 hour and 30 minutes. The group discussion will explore students' experience of the GCP courses and the course material which was taught. The focus group meeting will take place on the UCT campus at a convenient time and in a quiet venue. The discussion will be voice-recorded and later transcribed for further analysis.

Possible Risks

There are no risks of physical or psychological harm associated with your involvement with this research study. Should you agree to participate in this study it will require approximately 1 hour and 30 minutes of your time.

Possible Benefits

It is hoped that your participation in this study will enrich your understanding of your experience of the GCP and any knowledge, skills or concepts which you may have learned through the programme. The findings from this programme will also add value to the GCP programme theory and the implementation of the programme.

Voluntary Participation

Participation in this study is completely voluntary. You are free to refuse to answer any questions or to withdraw from the study at any time.

Confidentiality

Strict confidentiality will be adhered throughout this research study. All of your personal information will be kept confidential and stored on a password-protected computer, separate from the focus group data. The voice recording will be destroyed once the group discussion has been transcribed. The transcript will be stored on a password-protected computer. Should any of the information obtained during the group discussion be used during the final project write-up, you will be kept anonymous and a pseudonym will be used. The information from this research study

will be shared with the supervisor for this research, Dr. Catherine Ward, and used for academic purposes only.

Compensation

To thank you for your participation in the focus group discussion, light refreshments will be served during the group meeting.

Questions

Any questions or concerns pertaining to this study should be directed to:

Loren Joseph at loren.joseph@uct.ac.za

Dr. Catherine Ward cathy.ward.sa@gmail.com

Questions about your rights as a research participant, comments or complaints about the study may also be directed to the Research Ethics Committee of the Department of Psychology at the University of Cape Town through this contact number: 021 650 3417 or to rosalind.adams@uct.ac.za.

I have read the above information and am satisfied that I understand the nature and purpose of this research, and also the possible risks and benefits to my participation. I have been given an opportunity to ask questions for further clarity and have been offered copies of this consent form. I hereby voluntarily consent to participate in this research study being fully aware of what is required of me.

Signature of participant

Date

Signature of researcher

Name of participant: _____

Year of study: _____

Number of years at UCT: _____

Degree programme and faculty: _____

Which GCP courses have you completed: _____

The focus group discussion will be voice-recorded so that it can be transcribed by the researcher for further analysis. Once the discussion is transcribed it will be destroyed. The transcript will be stored on a password-protected computer. The data will be shared with the supervisor for this project, for research purposes only.

I hereby consent to having the focus group discussion voice-recorded.

Signature of participant

Date

Signature of researcher