Abstract

The transition from apartheid education to the present education system in South Africa has not been without problems. Debates on educational issues are always contentious because they involve many stakeholders such as politicians and ordinary communities. In the past, South African education reflected the fragmented society in which it was based, and it hardly created conscientious, critical citizens. Education as a means of undemocratic social control created individuals who were not only short changed but were also compartmentalised along racial and cultural lines. The system also failed to address the democratic principles based on access, full participation and equity.

Currently, however, education is seen as a weapon of transformation. The Revised National Curriculum Statement (RNCS) sees education as a tool that could root the South African values enshrined in the Constitution. Democracy, social justice, non-racism, equality and reconciliation are among the fundamental values of the South African education system. On the one hand, market requirements emphasise the need to empower learners in the sciences as this has the potential to
After the National Party gained power in South Africa in 1948, its all-white government immediately began enforcing existing policies of racial segregation. Under apartheid, nonwhite South Africans (a majority of the population) would be forced to live in separate areas from whites and use separate public facilities. Contact between the two groups would be limited. Racial segregation and white supremacy had become central aspects of South African policy long before apartheid began. The controversial 1913 Land Act, passed three years after South Africa gained its independence, marked the beginning of territorial segregation by forcing black Africans to live in reserves and making it illegal for them to work as sharecroppers. South African has adopted the Curriculum and Assessment Policy Statement curriculum, which is aimed at promoting citizenship education. However, the extent to which teachers subscribe to the same ideology has yet to be investigated. The current study explored the curriculum ideology recommended by teachers in Life Sciences, in order to determine the extent to which they support citizenship education. Participants were postgraduate teachers employed in various government schools in Gauteng, South Africa. From apartheid education to the Revised National Curriculum Statement: Pedagogy for identity formation and nation building in South Africa. Nordic Journal of African Studies, 16(2), 146-160. Pietarinen, J., Pyhälö, K., & Soini, T. (2017). Foreign relations of South Africa during apartheid refers to the foreign relations of South Africa between 1948 and the early 1990s. South Africa introduced apartheid in 1948, as a systematic extension of pre-existing racial discrimination laws. Initially the regime implemented an offensive foreign policy trying to consolidate South African hegemony over Southern Africa. These attempts had clearly failed by the late 1970s. As a result of its racism, occupation of Namibia and foreign interventionism in Apartheid called for the separate
development of the different racial groups in South Africa. On paper it appeared to call for equal development and freedom of cultural expression, but the way it was implemented made this impossible. Apartheid made laws forced the different racial groups to live separately and develop separately, and grossly unequally too. Criticism also came from other countries, and some of these gave support to the South African freedom movements. Some of the most important organizations involved in the struggle for liberation were the African National Congress (ANC), the Pan-Africanist Congress (PAC), the Inkatha Freedom Party (IFP), the Black Consciousness Movement (BCM) and the United Democratic Front (UDF). The introduction to the Revised National Curriculum Statement (2002) states: The promotion of values is important not only for the sake of personal development, but also to ensure that a national South African identity is built on values very different from those that underpinned apartheid education. We want to develop learners who will be inspired by these values, and who will act in the interests of a society based on respect for democracy, equality, human dignity, life and social justice.' The RNCS also brought back a much stronger subject base into the learning areas, and the Social Scie...