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# **A Multimodal Discourse Analysis of Bodies-in- Protest on Twitter: Case of Sans Souci Girls High School**

By

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*Dissertation Submitted in Fulfilment of the Requirements for the Degree:*

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# DECLARATION

I, **Amy Bronwyn Hiss**, declare that the research project entitled *A Multimodal Discourse Analysis of Bodies-in-protest: Case of Sans Souci Girls High*, submitted for the Magister Artium degree at the University of the Western Cape is my own work. All the sources that I have used or cited have been indicated and acknowledged by means of complete references. This research project has never been submitted previously for any degree to any other institution.

**Amy Bronwyn Hiss**

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**Date Signed**



# ABSTRACT

The legacy of apartheid is one that has left traces of racial oppression and inequitable distribution of state resources across the landscape of the country. Cape Town in particular is a city of many contrasts with grand residential estates often tucked far away from decaying townships and forgotten slums outside of the CBD. One particular domain that epitomizes the continuing inequality between racial groups is that of education.

Even though South Africa officially achieved independence in 1994, little is known about changes in the status quo at many formerly white schools. The all-girls high school of Sans Souci Girls High School (SSGHS) in Cape Town recently came to light as a site of conflict and tension with learners taking to Twitter to voice their anger towards what they deemed as unfair and racialized practices at the school.

This thesis investigates the protest of young black learners at SSGHS, with particular focus on the languages used, videos and images uploaded as well as the complementary and contradictory online press releases. The study further explores the ways in which racialized and gendered practices are resemiotized and (re)contextualised through the protest.

The use of online platforms such as Twitter and the emergence of protests at institutions across South Africa has become a regular feature of South African media reports. Under the banner of decolonizing education, many of these anti-establishment movements have become quite effective in getting their voices heard, both locally and internationally. Of interest to this study is whether and how the protest at Sans Souci fits into a larger paradigm of decolonizing education and furthermore, what these protests contribute to a larger conversation regarding gender, racial tensions and naturalised racialized discourses and practices at formerly white schools. It is hoped that a multimodal discourse analysis of images, videos and comments online will provide much-needed information about the semiotics of protest and transformation at the school as they emerge on the internet.

**Keywords:** Multimodal Discourse Analysis, identity, protest, racism, black femininity, decoloniality, resemiotization, semiotics, gender, Twitter



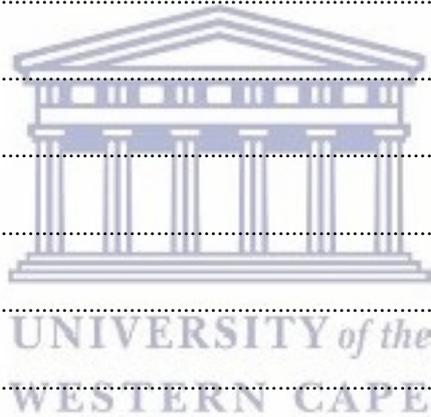
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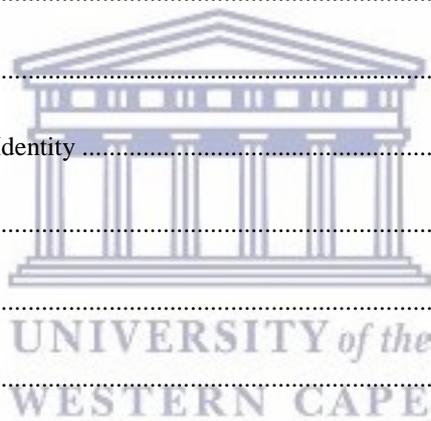
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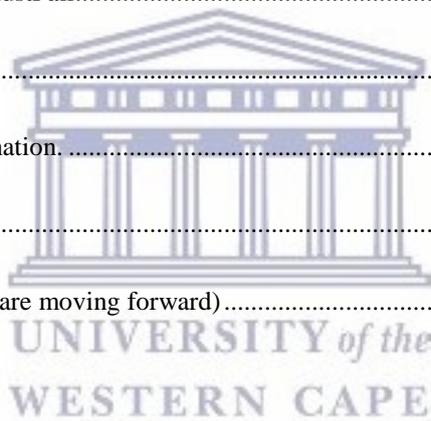
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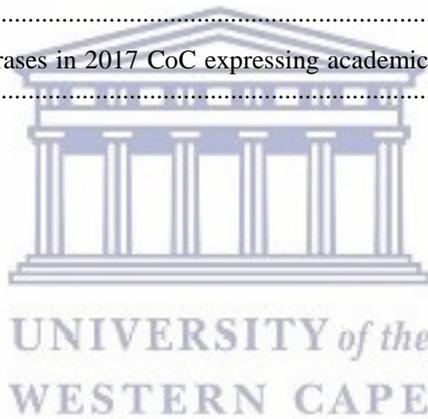
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# LIST OF ABBREVIATIONS

<b>CoC</b>	Code of Conduct
<b>SSGHS</b>	Sans Souci Girls High School
<b>VE</b>	Virtual Ethnography



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# CHAPTER 1

## Overview of the Study

### 1.1 Introduction

South Africa is well-known for its history of racial oppression known as apartheid<sup>1</sup>. During this time, there was clearly defined racial hierarchy established placing white people at the top, followed by Indians and Coloureds<sup>2</sup>, with Blacks occupying the lowest position. This hierarchization was evident in every domain of social life in South Africa, with the domains of education clearly affected. Racialized practices of pedagogy undergirded hostility and conflict between black and white people as education for blacks was designed to develop black children for unskilled labour positions (Carrim, 2006). More importantly, it further aided the apartheid government's objective of creating a sustainable white supremacy and dominance over the majority of coloureds and blacks (Carrim, 2006).

The Soweto uprising of June 1976, presently celebrated as Youth Day marks an event in which black students protested against the apartheid superstructure. The protests arose as a means of defying the decree in which the apartheid government instructed all marginalised schools to use Afrikaans and English as languages of instruction in subjects such as mathematics, arithmetic and social studies to name a few (<https://www.sahistory.org.za>, 2013). Apart from the ongoing racial discrimination present at the time, the Afrikaans and English languages were perceived as symbols of power and control over black bodies. At the same time, this went a long way to enforce the idea that African languages did not belong within the domain of

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<sup>1</sup>**Apartheid:** Always written with a small character as a stylistically marker of its lowered status due to the horrific scars placed on the oppressed people during this particular era.

<sup>2</sup>**Coloureds:** a term defined under the apartheid law as a multiracial ethnic group native to South Africa whose ancestry include Khoisan, Bantu, Afrikaner and English

education. The conflation of whiteness with ‘good’ education is also one that has persisted over the years (Kallaway, 1984). One of the ways in which the masses challenged the *status quo* was through various anti-government protest action. In fact, protest action during apartheid become a common means in which marginalised groups voiced how their bodies were being politicised through ideologies constructed by whites. One way to regulate black bodies in white spaces was through the employment of the ‘dompas’. The dompas is Afrikaans for ‘dumb pass/passport’ and ensured that black people could operate in white areas solely for labour purposes and failure to preserve this law would result in disciplinary measures such as fines, imprisonment or physical attacks (<https://www.sahistory.org.za>, 2011).

Protests are a form of expression bearing witness to and or voicing opposition to policies or situations (The-law-Dictionary, 2017). There were many instances of protest action during apartheid that lead to the eventual downfall of the apartheid government. Protests allowed for a mass of black bodies to gather at one time to voice the discrimination and prejudice embedded in the institutional policies and socio-political structures that governed South Africa at the time. In addition, protests were also an expression of black empowerment and black consciousness (<https://www.sahistory.org.za>, 2013). Protest were effective to the point where it contributed to the loss of power by the apartheid government, further leading to the 1994 elections that established the beginning of a democratic South Africa.

The achievement of this led to drafting a new legislation for the South African public in which marginalised groups could be liberated and alleviated from the hierarchies of social class and race. One of the changes that would take place is that in educational practices. The impact of black governance in South Africa led to many whites fleeing and in turn left many privileged white model-c schools empty. This presented black, Indian and coloured children the opportunity to attend former model-C schools solely afforded to white children previously. In other words, former marginalized learners could be taught at institutions that already surpassed schools in South Africa which now needed to ‘transform’ due to the newly democratised education system.

Moreover, the effect of black children having access to the knowledge systems and resources of formally white-only schools (now referred to as ex-model-C schools) contributed to the greater issue of decolonising South African institutions. Decolonising education was one of the primary outcomes laid forth in the newly drafted constitution of South Africa, which made

statements of inclusivity of African languages, cultures, gender practices, and ultimately Africanising institutional policies. Decoloniality, according to Ndlovu-Gatsheni (2015, p. 488), is a “fairly modern concept built on the premise of dismantling power relations and conceptions of knowledge that foment the reproduction of racial, gender, and geo-political hierarchies and the ideologies imposed by white colonisers”.

In South Africa currently there has been a tremendous change in pedagogical practices. Children born free<sup>3</sup> of the apartheid era have had access to resources and knowledge systems by attending ex-model-C schools. The effect of this is that young black, coloured and Indian children have developed a ‘white/European’ accent and are immersed in a white environment although educational policies have been decentralised (Carrim, 2003, 2006). One of the major issues present in South African institutions is the permanence of white knowledge systems and practices (Carrim, 2006).

## 1.2 Decoloniality

Decoloniality is a paradigm viewed as a liberal means to create new realities from the ones constructed through colonialism. In addition, it is about changing the narrative of black people in the domains of society and placing equal value and opportunity for all. Decoloniality further includes a liberation from patriarchy and celebrates people’s unique identities and sexual orientation and ultimately represents an unchaining from white knowledge and social practices. Social media activism has recently emerged as one kind of instantiation of decolonial praxis among other forms of conventional protests that often bare its own rigid and often dangerous consequences, i.e. protests observed via television or street protest. Social media platforms are increasingly becoming a popular source for activism as it allows for immediate global visibility and creates a space for ‘keyboard activism’<sup>4</sup>. Nonetheless, social media activism challenges the status quo that averts a lack of transformation within society locally and globally. Global campaigns, for instance, *Black Lives Matter*, challenge the realities imbedded through colonialism. Locally Fees Must Fall, Racism Must Fall, Free Education, Outsourcing Must Fall, and Luister can observe this. Decoloniality centres on

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<sup>3</sup>**Born Free:** A generation of youth born post 1994, supposedly free and racially undivided.

<sup>4</sup>**Keyboard Activism:** People who posts entries or comments (online) that is unrelated to the topic currently under discussion, usually with some political interest.

reawakening the voices and identities of marginalised societies scarred through racialization. One of the many causes of decoloniality is that of gender-based ideologies, particularly the juxtaposition of black women into white aesthetics (Phoenix, 2009). With this in mind the research intends to examine the experience of black female learner's as they are represented in school documents and through online tweets.

Moreover, the decolonizing paradigm is one that shifts the way knowledge and power operates within former marginalized societies. According to Ndlovu-Gatsheni (2015), decoloniality seeks to unmask, unveil, and reveal coloniality as an underside of modernity that coexisted with its rhetoric of progress, equality, fraternity, and liberty. It is a particular kind of critical intellectual theory as well as political project that seeks to disentangle ex-colonised parts of the world from coloniality (p. 485). The dismantling of relations of power and conceptions of knowledge that foment the reproduction of racial, gender, and geo-political hierarchies that came into being or new and more powerful forms of expression in the modern/colonial world (p. 489). Lastly, decoloniality can be understood as a pluriversal epistemology of the future (p. 487) meaning that it de-links itself from the tyranny of abstract universals and informs the struggles of inhumanity. With this in mind, I will investigate whether and or how the learners' form of protest is constitutive of the decolonizing paradigm given South Africa's history with racialization and gender discrimination during colonialism and apartheid. This is particularly important in an era in which the nation is thought to have transformed post-1994.

In an article appearing in the Sunday Times, Anjie Krog (2017) states, "anyone who is serious about decolonisation of tertiary education should start by nurturing indigenous languages as a medium of academic study." This statement is useful considering the ongoing issues of language in education nationally, both at tertiary level and secondary level, and as observed in the case of SSGHS. The use of African languages in education in unification with decolonising Africa is a vital and undeniable step in creating a society of multilingual actors. The constitution of South Africa recognises eleven official languages of which only a few are spoken and even less, used as a medium of instruction. One of the major issues in South Africa is the debate on which African language(s) are utilized as a form of developing a productive and more Africanised society. Ngugi cited in Krog (2017) recognises that to establish the centrality of Africa is to remove the feeling of being de-centred at one's own institution. The use of mother tongue would be a significant pad in establishing such coherence." In this way,

students radiate outward to link the heritage and struggles of other people in Africa and beyond.

In South Africa multilingualism is still a very contentious topic, Kaschla and Docrat (2018) recognises that indigenous language suffer in education as many still view multilingualism as problematic rather than a rich resource. One of the many problems in establishing South Africa as rich multilingual society lies within a more centralized language policy across the nation. Instead, language policies should be established at provincial level as each province in the country houses different African languages that should be promoted alongside English and Afrikaans. Kaschla and Docrat (2018) go on to say that, multilingualism in South Africa holds many possibilities of reform within society as this would create opportunities for language development and ultimately new job opportunities for African language speakers. The issue of the black learners at SSGHS presents a mere glance at the many issues surrounding multilingualism in education. However, in observing the learners protest online, young learners and university students appear to be more challenging of language policies and argue to a more diversified connection of African Languages amidst English and Afrikaans. There appears to be a glimmer of a multilingual society envisioned by students and learners nationally. The age of online protest serves as a means to create the needed exposure of a more de-centralised education and places the severity of such a concern on a space that will have such concerns dealt with.



### **1.3 The Fallist Era**

In 2015, university students across South Africa broke out in protest that emerged online and voiced their displacement in former white institutions that has been housing students of colour since 1994. Claiming that while having the privilege of learning at prestigious institutes, their own cultures, languages and knowledge systems are unrecognised and uncelebrated within the institutional environment and even more so in practices of learning.

The protest initially began with students at the University of Cape Town (UCT, here forth) taking to online platforms such as Facebook and Twitter enacting their action towards dethroning the Cecil John Rhodes Statue which appeared at the main entrance of the university. The hashtag #RMF (Rhodes Must fall) became a popular beacon in which to publicise that South Africa's racialized past is still pulsating post 1994 (<http://sahistoryonline.co.za>, 2016).

For many Black, Indian, and Coloured students the statue was a reminder of the apartheid system and the lurking of racialization felt through daily discourses within the institutions. It was not long after that students at the University of Witwatersrand (UW, here forth) also vocalised their concerns with the hashtag #FeesMustFall.

This added another dimension of the financial struggles many middle class students were facing. Students even went as far as initiating a campaign known as ‘1million 1month’ to help relieve students at the university from their financial burdens, which to a large extent contributed to the high percentage of student not completing their degrees (<http://sahistoryonline.co.za>, 2016). This again pointing towards the issue that former marginalized groups are still financially hindered even though they are ‘free’ to attend former white institutions. In the same year students at the University of the Western Cape (UWC, here forth) also took to social media with the hashtag #FreeEducation and #endoutsourcing. This was to place pressure on government in fulfilling promises made in the constitution of decolonising South Africa after a long history of racial oppression.

In 2016, this energy filtered down to high school learners taking to twitter and exposing their enlivened experiences at former white schools. Pretoria Girls High School first emerged online with the hashtag #stopracismatpretoriagirlshigh and revealed how their blackness was seen as problematic within the institution. This by black girls’ hair and use of African Languages. Sans Souci Girls High School soon followed by taking to twitter with the hashtag #StopRacismAtSSGH. It was revealed that black learners at the school suffered forms of exclusion daily through rules instructed in the schools policy pertaining to African hair, language and general comportment.

This is how the Fallist era came into being as online protests articulates the lack of transformation occurring in South Africa and with the education domain affected once again. Even more, bringing to light the larger paradox of an acclaimed rainbow nation. It is thus, the born free generation who makes use of online resources to expose, challenge and pressure government in making education inclusive for all racial and ethnic groups in South Africa.

This study is thus interested in the protest action that occurred at a Cape Town girl’s school in 2016 and made international headlines due to its impactful trending on Twitter.

## 1.4 Sans Souci Girls High School (SSGHS)

Sans Souci is an all-girls high school established in 1960 at the height of the apartheid era. It is located in the formally white-only area of Newlands and is still an affluent area home to middle and upper class residents in Cape Town. During apartheid the school primarily taught middle class and upper class white English and Afrikaner girls (<https://www.sanssouci.co.za/about-us/>, 2017). However, in 1991 the school established itself as a model B school, accommodating girls of all racial and demographic backgrounds (<https://www.sanssouci.co.za/about-us/>, 2017).

Sans Souci presently appears to be inclusive of girls from different racial backgrounds; however, the majority of learners attending are black girls from middle class income households. Sans Souci further presents itself as a former Model –C school. As stated previously, these schools are government schools that are administrated and largely funded by a governing body of parents and alumni. Former model-c schools such as Sans Souci and Pretoria Girls High needed to implement change due the transformations occurring in education in South Africa pre-1994.

During this time, education especially became a site of intense reformation due to the heated protests and tensions among blacks and whites. During the 1980's-1990's the apartheid regime was crippled immensely and the power exerted by whites was slowly deteriorating ("Education in South Africa," 2017). In the wait for the release of Nelson Mandela the transformations within South African society strengthened as policies and legislation were also re-drafted, one of these would be the redrafting of education to become more suitable and equalised for children of colour ("Education in South Africa," 2017).

## 1.5 Protesting at Sans Souci

In the early days of September 2016 protest erupted at Sans Souci Girls High School (SSGHS here forth). The protest action could plausibly be seen as a ripple effect from the *Fees Must Fall movement*, initiated late in 2015 by university students across South Africa who began protesting their discontent of having to practice education the 'white' way (<http://sahistoryonline.co.za>, 2015). The protest is observed as a contention by black learners against privatised or former white institutions' lack of inclusivity of the South African education system drawn up in the constitution of South Africa post 1994.

The issues raised by the learners dealt directly with well-established ideologies of white education and the conflation of English with superiority and pedagogical prowess. In addition, the protest enacted by black girls of SSGHS is supported by another former white girl's school experiencing protest of the same kind where black girls also took to social media to expose the ongoing racial and gendered tensions juxtaposed between Africa and the West.

Young black adolescent girls attending the former ex model-C school protested against the institution's regulations of hairstyles, prohibition of speaking African languages and the adoption of white names in favour of ethnic ones (Fredericks, 2016; L Isaacs, 2017). In addition, students were also required to carry yellow books in which their 'undisciplined' actions would be recorded and result in receiving a demerit for unruly behaviour, untidy hair and the use of African languages. During the protest action, young black adolescent girls at SSGHS further voiced the means in which educators and the school management would exercise control of transgressors, namely through body- shaming (cf. Mowatt, French, & Malebranche, 2013) them for appearing untidy and proclaiming that they emit a foul odour. The protests action performed by these young girls appeared in the form of images, videos, trending hashtags and posts on Twitter. In addition, the online protesters further appended itself to the international movement against white supremacy in the United States of America, namely *Black Lives Matter*. This was done by protesters online drawing parallels to their struggle by revoicing their protest as *Black Hair Matters*.

Considering the above, this research is interested in both investigating racism within an institutional environment, but also questioning how this environment impacts on identity formation through an analysis of how the black body is experienced within a formerly white space and (re)contextualized on Twitter. Therefore, this particular study will focus on practices of protest which resemiotizes and (re)contextualises South Africa's racial legacy in South Africa presently. The study aims to investigate the practice of naturalising white feminine bodily practices on black girls within the ex-Model C school. This study also aims to analyse the semiotics of exclusion imposed on black female learners and position this protest phenomenon within a greater conversation regarding the de-colonising of western pedagogical practices in South Africa.

## 1.6 Problem Statement

The South African constitution is designed to implement legislation that is democratic and promotes inclusivity regardless of race and equal access to education for all. Despite these promises stated in the post-1994 constitution, what appears in text and what occurs in reality is not always aligned. Very little is known about the experiences of black learners in schools and with educators, which was initially designed for young white girls *only*. One way in which to engage with transformation in this space is through an analysis of the Medium of Instruction (MOI) and preferred languages of interaction, dress code, and behaviour as it is articulated in a schools' Code of Conduct (CoC). The document is made accessible to parents of learners and learners themselves and gives an indication of the expectation of the school regarding learners and their parents.

It is the CoC at SSGHS that the learners began vehemently protesting about. Notably, many online protesters have bemoaned the fact that traditional channels of complaints had seem to have fallen on deaf ears at the Western Cape Education Department. For this reason, Twitter became a much more accessible and effective medium of communication.

In particular, language restrictions at the school became one of the movements defining problems. In the South African Constitution, the Use of Official Languages Act 12 of 2012 promotes the use and development of all official languages in South Africa to counter the disadvantages resulting from the mismatches between home languages and languages of learning and teaching ("Use of official languages act (draft)," 2015). This however, does not reflect the actual practice of language use in institutions nationwide, and in particular at SSGHS. What became glaringly clear on Twitter was the systematic attempt at erasing African-ness through penalizing students caught speaking an African language.

This practice aptly highlights the problem between local (in-house) rules characterised by CoC and the national agenda of inclusivity across races. As it stands not much is known about actual transformations in former white institutions. The laws may have changed, but what about the practices? Many of the black learners at schools like SSGHS are considered outsiders from the areas or townships, which they may have hailed. At a very critical time in their growth, they may well be suffering with issues of identity management and confidence in their own skin. Furthermore, the protest action performed by young girls at SSGHS indexes the struggle for decolonising pedagogical practices in South Africa and creates a starting point on which to investigate just how black girls' identities become moulded through discriminatory, but also

naturalized institutional practices. Furthermore, this paper problematizes the politics of black girls' hair at SSGHS, language usage and general comportment. Of interest here is the school's CoC, which may influence the naturalization of white English superiority, not only verbally but also corporeally. Also of interest, is the manner in which apartheid-like practices are re-enlivened by the practices of the school. It is hoped that by critiquing ostensibly anachronistic institutional practices at SSGHS, this study will make a contribution to an emerging sense of black consciousness and black femininity among young South African girls who are considered 'born free'.

Thus, this study problematizes the notion of a 'rainbow' nation that does not critically engage with policies and practices, which may very well disempower many young black learners, which they profess to protect.

### **1.7 Research Aim**

This study investigates the protest as it emerged online, with particular emphasis on languages, images, posts and videos used. The study aims to observe the protest performed by the young black learners which helps uncover the scrutiny of the practices of the school and how racism in educational practices are naturalised through semiotic systems of exclusion and penalty.

For these reasons, the study investigates how young black female learners protest what they articulates unfair and racist practices at their school with Twitter. This study hopes to contribute to a larger conversation regarding the decolonising paradigm (Ndlovu-Gatsheni, 2015) in South Africa and obtain an understanding of what the protesting students perceive as Westernized pedagogies. The study is thus interested in the semiotics of erasure/exclusion that these black learners voice in their protest.

The study will pay particular attention to the semiotics of protest- that is the semiotics of the bodies within the institutional environment and the desired use of hair and language practices for black girls as observed by the protest action emerging online. The researcher will examine the (re)contextualization and resemiotization of racial practices as experienced by the 'born-free' generation in South Africa.

### **1.8 Objectives of the Study**

The objectives of the study were:

1. To create an archive of multimodal and print data related to the SSGHS protest.
2. To conduct a multimodal discourse analysis of images and videos of the SSGHS protest online.
3. To analyse online posts made by the heterogeneous online public through discourse analysis.
4. Further, situate this research within the broader paradigm of decoloniality and transformation in the pedagogical arena.

### **1.9 Research Questions**

The following questions guided the study:

1. What semiotics is apparent through the curation of a Multimodal online archive of the protest?
2. What can be learnt about the way the body, voice, and performance emerge as semiotics of protest on Twitter by the use of a Multimodal Discourse Analysis?
3. What are the main issues that these young black learners raise? What is the reaction by the heterogeneous users online?
4. How does the protest at this school link with the greater dialogue regarding decolonising education in the South African context?

### **1.10 Scope of the Study**

The study utilizes Twitter as a main research site. This is because the researcher focuses on the protest as it emerges online and relates it to the macro-discourses of decoloniality. The study also utilizes documentation such as the schools code of conduct with reference to the revised code of conduct 2015 and the redrafted code of conduct 2017 (post-protest). Further details are provided in the Methodology chapter.

### **1.11 Significance of the Study**

This study is salient because it uses Twitter to engage with a multifaceted crisis at the school. It opens the door to better understanding of social spaces that would otherwise be the reserve of a handful of parents, learners and teachers. In particular, this study hopes to reveal the critical role which social media plays in the lives of so-called ‘born frees’ in South Africa. Social media acts a medium that places pressure on institutions in South Africa to practice the South African constitution adequately by not only having things in written form but by implementing inclusivity the way it’s supposed to.

### **1.12 Chapter Summary**

The chapter begins by problematizing the history of education in South Africa with particular reference to the apartheid system and the impacts this has had on South Africa post-1994 after becoming democratically restored. The chapter further discusses the role of decoloniality in South Africa and presently the globe, referring to it as an epistemological transformation of former marginalised societies. The chapter problematizes the scars that racial classification has had on South Africa concurrently and the implicit manifestation of racial hierarchy and white supremacy.

This is done by examining the cause and effects of a former privatised institution, Sans Souci Girls High that led to online protesting by the black demographic at the school in 2016. The chapter discusses the problem stating wherein the online protesting mentioned above is suggested to form part of the de-colonial shift becoming effervescent within former marginalised societies, both locally and globally. Hereafter, the chapter outlines the research aim; objectives, research questions; scope of the study and significance of the study. This chapter also provides an outline for succeeding chapters.

### **1.13 Chapter Outline and Structure of Thesis**

**Chapter 1** introduces the topic of racialized practices at a formerly white school, specifically SSGHS in Cape Town, South Africa. A brief overview of colonialism, apartheid, decoloniality and the Fallist era are provided. The chapter further highlights online protesting looking the important role of protesting by young learners in South Africa. Furthermore, the problem statement is discussed together with research aims, objectives, and research questions. The

chapter then discusses the scope and significance of the study and finally summarises the main points brought forth in the research.

**Chapter 2** looks at literature pertaining to colonialism, apartheid, and decoloniality. Thereafter, the chapter discusses black femininity and identity and focuses on protesting as a cause of action in South African history. The chapter also briefly touches on the role of social media as a site for activism and concludes with a summary of the chapter's main points. The chapter hopes to formulate literature relevant to the research and the contributing factors other literature has in making the research effective.

**Chapter 3** looks at the theoretical and analytical framework of the study. Paying particular attention to black feminist theory, resmiotization and decoloniality as means to uncover the significance of the protest emerging online.

**Chapter 4** discusses the research design of the study, where a qualitative method is the main point of reference for the study. In the study, I use virtual ethnography as a qualitative methodology and outline the data collection process to be used as form of analysis. Thereafter, the chapter discusses the ethics of online data collection as well as the feasibility of the study.

**Chapters 5, 6, and 7** are data analysis chapters that deal with: a discourse analysis of two Code of conduct from SSGHS, a multimodal analysis of videos posted on Twitter and a hashtag analysis of three significant threads on Twitter respectively.

**Chapter 8** is the discussion chapter that revisits the objectives outlined in this chapter as well as key points emergent from the data analysis chapters.

**Chapter 9** is the concluding chapter that offer my final thoughts on the school, macro-discourses of decoloniality and the role of social media during the protest. I also offer possible recommendations for future research.

# CHAPTER 2

## Literature Review

### 2.1 Introduction

Decoloniality as we know it is a historical process, this is to say that, it cannot be understood or become intelligible nor clear to itself except in the exact measure that we can discern the movements which give it historical form and content. Put another way, in order to appreciate the decoloniality paradigm, it is important to engage with the colonial underpinnings that it endeavours to counter. Specifically, this chapter begins by drawing on coloniality/colonialism and the impacts this had on societies where colonisation ensued. Further, the chapter addresses racialization, in particular focusing on the apartheid regime, which had many black people marginalised through colour coding in South Africa.

The chapter will then move on to discuss decoloniality and its place within society today and as an inevitable result of colonialism (see Fanon, 1965). The chapter then discusses gendered discrimination as part of decoloniality by contextualising this through student led protest and movements in South Africa and linking it to larger activist's movements globally. The chapter makes use of black femininity and further contextualises this in South Africa where blackness, post-apartheid, is still an issue of contestation but also looking at the role that the born free generation has in changing the discourses that has long been the promise of change in South Africa. The chapter then concludes by drawing a close on the main points of departure that is important to the study.

### 2.2 Colonialism, Apartheid and Decolonisation

Colonialism is conceptualised as a political and epistemological movement by white/European people exploring non-western societies such as African, Indian, Asian, and Jamaican, Australian and Arabian/Arabic (Charles, 2003; Cooper, 1992; Ndlovu-Gatsheni, 2015). The general assumption was that there was a need to 'civilize'/Westernize peoples and their

practices in these societies. Colonialism was strongly fuelled by the control of resources and religion and largely, the control African's wealth. This was done by monitoring what they produced, how they produced, and the distribution of produce (wa Thiong'o, 1986). Colonialism is observed as introducing white culture and knowledge systems to so-called 'uncivilised' (Ndlovu-Gatsheni, 2015) 'apelike' (wa Thiong'o, 1986) people. Colonialism was a sense of taking possession over African societies by teaching them that white culture is naturally superior, and in so doing, changing the perceptions that Africans held of themselves and their relationship to the world.

This Ndlovu-Gatsheni (2015) stresses was achieved through politicising states of existence through *objectification*, *thingification* and *dehumanization* and effectively, the internalization of hierarchy in class, gender (male-female; heterosexual-homosexual) and race. wa Thiong'o (1986) further adds that colonialism was devaluing African cultures, languages, art, history and education and the conscious elevation of the language of the colonizer. Rose (2004) expresses that colonialism was 'catastrophic' in the sense that colonisers presented the world as opportunistic to natives and hopes of building more generous and equitable societies for the future, this was established through migration, settlement, oftentimes the guiding hand of God or the destiny of empire. However, what followed was violence, callous indifference, death and despair. Likewise, Fanon and Chevalier (1970) expresses that colonialism could not exist without some form of torturing, violating and massacre in order to maintain the occupant-occupied relationship status quo. Ndlovu-Gatsheni (2015) states that: 1. colonialism forcibly dragged Africa into a capitalist system beginning with slave trade; and 2. Africa was incorporated into a Euro-North American-centric world, culture, language and international law.

Fanon and Chevalier (1970); Ndlovu-Gatsheni (2015) and Rose (2004) attribute to many factors that fuelled colonialist strategies of power and control and all speak towards the magnificent impact of the race factor. Racial categories became the standard for establishing Euro/Western peoples in conjunction to African, Asian or Indian people. However, African people were above the contentious racial category, as Fanon and Chevalier (1970) asserts upon interviewing an intellectual Indian man stained by the French regime in Martinique, that Indian people, although, dark in complexion considered themselves slightly above black African people, because to be a black proletariat from Africa is much inferior than being a black proletariat from India, regardless of both enduring discrimination and being stained by

Eurocentrism (Fanon & Chevalier, 1970).

Further, Césaire, Kelley, and Pinkham (2000) speaks toward colonialism as a discursive indoctrination of black, Asian and Arab culture, Fanon and Chevalier (1970) speaks towards this of language and education. Both Césaire et al. (2000) and Fanon and Chevalier (1970) point to colonialism a serious flaw in Western civilization. Césaire et al. (2000) and Fanon and Chevalier (1970) view Europe as a bourgeoisie civilisation that sought the need to civilised, or de-barbarize African, Asian and Arab countries. Césaire et al. (2000) and Fanon and Chevalier (1970) further insist that colonialist regimes disguised as philanthropic enterprises or evangelical missions, however their mercantile endeavours was designed to extend the economic structure of their own societies, other scholars such as Ndlovu-Gatsheni (2015); Rose (2004) and Cooper (1992) vouch for capitalist and imperialist missions as well. This Césaire et al. (2000) further expresses of colonialism as “morally, spiritually indefensible”, Rose (2004) views colonialism as catastrophic and Fanon and Chevalier (1970) as violent. What this means is that colonialism achieved capitalist excellence through de-humanising strategies, which by default meant that this would be societies in the African diaspora.

Moreover, countries enslaved by racial categorization include South Africa, Martinique, Algeria, and Australia. South Africa particularly experienced racial hierarchy through a colour-coded system that stratified people of colour in every aspect of social life during apartheid. Apartheid was the systematic use of a racialized hierarchy in South Africa. This hierarchy is especially important, as it has enabled one of the successes of colonialism and coloniality for many ages. Racism for instance became a strong political and institutional tool used to maintain the status quo and simultaneously saw the reproduction of white culture and knowledge while also producing discourses and beliefs of black inferiority. Racism or racialization further apprehended the systematic control of black bodies which perpetuated the (re)production of perceptions and stereotypes associated with being black.

Fanon and Chevalier (1970) state that racism is the object lumping all Negro people together to deprive them of any individual expression. In many African societies, racialization has been naturalised and embedded in the policies of institutional structures, further preserving white supremacy, dominance, and power and the suppression of black realities. South Africa is one of many African countries that is sculpted by racialization within its society, and is popularly associated with the political governing system known as apartheid. Carrim (2006) defines

apartheid as:

A system based on white supremacy, racism and the oppression of the majority of 'black' South Africans. Being based on the philosophy of white supremacy and justified ideologically through Afrikaner Calvinism and racist (pseudo) scientific discourses, apartheid ensured the abject segregation of people defined racially by the apartheid regime. This segregation included separate and unequal provision of housing, schooling, social amenities and economic and political oppression and exploitation of the majority of 'black' South Africans. As such, 'black' South Africans were for all intents and purposes excluded from the 'mainstream' of South African society: included in disenfranchised, disadvantaged and colonised groupings, and excluded from socio-economic and political positions of power.'

The apartheid system in South Africa was a form of political governing that was directed at discriminating and marginalising black people. In many instances, this would take place through institutional structures and policies. Education during apartheid especially aggravated racialized and exclusionary practices. This is to say that many black schools were supplied with minimal resources to maintain black people's standard of un-skilled labour and knowledge development. In turn, this is what fuelled the racialized conflict between white and black people in South Africa.

Scholars such as Fanon and Chevalier (1970), wa Thiong'o (1986) and Ndlovu-Gatsheni (2015) express that racialization or the application of racialized identities inevitably gave rise to decoloniality. Decoloniality is a paradigm that would epitomise the positions and agency of black people seeking to escape the realities birthed from the scars of coloniality and racism. Therefore, to challenge the apartheid government, Black South Africans would protest against the laws of segregation, marginalisation, and discrimination. Protests were especially common during the apartheid regime as it enabled Blacks to gain attention from the media both nationally and internationally. Masses of 'black bodies' in protest symbolized unity among Africans but also voiced the erasure of being black in Africa. Through bodies in protest, the media could report to the world on how the apartheid laws created a space of deference, which lead to shaming, and loss of African identities. In a similar vein, this study hopes to show how social media has also become a tool to highlight the need to protest existing racist practices in South Africa. This will be discussed in-depth later.

### 2.3 Decoloniality

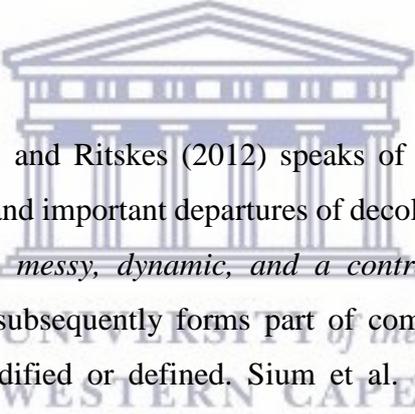
Decoloniality is a paradigm developed as a means of resistance, thought, and action in the modern world in hopes of counteracting the impact of coloniality. Ndlovu-Gatsheni (2015, p. 448) states that in recent times decoloniality has become a strong political and epistemological tool that relinquishes colonialist intervention and births a world where being a person of colour is less problematic and less constitutive of identity and belonging and that the relationship to the world is acknowledge without philosophies and prophecies of racial dominance. Maldonado-Torres cited in Ndlovu-Gatsheni (2015, p. 488) adds that decoloniality is the dismantling of power relations and conceptions of knowledge that foment the reproduction of racial, gender, and geo-political hierarchies that came into being or found more powerful expressions in the modern world.

Decoloniality is about restoring Africa and African people by transforming institutional, political, and economic discourses within society, it is a paradigm that envisions a free and liberal state of existence of former colonized societies such as Africa, India, and Asia. A world where African cultures, languages, art, histories, traditions are celebrated and practiced without violence, indifference, racialization, marginalisation and discrimination. Fanon, Sartre, and Farrington (1963) further assert, “Decolonization never goes unnoticed as it influences individuals and modifies them fundamentally. Decoloniality transforms spectators crushed with their inessentiality into privileged actors, with the grandiose glare of history's floodlights upon them, decoloniality brings a natural rhythm into existence, introduced by new men, and with it a new language and anew humanity. Decolonization is the veritable creation of new men which owes nothing of its legitimacy to any supernatural power” (pg. 17). Ndlovu-Gatsheni (2015) sketches decoloniality as a necessary language for the future of Africa, it is a way of thinking, knowing and doing.

Decolonization is the veritable creation of new men which owes nothing of its legitimacy to any supernatural power (pg. 17). Fanon et al. (1963) further goes on to say that the proof of success lies in a complete social structure being changed from the bottom up and that the importance of this change is that it is willed, called for and demanded. Decolonization further sets out to change the order of the world, which cannot come because of magical practices, nor a natural shock, nor a friendly understanding.

An important contributing factor to decoloniality is the pursuit of Africanisation. Louw (2010) theorises about Africanisation stating that it has become “a very important issue for African people in search of unity, a sense of belonging, and a sense of pride in who and what they are and what they stand for.” Makgoba, 1997 cited in Louw (2010, p. 44) further explains that Africanisation is “not about excluding Europeans and their cultures, but about *affirming* the African culture and its identity in a world community. Makgoba (1997) further goes on to say that:

“It is not a process of exclusion, but inclusion ... [I]t is a learning process and a way of life for Africans. It involves incorporating, adapting and integrating other cultures into and through African visions to provide the dynamism, evolution and flexibility so essential in the global village. ‘Africanisation’ is the process of defining or interpreting African identity and culture.”



In a similar vein Sium, Desai, and Ritskes (2012) speaks of the restoration of indigenous identities as one of the central and important departures of decoloniality. In addition, although decoloniality appears to be *a messy, dynamic, and a contradictory process*, indigenous knowledge and decoloniality subsequently forms part of communities and individuals, so much so that it cannot be codified or defined. Sium et al. (2012) further expresses that decoloniality centres indigenous methods, peoples, and lands, *the future is a ‘tangible unknown’, a constant (re)negotiating of power, place, identity and sovereignty*. What’s more is that decoloniality hopes to rectify a history that has been interrupted and failed to be recognized. Sium et al. (2012) further states that decoloniality is the first step into resurging, reimagining, and rearticulating power, change, and knowledge through a multiplicity of epistemologies, ontologies, and axiologies.

Although, decoloniality is diametrically opposed to coloniality, indigenous people reap the material benefits owed to them, which would then enable them to lead better lives, not only for them, but also for their children in a necessary paradigm. Jackson, 2014 cited in Banda and Banda (2017) argues that using the term ‘Indigenous Knowledge’ by no means is a counteraction to colonialism. According to Jackson, indigenous knowledge is “a political and materialist perspective as a representation of local marginalised people’s voice in their

resistance of national and global cultural flows, interests, and forms of control.” Jackson, 2014 cited in Banda and Banda (2017) opts rather for *endogenous knowledge* describing it as ‘*specific characteristics, values, ideas, knowledge, institutions, and practices that pertain within a society.*

Ultimately claiming that if we were to adopt this new African paradigm then there should be no traces of colonial intervention and that using the term indigenous would in itself be less decolonial than what decoloniality truly hopes to transform. For instance, one of the demonstrations observed in the protests of SSGHS was that of not having African Languages as part of the school curriculum and thus, black learners are not able to learn their African languages adequately. In turn this is what students argue is a loss of African identity and culture. Banda and Banda (2017) mentions that there is a misconception that people who speak their native tongue are aware of the grammaticality and structure of that language. However, this is farther from the truth, a consequence of this is that academic institutions assume this criteria as well and employ so called ‘native’ speakers to teach their ‘native’ language, when in fact they are without qualification to do so. Consequently, learners do not acquire an authentic application of an African language. Moreover, the deleterious effects of this language acquisition have been documented extensively Banda and Banda (2017).

The decolonizing paradigm is one that shifts the way knowledge and power operates within former marginalized societies. According to Ndlovu-Gatsheni (2015), decoloniality seeks to unmask, unveil, and reveal coloniality as an underside of modernity that coexisted with its rhetoric of progress, equality, fraternity, and liberty. It is a particular kind of critical intellectual theory as well as political project that seeks to disentangle ex-colonised parts of the world from coloniality (p. 485). The dismantling of relations of power and conceptions of knowledge that foment the reproduction of racial, gender, and geo-political hierarchies that came into being or new and more powerful forms of expression in the modern/colonial world (p. 489). Lastly, decoloniality can be understood as a pluriversal epistemology of the future (p. 487) meaning that it de-links itself from the tyranny of abstract universals and informs the struggles of inhumanity. With this in mind, I will investigate whether and or how the learners’ form of protest is constitutive of the decolonizing paradigm given South Africa’s history with racialization and gender discrimination during colonialism and apartheid. This is particularly important in an era in which the nation is thought to have transformed post-1994.

## **2.4 Bantu Education**

In 1953, the apartheid government passed the Bantu Education Act, which further secured the ownership of whites over South Africa and the stratification of non-white bodies. Bantu education according to Kallaway (1984) served the interest of white supremacy and denied black children the same access to equal opportunities in education. Bantu education denigrated black people's history, culture, language, and identity and further promoted racial stereotypes through learning materials. The ideology rooted in Bantu education was ultimately to paint black people as though they were still stuck in their primal dispositions and incapable of keeping up with the vast transformations occurring in Western cultures. In this way, black people would remain marginalized to the point where the aspirations and dreams black children had fell within the parameters drafted by the apartheid government.

Even though South Africa may be now democratically governed and black children now afforded the opportunities they were previously denied. There are still forms of exclusion and the persistence of white supremacy exercised in former white institutions. This is to say that, because of the highly celebrated nature of white-ness in South Africa during apartheid, the ideology of erasure is still façaded within the school policies of these former white institutions where the rules and instruction pertaining to learners' language and identities goes unquestioned. This can be observed by the stratifying of learners within the school policy of Sans Souci where clear sections of the school's policy stratify black learners' cultural identities, home language and general comportment (this will be discussed in chapter 5).

## **2.5 Protesting for Inclusivity**

As stated earlier institutions of learning were popular spaces in which forms of oppression and discrimination existed. Black students, however, challenged the apartheid system through protests and forming many student campaigns against white dominance. Protest groups emerged steadily across the country, with the Soweto Uprising '1976' being the most notable. Nevertheless, other groups also gained favour, such as: Cape School Revolt (see Baruch, 1979), the South African Student Organisation (SASO), Black Peoples Convention, South

African Students Movement (SASM), Black Consciousness Movement and South African National Students' Congress (SANSCO) to name a few (see Badat, 1999). These groups communicated a step towards weakening the apartheid socio-political power that immobilized young black students' potential within academia, in addition to legislating laws that were not inclusive of Black identities. Carrim (2006, p. 176) suggests that these movements and campaigns created an ideology of a 'people's education' and connoted the right to education as a matter of social justice for all races, the promotion and protection of human rights, the establishment of a unitary, non-racial, non-sexist and democratic educational system, a system where racialization doesn't determine how knowledge is distributed.

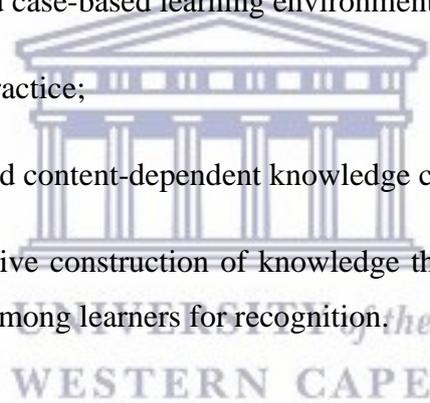
Carrim (2003) highlights that although many campaigns as listed above communicated equality and inclusivity during apartheid and with the post-apartheid constitution echoing transformation and inclusivity of South Africa's multi-racial groups, it is yet to be formalised within institutions. Carrim (2003: pp.5-7) further adds that legislative acts drafted after apartheid such National Education Policy Act (NEP Act) of 1996, the South African Schools Act (SAS Act) of 1996, Curriculum 2005 and its revised version in the National Curriculum Statement (NCS) of 2002 also highlights promises of inclusivity and addressing racism within schools. In reality however, the implementation of these acts appear feeble.

Carrim (2003) argues that these frameworks are nothing more than hopeful promises as institutions still have inadequate representation of black, disabled people, women, and the working class on school governing bodies. Further, the representation of marginalized groups remains silenced on school governing bodies and their participation is minimal, or worse reinforced stereotypes and forms of exclusion. Furthermore, language continues to have exclusionary effects on school governing bodies, reducing the participation levels of those whose language is not English or Afrikaans (pp.5-7). More importantly, Carrim (2003) states that many schools still promote an assimilation of 'black' students into a 'white' ethos. This is an important point in this study, as learners at SSGHS were 'learning' within a white space where their own blackness were silenced or policed and where no African languages were allowed on school grounds and even cultural hairstyles were banned. Additionally, Louw (2010) has recognised that South African education has focused attentively on the facilitation of learning rather than the transmission thereof.

In his study, Louw (2010) has demonstrated a typical consideration of how Africanisation has

been implemented as a starting point of inclusivity of African culture at the University of South Africa (UNISA). This was done in the coat of arms of UNISA, by exchanging the Latin logos for African ones. Louw (2010) who is a Directorate for Curriculum and Learning Development (DCLD) at UNISA further transformed learning material within the university based on a constructivist approach and the REAL's (Rich Environment for Active Learning) model. Louw (2010) uses a constructivist approach because it is based on the idea that *we all construct our own perspectives of the world through individual experiences and schema*, constructivism also focuses on preparing the learner to solve problems in personally authentic situations. Mergel, 1998 cited in Louw (2010) lists some advantages of constructivism

- provides a multiple representation of reality;
- presents authentic tasks which are contextualised;
- provides real-world case-based learning environments;
- fosters reflective practice;
- enables context- and content-dependent knowledge construction;
- supports collaborative construction of knowledge through social negotiation, but does not compete among learners for recognition.



With this in mind, it is important to note that to Africanise education, learning materials should allow students to draw on their personal narratives and use this as a form of assessment. In addition, the interaction among students, to filter Africanised knowledge into a learning scheme. In this way, Africanised ideologies and knowledge become known and can be utilised to create curricula that is African based. Moreover, Nyamnjoh (2015) introduces the concept 'academic freedom', stating that academic freedom entails full autonomy of thought and practice at the service of knowledge production on the African condition and of relevance to African predicament and is the ability to engage in the exploration or articulation of any topic or subscribe to any belief system without being held up. This concept arose as part of the student-led protest occurring in Zimbabwe during the 1980's, 1970's and 1960's in the context of the second Chimurenga war (Nyamnjoh, 2015). Zimbabwe, a country also known for colonial transformation and a history of unequal racial and ethnic encounters. Similar to South Africa, Zimbabwe has faced issues of student unrest, where black university students at the

then University of Rhodesia (now the University of Zimbabwe) claimed to be imprisoned as they represented the marginalised population within the university.

Students' claims were based on receiving less or no access to medical facilities, lack of educational opportunities such as exclusion of financial grants and recruitment based on equity, forced labour and a lack of participation in government and politics to name just a few (Maposa and Mlambo cited in Nyamnjoh, 2015). This then led to student protest where these issues were raised and a call for academic freedom and human rights came ashore. In light of globalisation, academic freedom is nothing more than an abstraction, however, Louw (2010) states that Africanisation needs to happen at a global scale in order to reimagine and re-transform what is indigenous and how the west should not be excluded in the re-imagining of African knowledge in contexts of academia. This is to say that all black people hope for is to be recognised and become competitors in the quest for dominance.

## 2.6 Protesting and the Fallist Era

Moreover, protest action has been one of the significant and impactful methods for activist's movements and is especially utilized by students vocalising the unchanged orders of white supremacy and the institutionalisation thereof. In recent times, there has been a rise in student led protests globally and locally. Locally student protests have mainly transpired in higher education such as at university level. In South Africa, as early as 2015, university students have formed activists' movements to symbolise the stagnation of decolonising education. Movements starting from, *Rhodes Must Fall* (2015) transpiring to *Fees Must Fall* (University of Cape Town, 2015), *Luister* (Stellenbosch University, 2015), *Free Education* (University of Witwatersrand and University of the Western Cape, 2016) and *End Outsourcing* (University of the Western Cape, 2016) (to name a few), have emerged as an urgent message for transformation and re-imagining African knowledge within academic arena. The protest enacted by University students then came to represent the 'fall' of white supremacy and is recognised as the *Fallist* movement, which was initially sparked by the Marikana massacre in 2012. This highlighted the struggles of mine-workers' squalid living conditions and lack of access to basic social services, single sex hostels, shacks, unsanitary toilets, untarred roads, shortages of water and lack of access to legal electricity in the new South Africa. However, only made its presence in 2015 with the *Rhodes Must Fall* movement (Headley & Kobe, 2017, p. 6). The Fallist movement according to Headley and Kobe (2017) is said to be *divisive and*

*radical question around the socio-economic political dispensation that was negotiated in 1994 between big business, the ruling elite, and the liberation movements and is further informed by Black Conscious politics.*

Headley and Kobe (2017) go on to say that *Fallism* is emergent in “the context of service delivery protests and trade unions negotiations for a living and decent wage for mineworkers and a watershed moment in South Africa’s democratic history”. Student led *Fallism* according to Booysen, 2016 cited in Headley and Kobe (2017) “challenges the hierarchical, top-down leadership system of university managements and their double speak of professing to act in workers, and students interests while being captive of old styles of governing”. This is further confirmed by Ndelu et al. (2016) who describes *Fallism* a movement based debates about fee increases in universities and ultimately the demand for decolonising the education and revolutionising universities to address racial and gender inequalities in terms of staff composition and insourcing general workers.

In light of university student protesting, this spirit then filtered through to high school learners who soon joined in on these debates to further expose the manifestation of racial and gender discrimination in institutional spaces post 1994. One such exposure came about from all girls’ high school throughout South Africa. Initially Pretoria girl’s high school commenced such exposure in 2016, followed by Sans Souci Girls High School. Taking to twitter, black learners at SSGHS protested against what they perceived as imperialist and colonialist legacies still prevalent in the school. The learners at SSGHS revealed the racialized and gendered discrimination experienced by young black learners predominantly at the school. What came to light is apartheid-like legacies in which racial oppression and gender discrimination had persisted within the school. Images and videos surfaced on Twitter in hopes of gaining the needed attention as a matter of urgency and need for change in such institutional spaces. The protest falls in line with decolonial movements expressed by university students.

One of the fundamental issues that captured the public’s attention was the issue of African or rather Black girl’s hair within former white owned institutions. African hair is thought to carry the burdens of apartheid post-1994 and is consequently still a matter of contestation in South Africa. This is supposedly re-imagined as a democratic state where African culture is immersed within the contours of society, and can be observed by the eleven official languages acclaimed by South Africa. The legacy of apartheid as it was racially enforced was felt

corporeally with the infamous ‘pencil test’. This test was another form of creating racial boundaries by testing Afro-textured hair. The test was done by pushing a pencil through a person’s hair, if the pencil slid through easily the person would pass, if one did so with difficulty, the person would fail. The effects of this test is still seen and felt today with coloured and black women preferring their hair ‘straight’ as it is seen as more beautiful than curly hair.

## **2.7 The Born Frees**

In light of the 1994 elections (which confirmed South Africa democratically free due to Nelson Mandela elected as the first black president) children born post 1994 are considered the born free generation, who are unaffected by the racial indifferences enlivened by their parents and grandparents. The born free generation are considered the do-over generation who could potentially restore African culture and knowledge and who potentially could transform the way black people are perceived in South Africa and who could potentially transform the relationship South Africans have with the world. By becoming democratically free, many black South Africans placed their children in former white owned schools, as this would enable them to develop into liberal and economically inclined individuals. Other outcomes of this are the articulation of language, being able to converse the ‘white’ way instead of using clicks and dragging r’s during talk. Nonetheless, the born free generation, and particularly referring here to learners at SSGHS, have proven to display a sense of liberal thinking by being able to recognise the larger discourses occurring within their institution and the activist movements that allows such discourses to become public knowledge.

SSGHS learners are part of this group. The learners protesting in this study would be between 15 to 18 i.e. Grade 8 to 12. It is particularly fundamental how the high school learners of SSGHS have sought to seek refuge through these activist movements as means to further strengthen the ongoing debates surrounding blackness in South Africa, the issue of hair adds another layer to these debates and thus calls for action and change.

## **2.8 Semiotics of the Body**

Carrim (2009) conducted a study at schools throughout South Africa where grade 9 learners (aged approximated 16) were interviewed in accordance to their perceptions and experience of human rights. This was prompted by a convergence of experiences and perceptions in

relation to hair as the shaping on black female learners' bodies which was observed as the basis for the discrimination. In his study, Carrim (2009) expresses that in post-1994, black girls still experience racialization within schools where they are corrected or reprimanded by educators. Compared to white girls who are able to break the schools conduct and are given leniency, black girls are given harsher treatment for creating hairstyles deemed inappropriate for their hair type. This, in turn influences black girls perceptions of themselves and leaves them to feel 'out of place' and 'shamed' (pp.6). Carrim (2009) adds that these perceptions of black girls' hair are an embodied vestige of the apartheid legacy (epitomized by the pencil test) and which continues to hierarchize gender, race, and class in schools. Thus, if perceptions and new forms of racialized practices were apprehended, an intersectional approach Carrim (2009) suggests would be best complementary to what is outlined in the School's Act of 1996. Overall, Carrim's work demonstrates how discrimination of hair is constructive and constitutive of racialization within schools. This argument is important to this study.

Ahmed's *affective economy* describes the politics of emotions, in particular, the emotion of *shame* Ahmed (2004) states that "emotions play a crucial role in the "surfacing" of individual and collective bodies through the way in which emotions circulate between bodies and signs", this is particularly effective with shame. Ahmed further states, "emotions move sideways (through "sticky" associations between signs, figures, and objects) as well as backward (repression always leaves its trace in the present—hence "what sticks" is also bound up with the "absent presence" of historicity). Ahmed (2004) goes onto say that emotions are affective economically and is something that is greatly commodifiable. Fear is an affect, meaning that it "does not reside in an object or sign but is an effect of the circulation between objects and signs (= the accumulation of affective value over time). Some signs, Ahmed (2004) states; the more they circulate, the more affective they become, and the more they appear to "contain" affect."

How do we link shame/fear to current protest of SSGHS female learners? With this question in mind, it could be argued that these so-called racialized and discriminative practices observed by black learners are re-enlivened states of fear/shame instilled by the impact of apartheid, and signs that are generationally passed onto young black learners particularly. What I mean by this is that the signs described here are the narratives that are told by grandparents and further reinforced by parents, in so doing the object of fear/shame, of being black is observed in spaces that were formerly publically implemented.

These narratives are what (Ahmed, 2004) describes above as the sideways and backward movement of signs and the more they circulate the more they tend to have affect. Another sign of shame is that of African hair, this vehemently observed within the schools code of conduct, where African hair is discriminated within the school. This raises the emotion of shame, which stimulated the call for protest action by Black female learners at the school.

Furthermore, in a panel discussion, themed *Writing and rioting: Black womxn in the time of Fallism*, held by fallist activists, Simamkele Dlakavu, Sandile Ndelu and Mbali Matandela, reflecting on black women's presence in the fallist movement. Going onto state that women's imprint on the Fallist movement and general history of South Africa has always been overshadowed by patriarchal and masculine versions of history. Dlakavu, Ndelu, and Mbali Matandela (2017) argue that there are two bodies of women who operate and express political ideas differently, this they distinguish as *writing women* and *rioting women*. Writing women have completed high school and university and have formal professions. Rioting women are women with working class background and without education.

However, Prof. Pamela Gqolo (Professor) cited in Dlakavu et al. (2017) assures that both rioting and writing women can occupy the same body at one time. Dlakavu et al. (2017) further discuss the erasure of women's experiences in mainstream discourse, and suggest that Fallist women are not only out on the streets engaging in action and protest but are also women who have made a political investment in documenting women's role in the Fallist movement. The panel discussion by Dlakavu et al. (2017) concluded that the role of black women in the Fallist movement is about ensuring black women's experiences have a long lasting imprint in the fight for decolonising education in South Africa and that a black women's standpoint at this time in South Africa's history will come to last. It will be interesting to see whether either one (or both) of these types of women emerge from learners during the protests.

In this paper, the researcher further accounts for the learners of Sans Souci Girls High as contributors to the Fallist movement and redefining black feminine discourses in South Africa, further, contrasting between rioting and writing women and demonstrating how the learners embody these two bodies.

## **2.9 Black Femininity and Identity**

As protesters in this study are all girls and predominantly black, it is important to investigate (black) femininity in relation to identity within the educational domain. Many scholars have concluded that institutional spaces present a site of struggle in identity making for black girls. Studies have pointed to the perceptions of black girls by their peers and educators through ideologies of race, ethnicity, gender and class and how they (black girls) become characterised by these means Carrim (2009), Morris (2007) and Rollock (2007). Scholars also show how black girls are often excluded through forms of socialisation. For instance, Morris (2007) observed how issues relating to gender, race and class have affected the ways in which black girls are recognised and characterized within institutional spaces and how their behaviours are conditioned to suit the so-called correct attributes of gender roles within the institution.

Morris (2007) further expresses how educators managed the traits and behaviours of African-American girls and how they (educators) conditioned black girls to be more 'ladylike' like white girls. Accordingly, attributes of loudness and resistance would be associated with black girls particularly when demonstrating more inquisitive attributes during class lessons and often challenging what educators taught. Morris (2007, p. 12) further observed how educators would focus less on the academic progress of black girls and more on their comportment and social decorum, this stems from perceptions of black girls as challenging authority, being loud and un-ladylike. In turn, the disciplining of black girls' behaviour by educators influenced perceptions of femininity as their experiences with their gendered identities were criticized within the institution. The constant criticism of black girls' comportment thus affected their academic performance, from excellent to poor, which further resulted in emotions of displacement and exclusion.

Morrow, 1973 cited in Thompson (2009) expresses that "[hair] is the basic, natural symbol of the things people want to be and its social-cultural significance should not be underestimated." Thompson (2009) further states that "for the vast majority of Black women, hair is not just hair; it contains emotive qualities that are linked to one's lived experience and that the 'crux' of the Black hair issue centres on three oppositional binaries—the natural/unnatural Black, good/bad hair, and the authentic/inauthentic Black". These binaries are particularly fundamental when black hair is subjectified to white aesthetics. According to Thompson (2009) hair is a beauty marker in which women use to express and identify themselves. By using a social comparison approach Thompson (2009) expresses that the Eurocentric beauty standard of straight, long and flowing hair has a sociocultural affect (see Ahmed, 2004) on

Black women's notions of physical attractiveness, courtship, self-esteem and identity, this is because social comparison theory suggest that people compare themselves to others when they are not certain about themselves.

Thompson (2009) argues that "black" hair has been subjective to Eurocentric standards, however, before the slave trade began, African hairstyles such as dreadlocks, Nubian locks and braids were symbolic of spiritual and cultural meanings. This all changed when Africans were introduced into a 'new' world through slavery and colonialism. Thompson (2009) expresses how 20<sup>th</sup> century advertisements juxtapose black hair to white aesthetics, this can be observed by hair products promoting the straightening and lightening of black hair. In a way the desirability for changing classical African features to Caucasian characterises was linked to physical attractiveness and social mobility. Midge Wilson and Kathy Russell cited in Thompson (2009) further go on to recognise the impact white aesthetics has on adolescent girls stating that "hair becomes such a major preoccupation for adolescent girls of both races that their self-esteem can actually rise and fall with every glance in the mirror". This is particularly important to the study as the black learners at SSGHS were reportedly ridiculed daily about their general demeanour and strict rules of hair, especially Africanised hairstyles.

In a similar view, Tate (2007, p. 301) asserts that whiteness is about the embodiment of beauty and that European concepts of beauty are based on notions of purity, modesty, delicacy, asexuality and physical frailty while notions of black women are viewed as physically strong, immodest and as exuding an animal sensuality this can be observed by the fascination of Sarah Baartman and Josephine Baker's banana tutu. Tate (2007) further situates black women within Black anti-racist aesthetics. This according to Tate (2007) can be viewed as an indigenous mode of cultural criticism-which is a negative black aesthetic, produced as a means to grapple with the uses and abuses of beauty in the experiences of black people. A part of the negative black aesthetic is the straight hair rule, which is the presumption that long straight hair is a necessary component of black women's beauty and that the black anti-racist aesthetics position would be letting go of the view that hair straightening is a valorised signifier of black femininity.

Black anti-racist aesthetic thus seeks to cultivate a collective black consciousness that perceives black as naturally beautiful, meaning that hairstyles such as dreadlocks, afro cane-rows and plaits, in addition to blackness as dark-skinned would constitute authentic blackness.

However, this in itself produces its own normalizing standards and exclusions (p. 306). In her study, Tate (2007) further found that black women often repeat hegemonic norms of black beauty among other black women as fear or shame of expressing individuality. Black women who embody their natural black beauty however, are often othered, and defamed and seemingly misidentifying with larger hegemonic women embodying white/European ideologies of beauty and femininity. This is further important to the study as it can be observed that the learners are protesting for the school to embody this black anti-racist aesthetic and be more inclusive of black girls' standards of hair styles as a normalising factor, this is observed by the erasure of black learners' hair within the CoC of SSGHS.

Feminist theory centralizes the social, cultural, and political experiences and positioning of woman. Feminist theorists observe the identities communicated about women, the norms associated with these identities and how the perceptions projected into society becomes normalized (Bucholtz, Weatherall & Gallois & Swann cited in Holmes & Meyerhoff, 2003). Feminist theories further aim to create a change in the way gender is *idealized* and said to be practiced. Feminist theories further stipulate a difference of femininity practiced by women of colour, i.e. black vs. white women, and have coined the term Black Femininity or standpoint theory (Collins, 1990) as this distinction.

Black femininity or standpoint theory contrasts the experiences of femininity and gender between black and white females. Black Feminists argue that black women have endured a different form of oppression, marginalisation, and racism that white females have largely not experienced throughout history. Therefore, by considering feminist theories in this study, the researcher will analyse how these black learners in protest express their form of oppression for being black girls within the former white owned institutionalised space given South Africa's history of racialization.

## 2.10 Chapter Summary

This chapter draws attention to the concept of decoloniality as a neo-liberal response to coloniality. The chapter suggests that decoloniality emerged as a response to an epistemological restitution of former marginalized communities. This is particularly imagined

in African countries where the act of coloniality has erased almost every aspect of African cultures, languages, knowledge, and histories. Decoloniality as suggested in the chapter is a way forward through careful inclusivity of people's enlivened paradigms. Decoloniality is then observed within the South African context through a system known as apartheid and how this exemplified the impact of colonialism in the 'native' society.

The impact of apartheid and imagination of decoloniality in South Africa is discussed through the quality of education distributed among the different racial groups, mainly white and black groups. The chapter goes on to highlight a history of the impacts apartheid has had on education through simple discourses between educators, learners and students. This is especially emphasised by the discourses among white educators and black learners. What's more, is the uprising of students in challenging institutional discourses and policies that foment ongoing racialized practices after the apartheid era and where the call for a more inclusive institutional system is established.

The chapter looks at how racialized practices within institutions create a space for the emergence of protest action and often the formation of activist campaigns. Protesting has also shed light on how the body becomes a semiotic symbol through which the injuries of racialization can be observed. As well as new forms of power established by students concurrently, that utilizes social platforms as a means to spread a power shift in institutional policy and exposure of the implementation of such institutional policies. The chapter pays particular attention to the impacts on black female learners' experiences at a former white institution and therefore takes on the view of black feminist ideologies. It is suggested that black females experience the shaping of their feminine identities differently to that of white females as they (black females) have had to endure forms of racialization, discrimination, and marginalization, which is not easily observed by white females. In addition, black females are fashioned into a hegemonic fantasy imagining the image women should embody. The chapter thus is centred on the experiences of young black female learners in a former white institution where racialization and gendered discrimination transpired and erupted to an online frenzy of protest action by these young black girls.



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# CHAPTER 3

## Theoretical Framework

### 3.1 Introduction

The chapter highlights the theoretical framework of the study. The chapter will discuss theories of Resemiotization and (re)Contextualization, Discourse Analysis, Multimodal Discourse Analysis, and Virtual Ethnography will be used to analyse the data. The chapter hopes to build a consensus as to how the theoretical framework will help the researcher in extracting racializing and discriminative content through the protest emergent online.

### 3.2 Resemiotization and (Re)Contextualisation

Resemiotization according to Iedema (2001, p. 33) “is a process which produces not exact likenesses, but which represents “a multi-channel set of directions” and can be thought of as “modes of multi-semiotic characters which materially transposes one another and construct a practice”. Similarly, Scollon identifies resemitotization as “tracing pathways and trajectories of texts, actions, practices, and objects, of people and communications across time and space and multiple modes” (pp.241). In other words, resemitotization is how meaning making occurs through general accessibility and negotiability through talk, gesture and posture (Iedema, 2001, 2003a). Resemiotization is supra-logogenetic, that is to say, resemitotization considers how semiotics constructs come about through the deliberations of actors involved and is interested in how specific social practices move through a content but also have a material and rematerializing history, i.e., (re)contextualizing past events and actions or integrating and modifying material to fit within a new context (Iedema, 2003b; Leppänen, Kytölä, Jousmäki, Peuronen, & Westinen, 2014). This means that history is continuously reproduced in some shape or form.

Scollon in Bhatia, Flowerdew, and Jones (2008) utilizes resemitotization through a nexus of organic rice. Scollon mentions how the processing and historicity of the word ‘organic rice’

comes to form part of a social practice identified through a series of 'itinerary'. The itinerary process, which includes narrativization; certification; remodalization and technologization-captures the materialization of the 'organic' nature of organic rice. This Scollon claims is transformed throughout time and space and is socially and discursively processed through the narrativization of the historicity and social legitimization involved in ambling forward the 'organic rice' as a social practice since its first appearance in 1937.

Thus, the historicity of the process of organic rice and the social legitimization affords the 'organic' rice a social practice; this is marked by not only the packaging of the rice bag or the nutritional information but by the individual purchasing the organic rice, using it daily and recommending the product to others. This qualifies the organic as a historical practice as it filters its way generationally through socialization. Bostad, Brandist, Evensen, and Faber (2004) consider this to be (re)contextualizing as words and concepts circulate across domains of practice and knowledge. Bostad et al. (2004) further state that words and ideas travel word of mouth, through discourses and texts and is never purely transferred or fixed.

Likewise, Linell characterises (re)contextualization as the "the dynamic transfer and transformation of something from one discourse/text-in-context to another." Brannen (2004) also asserts that (re)contextualization occurs as process in which signs evolve in social contexts and that contexts give meaning to languages, objects, and systems (p.604). With this in mind, the study shows a transformation of apartheid like actions within the school and how this is delegitimized and called out on social media. In like fashion, this study explores the repackaging of discrimination against black learners identities. The (re)contextualizing of black girl's bodies within a white institutional space contributes to the historicity of racialization in South Africa and constitutes the claim of institutional racism embedded in socialising practices. Helpful to this study is Peck and Stroud (2015)'corporeal linguistic landscape or 'skinscape' which theorizes that the body is a collection of inscriptions in place that features such as hair frame (re)presentations of place and subsequently offer affordances for situated identity work. Importantly, clothes, hairstyles, comportment, and languages use are important at the school and I argue that they make up the semiotics of the body.

A brief introduction to the semiology and semiotics, which constitute the semiotics of the body, are provided further.

### 3.3 Semiotics

Van Leeuwen (2005) states that semiotics is not a pure theory and comes into play when applied to specific instances and problems. Semiotics is viewed as a form of inquiry, where the answers to human interaction is not readily tailored, instead it offers ideas for formulating questions and ways for searching for answers (p. 14). Van Leeuwen (2005) extends the view of semiotics by considering Halliday's notion that the 'grammar of language' is not a code nor a set of rules for producing correct sentences, it is however a 'resource for making meaning'. These resources are defined as the artefacts people use to communicate physiologically or by means of technology and can be transformed through modes of semiotics known as signs. These modes can be thought of in terms of facial expression; vocality; gesture, verbal vs. non-verbal; writing; performances (acting or demonstrations) technology, mediums, channels and so on.

Furthermore, De Saussure, 1974 cited in Van Leeuwen (2005) offers the idea that semiotics can be seen as a science that studies the life of signs within society. In this way almost everything we do or make can be done and interpreted in different ways, this is why social and cultural meanings are unlike. Van Leeuwen (2005) notes the importance of examining semiotic resources as this reveals the purpose of social intercourse by drawing on past, present and possibly future resources. Van Leeuwen (2005) identifies Discourse and Modality as key components in examining how semiotic resources are used to construct representations of what's happening in the world and how these representations are meant to embody the truth or reality. Representations of reality is often embedded in signage (these are symbols, actions or gestures that stand for something else) and often unfold how meaning making shifts from context to context, practice to practice or the transformation of one stage to the next, this is what Iedema (2003b) calls resemiotization. Resmriotization as noted earlier is a multi-channel set of directions thought as modes of multi-semiotic characters that transposes one another and construct a practice, this is why meaning shifts in different contexts or practices. The protest is viewed in terms of how black learners are positioned at SSGHS and how the practice of racialization is transposed within South Africa in the midst of overcoming apartheid. What is also important is the use of the body online as a semiotic resource in recreating the ideologies of blackness during apartheid concurrently.

### **3.4 Discourse Analysis**

There are a few common expressions that simplify the meaning of discourse, such as ‘language above the sentence’ (Cameron, 2001); ‘language in use’, ‘language in action’ (Blommaert, 2005). Blommaert (2005) however, defines discourse as all forms of meaningful semiotic human activity seen in connection with social, cultural, and historical patterns and developments of use (p.3). More importantly, discourse transforms the environment into a socially and culturally meaningful one and transposes through conditions that are linguistic and sociocultural conditions, which cannot be exploited by everyone in the same way (p. 4). Bhatia et al. (2008) further mentions that discourse is interested in how language is the creation of the reality that surrounds us and ought to be analysed as a tool for social action. Discourse according to (Bhatia et al., 2008) has become fruitful for understanding the use of language in institutional, academic, workplace and professional environments.

Furthermore, Jorgensen and Phillips (2002) expresses that Discourse analysis observes the patterns of language in the construction of social activity, paying particular interest in what people produce (i.e. what they say or write) when they take part in different domains of social life. Jorgensen and Phillips (2002, p. 2) have described a variation in which Discourse could express the social, that is the individual as a subject, the formation of power relations in formulating normative perspectives and that Discourse could be encapsulated within different philosophical and theoretical backgrounds. Cameron (1999) further adds that through discourse analysis different styles of language contributes to identity performance, different styles of talk occurring among a group for instance becomes expressive of masculine or feminine identities which are not easily recognisable without careful analysis.

Discourse therefore is constituted by language, context, interaction, history, space; it is social, institutional, cultural, and political. Discourse Analysis contributes to the research in that the researcher intends to analyse the styles of conversation made by the comments and the larger contribution towards the learners’ experiences of institutional and gendered racism.

### **3.5 Multimodal Discourse Analysis**

Multimodal Discourse Analysis (henceforth MDA) transforms communication through semiotic representations or modes of social phenomena, which is achieved through visual imagery, speech, writing, colour and so on (Jewitt, Bezemer, & O'Halloran, 2016). Jewitt et

al. (2016) observes writing as a mode of MDA, this (writing) coupled with images, still or moving; with colour or with sound in various forms contributes to meaning making. MDA is concerned with the distribution of the design, production, and distribution of multimodal resources in social settings. Kress and Leeuwen (1996) for instance, is concerned with how visual representations are distributed for meaning making, and thus identifies that visualisation is like a grammar of language. What this means is that multimodal resources are used in different communities or groups to represent the values, identities and beliefs of such communities or groups.

Kress and Leeuwen (1996) recognise that signs carry different meanings across different cultures, which is what makes semiotics so multidimensional. Moreover, Kress and Leeuwen (1996) state that the world is represented visually and that representation requires that sign makers choose the forms of expressions they want represented. This is especially affective in media representations of online communities. Twitter for instance is an online community where the culture of hashtags is used to label particular content or interests of the online community (Campbell, 2018). Kress and Leeuwen (1996) would recognise hashtags as a semiotic resource that represents a community or individual's intentions as it alerts on-liners to specific social instances happening in the corporeal world. In the case of SSGHS, hashtags formed a part of online activism, where the sharing of the hashtag intensified the vision curated by the Fallist era. Multimodal Discourse will thus provide me the tools to examine how the online protest forms a holistic view of decolonisation in South Africa. Specifically video imagery of the learners protesting will account for semiotics of bodies in protest and how the body is used as means to carry the issues of racism expressed by the learners.

### **3.6 Chapter Summary**

This chapter presented the theoretical and analytical framework to be used in the study. The study takes on a decolonial and feminist view which problematizes race and gender as well as an increasing change within these structures that shape social identity within South Africa. Decoloniality as stated above contributes to the change of racialization in a post-modern society, likewise, feminist theory, particularly standpoint or black feminist theory further contributes this paradigmatic shift faced by the onset of racism and the discourses faced by women of colour. The chapter then ventures in to discussing the analytical framework by looking at how semiotics is used in observing the issues voiced by the protesting learners

online and whether their (the learners') claim of racialization are justified as a cause of concern nationally and potentially contributing to the larger racial paradigmatic shift. The modes of semiotics by Iedema (2003b) contribute to data analysis by considering South Africa's history of racialization and gender discrimination, looking particularly at how the apartheid legacy is re-enlivened within the school environment.



# CHAPTER 4

## Research Design

### 4.1 Introduction

The chapter discusses the research design of the study. The study follows a qualitative methodology and semi-qualitative approach. The chapter begins by introducing qualitative methods and further focus on Virtual Ethnography as a qualitative research design. The chapter then discusses the data collection utilized in the study followed by ethical considerations and feasibility of the study. The chapter then concludes with a summary of the main points highlighted as important to the study.

### 4.2 Research Design

The study follows a qualitative research design in which the researcher creates a multimodal/virtual ethnographic record of online data of the protest emergent on Twitter during the early days of September 2016. Qualitative data will serve as the focal methodology of the study as the study is interested in understanding phenomena that is naturalistic. The research will also make a partial quantitative inference as the researcher intends to include Twitter post as a form of data analysis. This is so because online posts (referring particularly to Twitter) are accompanied by likes, hashtags and retweets that is significant in gaining a perspective on how reactive people were to the protest enacted by the black learners at SSGHS.

#### 4.2.1 Qualitative Methodology

Qualitative methodology is an approach that seeks to understand phenomena in context-specific settings, such as real world settings, where events unfold naturally and the researcher plays no part in manipulating phenomena (Golafshani, 2003). Qualitative methods allows the researcher to immerse in the research by recognising that the real world is subject to change and therefore, the researcher should be present during the changes to record events after and before the change occurs (Patton, 2002 cited in Golafshani, 2003). Nachmias & Nachmias

(1987) further conveys the importance of qualitative research methodology in understanding the behaviours, ideologies, and motivations behind beliefs, values, emotions, and the social. Furthermore, Ethnographic research is a qualitative approach that involves the study of social interactions, behaviours, and perceptions that occur within groups, teams, organisations, and communities (Reeves, Kuper, & Hodges, 2008). The central aim of ethnography “is to provide rich, holistic insights into people’s views and actions, as well as the nature of the location they inhabit, through the collection of detailed observations and interviews” (Reeves et al., 2008). More recently, however, virtual ethnography has emerged as a means of tracking online phenomena as a form of socialisation, mediation, and action.

#### 4.2.2 Virtual Ethnography (VE)

Virtual ethnography (VE) is a new form of ethnography developed to study the routines of online communities (Hine, 2002). Unlike ethnography, VE traces the daily activities of people online without being in close proximity or face-face with participants being observed. Virtual ethnography follows the online community through the different mediums and technologies used by people and in which an account can be given to the engagement in online/web surfing (Hine, 2002).

Although the internet is said to be detached from real life, VE contributes in understanding the cultures and communities in the online world and the creation of meaning established by online communities (Hine, 2000). Likewise, VE involves ‘lurking’<sup>5</sup>, observing and engaging with online communities, it includes a record keeping, field notes, auditing<sup>6</sup> the particular website, following up of intertextual and hyperlinks, documentation in the form of screenshots, downloading videos, and so forth (Hine, 2000, 2002).

In keeping to the nature of virtual ethnography I intend to observe the protests as they emerged

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<sup>5</sup>**Lurking:** is a form of observing online communities without engaging with these communities. A lurker first learns the conventions of online sites before actively engaging.

<sup>6</sup>**Auditing:** auditing a website entails a thorough analysis of all the factors that affect that website such as the overall traffic of people visiting the website and its web pages

online, record the comments that followed, follow hyperlinks to other media/news platforms corresponding to the issue observed, that is the protesting learners. Further, I will create a record of the culture of the online platform and the videos posted by the protesting learners.

Moreover, VE transforms linguistic and anthropological perspectives of observation and objectivity. Virtual ethnography conceptualises both culture and context for social interaction where practices, meanings and identities are intermingled (Domínguez et al., 2007). Hine (2002) further characterizes VE as “taking seriously the accounts of the world produced by technological subjects” and “role between social actors and the use of technological spaces such as online forums and chat rooms in tracing the mediation between the actors involved, qualifies as qualitative data because researchers are able to observe phenomena unfold” (p.14).

VE according to Hine (2000) is an adaptive ethnography, which sets to suit itself to the conditions it finds itself and therefore is adequate in exploring mediated interaction. Hine (2000, pp. 64-65) states the following of VE:

1. It is used as a device that renders the internet as problematic, rather than being inherently sensible, this is acquired through its use. The status of the internet as an object communicating in people’s lives and community-like formations.
2. Interaction media provides a challenge to ethnography as it brings into question the notion of a site of interaction. Likewise, interaction media like the internet can be understood as both culture and cultural artefact.
3. Ethnography is useful for mediated interaction as mobile rather than multi-sited and the investigation of the making and remaking of space.
4. VE is also consequential as the concept of field is brought into question because culture and community is not self-evidently located in place.
5. The challenge of boundaries and connection between the ‘virtual’ and the ‘real’.

6. VE is also interstitial as it immersed in the activities of both the ethnographer and subject.
7. VE involves intensive mediated interaction and adds a new dimension to the exploration between informants and technological mediums.
8. VE is carried out through temporal and special divides as new technological mediums allows the informant to be absent and made present within the ethnography.

This means that each platform has its own 'culture'. Gary Vaynerchuck, a leading social media specialist in the industry, often states this sentiment.

Thus, the researcher intends to use selected videos posted on Twitter of the protesting girls at Sans Souci, in congruent to the comments mediated by online public. A virtual ethnographic approach will therefore extend the qualitative method for the study.



### **4.2.3 Twitter**

The social media platform known as Twitter emerged in 2011 as a microblogging platform where users are permitted 140 characters in which to express themselves. More recently, Twitter has become popular for the use of the hashtag (#) symbol followed by keywords; this creates an ethos of trending and important information that cannot go unobserved. Hashtags also contributes its dues to MDA because of its micro-texting nature, which problematizes social, political, and economic occurrences.

Social media platforms are particularly popular for its uses of MDA as it targets people globally to form part of the culture based on the criteria set forth on the platform. Twitter for instance, and important to this study, is established as a microblogging culture in which users are permitted to write brief text updates of about 140 characters about their life, activities, opinions and status which social media observers are able to view (Java, Song, Finin, & Tseng, 2007). In turn, social media observers are able to correspond their opinions with equivalent micro-texts that cannot go unnoticed; this in turn has increased the popularity of Twitter and the rate in which information, activities, and status are posted (Ma, Sun, & Cong, 2013). The

importance of MDA here is the use of micro-texting and hashtags which form part of the current culture on Twitter and in which the protest can be observed for the rate in which hashtags contributed to the popularity and vocality of institutional racism at SSGHS.

For instance, memes, gif's, and hashtags are either a representation of some social occurrence or a response thereof and epitomises political, economic, racial, gendered philosophies. Meme's are virally transmitted cultural symbols or social ideas that are obvious or have very deep meaning while gifs are a display of short images or frames that represent cultural and social ideas or emotions (Gil & Fisher, 2018). These visual based messages often replace words and phrases and so play an important role in how users communicate online. Hashtags are also important for this study as it enables the viral spread of social, cultural, political ideas and or emotions.

#### 4.2.4 Hashtags

The concept hashtag is said to be a referencing label. This is led by a combination of characters preceding the *hash* (#) symbol, hence the term hashtag. The function of a hashtag is meant to ease the task of finding messages that carry a specific theme or content. When enough people adopt or share the same hashtag, it increases the social network formed by the hashtag (Salazar, 2017). The hashtag particularly complements Twitter, as this is a site that is restricted to 140 characters. What make the use of the hashtag significant are its uses for summoning forms of social unrest, promoting social good or generating conversations about mundane things. More importantly, the hashtag keeps online communities together. Salazar (2017) identifies different purposes that hashtags embody namely:

- *Ad hoc*- these are in response to news and unforeseen events;
- *Recurring*- these are used by twitter to continuously contribute to online discussion around a particular topic;
- *Topical-hashtags* that popularise discussions over particular hashtags and
- *Non-Topical*- these add an emotive quality to a particular hashtag.

A hashtag ultimately serves the purposes of exclaiming a social instance as something that

should not go unnoticed. It is for this reason that the research includes hashtag analysis in mapping out the larger debates of racialization and decoloniality in South Africa

### **4.3 Data Collection**

The research involves collecting material from online media, specifically Twitter, where videos, images, and comments were recorded for analysis. In addition, the research makes use of the code of conduct of the school and drew a comparison to the claims of institutional and gender-based racism. The above materials are worthy of a qualitative methodology as it involves mediation, this is established by comments and hashtag posts-participant/objective observation; sociability- where online users respond diligently on the matter and the researcher is able to further investigate reactions of an online community. Moreover, the research qualifies as qualitative as it captures the problem within two contexts, one being the protests online, and the racialized accusations corporeally.

#### **4.3.1 Videos (Collected from Twitter)**

Two selected videos of the protests were collected from Twitter. The study looked at how these learners in the videos recognise themselves as black females and the forms of exclusion and racism attributed to their hair. In this way observing the semiotics of the body in protest.

#### **4.3.2 Twitter Posts and Hashtags**

The researcher identified three major hashtags threads which popularised the protest of the young female learners at Sans Souci, specifically: #StopRacismAtSSGH which had an approximate amount of 50 posts and 799 retweets; #thetruthwillproclaim, which had about 18 posts and 421 retweets and #MurrayMustFall, which had 34 posts and 211 retweets. I will analyse three posts taken from the thread<sup>7</sup> #StopRacismAtSSGH and one post from the hashtag #thetruthwillproclaim. In this way obtaining some perspective to the online responses about the protest.

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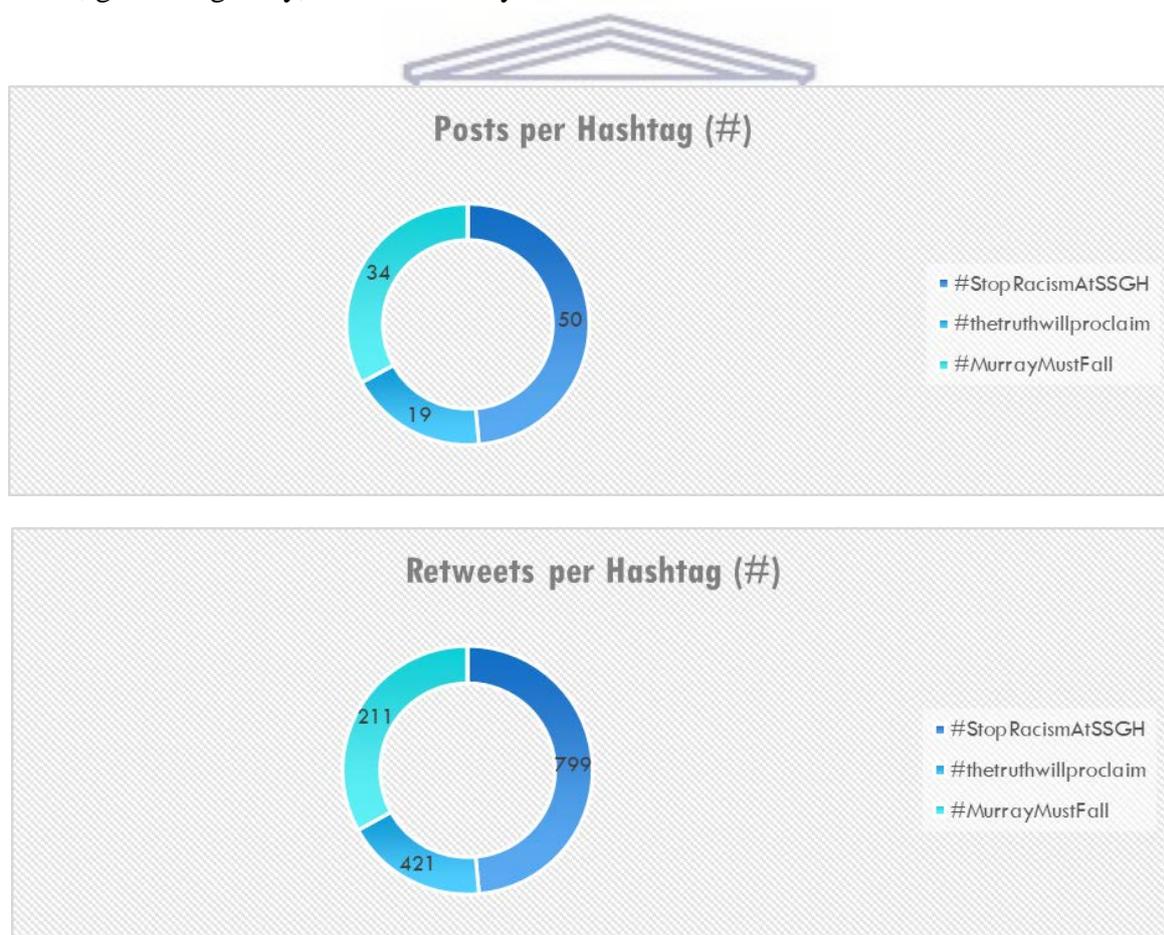
<sup>7</sup>**Thread:** This is a series of tweets connected by one person.

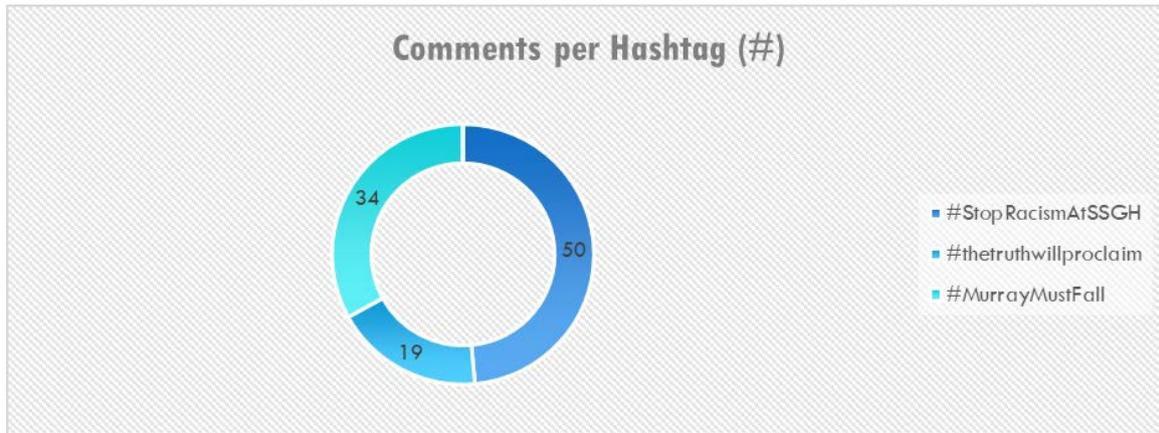
These posts were purposefully selected because of their engagement with each of the three hashtags. All the threads pertaining to the online protest are interconnected and posts can be viewed across all three hashtags. Notably, each hashtag was chosen based on their *specificity* to SSGHS i.e. (i) crisis and SSGHS #StopRacismatSSGH, (ii) CoC of SSGHS #Truthwewillproclaim and (iii) SSGHS principal and Fallist era #Murraymustfall. A further elaboration is provided in the analysis chapter.

A graphic representation of the hashtag threads used in this study is provided in Figure 4.1.

### 4.3.3 Code of Conduct

The CoC provides a textual representation of the vision and principles of the school. Each school in South Africa has some form of the CoC and it is usually tailored to the particular school, governing body, and community.





**Figure 4.1:** Total number of posts, retweets and comments of hashtags

A discourse analysis of two of SSGHS code of conduct was undertaken by the researcher to investigate the policies in which these black female learners express their experience of institutional racism. Notably, there are two versions of the CoC that was analysed. The first one is the CoC 2015 (revised) and the second emerged post-protest 2017. This is indicative that the 2015 code of conduct has already gone through conversion for the year 2016 and suggests that the code of conduct preceding the 2015 CoC may have been (even more) problematic' for the learners. Unfortunately, this version could not be sourced in time for this study. The researcher was able to obtain the CoC 2015 (revised) from the Sans Souci Girls High by emailing the school and the CoC 2017 was obtained through the internet. It could be argued that a textual analysis will be much suitable for the analysis of a code of conduct; however, the code of conduct carries semiotic representations that hope to provide truth to racialized claims at the school. Notably, the CoC is a public document and can be requested by prospective parents scouting for good schools. For this reason, CoC's are often displayed proudly in the schools foyer and distributed at 'open'<sup>8</sup> days around the country.

#### 4.3.4 The Yellow Book/Demerit System

The yellow book is used as means to enforce learners to be responsible for fulfilling their own tasks and remain goal-orientated. The book is also used to record misdemeanours by the

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<sup>8</sup>**'Open'**: In South Africa, open days are meant to showcase what makes an institution a viable option to a learner or student, especially true of middle to upper class parents of children of school-going age.

learners. The researcher will use the book as a form of analysis as this forms part of the documentation learners used in their protest in revealing how racialization has been instituted discriminatively and how this may be comparable to historic semiotic documents employed during apartheid

#### **4.4 Ethical Considerations**

Data for the study was collected from Twitter. Here forth, the ethics of online research will then be discussed.

The ethics of conducting research online has opened up a lot of discussion regarding public/private space and anonymity. Many scholars entrapped in old researching tools debate the authenticity online platforms present in research, as the amount of human interaction occurring online is much speedier than offline. One may ask how is a researcher ever able to make use of online platforms when the mode of socialisation changes in an instant. In addition, when considering online research, issues such as gathering data; analysing online interaction; data protection and regulations surface when reaching an agreed ethical standpoint (Eynon, Fry, & Schroeder, 2008).

Committees such as AoIR (Association of Internet Researchers) and NESH (National Committee for Research Ethics in the Social Sciences and the Humanities) have established guidelines in making internet research ethical. AoIR (2012), for instance state that “ethical issues become salient as the researcher develops research questions, seeks and gains access to individuals and/or information, manages and protects personally identifiable information, selects analytical tools, and represents the data through dissemination, in published reports, conference presentations, or other venues”. AoIR (2012, p. 5) also advocates that the ethics of internet research follows a set of guidelines rather than a strict code of conduct. This is so due to the diverse contexts and adaptability of online platforms.

Some of the guidelines highlighted by AoIR (2012) and applicable to my research are:

- The greater the vulnerability of the community / author / participant, the greater the obligation of the researcher to protect the community / author / participant.

- ‘Harm’ is defined contextually, ethical principles are more likely to be understood inductively rather than applied universally. That is, rather than one-size-fits-all pronouncements, ethical decision-making is best approached through the application of practical judgment attentive to the specific context.
- Ethical issues may arise and need to be addressed during all steps of the research process, from planning, research conduct, publication, and dissemination.

Ess (2002) recognises that when dealing with online data it is important to note the acknowledged public venue of the space being investigated. Online platforms like Facebook, Twitter, YouTube, and Snapchat are recognised as online public spaces. This means that individual privacy, confidentiality and informed consent is less obligatory as people on these online venues often present themselves with pseudonyms or avatars<sup>9</sup>. As stated earlier data will be collected from Twitter, which is nationally and globally recognised as a public avenue for interaction. The ethical considerations of informed consent and confidentiality thus become less obligatory as the researcher is interested in what affects learners institutionally rather than how it affects a select group of participants online and offline. However, as an online observer, it is also important to recognise the public avenue to be investigated and to be sensitive to the aims and values of participants in this online setting (Eynon et al., 2008).

For practical reasons, I have kept the name of the school the same, but have changed the names of learners and twitter users alike.

#### **4.5 Feasibility of the Study**

The study will contribute to larger body of knowledge within the discipline of education and women’s and gender studies but also to the decolonising paradigm that is becoming a wide debated issue within institutional structures in Africa and the globe. The study intends to reveal the importance of valuing black girls’ identities and their perceptions of Africanising pedagogy in South Africa. The study hopes to demonstrate that decoloniality is protruding the globe vastly and is sanctioned over virtual space.

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<sup>9</sup>Avatar: An icon, image, or figure that represents something or someone as something else.

## 4.6 Chapter Summary

The chapter has introduced qualitative methodology, which will be the foci of data collection and analysis. This chapter reflects upon qualitative methodology as a naturalistic and context-specific approach. Qualitative methods mentioned as part of the research include, recording keeping and participant observation online. The chapter then introduces the concept virtual ethnography as a qualitative tool in analysing the data. Virtual ethnography as presented in the chapter involves online data collection of hashtag posts, comments by online commuters and the collection of videos and images and follows online content regarding a specific event emerging online. The chapter goes on to discuss the process of data collection and focuses on specific data that intends to be utilised in the research such as, videos social media post and documentation, referring specifically to the school's code of conduct. Thereafter, the ethics of online research is discussed as well as the feasibility of the study.



# CHAPTER 5

## Analysis of Code of Conduct

### 5.1 Introduction

The chapter begins by examining the code of conduct of Sans Souci and draws a comparison with the CoC of 2015 (revised) which was claimed to have been institutionalising racism and discrimination through the stratification of African hair, language, and general comportment. The CoC of 2017, which is claimed to have been amended and introduce an inclusive ethos at the school. I begin with the CoC of 2015 (revised) which was in use at the time of the protest and thereafter the newly drafted CoC that was redrafted in light of the online protest.

### 5.2 Analysis of 2015 Revised Code of Conduct

Figure 5.1 is an image of the cover page of the code of conduct for Sans Souci Girls' High School. Here the name of the school 'Sans Souci Girls' High School' appears first, followed by the emblem and then 'Pupil Code of Conduct'. The words 'Sans Souci Girls High School' and 'Pupil Code of Conduct' are capitalised and boldened and together with the emblem, it is enlarged and centred, almost filling up half a page. The name of the school appears first symbolising something that is held in high regard and prestige. In addition, the school's primacy to the learner, that is to say, the school should be embraced as the most important foundation that the learner needs to reference before anything else.

Thereafter, the emblem appears second and is shaped as a shield, with a yellow frame and the interior separated in two halves. The top half of the emblem appears in red and bottom in blue. The top half of the shield is filled with an image of an open book, symbolising education, knowledge, and power. At the bottom, one finds an image of three lions, this representing Englishness, supremacy, and nobility. Note the lions also occupy a large amount of space within the shield, thus strengthening its association with Englishness and projecting that being a member of the school entitles one as part of some form of aristocratic community.

# SANS SOUCI GIRLS' HIGH SCHOOL



## PUPIL CODE OF CONDUCT

Revised December 2015

The Sans Souci Girls' High School Pupils commit themselves to the advancement of learning, personal development and responsible citizenship. This commitment is characterised by:

- \* being courteous and demonstrating mutual respect for the beliefs, customs, language, individuality and property of others;
- \* demonstrating social awareness and personal and social responsibility;
- \* service to others;
- \* using resources carefully and wisely;
- \* participating fully in a wide range of school activities;
- \* discovering and developing personal potential;
- \* embracing a lifestyle which promotes good health and well-being;
- \* adopting practices which will help to secure a safe and healthy environment for all;
- \* honest accountability and personal integrity.

*This Code of Conduct is amplified by a set of School Rules and Procedures framed in terms of existing National and Provincial Legislation.*

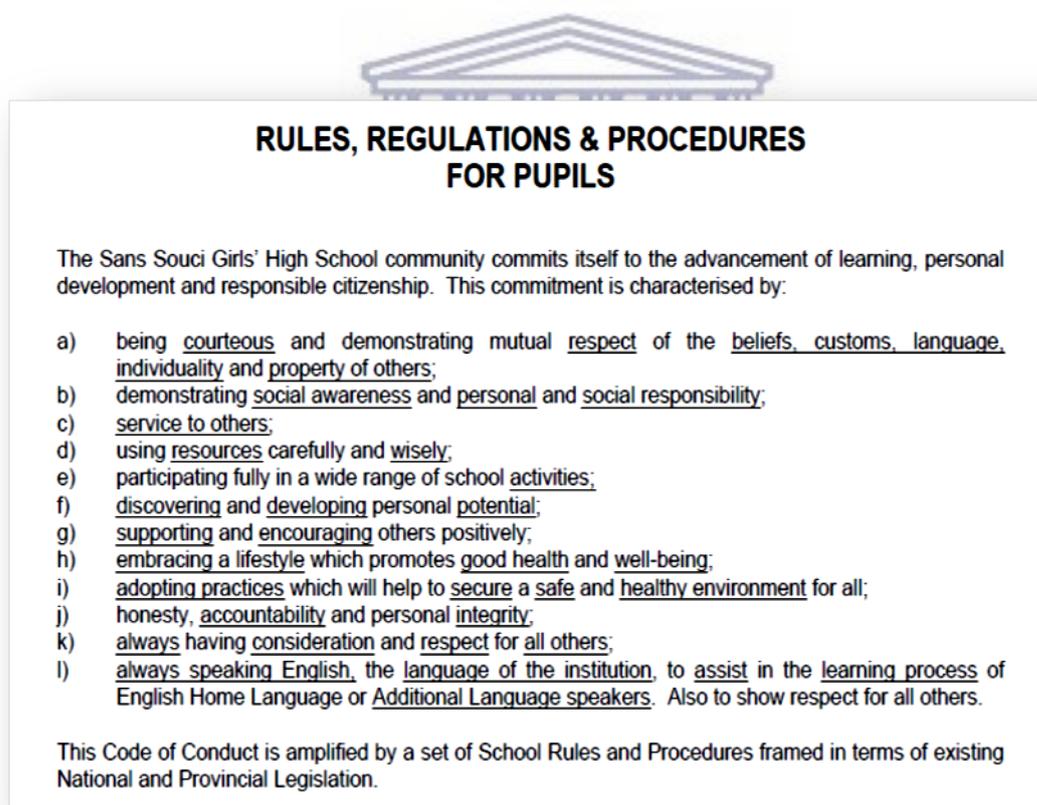
POLICIES & PROCEDURES (L)

**Figure 5.1:** Front cover of CoC 2015 (revised)

Beneath the shield is a banner in the shape of a ribbon with the Latin words *disce prodesse* written inside, which translates as 'learn to be of service'. This is symbolic of the quality of education the school offers, that learners entering the school will leave as social agents of society, equipped with the knowledge of how to survive the larger society beyond the school, i.e. learners who are able to easily find forms of employment or enter a tertiary institution

compared to learners attending less prestige schools. This also means that attending the school will challenge the learner to be responsible for making themselves useful to society. Moreover, below the emblem are the words ‘Pupil code of conduct’. The word ‘Pupil’ stands alone with the ‘Code of conduct’ directly beneath. In doing so, affirming and drawing attention that the code of conduct strictly addresses the learner and should thus be valued with great significance to the learner. Beneath the words ‘code of conduct’ it is noted ‘Revised December 2015’- this is suggestive that the previous CoC might have not been any different, hence learners frustration of the policy and action taken online.

Following “Revised December 2015’ appears a list of characteristics that can also be found on the second page of the code of conduct, this filling up the other half of the cover page of the CoC (Figure 5.2).



**Figure 5.2:** Characteristics expected in the CoC (page 2)

These characteristics highlight what being a member of the school should embody. It is also

important to note that the characteristics highlighted are also framed and centred, thus marking the characteristics as detrimental to the identity of a learner attending Sans Souci. It is also worth noting that some of the characteristics enlisted on the second page do not appear on the cover page, perhaps this is to only highlight the most valued qualities the school wishes the learner to remember. It also acts as a constant reminder to which learners at the school need to aspire to, almost acting as the most prominent rule needed to be taken with all seriousness.

As stated above, the characteristics highlighted on the second page and found on the cover page of the code of conduct creates an expected image that learners should embody. The following is extract is taken from the second page of the code of conduct that will focus on the characteristics envisioned by the school. The following phrases and words will be taken from the extract to draw attention to the implicit meanings construed in the CoC (Table 5.1).

**Table 5.1:** Phrases and words taken from the extract to draw attention to the implicit meanings construed in the CoC

'courteous'	'wisely'
'respect'	'activities'
'beliefs customs, language individuality'	'discovering'
'property of others'	'developing'
'social awareness'	'potential'
'personal'	'supporting'
'social responsibility'	'encouraging'
'service to others'	'accountability'
'resources'	'integrity'
'carefully'	

At first glance, the characteristics appear sincere, passive, and possibly expected of a school that is independent and is held with high regard. The above words and phrases symbolise the importance of what is claimed in the emblem and motto of the school. It also projects projecting the idea that entering the school will develop a social agent that is not only socially

conscious, but also able to be an active member of society capable of being resourceful and knowledgeable within the larger society. These qualities appear inviting and unthreatening and therefore would seem alluring to equip a young girl with the ability to move swiftly within society and potentially economically. Largely alleviating girls from stereotypes accompanying their gendered roles, especially black girls' lack of agency during apartheid compared to their affordances post- apartheid. However, what comes across as curious, perhaps not at first glance, but later making a dubious presence, are the words and phrases (Table 5.2):

**Table 5.2:** Phrases and words in the CoC that come across as curious and dubious

'embracing a lifestyle'	healthy environment'	'language of the institution'
'good health'	'always'	'assist'
'well-being'	'consideration'	'learning process'
'adopting practices'	'respect'	'Additional Language speakers'
'secure'	'all others'	
'safe'	'always speaking English'	

Earlier I noted that the characteristics on the cover page and second page differ by a rule or two, these words and phrases are thus taken from the omitted characteristics on the cover page, from point H-L. The phrase embracing a lifestyle, good health; well-being in conjunction with adopting practices; secure; safe; healthy environment and all others is representative of ensuring that learners entering the school embrace a particular standard and quality of life. Adopting practices is symbolic of the idea that a learner is to remove themselves from their primal lives and embrace one that is safe, secure, and much healthier. This is to say that learners are to follow the culture of the school strictly, as it is one that is more accomplished. In this way also, civilising learners at the school. Adopting and embracing a lifestyle further places emphasis on a particular social class the learner would be immersed in and distinguished from other learners in neighbouring schools. Thus other lifestyles need not co-exist alongside the only one envisioned and promised by the school, it is the only one that fosters intellect and secures social and economic mobility and the only one that helps girls to be of service. Which further sounds inviting considering stigmas around black girls in general. Furthermore, point

K where the words consideration; respect and all others together with point L always speaking English; language of the institution; assist; learning process and Additional Language speakers 'indexes that the non-white demographic of learners are instructed to be considerate, respectful of the existing white demographic at the school, this comes into play through the phrase 'all others'. If one carefully considers always speaking English, language of the institution and additional language speakers, it would be correct in presuming that these relate to a language policy.

Although not explicitly codified, it is aimed at foregrounding English as the main language that will always be in use by learners at the school. The use of 'additional language speakers' is recognition by the school of learners who speak other languages, thus also advocating that a non-white demographic exists at the school. Therefore, by making use of 'all others' it is assumed that the non-white demographic are the ones who need to be considerate of their fellow peers as they will be excluded when black learners communicate through additional languages. This comes across a form of exclusion as black learners are domesticated into embodying Englishness as though it is innate to them.

Similarly, the need to civilise and adopt practices is further observed by the phrase 'always speaking English' - this is constitutive of disinventing other languages, that is to say, English is the only language of recognition and is to be used for all learning and socialising purposes and that other languages cannot co-exist. This can also be thought of as a means of tolerating black learners in unwanted spaces. This is to say that although black learners are able to occupy spaces predominantly owned by whites, their use of language must conflate with that of Englishness. This is further sanctioned by 'language of the institution' - here creating a sense of imprisonment, that learners need submit to the institution as it is the most powerful deity enabling learners the identity of supremacy. Instead of phrasing English as the medium of instruction, the institution signifies ruler ship and therefore places a stamp of approval for only English to be the language of discourse.

Furthermore, the words and phrases: assist; learning process of English Home Language and Additional Language speakers amplifies a sense of Englishness and the erasure of African languages. This is to say that English is the only sufficient language that aids in educating the learner and further facilitating their learning, which is particularly important for additional language speakers- here again clearly targeting a diverse demographic and further stating that

embracing English exudes intelligence and social class. Moreover, below the characteristics the school states, “This Code of Conduct is amplified by a set of School Rules and Procedures framed in terms of existing National and Provincial Legislation.” This is to say that the characteristics cannot be challenged as it falls in line with officialised legislation. Arguably, SSGHS is paying lip service to current dispensation, but completely skirting over the issue of multilingualism and inclusion.

Notably, the Use of Languages Act 12 of 2012 documented by the department of basic education promises to uphold and take practical steps and design mechanisms to elevate the status and advance the use of indigenous languages in South Africa. However, it appears that the use of English is able to be the primal and only language within the institution, which is supposedly supported by legal and national law.

Congruently, the Schools Act of 1996 states that schools need to accommodate African languages as part of their curricular as to alleviate previously marginalised groups. In the case of Sans Souci however, it appears that no such curricular could exist. It is also a fact that schools can conduct their learning in a language that is suitable to the majority of learners at the school, however, needs to accommodate for other languages where applicable and able to assist the learner in the learning process (Schools Act of 1996). In this case, there is no challenging that English needs to remain the primary language of use even if you are an additional language speaker.

What’s more is that the school acknowledges national law however, continues to persist with English as the language of the school, thus suggesting that the Ethos of Sans Souci cannot be challenged as their policy adheres to the rules of the constitutional legislation. This further suggests then that nationalised legislation supports the school’s implantation of racialization and gendered discrimination. This would also silence concerned parents as the school has preemptively responded to their ‘responsibility’ through the disclaimer discussed above.

Figure 5.3 shows an extract is a continuum of the CoC found on page 2 and highlights general behaviour, expressions of behaviour and behaviour constituted by the Schools Act of 1996. An analysis of this will follow:

**1. GENERAL BEHAVIOUR**  
 Pupils from Sans Souci Girls' High School are expected to be considerate, courteous, respectful to other people and to property, helpful, neatly dressed and to behave themselves in a dignified manner as loyal ambassadors of their school. It must be remembered that a Pupil's behaviour affects the reputation of the school and that the Pupils are judged according to this reputation. Therefore, it is in the Pupil's own best interest to ensure that Sans Souci's reputation is always beyond reproach. Girls must be softly spoken, respect all others and behave like ladies.

***As expressions of this Code of Behaviour, Pupils should:***

- a) Smile and greet staff politely when they meet them inside or outside the school.
- b) Smile and greet visitors to the school, stand aside for them in corridors and offer them help wherever possible. ("Ma'am/Sir" to be used when addressing staff/visitors.)
- c) Show consideration and respect to people within the school community and the general public.
- d) Show consideration and respect for the property of others. School property, or anything in the school which is the property of someone else, may not be stolen, damaged, defaced or polluted.
- e) Refrain from loud and inappropriate behaviour of any kind, whilst in uniform or representing the school in any way, even if not wearing school uniform.
- f) Strictly obey all School Rules and Procedures.

***The SA Schools' Act of 1996 makes provision for the following regulations:***

- g) The language and conduct of a Pupil may not be of such a nature as to endanger the maintenance of a proper standard of moral conduct, discipline or social well-being in the school.
- h) A Pupil may not commit a reprehensible act.  
 If, in the opinion of the Principal, a Pupil is guilty of offences listed above, the Principal may suspend the Pupil pending a decision by the School Governing Body on expulsion. Insolence, rudeness, dishonesty and disobedience will not be tolerated.
- i) Pupils may not bully or intimidate fellow Pupils physically, emotionally or through the medium of cyberspace/technology.
- j) Cheating in tests or examinations and copying of other people's work and passing it off as one's own is unacceptable. Pupils are expected to be honest and show integrity.
- k) CONSIDERATION and RESPECT must always be shown towards Staff, members of the public, Parents and fellow Pupils.

2

**Figure 5.3:** Rules pertaining to general behaviour at SSGHS

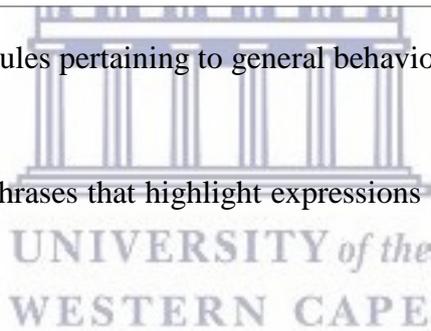


Table 5.3 depicts words and phrases that highlight expressions of behaviour contained in the Schools Act of 1996.

### 5.2.1 Gendered Identity

The above words and phrases arguably create a projection of an ideal image of a girl attending the school. The words considerate, courteous; behave; softly spoken; like ladies and obey particularly assumes an identity linked to a Westernised/English epitome of what females need to embody, which should personify someone who is delicate and can be moulded to specific requirements and who is submissive to Englishness- here the naturalising of black girls' identities are at play.

The words CONSIDERATION and RESPECT appear more than once not only as a characteristic but as part of the general behaviour as well, however, in this instance it is capitalised, which reinforces its importance. Acting as a methodical guideline for girls to continuously be conscious of their behaviour.

**Table 5.3:** Phrases and words that highlight expressions of behaviour as contained in the Schools Act of 1996

‘expected’	‘judged’
‘considerate’	‘Pupil’s own best interest’
‘courteous’	‘beyond reproach’
‘respectful’	‘softly spoken’
‘helpful’	‘like ladies’
‘neatly dressed’	‘Smile and greet’
‘behave’	‘politely’
‘dignified’	‘stand aside’
‘loyal ambassadors’	‘loud and inappropriate behaviour’
‘behaviour affects reputation’	‘obey’
	‘CONSIDERATION AND RESPECT’ (originally written in capital letters)

This could also mean that the consideration and respect for all others is stressed and needs the greatest attention, thus amplifying the awareness of being in a white space. One may ask, “Who has to be considerate or respectful?” These characteristics can also be viewed as a naturalising process as learners will seemingly embrace the school’s lifestyle until the end of the school journey. The impact of this is not only a learning issue but that of feminist as well. These qualities, for example, softly spoken, courteous, obey, judged and so forth comes across as a form of imposing a culture onto learners by suggesting that what the school introduces learners to is something normal and any other sort of reality is therefore un-progressive. The qualities highlighted above presumably serves as a visual marker in finding an identity and social stance to be affiliated with Rosenborough and McMichael (2009), in this way suggesting that the space in which learners will be submerged enables the correct classification of one’s identify and affiliation within society. This point is discussed further in the discussion chapter.

The following extract is taken from page 3 of the revised CoC and speaks towards the allegations of language use within the school (Figure 5.4). Note, the following words, and phrases are placed under the section titled “strictly prohibited at all times”:

- Strictly prohibited at all times:**
- a) Chewing gum.
  - b) Eating in classrooms or in the corridors/inside the school buildings.
  - c) Water bottles may be carried from class to class, but pupils may only drink water before/after school and during breaks. Pupils may not share water bottles.
  - d) Bad behaviour and language.
  - e) Use of any language other than the medium of instruction (English) whilst in school uniform or representing the school. Afrikaans may be used (as the additional language taught) when speaking to the Subject Teacher outside of the lesson time or when making a required presentation.
  - f) Inappropriate language and swearing.
  - g) Littering.
  - h) Loud talking and inappropriate behaviour at school, Cavendish Square or any other public venue.
  - i) Refer to the "Substance Abuse & Anti-Violence Policy".
  - j) **Bullying** – Refer to "Guidelines for dealing with Bullying".

**Figure 5.4:** Section of rules that are strictly prohibited at SSGHS

**Table 5.4:** Phrases and words that highlight prohibited behaviour at SSGHS

'Bad behaviour and language'	"Inappropriate language and swearing"
"Use of any language"	'Loud talking and inappropriate behaviour'
'school uniform or representing the school'	'Cavendish Square or any other public venue'
'Afrikaans may be used'	

### 5.2.2 Language Use

During the protest that emerged online language was one of the causes of acclaimed discrimination and racialization at the school and as observed earlier, the characteristic always speaking English; language of the institution; assist; learning process; Additional Language speakers and all others sets the tone for discrimination of African languages. This is further sanctioned with Use of any language; Afrikaans may be used and inappropriate language and swearing at points E and F. This is to say that other languages within the school are not valued or recognised as they are forbidden within the institutional space. 'Other' languages are also strictly forbidden- this creates a racial undertone, as the only other languages are African languages. It is clear that only English and Afrikaans may be used- where Afrikaans may be

used as an additional language for learning purposes. Although English and Afrikaans are official languages of South Africa, the exclusion of African languages is amplified by the phrase ‘Use of any language’ thus suggestive of aiming at the remaining official languages, which happen to be more Africanised than Westernised. This reinforces the apartheid language ideology that English and Afrikaans are superior to African languages and therefore should be used in education.

This is reminiscent of the Soweto Uprising of 1976, where languages of the colonisers were instituted as a means for locals to adopt the mainstream culture, which ultimately meant the erasure of African languages in South Africa. This instruction observed in the CoC arguably discredits African languages and African/black people in the same way the apartheid government did. This was seen with the forced legalised use of English and Afrikaans in all schools during apartheid. Which at the time sparked the mass rioting of learners’ as a result of this legislation and to great extent this rule implemented by the Sans Souci is symbolic of resemiotizing the control of black bodies in white spaces as was done during apartheid where the use of language became the mechanism for this act.

Furthermore, there are two points in which the CoC makes use of “Bad behaviour and language” and later repeating it as “Inappropriate language and swearing,” seen at points D and F. These two phrases have racial undertones, although bad behaviour is a quality any school would disvalue of their learners, and as observed English and to some extent Afrikaans are languages that are held in high regard, therefore insinuating that other languages other than English or Afrikaans are bad and expressive of bad behaviour. This is further ensured by marking other languages as inappropriate. It is worth noting that ‘inappropriate language’ is placed alongside ‘swearing’. This is constitutive of stating that African languages are unfitting within the school and that it threatens the social class of the school. Swearing by itself marks the idea of bad language. However, in conjunction with inappropriate language clearly targets an African language and therefore the black demographic present within the institution. This phrase is further symbolic of stating that African languages are unfitting for the school and largely that blackness or rather black people’s cultures are strictly prohibited within the schools’ space. Importantly, language use is not confined to the school as the CoC extends to

‘Cavendish Square<sup>10</sup> or any other public venue’, point H - meaning that learners need to conduct themselves at all times as per the institution’s standard. This is to say that even outside school hours the school remains in control over learners’ behaviour, bodies, and linguistic options. This is further symbolic of learners having no agency and constantly subjecting to the institutions’ identity, this coupled with ‘Use of any Language’ surely places some sort of confinement on a black learner’s ability to converse in their home languages not only during school hours but beyond that as well, marking the erasure of the black learner’s home language.

This further falls in line with “Bad behaviour, language, inappropriate language, and swearing.” This is to say that speaking an African language outside the school environment places judgement on the school and ultimately lowers the value of the school. It appears that a white culture/agenda is being pushed. It could also be argued that the Cavendish square rule is not distinctively aimed at the black demographic at the school, however, this coupled with the strict monitoring of black girls’ languages, undertones of racialized behaviour (seen by words such as ‘loud’, inappropriate’ and so on) and strict hair policy, certainly amplifies the exclusion of black culture and identities. Importantly, in the African culture, it is well-known that black people will speak loudly as it is meant to imply that they are not gossiping (Williams, 2017).

Likewise, this (re)contextualises the apartheid law in which black bodies were monitored in white spaces. Note Cavendish square is a shopping precinct in the surrounding vicinity of Newlands, also the location of the school, thus associating Cavendish square as an upper social location where inappropriate language and behaviour cannot transpire- further placing pressure on black learners at the school to be mindful of their blackness in white spaces. The need to monitor black bodies in so-called white spaces predates back to apartheid, where black workers entering white residential areas needed to comport themselves by adopting to the rules and cultural tendencies of their white employers. The need to monitor learners’ bodies is something that is clearly crucial to the school as this is later observed in section 14, which

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<sup>10</sup>Cavendish Square: A high-status shopping centre submerged in the suburbs of Newlands and located 1km from SSGHS.

deals with appearance and dress code.

In addition, the school also makes use of the term ‘Sans Soucian’ (page 6 of 2015 revised CoC). This is to say that the school fosters learners who will embody the image of the school and will be recognised by society as members of the institution. This is also to create an identity which learners at the school are required to exude not only within the institutional space but also as part of their being. The term ‘Sans Soucian’ to a great extent is demonstrative of learners representing the school and in turn projecting what the school perceives as successful and acceptable members of society. By using this term, it is also presumed that learners’ bodies are governed through rigorous imagery and embodiment of the term Sans Soucian.

The term ‘Sans Soucian’ also to a large extent is a way of exercising control over learners’ bodies, this is to say that as members of the institution an English persona will be ingrained in learners, in doing so creating civilised, obedient, soft spoken women within society- ultimately embodying the persona of Englishness and whiteness. This is further symbolic of the need to colonialize the uncivil. By this, I mean the term Sans Soucian may be construed as a vision of white superiority and racial standpoint, in turn, black learners supposedly accept this consensus and are thus colonised as they adopt the culture of the West.

Figure 5.5 shows an extract taken from page 8 and relates to the demerit system, also identifies as the ‘yellow book’ that formed a significant part of the protest that emerged online. One of the causes of protest was that the demerit system was seen as a means of motivating learners to work hard and always and be goal oriented towards their education. However, as will be discussed later on, the demerit system, which is used in the form of the yellow book, became arguably another means of institutional racism. In Figure 5.5, students give a clear indication for the distribution of the rewards and losses obtainable. Rewards are marked by service to others; Good behaviour; Good service to the school; Goal achievement and so on. Losses are distributed in terms of incorrect uniform; name badge not worn; Homework not up to standard; Behaviour not acceptable and so forth. Thereafter, an outline of the intervention strategies to be taken for the amount of losses and rewards by learners. What’s more is that parents are notified of their children’s offenses through a colour-coded system, yellow, green, and blue.

With yellow as the loss of 10 rewards, green, the loss of 30 rewards and blue constant offenses

resulting in community service-in this way exposing learners to the sort of consequences their actions have within society. This seems plausible as the school hopes to mould learners into respectable human beings where they are able to realise unsanctioned behaviour improbable within society.

However, what appears questionable is the administering of rewards. At the beginning, it is noted that learners begin the year with '50 merits' which will not be carried over to the following year. Observing the action given for rewards, it is clear that learners need to obtain at least 125 merits at grade level 10; 11 and 12 and 150 merits at grade levels 8 and 9 in order to gain a badge- this marking a learner as an outstanding Sans Soucian who is then given the 'seal of approval' to participate in 'polite society'.

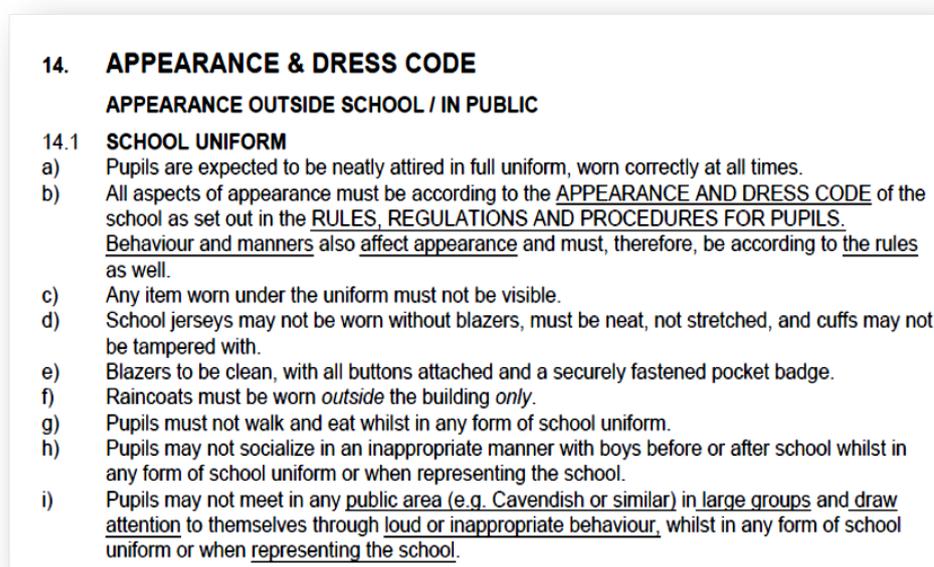
In this way, black learners need to *earn* their right to participate in the social space. However, this also appears shrewd as learners are given 50 merits a fresh each year where a badge is only remunerated at 125 or 150 merits. Given these figures, it can be assumed that learners need to strictly abide by the school's law to receive rewards of +1 almost committing no offences to be recognised as behaving in a way that is deemed appropriate within the institutional space. This practice can arguably be seen as a reflection of life beyond the school and how the learner is therefore domesticated through a colonialist system. This form of discipline can also be seen as a modern-day form of 'civilising the native' (cf. Fanon & Chevalier, 1970) as discussed previously as the need to strive and fit in a mainstream society that the absorption of white culture becomes a necessary paradigm.

13. DISCIPLINE RELATED PROCEDURES

MERIT SYSTEM			
A Pupil starts the new year with 50 merits. No merits will be carried over to the next year. Some examples of Rewards and Losses			
Rewards / + (examples)		Losses / - (examples)	
Good behavior	+1	Incorrect uniform	-1
Academic results: Good progress	+1	Name badge not worn	-1
Good service to the school	+1	No school diary	-1
Goal achievement	+1	Homework not up to standard	-1
Special participation	+1	Homework not done	-1
Neat work	+1	Incomplete Homework	-1
Particularly helpful	+1	Latecoming (per day)	-1
CASEP regular attendance	+1	Behaviour not acceptable	-1
Initiative	+1	Excessive noise in passages	-1
Merits allocated for general improvement & progress, at Grade Head's discretion		Prefects are allowed to demerit by recording the date and reason in the yellow Merit Book	
Steps to be taken:			
INTER-VENTIONS	After loss of 10 merits	Monday to Thursday Intervention Session 15:00-16:30 (Allocated by the Register Teacher)	
	After loss of 30 merits	Friday Detention 13:00-15:00	
	Consistently Poor Behaviour / 3 Friday Detentions	Work Detention / Community Service (Determined by the school)	
NOTIFICATION OF DETENTIONS AND INTERVENTIONS			
Monday to Thursday Intervention – Parents will receive a <b>yellow</b> Detention letter with breakdown <i>approximately</i> 24-36 hours in advance			
Friday detention – Parents will receive a <b>green</b> Detention letter with breakdown <i>approximately</i> 24-36 hours in advance <i>(continued)</i>			
Work detention / Community Service – Parents will receive a <b>blue</b> Detention letter with breakdown <i>approximately</i> 36-48 hours in advance			
As well as the Detention letters Parents will receive a SMS and/or email notification of the impending session			
Under special circumstances the school will notify Parents of an immediate Detention via SMS			
ACTION FOR GAINING OR LOSING MERITS			
Gold Merit Badge – Replaces 3 <sup>rd</sup> Blue Merit Badge			REWARDS
Re-award of Blue Merit Badge			
Blue Merit Badge – Grade 10, 11, 12	125		
Blue Merit Badge – Grade 8 + 9	150		

Figure 5.5: Image of the demerit system found in the CoC 2015 (revised)

Moreover, the following extracts were taken from pages 9 -10 and relate to appearance, dress code and hair (Figures 5.6 and 5.7), while Figure 5.8 illustrates rules pertaining to cultural adornments worn by learners. Table 5.5 recapitulates essential words and phrases associated with appearance and dress code. Here it is observed that ‘APPEARANCE AND DRESS CODE; RULES, REGULATIONS AND PROCEDURES FOR PUPILS’ are capitalised and act as exclamation that learners’ comportment is strictly censored. What is also apparent is that ‘Behaviour and manners’ and ‘affect appearance’ is constitutive of impacting the perception outsiders have of the school and the type of demographic birthed from the institution.



**Figure 5.6:** Rules pertaining to appearance and dress code of learners at SSGHS

Hence, the term ‘Sans Soucian’ was mobilized as a means of ensuring learner’s behaviours are certified according to what the school instructs. This is to stress the importance of learners adopting, embracing, and upholding a white standard of acquitting themselves in order to be recognised as a civilised member of the institution and ultimately society. It can be argued that conducting oneself according to the policy of the school is exemplary of many schools and organisations for that matter; however, later on this appears to be a direct howling at black learners at the school.

- 14.4 HAIR**
- a) Hair must be neat and plain.
  - b) Hair colour must be natural. Dyeing, bleaching, highlights, streaking, etc. is not allowed as this does not wash out.
  - c) ONLY nylon additives may be used in cornrows (no wool, etc.). Additives must match the natural hair colour.
  - d) Braids must be kept fine and neat. Thick and bulky braids will not be allowed.
  - e) Braid thickness may not exceed 5mm and may not add length to your hair.
  - f) No exotic hairstyles will be allowed. (Natural hair may not be combed out to create afros, or be teased to create a beehive effect, or partially shaven to create extreme contrast.)
  - g) No weaves, extensions dreadlocks, twisting or wigs are allowed.
  - h) Hair must be clipped back so that it does not hang in the face.
  - i) Hair that is able to touch the collar must be tied up.
  - j) Hair accessories must be navy blue. No other colours are permitted.
  - k) Hair grips must match the colour of the hair.
- Note: Any violation of this Code of Conduct will result in a reversal of the abovementioned rule regarding nylon additives.
- 14.5 NAILS & MAKE-UP**
- a) Nails may not be so long that they interfere with a Pupil's work or extramurals.
  - b) No nail varnish, French manicures or henna is allowed.
  - c) No make-up or lip-gloss is allowed.

**Figure 5.7:** Rules regulating to learners' hair and nails and make-up



- 14.6 PERMISSIBLE JEWELLERY**
- a) Watch – only plain time watch, not decorative/costume jewellery or smart watch.
  - b) Matching pair of small, narrow, plain gold or silver sleepers or small plain gold or silver studs for pierced ears. Only one earring in the bottom hole on the lobe of each ear is allowed.
  - c) Tongue studs and other piercings (e.g. nose, eyebrow) are not allowed.
  - d) Tattoos are not allowed.
  - e) Use of temporary cultural adornments to be discussed in advance with the Grade Head/Principal and, if permitted to be worn, must not be visible.

**Figure 5.8:** Rules pertaining to cultural adornments worn by learners

As stated earlier the school clearly places a strict monitoring of learners outside the institutional space, here again it is repeated by 'not meet in any public area (e.g. Cavendish or similar). This is a clear emphasis that black learners need to conduct themselves respectfully when in assembling in former white areas as learners occupying these spaces have a significant impact to the value of Sans Souci. This is an indication of governing black bodies in white areas and can therefore be seen as reframing the population act of 1950. Consequently, the school cannot practice this act in its extremity but the subtle whitening of black learners goes a long way to normalizing a particular type of 'socially-acceptable' blackness in these white spaces.

**Table 5.5:** Words and phrases associated with appearance and dress code at SSGHS

‘APPEARANCE AND DRESS CODE’	‘Hair must be neat and plain’
‘RULES, REGULATIONS AND PROCEDURES’	‘Natural’
‘Behaviour and manners’	‘ONLY nylon additives’
‘affect appearance’	‘no wool’
‘the rules’	‘Braids... kept fine and neat’
‘any public area (e.g. Cavendish or similar)’	‘Thick and bulky’
‘large groups’	‘not exceed 5mm’
‘draw attention’	‘No exotic hairstyles’
‘loud or inappropriate behaviour’	‘hair may not be combed out to create afros’
‘representing the school’	‘No weaves, extensions dreadlocks, twisting or wigs are allowed’
	‘reversal - nylon additives’
	‘Henna’
	‘cultural adornments’
	‘be discussed’
	‘must not be visible’

The phrases large groups; loud or inappropriate behaviour and draw attention are also stereotypical and discriminative perceptions associated with black people. The injuries of colonialism have consequently stained black people with derogative terms such as loud which can be seen by representations of tribal dances and chanting, large groups which can be seen by a community of tribesmen occupying a space in the wild and how tribal or natives culture draws attention as this is seemingly unfit through the eyes of the coloniser. What I mean by this that the learner’s blackness and ultimately the survival of such historical imagery of African people is analogous to the use of the above phrases utilised by the school.

This sort of ideology is further observed during the apartheid era where black people were particularly castigated for displaying these behavioural characteristics. This shows how a particular racializing discourse is resemiotized- this through projections of tribesmen during colonialism-then through the exclusion of black people during apartheid as they formed part

of society. Now it is perceived as a hindrance within a ‘civilized’ western culture and presently through a policy structure where the rights of black people are seemingly more protected.

### 5.2.3 Black Hair

Moving forward, one is met with the instructions pertaining to *hair*. Initially a generalised consensus is given about hair that needs to be plain, neat, and natural, a policy that can be expected of schools whether governmental, or private. However, it is not long before a direct instruction to black learners is observed. The CoC states that ‘ONLY nylon additives’ (point C) can be used. Clearly, this is directed at black learners whose hair needs to appear smooth and sleek hair as far as possible. White learners do not typically use nylon additives because their hair supposedly is naturally tailored to hegemonic ideologies of good hair. Nylon is a type of synthetic hair used in braiding African hair and adds a sleek and shiny texture to hairstyles. This is symbolic of naturalising black girls as though they need to fit a certain image acceptable only in a uniform culture- that is an English culture.

This is further amplified by the statement ‘Braids... kept fine and neat’ and ‘not exceed 5mm’ (point D and E)- here again symbolising that black girls need to convert to the dominant culture of the school, so much so that a strict monitoring is placed on the *quality* and *width* of braided hair. This in turn projects the idea that thick/curly black hair is not acceptable for the ethos of the school and needs to be made invisible as far as possible and should arguably lean more to westernised hairstyles as far as possible. It is also worth noting the distinct emphasis by the capitalising of the word ‘ONLY’. Adding another form of exclamation that needs to be taken serious and further stating that nylon is acceptable and will contribute greatly to adopting the image of a white girl. The school also comes across as threatening by implicitly stating that black girls who do not take the particular nylon instruction with all seriousness, will specifically have this rule removed. This is added as a note in section 14.1- ‘reversal of the abovementioned rule regarding nylon additives’. This is a punitive-based instruction that ultimately leaves the black learners with no real options in the shaping or coiffing of their hair.

Adding insult to injury, the CoC could be said to further shame African hair by using terms such as ‘thick’, ‘bulky’ and ‘exotic’- here stating that African hair is atypical because its quality is not tailored to an unmarked Westernised ideal. Even more egregious is the fact that black learners cannot comb their natural hair as this creates afros. Black learners are further

forbidden from styling their hair in the form of weaves, extensions, dreadlocks twisting and wigs, this in conjunction with the reversal of the nylon rule is arguably a way of making black girls feel naked, exposed, and susceptible to the strict policy in which African/kinky hair is shamed and discriminated. In so doing, enabling the internalisation that blackness is problematic and furthers the perseverance of white culture as the only sensible one.

What further solidifies the argument that the CoC is discriminative and projective of Western ideology is the rules found at section 14.5 and 14.6 (Figures 5.7 and 5.8). Here it is observed that the use of 'henna' (point B) is outlawed in conjunction with cultural adornments which are permissible only if found acceptable and if found so, must be invisible. Henna is a cultural practice preserved by Indian and Muslim people. Henna is used to colour hair and create cultural markings on the body during ceremonies such as weddings, birthdays, and other significant cultural practices. This is significant as it is clear that even other cultures apart from African are not permissible at the school, there is only one culture valued here (at the school) and only one that will be given breath. Therefore, black learners are particularly targeted because they are a representation of overthrowing, challenging, and largely purging Western/English culture.

Morrow cited in Thompson (2009, p. 833), states, "Hair is the basic natural symbol of the things people want to be" and throughout the history of black styling practices skin colour and hair are intertwined and hard to separate. Erasmus, 1997 cited in Marco (2012) states that "discourses of good hair do not only talk, but they are as biological as can be and is often associated with other biological aspects of a Black woman's stereotyped body, such as big lips and round buttocks".

Lester, 1999 cited in Marco (2012), asserts, "the popular perception of good hair is hair that is closest to what looks like white people's hair and commonly fits the criteria of long straight, silky, manageable, healthy, and shiny." Bad hair according to Lester (1999) is described with criteria that juxtapose perceived good hair and identified as hair that is short, matted, kinky, woolly, coarse, brittle, and nappy. Thompson (2009) further states that during the 18<sup>th</sup> century Europeans began categorising the place of blacks in society and did this through appearance, which included skin tone and hair as a determining factor.

African hair was thus deemed unattractive and inferior so much so that it was insisted that

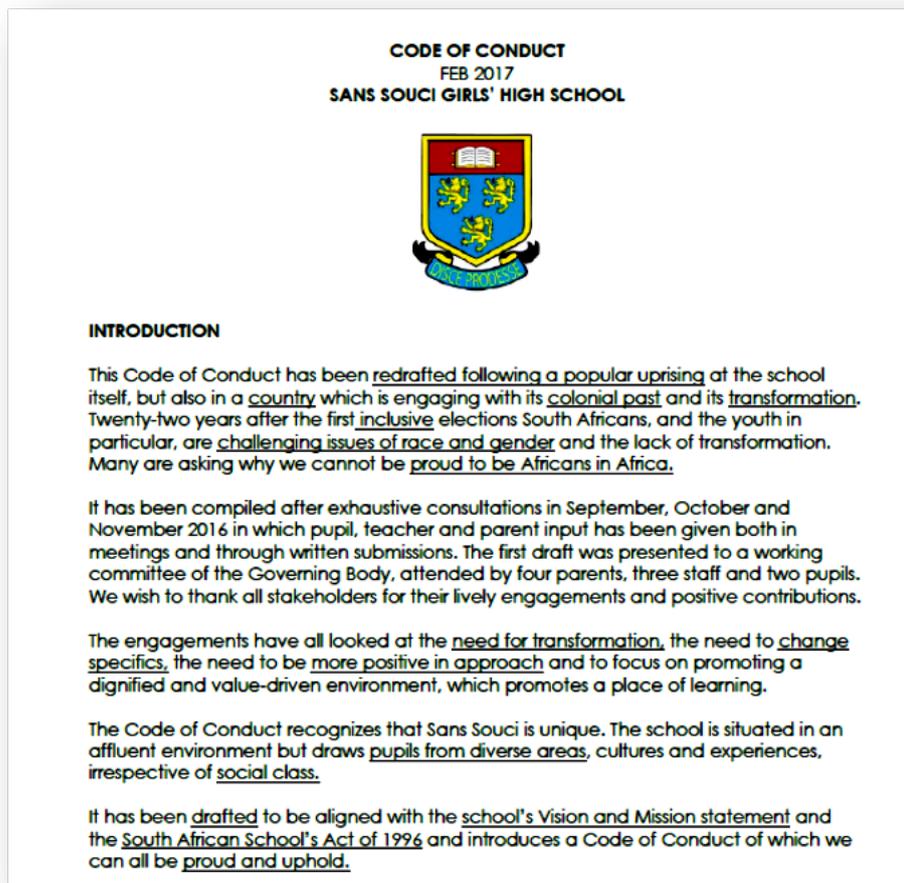
blacks do not have real hair or referring to it as wool (p. 833). In section 14, specifically 14.4 of the code of conduct it is observed how this sense of ideology still exists presently within the school. This particular section speaks to the resemiotizing and (re)contextualising of blackness in white dominant spaces and how hair is interlinked to the appearance of the body and an identity marker for societal interpretation. In addition, the resemiotizing of black hair as unnatural, this can be observed by the “no wool” rule in section 14.4 (point C) of the 2015 revised CoC.

It is evident here that black learner’s hair forms a part of an idealised identity and is therefore a signage representative of the place, this being the school. In this way place affords learners to situate themselves as one with it, the learners’ identities is thus corporeally constituted as seen with the hair styles valued by the school and supposedly within society. Here, hair is a social linguist marker that forms part of embodying the identity of a Sans Soucian, which in turn can be a reflection of the psychological embrace of coloniality in colonised societies.

The strict monitoring of the body resonates with work discussed by Peck and Stroud (2015) as a corporeal linguistic landscape. Therefore, in light of the online protest, we see just how the learners are re-authoring their skinscape to better suit the manner in which they wish their bodies and identities are read. Leading on from here we see that SSGHS set forth to redraft their code of conduct once again, this only two years after its amending in 2015. In the next section, I will examine the re-redrafted code of conduct for the year 2017, I will examine comparable sections already analysed in the 2015 revised CoC.

### **5.3 COC 2017 (Post-Protest)**

Figures 5.9 to 5.12 show images of the 2017 code of conduct. These images are the cover page, the preamble, general principals, and specific codes of the newly drafted CoC for Sans Souci Girls High 2017:



**Figure 5.9:** Image of the cover page of the new CoC for 2017 post-protest

The new founded draft of the code of conduct is representative of a formalised document with a polite tone and positive face. In the 2017 code of conduct one is presented with the words ‘Code of conduct’, followed by the date ‘FEB 2017’ and thereafter the name of the school and the emblem. And, like the 2015 revised CoC, the words are capitalised, bolded and centred, however, it does not occupy half the page and has been greatly resized.

This could index some embarrassment by the school and saving face after the online protests and clear sanctioning of racialized and gendered discrimination. More importantly, clothes, hairstyles, comportment, and language use are important at the school and I argue that they make up the semiotics of the body.

#### **PREAMBLE**

This Code of Conduct spells out the rules regarding pupils' behaviour at Sans Souci and describes the disciplinary system concerning transgression by pupils. In addition, it spells out the grievance procedures pupils may follow when they have a grievance. It applies to all pupils while they are on the school premises or when they are away from the school, representing it or attending a school function.

Section 8 (4) of the SA schools Act provides that all pupils attending a school are bound by the school's Code of Conduct and all pupils are expected to sign a statement of commitment to the Code of conduct. (Annexure G). The administration of the Code of Conduct is the responsibility of the Disciplinary Committee of the school.

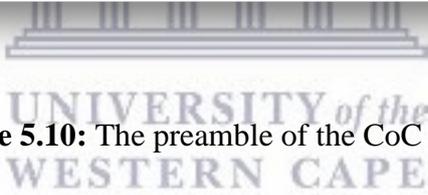
This Code of Conduct is seen as a process which will be reviewed annually and updated as needed.

It is divided into four sections namely

- A General Principles
- B Specific Codes
- C Merits, infringements and disciplinary processes
- D Annexures
- ANNEXURE A Grievance Procedure
- ANNEXURE B Bullying Policy
- ANNEXURE C School uniform
- ANNEXURE D Substance Abuse Policy
- ANNEXURE E Disciplinary Procedure
- ANNEXURE F Statement of Commitment

#### **SANS SOUCI SCHOOL VISION**

Sans Souci aspires to create a vibrant, nurturing and contented environment that promotes academic excellence and empowers its pupils to develop into confident, multi-skilled young women who are comfortable with whom they are, committed to life-long learning and capable of making a valuable contribution to society by fostering compassion, respect, pride and social responsibility.



**Figure 5.10:** The preamble of the CoC 2017

Unlike the 2015 CoC, there is no appearance of the characteristics that occupied the other half of the cover page.

Instead, an introduction is given and the reason for the redrafting of a new CoC described with the words and phrases (Table 5.6):

#### **SECTION A: GENERAL PRINCIPLES**

Sans Souci Girls' High School Pupils commit themselves to the advancement of learning, personal development and responsible citizenship. This commitment is characterized by:

1. service to others;
2. upholding the values of democracy and transparency;
3. being courteous and demonstrating mutual respect for the beliefs, customs, culture language, sexual orientation, individuality and property of others;
4. demonstrating social awareness and personal and social responsibility;
5. supporting and encouraging others positively and enhancing self-esteem;
6. respecting personal space and refraining from public displays of intimacy
7. using resources carefully and wisely;
8. participating fully in a wide range of school activities;
9. discovering and developing personal potential;
10. embracing a lifestyle which promotes good health and well-being;
11. adopting practices which will help to secure a safe and healthy environment for all;
12. honest accountability and personal integrity;

**Figure 5.11:** Above rules of general behaviour in the CoC 2017



#### **SECTION B: SPECIFIC CODES**

##### **1. AMBASSADORSHIP**

Pupils from Sans Souci Girls' High School are expected to be considerate, and respectful to other people and to property, to be helpful, neatly dressed and to behave themselves in a dignified manner as loyal ambassadors of their school. It must be remembered that a Pupil's behaviour affects the reputation of the school and that the pupils are judged according to this reputation. Therefore, it is in the pupil's own best interest to ensure that Sans Souci's reputation is always beyond reproach. We need to remember that neighbours and businesses all of whom have a right to live and operate peacefully surround us. As ambassadors Pupils should:

- 1.1 Smile and greet visitors to the school, stand aside for them in corridors and offer them help wherever possible.
- 1.2 Address staff and visitors in a respectful manner e.g. as "Ma'am" or "Sir" or by title and surname.
- 1.3 Show consideration and respect to people within the school community and the public.
- 1.4 Behave well whilst representing the school in any context
- 1.5 Ensure that they are correctly dressed and neat in appearance
- 1.6 Treat neighbouring homes and businesses respectfully
- 1.7 Lead by example

**Figure 5.12:** Section pertaining ambassadorship of learners

**Table 5.6:** Words and phrases expounding the redrafting of the new CoC

‘redrafted’	‘inclusive’
‘country’	‘proud to be’
‘transformation’	

This is then followed by a deliberate highlighting of the problem- this was observed by words and phrases depicted in Table 5.7:

**Table 5.7:** Words and phrases highlighting problems that led to redrafting of the new CoC

‘following a popular uprising’	‘challenging issues of race and gender’
‘colonial past’	‘Africans in Africa’

Which is further followed by niche words and phrases occupying the new CoC (Table 5.8):

**Table 5.8:** Niche words and phrases occupying the new CoC

‘need for transformation’	‘drafted’
‘change specifics’	‘school’s Vision and Mission statement’
‘more positive in approach’	‘South African School’s Act of 1996’
‘pupils from diverse areas’	‘proud and uphold.’
‘social class’	

In this way, the school saves face by acknowledging the protests of 2016 and initiating change of the CoC to be more inclusive of the schools diverse demographic. This then begs the question, why is this done only because of the online protest? In addition, if protests did not occur would the status quo have changed? This is a clear indication that the school would have continued with its firm instructions if black learners did not muster the courage to expose their daily-enlivened experiences at the school. In this way, one can clearly see the impact virtual space has in creating the corporeal realities people envision. This one can also attribute to how

decolonization is able to thrive through virtual space, particularly the use of social media. Moreover, on page 2 of the 2017 CoC, one is represented with a preamble- this further demonstrating a sense of professionalism now placed into action at the school and instead of diving directly into the rules as observed by the 2015 revised CoC. The preamble serves as referencing point which maps how the policy is designed, essentially acting as a content page- this was not the case previously.

On page 3, one is presented with *Section A: General Principals*, these are the characteristics found on the cover page and page 2 of the 2015 revised CoC. Specifically, the rule pertaining to language has been excluded- “always speaking English, the language of the institution, to assist in the learning process of English Home Language or Additional Language speakers. Also, to show respect for all others”. This assumedly changed as an impact of the 2016 online protest. What does remain however is “adopting practices which will help to secure a safe and healthy environment for all.” Perhaps as means of demonstrating that, the ethos of the school enables learners to unlock their potential in a space that is unthreatening during the phases of self-development.

In the 2015 revised CoC it was observed how discourses of “othering” or “otherness” was policed. Table 5.9 shows the changed use of phrases that were representative of othering black learners at Sans Souci. This can be observed under *Section B: Specific Codes – Ambassadorship*, page 3 of the 2017 CoC.

**Table 5.9:** Changed use of phrases representative of othering black learners in the 2017 CoC

2015 Revised Code of Conduct	2017 Code of Conduct
‘all others’	‘school community’
‘Cavendish square’	‘any context’
‘loud and inappropriate’	‘behave well’

The phrases above are clear markers of how the school’s policy needed to come across as endearing towards all learners and not directly targeting a specific racial group within the

institutional space. It was also observed how the black learners' bodies were strictly monitored in other former white areas such as Cavendish square, in the 2017 CoC this has been rephrased as 'any context', in this way suggesting that all learners need to demonstrate good behaviour where ever they are.

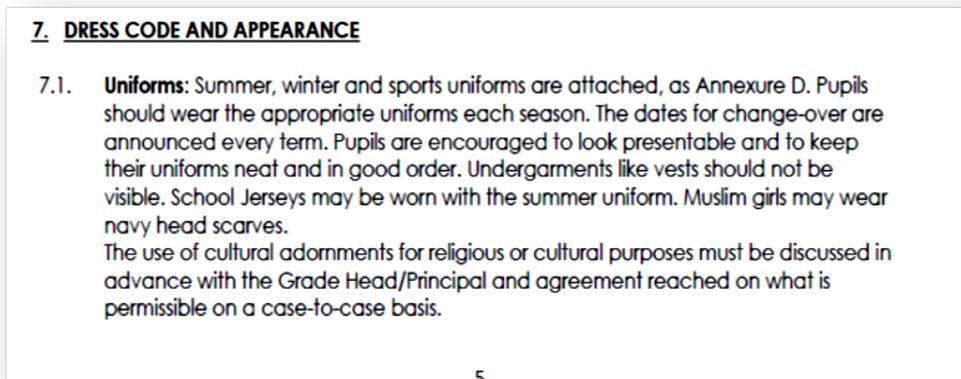
The removal of Cavendish Square also alludes to the fact that former white spaces are no longer predominantly white. This is because places like Cavendish Square no longer are celebrated as a white space due to levels of separation disbarred by the government post-1994. This is to say that people of different racial groups are now able to occupy these spaces and that the school claiming this as a predominant white space in itself raises questions of claiming ownership over a space previously secluded for whites only.

It was also observed how the use of the phrase 'loud and inappropriate' in the 2015 revised CoC was suggestive of stereotypical classifications of black people in general, in the 2017 CoC this has been rephrased as 'behave well'. This of course begs the question as to *who* decides what 'good behaviour' looks like? So while the school is making some headway, there is still a push to enforce a particular ideology of 'correct' or 'acceptable' behaviour. This overall comes across as sincere and somewhat inclusive in stating that all learners, regardless of racial identity belong to the school community, in this way not explicitly identifying black learners as the problematic ones. Figure 5.13 relates to dress code and appearance and appears on pages 5 and 6 of the 2017 CoC.

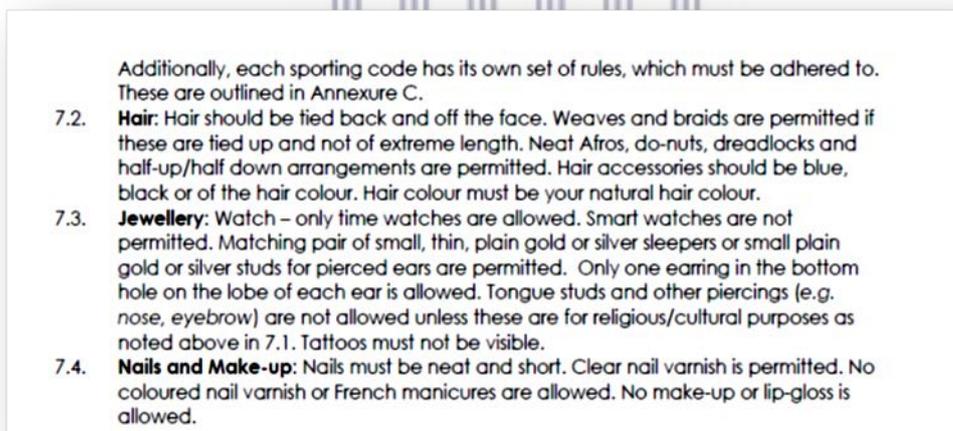
It is immediately apparent that the section has been abridged with less focus on African hair (Figure 5.14). In the 2015 revised CoC it was clear that African hair was particularly targeted, here the monitoring of hair has been reduced and somewhat inclusive of African hair, now allowing hairstyles such as 'afros, donuts, dreadlocks', and 'half-up/down arrangements'. Likewise, demonstrating inclusivity of other cultures by abandoning the rule that forbids henna and cultural adornments. In this version, monitoring hair appears less stringent and more welcoming of black learners, also acknowledging black learners and their cultural hair varieties.

Here again, the school's policy is seen to display some sense of recognising the school's racialized diversity and also implementing national law such as the school's Act of 1996 which states that schools need to practice inclusivity. This also comes across as less threatening to

black girl's gendered identities, where they are less pressured to have their hair resemble smooth and sleek hair and comport themselves as though they have been bred from western ancestry.



**Figure 5.13:** Rules pertaining to appearance and dress code of learners in the CoC 2017



**Figure 5.14.** Rules pertaining to hair, cultural adornments and nails and make-up of learners

Furthermore, on page 6 a small section has been added pertaining to language (Figure 5.15):

**10. LANGUAGE**

All classes except for First Additional language classes are conducted in English. Thus, English must be spoken during these classes. Home languages may only be used to enhance understanding and with permission from the teacher.

Pupils are permitted to speak their home languages outside the classroom but we encourage pupils to practice inclusivity. Home language use must not be used as a bullying tactic, or to deliberately exclude or gossip about others.

**Figure 5.15:** Rules of language use

In the 2015 revised CoC, the language policy can be found in sections of behaviour and expressions of behaviour as well as the section titled strictly prohibited at all times. In light of the 2016 protest, minor changes have been made to the language policy of SSGHS. Here it is observed that English remains the language of instruction ‘classes are conducted in English’, this symbolising that English remains the dominant language of learning at the school and other languages remain secondary (Table 5.10).

**Table 5.10:** Words and phrases related to language and behaviour policies in the revised 2015 CoC

‘classes are conducted in English’	‘home languages outside the classroom’
‘Home languages’	‘encourage’
‘enhance understanding’	‘inclusivity’
‘permission from the teacher’	‘bullying tactic’
‘permitted’	‘deliberately exclude or gossip about others’

The school then comes across as inclusive when stating that home languages are permitted, this only if it enhances learning and understanding ‘Home languages may only be used to enhance understanding’, ultimately still projecting the idea that home languages other than English is not as useful for the process of learning. What’s more is that home languages may only be used if permitted by the educator, ‘permission from the teacher’- here still placing a

strict monitoring on African languages, this was also stated in the 2015 revised CoC where black learners needed the permission of their white educators to speak their home languages.

Moreover, as part of the protest it was revealed that African/home languages were not permitted on the school ground during intervals. Here however, the school has amended this policy by allowing the use of African language on school grounds- with this in mind African languages are given some breath but only during school intervals and if permitted by their educators

During the online protest it was revealed that speaking home languages was offensive even during intervals and thus often resulted in detention for black learners, this is another example of the impacts social media has in creating corporeal change, as black learners are seemingly permitted to speak their home language at the school. However, the school still creates a negative image of home languages by stating that home languages should not be used as a bullying tactic or to exclude or gossip about others, 'bullying tactic' 'deliberately exclude or gossip about others'- this may appear as pre-emptively associating African languages with symbolic violence.

This supposedly includes English or even Afrikaans that should not be used as a form of bullying, however, if the school community predominantly converses and understands English and Afrikaans and only black learners are able to converse and understand Xhosa, it can then be assumed that African languages are still somewhat excluded. This is because white learners who are surrounded by black learners will be excluded during interaction, whereas black learners are less likely to be excluded during interactions with white learners, as they are able to understand English and Afrikaans.

In turn, suggesting that black learners who use African languages could be uttering words that might target other learners who do not speak the same language, i.e. African languages are represented as a language that could harm or bully other members of the school community. This is further accompanied by 'encourage' and 'inclusivity'- placing an emphasis that due to African languages now permitted at the school that it is the black learners who needs to practice inclusivity, as their language will make white learners feel out of place.

Moving forward the following section deals with the merit system/ yellow booklet that formed

a great deal of distress for black learners as revealed by the online protest. Below is an image of the amended merit system found on page 8-10 in the 2017 code of conduct (Figure 5.16).

**SECTION C**  
**MERITS, INFRINGEMENTS AND DISCIPLINARY LEVELS**

**1. MERITS**  
Positive merits are seen as an affirmation of a pupil's achievements. Merits will be awarded for excellence in academic and extra-mural performance and for excellence in attendance, helpfulness, and behaviour. Pupils will be encouraged to set goals and targets and will receive merits for achieving their targets. Pupils are encouraged to make use of the time allocated by teachers after school in order to ask for assistance. In addition, merits will be awarded for diligence, perseverance and improvement in academic work. These merits will be managed by register and subject teachers and awards will be announced at the annual prize-giving.

**2. INFRINGEMENTS, CONSEQUENCES AND DISCIPLINARY LEVELS**  
Infringements of this Code of Conduct are categorized in FOUR levels and will be dealt with as per the table below. Subject and register teachers will deal with Level 1 infringements. Grade Heads and the disciplinary committee will deal with Level 2 offences. The Sans Souci School Governing Body will institute a disciplinary panel to deal with Level 3 and 4 offenses.

LEVEL	INFRINGEMENTS	CORRECTIVE MEASURES
1	<p>First-time offences with regard to:</p> <ul style="list-style-type: none"> <li>• punctuality,</li> <li>• dress-code</li> <li>• classroom misdemeanours including cheekiness, talking/eating in class,</li> <li>• littering,</li> <li>• incomplete homework, inattentiveness</li> <li>• misconduct or poor sportsmanship</li> <li>• interference with another learner which causes minor physical or mental discomfort</li> <li>• misconduct during detention</li> <li>• copying another learner's classwork or homework</li> <li>• defacing school property</li> </ul>	<p>Corrective actions/sanctions are carried out by the individual teacher and may include the following:</p> <ul style="list-style-type: none"> <li>• Verbal reprimand</li> <li>• Written punishment</li> <li>• Detention at break or after school</li> <li>• Removal of graffiti from bags etc. at break</li> <li>• Demerits on Class Dojo</li> </ul>
2	<p>All second time offences listed above (at the discretion of the teacher)</p>	<p>Parents will be informed Written warning Friday afternoon detention</p>
	<p>Repeatedly disruptive classroom behaviour and/or poor work ethic</p>	<p>Parents will be informed Written warning Friday afternoon detention</p>
	<p>Rudeness and disrespect</p>	<p>Parents will be informed Written warning Friday afternoon detention</p>
	<p>Abuse of technology</p>	<p>Parents will be informed Written warning Friday afternoon detention</p>
	<p>Minor vandalism like writing on boards, desks, school textbooks</p>	<p>Pupils will clean defaced property in their own time after school. Parents will be informed</p>

8

**Figure 5.16:** Section outlining the demerit system in CoC 2017

		Written warning Friday afternoon detention
	Theft	Parents will be informed Written warning Friday afternoon detention
	Fraud and dishonesty	Parents will be informed Written warning Friday afternoon detention
	Plagiarism	Parents will be informed Written warning Friday afternoon detention
	Bunking and truancy	Parents will be informed Written warning Friday afternoon detention
	Bullying	Parents will be informed Written warning Friday afternoon detention
	Racism: remarks/insults	Parents will be informed Written warning Friday afternoon detention
	Intimidation by verbal or physical threat to harm a person or their property	Parents will be informed Written warning Friday afternoon detention
	Swearing, lying, using obscene gestures	Parents will be informed Written warning Friday afternoon detention
	Insubordination – ignoring or failing to carry out a specific instruction	Parents will be informed Written warning Friday afternoon detention
	Fighting, common assault or attempted assault	Parents will be informed Written warning Friday afternoon detention
	Any action which brings the School's name into disrepute	Parents will be informed Written warning Friday afternoon detention
	Possession of offensive material	Parents will be informed Written warning Friday afternoon detention
	Tampering with safety and other equipment of the school	Parents will be informed Written warning Friday afternoon detention
3	<ul style="list-style-type: none"> <li>• Possession of weapons that can cause physical harm (knives etc.)</li> <li>• Entering the school premises while under the influence of alcohol/drugs</li> <li>• Possession, copying, distribution, use or displaying of pornographic material</li> <li>• Distributing material that can incite violence (via Technology or any other means)</li> <li>• Leaving school grounds without permission</li> </ul>	All items in level 3 will be referred to a disciplinary panel for a formal hearing. Pupils will receive a written notice and will follow the procedure as outlined in Annexure E

**Figure 5.16:** Section outlining the demerit system in CoC 2017 (continued)

	<ul style="list-style-type: none"> <li>Violating the rights of other learners to receive education by disrupting classes, preventing teachers from providing teaching</li> <li>Violating the rights of the teacher to carry out their tasks, to the detriment of the School, the staff, the teacher, or fellow learners</li> <li>Serious vandalism and destruction of property</li> <li>Repeat offence of bullying</li> <li>Unreasonable repetition of a Level 2 offence</li> </ul>	
4	<ul style="list-style-type: none"> <li>Use of weapons that cause physical injury</li> <li>Possession, using and/or dealing in drugs, alcohol or other intoxicating substances</li> <li>Poisoning or attempting to poison another person</li> <li>Malicious damage to the property of the School, the staff, fellow learners</li> <li>Assault / grievous bodily harm</li> <li>Sedition or inciting any form of disruption to the functioning of the School through collective action.</li> <li>Any offence punishable under common law</li> </ul>	<p>Level 4 offenses recommended corrective sanctions include (any or all of the below)</p> <ul style="list-style-type: none"> <li>Suspension from School</li> <li>Disciplinary hearing</li> <li>Community service</li> <li>Professional counselling</li> <li>Expulsion</li> </ul>

**Figure 5.16:** Section outlining the demerit system in CoC 2017 (continued)

As stated earlier, the 2017 CoC contains a much lengthier detailing of what each section entails or sets out to achieve. In the 2017 CoC the merit system expresses a more positive outlook in which to develop learners to become more involved in cultivating their academic performance through goal setting (Table 5.11).

**Table 5.11:** Words and phrases in 2017 CoC expressing academic performance through goal setting

‘Positive merits’	‘helpfulness’
‘affirmation’	‘behaviour’.
‘achievements’	‘set goals and targets’
‘excellence’	‘time allocated by teachers after school’
‘academic and extra-mural performance’	‘diligence, perseverance and improvement in academic work’.

Compared to the 2015 revised CoC, the merit system fully expresses how the accomplishments

are spread out instead of using distinct values (+1, see 2015 revised CoC) - here words such as (see below), creates an assured space of learning in which to foster girls that are academically and socially capable of success. It also averts old feelings and memories for the uses of the yellow book.

What's more is that the losses as described in the 2015 revised CoC is now described as 'infringements, consequences and disciplinary levels', here again removing any distinct values placed on misdemeanour such as the -1 (see 2015 revised CoC, page 8). The levels of infringements are structured by 4 levels, with 1 and 2 as minor misdemeanours and 3 and 4 as serious. Compared to the 2015 revised CoC, measures of discipline were given based on losses, this further expressing that to misbehave within the institution would be seen as a failure, ultimately that the learner would be the failure.

In the 2017 CoC however, the levels of infringement is accompanied by corrective measures, this is to say that misdemeanours is not a failed act but rather a way to improve a learners sense of being or how they conduct themselves as set forth by the school's vision. Note that the 2017 merit system is spread out through three pages, whereas the 2015 revised CoC only appears on one page. This is to say that the 2015 revised CoC had a definitive ruling over learners' behaviour and misdemeanour at the school. It also worth noting that infringements are much detailed than the merits expressed in the 2017 CoC. Here still placing a great emphasis on learner's behaviour at the school.

It is clear that the 2017 CoC is representative of formalised document with a more tedious documentation of policy at the school. This in comparison with the 2015 revised CoC is representative of a school that appears to be professionally structured and ethical in terms of the treatment and so called appearance of inclusivity of the diverse demographic of the country. However, judging by the time period of 2015 revised CoC it can be presumed that already some sort of unrest was occurring at the school and by amending the policy, the school ultimately conserved Englishness and whiteness and therefore strictly excluding African identities, this in some way stamping the school's identity as something that cannot be argued against.

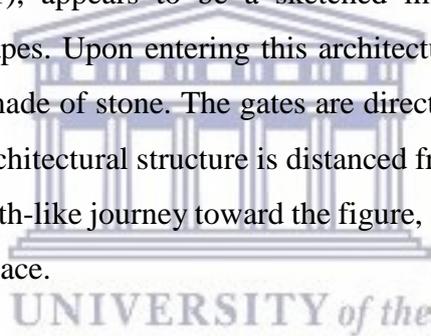
However, due to the online protest clear amendments have been made to revolutionise black culture within the school. This is to say that if the online protest had not occurred, the school

would have remained vigilant with their racialized and discriminative instructions.

#### **5.4 Analysis of the Yellow Book / Resemiotizing and (Re)Contextualizing the Use of the Dompas**

Figure 5.17 depicts images taken from the hashtags (#): #thetruthwillproclaim; #MurrayMustFall and #StopRacismAtSSGH and relates to the merit system described in the 2015 revised CoC, page 8. Thereafter, images of the reference book (dompas) utilized during apartheid. The analysis examines the utilization of the merit system described in the 2015 CoC and how this is symbolic of the dompas used during apartheid, i.e. demonstrating the yellow book as recontextualisation of the dompas.

In appearance the book is yellow and the size of an A7 handbook, that is width \* height = 74\*105mm of which the dompas was in similar size. Further, centred on the cover of the yellow booklet (see image 1), appears to be a sketched image of architectural design, surrounded by lush gardenscapes. Upon entering this architectural figure, one is faced with large gates and walls/pillars made of stone. The gates are directed inward to appear inviting. It is also noticeable that the architectural structure is distanced from the gates; this presents an onlooker with the ideal of a path-like journey toward the figure, as if to project an affluent and aristocratic atmosphere and space.



Beneath the image of the structure one finds the name of the school, 'Sans Souci Girls High School' printed in calligraphy style, this then serves to validate the architectural figure as the school but also contributing to the affluence of the school. The calligraphy style adds to the institution's way of symbolising its richness and association to Englishness.

Moreover, on the top left of the yellow book is a section marked for the learner to inscribe their details onto the book. In this way, the yellow book is seen as a contract that manages the learner's behaviour and use of language in the school. Effectively, the learner affords the school power over their identity and thus, susceptible to the demands of the school.

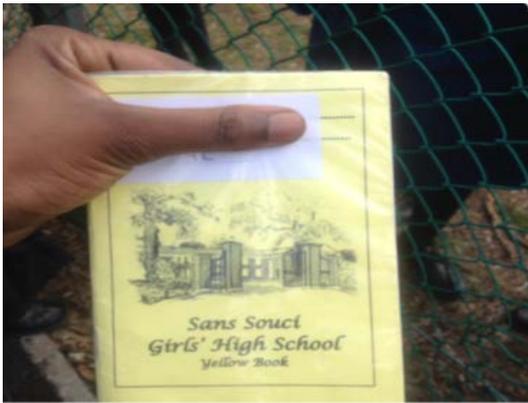


Image 1

GAIN	LOSS	REASON	TOTAL	DATE	TEACHER
		PTW	25	15/8	JA
	1	Speaking Xhosa	24	16/8	MA
		Work	25	15/8	
	1	Copy			
	1	Gr & Forest	25	25/8	SE
	1	Projectwork	24	31/8	SC

Image 2



Image 3

Company Endorsements by Employer Verpleeg Endorsements deur Werkgever		Company Endorsements by Employer Verpleeg Endorsements deur Werkgever	
Name and address of employee Naam en adres van werknemer	Date of issue Datum van uitreiking	Month Maand	Date of discharge and signature Datum van ontslag en handtekening
RAINBOW CHICKEN FARMS P.O. BOX 26, HARMARSDALE, NATAL 2770026	29/8/75	July	7/2/75
THE GOLDSTEIN-NATAL (PTY) LTD. P.O. Box 1033 PETERMARITZBURG 3200	29/8/75	July	7/2/75

Image 4

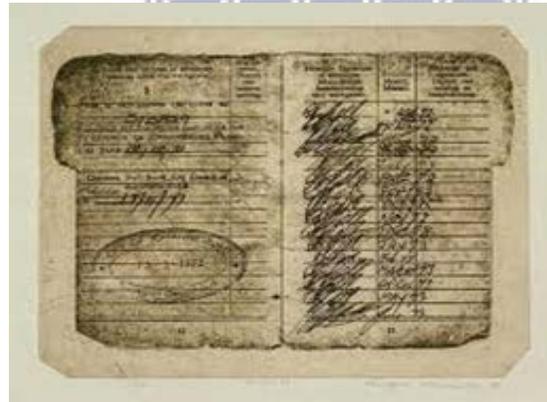


Image 5

Company Endorsements by Employer Verpleeg Endorsements deur Werkgever		Company Endorsements by Employer Verpleeg Endorsements deur Werkgever	
Name and address of employee Naam en adres van werknemer	Date of issue Datum van uitreiking	Month Maand	Date of discharge and signature Datum van ontslag en handtekening
BOODRANK (SA) (PTY) LTD. P.O. BOX 1033 SOUTH AFRICA 2770026	29/8/75	July	7/2/75

Image 6

Figure 5.17: Analysis of the yellow book / resemiotizing and (re)contextualizing the use of the dompas



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There are clearly many parallels that can be drawn between the dompas and the yellow book. This largely is representative of resemiotizing the dompas used during apartheid, as the yellow book is a form of documentation that is used by white educators at the school to determine behaviour that is not fitting within the institutional space.

In addition, when black learners engage with each other using African languages this is recorded as a misdemeanour in the same way black people were monitored by their white employers and were given permission to move about in white areas for employment commitments. Often white employers had to record the existence of black people working for them so that they were not charged for criminal activity, in the case of Sans Souci, it is observed that being black is as effective as it was during apartheid, this by the way blackness is excluded in a former white space through the use of language.

On the inside of the cover page of yellow book, the schools anthem can be found followed by South Africa's national anthem on the first page in the yellow book. The idea of having the South Africa's national anthem in the first page is a way of keeping positive face and depicting the school as welcoming of all South African nationals. On the other hand, by having the school's anthem appear directly behind the cover page of the yellow book, almost acts as a shadow lurking in the corner of one's eye.

In this way arguably reminding learners that the school remains the primal allegiance, which ensures that girls are met with hopefulness within society. Following the national anthem on the first page, is an outline of the merit system that is identified on page 8 of the 2015 revised CoC. This spans over three pages proving a small detailing of the merit system- this is to say that the yellow book is the corporeal manifestation of the merit system that will be conducive in monitoring learners' behaviour at Sans Souci.

Moreover, as seen in image 2, the interior of the yellow book appears to have a table like design in which columns and rows have been created for the recording of disciplinary and rewarding actions of learners. The columns in the yellow book are made up of gain and loss (ea. Separate); a reasoning column (an explanation behind the disciplining by the educator); a total (a tally of the amount of gains and losses). Further, it has a periodical column (a record of dates for each disciplinary measure), and lastly a signature column of the educator responsible

for the discipline of the learner (an indication of the educator taking ownership upon the issue of disciplining). What makes the yellow book contentious is its comparable nature to the dompas. The yellow book used by Sans Souci sings tunes of a similar nature; however, instead of fines or imprisonment, the learners would receive demerits and detention for incomplicit 'Sans Soucian' behaviour.

As stated earlier, the yellow book is the corporeal manifestation of the merit system, however, as will be seen later on, the yellow book mainly record the shortcomings of learners achievements at the school rather than a celebration thereof. This is further symbolic of 'managing' learners within the school. And largely symbolic of the dompas which managed black bodies in white spaces. The recording of African languages as a shortcoming of black learners is symbolic of managing black bodies in white dominated spaces.

Image 1 and 2 in conjunction with 4, 5 demonstrates the comparability between the yellow book and the dompas. The interior of the dompas was a table like design in which columns and rows have been created as a means of recording activities of some sort or the other. The design of the columns in the dompas was made of: the biographical details of the employer; a periodical of engagement, a signature column of the employer, a periodical of the employees operating within white areas. And finally, a periodical of the discharge dates in which the black person was relieved from his white employer and no longer expected to be present in a white area.

Similarly, the interior of the yellow book shares distinct columns such as: a periodical record, a signature column and a purpose/reasoning column. These comparable variables of the yellow book and the dompas arguably situates the past in the present. The yellow book is recontextualised and resemiotized in the sense that it is exercised in a former white only institution which manages the mobility and agency of black bodies. What's more, if a learner is caught offending the schools' law this would be recorded in the yellow booklet and the student receives a demerit and detention as a form of intervention for so called 'unlawful activity'.

The dompas is further resemiotized by size, comparable interior, and issuing it to learners in which learners of colour are significantly affected as seen by the protest online.

In considering the above, the yellow book thus appears to be reminiscent of a resemiotizing and (re)contextualizing nature of the *dompas*. Firstly, both are exercised in a white dominant space, both share an authority asserted over black people and the behaviours expected in white spaces. In the case of the yellow book and like the *dompas*, it is seen as a form of managing a black individual and creating an ideal that the black person needs to comport themselves toward, creating an ideal in which the black person has to immerse themselves and change the very nature of their environment (cf. Fanon, 2009).

This places stress on the learner particularly because these young girls are at a developing stage of their lives in which their identities are easily affected by criticism (Carrim, 2009; Thompson, 2009). This is a point in their lives where they develop into the type of adult they will become, how they will come to value their bodies as adult females, and how they become actors within society and their perceived relationship to the world (Thompson, 2009). The yellow book contributes to the imposed identity that the learners need to naturalise themselves towards.

Likewise, it could further be argued that racialized connotations are not reflected through the yellow book as all girls at Sans Souci are issued the book upon enrolment. The difference however, as seen in images 2 and 4 is that black girls particularly receive demerits for the use of an African language, namely, isiXhosa- which is a language spoken in the home domain, and a language spoken by half the Cape Town population.

The usage of isiXhosa at the school is problematic as it discourages the fundamental socializing of moulding girls into “confident, multi-skilled young women who are comfortable with who they are” or “ensuring that the name of the school is held up in a positive manner at all times” (<https://www.sanssouci.co.za/about-us/>. 2017). The above quote can also be viewed as a juxtaposition of two identities. In the first instance, the school proclaims that young girls attending SSGHS are in an environment that celebrates individual identities and the characteristics that come along with those identities, such as physicality, culture, and language. On the other hand, young girls attending the school also need to adopt the identity of the *school* and act as ambassadors of the school beyond school hours. It is also true that many privatised along with governmental institutions supply their learners with a guide on how to be suitable representatives of the school. However, what is observed is that the natural identity of the learner should succumb to the identity envisioned by the school. Therefore viewing the South

African language, isiXhosa, as an unsuitable qualifier for this identity. What this also means is that the learners are then placed in an environment where they need to suppress their African-ness in order to adopt the 'Sans Soucian' identity.

As stated earlier the system of the yellow/merit book is described on page 8 of the 2015 revised CoC. It is clear that language is not noted in the 'loss' section of the 2015 revised CoC, however, this could be implied by 'bad behaviour' which is firstly amplified in sections of the CoC pertaining to general behaviour and expressions of behaviour. In image 2, it is a pragmatic observation that African languages are targeted and therefore black learners speaking isiXhosa.

It is also clear that black learners socialising in isiXhosa are the ones who embody representations of bad behaviour, inappropriate language and loudness and therefore are the ones who need to 'respect' the beliefs, customs, language individuality and property as well as embracing and adopting the culture of the institution. In addition, in observing how the merit system is supposedly distributed in the 2015 revised CoC and how certain actions are actually monitored at the school, there is definite cause for racialization persisting within the institutional space.

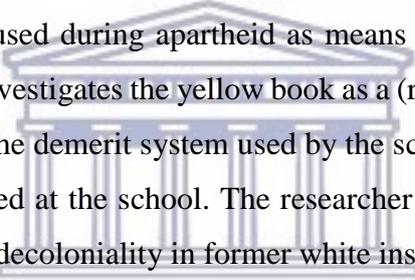
It is also worth noting that on the tail end of the yellow book is an outline of how the yellow book will be utilized by educators. This outline reads as follows:

- This book will be collected at every end-of-day register period and handed back at every morning register period.
- If a learner departs from school early, then book to be handed in to office on departure.
- Merits will be recorded weekly by the register teacher/grade head.
- No defacing book
- Carry this book at all times.
- In the event of loss, you will have to pay R30.00 to have it replaced (expressed in capitalised letters)

This is further symbolic of utilizing the yellow book as the *dompas* by the use of ‘no defacing book’ and ‘at all times’- this is representative of how black people could not be found without the *dompas* in a white area or else receive punishment for criminality. In addition, by the explicit instruction not to deface the book, learners are keenly aware of the reverent value placed by the school on the book.

## **5.5 Chapter Summary**

The chapter examines the code of conduct of SSGHS and draws a comparison between the CoC 2015 (revised) pre protest and the CoC 2017 post protest. The researcher suggests that there is some embarrassment implied by the change in CoC 2017, however the CoC still advantages the unmarked (white) learners. The researcher examines sections of the CoC’s that infringe on black learners’ identities as these formed part of the main issues black learners were facing at Sans Souci. The chapter further examines the yellow book and makes a comparison with the *dompas* used during apartheid as means of regulating black people in white spaces. The researcher investigates the yellow book as a (re)contextualising the *dompas*. The researcher also discusses the demerit system used by the school, which instructs how the yellow book should be practiced at the school. The researcher links the documented data to the claims of racialization and decoloniality in former white institutions.



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# CHAPTER 6

## Bodies in Protest

### 6.1 Introduction

The chapter deals with the semiotics of bodies in protest, where a multimodal and discourse analysis will demonstrate the black girls' experiences at the school as it emerged on Twitter. Multimodal Discourse Analysis will particularly allow the researcher to observe semiotic characteristics within the protest that accentuates the learners' racialized reality at the school and how the body is used as means to make this interpretation. The chapter focuses on two particular videos that emerged online, September 2016 and observes how the protest is symbolic of the realization of decoloniality in South Africa post-1994.

### 6.2 Protesting Bodies in Pursuit of Resolution

The first video was posted by Malefu, a self-identified Fallist member, on 1 September 2016 and received 17 retweets and 5 likes (Figure 6.1). The video is an 18-second scene of the protest occurring on the school premises on 1 September 2016. Screenshots of the video is attached (see Annexure G).

The video begins by learners chanting:

*“Siyaya, siyaya, siyaya noba kunzima, nokuba bayasidubula, siyaya, siyaya, siyaya, nokuba kunzima...”*

We are going (forward), we are going (forward) we are going (forward, no matter how hard, even when they are shooting at us. We are going (forward), we are going (forward) we are going (forward, no matter how hard). As they are chanting, their bodies are swaying back and forth, moving as though they are calm ocean waves. This sort of bodily movement by the learners appears as if they are at ease with their cause and are headstrong with their actions to move forward in challenging the racist practices of the school. This further positions the

learners as activists who seek to be heard without causing unrest, which is usually associated with black people in protest.



**Figure 6.1:** Post of protest video taken from the hashtag #StopRacismAtSSGH.

The learners, nevertheless, display a tenacious spirit and sense of self, meaning that as they persist to move forward with their actions they are sending a message that they will no longer change their position and will persevere in challenging the school's racist and discriminative policy. In addition, stating that they have the free will not to conform to a hegemonic ideology of what girls should embody and that celebrating their hair and language practices is something the school needs to adopt instead. Moreover, some learners are seen with their hands raised and clasped together as they protest. This is a symbol of empowerment, commonly associated with the phrase *Amandla Awethu*<sup>11</sup> used by black people during protest in apartheid. This gesture is a statement of power to the people and the force of the masses in unity against one cause. This tradition of raised hands and clenched fists as a form of power has survived into the present and used by many activist groups in demonstrating their perseverance in challenging oppressive systems and placing power back into the hands of the 'people'. The

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<sup>11</sup>**Amandla Awethu:** a concept that is birthed from Nguni languages which means power to the people and forms part of the and was used ironically in the struggle against apartheid (Davenport & Saunders, 2000)

young girls of Sans Souci, therefore, use this sign in demonstrating that the force of young girls is more powerful than the oppressive instructions that currently excludes their blackness and projects it as problematic.

The learners raised hands is not only symbolic of empowerment but also demonstrative of a tradition of protest that honours black bodies and imagines them as fearless and a force that will not be undermined through colonial and racialized carving. It also positions the young girls as fearless leaders to other black girls who are fearful of voicing their enlivened states of oppression through institutional policies.

Here the concept of writing and rioting women come into play, as the learners are representative of a generation afforded with many opportunities especially educationally. This then shifts the parameter for other young black female learners by suggesting that black females can appear as though they carry the stereotypes awarded during apartheid whilst also protesting for something that has a deeper cause, such as the lack transformation for inclusivity existing in former white spaces.

This ability to protest is constitutive of the writing women, which the learners also embody because they are situated in a space that affords them intellectual prosperity. In so doing, the young black girls are representative of blackness of their bodies dethroning the standard feministic identities created through colonisation and further survived by apartheid. In a similar fashion, representing how pedagogical practices can be used as a powerful mechanism to control people of colour and enforce exclusion in a way that reproduces coloniality and the ideologies of how black girls appear as though they do not exist. This is especially achieved through the exclusion of African hairstyles in a former white institution.

Furthermore, the learners appear to be chanting within the school grounds where the school gate is sealed, as if to keep the learners in a confined spaced where their actions can be controlled. By keeping the learners locked within the school premises contributes to their cause in which their black bodies are monitored and restrained by the school. This is symbolic of demonstrating the lack of agency they (the black learners) have within the school and the power exercised in managing black bodies. This is also demonstrative of the power the school exerts over young girls and the school's ability to manage learners effectively because if these were adults the school would be incapable of managing their movement of marching beyond

the schools location. In this way, the school exposes the realism of the racial and discriminative claims the learners are protesting towards. And as an effect justifies the learners voicing of the school negativity towards their blackness.

What's more, demonstrating the monitoring of black bodies in a white subjugated space. In this way, the learners' black bodies are perceived as an object that is displaced and will not dishonour the affluence of the school, therefore confining the black learners protest as though they are wild animals that need to be caged and kept under strict surveillance. This sort of discourse is further demonstrative of the injuries of colonialism (Kamya & Trimble, 2002), this is to say that colonialism still lurks as form of durable disposition filtering its way through different fields of society, in this case the field of institutionalism where blackness is seen as a liability that needs to be managed.

This is observed by the learners' inability to protest beyond the school premises and deal with their problem where the surveillance of their actions are still monitored through a White authority. Moreover, what is further observed is a combination of adult and other learners supporting the black learners and protesting along with them (the learners). However, these supporters are only able to do so from outside the school's entrance gate, as the black girls are locked from within. This is perhaps to keep the public from joining the learners cause and drawing more public attention, which, by effect will be consequential to the school's image and impact negatively on how the public and parents who have enrolled their daughters at SSGHS perceive the school hereafter. However, this in turn is achieved as a result to the protest emerging online, where the school is negatively perceived by the public and even more so as the protest reaches a larger audience because of the spread information over social media. The effect of dividing the learners from the public is a means of demonstrating the joys of white privilege in deciding how black people will contest the actions of their (the school) instructions and the involvement by larger communities.

*siyaya siyaya (we are going forward)*

The words *siyaya siyaya* (we are going forward) - which was also a powerful anti-apartheid struggle song (Patel, 2018) that was adopted by the spirit of Fallist movement as well and contributes to the idea of empowerment by the learners. These words are expressive of not

only projecting the learners as fearless but also their vulnerability within the school- meaning how they are given no choice but to acculturate themselves to the dominant practice of the school which is further administered through the school's policy.

In this way having no choice but to self-exclude their African culture and identity-this therefore becomes a process that the learners themselves need to do, which further implicates them emotionally and psychologically. By going forward, the learners express a sense of challenging the school's policy and how this discourse forms part of their everyday reality, where they are constantly reminded of their displacement within a former white subjugated space, this experience is embodied through their Afro hair and language.

Therefore, the protest voices the struggle these young black girls endure as a daily enlivened reality and excluding their identities as a process of reformation through the projection of the school's hair and language policy-in this way reproducing the ideological constructs in which blackness is seen as something that cannot exist parallel to Westernised cultures. Even more, 'going forward' expresses a fundamental need to voice their concerns to be heard. It also shows a form determination in exposing the radicalised intentions pollicised by the school that interferes with the learner's sense of identity.

*'shooting at us'*

Similarly, the words 'shooting at us' is symbolic of the girl's physical and emotional assassination of their identities. It is a way of expressing how their identities are pierced with racialization and discrimination, which impacts on their ability to form an awareness of their Afrocentrism or hinders the practicability thereof. The word shooting refers to the immense impact the school has on learners' ability to value themselves and their blackness. The learners' Afro hair exemplifies the protest as it directly transgresses the rules stated in the CoC of the school. It is also a means of stating how the school hopes to keep their blackness as a particular order of (in)visibility. As Kerfoot and Tatab (2017, p. 38) suggests, the learners blackness is illustrated as processed of erasure in which their affective and epistemic stances are discursively disbarred and through which linguistic features of their repertoire and material markers become enregistered as ethnically and linguistically 'other'. The same effect can be seen here where young black girls are made invisible through their hair and language and largely are perceived as other within the school daily.

Furthermore, the word shooting is also symbolic of something wounding you from within, this is to say that the young girls lived experiences at the school not only affects their identities but also influences their psychological processing of having to endure how the schools code of conduct institutionalises racialization. What I mean by this is that a school's code of conduct is seen as a legal document that effectively provides rules and regulations in which to regulate pupils' movements and provide basics rules of behaviour and comportment. Therefore, the school uses this ability to mobilise racialized actions as a form of discourse, which the learners supposedly cannot contest.

What is further observable in the video is the learners' facial expressions<sup>12</sup>, which is filled with gratification and cheerfulness, in addition, some learners' hair is in its natural form, meaning that these young black girls are allowed to have their hair styled in afros or other styles that they practice culturally. It is arguably during the protest itself that we see these 'writing' women become 'rioting' women who are able to express their individual identities more accurately. This is an indication that the learners may be keenly aware of how their skinscape (Peck and Stroud, 2015) may have been read in the past and how they are consciously reshaping it through their hair, language, and comportment. This means that they are allowed to express themselves without the strict surveillance of their appearance and use of language. The protest therefore acts a state of being oneself without regret or consequence. Linking this to the words of the chant *siyaya siyaya* (we are going forward) is symbolic in the sense that they are using their natural hair as statement to voice that they will no longer adhere to the racialized and discriminative practices towards their hair and African language as a daily-enlivened experience at the school. And that they will move forward by styling their naturally even though the school's policy strictly forbids it. This is why Twitter plays an important role for online protesting because the fact that these learners have publicly exposed their prohibition of their hair allows online commuters to act as advocates for their cause. In this way, learners and twitter users are challenging the actions of the school.

If the school were to ignore this amount of public pressure, it would arguably escalate into criminal charges against the school. Additionally, as the protest was online, the school had

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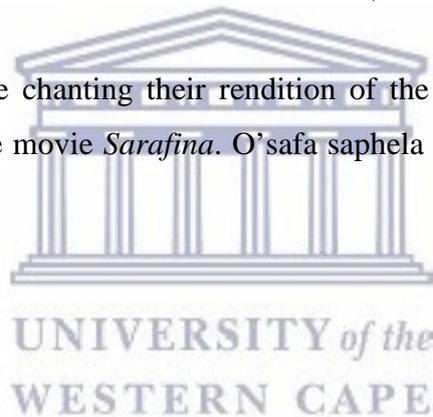
<sup>12</sup>**Facial expressions:** Only described as the identity of the learners who would be visible.

little to no control of how their public image was created online and would no doubt have been aware that they were receiving negative publicity. Moreover, Twitter is seen as space where the schools actions toward black learners are forever documented and where corporeal change allows this documentation to be filed away.

### **6.3 “The Black Nation is Dying”, the Enlivened Experiences of Black Exclusion**

This particular video was posted by Malefu on 1 September 2016 and is a 30 second scene of the continuing protest action by learners on that day (Figure 6.2). The video can be observed from the #StopRacismAtSSGH thread. The post by Malefu received 11 retweets and 3 likes. Although the amount of retweets and likes appears ineffective, what is important here is the significance of the learners’ use of bodies in bringing out their enlivened racialized experiences at Sans Souci Girls High. Below is an image of the post, thereafter an analysis of the video will follow. Screenshots of the video is attached (see Annexure F).

In this video, the learners are chanting their rendition of the song O’Safa saphela isizwe esimnyama that is sung in the movie *Sarafina*. O’safa saphela isizwe esimnyama means the black nation is dying.





**Figure 6.2:** Post taken from the hashtag #StopRacismAtSSGH.

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The chant goes as follow:

*O'Safa saphela isizwe esimnyama*

*Safa isizwe safa isizwe [The nation is dying]*

*O safa, saphel' isizw' esimnyama O safa isizwe sabantsundu Anitshelen' inkokheli zethu zisilamulele kuloludaba"*

The black nation is dying. Implore our leaders to intervene on this quagmire and save us. The black nation is dying. Implore our leaders to intervene on this quagmire and save us. Whoa whoa whoa whoa whoa Whoa whoa whoa whoa whoa...The black nation is dying. Implore our leaders to intervene on this quagmire and save us. The black nation is dying. Implore our leaders to intervene on this quagmire and save us. This particular form of activism was taken from the hashtag #StopRacismAtSSGH that will be discussed in the following chapter.

In this video, the learners appear to be more composed, but seem quite invested in the chanting. As they chant, their bodies are attuned to the lyrics and rhythm of the song. Their arms are swaying in right to left motion and their legs simultaneously following. The springiness in their legs makes it appear as if their feet is slightly elevated from the ground as they step one foot down moving in a left to right motion. This is to say that the learners are invested in the message they are trying to voice in the protest.

Similarly, the dance like movement of the learner's bodies along with song is representative of a form of protest where dance is used a means of being immersed in a moment where one is able to break free and express oneself without consequence. In this way, the protest acts as space where the young girls are free to celebrate their African identities with a sense of assurance that this will not be received in bad faith.

It is further observed that the learners are dressed in their school uniform and are dressed according to the stipulated dress code in the schools policy, which is: No items under the school shirt is observed; Jerseys are not worn without blazers. The learners' blazers appear to be neat, clean, and freshly ironed- meaning the girls appear to be maintaining the standard dress code set in motion through the school's instructions. In addition, their school ties are tucked under the school jersey, where only the bow of the tie is visible.

Some learners' hair appear to be neat and tidy in the sense that their hair has been shaven off as braids and other African hairstyles are not allowed, leaving learners to shorten their long afro-textured hair. Here the learner's bodies illustrate their conditioning at the school through the schools attire. It is clear that even during protest the learners are respective of the schools strict dress code, referring respectively to section 14.1 (pg.9) of the 2015 revised CoC.

In this way, the learners exemplify the identity expected of them to uphold and are assumedly fearful of doing otherwise. Alternatively, simply projecting how the schools policy has succeeded in naturalising their sense of appearance even in the form of protest. However, this could also contribute in demonstrating that apart from feeling imprisoned by the rules and the structures, the learners use their appearance as statement of how their bodies are governed through rigid school practices that have over the years become hegemonic. By this, I mean the attention to adhering to the schools dress code stems from the reproduction of civilising the black man, here the girls dress code is representative of how they have been civilised.

In the far right one or two learners are not dressed in their designated school uniform, this may be construed as an act of rebellion. The uniform is arguably representative of embodying a white image and adopting white culture that adds to the imprisonment of their African identities. Another form of rebellion observed in the video is that some learners appear to have their hair styled in an Afro whilst dressed according to the schools dress policy.

In this way almost demonstrating a sense of misbehaviour regarding the school's hair policy. By having their hair in its natural form is symbolic in a sense that their hair is nothing but another catalyst used in oppressing their sense of self. Not as young black girls but as young girls who are able to celebrate their identities according to how they've been habituated in the home domain and where the constant surveillance of their appearance be less constitutive of their ability to succeed within society. Also being able to celebrate their hairstyles according to their own cultural standards where the approval of western perspectives is not conferred first.

The issue of the learner's hair at the school is a clear demonstration of an interplay between coloniality and decoloniality. Fanon et al. (1963) states that "decolonization, as we know, is a historical process: that is to say that it cannot be understood, it cannot become intelligible nor clear to itself except in the exact measure that we can discern the movements which give it historical form and content". The protest therefore is arguably symbolic of discerning the ideologies imposed through colonialism and instrumentalized through apartheid, which still lurks post 1994. The learners' natural hair becomes a semiotic of protest that epitomizes the struggle to decolonize white institutional spaces.

Moreover, as stated earlier, the learners appear to be chanting their own rendition of the song *O'Safa saphela isizwe esimnyama* in the movie *Sarafina*. The movie, which was produced in 1992 focusing on student led protest during 1976, particularly referring to the Soweto uprising where black learners protested against Afrikaans and English as a medium of instruction throughout schools in South Africa politicized in 1974. This instruction added further insult to the oppression already existing and was used as means to ensure that colonialist languages remains empowered through adoption. The movie provides a perspective of one of the learners, Sarafina, experiences within the protest and with apartheid. At some point Sarafina becomes an activist of note and ends up imprisoned for this. As Sarafina sits in her cell reflecting on apartheid, the song begins to play and is chanted by other black imprisoned

members.

This is significant because of the place the song is sung, a prison cell-which marks a form of enslaving black people for opposing the apartheid government and teaching society a lesson that black people have no power nor agency to act as though they are mutually intelligible as whites. This to some extent is resemiotized within the protest where the young black girls are also confined to protesting within the schoolyard as the school gate is purposefully shut closed so that learners cannot escape and move their protest beyond the school's location.

The learners therefore are demonstrating a juxtaposition with themselves and Sarafina. Therefore, their chanting of *O'Safa saphela isizwe esimnyama* can be seen as a reflection of white supremacy and the power maintained through the imprisonment of their black bodies. This is seen in the way the school manages their protesting and confines to a space where they are monitored for their action, much like blacks imprisoned during apartheid for challenging the apartheid law. In this instance, we see life imitating art as the struggle for recognition and identity is palpable in both.

*'The black nation is dying'*

The words 'The black nation is dying' is a means of voicing how their (the black learners) experiences forms of exclusion within the school. It is representative of blackness being wiped out through the continuation of naturalising discourses- that is, the naturalising of young black girl needing to pursue an impossible white ideal. This is reminiscent of the injuries of colonialism and apartheid in the sense that these systems are aimed at creating blackness as a 'problem' and therefore black people as something that needs to be erased from society.

While genocidal avenues are no longer possible in South Africa, we see it nonetheless occurring through attempts at naturalising their physical comportment and behaviour. By using the word 'nation', the learners are voicing how they are representative of an emancipated black group of children who make up a freed generation in South Africa but are yet experiencing forms of erasure and discrimination post-1994. One can plausibly assert that the learners are questioning the validity of the 'born free' notion. It is also a way of stating that blackness is as vulnerable as it was during apartheid and although blacks are supposedly in power, there is still a lack of privilege and disadvantage enlivened by black children.

*'Implore our leaders to intervene'*

This is demonstrative of a cry for help from black leaders in South Africa. It is a means of saying that only the leaders of South Africa can combat racialization through the institutionalisation of inclusivity for black learners. In this way also placing blame on black leaders, as they are responsible for creating change and ensuring that the persistence of racialization and gender discrimination is no longer prevalent within institutional policies or former white spaces. The use of 'implore' further criticises the fact that South African leaders have taken a step in the wrong direction as black learners who are supposedly 'born free' are burdened with the injuries of colonialism and apartheid.

This places a great emphasis on the fact that the South African government has not been effective in ensuring that the schools Act of 1996 remains true in its legislating of accommodating and elevating the status of learners of colour and promoting African languages within schools. In this way also placing South African government officials in the public eye, where they (the leaders of South Africa) are pressurised to respond to the racialization of these learners and ensure that the matter is dealt with. And by having this over Twitter further places South African leaders in the firing range to respond because if this matter is ignored it would add another layer of hatred from the South Africa public and possibly the manifestation of online hate, which to some degree is detrimental especially when the government wants to maintain the public's trust.

*'this quagmire and save us'*

The term quagmire is believed to be a soft area of wet land that your feet sink into when walking across, much like quicksand. It is also understood as a difficult or unpleasant situation that is tough to avoid or escape (<https://dictionary.reverso.net/english-definition/>, 2018). By using this term creates the impression that these black girls feel that their identities are in the process of being wipe out. It is a means of suggesting that being at the school compromises their blackness and is a clear indication of how the school's exclusion strategy is succeeding in the erasure of their black identities through the hair and language instructions in the 2015 CoC.

What's more, by using the term quagmire in conjunction with the fact that SSGH is a formerly

white institution is further symbolic of how black bodies are extorted, that is to say that there is clear confirmation of white supremacy and culture lurking within the institution and exercising power over black bodies. This is a tradition that is most identified through colonialism and apartheid. There is a clear separation in which black and white cannot coexist, which appears to be what the 2015 CoC projects.

Furthermore, the learners express how arduous it is to relieve themselves from this radicalized situation within the school. Assumedly they attend the school to receive a particular level of education in order to improve their quality of life once they have completed their education—either qualifying and moving on to tertiary education or perceived as skilful individuals and receiving above average employment in the corporate sector.

Therefore, there is a complete disconnect between their actualized identities and the one they are being naturalised into. This quagmire (the school) therefore symbolic in suggesting that blackness are like wild flowers among roses and needs to be weeded from the garden. Therefore calling out to the leaders to save them, as they do not have the power to do so on their own accord because their situation is challenging.

How are these videos constitutive of decoloniality in South African pedagogy? Firstly, it demonstrates a continuing manifestation of racialization towards black people post 1994, where the born free generation are supposedly to reap the rewards of democracy. Instead, the learner's who are representative of the born free generation are affected by the injuries of apartheid and ultimately colonialism. More importantly, these protests are a call for change and demonstrative of a class of bodies that are dissatisfied with learning as these targets their blackness. By having the protest emerge online is a way of gaining attention from South African leaders to become more involved in changing the way the education system sets out values and is considerate of the diversity of learner's, where not only one kind of identity is perceived as norm and all others as transgressed because that would be symbolic of no progress.

It is important to note that both videos of the learners in protest can also be seen in light of what Dlakavu et al. (2017) suggest as a contrast between rioting women and writing women. On the one hand, the learners come across as stigmatized black females causing some form of unrest. If this had occurred during apartheid the learners would be representative of a class of

women who are uneducated and protesting without cause, much like an uncivil and unintelligible demonstration. However, since being members of a former white institution, the learners are representative of a youth who are immersed in quality education un-afforded to learners during apartheid.

These learners have been removed from marginal discourses into a nation that affords them the ability to celebrate their Africanness. More importantly, these black learners form part of the elevated group of individuals who are not accustomed to the injustices of apartheid and therefore are also considered writing women as they are equipped with a formalised education. The learners to some degree embody both rioting and writing women as they are protesting as though they were from lower class backgrounds, however, their attire situates them as writing women as they are in an institution where they are provided with knowledge and resources that enables them to contest the discourses of naturalising them as though they were a sea of white girls. In this way, the black girls' bodies embody both identities of rioting and writing women.

#### **6.4 Chapter Summary**

The chapter looks at two online posts where video footage of the learners' actions can be viewed. Each video discussed in this chapter describes the semiotics of the protesting body. The chapter observes how the young black female learners at Sans Souci utilize their African hair and language demonstrating the issues they are faced with at the school daily. The chapter discusses how the learners in protest re-enact the ongoing racialized tensions birthed by apartheid and is currently policed in former white institutions across South Africa. The chapter looks at how learners refer to a song chanted in a movie during apartheid as a representation of how the oppression enlivened by black people during apartheid. This is suggestive of the learners claiming that this narrative of the treatment of black people is still visible post-1994. The black learners are further juxtaposed between writing women and rioting women and how the black learners embody these concepts interchangeably.

# CHAPTER 7

## Imagining Decoloniality Through Hashtags

### 7.1 Introduction

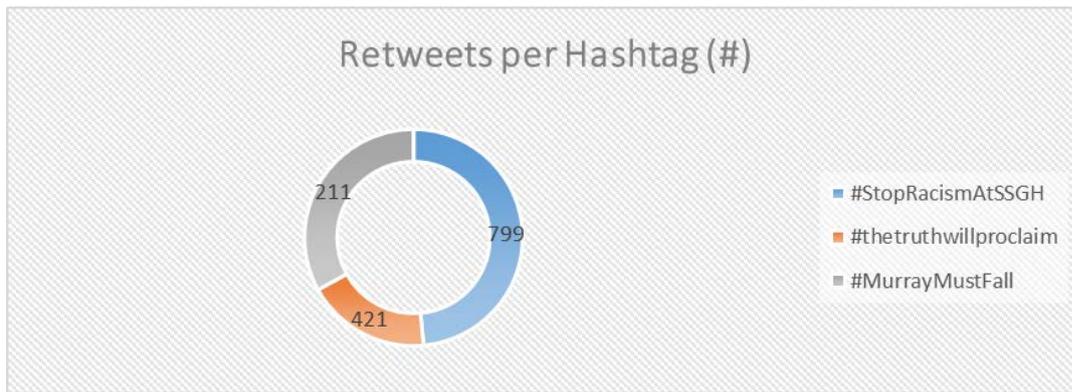
This chapter refers to the three trending hashtags that popularised and shed light on the protest at SSGHS. The chapter briefly discusses the three hashtags and examines three posts appearing on the hashtag #StopRacismAtSSGH and #MurrayMustFall. The analysis will focus on the posts generated by members who identify as Fallist activists, namely Malefu, RhodesMustFall, and Lindiwe a political member of the Environmental Enhancement Fund Single Colour (EEFSC) at Cape Peninsula University of Technology (CPUT).

The chapter hopes to shed light on the pressing issue of racialization of learners in a democratic and diversified country. The chapter examines the employment of this cause by Fallist members as a means to further develop and strengthen the debate of decoloniality in pedagogy, which they began challenging since 2015. The chapter further examines these posts in light of orders of invisibility (Kerfoot & Tatah, 2017).

### 7.2 Analysis of the Three Hashtags (#)

Figure 7.1 is a representation of the main trending hashtags, namely #StopRacismAtSSGH, #MurrayMustFall, and #TheTruthWillProclaim that popularised and advocated the black learners SSGHS protest on Twitter. The figure demonstrates the total number of posts and retweets connected to each hashtag.

To follow is a brief discussion of the hashtags, thereafter I focus on three posts which problematizes the learners' experiences and further contributes to the realisation and implementation of African identities. This will presumably account for some perspective on how decoloniality is imagined over social media. Notably, the SSGHS is arguably still influenced by institutionalised structures attuned to Westerns perspective.



**Figure 7.1:** Total number of retweets for each hashtag.

### 7.2.1 #StopRacismAtSSGH

The #StopRacismAtSSGH thread commenced on 1 September 2016 with an amount of 765 retweets. The #StopRacismAtSSGH was initiated by Malefu who identifies as a Fallist member; this is observed by '@IAmAFallist'. Malefu starts by making a few online posts regarding learner's endeavours at SSGHS and acts an informant constantly providing updates of the learner's protest. In this way, situating the cause as part of the larger debate on decoloniality, which has been observed by the rigorous activist movements across South Africa since 2015, referring particularly to the Fallist movement edging towards decoloniality in South African pedagogy.

Firstly, however, the hashtag #StopRacism is a leading online trend on Twitter that mediatizes racial, political, economic, and institutionalised debates rooted in South African society, historically and concurrently. This will be followed by the cause #StopRacism hopes to mediatize as can be observed by the words 'At SSGH', where SSGH is an abbreviation of Sans Souci Girls High - this highlights a specific racial locale that hopes to draw in online public interest. In doing so, the protesting learners not only gain exposure locally but also reach global heights as well as the followers of the hashtag #StopRacism expand beyond South African online users.

The online community, then acts as a continuum of the cause when using the #StopRacism even more so exposing the issue at a global level. Upon viewing the #StopRacismAtSSGH, it becomes clear that the racial issue is that of an institutional one. Taking into account the influx of protests and activist groups challenging institutional structures, policies and learning criteria

since 2015, it is not uncommon to use qualifiers with established hashtags such as the #StopRacism. By the AtSSGH accompanying the #StopRacism, this in turn becomes a matter linked to the specific cause of overthrowing racialization lurking in former white owned spaces. The matter of Sans Souci Girls High then acts as another layer of crisis occurring in South African pedagogy and society and by this reaching a global society it then becomes doubly symbolic of the need to materialise the identities of former marginalised.

### **7.2.2 #TheTruthWillProclaim or #TheTruthWeWillProclaim**

The #TheTruthWillProclaim is a particularly striking hashtag, as it requires ‘insider’ knowledge of the protest as it is a throwback to the anthem of the school and therein the protest effectively uses the school’s own words against itself. The phrase ‘the truth we will proclaim’ is used in the school’s anthem, in this way stating how the protesting learners will do justice by challenging the school’s policy by revealing the daily lived experiences of black learners at the school. It can be argued that the learners are *reclaiming their* truth about being black (and proud) at SSGHS. The effect of using this phrase in the school’s anthem is also symbolic of how controversial the policy of the school appears.

On the one hand presenting itself as an affluent institution that fosters learners to be socially and academically competent. Whilst realistically what is occurring are forms of oppression experienced mainly by black learners at the school, the black girls then use this as a way to strike back at the school by allowing the “truth” to proclaim itself through the learner’s protest against school’s policy and the use of the yellow book. This to a large degree also places irony in the school’s actions towards treating black girls as though they are radicalised entities draining the mainstream culture from the school. This is to say that the school steps ahead to erase blackness within the ethos of the school because black learners entering the school are symbolic of change-which means a change in the schools ‘established’ consensus.

### **7.2.3 #MurrayMustFall**

This particular thread was initiated on 31 August 2016 and commenced 2 September 2016. The hashtag targets the principal of SSGHS, Mrs.Murray. This was assumedly created to portray the headmistress as a dictatorial figure ensuring that whiteness persists through daily

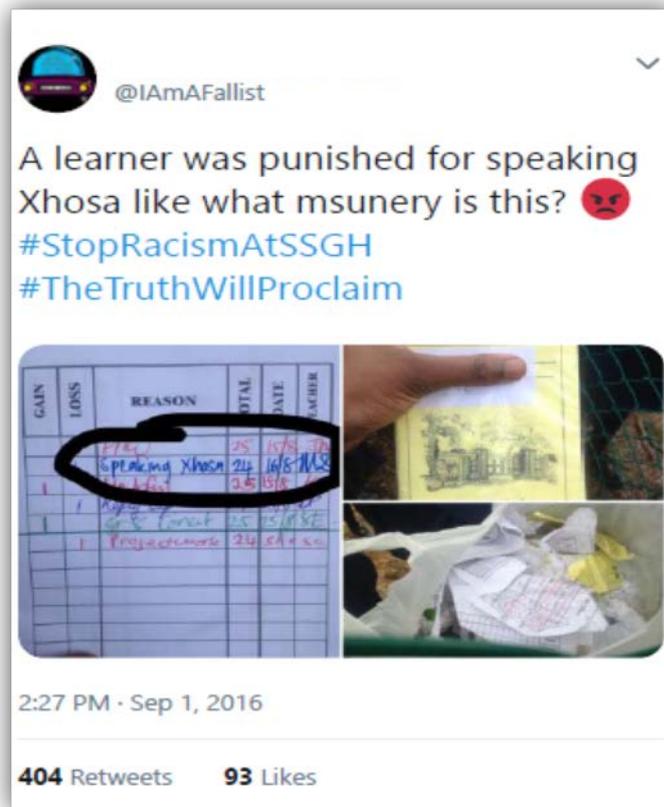
discursivity at the school. Mrs. Murray who was the headmistress at the time and the only one since 2000 was claimed to ensuring that the school's hair and language policy was strictly obeyed. The 'MustFall' has become a social affix associated with Fallist activists as a political strategy that targets racialized discourses in institutions. This can be observed by a series of Fallist intentions during protests such as *FeesMustFall*, *RhodesMustFall* and so on.

This trend has also been passed on to dethroning political figures such as Jacob Zuma (former president of South Africa) –*ZumaMustFall*- these political figures are representative of corruption and ensuring South African society remains regressed. Therefore Murray is viewed in a similar light contributing to the regression of black people even post 1994. Mrs. Murray is further a symbol of apartheid system because of her long period of governing the school post 1994 and has been in “power” almost as long as South Africa has been democratic. In this way, Mrs Murray is seen to be a custodian for the long lasting oppression imposed on to black people and the persistence of colonialism.

### **7.3 Analysis of Online Post Taken from #StopRacismAtSSGH, 1 September 2016 created by Malefu**

As stated earlier, after concluding the analysis of the tree hashtags, the researcher will focus on two Twitter posts focusing on the protests emerging online and linking this to decoloniality envisioned for South African pedagogy. This particular post received 15 replies; 404 retweets and 93 likes (Figure 7.2). In the post, Malefu draws attention by posting “a learner was punished for speaking Xhosa like what msunery is this? (Angry emoji)”.

Malefu also advocates herself as a Fallist member, which can be observed by @IAmAFallist. In this way, Malefu's involvement in posting of these images can be read as a renewed call for decoloniality through protest against the racialized practices at SSGHS. Malefu also acts as an online catalyst for change fallist members are known as unafraid (and often socially critical), pioneers against racial practices disguised in institutional policies.



**Figure 7.2:** Online post: “A learner was punished for speaking Xhosa like what msunery is this?”

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The tone of the post comes across as both appalled and angered. The post begins by referring to ‘a learner’, in this way driving empathy to a particular image of a young child of school going age. This learner is representative of the learners protesting at SSGHS. This is to say that the case of one learner’s experience sets the tone for the racialized discourses of many other black learners at the school. This can be presumed because if one black learner’s experiences are heard the question then remains what about other black learner’s experiences?

Speaking Xhosa’ further highlights how the learner is targeted, this through an African language which appears to be the cause of conflict between black learners in a former white exclusive space. In this way, also suggesting that black learners are targeted at the school, as they are representative of a community using this speech community. The phrase “like what msunery is this?” is expressive of anger displayed by Malefu, which is further reinforced by

the angry emoji<sup>13</sup> that gives it a particularly angry undertone. ‘Msunery’ can be read as part of online sarcasm where twitter users make statements about things that are ironic within society. Some statements are about everyday affairs whilst other statements are meant to point out the irony and utter uselessness of leadership in South Africa. By using the term ‘msunery’, the user was able to tap into the trending hashtag #msunery, which first emerged as a response to the claims of racialization by black female learners at SSGHS.

The question mark further act as a means to prompt online response. The phrase “like what msunery is this?” not only appears in the form of anger but also is demonstrative of empathy for the learners who were prohibited from speaking their home language in this formerly white institution. The post points to the exclusion that these learners have had to endure and for online users to reflect on the vulnerability of the learners within the school.

The ‘msunery’ comment is quite apropos as it is befuddling that African languages in an African country is not allowed. ‘Reading the post in relation to the ‘msunery’ comment and the angry emoji face, it is possible that the user is indexing the irony of a school which does not allow learners to learn *in their own language*. It also points towards the slow movement of change post-1994. This suggest that there is still a great sense of white power exercised within South Africa which makes it ironic since the government has extensively dedicated itself to alleviating former marginalised racial groups.

This is also suggestive that South Africa’s development in accommodating all racialized groups in pedagogy is one that is slow moving, possibly at the hand of leadership. Moreover, by marking the prohibition of using African languages as a personal affront, Malefu creates a vivid portrayal of what the learners at SSGHS may be experiencing. An imagined sense of self of the learners’ experience at the school for Twitter users to embody their reality subjectively. In this way placing themselves in the position of the learners through the visualisation of the post and accompanying of images. Following the usage of written text by Malefu, the post is then marked by the hashtags #StopRacismAtSSGH and #TheTruthWillProclaim. The joining of the two hashtags reinforces the issues raised by the learners and furthermore foregrounds

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<sup>13</sup>**Emoji:** This is an illustration of pictograms that represents ideas and emotions.

the young learners' activism.

Furthermore, as shown the same post Malefu includes images of the yellow book. The images highlight the school's prohibition of African languages, namely isiXhosa. The first image appears to be a sheet of paper, which consists of a table-like design where columns and rows are observed. In one of the rows under the column named 'loss' and then in other column, 'reason', a text which reads "speaking Xhosa" appears. What 's more, is that under the columns total, date and signature is indicative of the learner losing a mark for speaking Xhosa. In the image, it is clear that the learner has received a demerit for speaking isiXhosa, which is observed by the -1 mark recorded in the loss column and the 24 in the total. In the row above, the learner had 25 in the total column, thus there is an obvious shortcoming by the learner speaking isiXhosa.

This image illustrates that there is some form of monitoring of an African language at Sans Souci, which by default is the monitoring of black learners at the school, as they are representative of this speech community. This is to say that black learners at the school are therefore targeted for not conforming to the Sans Souci ideal and the normative practices at the school. We can infer a sense of harsh language regulation and monitoring at SSGHS which is epitomized by the negative marking explicitly associated with the (transgressive) use of African languages (Xhosa in this case) at the school.

Moreover, the image further illustrates how practices of racialized exclusion is embedded within an institutional policy and is used effectively to strictly monitor black learners. This further resonates with apartheid where black people were constantly reminded about their blackness as something that is criminal. In the case of Sans Souci, black learners possibly threaten the prevailing white culture in spaces where this is still able to exist post-apartheid. Because South Africa is supposedly a free nation, forms of white dominance may have led to it being masked in clever new ways in post-apartheid South Africa. Because of this tweet and many others alike discriminatory practices can no longer remain discreet thanks to the very public nature of virtual spaces, as seen in the case of Twitter. The second image acts a confirmation of where these transgressions are recorded as it illustrates the complete appearance of the yellow book. In this way, the yellow book can arguably be seen as resemiotizing the manner in which black people were regulated previously.

This further demonstrates a long lasting power struggle between black and white people in South Africa. The yellow book is seen as a mechanism used to systematically control the marked learners at the school. This is to say that it not only act as a resemiotizing symbol of the dompas but as a legal document of the population act of 1950. In this way, a clear separation is placed on learners of colour and white learners.

The image that follows, depicts the destruction of the yellow book, this is done by learners tearing the yellow book apart and throwing it away as if to project the idea that the book will not be utilised as form of making the learners blackness an issue within the institution (Figure 7.3).



**Figure7.3:** Post taken from the hashtag #StopRacismAtSSGH

It further resemiotizes the protest against the dompas which came into effect in 1952 as protesters during this time enacted the response to the dompas as the learners did in their protest. In this way there is a clear resemblance of contextual re-enactments by the learners as was in apartheid, where the struggle against white superiority was initiated at the expense of

black people mainly, which can be noticed in the case of SSGHS.

When combining the text (plus emoji), hashtags and the visual images of the yellow book, we see a tweet which is quite convincing and it is unsurprising that there were 404 retweets and 93 likes. Saliency because of the nature of Twitter, this post is not static. The images can be downloaded and shared and other users can comment as well. This is one of the advantages of elevating a protest to the online space, as protesters are able to reach a large (often-conscious) audience that would then place pressure on SSGHS and the education domain as a whole in South Africa.

#### **7.4 Analysis of Online Post Taken from #StopRacismAtSSGH**

The post taken from the #StopRacismAtSSGH on 2 September 2016 was posted by the Rhodes Must Fall movement. This particular post received 1 reply, 60 retweets, and 23 likes. It is important to note that the post, which is created by the Rhodes Must Fall movement, falls in line with the Fallist movement. The Rhodes Must Fall (RMF) movement played a pivotal role during the 2015 protests by university students, where the Rhodes statue, which was situated at the entrance of the University of Cape Town (UCT) constantly, reminded students of the power of white privilege that remains prevalent in the discourses between space and personnel at the university.

One of the pressing issues that arose from RMF is the lack of acknowledgement of South Africa's diversified population. The same can be observed in the case of SSGHS. This in turn is symbolic of the frustrations young South Africans are experiencing as they so hope to have the many diversified identities, languages and cultures realised within South African pedagogy. By having Fallist members support the learner's activism, the racist practices at the school was exposed and became fodder for the larger debate of decoloniality in South African institutions.

The post above reads "Photos of the placards are heartbreaking" #SansSouci #StopRacismAtSSGH. In this post, there is clear need to highlight the images of the placards as this is meant to demonstrate the learners' grievances by bringing to life an emotion that is filled with devious interpretations. In this way, prompting online commuters to physically click on the images in which to view these 'heartbreaking' moments performed through the

learners protesting. The term ‘heartbreaking’ together with the images creates a reality in which the online audience gains first hand impression of the learners’ daily-lived experiences.

The description of the placards as ‘heart-breaking’ arguably sets the viewer of the post as empathetic to the learners’ cause. It is the precarious nature of students’ identities at school, which is made visible through the post. According to Kerfoot and Tatah (2017) identity erasure is achieved through making particular linguistic forms or features iconic while also producing an ‘other’ identity category. In this way, these young girls are made to be seen as other through their hair which can be recognised as a semiotic feature of their identities. This is to say that hair can be read as a sign of identity characterization, in this case the learners are seen as other as they seemingly do not fit within the normal profile of a Sans Soucian.

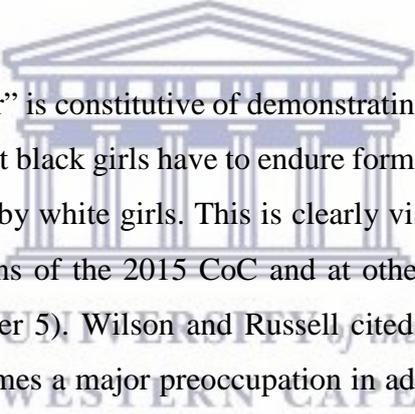
The first image reads “being black shouldn’t be a burden”. This is to say that black bodies are targeted at the school and is therefore problematic. The word ‘burden’ is meant to symbolise how the learners feel about the colour of their skin within the institutional space and how this hinders aspects of their mobility at the school. This further resonates and re(contextualises) the treatment of black people during apartheid, this is to say that an aspect of apartheid is brought into motion at the school in the way that black learners feel that their blackness places a burden on their ability to learn or to simply exist.

Instead they are faced with instances where they need to comport themselves according to the predominant culture of the school as they need to be respectful and aware of the space they are immersed in and will embody as part of their journey at the school. In this way, the black learners are naturalised into conforming to hegemonic ideologies of female’s identities. The learners protesting about the burdens of their skin colour entails dual indexicalities (Kerfoot & Tatah, 2017), the first being the erasure of black girls’ epistemic stances at the school while also indexing learners as ‘other’ and rendering their identities within the school impossible. In this way almost silencing black girls’ ability to express their Africanised identities and placing a conscious feeling of shame of their blackness as something that is naturalistic or innate. This is further emphasized through the statement “they tell us to leave our cultures at home.” The word ‘they’ indexes white educators at the school who are doing the works of ‘telling’.

This is to say that there is some form of discourse in which learners are made aware of the displacement of their black bodies within the institutional space. This can further be seen in

light of dual indexicalities through which discourses of otherness are circulated through the learner's cultures and the burdens of their blackness. Linking this to the school's policy section 14 (see chapter 5) where the vision of a Sans Soucian is imagined through particular linguistic features.

Furthermore, the image to follow seen in figure 7.3 reads "black hair matter", this is used to highlight the main causes of contention at the school. This could also be interpreted as another issue black learner's face post-apartheid because of their blackness. The "black hair matter" aims at symbolising one of the many lack of transformational and exclusionary aspects failed to be addressed by necessary legalising entities such as the Western Cape Education Department. In a similar vein, "Black hair matter" draws contextual links to the global Black American movement "Black Lives Matter" in this way placing the issue at the school as a call for global awareness and contribution to enforcing decoloniality as an enlivened reality for black people.



Additionally, "black hair matter" is constitutive of demonstrating a clear variation of feminine embodiment. That is to say, that black girls have to endure forms of racializing discourses that is not necessarily experienced by white girls. This is clearly visible through the racialization that is implicit in some sections of the 2015 CoC and at other times made more explicitly (discussed previously in chapter 5). Wilson and Russell cited in Thompson (2009, p. 842) further suggests that hair becomes a major preoccupation in adolescent girls so much so that their self-esteem fluctuates with each glance in the mirror. The "black hair matter" therefore stands as a symbol of how the school's policy infringes on black girls' ability to maintain a stable sense of self. It is also important to mention the significance and symbolism of the colours red and black observed in marking the posters. Red and black writing are increasingly popular among protesting bodies, this can be observed by many demonstrations enacted by the Fallist movement such as Fees Must Fall, Free Education, Rhodes Must Fall and largely Black Lives Matter. Red and black are significant markers for activism, red for instance, is associated with social democratic movements and liberal parties. Black on the other hand, is representative of anarchism, nationalist movements, and atheistic human rights rebels. The images above are a symbol of the learners attributing to some activist and liberal movement.

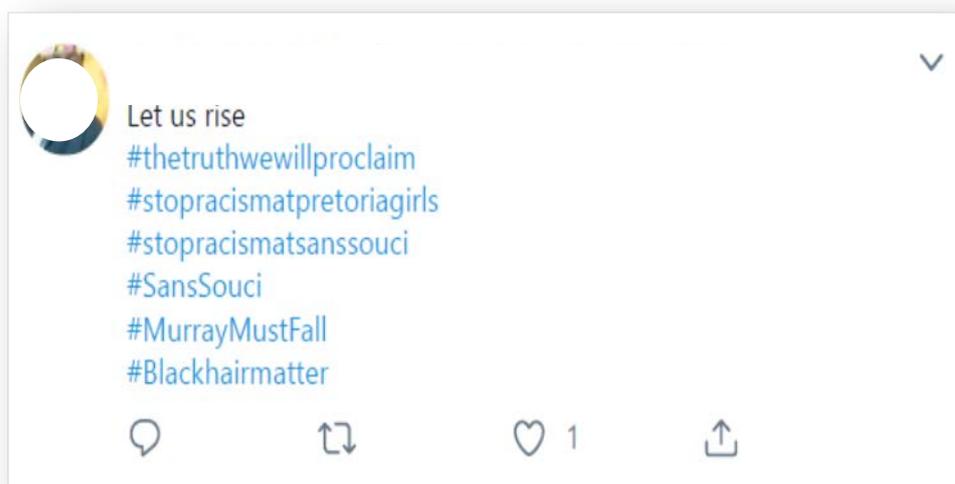
The image "being black shouldn't be a burden" is contrasted in both red and black, whereas "black hair matter" is textualized in red only. The words "being" and "shouldn't be a" appear

in black. The words “black” and “burden” are thus textualised in red. The words textualised in black are symbolic of the learner’s human rights, stating that they have the right to express their identities through their own feministic and cultural epitomes. The word “being” is also meant to evoke how their humanity is comprised through their blackness and how they are products of a history and sociology of collective debasement, violation and victimization (Nyamnjoh, 2015).

In this way, demonstrating that their humanity is under attack and that there is no form of living just as themselves based on the colour of the skin. The words textualised in red are constitutive of a more socialistic movement where black hair needs to be realised within an Africanised country and become less of a racializing and discriminating factor for young girls born free of apartheid. Additionally, the variation of black and red may also be attributed to an ‘us’ and ‘them’ effect, stating that black girls experience different forms of social and political treatment at Sans Souci compared to white learners.

### 7.5 Analysis of Online Post Taken from #MurrayMustFall

The post taken from the hashtag #MurrayMustFall and was posted on 31 August 2016 by Lindiwe who is a member of the EEFC (Environmental Enhancement Fund Single Colour) at CPUT. As of [data collection] the post received 0 likes; 0 retweets and 1 like (Figure 7.4).



**Figure 7.4:** Post taken from the hashtag #StopRacismAtSSGH

In this particular post, a series of hashtags appears to commemorate the protest at SSGHS. The post reads:

Let us rise

#thetruthwewillproclaim.

#stopracismatpretoriagirls

#stopracismatsanssouci

#SansSouci

#MurrayMustFall

#Blackhairmatter

“Let us rise” is a powerful declaration as it signals a collective uprising against a shared enemy. It can therefore be framed as a call for action in which to gather like-minded groups to stand together and influence change. The verb “Let” is a way of sanctioning people to be more proactive in the issues that young learners are facing at school. The pronoun “us” implies that everyone should be involved in creating change arguably as masses or movements are more powerful than any given entity. The verb “rise” is specifically conjures up the image of facing battle or rising up against an enemy, in this case rising up against the maltreatment of young learners in formerly white schools. Therefore, “Let us rise” is a way to rouse support as the post affects everyone as the deictic pronoun “us” indexes the learners and all those that oppose the practices at the school. It also creates the impression of a cause which all those in the listed hashtags below the statement “Let us rise” can be a part of.

Moreover, the series of hashtags can also be read as a skilful form of online picketing (cf. Toyer, forthcoming) which highlights the extreme causes of distress presently felt at the school whilst also commemorating other form of unrest, specifically which of the girls school in Pretoria which voices the same problems earlier in 2016. Their protest trended with the #stopracismatpretoriagirls.

The hashtag #thetruthwewillproclaim appears as the first hashtag. As stated earlier the #thetruthwewillproclaim (also in appears as #thetruthwillproclaim) is recognised as lyrical

piece of the schools anthem. This is to emphasise the hypocritical practices at Sans Souci, where learners are undermined and the 'truth' of their identity is not valorised in the ethos of the school. Black learners instead experience their truth through strict monitoring of their black bodies. In this way, the #thetruthwewillproclaim pays homage to a pretentious projection of uniformity at SSGHS.

The hashtag #thetruthwewillproclaim is also meant to advocate for black learners voicing their truth over social media, where this is not deemed possible at the school. This is to say that through the protest action emergent online, the proclamation of the black learners lived realities becomes apparent. In addition, the use of hashtags effectively brings like-minded people together where their response to the online protest places pressure on South African leaders to end the tyranny of procrastination.

The hashtag #stopracismatpretoriagirls appears after the hashtag #thetruthwewillproclaim. This forms another layer to the issue of racialization and gendered discrimination in South Africa. The hashtag #stopracismatpretoriagirls is meant to substantiate that the problem the young black girls are experiencing at Sans Souci is not an isolated issue but a nationalistic one as well, as Pretoria, which is located in the Gauteng Province kilometres away from Newlands, Cape Town, home to Sans Souci Girls High, which is located in the Western Province. The hashtag #stopracismatpretoriagirls is also a means of paying tribute to protests at Pretoria Girls High where black girls are faced with comparable racism. This in some sense advocates a strong political trend within former white institutions to maintain blackness as though it were some form of disease threatening Europeanist epistemology. In a similar vein, the hashtag #stopracismatsanssouci also commemorates the young black girls at SSGHS. Together the hashtags #stopracismatpretoriagirls and #stopracismatsanssouci is meant to signify the endangering and engendering of black females which not only is affective on a national level but global as well. The hashtags #stopracismatpretoriagirls and #stopracismatsanssouci is demonstrative of a long age struggle where blackness is narrated through Western relations. In

The hashtag #SansSouci is meant to reveal some sense of affluence associated with these words. Sans Souci is a French word, which really means to be carefree or free from worries, and is typically a representation of Western aristocracy through historical places. The hashtag #SansSouci page glorifies Western Culture and thought, the hashtag #SansSouci, therefore, is

meant to exclaim that the impacts of the West is so powerful that societies who have been bruised by colonial endeavours will continuously suffer by its hand in some shape of form. However, social media plays an important role here, where the uniformity of people's emotions are able to force conversations of policy in pedagogy, even more so, forcing the implementation of creating a unified policy that enables the realisation of the vast cultures and languages in South Africa.

The hashtag #MurrayMustFall in this post is contrasted in two ways. Firstly, it is placed under the hashtag #SansSouci, in this way showing the headmistress' linkage to the hashtag #SansSouci, as both are symbolic of white power and privilege and the glorification of Western culture. Secondly, the hashtag #MurrayMustFall appears above the hashtag #Blackhairmatter here linking the principal (now former principal) of SSGHS at the time as the central figure of the exclusionary claims voiced by the black girls of SSGHS. In this way, the hashtag #MurrayMustFall is viewed to be part of a hierarchical structure where the hashtag #SansSouci is representative of the influence and power of Westernisation/Colonialism. The hashtag #MurrayMustFall is representative of the power and privilege the members of the west has in altering or implementing rules that do not necessarily harm people of their own culture but does so to 'others', hence, the hashtag #Blackhairmatter. The hashtag #Blackhairmatter therefore serves as a referencing of others who are consequently affected by members of the West, such as Black Lives Matter.

The hashtag #Blackhairmatter serves to point out the central issue associated by the hashtags #stopracismatpretoriagirlshigh and #stopracismatsanssouci. It is also a picketing strategy voicing the causes of distress by the young black learners. The word black signifies a racial group as black is usually associated with people of darker skin tones. In this way, suggesting that black people are the target group here. The word hair is meant to replace 'lives' as in Black Lives Matter there-in suggesting that black people's hair in South Africa are under surveillance and threat and hence they too 'matter'. It can also be assumed is that the black hair matter is demonstrative of yet another facet of black people's lives that is place under scrutiny. This hashtag comes across as somewhat exhaustive of the black people fighting for their identities to not be contested in a country where this reality should have long been dismissed.

Under the banner of all these hashtag threads listed, "Let us rise" can be better understood. The

user wants all those affected by the listed hashtags to unite. Rising also indicates that until then, they have occupied a low station and therefore they need to rise up against the current crisis at SSGHS. This is also the premise for Fallist activists who are always challenging the status quo as they see the majority as continuously disempowered.

## **7.6 Chapter Summary**

The chapter examines the three trending hashtags that popularised the online protest by young black girls at SSGHS. The chapter examines subsequent online posts emanating from the hashtags and how these form a holistic view of the issue of decoloniality in South Africa. The hashtags and posts discussed in the chapter was to further explore the impact of online protesting and situate it as a popular platform for activism.



# CHAPTER 8

## Discussion

### 8.1 Introduction

The chapter revisits and expands on the analysis chapters previously discussed. The chapter hopes answer the research questions by reflecting on the significance of online protesting and the use of the body in online spaces. The chapter further reflects on decoloniality and how the born free generation utilizes online resources for the realisation and implementation of decoloniality. Lastly, the final remarks of the study are discussed in unification with future recommendations.

- ❖ What semiotics is apparent through the curation of a Multimodal online archive of the protest?

It is apparent that racialization and forms of discrimination are active within the school. This is portrayed in the way learners use their bodies to project what the school deems as transgressive behaviour, language, and body comportment. By the learners appearing in their ‘ungroomed’ body, they are protesting against the school and exhibiting their own agency. By this I mean that these learners were plausibly protesting the fact that their blackness within the school had become a form of shame. And as they were shamed corporeally, it is perhaps fitting that they also protested corporeally, with deliberately styling their hair in its natural form i.e. braids and afros. Their (black girls at SSGHS) hair and language practices were positioned as reprehensible. However, the learners’ bodies in protest relieve them from a state of oppression that, as observed in chapter 6, is celebrated and enjoyed during the protest. This is further indicative that celebrating their Africanised identities is something that these girls have come to value and that being able to express themselves in a form that is naturalistic to themselves is all they are asking for. This in itself is wretched in the sense that young learners need to

dispute the realisation of their own identities in a space that never in the first instance would consider their views or feelings plausible.

- ❖ What can be learnt about the way the body, voice and performance emerge as semiotics of protest on Twitter through the use of a Multimodal Discourse Analysis?

Twitter in this research has proven to have an enormous impact in creating *real* (notable) change. This is seen with the fact that the school introduced the Xhosa language as part of the curriculum and course options for black learners. In addition, having the principal, Mrs Murray removed from her position, and the first principal of colour appointed at the school since 1994 (Isaacs, 2018). Although the learners' protest emerged online, this is an important source of exposure tapped into by young people. This is especially true about activist movements such as Rhodes Must Fall, Fees Must Fall, and Black Lives Matter. Online exposure appears to have been highly effective in airing the exclusionary practices placed upon the young black learners at SSGHS. Twitter, as discussed in previous chapters has become a popular site where these learners sought to gain the necessary validation and respect which the school did not offer upon following the needed procedures to raise their concerns.

Online protesting largely is useful in exposing forms of injustices that so strongly tries to confine itself within the depths of institutional, societal, and political structures. The body online plays an important role in allowing users to connect psychologically and emotionally and feel as though they were at the school partaking in the protest, as though they were themselves the black learners fighting to have their identities realised in a diversified society. In the case of Sans Souci, the black learners use their hair and chanting in their home language as a means to demonstrate the durable disposition of a history embedded with racial discourses, which continues to manifest and filter through society and consequently affect those who are linked to these racialized classifications.

The chanting of the learners as seen in chapter 6 is sung in their home language. Each chant or hymn within the protest is somewhat poetic as it has ties to historical chants enacted during apartheid, or like the movie *Sarafina*, is a representation of resemiotizing the impact of coloniality and apartheid. The chanting during the protest as such therefore becomes a metaphorical voice that speaks to racializing discourses in former white spaces and the power lurking in white spaces to continue implementing racializing discourses. In a similar vein, the

placards used during protest become a picketing demonstration to create a complete reflection of the daily-lived experiences of black learners in a former white institution.

In the study, I also suggest that online protesting is more useful in having the identities of diversified groups realized in pedagogy and that protest which emerge online has placed the needed pressures on leadership in South Africa to the point where the learners' actions were heard and changes implemented in the school post online protest.

This was further linked to edging toward decoloniality by university students, which filtered down to high school learners. The study further aimed at answering the research question in which the (i) (re)contextualisation of racializing black bodies post-1994 was discussed (ii) linking this to the greater paradigm of decoloniality and (iii) the impacts on young black girls gendered identities in south Africa post-1994.

- ❖ What are the main issues that these young black learners raise? What is the reaction by the heterogeneous users online?

The emergence of the protest online is a testament to the realistic struggles of pedagogical policies in institutions in South Africa. Virtual space, particularly social media allows learners to have an outlet for expressing their experiences, so much so that this often results in heated debates and negative publicity for the charged institution. Having the protest emerge online is further demonstrative of the resistance towards apartheid-like practices within a post-apartheid (Fallist) era. In the face of Western forms of social convention, these learners resisted the idea that it was the *only* narrative for them.

The main issues that these young black learners raise are the infringement of their African language and feminist identities. In, addition also presenting and contributing to the ongoing deficiency of the education sector in South Africa as raised by the Fallist movement. This particular protest in unification with the uprising of university protests since 2015 is constitutive of outlining a major problem occurring in pedagogy, where the exclusion of a particular black racial class is summarily discriminated against. What makes these particular protests unique compared to the uprising of 1976 is that language is no longer the medium through which exclusion is practiced but the body has become an aspect that transform these exclusionary practices. Moreover, following the #StopRacismAtSSGH it can be presumed that

the learners were given psychological air by members of the fallist movement, this can be observed by a series of twitter posts initiated by Malefu who acted as an informant and constant media reporter of the learners' endeavours

Malefu, therefore, enables the learner's distress to be heard globally and utilizes Twitter as a platform to have the learners lived realities gain the needed exposure. Following Malefu's rigorous twitter post, the protest emergent online, not only is it observed as an activist demonstration, but also allows the emotions of black girls to be imagined. This is important in a context where these learners straddle three lanes: (1) white spaces, (2) black identity and (3) gender, specifically how to be a black female in a white space.

- ❖ How does the protest at this school link with the greater dialogue regarding decolonising education in the South African context?

The case of Sans Souci is unfortunately not new. The happenings at the school can be seen as a logical offshoot of racial classification that held favour during apartheid and colonialism. There is clearly an immense power struggle for the realisation and implementation of Africanised identities and forms of pedagogy. Ngugi wa Thiong'o (1986) asserts that the predicaments of Africa arise from the historical psychological/epistemological, cultural, and linguistic impacts of coloniality.

In the case of Sans Souci, there are great symbolic references to the imposition of a Westernised identity. This can be seen by the strict monitoring of black girls hair as well as their behaviour within and beyond the school premises. One of the key levers of coloniality is the control over gender and sexuality (Ndlovu-Gatsheni, 2015), here the strict monitoring of black girls hair and comportment is demonstrative of a lack of agency the black learners of Sans Souci have to express their gendered/feministic identities. Ndlovu-Gatsheni (2015, p. 492) further expresses that "decoloniality provides ex-colonized peoples a space to judge Euro-American deceit and hypocrisy and to stand up into subjecthood through judging Europe and exposing technologies of subjectivation." Ndlovu-Gatsheni (2015) goes on to say that, the agenda of decoloniality is shifting the geography and biography of knowledge and bringing identity into epistemology.

Therefore, it is plausible to frame the SSGHS learners protesting within a decolonial paradigm.

The case of Sans Souci presents obvious impressions of this. This can be observed by: the control of Africanised hair; banning of an African language and usage of apartheid-like measurements such as the dompas and behaviour of learners in former white spaces as a means to continue the ongoing exclusion of black people. What makes this case form part of a decolonial paradigm is the pursuit of gendered identities consistent with the learners view of themselves as Black and African. Throughout the world, there are activist campaigns that seek to overthrow colonialist ideologies of black females/learners. Movements such as Black Lives Matter are online pioneers in the disempowering of the colonial/western hegemonic practices.

## **8.2 Future Recommendations**

The study revealed that school policies are an important aspect in creating a sense of belonging for learners, with this in mind, there should be a uniform criteria established in accommodating for South Africa's diverse groups both in privatised and government funded institutions. Perhaps past and present learners and students need to draw up a mandate in which they outline their experiences with racism at school and the changes they would foresee in the near future. With that in mind, clear criteria should be established in school and university policies based on learners' identities and languages and the forms of learning most suitable for learners of different racial groups. Each school and university policy should be screened by a board and approved when the policy does not discriminate against learners' identities.

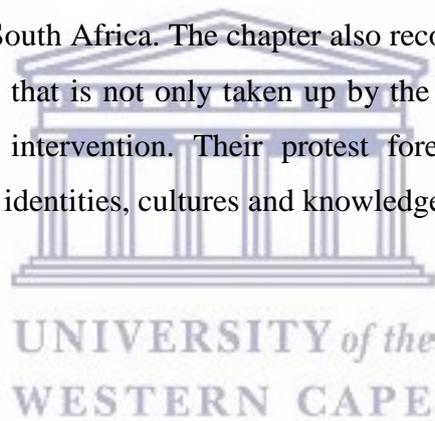
Decoloniality has long been something that needs serious attention in South African pedagogy. Therefore, to plan and practice the constitution truthfully, all schools must consider the dominant home languages of learners and have learners placed in classes where they are taught in their home languages. A study focussing on the advantages and drawback of this type of orientation in schools would possibly generate adequate learning material in African languages as there is already sufficient learning material produced in English and Afrikaans. This would be one-step in decolonising South Africa and celebrating the diversity of the country.

What also needs careful study is the seriousness of the education department to investigate learners' claims of racialization. Leadership in this instance needs to a matter of importance so that learners' concerns are heard and dealt expeditiously to avoid/minimize frustration and

other destructive results. What also needs great attention is a perspective gained on how black girls born post-1994 perceive, celebrate, or practice their femininity and how this is contrasted with the past. This is to say that former literature still speaks of a racializing body; however, black girls today are more aware of themselves and value their appearance in a more positive light. In this way, it is hoped that negative stereotypes associated with black girls are removed from socializing discourses, especially within the domain of education.

### **8.3 Summary**

The chapter discusses the research questions proposed by the researcher. The chapter looks at online modes of protesting and the significance thereof especially in the case of SSGHS and largely the Fallist era. The chapter then discusses the impact that online protesting has on the paradigm of decoloniality in South Africa. The chapter also recognises the online protest as a modern day form of activism that is not only taken up by the learners of SSGHS, but as a culture of local and global intervention. Their protest foregrounds the subjugation of marginalised groups and their identities, cultures and knowledge's.



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# ANNEXURE A

## 2015 Revised Code of Conduct of Sans Souci Girls High

### SANS SOUCI GIRLS' HIGH SCHOOL



### PUPIL CODE OF CONDUCT

Revised December 2015

The Sans Souci Girls' High School Pupils commit themselves to the advancement of learning, personal development and responsible citizenship. This commitment is characterised by:

- \* being courteous and demonstrating mutual respect for the beliefs, customs, language, individuality and property of others;
- \* demonstrating social awareness and personal and social responsibility;
- \* service to others;
- \* using resources carefully and wisely;
- \* participating fully in a wide range of school activities;
- \* discovering and developing personal potential;
- \* embracing a lifestyle which promotes good health and well-being;
- \* adopting practices which will help to secure a safe and healthy environment for all;
- \* honest accountability and personal integrity.

*This Code of Conduct is amplified by a set of School Rules and Procedures framed in terms of existing National and Provincial Legislation.*

POLICIES & PROCEDURES (L)

## RULES, REGULATIONS & PROCEDURES FOR PUPILS

The Sans Souci Girls' High School community commits itself to the advancement of learning, personal development and responsible citizenship. This commitment is characterised by:

- a) being courteous and demonstrating mutual respect of the beliefs, customs, language, individuality and property of others;
- b) demonstrating social awareness and personal and social responsibility;
- c) service to others;
- d) using resources carefully and wisely;
- e) participating fully in a wide range of school activities;
- f) discovering and developing personal potential;
- g) supporting and encouraging others positively;
- h) embracing a lifestyle which promotes good health and well-being;
- i) adopting practices which will help to secure a safe and healthy environment for all;
- j) honesty, accountability and personal integrity;
- k) always having consideration and respect for all others;
- l) always speaking English, the language of the institution, to assist in the learning process of English Home Language or Additional Language speakers. Also to show respect for all others.

This Code of Conduct is amplified by a set of School Rules and Procedures framed in terms of existing National and Provincial Legislation.

### 1. GENERAL BEHAVIOUR

Pupils from Sans Souci Girls' High School are expected to be considerate, courteous, respectful to other people and to property, helpful, neatly dressed and to behave themselves in a dignified manner as loyal ambassadors of their school. It must be remembered that a Pupil's behaviour affects the reputation of the school and that the Pupils are judged according to this reputation. Therefore, it is in the Pupil's own best interest to ensure that Sans Souci's reputation is always beyond reproach. Girls must be softly spoken, respect all others and behave like ladies.

*As expressions of this Code of Behaviour, Pupils should:*

- a) Smile and greet staff politely when they meet them inside or outside the school.
- b) Smile and greet visitors to the school, stand aside for them in corridors and offer them help wherever possible. ("Ma'am/Sir" to be used when addressing staff/visitors.)
- c) Show consideration and respect to people within the school community and the general public.
- d) Show consideration and respect for the property of others. School property, or anything in the school which is the property of someone else, may not be stolen, damaged, defaced or polluted.
- e) Refrain from loud and inappropriate behaviour of any kind, whilst in uniform or representing the school in any way, even if not wearing school uniform.
- f) Strictly obey all School Rules and Procedures.

*The SA Schools' Act of 1996 makes provision for the following regulations:*

- g) The language and conduct of a Pupil may not be of such a nature as to endanger the maintenance of a proper standard of moral conduct, discipline or social well-being in the school.
- h) A Pupil may not commit a reprehensible act.  
If, in the opinion of the Principal, a Pupil is guilty of offences listed above, the Principal may suspend the Pupil pending a decision by the School Governing Body on expulsion. Insolence, rudeness, dishonesty and disobedience will not be tolerated.
- i) Pupils may not bully or intimidate fellow Pupils physically, emotionally or through the medium of cyberspace/technology.
- j) Cheating in tests or examinations and copying of other people's work and passing it off as one's own is unacceptable. Pupils are expected to be honest and show integrity.
- k) CONSIDERATION and RESPECT must always be shown towards Staff, members of the public, Parents and fellow Pupils.

**Strictly prohibited at all times:**

- a) Chewing gum.
- b) Eating in classrooms or in the corridors/inside the school buildings.
- c) Water bottles may be carried from class to class, but pupils may only drink water before/after school and during breaks. Pupils may not share water bottles.
- d) Bad behaviour and language.
- e) Use of any language other than the medium of instruction (English) whilst in school uniform or representing the school. Afrikaans may be used (as the additional language taught) when speaking to the Subject Teacher outside of the lesson time or when making a required presentation.
- f) Inappropriate language and swearing.
- g) Littering.
- h) Loud talking and inappropriate behaviour at school, Cavendish Square or any other public venue.
- i) Refer to the "Substance Abuse & Anti-Violence Policy".
- j) **Bullying** – Refer to "Guidelines for dealing with Bullying".

**2. PUNCTUALITY/LATE-COMING & ATTENDANCE**

- a) Pupils must arrive at school well before the start of the school day and line up outside the classroom in time for the first lesson. Lateness will not be tolerated.
- b) Late Pupils must sign in with the Security Guard AND report to the Receptionist/Front Desk on arrival.
- c) Notes must be provided if there is a legitimate excuse.
- d) A Pupil arriving late will be allowed into the classroom at the Teacher's discretion.
- e) Very late or frequent late arrival will result in serious action being taken as this has an impact on the academic programme. Parents will be informed in such cases, or requested to make an appointment to see the Principal.
- f) A Pupil must participate in the education programme prescribed by the Education Department, unless exemption has been granted by the Department.
- g) Pupils must attend lessons during the prescribed school hours.
- h) A Pupil may not leave the school grounds without the permission of the Principal. A request for early departure:
  - Must only be in *exceptional circumstances!*
  - Must be on the understanding that, if permission is granted, it is the Pupil's responsibility to catch up work, find out what she has missed and, NB!, excuse herself from her extramural *herself* (not send a message with someone else).
  - Must not cause the Pupil to miss an assessment.
  - Must be handed in 24 hours before the time.
  - Must have contact details of Parent/s.
  - Must state a reason.If permission for early departure is granted, the pupil will only be allowed to leave if collected and signed for by their own Parent/Guardian.
- i) Pupils who bunk lessons will be expected to make up the equivalent time in Detention and Parents will be informed.
- j) A Pupil detained by the Principal will be given a note to pass on to the Teacher giving the date and time of the interview.
- k) All work must be handed in on time. If deadlines are not met, a Pupil will receive nought (0) for that work.
- l) Every Pupil is encouraged to participate in extramural activities throughout the year. Lack of transport may not be used as an excuse. Arrangements must be made in advance with regard to transport. This was agreed to on admission to the school.
- m) A Pupil must attend all extramural activities that she has joined and to which she has committed herself. If, for some valid reason, she is unable to attend, she is expected to excuse herself beforehand and not via another Pupil.
- n) Pupils may not use any facilities or equipment of the school, including those used for sport, outside of school hours without the permission of the Principal. They may not be on school grounds outside of school hours without permission.

- o) Pupils must arrive timeously for extramural activities such as sports matches, play rehearsals, etc.
- p) Pupils must be collected on time from an activity whether this is on a week day/night or a weekend. Staff members cannot be expected to wait with girls who are collected late and will not be held responsible for their safety. **N.B.** Pupils will be taken to the Rondebosch Police Station, if necessary, to wait for their Parents.

### 3. ABSENTEEISM

- a) In the case of absenteeism, Parents must notify the school by 09:00 on the day of absence (to ensure that the pupil is not bunking). On the pupil's return to school a letter must be written to the Principal giving a reason for the absenteeism. A telephone call to the school is *not* sufficient. If prolonged absence is anticipated, this must be communicated with specific reasons, in writing, to the Principal. The absentee note should be handed to the Register Teacher on the *day that the Pupil returns to school* and should include a telephone number at which the Parent/Guardian may be contacted. Falsification of absentee notes will be severely dealt with. If Pupils, without sufficient cause, do not attend school regularly, the school will take action in terms of the SA Schools' Act of 1996.
- b) Medical certificates must be furnished when Pupils are absent from examinations, cycle tests and all planned assessments. If any of these are missed and a medical certificate is not given to the Register Teacher concerned on the *day that the Pupil returns to school*, the Pupil will receive nought (0). The Register Teacher will hand this medical certificate to the office for filing.

### 4. TRUANCY/BUNKING

- a) Truancy is viewed in a serious light and will be dealt with accordingly.
- b) Parents will be informed if *any form* of truancy occurs.

### 5. ACADEMIC RESPONSIBILITY

Pupils are expected to:

- Be serious about their academic work.
- Homework diaries - each day, Pupils must write down homework for every subject in their diaries. If homework is not given by a Teacher in a particular subject, 'Revision' must be written next to that subject and the day's work revised.
- Do their homework, assignments and projects (all assessments).
- Study for Cycle Tests/examinations/assessments/class tests.
- Hand in work/assignments and projects on time. If deadlines are not met a Pupil will receive nought (0) for that work.
- Be neat and present work well (take pride).
- Monday-Thursday - Use the extra FREE Afrikaans, English and Maths classes, use the Maths, English and Afrikaans Software Programmes in the Computer Room to improve in these subjects and use the Library and Computer Room.

### 6. ESSENTIALS TO BE BROUGHT TO SCHOOL DURING THE TERM

- a) The necessary textbooks, as this affects not only the Pupil without the book negatively, but the whole class.
- b) School Diary (Parents to check daily).
- c) Stationery – 2 blue or black ink pens, pencil, coloured pencils, pencil sharpener, eraser, ruler, stapler and paper for making notes during study sessions (NOT for notes to friends).
- d) NO tippex.
- e) NO borrowing of equipment.
- f) Calculator and Maths Sets - only for exams where usage is permitted.
- g) Subject material for TWO subjects to use during study sessions.
- h) Tissues.
- i) Toilet paper, printing paper, exam paper, or any other items as requested by the school

## 7. AREA RELATED BEHAVIOUR

### 7.1 Classrooms

- a) Pupils may not enter classrooms unless a Staff member is present or has given them permission to collect something.
- b) Pupils may only remain in a classroom for a specific reason during break if they have requested and been granted a permission slip from a Staff member. This will only be granted in *exceptional circumstances*.
- c) Pupils may not remain in classrooms after school.
- d) If another teacher or a visitor enters the classroom, the class must stand and greet respectfully. The Pupil nearest the door must open the door for the visitor when he or she leaves the room.

### 7.2 Cloakrooms

- a) Toilets are to be used at break time only and not between lessons, unless there is an emergency.
- b) In an emergency, the Teacher will complete the relevant page in the yellow Merit Book, which is countersigned by the office when the key is handed over. The Pupil returns the key to the office before going back to the classroom.
- c) Toilets are to be kept clean at all times. This includes no littering or graffiti.
- d) No eating is permitted in the cloakrooms.

### 7.3 Corridors

- a) Pupils may not run in the corridors.
- b) Pupils are expected to change classes quietly and quickly.
- c) Pupils are to keep to the *left* in corridors and on stairs, in single file.
- d) Pupils are to stand aside for staff and visitors in the corridors.
- e) Pupils may not cross the quadrangle.
- f) No eating is allowed in the corridors, unless it is raining at Break time. No littering allowed.

### 7.4 Foyer & Hall

- a) No loud noise or talking is permitted in the foyer or area directly outside it.
- b) All visitors to the school must be greeted and assisted where necessary.
- c) Pupils are expected to line up, enter and leave the Hall in an orderly fashion and without talking.
- d) No talking or inappropriate noises are permitted during Assembly.

### 7.5 Media Area : Computer Rooms & Library

- a) Pupils are not allowed to go to the Library unless a Teacher or Library Monitor is on duty. Library Monitors have Prefect status in the Library.
- b) Pupils are not allowed in the Computer Rooms unless a Teacher is on duty there.
- c) No eating or drinking is allowed in the Media Centre at any time.
- d) Pupils are expected to work quietly in the Media Centre.

### 7.6 School Grounds & Property

#### 7.6.1 Inside Grounds & Property

- a) Pupils may not receive visitors in the grounds unless permission has been granted by the Principal. When permission has been granted, Pupils are to introduce their visitors to the Principal. *Boyfriends may not visit Pupils at the school.*
- b) Appropriate bins have been provided for all litter. Pupils dropping litter in the grounds will be punished. Recycling is encouraged wherever possible.
- c) No pulling/rolling up of skirts (old uniform) or removal of shoes and socks for sunbathing is allowed.
- d) Out of bounds:
  - Beyond the path separating tennis courts 3 and 4 from 5, 6 and 7.
  - Around the Hall and staffroom.
  - Beyond the swimming pool.
  - On the hockey fields.
  - Outside the Music Block.
  - Inside the Music Block, unless arranged with a Music teacher.
  - Pupils may not sit on the tarmac of the parking area or driveway.
  - The school front door is available for the use of staff, visitors and Grade 12 Pupils ONLY.
  - No Pupils are allowed within the confines of the swimming pool unless accompanied by a staff member.

#### 7.6.2 *Outside Grounds & Property*

- a) Traffic Regulations are to be observed in the streets.
- b) Correct uniform must be worn on the way to and from school. Blazers *must be worn* (not carried), except on summer days when a summer dress may be worn without a blazer. Jerseys are not permitted during the summer terms.
- c) Pupils expecting to be fetched from school must wait inside the school grounds.
- d) There is to be no eating, drinking or chewing of gum in the streets while wearing school uniform.
- e) Pupils must always behave as expected of a Sans Soucian, be well-mannered, softly spoken and treat all others with consideration and respect.

#### 8. SAFETY RELATED

Pupils are expected to consider the welfare of themselves and others at all times, by behaving in a responsible manner.

To this end, Pupils are expected to comply with the following safety regulations. The school cannot be held responsible if these are not complied with:

- a) Pupils must not walk in groups, or alongside one another in the road as they obstruct traffic and could be bumped by a car. Wenlock Road has proven to be dangerous in terms of muggings and should be avoided.
- b) Pupils must not walk to and from school with ear pieces in their ears as this is dangerous (this equipment is not allowed at school in any case). They are not aware of the sound of passing cars OR possible attackers and make themselves even more vulnerable to attack.
- c) No weapons or materials which can cause bodily damage may be in the possession of any Pupil.
- d) A Pupil may not physically or verbally attack another person.
- e) A Pupil may not drive or park a motorised vehicle on the school grounds without the permission of the Principal.
- f) No Pupil may swim or dive in the school's swimming pool unless under the supervision of a Teacher or accredited adult.
- g) A Pupil may not leave the school grounds without the permission of the Principal once they have arrived at school.
- h) Pupils must remain within the prescribed areas of the school grounds before school and during breaks and must keep away from the perimeter fencing at all times.
- i) The Security Guard has been employed to protect the Pupils and Staff on the school property. He follows the procedure and instructions given to him. Always be courteous to the Security Guard as he is doing his duty for our protection.
- j) Pupils may not invite members of the public, known or unknown to them, onto the school grounds without the permission of the Principal.
- k) All visitors to the school must report to the School's Office.
- l) Pupils are expected to observe responsible safety measures in the event of an injury. They may not assist anyone who is bleeding unless they are wearing surgical/protective gloves.
- m) Please refer to the Substance Abuse & Anti-Violence Policy in addition to the above.  
NB! Disregard of these safety regulations renders a Pupil liable for punishment.

#### 9. ILLNESS AT SCHOOL

- a) Any Pupil who is taken ill at school will be sent to the office by a Teacher. In severe cases Pupils may be allowed to go home at the Principal's discretion and only if collected and signed out by her Parent after the Parent has been contacted by the office.
- b) Pupils may not phone their Parents directly, but MUST go through the office.

#### 10. MONEY, VALUABLES & TECHNOLOGICAL DEVICES AND COMMUNICATION

- a) Pupils must not carry large sums of money on their persons. Money should be handed in at the office for safe-keeping, should it be necessary to bring such money to school.
- b) Other valuables, such as expensive designer clothing, brought to school for other purposes, must also be left at the office for safe-keeping.
- c) No technological devices are to be brought to school without special permission. The school cannot be held responsible for their loss or damage. If any of these items need to be brought to school, they are to be handed in at the front desk for safe-keeping.

- d) Cell phones may not be used anywhere on the property until the final school bell of the day. Thereafter, they may be used in the grounds, but not in the building. The school takes no responsibility for cell phones. They must be handed in at the office before the start of the school day or be switched off and stored at the bottom of the school bag. If they are not handed in and are visible or heard during the school day, they will be confiscated with the SIM card and battery and a letter sent to the Parent(s). For a first offence a Pupil will have to pay a R50 fine and wait one day in order to retrieve the item. If this is repeated a second time the penalty will be more, and if it happens a third time, the item will be confiscated for 3 months, after which it can be claimed upon payment of the third fine.
- e) There is one public call box, for outgoing calls only, at the corner of the quad, and a call box at the Tuckshop. Pupils may use the public call box during breaks or after school, but may not contact their Parents directly during or between lessons. This must be done through the office.
- f) Pupils who do not feel well whilst at school must, however, report to the office, from where any necessary calls will be made.
- g) The office cannot relay messages to the Pupils. This rule is relaxed only in cases of dire emergency.
- h) The school cannot be held responsible for personal possessions, unless the abovementioned rules are adhered to. The school will not be held responsible for any bags, etc. that are left unattended anywhere in the school.

#### 11. SOCIAL MEDIA AND COMMUNICATION APPLICATIONS

- a) The School is a juristic person and therefore has a right to protect its integrity and reputation. The School Governing Body ("SGB") has a duty in terms of the South African Schools' Act 1996 to ensure that the best interests of the school are protected. This entails protecting Pupils, Teachers and the school itself.
- b) In view of the above, any negative comments made on social media sites such as Facebook, Instagram, Twitter, any social media forum or any public place will be seen as defamatory against the school and an infringement upon the integrity of the school, staff and "SGB".
- c) Any such infractions will initiate disciplinary and/or legal action, led by the "SGB" Chairperson.
- d) Any concerns must be delivered following the correct protocols and procedures that are in place.
- e) Upon enrolment at the school, Parents and Pupils sign an Acceptance Declaration committing to uphold all Policies and Codes of Conduct.
- f) Pupils may not create social media accounts in the name of the school.

#### 12. CONFISCATIONS

Any items of jewellery, clothing or items not allowed according to the School Rules will be confiscated for a period of 3 months and will be returned on payment of a fine.

#### 13. DISCIPLINE RELATED PROCEDURES (MERIT SYSTEM) - *(Next page)*

13. DISCIPLINE RELATED PROCEDURES

MERIT SYSTEM			
A Pupil starts the new year with 50 merits. No merits will be carried over to the next year. Some examples of Rewards and Losses			
Rewards / + (examples)		Losses / - (examples)	
Good behavior	+1	Incorrect uniform	-1
Academic results: Good progress	+1	Name badge not worn	-1
Good service to the school	+1	No school diary	-1
Goal achievement	+1	Homework not up to standard	-1
Special participation	+1	Homework not done	-1
Neat work	+1	Incomplete Homework	-1
Particularly helpful	+1	Latecoming (per day)	-1
CASEP regular attendance	+1	Behaviour not acceptable	-1
Initiative	+1	Excessive noise in passages	-1
Merits allocated for general improvement & progress, at Grade Head's discretion		Prefects are allowed to demerit by recording the date and reason in the yellow Merit Book	
Steps to be taken:			
INTER-VENTIONS	After loss of 10 merits	Monday to Thursday Intervention Session 15:00-16:30 (Allocated by the Register Teacher)	
	After loss of 30 merits	Friday Detention 13:00-15:00	
	Consistently Poor Behaviour / 3 Friday Detentions	Work Detention / Community Service (Determined by the school)	
NOTIFICATION OF DETENTIONS AND INTERVENTIONS			
Monday to Thursday Intervention – Parents will receive a <b>yellow</b> Detention letter with breakdown <i>approximately</i> 24-36 hours in advance			
Friday detention – Parents will receive a <b>green</b> Detention letter with breakdown <i>approximately</i> 24-36 hours in advance <i>(continued)</i>			
Work detention / Community Service – Parents will receive a <b>blue</b> Detention letter with breakdown <i>approximately</i> 36-48 hours in advance			
As well as the Detention letters Parents will receive a SMS and/or email notification of the impending session			
Under special circumstances the school will notify Parents of an immediate Detention via SMS			
ACTION FOR GAINING OR LOSING MERITS			
Gold Merit Badge – Replaces 3 <sup>rd</sup> Blue Merit Badge			REWARDS
Re-award of Blue Merit Badge			
Blue Merit Badge – Grade 10, 11, 12	125		
Blue Merit Badge – Grade 8 + 9	150		

## 14. APPEARANCE & DRESS CODE

### APPEARANCE OUTSIDE SCHOOL / IN PUBLIC

#### 14.1 SCHOOL UNIFORM

- a) Pupils are expected to be neatly attired in full uniform, worn correctly at all times.
- b) All aspects of appearance must be according to the APPEARANCE AND DRESS CODE of the school as set out in the RULES, REGULATIONS AND PROCEDURES FOR PUPILS. Behaviour and manners also affect appearance and must, therefore, be according to the rules as well.
- c) Any item worn under the uniform must not be visible.
- d) School jerseys may not be worn without blazers, must be neat, not stretched, and cuffs may not be tampered with.
- e) Blazers to be clean, with all buttons attached and a securely fastened pocket badge.
- f) Raincoats must be worn *outside* the building *only*.
- g) Pupils must not walk and eat whilst in any form of school uniform.
- h) Pupils may not socialize in an inappropriate manner with boys before or after school whilst in any form of school uniform or when representing the school.
- i) Pupils may not meet in any public area (e.g. Cavendish or similar) in large groups and draw attention to themselves through loud or inappropriate behaviour, whilst in any form of school uniform or when representing the school.

#### 14.2 EXTRAMURAL DRESS

##### *Practice & Match Days: Tennis, Softball, Netball, Hockey and Swimming*

- a) All Pupils to wear practice dress as per the particular sports code.
- b) Pupils may leave the school premises in their practice uniforms. The school jersey may not be worn over the sports uniform. Pupils may wear the school tracksuit tops and/or bottoms, or blazers, when leaving the school premises after sporting activities.

##### *Practice & Match Days: Swimming*

- c) Swimmers will be required to change back into school uniforms before leaving the school premises after practices and galas. Alternatively, SS navy blue shorts, House T-shirts, white socks and sports shoes may be worn along with tracksuit tops/bottoms.

#### 14.3 CONTACT LENSES

Contact lenses that change the colour of the eyes may not be worn.

#### 14.4 HAIR

- a) Hair must be neat and plain.
  - b) Hair colour must be natural. Dyeing, bleaching, highlights, streaking, etc. is not allowed as this does not wash out.
  - c) ONLY nylon additives may be used in cornrows (no wool, etc.). Additives must match the natural hair colour.
  - d) Braids must be kept fine and neat. Thick and bulky braids will not be allowed.
  - e) Braid thickness may not exceed 5mm and may not add length to your hair.
  - f) No exotic hairstyles will be allowed. (Natural hair may not be combed out to create afros, or be teased to create a beehive effect, or partially shaven to create extreme contrast.)
  - g) No weaves, extensions dreadlocks, twisting or wigs are allowed.
  - h) Hair must be clipped back so that it does not hang in the face.
  - i) Hair that is able to touch the collar must be tied up.
  - j) Hair accessories must be navy blue. No other colours are permitted.
  - k) Hair grips must match the colour of the hair.
- Note: Any violation of this Code of Conduct will result in a reversal of the abovementioned rule regarding nylon additives.

#### 14.5 NAILS & MAKE-UP

- a) Nails may not be so long that they interfere with a Pupil's work or extramurals.
- b) No nail varnish, French manicures or henna is allowed.
- c) No make-up or lip-gloss is allowed.

**14.6 PERMISSIBLE JEWELLERY**

- a) Watch – only plain time watch, not decorative/costume jewellery or smart watch.
- b) Matching pair of small, narrow, plain gold or silver sleepers or small plain gold or silver studs for pierced ears. Only one earring in the bottom hole on the lobe of each ear is allowed.
- c) Tongue studs and other piercings (e.g. nose, eyebrow) are not allowed.
- d) Tattoos are not allowed.
- e) Use of temporary cultural adornments to be discussed in advance with the Grade Head/Principal and, if permitted to be worn, must not be visible.

**14.7 SCHOOL UNIFORM**

**SUMMER**

- Regulation blue dress (*length: maximum of 5cm above the knee*)
- Short white school socks, folded over only once
- Black lace-up school shoes. *When replacing existing shoes, black lace-ups must be purchased.*
- Regulation blazer (*optional*)
- Navy blue school rain jacket (*optional – in case of rain*)
- White V-neck sleeveless vest (*optional*)
- **NB! NO jerseys to be worn with Summer Uniform**

**WINTER - NB! New Winter Uniform for Pupils entering the school from 2013 onwards**

- Regulation blue lounge shirt (buttoned, hard collared)
- Regulation tunic (*length: maximum of 5cm above the knee*)
- Opaque black tights, not ribbed or sheer.
- Black lace-up school shoes. *When replacing existing shoes, black lace-ups must be purchased.*
- Regulation blazer
- Regulation pullover jersey with SS Logo - long sleeves
- Navy blue school rain jacket
- Navy gloves only
- White V-neck long-sleeved spencer (*optional*)
- **NO beanies or any other headgear**
- **NO scarves**

**14.8 LO / PHYSICAL EDUCATION COMPONENT - only REGULATION UNIFORM to be worn.**

(This is also used for sports practices)

- 2 x Navy blue shorts with SS logo
- 2 x House T-shirt (*red, green, blue or yellow*)  
(*As Pupils may be involved in an activity/practice in the afternoon, they should have more than one T-shirt and pair of shorts*)
- Sports shoes – must be predominantly white (black soles are not allowed on the tennis/netball courts)
- **ONLY** school swimming costume/bather may be worn
- House swimming cap

**14.9 DRAMA**

**Practical lessons & Performance**

- Personalised black T-shirt (*To be purchased directly from the school*)
- Black pants (specific type of pants) (*To be purchased directly from the school*)

**14.10 SCHOOL BAG (*To be purchased directly from the Sans Souci Shop*)**

- a) Navy blue canvas type, with inner separators, handle and shoulder straps. *No tippex, graffiti or writing is allowed on school bags or other uniform items.*
- b) The Pupil's name may be written on the case in small letters (in one place only, e.g. behind the back straps). The name must not be visible when the bag is carried on the back.

**14.11 EXTRAMURAL DRESS: SPORT**

**General**

- a) Pupils are required to wear the prescribed extramural REGULATION UNIFORM for all activities (PRACTICES AND MATCHES) in which they participate, if not in school uniform.

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- b) Sports Tog Bag: Sans Souci tog bag only (*to be purchased from School & Leisure*). No tippex or graffiti is allowed. The Pupil's name may be written on the bag in small letters in one place only (under the shoulder strap).
- c) Footwear – must be appropriate and acceptable for the relevant sport and NO fashion sneakers may be worn:
- Tennis & Netball - white/predominantly white as black soles are not allowed on the tennis/netball courts
  - Softball – Softball shoes
  - Hockey – Hockey boots
  - Swimming - Rubber thongs AND/OR running shoes for around the pool

#### 14.12 ACTIVITIES

##### A. *During Practices*

Pupils *must* wear the following during *practices* at school:

- School tracksuit
- All sports except Swimming - Navy blue SS sports shorts with the House T-shirt (*red, green, blue or yellow*)
- Hockey - Long navy blue socks with red turnover
- Softball – Long navy blue socks with red turnover and navy blue caps with SS logo
- Swimming – Navy blue towel, House colour caps (also during LO)
- Footwear – see 14.11 c) above

##### B. *During Matches*

Pupils *must* wear the extramural sports uniform appropriate to the particular sport in which they are participating during *matches* (at school and away)

###### **HOCKEY (Winter)**

- SS Match Outfit (*navy blue SS skort and matching red and blue SS shirt*)
- Long navy blue socks with red turnover
- Suitable hockey boots
- SS tracksuit top and bottom

###### **NETBALL (Winter)**

- SS Match Outfit (*navy blue SS skort and matching red and blue SS shirt*)
- Short white school socks, folded over only once
- White/predominantly white sports shoes, as black soles are not allowed on the tennis/netball courts
- SS tracksuit top and bottom

###### **SOFTBALL (Summer)**

- SS Navy blue shorts with red SS golf shirt
- Navy blue socks with red turnover
- Softball shoes
- SS tracksuit top

###### **SWIMMING (Summer)**

- SS Navy blue full-piece swimming costume } *School office / School & Leisure*
- SS red school swimming cap (team) } *School office / School & Leisure*
- SS Navy blue shorts } *Sans Souci Shop*
- SS House T-shirt } *Sans Souci Shop*
- Tracksuit top } *Sans Souci Shop*
- Rubber thongs AND/OR running shoes for around the pool
- Navy blue Swimming towel

###### **TENNIS (Winter & Summer – N.B. League in Summer only)**

- SS Match Outfit (*navy blue SS skort and matching red and blue SS shirt*) } *Sans Souci Shop*
- Short white school socks, folded over only once
- White/predominantly white sports shoes as black soles are not allowed on the tennis/netball courts
- Tracksuit top for summer – top and bottom for winter } *Sans Souci Shop*

#### 14.13 EXTRAMURAL DRESS: MUSIC DEPARTMENT

##### *General – Performances*

- a) Pupils must ensure that they are NEATLY presented at ALL TIMES when performing
- b) Uniforms must be correct in ALL aspects
- c) Uniforms must be clean. Blazers, or any other item of the uniform, must be washed beforehand, if necessary
- d) No hair accessories, make-up or jewellery may be worn
- e) Hair must be tied back neatly, as per the School Rules
- f) **NO scarves may be worn**
- g) **NO jerseys may be worn**

##### *Arrival & Departure – Performances*

When arriving at or leaving from a performance venue, Pupils in the Orchestra and/or Jazz Cats are to be in FULL school uniform, even if they are to perform in an alternative outfit.

##### *CHOIR*

- a) Full school uniform must be worn according to the season, i.e. Summer or Winter
- b) All regulations, as set out above for "General – Performances", must be adhered to

##### *ENSEMBLES*

- a) Full school uniform must be worn according to the season, i.e. Summer or Winter
- b) All regulations, as set out above for "General – Performances", must be adhered to

#### 14.14 STOCKISTS (*School & Leisure / Sans Souci School Shop*)

##### *SCHOOL & LEISURE*

The following items are **ONLY** available from School & Leisure, Shop 13, Ground Floor, The Riverside Centre, Cnr Belmont & Main Road, Rondebosch. (Tel: 021 686 1541).

Summer dress	Winter tunic	Winter shirt
School tie	School Jersey	Blazer
Black regulation pantihose	# Swimming Costumes (see below)	# Swimming Caps (see below)
Navy blue <u>tog bag</u> (with school logo)		

##### *SANS SOUCI SCHOOL SHOP*

The following items are **ONLY** available from the Sans Souci School Shop which is located on the school premises and open at specific times only. (Tel 021 6717188)

- Navy blue school book bag with inner separators (with school logo)
- All sports clothing, i.e. T-shirts, shorts, tracksuits, etc.
- Rain coats
- # Swimming Costumes (available at school – limited stocks)
- # Swimming Caps (available at school – limited stocks)

Limited stocks of second-hand uniform are also available from the School Shop.

*Policies & Procedures (L) – Last revision December 2015*

# ANNEXURE B

## 2017 Code of Conduct of Sans Souci Girls High

CODE OF CONDUCT  
FEB 2017  
SANS SOUCI GIRLS' HIGH SCHOOL



### INTRODUCTION

This Code of Conduct has been redrafted following a popular uprising at the school itself, but also in a country which is engaging with its colonial past and its transformation. Twenty-two years after the first inclusive elections South Africans, and the youth in particular, are challenging issues of race and gender and the lack of transformation. Many are asking why we cannot be proud to be Africans in Africa.

It has been compiled after exhaustive consultations in September, October and November 2016 in which pupil, teacher and parent input has been given both in meetings and through written submissions. The first draft was presented to a working committee of the Governing Body, attended by four parents, three staff and two pupils. We wish to thank all stakeholders for their lively engagements and positive contributions.

The engagements have all looked at the need for transformation, the need to change specifics, the need to be more positive in approach and to focus on promoting a dignified and value-driven environment, which promotes a place of learning.

The Code of Conduct recognizes that Sans Souci is unique. The school is situated in an affluent environment but draws pupils from diverse areas, cultures and experiences, irrespective of social class.

It has been drafted to be aligned with the school's Vision and Mission statement and the South African School's Act of 1996 and introduces a Code of Conduct of which we can all be proud and uphold.

## **PREAMBLE**

This Code of Conduct spells out the rules regarding pupils' behaviour at Sans Souci and describes the disciplinary system concerning transgression by pupils. In addition, it spells out the grievance procedures pupils may follow when they have a grievance. It applies to all pupils while they are on the school premises or when they are away from the school, representing it or attending a school function.

Section 8 (4) of the SA schools Act provides that all pupils attending a school are bound by the school's Code of Conduct and all pupils are expected to sign a statement of commitment to the Code of conduct. (Annexure G). The administration of the Code of Conduct is the responsibility of the Disciplinary Committee of the school.

This Code of Conduct is seen as a process which will be reviewed annually and updated as needed.

It is divided into four sections namely

- A General Principles
  - B Specific Codes
  - C Merits, infringements and disciplinary processes
  - D Annexures
- ANNEXURE A Grievance Procedure
  - ANNEXURE B Bullying Policy
  - ANNEXURE C School uniform
  - ANNEXURE D Substance Abuse Policy
  - ANNEXURE E Disciplinary Procedure
  - ANNEXURE F Statement of Commitment

## **SANS SOUCI SCHOOL VISION**

Sans Souci aspires to create a vibrant, nurturing and contented environment that promotes academic excellence and empowers its pupils to develop into confident, multi-skilled young women who are comfortable with whom they are, committed to life-long learning and capable of making a valuable contribution to society by fostering compassion, respect, pride and social responsibility.

## **SECTION A: GENERAL PRINCIPLES**

Sans Souci Girls' High School Pupils commit themselves to the advancement of learning, personal development and responsible citizenship. This commitment is characterized by:

1. service to others;
2. upholding the values of democracy and transparency;
3. being courteous and demonstrating mutual respect for the beliefs, customs, culture language, sexual orientation, individuality and property of others;
4. demonstrating social awareness and personal and social responsibility;
5. supporting and encouraging others positively and enhancing self-esteem;
6. respecting personal space and refraining from public displays of intimacy
7. using resources carefully and wisely;
8. participating fully in a wide range of school activities;
9. discovering and developing personal potential;
10. embracing a lifestyle which promotes good health and well-being;
11. adopting practices which will help to secure a safe and healthy environment for all;
12. honest accountability and personal integrity;

## **SECTION B: SPECIFIC CODES**

### **1. AMBASSADORSHIP**

Pupils from Sans Souci Girls' High School are expected to be considerate, and respectful to other people and to property, to be helpful, neatly dressed and to behave themselves in a dignified manner as loyal ambassadors of their school. It must be remembered that a Pupil's behaviour affects the reputation of the school and that the pupils are judged according to this reputation. Therefore, it is in the pupil's own best interest to ensure that Sans Souci's reputation is always beyond reproach. We need to remember that neighbours and businesses all of whom have a right to live and operate peacefully surround us. As ambassadors Pupils should:

- 1.1 Smile and greet visitors to the school, stand aside for them in corridors and offer them help wherever possible.
- 1.2 Address staff and visitors in a respectful manner e.g. as "Ma'am" or "Sir" or by title and surname.
- 1.3 Show consideration and respect to people within the school community and the public.
- 1.4 Behave well whilst representing the school in any context
- 1.5 Ensure that they are correctly dressed and neat in appearance
- 1.6 Treat neighbouring homes and businesses respectfully
- 1.7 Lead by example

## **2. ABSENCE, ATTENDANCE AND PUNCTUALITY**

- 2.1 In the case of absenteeism, Parents must notify the school by 09:00 on the day of absence (to ensure that the pupil is not bunking). On the pupil's return to school, a letter must be submitted giving a reason for the absenteeism. A telephone call to the school is *not* sufficient. If prolonged absence is anticipated, this must be communicated with specific reasons, in writing, to the school. The absentee note should be handed to the Register Teacher on the day that the Pupil returns to school and should include a telephone number at which the Parent/Guardian may be contacted. Falsification of absentee notes will be severely dealt with.
- 2.2 Absence must not cause the pupil to miss an assessment and must be on the understanding that it is the pupil's responsibility to catch up work, find out what she has missed and to excuse herself from her extramural activity *herself* (not send a message with someone else).
- 2.3 If Pupils, without sufficient cause, do not attend school regularly, the school will take action in terms of the SA Schools' Act of 1996.
- 2.4 Medical certificates must be submitted when pupils are absent from examinations, cycle tests and all planned assessments. This is in accordance with the Department of Basic Education's requirements and will ensure that a pupil does not score zero for that assessment.
- 2.5 Pupils must arrive at school well before the start of the school day and line up outside the classroom in time for the first Register.
- 2.6 Late Pupils must report to the Receptionist/Front Desk on arrival and explain why they are late; a late slip will be issued.
- 2.7 Very late or frequent late arrival will result in serious action being taken as this has an impact on academic progress. Parents will be informed in such cases, and disciplinary measures will be taken.
- 2.8 Pupils must attend all their lessons during the prescribed school hours. A teacher will send a pupil who is taken ill at school to the office. In severe cases, Pupils may be allowed to go home at the Principal's discretion and only if collected and signed out by her Parent /Guardian after the Parent/Guardian has been contacted by the office.
- 2.9 **Pupils may not phone their Parents directly, but must go through the office.**
- 2.10 Pupils may not leave the school grounds without permission. A request for early departure must only be in *exceptional circumstances* and with the permission of parents/guardians who will provide up to date contact details. Pupils will only be allowed to leave if collected and signed for by their own Parent/Guardian.
- 2.11 Bunking and truancy are regarded as serious offences and infringements will be managed according to the processes laid out in Section C.
- 2.12 Pupils must arrive timeously for extramural activities such as sports matches, cultural activities, play rehearsals, etc.
- 2.13 Pupils must be collected timeously from an activity whether this is on a week day/night or a weekend. Staff members cannot be expected to wait with girls who are collected late and will not be held responsible for their safety. **N.B.** Pupils will be taken to the Rondebosch Police Station, if necessary, to wait for their Parents.

## **3. CLOAKROOMS**

Pupils are encouraged to visit the cloakrooms **before school and during breaks** to avoid missing lesson-time. Should emergencies arise pupils will be allowed to leave the class with the permission of the teacher. The cloakrooms must be used responsibly and kept neat and hygienic at all times. They are not social spaces.

#### **4. ACADEMIC RESPONSIBILITY**

**Pupils** are expected to:

- 4.1 Take responsibility for their academic work
- 4.2 Contribute to creating a positive learning environment for everyone.
- 4.3 Do their homework, assignments and projects
- 4.4 Study for Cycle Tests/examinations/assessments/class tests.
- 4.5 Hand in work/assignments and projects on time. Should work not be submitted teachers may require pupils to complete work after school.
- 4.6 Take pride in their work.
- 4.7 Use the system whereby they can get assistance from their teachers between 15:00 and 15:30pm
- 4.8 Use the Library and Computer room for research purposes
- 4.9 Bring the necessary textbooks, as this affects not only the Pupil without the book negatively, but the whole class.
- 4.10 Maintain a homework diary.
- 4.11 Bring the necessary stationery for all subjects. (Blue or black ink pens, pencil, coloured pencils, pencil sharpener, eraser, ruler, stapler and paper, calculators and Maths sets.)  
The use of tippex is not permitted in formal assessments  
Borrowing of equipment is not permitted in formal assessments
- 4.12 Participate in school activities, including extra-mural activities, to ensure that their education is holistic.
- 4.13 Focus on the work necessary in each subject lesson; no other subject work to be done in formal class time.

#### **5. BULLYING**

The school's Bullying policy is attached, as Annexure B. Bullying and intimidation do not promote a learning environment. Therefore, verbal, physical and social humiliation and abuse is not permitted either at school or on social media and infringements are regarded as serious offences. If a pupil is bullied, she must report it to her register teacher or follow the Grievance Procedure as laid out in Annexure A.

#### **6. DISHONESTY**

- 6.1. No fraud is permitted with regard to documents and notes submitted to the school
- 6.2. Plagiarism is regarded as a serious academic offence and pupils are to submit their own work and where they have used other sources to reference these in the proper manner. Pupils submitting work that has been plagiarised will be asked to rework that task or assignment in the proper manner.
- 6.3. Cheating in exams and tests is also a serious offence and procedures according to the Department of Basic Education will be followed. Theft is also regarded as a serious offence. Pupils are encouraged to act responsibly and to rather hand in valuables, including cash, to reception for safekeeping.

#### **7. DRESS CODE AND APPEARANCE**

- 7.1. **Uniforms:** Summer, winter and sports uniforms are attached, as Annexure D. Pupils should wear the appropriate uniforms each season. The dates for change-over are announced every term. Pupils are encouraged to look presentable and to keep their uniforms neat and in good order. Undergarments like vests should not be visible. School Jerseys may be worn with the summer uniform. Muslim girls may wear navy head scarves.  
The use of cultural adornments for religious or cultural purposes must be discussed in advance with the Grade Head/Principal and agreement reached on what is permissible on a case-to-case basis.

- Additionally, each sporting code has its own set of rules, which must be adhered to. These are outlined in Annexure C.
- 7.2. **Hair:** Hair should be tied back and off the face. Weaves and braids are permitted if these are tied up and not of extreme length. Neat Afros, do-nuts, dreadlocks and half-up/half down arrangements are permitted. Hair accessories should be blue, black or of the hair colour. Hair colour must be your natural hair colour.
  - 7.3. **Jewellery:** Watch – only time watches are allowed. Smart watches are not permitted. Matching pair of small, thin, plain gold or silver sleepers or small plain gold or silver studs for pierced ears are permitted. Only one earring in the bottom hole on the lobe of each ear is allowed. Tongue studs and other piercings (e.g. nose, eyebrow) are not allowed unless these are for religious/cultural purposes as noted above in 7.1. Tattoos must not be visible.
  - 7.4. **Nails and Make-up:** Nails must be neat and short. Clear nail varnish is permitted. No coloured nail varnish or French manicures are allowed. No make-up or lip-gloss is allowed.

## **8. EATING**

Eating is not permitted in classrooms.

## **9. ENVIRONMENTAL AWARENESS**

We believe that a clean and beautiful environment enhances learning. Sans Souci has adopted the principles of reduce, recover, recycle and re-use and has an operational recycling collection system. In addition, increasingly scarce resources worldwide makes it necessary for us to all become more conscious of how we use resources. Pupils are encouraged to protect the environment and its resources and to use the recycling system. This means that:

- 9.1 water must be used sparingly and taps turned off tightly
- 9.2 electricity must be used sparingly. Pupils must charge their electronic devices at home.
- 9.3 paper must be used sparingly
- 9.4 the recycling bins are all labeled and must be used for their correct purposes
- 9.5 Pupils will be requested to clean up litter if they infringe the littering code.

## **10. LANGUAGE**

All classes except for First Additional language classes are conducted in English. Thus, English must be spoken during these classes. Home languages may only be used to enhance understanding and with permission from the teacher.

Pupils are permitted to speak their home languages outside the classroom but we encourage pupils to practice inclusivity. Home language use must not be used as a bullying tactic, or to deliberately exclude or gossip about others.

### **11.1 OUT OF BOUNDS AREAS**

Certain areas are defined as out of bounds, either in the interests of safety and visibility, or in the interests of maintaining a professional working environment. The following areas are out of bounds:

- 11.1.1 Classrooms - unless a teacher is present
- 11.1.2 Area beyond the path separating tennis courts
- 11.1.3 Area at the back of the Hall and staffroom.
- 11.1.4 Area beyond the swimming pool.
- 11.1.5 Area near the perimeter fence of the hockey field.
- 11.1.6 The use of the Private Parking gate in Glenhoff Road
- 11.1.7 Inside the Music Block, unless arranged with a Music teacher.

- 11.1.8 Pupils may not sit on the tarmac of the parking area or driveway in front of the school.
- 11.1.9 The school front door is available for the use of staff, visitors and Grade 12 Pupils ONLY.
- 11.1.10 No Pupils are allowed within the confines of the swimming pool unless accompanied by a staff member.

#### **11.2 SAFETY**

- 11.2.1 Pupils must behave responsibly during school hours to avoid accidents and injuries.
- 11.2.2 We encourage pupils to practice road safety and obey traffic regulations.
- 11.2.3 All visitors need to sign in at the security gate and report to reception. Visitors are not allowed during academic hours but are welcomed as spectators for sport and extra-mural activities.
- 11.2.4 Pupils should adhere to the out of bounds rules.
- 11.2.5 No weapons or dangerous items may be brought onto the premises.

#### **12 SUBSTANCE ABUSE**

No cigarettes, e-cigarettes, illegal drugs or alcohol of any form may be used at school. Infringements of this rule are regarded as serious offences as they are also criminal offences. Should pupils be found to infringe these rules, parents /guardians will be called and, pupils may be searched and/or tested for drugs. The school's Substance Abuse Policy is attached as Annexure E.

#### **13 TECHNOLOGY**

- 13.1. Sans Souci believes that technology like tablets, smart phones and laptops may enhance learning and is currently discussing how to manage and use such devices in the classroom. During this time, different teachers may apply different rules to suit their teaching and task needs.
- 13.2. However, all exams at school and university level are still written by hand and we believe that pupils should not disadvantage themselves by becoming too dependent on electronic devices and technology.
- 13.3. If pupils wish to make use of such devices, **it must be with permission from their teacher and for academic work purposes ONLY and not to go on social media.** No headphones are permitted. Infringements of this code are regarded as a serious offence as itemized in Section C. Pupils must take responsibility for the safety and security of their own property.

#### **14. VANDALISM**

All school property must be protected and valued to prevent further financial burdens on parents and taxpayers. Vandalism, graffiti, and disregard for school property are regarded as serious offences.

**SECTION C**  
**MERITS, INFRINGEMENTS AND DISCIPLINARY LEVELS**

**1. MERITS**

Positive merits are seen as an affirmation of a pupil's achievements. Merits will be awarded for excellence in academic and extra-mural performance and for excellence in attendance, helpfulness, and behaviour. Pupils will be encouraged to set goals and targets and will receive merits for achieving their targets. Pupils are encouraged to make use of the time allocated by teachers after school in order to ask for assistance. In addition, merits will be awarded for diligence, perseverance and improvement in academic work. These merits will be managed by register and subject teachers and awards will be announced at the annual prize-giving.

**2. INFRINGEMENTS, CONSEQUENCES AND DISCIPLINARY LEVELS**

Infringements of this Code of Conduct are categorized in FOUR levels and will be dealt with as per the table below. Subject and register teachers will deal with Level 1 infringements. Grade Heads and the disciplinary committee will deal with Level 2 offences. The Sans Souci School Governing Body will institute a disciplinary panel to deal with Level 3 and 4 offenses.

LEVEL	INFRINGEMENTS	CORRECTIVE MEASURES
1	First-time offences with regard to: <ul style="list-style-type: none"> <li>• dress-code</li> <li>• classroom misdemeanours including cheekiness, talking/eating in class,</li> <li>• littering,</li> <li>• incomplete homework, inattentiveness</li> <li>• misconduct or poor sportsmanship</li> <li>• interference with another learner which causes minor physical or mental discomfort</li> <li>• misconduct during detention</li> <li>• copying another learner's classwork or homework</li> <li>• defacing school property</li> </ul>	Corrective actions/sanctions are carried out by the individual teacher and may include the following: <ul style="list-style-type: none"> <li>• Verbal reprimand</li> <li>• Written punishment</li> <li>• Detention at break or after school</li> <li>• Removal of graffiti from bags etc. at break</li> <li>• Demerits on Class Dojo</li> </ul>
2	All second time offences listed above (at the discretion of the teacher)	Parents will be informed Written warning Friday afternoon detention
	Repeatedly disruptive classroom behaviour and/or poor work ethic	Parents will be informed Written warning Friday afternoon detention
	Rudeness and disrespect	Parents will be informed Written warning Friday afternoon detention
	Abuse of technology	Parents will be informed Written warning Friday afternoon detention
	Minor vandalism like writing on boards, desks, school textbooks	Pupils will clean defaced property in their own time after school. Parents will be informed

		Written warning Friday afternoon detention
	Theft	Parents will be informed Written warning Friday afternoon detention
	Fraud and dishonesty	Parents will be informed Written warning Friday afternoon detention
	Plagiarism	Parents will be informed Written warning Friday afternoon detention
	Bunking and truancy	Parents will be informed Written warning Friday afternoon detention
	Bullying	Parents will be informed Written warning Friday afternoon detention
	Racism: remarks/insults	Parents will be informed Written warning Friday afternoon detention
	Intimidation by verbal or physical threat to harm a person or their property	Parents will be informed Written warning Friday afternoon detention
	Swearing, lying, using obscene gestures	Parents will be informed Written warning Friday afternoon detention
	Insubordination – ignoring or failing to carry out a specific instruction	Parents will be informed Written warning Friday afternoon detention
	Fighting, common assault or attempted assault	Parents will be informed Written warning Friday afternoon detention
	Any action which brings the School's name into disrepute	Parents will be informed Written warning Friday afternoon detention
	Possession of offensive material	Parents will be informed Written warning Friday afternoon detention
	Tampering with safety and other equipment of the school	Parents will be informed Written warning Friday afternoon detention
3	<ul style="list-style-type: none"> <li>• Possession of weapons that can cause physical harm (knives etc.)</li> <li>• Entering the school premises while under the influence of alcohol/drugs</li> <li>• Possession, copying, distribution, use or displaying of pornographic material</li> <li>• Distributing material that can incite violence (via Technology or any other means)</li> <li>• Leaving school grounds without permission</li> </ul>	All items in level 3 will be referred to a disciplinary panel for a formal hearing. Pupils will receive a written notice and will follow the procedure as outlined in Annexure E

	<ul style="list-style-type: none"> <li>• Violating the rights of other learners to receive education by disrupting classes, preventing teachers from providing teaching</li> <li>• Violating the rights of the teacher to carry out their tasks, to the detriment of the School, the staff, the teacher, or fellow learners</li> <li>• Serious vandalism and destruction of property</li> <li>• Repeat offence of bullying</li> <li>• Unreasonable repetition of a Level 2 offence</li> </ul>	
4	<ul style="list-style-type: none"> <li>• Use of weapons that cause physical injury</li> <li>• Possession, using and/or dealing in drugs, alcohol or other intoxicating substances</li> <li>• Poisoning or attempting to poison another person</li> <li>• Malicious damage to the property of the School, the staff, fellow learners</li> <li>• Assault / grievous bodily harm</li> <li>• Sedition or inciting any form of disruption to the functioning of the School through collective action.</li> <li>• Any offence punishable under common law</li> </ul>	<p>Level 4 offenses recommended corrective sanctions include (any or all of the below)</p> <ul style="list-style-type: none"> <li>• Suspension from School</li> <li>• Disciplinary hearing</li> <li>• Community service</li> <li>• Professional counselling</li> <li>• Expulsion</li> </ul>

## ANNEXURE A

### Draft Grievance Procedure (adapted from Labour Manual)

#### **1.1 Purpose of Grievance Procedure**

The purpose of the grievance procedure is to allow a pupil or pupils to bring to the attention of the school governing body any dissatisfaction or feeling of injustice that may exist in respect of the school. The SGB will attempt to resolve the grievance in a manner, which is acceptable to the pupil/s concerned and the school. A grievance pertains to any dissatisfaction with regard to matters, which are directly related to the relationship, which exists between the school and the pupil/s concerned. This grievance policy and procedure shall not be used to negotiate new or changes to the School's Code of Conduct, which conducts an annual review.

#### **1.2 Policy**

##### **1.2.1 It is the policy of the School that: -**

a pupil /s who lodges a grievance, will not be prejudiced in her enrolment with the School. All grievances should be resolved at the earliest possible stage and as expeditiously as is practically possible at the point, where the grievance originated. It is the SGB's responsibility to ensure that the grievance procedure is adhered to. The pupil/s shall be entitled to be assisted by a fellow pupil, parent or guardian in the grievance procedure. If the grievance concerns a group of pupils, the group will select two pupils to act on its behalf.

#### **1.3 Procedural Stages**

The following participants will be involved at the following stages of the procedure: -  
Stage 1: Immediate Direct Report of the aggrieved pupil/s.  
Stage 2: Direct Report of the person who considered the grievance at the first stage/hearing

#### **1.4 Procedure at each Stage**

##### **1.4.1 Stage 1**

The pupil/s concerned should approach her/their Register Teacher and/or RCL representative and verbally convey the grievance. The grievance should be resolved as soon as practically possible but in any event addressed within 3 working days from the time subsequent to it being raised. If the grievance is not resolved or addressed within the period in (ii) above, the pupil/s may proceed to the next stage.

##### **1.4.2 Stage 2**

The aggrieved pupil/s should lodge a written request for a meeting with the SGB indicating the nature of the grievance. The responsible person to whom the grievance is directed shall address the grievances as soon as is practically possible but in any event, not later than 10 working days after being notified of the grievance. The responsible person to whom the grievance is directed may address the grievance in writing or request that a grievance meeting be held. At such a meeting, the following persons may be present: the pupil/s concerned, the pupil/s representative and such witnesses as may be necessary. The person presiding over the grievance hearing/meeting shall attempt to resolve the grievance within 10 working days from the date of the grievance meeting. This is the final stage in the grievance procedure. The decision of the responsible person to whom the grievance is directed will be final. If the grievance remains unresolved after this stage, the pupil/s may invoke procedures provided for by legislation or the common law. The aggrieved pupil/s may only resort to an external dispute resolution mechanism if the School has failed to resolve the grievance

## ANNEXURE B

## SANS SOUCI BULLYING POLICY

Sans Souci Girls' High School does not tolerate bullying in any form, (emotional/psychological/physical) and all members of the School staff are committed to promoting a safe and caring environment for the girls. Staff, girls and parents will work together to address issues of bullying when these arise.

### Definition

Bullying is aggressive behaviour or harassment by an individual or a group, repeated over time, which intentionally hurts another individual or group either physically or emotionally. Bullying can be physical or non-physical in nature.

### Physical bullying

Physical bullying includes punching, kicking, tripping, pushing, taking and/or the damaging of possessions, threatening someone, extortion and preventing someone from leaving an area or room.

### Non-physical bullying

- **Provocative behaviour** includes making rude gestures and pulling faces, producing offensive graffiti and the wearing of racist badges or insignia.
- **Verbal bullying** includes name-calling, making fun of another person, being repeatedly critical, prolonged unkind teasing, making threats and making racist, sexist or homophobic comments.
- **Relational bullying** includes spreading rumours and gossiping, the breaking of confidences and the deliberate splitting of a friendship and stealing of a best friend to isolate and hurt a person.
- **Sexual harassment** includes the spread of sexual gossip, making sexual innuendos and jokes and making derogatory comments about someone's appearance.
- **Cyber bullying** includes the sending of cruel or threatening text, e-mail, or instant messages, posting nasty pictures or messages about others in blogs or on web sites, making unkind comments about another child in any form of texting or instant messages, in emails or chat rooms, taking explicit photographs and sending them on to others and 'stealing' someone's identity to spread rumours or lies about another person.

The School is a juristic entity and therefore has a right to protect its integrity and reputation. The School Governing Body (SGB) has a duty in terms of the South African Schools' Act 1996 to ensure that the best interests of the school are protected. This entails protecting Pupils, Teachers and the school itself.

In view of the above, any negative comments made on social media sites such as Facebook, Twitter or any public place will be seen as defamatory against the school and an infringement upon the integrity of the school, staff and SGB. Any such infractions will initiate disciplinary and/or legal action, led by the SGB Chairperson/relevant Senior Management Team (SMT) members. Any concerns must be delivered following the correct protocols and procedures that are in place.

Upon enrolment at the school, Parents and Pupils sign an Acceptance Declaration committing to uphold all Policies and Codes of Conduct.

#### **Preventative measures**

1. During Life Orientation lessons and at Assemblies, staff members and Peer Counsellors will educate the girls about the signs and dangers of bullying.
2. Girls will be taught how to recognize bullying, how to respond when made a victim of bullying and how to handle bullying incidents that they may observe.
3. Girls are encouraged to report any incident or suspected incident of bullying.
4. They will learn to identify and correct bullying behaviours that they themselves may exhibit.
5. Staff will be made aware of the symptoms of a victim of bullying and will be alerted to the importance of noticing and acting on incidents of bullying.
6. Staff will be educated regarding the understanding of the courage required by a victim to report incidents of bullying and the importance of confidentiality.
7. Parent talks will be scheduled to equip parents with the skills required to assist their daughter if she is being bullied.

#### **Reporting of bullying**

There are a number of ways in which bullying may be reported:

1. Any evidence of bullying should be kept (text messages, emails, and witness accounts).
2. Girls may speak to any member of staff.
3. All reports of bullying will be taken seriously, will be investigated thoroughly and feedback will be given.
4. The reporting of bullying will be encouraged as the right and courageous thing to do.
5. Confidentiality will be upheld.

#### **Procedures to deal with bullying**

When an incident of bullying or suspected bullying is reported, the School will respond in a manner that is appropriate to the incident. Depending on the circumstances and nature of the incident, the following steps will usually be taken:

1. A suitable member of staff will meet with the victim to establish what has been taking place, to ensure that the victim understands and is comfortable with the action that the School will take in dealing with the matter, and to ensure that the victim will not be placed at further risk.
2. The victim's parents will be contacted and informed of the situation and kept apprised of the School's actions and approach. If it is felt that the victim is in need of further support or coaching, this will be arranged in conjunction with her parents and the School's pastoral care systems.
3. Relevant SMT members will then meet with the perpetrator of the bullying incident to hear her side of the situation and to ensure that the bullying behaviour stops immediately. If there is negative comeback from the perpetrator to the victim following this, parents will be called in. If it is felt that the perpetrator needs some sort of intervention, this should be arranged in conjunction with her parents and the School's pastoral care systems.
4. In the event that the accounts given by the victim and the perpetrator are substantially different, investigating staff will usually bring both girls into an interview together for mediation, or will investigate further by interviewing other girls who witnessed the incidents.
5. The incidents will be recorded in the pupil records.
6. If the perpetrator repeats her behaviour, the School will be obliged to take more stringent steps to curb this. In the event of repeated bullying behaviour that is felt to endanger one or more girls in the School, the perpetrator may be asked to leave Sans Souci.
7. In incidents which involve cyber bullying, whether these occur on or off the School property, the School reserves the right to take the same action as for other incidents of bullying behaviour.
8. If necessary, the parents could lay a charge against the perpetrator at a Police Station.

**Role of the parent or guardian**

Parents or guardians should:

1. Be alert to signs of unhappiness in their daughter's life. Any change in attitude, drop in school marks, avoiding school or social activities and other unusual behaviours may indicate bullying.
2. Be aware, in a respectful manner, of the content of social behaviours and content posted on electronic sites, via SMS or MMS. A girl may take the role of a perpetrator or a victim.
3. Be supportive when an incident of bullying in any form and, in particular, of cyber bullying, is reported as this can be extremely damaging and have lasting effects. Encourage their daughter to retain any possible evidence.
4. Inform the school if there is any suspicion that their daughter is being bullied.
5. Not take matters into their own hands in confronting the perpetrator or her parents.
6. Refrain from telling their daughter to retaliate.
7. Help their daughter to learn positive behaviours that will help her not to become a victim.
8. Clearly address the situation if their daughter is found to have abused another girl.

**NOTE:**

No counter-bullying/harassment by friends or any other person in retaliation against the perpetrator.

**ANNEXURE C**  
**SCHOOL UNIFORM**

**SUMMER**

- Regulation blue dress (length maximum of 6cm above the knee)
- Short white school socks
- Black school shoes.
- Regulation blazer (optional)
- Navy blue rain jacket/ raincoat
- School Jerseys may be worn with Summer Uniform

**WINTER**

- Regulation blue lounge shirt (buttoned, hard collared)
- Regulation tunic (length maximum of 6cm above the knee)
- Red School Tie
- Grey school trousers may be worn instead of the tunic.
- Black tights, no Footless Tights
- Black school shoes.
- Regulation blazer
- Regulation pullover jersey with SS Logo - long sleeves
- Navy blue rain jacket/raincoat
- Navy gloves only
- Sans Souci School Scarf or Navy blue scarves and beanies may be worn, the same colour as the School Blazer. No branded or multi-coloured beanies. (Beanies to be removed in the school building)

**SPORT/ LO / PHYSICAL EDUCATION COMPONENT**

- 2 x Navy blue shorts with SS logo
- 2 x red golf shirts  
*(As Pupils may be involved in an activity/practice in the afternoon, they should have more than one T-shirt and pair of shorts)*
- Navy or black racer back swimming costume/bather may be worn; for galas, the bather must be navy.
- House swimming cap
- School tracksuit
- Hockey - Long navy blue socks with red turnover
- Softball – Long navy blue socks with red turnover and navy blue caps with SS logo
- Footwear – appropriate footwear for each code. Black soled shoes are not allowed on the tennis/netball courts

**DRAMA**

**Practical lessons & Performance**

- Personalised black T-shirt *(To be purchased directly from the school)*
- Black pants (specific type of pants) *(To be purchased directly from the school)*

**SCHOOL BAGS**

- a) Navy blue canvas type, or Karrimor bags/backpacks
- b) The Pupil's name must be written on the case discreetly
- c) Plain Navy Sports Tog bag/ or Sans Souci Sports Tog bag

#### EXTRAMURAL DRESS: MUSIC DEPARTMENT

- a) Pupils must ensure that they are NEATLY presented at ALL TIMES when performing
- b) Uniforms must be correct in ALL aspects
- c) Uniforms must be clean. Blazers, or any other item of the uniform, must be washed beforehand, if necessary
- d) No hair accessories, make-up or jewellery may be worn
- e) Hair must be tied back neatly, as per the School Rules
- f) No scarves or jerseys may be worn

#### *Arrival & Departure – Performances*

When arriving at or leaving from a performance venue, Pupils in the Orchestra and/or Jazz Cats are to be in school uniform, even if they are to perform in an alternative outfit. Before and after appearances scarves and jerseys may be worn but these must be removed for the performance.

#### STOCKISTS (School & Leisure / Sans Souci School Shop)

##### SCHOOL & LEISURE

The following items are available from School & Leisure,

Summer dress	Winter tunic	Winter shirt
School tie	School Jersey	Blazer
Black tights	Swimming Costumes	Swimming Caps

##### SANS SOUCI SCHOOL SHOP

The following items are **ONLY** available from the Sans Souci School Shop, which is located on the school premises, and open at specific times only. (Tel 021 6717188)

- All sports clothing, i.e. T-shirts, shorts, tracksuits, etc.
- Rain coats

Limited stocks of second-hand uniform are also available from the School Shop.

## ANNEXURE D

## **SUBSTANCE ABUSE & ANTI-VIOLENCE POLICY**

### PURPOSE

The purpose of this Policy is to make clear to the entire school community the position this school holds with regard to the use of weapons, nicotine, alcohol, and other mood altering substances (both legal and illegal), as well as the consequences and procedures applicable to incidences involving these substances and the use of weapons.

The key thrust of this policy is to help and support not only those pupils who use or misuse drugs/weapons/bullying tactics, but also the majority of pupils who do not, yet may be affected by the drug/weapon/bullying use/tactics of others.

### GENERAL RULES:

The school does not permit pupils (during school activities or whilst in school uniform):

- the use of weapons of any form.
- the use of illegal or prohibited substances.
- the inappropriate use or misuse of legal, prescribed and/or non-prescribed medicines and/or any other mood altering substances.
- the inappropriate use of solvents, inhalants and/or other chemical agents.
- the consumption of alcoholic beverages.
- the smoking or use of tobacco (or other drugs) in any way or form. (No e-cigarettes allowed)
- the possession of any of the above.
- the possession of drug-related paraphernalia such as pipes, etc.
- to be under the influence of alcohol and/or other mood-altering substances or drugs.
- to deal in drugs, i.e. selling, swapping, exchanging, supplying, distributing and trading.

NOTE: 1. The possession, use and/or distribution of weapons or illegal drugs (any unlawful substances that have a psychological or physiological effect or any substance having such effect that is possessed unlawfully), and the inappropriate use, possession and/or distribution of legal substances (such as alcohol, tobacco and medication) are not acceptable in this institution.

2. Pupils must report to the Principal / Head of Department / a teacher, anything that could affect the name of the school:

- 2.1 use of legal or illegal substances, and/or weapons
- 2.2 have knowledge of 2.1
- 2.3 are aware of 2.1
- 2.4 have any suspicion of 2.1
- 2.5 heard rumours regarding 2.1.

3. The use of weapons and/or dealing in drugs is a criminal offence and is strictly forbidden. If any pupil is suspected of having an illegal substance/weapon in her possession, or caught, using or dealing in illegal or legal substances/weapons, action should be taken:

- 3.1 as a staff member or the school could be seen to be in possession of an illegal substance if it were taken from the pupil, it is preferable to call the police to send a representative to the school to deal with the incident on site, and simultaneously contact and inform the parent/s.
- 3.2 if the police representative is unavailable, then confiscate the drug/weapon, label and mark it correctly with full particulars of the pupil in the presence of a witness.

This labelled confiscation must be handed to the police, who will issue the school an official receipt. The parent/s must be contacted to come to the school.  
3.3 the school will investigate and, if necessary, refer to the authorities for the normal, legal progress to take its course.

4. School Governing Bodies are empowered by the South African Schools Act to take strong action against any pupil who commits a serious offence against school discipline.

#### **WHERE DOES THE POLICY APPLY?**

The Policy applies to a pupil when:

- in school uniform (on or off the school grounds/property).
- participating in a school-related activity (on or off the school grounds/property; in or out of school uniform).
- anywhere where they may be associated by the public as a pupil of the school.

- NOTE:**
1. Rumours, with supporting evidence, may be investigated.
  2. The school reserves the right to take action, according to policy and procedure, if a pupil's substance/weapon abuse or misuse outside school influences their academic achievement, behaviour, attendance, etc.
  3. School activity means any official educational, cultural, recreational or social activity of the school within or outside the school premises.

#### **MANAGEMENT OF DRUG-RELATED SITUATIONS**

##### **CONFIDENTIALITY**

All information relating to weapon/drug use, misuse and dependency by a pupil will be treated as confidential. However, wherever possible parents/guardians should be informed or involved at the earliest possible opportunity in an attempt to assist the pupil. Where the school, as a part of a relapse prevention programme, requires reports those will be furnished, with the pupil's written permission, to a designated and trained person.

THE OUTCOME OF DRUG TESTS MUST BE KEPT CONFIDENTIAL;

- only the pupil and the parent must be informed about the outcome of the drug test.
- the identity of the pupil may not be revealed, except to her parent.

##### **DISCIPLINARY PROCESS & CONSEQUENCES**

This will include one or more of the following:

1. information gathering and investigation.
2. referral to the relevant authorities.
3. parental involvement.
4. identifying the level of use (by assessment if necessary), recognizing that levels of use for individuals can include experimentation, occasional use, frequent use and addiction (and that the response of the school might well vary accordingly).
5. discussion with relevant parties.
6. referral to a specialist in the field or other treatment options.
7. a contract drawn up between the school, the pupil and her parents which will include the recommendations of the school, the actions required by the pupil and/or her parents and the consequences for the pupil if these actions are not carried out.
8. withdrawal of certain rights and privileges.

9. prescribed community service.
10. detention.
11. attendance of life-skills or drug-counselling programmes.
12. a disciplinary hearing.
13. the option of withdrawal from the school.
14. suspension.
15. expulsion.

Parents/Guardians will be informed and involved.

Each case will be dealt with individually, within the framework of this Policy, and all circumstances and information will be taken into account. For these reasons, the school may respond differently to similar offences.

#### **DRUG TESTING & DRUG/WEAPON SEARCHING**

For drugs, random testing may be undertaken by the school or at a pathology laboratory as required by the school (urine or blood). With reasonable suspicion, parents/guardians may/will be required to have their daughter tested. Drug testing on an ad hoc basis may be considered as part of a relapse prevention programme and should be carried out according to school protocols and medical/treatment procedures and ethical guidelines.

As part of structured intervention or when there is a fair and reasonable suspicion of possession of weapons and/or illegal substances, a search may be conducted of a pupil and/or her possessions. Should a search be necessary, it should take place in the presence of the pupil concerned, a person of her choice to support her and a second adult witness of the same gender.

The Principal or his/her delegate (in the Principal's absence, a delegate has to be appointed, which must be in writing) can conduct a body search (must be of the same gender).

The search must be done in private, not in view of another pupil, and another adult of the same gender must be present as a witness.

**NOTE:** The parent/s or guardian/s will be liable for any expenses incurred, such as the costs of drug testing/screening, assessment, treatment, therapy, counselling and outside programmes.

#### **PREVENTION & SUPPORT**

We will endeavour to educate the entire school community regarding substance abuse and the use of weapons. The objective of preventive education is to reduce or delay the likelihood of the use of weapons and/or experimentation of drugs by providing information about the use of weapons, substance use, misuse and dependency as well as to reduce the stigma and to encourage pupils who are experiencing problems to seek help.

The school undertakes to:

1. support and encourage a healthy and weapon/drug-free life-style.
2. safeguard the well-being and welfare of all pupils and to do whatever we can to provide a safe and weapon/drug-free environment for our pupils.

3. request the services of the SAPS Drug Squad sniffer dogs from time to time to check that our school remains weapon/drug-free.
4. make our pupils aware of the dangers of such abuse or misuse.
5. involve outside organizations and individual specialists with expertise in this field, as part of a team approach, particularly for interventions, assessments and treatments.
6. show concern and interest by following up when there is a fair and reasonable suspicion of the use of weapons and/or substance misuse or abuse.
7. initiate corrective measures when dealing with transgressors, rather than only applying punitive ones.
8. provide channels for pupils to seek help without fear of punishment.
9. actively help any pupil who approaches us.
10. evaluate this policy and adapt it, if and when necessary, according to changing circumstances and conditions.
11. educate staff regularly on the indicators of the use of weapons and/or substance abuse listed below, to enable them to identify pupils who might be at risk:
  - physical indicators
  - behavioural indicators
  - emotional indicators
  - social indicators

NOTE: 1. If a pupil approaches a counsellor or staff member for help with regard to the use of weapons and/or substance misuse or an addiction problem, this will be treated as confidentially as possible and appropriate counselling and assistance will be sought. However, wherever possible parents/guardians will be informed and involved at the earliest possible opportunity, in an attempt to assist the pupil. This will not involve any disciplinary action, but a contract may be drawn up between the staff member and the pupil involved. The pupil will be placed under an obligation to stop the abuse in order to avoid punitive measures.

2. This amnesty regarding disciplinary action does not apply to a pupil caught breaking the school rules as far as they relate to the use of weapons and/or substance abuse.
3. In cases where the pupil does not wish to make use of the help offered, the school will have no choice but to take the necessary action, which may include suspension or expulsion, as determined by relevant legislation.

**ANNEXURE E      PROCEDURE FOR DISCIPLINARY HEARINGS**  
**DISCIPLINARY HEARINGS FOR PUPILS - POLICY AND PROCEDURE**

1. All Disciplinary Hearings will be held in accordance with the framework as laid out in the SA Schools Act and subsequent amendments, including Departmental circulars and minutes which clarify the procedure to be followed.
2. The School shall determine if a pupil may be guilty of Serious Misconduct and whether a Hearing must be convened or not.
3. At least two members of the Schools Governing Body (SGB) shall be called upon, if necessary, to determine if the pupil concerned poses enough of a risk to his/her fellow pupils, staff or school property, to warrant suspension prior to the Hearing.
4. The Principal's Secretary shall contact the Chair of the Disciplinary Sub Committee to set up a date for the hearing. As all members of the SGB are, *inter alia*, members of the Disciplinary Sub Committee, a minimum of three members of the SGB shall form the Disciplinary Sub Committee (DSC). Any member of the SGB who has been involved in, the investigation of the incident shall be excluded from sitting on the DSC and excluded from all subsequent decision making in the case under discussion.
5. The parents/guardians of the pupil(s) are invited to attend the Hearing.
6. The Disciplinary Hearing procedure shall include the following:
  - 6.1. An introduction of all present,
  - 6.2. An explanation of the procedure to be followed,
  - 6.3. The charge(s) against the pupil(s) is presented by the school representative(s) who has/have investigated the case,
  - 6.4. Witnesses are called to testify as appropriate, (written statements may be used)
  - 6.5. The pupil(s), her parents/guardians/representatives respond to the charge(s),
  - 6.6. Opportunity is given for questioning by the pupil(s), her parents/ guardians/ representatives,
  - 6.7. Opportunity is given for questioning by the DSC,
  - 6.8. The pupil(s) and parents/guardians/representatives are excused from the committee as are the school's representatives,
  - 6.9. The DSC deliberates (in committee) and decides on culpability,
  - 6.10. The pupil(s) and parents/guardians/representatives are informed of the finding,
  - 6.11. Mitigating and/or extenuating circumstances are then submitted,
  - 6.12. The School recommends a sanction,
  - 6.13. Opportunity for further questions of clarity is provided,
  - 6.14. The pupil(s) and parents/guardians/representatives are again excused from the committee along with the school's representatives,
  - 6.15. The DSC deliberates (in committee) and decides on the sanction to be applied.
7. The full SGB shall, upon completion of the Hearing, hear representation from the Chair of the Disciplinary Sub Committee, hear the recommendation for sanction and make a judgement on the matter.
8. The Principal (or his/her nominee) shall, in all cases, inform the parents/guardians of the outcome of the Hearing and follow up any recommendations made by the SGB.
9. The Secretary of the SGB shall follow all standard statutory procedures regarding correspondence with the pupil involved and his/her parents/guardians.
10. The Secretary of the SGB shall, in consultation with the Principal, ensure all relevant documentation is forwarded to the WCED.

ANNEXURE F

**Statement of Commitment**

(To be returned to school after Parent/Guardian and Pupil have signed this document)

Grade and Class: \_\_\_\_\_

I,....., a learner at Sans Souci Girls' High School, understand the rules and their implication and hereby commit to:

- Abide by the Code of Conduct and Disciplinary System
- Behave in a courteous and considerate manner and respect other learners, Prefects, RCL , all members of staff and visitors to the School
- Treat everyone with respect regardless of differences in culture, religion, ability, race, gender, age, sexual orientation or social dress.
- Take responsibility for my learning by attending school regularly and punctually and completing all my assessment tasks on time.
- Cooperate with my teachers and other School staff.
- Assist in making Sans Souci a safe place for all
- Seek help if I need it
- Let the School know if I feel my rights have been infringed on, or if I experience any other difficulty.

This code has been drawn up to help your daughter gain the greatest possible benefit from her school experience. Parents/guardians have the responsibility for the actions of their children and should be involved in their education.

Parent(s)/guardian(s) have the responsibility to provide the school with the current emergency contact person and/or telephone numbers.

They also have the responsibility to notify the school of anything (such as medical information) that may affect their child's ability to learn, to attend school regularly, or to take part in school activities.

The school system must have proof that every pupil and every parent/guardian has had a chance to review the Pupils' Code of Conduct. Signed acknowledgement must be part of every pupil's record. Your signature means that you have received information about the Pupils' Code of Conduct. (It does not mean that you agree or disagree with them.)

**Failure to return this acknowledgement will not relieve a pupil or the Parent(s)/Guardian(s) from responsibility to know the contents of the Pupils' Code of Conduct and will not excuse the pupil's non-compliance with the Code of Conduct.**

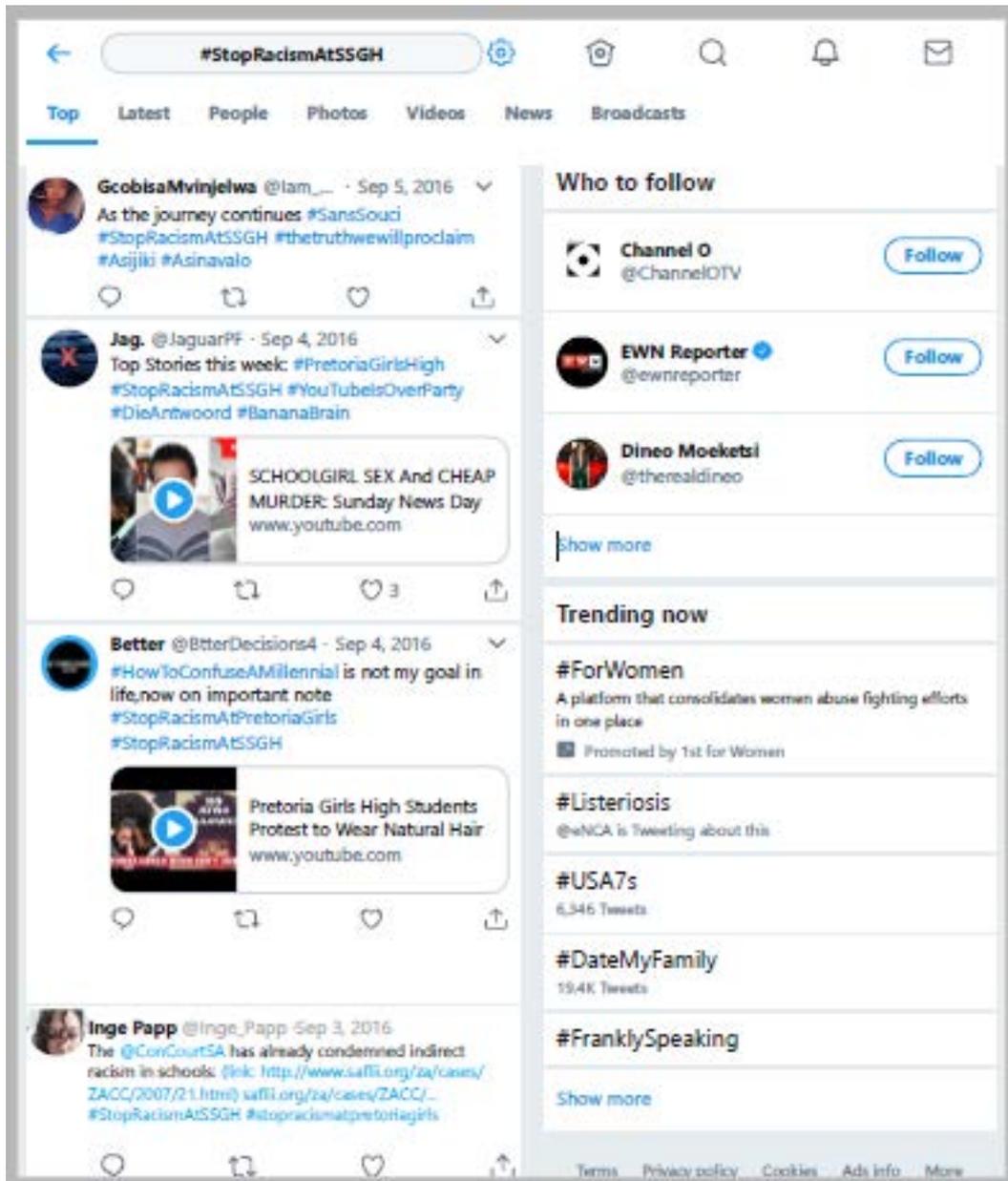
I, (Name) \_\_\_\_\_, Parent/Guardian, have read and understood the content of this Code of Conduct.

Signature of Parent/Guardian \_\_\_\_\_

Signature of Pupil \_\_\_\_\_ Date: \_\_\_\_\_

# ANNEXURE C

## Thread of the Hashtag #StopRacismAtSSGH

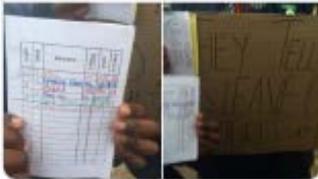


**Jay** @JayStylus · Sep 3, 2016  
 #UniteBlue #Hillary2016 #StopRacismAtSSGH  
 #bullying #SafeSpaces #racism  
 #microaggressions #BlackLives



**Uyanda Mabece** @Uyanda... · Sep 3, 2016  
 If after 20+ yrs of democracy we still see this happen then we have failed as a country. #StopRacismAtSSGH

**Rhodes Must Fall** @RhodesMustFall  
 Speaking Xhosa on the demerit system  
 #StopRacismAtSSGH #SansSouci



**#FeesMustFall** @The1Shin... · Sep 3, 2016  
 The ignorance. My heart breaks for the students. #StopRacismAtPretoriaGirlsHigh  
 #StopRacismAtSSGH

**Tyashnee Gounden** @TyashneeG  
 Dear #BlackTwitter,  
 Meet Cliff Saunders  
 #ZulaikhaPatel #stopracismatpretoriagirls



**Kar t'ake** @DollBabef... · Sep 2, 2016  
 Not changing our hair to satisfy you raging sociopaths  
 #Zulaikha #StopRacismAtSSGH  
 #stopracismatpretoriagirls

**Gcobisa Mvinjelwa** @lam... · Sep 2, 2016  
 Today's outcome was a success #SansSouci  
 #StopRacismAtSSGH #thetwhtwewillprodaim  
 #Asijiki #Asinavalo



**Salakulandelwa** @Acksido · Sep 2, 2016  
 They must go drop off their culture in Europe maybe bazobuya benenqondo #SansSouci  
 #StopRacismAtSSGH

**Rhodes Must Fall** @RhodesMustFall  
 Photos of the placards are heartbreaking  
 #SansSouci #StopRacismAtSSGH



**DeLaila** @LailaManie · Sep 2, 2016  
 In passing #SSGH everyday to get to my loved GSHS, not once did I think the students were suffering right down the road.  
 #StopRacismAtSSGH

**#LMWCW-0832874588** @... · Sep 2, 2016  
 "Voetsek maan, fokof maan, Nisjwayelwa amasimbal #SansSouci #StopRacismAtSSGH"



**#LMWCW-0832874588** @... · Sep 2, 2016  
 Grootte Schuur high school speaks out!  
 #SansSouci #StopRacismAtSSGH



**#LMWCW-0832874588** @... · Sep 2, 2016  
 Fact students are here #SansSouci  
 #stopRacismAtSSGH



**Chabota Kanguya** @Kang... · Sep 2, 2016  
 #StopRacismAtSSGH #StopRacism

Show support to #StopRacismAtSSGH

mishka wazar @ANicheOfLight · Sep 2, 2016  
Show support to #StopRacismAtSSGH

Cape Town Now @topCa... · Sep 2, 2016  
Speaking Xhosa on the demerit system  
#StopRacismAtSSGH #SansSouci  
@RhodesMustFall toplocalnow.com/za/cape-town

Cape Town Now @topCa... · Sep 2, 2016  
of the placards are heartbreaking  
#SansSouci #StopRacismAtSSGH @RhodesMustFall  
toplocalnow.com/za/cape-town

ReImagine SA @iGai... · Sep 2, 2016  
Completely horrifying!  
#StopRacismAtSSGH  
#StopRacismAtPretoriaGirlsHigh  
#StopRACISMI  
#TheseAreOurChildren

Mall & Guardian @mailandguardian  
A Sans Souci Girls' High pupil shared how she had received a demerit for speaking isiXhosa. Read the story here  
owl.lj/gfXY3B0wz7

Sinohwazi april @Sinohwazi... · Sep 2, 2016  
Wentford High School just joined the protest  
@WeekendKugus  
#SansSouci #StopRacismAtSSGH

The Apartheid Museum @DefineRacism · Sep 2, 2016  
@iam\_Gooliswa #SansSouci #StopRacismAtSSGH  
#TheTruthWeWillProclaim #Asijisi #Asinwalo

XhoPedi @Ndi90 · Sep 2, 2016  
#StopRacismAtSSGH

Jameel @indie\_impimpi  
"This is women led. For you and all the other girls who've been discriminated against"  
#SansSouci #StopRacismAtSSGH

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Louise Ferreira @frriou · Sep 2, 2016  
My heart. #SansSouci #StopRacismAtSSGH

Jameel @indie\_impimpi  
"This is women led. For you and all the other girls who've been discriminated against"  
#SansSouci #StopRacismAtSSGH

Jameel @indie\_impimpi · Sep 2, 2016  
"This is women led. For you and all the other girls who've been discriminated against"  
#SansSouci #StopRacismAtSSGH

Rhodes Must Fall @Rhode... · Sep 2, 2016  
Speaking Xhosa on the demerit system  
#StopRacismAtSSGH #SansSouci

Jameel @indie\_impimpi Sep 2, 2016  
"I want to speak my mother-tongue"  
#SansSouci #StopRacismAtSSGH @thedailyxox

Rhodes Must Fall @Rhode... · Sep 2, 2016  
Photos of the placards are heartbreaking  
#SansSouci #StopRacismAtSSGH

**Rhodes Must Fall** @RhodesMustFall · Sep 2, 2016  
The comrades will release a memorandum of demands at 12 noon, come support outside Newlands swimming pool #SaneSoud #StopRacismAtSSGH

**mishka wazar** @ANicheOfLight · Sep 2, 2016  
@inde\_impimpi is currently at #SaneSoud reporting on the protests and the abuse faced by the girls #StopRacismAtSSGH

**INDONI SA** @IndoniSAfrica · Sep 2, 2016  
"If u have a problem with me being black, then u are living in the wrong country" #StopRacismAtSSGH #PretoriaGirlsHigh #MyHeritageMyPride

**I'm Bluff-ing.** @TaylaBluff · Sep 1, 2016  
I don't mean to be derogatory but your poes if you think that my hair is untidy and needs to be relaxed #StopRacismAtSSGH

**#WrinkleInTime** @SphelMaki · Sep 1, 2016  
#StopRacismAtSSGH #SaneSoud

**#LMWCW-0832874588** @IAmAFallist  
Please sign to help #StopRacismAtSSGH #SaneSoud @drialeng @AmandlaMobi @simamkeleD @equal\_education @wethu.amandla.mobi/petitions/thet...

**Ms. Siya Miti** @SiyaMiti · Sep 1, 2016  
Seems there is a big racism problem at former model C schools period #TheTruthWillProclaim #stopracismatpretoriagirls #stopRacismAtSSGH

**Thilivhali** @Thil\_Musenwa · Sep 1, 2016  
Phe #stopracismatssgh

**Trendsmap Jo'burg** @TrendJnbJurg... · Sep 1, 2016

**#stopracismatssgh is now trending in**  
and Topics in Johannesburg, South Africa - Trendsmap trendsmap.com

**KillMongerz** @AfricanJeanyus · Sep 1, 2016  
Racism is really institutionalised #StopRacismAtSSGH #StopRacismAtPretoriaGirlsHigh #StopRacismAtSaneSoud #LawsonBrown

**KillMongerz** @AfricanJeanyus · Sep 1, 2016  
It's LIT... #StopRacismAtSSGH

**#LMWCW-0832874588** @IAmAFallist  
It's getting LIT #StopRacismAtSSGH

**Brownen with an 'E'** @6itshqueerbear · Sep 1, 2016  
5x a year but a school week has 5 days and you spend atleast 6 hours at school. WOW! #StopRacismAtSSGH

**#LMWCW-0832874588** @IAmAFallist  
"We are prisoners here, we allowed to go to the toilet 5 times a year. A student once wet themselves because of this rule" #StopRacismAtSSGH

**#LMWCW-0832874588** @IAmAFallist... · Sep 1, 2016  
Maticularis have been locked in the classrooms the school refuses them to be part of the protest #StopRacismAtSSGH

**#LMWCW-0832874588** @IAmAFallist Sep 1, 2016  
#StopRacismAtSSGH

**#LMWCW-0832874588** @IAmAFallist · Sep 1, 2016  
"Asighelelanga Kushoda ISIXhosa" #StopRacismAtSSGH

**#LMWCW-0832874588** @IAmAFallist · Sep 1, 2016  
"Safa saphela iziwe esimnyama" #StopRacismAtSSGH

**#LMWCW-0832874588** @... · Sep 1, 2016  
Kubi kubi kubi yhoos, sityayal Chants the learners #StopRacismAtSSGH

**#LMWCW-0832874588** @IAmAFallist... · Sep 1, 2016  
It's getting LIT #StopRacismAtSSGH

**#LMWCW-0832874588** @... · Sep 1, 2016  
Some parents have arrived to fetch their kids... And the media has arrived but not allowed in #StopRacismAtSSGH

**#LMWCW-0832874588** @IAmAFallist · Sep 1, 2016  
School accuses learners of burning the school and assaulting teachers. I don't see no fire and the learners are peaceful 🙏 #StopRacismAtSSGH

**#LMWCW-0832874588** @IAmAFallist · Sep 1, 2016  
"We are prisoners here, we allowed to go to the toilet 5 times a year. A student once wet themselves because of this rule" #StopRacismAtSSGH

**#LMWCW-0832874588**  
@IAMAFallist

A learner was punished for speaking Xhosa like what msunery is this? 🚫  
#StopRacismAtSSGH  
#TheTruthWillProclaim



2:27 PM · Sep 1, 2016

404 Retweets 93 Likes

**mpiwe blackberry** @mpiw... · Sep 1, 2016  
Replying to @IAMAFallist  
@khayadlanga Shouldn't we ask ourselves how these incidents happen wit ANC majority rule gov'ment? Why these schools so brazen?

**#LMWCW-0832874588** @... · Sep 2, 2016  
why must we ask questions we already know answers to? ANC protects white supremacy that's why kunjé. #SaneSouci

**mpiwe blackberry** @mpiw... · Sep 2, 2016  
And we can't protest coz SAPS is gonna mow us down like flies. #KUBI

**The Ghost** @khosi1gp · Feb 9, 2017  
Replying to @IAMAFallist

**#LMWCW-0832874588**  
@IAMAFallist

A learner was punished for speaking Xhosa like what msunery is this? 🚫  
#StopRacismAtSSGH  
#TheTruthWillProclaim



2:27 PM · Sep 1, 2016

404 Retweets 93 Likes

**mpiwe blackberry** @mpiw... · Sep 1, 2016  
Replying to @IAMAFallist  
@khayadlanga Shouldn't we ask ourselves how these incidents happen wit ANC majority rule gov'ment? Why these schools so brazen?

**#LMWCW-0832874588** @... · Sep 2, 2016  
why must we ask questions we already know answers to? ANC protects white supremacy that's why kunjé. #SaneSouci

**mpiwe blackberry** @mpiw... · Sep 2, 2016  
And we can't protest coz SAPS is gonna mow us down like flies. #KUBI

**The Ghost** @khosi1gp · Feb 9, 2017  
Replying to @IAMAFallist

**Iwando ruga** @lwandor · Sep 1, 2016  
Replying to @IAMAFallist  
@Eusebius this was our struggle in the nineties. Now our children are going through the same. It takes a generation guys.

**Sello** @SelloJ2f · Sep 1, 2016  
Replying to @IAMAFallist  
@Eusebius Are u kidding me?!

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# ANNEXURE D

## Thread of the Hashtag #thetruthwillproclaim

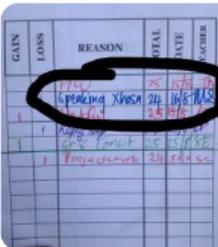
← Tweet
🏠 🔍 🔔 ✉️



**#LMWCW-0832874588**  
@IAmAFallist

Follow

A learner was punished for speaking Xhosa like what msunery is this? 🙄  
#StopRacismAtSSGH  
#TheTruthWillProclaim





2:27 PM · Sep 1, 2016

404 Retweets 93 Likes

💬
↻
❤️
📤



**mpiwe blackberry**  
@mpiwe\_62911

Sportsman

Follow



**Khaya Dlanga** ✓  
@khayadlanga

Leader of the People's Army Against Typo Nazis. Author of To Quote Myself. Alan Paton Prize Shortlist for literature. Marketeer. Never eats black jelly babies.

Follow

**Trending now**

#HIGvSTO  
1,182 Tweets

#GillPackhamMurder

Fikile Mbalula

#AtulGupta  
@eNCA is Tweeting about this

#BhekiCele  
@eNCA is Tweeting about this

[Show more](#)

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Cookies
Ads info
More



**mpiwe blackberry** @mpiw... · Sep 1, 2016

Follow

Replying to @IAmAFallist  
@khayadlanga Shouldn't we ask ourselves how these incidents happen wit ANC majority rule gov'ment? Why these schools so brazen?

💬 1
↻
❤️
📤



**#LMWCW-0832874588** @... · Sep 2, 2016

Follow

why must we ask questions we already know answers to? ANC protects white supremacy that's why kurje. #SansSouci

💬 1
↻
❤️ 2
📤



**mpiwe blackberry** @mpiw... · Sep 2, 2016

Follow

And we can't protest coz SAPS is gonna mow us down like flies. #KUBI

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↻
❤️ 1
📤



**The Ghost** @khosi1gp · Feb 9, 2017

Follow

Replying to @IAmAFallist



ANC is a white man's dog-fetch,roll,jump or NO buscuit. Where's this school, please send details lets look into this. Thanx cc.

 #LMWCW-0832874588 @... · Feb 9, 2017 San Souci high school in Newman's Cape Town

 The Ghost @khosi1gp · Feb 9, 2017

Thanks cc, will look into that, I am in Cape Town next week anyway...let these morons filling parliament ba-halfuke. Enkosi.

 Sibabalwe Matiso @Matis... · Sep 2, 2016

Replying to @IAmAFallist  
Yebantu!!!! Mandela sold us dreams  
[@SABCNewsOnline](#) [@Dispatch\\_DD](#)

 Letsoalo Malahlela @Mas... · Sep 1, 2016

Replying to @IAmAFallist  
msunery indeed.

 Thenjiw e Comedy @thenji... · Sep 1, 2016

Replying to @IAmAFallist  
[@khayadlanga](#) #Bonke

 S'bushe ne Dilozi @Sabhi... · Sep 2, 2016

Replying to @tauzn\_matoboza  
wafaka usawota esilondeni mfoka Thelimali.

 Aphiw e Mazwi-K opolo @... · Sep 1, 2016

Replying to @IAmAFallist  
In primary were not allowed to speak isiXhosa on school grounds especially when addressing teachers.

 **Iwando ruga** @Iwador · Sep 1, 2016

Replying to @IAmAFallist  
[@Eusebius](#) this was our struggle in the ninetees. Now our children are going through the same. It takes a generation guys

**#LMWCW-0832874588** @... · Sep 1, 2016  
 The school refuses for the media to come inside  
 #StopRacismAtSSGH #TheTruthWillProclaim



0:13

2 2

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**Mbali Zulu** @Zulu5 · Sep 6, 2016  
 #thetruthwillproclaim as I accompanied my daughter to school this morning, it was so nice to see the girls... [fb.me/7vTJCuquw](https://fb.me/7vTJCuquw)

2 2

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**Fadz B.** @FadzOnAir · Sep 2, 2016  
 am an African original  
 #SanSouci #TheTruthWillProclaim #BlackLivesMatter #FreeSpeech...  
[instagram.com/p/BJ3VR5GhEu/](https://instagram.com/p/BJ3VR5GhEu/)

2 2

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**uKlaire Guys.** @\_Lindokuhl... · Sep 2, 2016  
 WE MADE HISTORY TODAY 🇿🇦❤️  
 WE DEMAND THAT SHE STEPS DOWN NOW.  
 #thetruthwillproclaim



2 2

**My hair is my dignity**  
 #SansSouci  
 #thetruthwillproclaim  
 #myHairmypride



1

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**Coffee Feminist** @lulul8723 · Sep 2, 2016  
 Ms. Murray where you at? #SansSouci  
 #thetruthwillproclaim



1 2

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**P.** @Phiwe\_Ntlabathi · Sep 2, 2016  
 Unable to attend protest at #SansSouci today because of work but signed the petition !please show your support #thetruthwillproclaim

---

**Get Guap** @SixJamaZA · Sep 1, 2016  
 #TheTruthWillProclaim #SanSouci

**Trendsmap Cape Town** @TrendsCapeTown · Sep 1, 2016  
 #thetruthwillproclaim is now trending in #CapeTown



Trending Twitter Hashtags and Topics in Cape Town, South Africa - Trendsmap trendsmap.com

2 1

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**Owasetyhini** @SiyaMiti · Sep 1, 2016  
 Seems there is a big racism problem at former model C schools period #TheTruthWillProclaim #stopracismatpretoriagirls #StopRacismAtSSGH

---

**#LMWCW-0832874588** @IAmAFallist · Sep 1, 2016  
 The learners have organized a protest for tomorrow at San Souci Girls High School @12:30 come thru. #StopRacismAtSSGH #TheTruthWillProclaim

6 2



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WESTERN CAPE

# ANNEXURE E

## Thread of the Hashtag #MurrayMustFall

The screenshot shows a Twitter interface for the hashtag #murraymustfall. The top navigation bar includes icons for home, search, notifications, and messages, along with a search bar containing #murraymustfall and a user profile for Amy Hiss. The main content area displays a thread of tweets:

- Tweet 1:** From @iamWinnieMandela (@SikeeDlanga) dated Sep 2, 2016. Text: "#SansSouci demanding for racist laws & attitudes to fall. Also their principal accused of racism. #Murraymustfall". The tweet includes a collage of four images showing protesters with signs that read "BLACK LIVES MATTER", "X HOSA", "US BE...", and "#BRING BACK BLACK LIFE". Engagement: 1 reply, 123 retweets, 89 likes.
- Tweet 2:** From @MrlokshinNice (@SobersZA) dated Sep 2, 2016. Text: "#Murraymustfall #SansSouci THIS AINT RIGHT". The tweet includes a video showing three people in blue uniforms standing in a courtyard with debris on the ground. Engagement: 10 retweets, 5 likes.
- Tweet 3:** From @ThysPotgieter (@Thya15) dated Jul 5, 2017. Text: "Go Dustin Brown. Love the magic. #MurrayMustFall #Wimbledon2017".

The right sidebar features a "Who to follow" section with profiles for Allistair McLean (@AllistairMcLean), Dricus Uys (@DricusU), and President Trump (@POTUS). Below this is a "Trending now" section with topics like #MandelaDay, #67Minutes, #Mandela100, #BRICSMEDIA, and #BeTheLegacy. At the bottom right, there is a "Tweet" button and a small "1/7" indicator.

 I'm not a hater. I wouldn't have it any other way. Well maybe Fed against Djok. #MurrayMustFall  
 1 0 0 1

 SAF @MaadGyaaal · Sep 3, 2016  
 please sign and retweet. bayanyelwa abantwana babantu in your presence. #Murraymustfall #SayNo2Racism

**Othandwayo Mgqoboka** @OthandwayoMgqo1  
 Some of these demands are highlighted here..Please sign and re tweet! awethu.amandla.mobi/petitions/thet...

 Melpetersen @Melpetersen · Sep 2, 2016  
 Replying to @skareyhare  
 shall I continue? Do you believe me yet? #SanSouci my daughters own experiences #Murraymustfall  
 0 1 0 1

 uMamncotshe @Vee\_sonkosi · Sep 2, 2016  
 So sick of this school and it's victimization tactics 😞😞 #SansSouci #RacismMustFall #Murraymustfall  
 0 1 0 1

 uMamncotshe @Vee\_sonkosi · Sep 2, 2016  
 This is only the beginning 🔥🔥 #SansSouci #RacismMustFall #Murraymustfall  
 0 2 3 1

 Melpetersen @Melpetersen · Sep 2, 2016  
 Replying to @SobersZA  
 and the girls only get to go 5 times a year to the toilet and it's a girls school #Murraymustfall #SansSouci  
 1 2 1 1

 #IamWinnieMandela @SikeeDlanga · Sep 2, 2016  
 #SansSouci principal apparently said the girls are rejects from other schools. Parents upset. #Murraymustfall they chanted.  
 2 3 3 1

 Meeting point at Athlone swimming pool. Sans Souci Girls have taken matters in their own hands asjiki! #Murraymustfall  
 0 1 0 1

 Big Mommy ❤️🌟 @Miss\_Ludidi · Sep 2, 2016  
 Will be there soon #MurrayMustFall #SansSouci twitter.com/FeesMustFallWC...  
 This Tweet is unavailable.  
 0 1 0 1



**#ResistTrump** @WitsLogic · Sep 2, 2016  
 Sorry what? At a girl's school they are only allowed to go to the toilet 5 times a year #SansSouci #MURRAYMUSTFALL

**Melpetersen** @Melpetersen  
 Replying to @SobersZA  
 and the girls only get to go 5 times a year to the toilet and it's a girls school #Murraymustfall #SansSouci

1

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**MrlkshinNice** @SobersZA · Sep 2, 2016  
[twitter.com/PrOsPeCt\\_Da\\_G/...](https://twitter.com/PrOsPeCt_Da_G/) #SansSouci  
 #Murraymustfall @PresidencyZA@EFF@DBE\_SA@iam\_tbotouch  
 @bonang\_m@Lala\_Hirayama@JesseWilliams@CurateZAR

**MrlkshinNice** @SobersZA  
 #Murraymustfall #SansSouci THIS AINT RIGHT 🙄



0:44 110 views

**MrlkshinNice** @SobersZA · Sep 2, 2016  
 #Murraymustfall



0:50 18 views

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**Othandwayo Mgqoboka** @OthandwayoMgqo1 · Sep 1, 2016  
 #MurrayMustFall #SansSouci

**EWN Reporter** @ewnreporter  
 #SansSouci principal Charmaine Murray tried to address learners, she was heckled by some learners & walked away.MM



0:17 1.8K views

**Othandwayo Mgqoboka** @OthandwayoMgqo1 · Sep 1, 2016  
 STUDENTS HAVE BEEN KICKED OUT OF SCHOOL FOR STANDING UP AGAINST RACISM #SanSouci #Murraymustfall @simamkeleD @Anele @clairemawisa  
 1 24 6

**GcobisaMvinjelwa** @lam\_Gcobisa · Sep 1, 2016  
 This is not only about hair and language. It is beyond that. #thetruthwewillproclaim #stopracismatsanssouci #SansSouci #MurrayMustFall  
 2

**Ndicela imali** @ZandileNdunge · Sep 1, 2016  
 Stop racism at #SansSouci #MurrayMustFall

**KB** @xRabblestvff · Aug 31, 2016  
 #SansSouci #MurrayMustFall  
 Yonela @YonesFak  
 No black hairstyles basically. 😏😏😏😏😏😏😏😏  
 twitter.com/xrabblestvff/s...

**KB** @xRabblestvff · Aug 31, 2016  
 #SansSouci #MurrayMustFall  
 KB @xRabblestvff  
 Also some afro hairstyles called exotic.  
 twitter.com/YonesFak/statu...

**Zintle Kuse** @Zeenasima · Aug 31, 2016  
 Complete bullshit. All they do is add more oppressive and racist rules to the code of conduct. #murraymustfall  
 EWN Reporter @ewnreporter  
 #SansSouci Attwell: the school is in the process of rewriting the current code of conduct & has been doing so for a while. @MoniqueMortlock

WESTERN CAPE

**Zintle Kuse** @Zeenasima · Aug 31, 2016  
 #MurrayMustFall #Stopracismatsanssoucihigh

**GcobisaMvinjelwa** @lam\_Gcobisa · Aug 31, 2016  
 Let us rise #thetruthwewillproclaim #stopracismatpretoriagirls #stopracismatsanssouci #SansSouci #MurrayMustFall #Blackhairmatter  
 1

**Nhoza** @KUHLESOJ · Aug 31, 2016  
 Fighting institutional racism at Sans Souci Girls' High school #MurrayMustFall #SansSouci  
 5

**TheGirlTheGirl** @michelle\_mulder · Aug 31, 2016  
 Please everybody help us combat racism at #sghs by using the following: #stopracismatsanssouci #MurrayMustFall Your support will mean the 🌍



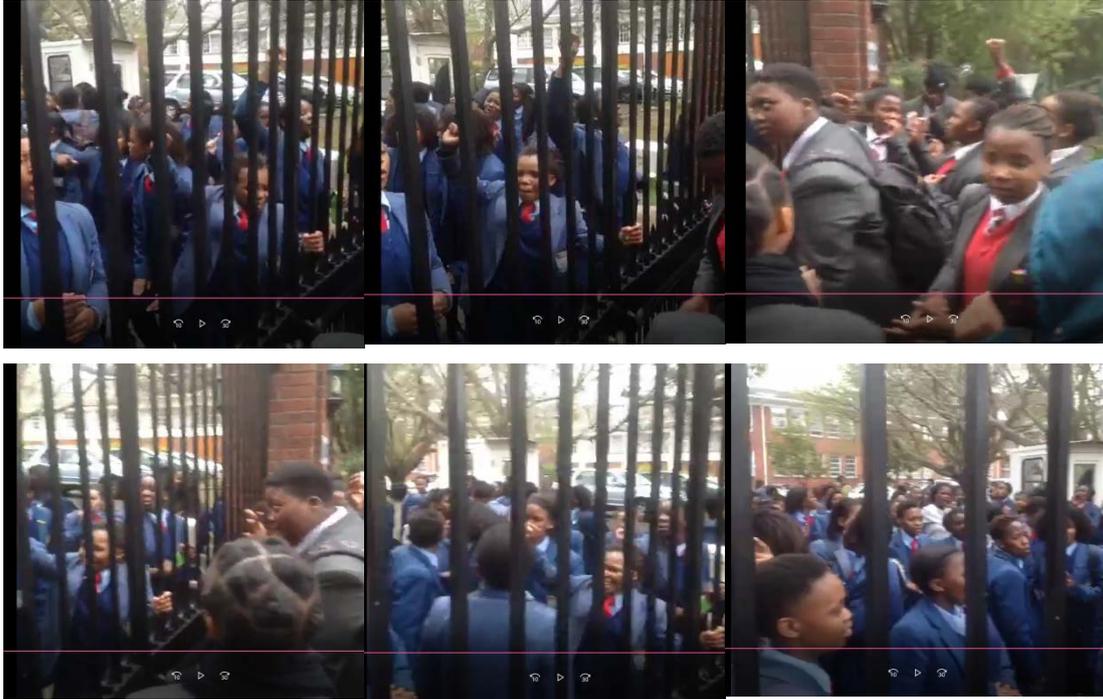
UNIVERSITY *of the*  
WESTERN CAPE

# ANNEXURE F

**Screenshots of O' Safa iswe our nation.**







# ANNEXURE G

## Screenshots of siyaya siyaya (we are moving forward)

