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FREEDOM PARK'S FACILITATION OF SOCIAL COHESION TO FULFIL THE INTENTIONS OF SOUTH AFRICAN CULTURAL POLICY

by

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A research report submitted in partial fulfilment of the requirements for a degree

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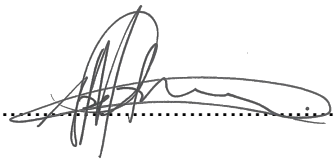
2021

DECLARATION

I hereby declare this report as my original work. It is submitted for the first time in partial fulfilment of the degree of Master of Arts in Cultural Policy and Management to the University of the Witwatersrand, Johannesburg. I have never submitted this work for a degree at another University.

Phindile Mpetshwa ..........day of 04 October ...2021

ABSTRACT

This study is about the facilitation of social cohesion at Freedom Park with respect to the intentions of the South African cultural policy. Freedom Park is positioned to symbolise national identity to contribute to social cohesion, but only reifies reconciliation and tolerance through its symbols of civic nationalism, based on differences among diverse sub-national/ ethnic identities. The study is an attempt to expose the extent to which Freedom Park fulfils the intentions of the South African Cultural Policy in facilitating social cohesion through its education programme.

This study followed an exploratory research design, with a qualitative research approach in collecting data. The sampling processes used involved non-probability and purposive methods in selecting participants. Open-ended interviews were conducted with two education officers who are full-time employees at Freedom Park. The eight written reflections of cultural policy and management students were analysed, interpreted and discussed.

The findings of this dissertation highlight participants' views on the facilitation of social cohesion and the position of Freedom Park in symbolising national identity, in relation to the intentions of the South African cultural policy. A clear indication of the findings is that the participants view social cohesion as a difficult mandate to fulfil, and are not satisfied with its facilitation. This signifies a clear need to close the gap between South African cultural policy and the implementation of its mandates at Freedom Park.

DEDICATION

To my wife Malebo, my three children Chuma, Ongezwa and Sisa.

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LIST OF ACRONYMS AND ABBREVIATIONS

ACH	:	Arts, Culture and Heritage
ANC	:	African National Congress
APP	:	Annual Performance Plan
CODESA	:	Convention for a Democratic South Africa
CPM	:	Cultural Policy and Management
DAC	:	Department of Arts and Culture
DSAC	:	Department of Sports, Arts and Culture
HSRC	:	Human Sciences Research Council
NDP	:	National Development Plan
NHR	:	National Heritage Resources
OECD	:	Organisation for Economic Co-operation and Development
RWP	:	Revised White Paper
TRC	:	Truth and Reconciliation Commission
TUT	:	Tshwane University of Technology
WSOA	:	Wits School of the Arts

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CHAPTER ONE
INTRODUCTION TO THE STUDY

1.1 INTRODUCTION

This study reports on findings from a qualitative research study that was conducted and limited to only two (2) participants at Freedom Park and eight (8) reflections from students. The two participants were Freedom Park education officers while reflections were written by cultural policy and management students from the University of Witwatersrand. Students' reflections were chosen because of the researcher's active participation in research within the same department and university, as the students whose reflections were analysed. The study findings highlight the participants' views of the facilitation of social cohesion and the position of Freedom Park which symbolises national identity, with respect to intentions of South African cultural policy. The findings indicate that participants view social cohesion as a difficult mandate to fulfil, and are not satisfied with its facilitation. This therefore signifies a clear need to close the gap between South African cultural policy and the implementation of its mandates at Freedom Park.

This first chapter, explains the rationale for this study and provides the outline of the study. The context of where the research was conducted is given. It is followed by commonly used definitions of terms, proceeding to the study conceptualisation that outlines the problem central in the study, aim and its objectives, together with a research question and sub-questions. It finally gives an outline of the whole research and the way the research was done.

The location of this research is in the cultural policy and heritage sector, focusing on social cohesion. According to Mekoa & Busari (2018:107), social cohesion is ill-defined as a concept and has different meanings from one scholar to another. However, it is also a concept that is growing in academic and policy circles (Chan et al, 2006:273). In the policy circles, it is mainly government departments that objectify and operationalise their mandates from the policy. The former Department of Arts and Culture, now known as the Department of Sports, Arts and Culture (DSAC) in South Africa gets its mandate to develop culture, reduce exclusions, disparities and inequality, from its legislated cultural policy (1996 White Paper on Arts, Culture and

Heritage). This legislated cultural policy according to Mavhungu (2014:16) does not openly allow ordinary citizens to have adequate control on how it is implemented, monitored and evaluated. The main mandate of the cultural policy was to change the infrastructure designed during Apartheid, to support the heritage, culture and arts of the previously marginalised people (Minty, 2018:2).

This study sees cultural policy as a factor determining the understanding of the processes of building a nation and social cohesion in the sectors of Arts, Culture and Heritage. This is because South African cultural policy has elements of both cultural democracy and democratisation of culture, although the South African government has put more focus on democratisation of culture (Minty, 2018:9). Democratisation of culture according to Mulcahy (2006:323) is a vertical, top-down and centre-periphery approach that distributes culture according to what the government sees as good for the public, in order to enhance the dignity and educational development of the general citizens. This 'top down' approach also passes down to the public, ideas around nationhood and engagement of the citizens with national identity through museums, monuments and national festivals (Minty, 2018:9). Places like Freedom Park, Robben Island Museum form part of the visual and material expressions of new shared histories that are created with an intention to tell shifting meanings of concepts such as 'community' and 'nation' during political transitions, in order to manage social conflict and/or renewal (Coombes,2004:1).

Freedom Park gets its mandate from the South African cultural policy (1996 White Paper on Arts, Culture and Heritage). It was declared a cultural institution effective from 1st April 2009 in terms of the cultural institutions Act 119 of 1998 and the National Heritage Resources Act No. 25 Section 71 of 1999. According to Ngcebetsha (2014:124), Freedom Park is a Presidential legacy project that was established during President Mandela's reign as president of the Republic of South Africa. It was established as a response to the Truth and Reconciliation Commission report of 1998, which recommended an erection of a monument dedicated to democracy in order to address the different pains suffered by the South African nation and its sacrifices for freedom. Ngcebetsha (2014:124) further reveals that the establishment of Freedom Park had two mandates of first honouring the heroes and heroines who died in the struggle for freedom and humanity; and secondly, to foster reconciliation, nation-

building and social cohesion in post-Apartheid South Africa. It is the second mandate of Freedom Park that is the context within which this study was conducted.

1.2 DEFINITION OF KEY TERMS

The definition of key terms like cultural policy, nationalism, nation-building, national identity and social cohesion is dedicated under this sub-heading. Although some of these terms are discussed in detail in chapter 2, they are briefly introduced in this early chapter to allow the person who reads to understand the meaning of what is presented in the succeeding chapters.

1.2.1 Contested Heritage

There is still limited knowledge on what contested heritage is and how it is realized in society (Liu et al, 2021:1). According to Ashworth (2002:363), contested heritage is dissonant heritage, a condition whereby there is a lack of congruence in time or space between people and their heritage.

1.2.2 Cultural Policy

Cultural policy is the totality of a government's activities "with respect to the arts (including the for-profit cultural industries), the humanities, and the heritage" (Schuster 2003: 1 in Mulcahy, 2017: xiii). It is, therefore, policies and measures related to the culture at the local, national, regional or international level, that are either focused on culture as such or are designed to have a direct effect on the cultural expression of individuals, groups or societies, including the creation, production, dissemination, distribution of and access to cultural activities, goods and services" (Joffe, 2010:8 in Forbes, 2011).

1.2.3 Nationalism

Nationalism has proved difficult to define and analyse, while credible theory about it is visibly meagre, and can only be seen as a cultural artefact (Anderson, 2006:3-4). In other words, as a system, it was born out of the religious community and dynastic realm, the two large systems of culture before it, and cannot be aligned with political ideologies that are held self-consciously, for it to be understood (Anderson, 2006:12).

1.2.4 Nation-building

Nation-building is the process whereby a society with diverse origins, histories, languages, cultures and religions come together within the boundaries of a sovereign state with a unified constitutional and legal dispensation, a national public education system, an integrated national economy, shared symbols and values, as equals, to work towards eradicating the divisions and injustices of the past; to foster unity; and promote a countrywide conscious sense of being proudly South African, committed to the country and open to the continent and the world (Department of Sports, Arts and Culture, 2020).

1.2.5 National Identity

National identity is a subjective sense of belonging to a specific national group, which is accompanied by a complex set of cognitions and emotions that express one's attitudes towards this group and other national groups (Barret and Davis 2008; Blank and Schmidt 2003 in Tartakovsky, 2011:232).

1.2.6 Social cohesion

Social cohesion is a broad term, and generally concerned with the aspects that 'hold a society together' (Barolsky, 2016:18). To be specific, it is the degree of social integration and inclusion in communities and society at large, and the extent to which mutual solidarity finds expression among individuals and communities (DAC, 2020).

1.3 PROBLEM STATEMENT

There is a problem in the lack of reification of the abstract term social cohesion at Freedom Park. Since Freedom Park is positioned to symbolise national identity in order to contribute to social cohesion, it only reifies reconciliation and tolerance through its symbols of civic nationalism, which are based on differences among diverse sub-national/ ethnic identities. The commonalities among diverse sub-national/ ethnic identities are ignored and disregarded. This complete disregard and/or ignorance of South African ethnic identities in Freedom Park's position of symbolising national identity results in social cohesion being viewed as a simple term that has no essence or an invention that keeps itself to exist (de Beer, 2014:1). A possible cause

of this problem may be that, Freedom Park as an icon of freedom and humanity, mandated to contribute to social cohesion through a symbolic sense of belonging, does not try to find commonalities among the diverse ethnic identities and build a cohesive society, instead, it applies a top-down approach of what a cohesive society could be, focussing only on reconciliation and tolerance.

1.4 AIM AND OBJECTIVES

The study aims to explore how Freedom Park as a symbol of national identity, facilitates social cohesion in its education programme, with an intention to assess the extent to which it fulfils the intentions of the South African cultural policy.

To achieve this aim, the study is sub-divided into two objectives:

- To solicit the insights of Freedom Park employees on Freedom Park's education programme and its existing possibilities to enable social cohesion.
- To explore the written reflections of cultural policy and management students on the position of Freedom Park, as a symbol of national identity.

The two objectives enable this study to meet its aim since they include both the insiders' and outsiders' perceptions on Freedom Park's education programme and its position. The insiders' perceptions are from the insights of the education officers, who are the employees of Freedom Park who always facilitate and coordinate the education programme. The outsiders' perceptions are extracted from the written reflections of cultural policy and management students, who are in the academic sphere of training in public culture and cultural policy, and therefore know how to interpret cultural policy.

1.5 RESEARCH QUESTION AND SUB-QUESTIONS

Guided by the study-aim, the research question is "How does Freedom Park as a symbol of national identity facilitate social cohesion in its education programme, to the extent that it fulfils the intentions of the South African Cultural Policy?" This leads to the following sub-questions, which guide the study:

- What are the insights of Freedom Park employees on Freedom Park's education programme and its existing possibilities to enable social cohesion?

- What are the reflections of cultural policy and management students on the position of Freedom Park as a symbol of national identity in its unifying function?

1.6 SIGNIFICANCE OF THE STUDY

This is an exploratory study because of limited studies done on social cohesion in heritage institutions in South Africa. The study brings more understanding about the facilitation of social cohesion at Freedom Park, for it to be seen as unifying the nation. The findings of this study will therefore help to advance future research on fulfilling the intentions of the South African cultural policy.

1.7 RESEARCH DESIGN AND METHODOLOGY

The exploratory research design was followed by the study. The qualitative research approach was used to collect data. The sampling processes used involved non-probability and purposive methods in selecting participants. Open-ended interviews were conducted with two education officers in their professional capacity, in different sessions following each other. The two education officers were full-time employees at Freedom Park. There were also eight reflections of cultural policy and management students that were analysed, interpreted and discussed. A detailed discussion of these topics will be in chapter three.

1.8 ORGANISATION OF THE RESEARCH

This study is divided into five chapters:

Chapter 1: Introduction and background to the study

This chapter is the introductory chapter where the background information, problem statement, research question and sub-questions, the definition of key terms as well as the study outline are addressed.

Chapter 2: Survey of scholarship

This chapter entails a review of specific sources to the study on cultural policy, nation building, national identity and social cohesion.

Chapter 3: Research design and methodology

The research design and methodology used to achieve the aims of the study is thoroughly explained in this chapter. It also justifies the choice of the research design, the type of research, population, sampling and data collection instruments.

Chapter 4: Data analysis, interpretation and discussion of findings

The results and discussions of the data collected through interviews and cultural policy students' reflections on Freedom Park are presented. The research findings are divided into two objectives of the study: soliciting the insights of Freedom Park employees on Freedom Park's existing possibilities for it to enable social cohesion, and exploring the written reflections of cultural policy and management students on the position of Freedom Park as a symbol of national identity.

Chapter 5: Conclusions, implications and recommendations

This is a summary of pertinent findings, and implications of the study. The recommendations for future research projects are put forward in this chapter.

The next chapter (**chapter two**) presents the survey of scholarship on social cohesion, national identity and nation building.

CHAPTER TWO
SURVEY OF SCHOLARSHIP

2.1 CONCEPTUAL FRAMEWORK AND LITERATURE REVIEW

The following review of scholarship focuses on what is known and has been researched, about national identity, the democratisation of culture and their effect on social cohesion. Therefore, the review will focus on the meaning of social cohesion, nation building, the democratisation of culture and national identity.

2.2 THE MEANING OF SOCIAL COHESION

Salient scholars like Cloete, 2014; Mekoa & Busari, 2018; Larsen, n.p affirm that the concept of social cohesion is difficult to define. The Organisation for Economic Co-operation and Development 2011:53 in Cloete, 2014:1 emphasise that social cohesion is a broad concept that covers several dimensions at once, like a sense of belonging, active participation, trust, exclusion and mobility. This "definition" does not provide an explicit definition for social cohesion, rather it provides a general description and therefore does not give meaning to it. This lack of clarity in defining social cohesion suggests that this concept is vague and as a result, the application is vague and open to exploitation. Mekoa & Busari 2018:108, suggest that the definition of social cohesion is presented in this way in order to signify the presence of social bonds that unite the society for stability. Although there is that vague use of the term, there is agreement among the authors on social cohesion's function, which is the important part. Janmaat 2011:61-63 in Cloete, 2014:1; Larsen, n.p:2, refers to social cohesion as a 'glue that holds society together' or a 'property that keeps society from falling apart'. Larsen (2013) contextualises social cohesion for academic purpose as 'a belief held by citizens of a given nation-state that they share a moral community, which enables them to trust each other'. In an ideal world, the belief among citizens that they share a moral community that enables them to trust each other, is attractive. However, this shared moral community does not exist in the real world. Larsen n.p:2 concurs with the previous statement by asserting that a need for and/or discussion of social cohesion suggests its decline or absence, which the author terms social erosion, whereby fewer citizens believe they have a moral community.

Cloete (2014:3), however explains that it is imagined in the process of forming social cohesion that people can be trusted, have thoughts and feelings that cohere with their actions, look and provide for the needs of each other, and are keen and free to make contacts with other people and make friends to share ideas. In other words, it is only the good in people that is seen in forming social cohesion. However, trustworthiness is an attribute that is mostly found in societies that are equal, and where most of the people are working, educated, and have access to health services, and therefore social cohesion is more likely to happen Cloete, 2014:3. Although it may partly be true to some extent that trustworthiness among human beings depends on their material conditions; my contribution would be that people trust each other when they know their commonalities of interdependence, interconnectedness and interrelatedness to each other and the whole of society. Portes and Vickstrom (2011:473 in Cloete, 2014:3) further emphasise that trust in modern society depends on unanimous and collective regulations and the ability of institutions to require people to observe them.

The context of this study is Freedom Park, an institution that has a contribution to make in South Africa, in terms of social cohesion. It is therefore imperative for it to be capacitated to compel the observance of the universal rules. Looking at an insider's view of Mdanda (2014:1), the curator at Freedom Park speaks of the philosophy of Ubuntu that is embedded and preserved in the Bill of rights of the South African constitution of 1996. However, Mdanda does not explain how the observance of Ubuntu is compelled by Freedom Park.

Although Ubuntu is preserved in the Bill of Rights, the mistrust among the citizens is still one of the challenges when it comes to social cohesion even in South Africa. The problem statement of the then Arts and Culture department's strategy on a cohesive society and nation building acknowledges South Africa as a country still deeply divided. Therefore, one can claim that there is 'social erosion' in South Africa (Larsen, n.p:2). This is the reason why the former Department of Arts and Culture, now Department of Sports, Arts and Culture strategy defines social cohesion as:

> *'the degree of social integration and inclusion in communities and society at large, and the extent to which mutual solidarity finds expression among individuals and communities' (2012:301)*

From the definition above, key concepts of ‘social integration’ and ‘inclusion’ are prominent. Social integration is also called social capital, which is a prerequisite of social cohesion (Cloete, 2014:2). ‘Social Capital, according to Oxoby (2009:1136 in Cloete, 2014:1-2), is an individual’s sacrifices (time, effort, and consumption) made in an effort to co-operate with others’, while social cohesion, on the other hand, refers to ‘a characteristic of society which depends on the accumulated social capital’.

Jenson (2010:15) agrees with the above definition and suggests that social cohesion is a property of a society that is not an individual characteristic, and further recommends its need to be encouraged, promoted and/ or protected in society. As a property of a society, it is further defined as the nature and extent of social and economic divisions and can be measured by ethnic diversity, income distribution, trust and other attitudes (Easterly et al., 2005 in Jenson, 2010:13). The former Department of Arts and Culture’s strategy on social cohesion and nation-building also agrees with the mentioned indicators and further adds gender, class, nationality, age, disability, and further suggests that distinctions that cause divisions, distrust and conflict need to be reduced and/ or be eliminated for a cohesive society (DSAC, 2012:301)

It is further added that since we are united in diversity as South Africans, this diversity should speak to religion, culture and belief systems and not to race, as all of us belong to the human race (Mdanda, 2014:6). This suggests an identity that South Africans need to identify with, which is of human beings. Mdanda’s contention suggests that South Africans need to shift their focus on what makes them different to each other, but build on their shared commonalities to unite as a nation.

Freedom Park should position itself holistically when contributing to social cohesion, not just one aspect of social cohesion, which is a ‘sense of belonging’ which fosters a common identity (Mekoa & Busari, 2018:108). Sense of belonging is but one of the dimensions of social cohesion namely: inclusion, participation, recognition, legitimacy (Jenson, 1998:15-17 in Mekoa & Busari, 2018:113). Contrary to the above contention, Zayd Minty (2018:9) maintains that social cohesion can be enhanced through cultural democracy. Cultural democracy’s objective, according to Mulcahy (2006:324) is to provide for a more participatory approach in the definition and provision of cultural opportunities. Marx (2016:29-30) supports the sentiment of a bottom-up approach, whereby Freedom Park would need to lead inclusive dialogues and create space for

debate, than a top-down approach of being a single legitimate voice of history. In other words, democratisation of culture is what is dominant in terms of participation at Freedom Park, although there is accessibility, the interaction of a greater community and accessibility to individuals from all population groups is still lacking (Marx, 2016:28).

Palmary (2010:63) perceives social cohesion as a concept that may not always be positive and therefore should not be celebrated without being critical about it. She further suggests that South Africans, need to question the reasons for a need for social cohesion, and the way it should be structured, and not forgetting to question its offering to South Africa (Palmary, 2010:62). To support the above contentions, it is further argued that 'social cohesion has not always been considered as something that the state can or should promote' (Palmary, 2010:63). The above contention is supported by Jenson (2010: 14) based on the literature on social capital that, there is little consensus that social cohesion can do something at the level of the community, city or country.

Palmary (2010:64) cautions about social cohesion because of the previous South African experience of exclusive nationalism whereby there was militarisation of the white males under the identification with the nation, under apartheid. However, in this case two phenomena that are not the same, are compared with each other. The apartheid strategy was to build an exclusive nation that excluded the majority of the population of South Africa. That strategy is understood to be a "social order" whereas social cohesion is enhanced and promoted by a democratic state. This is confirmed by the National Development Plan: Vision 2030, which projects 2030 as the year South Africans will be more conscious of things that they have in common than their differences.

2.3 NATIONAL IDENTITY

Based on previous discussions on social cohesion and mistrust among South African citizens, South Africa remains divided. According to Horowitz, 1991 and Human Sciences Research Council, 1987 in Bornman, 2005:387, the country South Africa is considered complicated, multifaceted and a diverse society that is characterized by differences of race, ethnicity, culture, language and religion, which overlap with socio-

economic differences (Bornman, 2005:387). A common identity is therefore needed in order to unite the country. However, the national identity which is promoted by Freedom Park is just one area of social cohesion, that focuses only on sense of belonging alone, and therefore cannot help South Africa to be a united country if the other socio-economic disparities are neglected at Freedom Park. According to the National Strategy on social cohesion and nation building:

> *A community is cohesive to the extent that the inequalities, exclusions and disparities based on ethnicity, gender, class, nationality, age, disability or any other distinctions which engender divisions, distrust and conflict are reduced and/ or eliminated in a planned and sustained manner. This, with community members and citizens as active participants, working together for the attainment of shared goals, designed and agreed upon to improve the living conditions for all. (DAC National Strategy on Social Cohesion and Nation Building, 2012:301)*

Jethro (2013:377) supports the above perspective and further adds that the post-apartheid national identity is reconstituted based on the modern, reconstructed vision of an indigenous African past; and this constitutes a fundamental part of the process of heritage formation employed in the material conceptualization of Freedom Park.

The then Department of Arts and Culture's Strategy on social cohesion and nation-building defines nation-building as follows:

> *The process whereby a society with diverse origins, histories, languages, cultures and religions come together within the boundaries of a sovereign state with a unified constitutional and legal dispensation, a national public education system, an integrated national economy, shared symbols and values, as equals, to work towards eradicating the divisions and injustices of the past; to foster unity; and promote a countrywide conscious sense of being proudly South African, committed to the country and open to the continent and the world (2012:301).*

Mdanda (2014:2) acknowledges that nation-building has diverse demographics, and therefore argues that it demands rethinking in South African terms, of what social cohesion, linked to nation-building should be. He further suggests that the rethinking

should be directed in essence towards the practical actualisation of democracy in South Africa. Palmary (2010:65) argues that nation building is a masculinist project that should not be conflated with social cohesion. This is because according to Palmary (2010:65), once nation-building and social cohesion are conflated together; social cohesion becomes a project of emotional work and structural change. The reason for this emotional work and structural change is that the strategy on social cohesion and nation building uses the feminine language of words like love, which focus only on South African citizens. Therefore, the language of love can be used to exclude non-citizens. In other words, the strategy is not centred on human beings in general, but citizens (Palmary, 2010:66). Therefore, the only solution that Palmary (2010:68) gives is that social cohesion must be disconnected from citizenship in order to be meaningful in South Africa.

The way social cohesion is problematized by the above author (Palmary, 2010) is only one-sided, based on her previous research on wide spread antagonism on foreign nationals. However, the author does not provide scholarly evidence which proves that if the invented cohesive South African nation is not gendered, it will be potentially safe for foreign nationals. The less emphasis on citizenship and separation of social cohesion from nation building in the strategy of social cohesion and nation building cannot solve the violence that is in South Africa. However, the bigger picture here is that the country is divided and therefore exclusive nationalism of the past needs to be replaced by social cohesion in order to build a nation that we can identify with as South Africans.

The next chapter **(chapter three)** explains the methodology used in order to achieve the study aim and provides the reason for the chosen research design, the type of research, sampling, population, and instruments for collecting data.

CHAPTER THREE
RESEARCH DESIGN AND METHODOLOGY

3.1 INTRODUCTION

The intention of the research is to locate answers to questions through applying scientific and systematic ways, to discover the hidden truth (Kothari, 2004:2). This chapter attempts to operationalise the theme of research design and methodology and validate the options made in this study. According to chapter one of this study, the following study aim and its objectives presented below were devised to guide the methods used in this study. The study aim was to explore how Freedom Park as a symbol of national identity, facilitates social cohesion in its education programme, with the intention to assess the extent to which it fulfils the intentions of the South African cultural policy. The objectives of this study handle the insights of Freedom Park employees and cultural policy and management students separately as follows:

- To solicit the insights of Freedom Park employees on Freedom Park's education programme and its existing possibilities to enable social cohesion.
- To explore the written reflections of cultural policy and management students on the position of Freedom Park, as a symbol of national identity.

Therefore, this chapter is organised and planned according to the following four topics with their respective sub-topics, to provide trustworthy and credible responses to the research questions in this study:

- Research design
- Methodology
- Ethical Concerns
- Delimitations of the study

3.2 RESEARCH DESIGN SELECTED FOR THE STUDY

Research design deals with facilitating and making the operations of research efficient in producing adequate results since it is created to look for answers to the research questions. According to Kothari (2004:32):

> *'Research design stands for advance planning of the methods to be adopted for collecting the relevant data and the techniques to be used in their analysis, keeping in view the objective of the research and the availability of staff, time and money' (Kothari, 2004:32).*

In other words, the research design is a starting point for the study before the operationalisation of the research, since it assists the researcher to obtain precise data according to the objectives or research questions for the study. Therefore, it indicates the full research process from conceptualization of the research problem, generation of data, analysis and interpretation of findings, and dissemination of results (Magilvy & Thomas, 2009:298). Creswell (2015) describes research design as types of inquiry with qualitative, quantitative and mixed methods approaches that provide specific direction for procedures in a research design. It provides a framework for the collection and analysis of data and also indicates the appropriate research methods to be used (Walliman, 2011:13). In order to achieve the objectives of this study, the research design followed an exploratory design. The exploratory design is followed because this study "attempts to develop an initial, rough understanding" of the facilitation of social cohesion at Freedom Park (Babbie, 2010:121). The study develops this understanding by generating insights on how Freedom Park as symbolising national identity, can facilitate social cohesion. The exploratory design, therefore, is suitable for this study because there are fewer studies done on Freedom Park's contribution to social cohesion that could be used as a point of reference to solve the research problem central to this study. Therefore, the exploratory design aims to address this study's central research question: "How does Freedom Park as a symbol of national identity facilitate social cohesion in its education programme, to the extent that it fulfils the intentions of the South African cultural policy?"

3.3 METHODOLOGY

This section of methodology presents sampling, data collection and data analysis methods whereby selection were influenced by the type of the central research

question in this study, mentioned in the previous section above. According to (Kothari, 2004:8), methodology in research is the systematic way of solving the research problem. Therefore, the methodology is systematic as it is a study of research methods, since they form part of research methodology, in its several other aspects. Since this study aims at exploring Freedom Park's facilitation of social cohesion and its extent in fulfilling the intentions of the South African cultural policy, the qualitative research methodology is followed.

3.3.1 Population and sampling

Qualitative studies rely heavily on observations and interviews or both, to draw data from various sources like people, objects, audio-visual records (Leedy & Ormrod, 2010:146). However, qualitative researchers cannot observe or interview everything and/ or everybody that might be relevant to their interests, and therefore select their data sources or samples in a process called sampling (Leedy & Ormrod, 2010:146-7; Babbie, 2010:188). Samples can be considered as 'population microcosms' (Leedy & Ormrod, 2010:205). There are two major categories of sampling designs namely: probability sampling and non-probability sampling (Leedy & Ormrod, 2010:205). In this qualitative study, a non-probability sampling design was chosen. The reason for this was that in conducting a qualitative study, the researcher did not determine the sample size in advance and had limited knowledge about the larger group or population from which the sample was selected (Neuman, 2000:196). Neuman (2000:196) identifies eight non-probability sampling techniques namely: Purposive, Haphazard, Quota, Snowball, Deviant Case, Sequential and Theoretical. A purposive technique was selected for this study.

3.3.1.1 Subjects for the study

Neuman (2000:200) states that population refers to the large pool from which the sample is drawn. The sample was selected based on a non-probability sampling design and a purposive technique. The sample was drawn from Freedom Park and the University of Witwatersrand. Freedom Park was chosen because it was a convenient site for the researcher in terms of distance since the researcher resides in Pretoria. Secondly, the University of Witwatersrand was chosen because the

researcher is studying postgraduate research in the Department of cultural policy and management.

3.4 DATA COLLECTION METHODS

According to Mouton (2011:104), data comes in different formats of textual and/ or numeric data. Since this is a qualitative study, textual data was analysed throughout the study.

Data collection means the actual gathering of information by a variety of information collection methods (Mouton, 2001:104). The data collection methods can be classified into interviews, testing, observing, selection and analysis of texts (Mouton, 2001:105). Textual data was collected through interviews in this study, aided by an interview guide (**Addendum E**). Secondly, textual data was also collected from Master's students' reflections that were in a form of written text, on the position of Freedom Park as a symbol of national identity. Face-to-face interviews can yield a great deal of useful information and have the advantages of the highest response rates, and the interviewers can also observe the surroundings and can use nonverbal communication and visual aids (Leedy & Ormrod, 2010:148; Neuman, 2000:272-3). However, the biggest disadvantages of face-to-face interviews are the high costs in terms of travelling and also interviewer bias, and the appearance, tone of voice, and the question wording of the interviewer may affect the respondent (Neuman, 2000:273).

The response rates among education officers at Freedom Park were high because they were keen to be interviewed in order to contribute to the study. The students were also keen to contribute to the study however, some were not confident about their reflections, since they wrote them just at the beginning of their studies.

Leedy and Ormrod (2010:148) state that audio recorders are accurate compared to human memories. Therefore, it was imperative to record the insights of the respondents for purposes of accuracy when transcribing the audio data to textual data. However, the recording of data from the respondents does not protect the privacy of the respondents, an ethical challenge that was addressed as discussed under ethics in this chapter. The respondents gave answers to open-ended and/ or semi-structured questions which were centred on the research questions (Leedy & Ormrod, 2010:148).

3.5 DATA ANALYSIS

Data analysis is the process of breaking up the data into manageable themes, patterns, trends and relationships in order to understand its constitutive elements to establish themes (Mouton, 2011:108). O'Connor and Gibson (2003:64) state that once the data is collected, it has to be organized and thought about. Data was collected and analysed qualitatively in this study to provide the textual meaning of the answers to research questions and also to form recommendations (O' Connor & Gibson, 2003:64).

Leedy & Ormrod (2010:152) state that there is no single correct way to analyse data as the researcher begins with a large body of information, and through inductive reasoning, sorts and categorize and break it down to a small set of abstract underlying themes. Since the nature of this study was exploratory, (exploring insights and reflections), the researcher organized the raw data by breaking up large units of the data from the transcripts into manageable categories, according to the objectives of the study. The categories were then reported verbatim. Mouton (2001:109) states that interpretation is a process of conveying one's results and findings to theoretical frameworks or models that exist, and showing if the results and findings are supported or not supported by the new interpretation. In this study, the meanings of the data were synthesised with the relevant literature from various sources in order to discuss findings.

3.6 QUALITY OF THE STUDY

The issue of managing quality in the qualitative process has become a topic of major relevance for the further development of qualitative research as a whole (De Vos et al, 2011:422). Quality in any study is important as it establishes the truthfulness, credibility or believability of the research findings (Neuman, 2000:164). Bazeley (2013:55) states that the quality and credibility of a study depend on the clarity of purpose and questions, and soundness of the underlying conceptual basis; the usefulness of the design in fulfilling the purpose; the openness, commitment and sensitivity of the researcher in leading the study; the depth, the level of thinking critically, and analysis that is thorough; and the researcher's thoroughness and skill in pulling together an argument for the conclusion. Therefore, it is not the data or

processes which generate quality, but the appropriate use of data and methods, and the conclusions the researcher draws from them (Bazeley, 2013:403). Issues of trustworthiness and dependability principles in this study are discussed below.

3.6.1 Trustworthiness

Trustworthiness in qualitative research refers to truthfulness where there is authenticity, giving a fair, honest, and balanced account of social life that is true to the experiences of the people being studied (Neuman, 2000:171). In this study the participants were interviewed and, the interview transcripts were made available in case the participants wanted to confirm that it was the true reflection of what they said during the interviews about national identity and social cohesion at Freedom Park. The study ensured trustworthiness by involving detailed descriptions not only from participants' insights of phenomena but also of the context in which the insights were embedded (Morrow, 2005: 252). The study also ensured the credibility of the findings by describing, interpreting and comparing multiple data sources in a detailed manner, in search of common themes (Leedy & Ormrod, 2010:100).

3.6.2 Dependability

Neuman (2000:164) considers dependability to mean consistency, a process whereby the same thing is repeated or recurs under identical or very similar conditions and yields stable or consistent results. Dependability is when the research process is logical, well documented and audited in a consistent manner (De Vos et al, 2011:420). In this study, an interview guide and scrutinizing guidelines were used to ensure explicit and repeatable findings of the study. An audio recorder was used in all the interviews to record raw data consistently.

3.7 ETHICS

Ethics in science concerns what is wrong and what is right in the conduct of research, and such conduct has to conform to generally accepted norms and values (Mouton, 2011:238). The researcher applied for ethical clearance at the University of Witwatersrand, of which the approval was granted to conduct the research **(Addendum D in the Annexures)**.

3.7.1 Protection from harm

It was significant to ensure that research participants should not be exposed to unnecessary physical or psychological harm (Leedy & Ormrod, 2010:101). This study collected raw data by face-to-face interviewing of adults through Skype, who were not exposed to any physical or psychological harm. The researcher's appearance or tone of voice never intimidated the participants. The wording of the researcher's questions did not display any bias towards the researcher's perceptions of Freedom Park's facilitation of social cohesion in question. The researcher asked open-ended or semi-structured questions to allow the participants to share their views. The skype interviews were recorded on the laptop and then transferred to a portable sound recorder.

3.7.2 Informed consent

Leedy and Ormrod (2010:101) state that when people are intentionally recruited for participation in a research study, they should be told the nature of the study to be conducted and given the choice of either participating or not participating. Even before this study could be conducted, the Chief Executive Officer of Freedom Park was requested by the researcher to grant permission for a study to be conducted. The consent to do the study was granted **(Addendum A in the annexures)**. Recruited participants were informed by the researcher about the study aim of this research. The participants were also informed about their liberty to either participate or not to participate in the study. The information sheet **(Addendum B in the annexures)** written in English was made available to the participants to read through and the contents of the information sheet were further elaborated by the researcher, describing what activities and duration would be involved in participation. After the whole process of explaining, the participants were asked to confirm their agreements to participate, by signature. The information sheet also provided information about the contact person concerning any ethical issues.

3.7.3 Right to privacy

Leedy and Ormrod (2010:102) state that a research report should under no circumstances be presented in such a way that others become aware of how a particular participant has responded or behaved unless that participant has specifically

granted permission, in writing, for this to happen. In other words, participants have a right to remain anonymous (Mouton, 2011:243). Therefore, any research study involving human beings should respect participants' rights to privacy. In this study, the privacy of the participants was not violated as their names were never mentioned when the data was organised and reported. The participants were referred to as participant A or B; student 1 or 8, depending on how their order was, in the raw data.

3.7.4 Honesty with professional colleagues

The findings of any research report must be reported by researchers, completely and honestly with no misrepresentation of what has been done and/or misleading others about the quality of their findings (Leedy & Ormrod, 2010:103). Mouton (2001:241) states that one of the key ethical principles of scientific publication is that one must acknowledge one's sources. In this study, the researcher ensured that there was no misconduct in appropriating other authors' ideas or words without full acknowledgement. The researcher also reported the findings completely and honestly without misrepresenting the nature of the findings. Data was never fabricated to support a particular conclusion.

The next chapter **(chapter four)** presents the results and discussions of the data collected through interviews. The research findings are broken down into the two objectives of the study.

CHAPTER FOUR
DATA PRESENTATION AND ANALYSIS

4.1 INTRODUCTION

This chapter reports and discusses the findings from the qualitative data collected through interviewing the two Freedom Park employees, and eight written reflections of cultural policy and management students. The chapter, therefore, reflects on the profiles, insights of the interviewees and written reflections of participants.

4.2 RESPONSES AND OUTCOMES

4.2.1 Responses

The author of this report was aware that the two participants were professionals with a background in arts education and history. They were excited about the interview, however, they both viewed social cohesion as something complex and not easy to implement in South Africa. I also noticed that social cohesion was seen as synonymous with reconciliation by the interviewees. There was some degree of frustration in their implementation of social cohesion because of lack of adequate resources to execute it, and that social cohesion as a mandate was given to them from higher national offices.

4.2.2 Reflections

The reflections by cultural policy and management students were written by students, not aware that the reflections will one day be used for a study of this nature. They reflected on Freedom Park in comparison to the Voortrekker monument, which is why the sub-theme of 'impressions and experiences of Freedom Park' dominate their reflections. Their impressions and experiences are followed by their reflection on the sub-theme of 'positioning and existence of Freedom Park'. The least reflected upon sub-theme was 'Identity' which was central in the problem of this study.

4.3 PROFILE OF PARTICIPANTS

In this section, the author of the report is revealing and presenting some biographical information about the participants in this study.

4.3.1 Freedom Park Employees

Table 4.1 below shows the following information about Freedom Park employees as participants: identity, gender and occupation

Table 4.1: Profile of Freedom Park Employees as participants

Respondent	Gender	Occupation
A	Male	Education Officer
B	Male	Education Officer

4.3.2 Cultural Policy and Management Students

Table 4.2 below shows the following information about cultural policy and management students: identity, gender and occupation

Table 4.2: Profile of Cultural Policy and Management Students

Respondent	Gender	Occupation
1	Male	Student
2	Male	Student
3	Female	Student
4	Male	Student
5	Male	Student
6	Female	Student
7	Female	Student
8	Female	Student

4.4 INSIGHTS ON FREEDOM PARK'S CONTRIBUTION TO SOCIAL COHESION

This section deals with the first sub-question: What are the insights of Freedom Park employees on Freedom Park's existing possibilities to enable social cohesion? The responses to this question assisted in soliciting insights on Freedom Park's contribution to social cohesion.

4.4.1 What are the insights of Freedom Park employees on Freedom Park's existing possibilities to enable social cohesion?

This section deals with the components of the above question to solicit insights on Freedom Park's facilitation of social cohesion. The following probing questions were posed to the participants:

- What is your understanding and/ or meaning of Social Cohesion?
- What is your starting point to use when speaking of social cohesion?
- Is it possible that the term social cohesion can be de-politicised?
- What is your understanding and/or meaning of national identity?
- What is your understanding of the function of social cohesion in relation to national identity?
- How does Freedom Park ensure that social cohesion is achieved?
- What type of behaviours or type of programmes needs to change for social cohesion to be improved?
- Would you say the promotion of social cohesion by Freedom Park has not challenged or threatened the cultural and religious identities of people in general?
- Can this idea of democratisation of culture work for social cohesion to happen?

The responses of the participants to the above probing questions are presented using a semi-tabular method whereby, the analysis, interpretation and discussion of the findings are presented.

4.4.1.1 *Insights from Freedom Park employees on Freedom Park's existing possibilities to enable social cohesion*

The insights of Freedom Park employees on existing possibilities for Freedom Park to enable social cohesion are presented in tables (4.3 to 4.14) below:

Table 4.3: Participants' understanding of Social Cohesion

	What is your understanding and/ or meaning of Social Cohesion?
A	**Social cohesion is a term that is always used together with reconciliation and nation-building, and is one of the added mandates of Freedom Park, from symbolic reparations and honouring those who contributed to the struggle for freedom.** **It basically means that we need to eh look at the underlying issues or the underlying forces that brought about conflict, and the historical contextual and addressing issues going forward eh in terms of eh building this nation.** **So, the fact that there is a history of blood you know in terms of nation-building in this country. So there has to be an attempt to cleanse it you know from a spiritual perspective, for us to go to a cleansing of some sort.** **So, there was nothing that we could do to move on as a country and as a nation without actually addressing the blood that was present.**
B	**Social cohesion presupposes *ukuthi* (that) since *thina* (we) we've been fighting over the years, colonialism and Apartheid; now after the negotiated settlement of 1994, *oo Codesa laba uyabona* (Codesas, you know); so now we need to embrace what the government did; in absolutely, no winner took everything. Therefore, they came up with the government of national unity to socially reconcile social cohesion and nation building.**

The findings summarised in Table 4.3 are discussed below according to the following probing question.

(a) What is your understanding and/ or meaning of Social Cohesion?

Since Freedom Park's brochure could not satisfactorily substantiate the meaning of social cohesion, the first step in ascertaining the precise meaning of social cohesion in the context of Freedom Park, was to determine how the Freedom Park employees understood the meaning of social cohesion. This method was useful because these employees were professionally involved with the daily operations of the park, and therefore familiar with the park. The two participants were selected from the sub-programme called *Educational Programmes and Activities,* whose sole strategic objective is to '*mobilise educational institutions to educate learners to engender social*

cohesion' (Freedom Park Annual Report 2018/2019:34). Therefore, the participants were selected because they are education professionals implementing the intentions of the South African cultural policy.

The researcher's observation was that the participants understood social cohesion as a concept that was always used with the concepts of reconciliation and nation building. Therefore, their understanding of social cohesion supported the researcher's argument that Freedom Park reified reconciliation and tolerance which were based on differences, at the expense of commonalities among ethnic identities of the people, which could result in social cohesion. The process of reconciliation took centre stage since Freedom Park was constructed based on what was partly recommended by the Truth and Reconciliation Commission. Participant B affirms that:

> *'the post-conflict resolution was taken after a negotiated settlement at the CODESA[1] in order to move forward, redefine ourselves as a country and build a new nation founded in the principle of reconciliation and tolerance'.*

Participant A also gives context to the concept of social cohesion supporting the meaning given by participant B as:

> *'…South Africa needed to look and examine the underlying forces that brought about conflict, and then be addressed to each other in an attempt to cleanse ourselves of the blood that was shed, to move forward as a nation'.*

This revealed that both participants understood the meaning of social cohesion through its description of processes involved, and not its definition, because they based their understanding of the concept on some of its processes and outcomes, and therefore understood it as meaning reconciliation and tolerance in the process of building a new nation. However, the process of reconciliation is only a stage of acknowledging differences and tolerance of each other's differences and diversity, and not social cohesion. This is because after acknowledging the differences in ethnic identities then commonalities in ethnic identities are acknowledged focusing on their

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interdependence, interrelatedness and interconnectedness, and therefore a new national identity out of those commonalities emerges. It is only then that we can say Freedom Park symbolises a national identity of commonalities that contribute to social cohesion.

Table 4.4: Starting point for social cohesion

	What is your starting point to use when speaking of social cohesion?
A	**… social cohesion has got to be viewed from the human perspective, you know, as humanity eh that we need to cohere and work with each other eh, as human beings, but then human beings don't exist in isolation or their conditions or their historical background, you see; so, there is a lot of things which inform someone's humanity. …firstly, I have to understand my humanness. My humanness cannot be viewed outside the conditions that I'm in.** **Now strategies of issues of engaging with social cohesion; for me, they should be a need for the conglomeration or the putting together of all these strategies which should then engage with social cohesion. Then you need to look at issues of inequality and say what created this inequality?** **…we need to go beyond this thing of Romanticising poverty like you know it's something that basically we live comfortably with it. Us at Freedom Park we approach it from the heritage, the historic, from the spiritual perspective.**
B	**You know, every post independent country, all the countries that have been colonised, they begin what they call a national project of redefining who they are. …we are this cosmopoli-eclectic society. Now we needed someone like Mandela, whom we all idolise to tell us that we need to forget about the past. …so, the creation of Freedom Park, based on Ubuntu, that principle of Ubuntu humanness; *ukuthi ke* (that), what happened in CODESA 1 and 2, they found each other politically. Then can we find each other in all aspects of humanity, so that because our co-mandate is uniting South Africa, which is South Africanness. That is the so-called social cohesion that we're talking about.**

The findings summarised in Table 4.4 are discussed below according to the following probing question.

(b) What is your starting point to use when speaking of social cohesion?

The insights of participants on the premise of social cohesion and Freedom Park's approach to social cohesion were that it was human-based and human beings did not exist in isolation, and therefore imperative for them to cohere, find and work with each other, although from different environments and historical backgrounds. Participant A affirmed that Freedom Park approaches social cohesion based on heritage, history and spirituality. Participant B emphasised that as part of redefining our national identity as a post-independent country, we needed to find each other in all aspects of humanity, and Freedom Park was premised on the principle of Ubuntu, to unite South Africa, since they founded each other politically in CODESA1 and 2.

Apart from the previous probing question about the participants' understanding of social cohesion, this second probing question tried to find out what the participants found as a premise of social cohesion. The researcher's observation was that the

participants' premises of social cohesion were almost the same because in both premises, they saw a human being as being central, and in a holistic manner. Participant A viewed human beings as entities that needed each other in order to operate on earth. However, the participant acknowledged differences among human beings, which according to the participant were caused by socio-political and economic conditions that imposed inequality in their living.

The researcher's observation on Participant B's premise was that social cohesion could not be divorced from political, social, economic and cultural conditions of human beings and a nation, and formed part of building a National identity that would unite South Africa. Then the principle of *Ubuntu* was brought in by Participant B, which concurred with what Participant A called 'humanness'. Therefore, the assertion is in line with the Revised 1996 White Paper on Arts, Culture and Heritage, as it asserts that:

> *'The concept of Ubuntu is central to the Social Cohesion and Nation-Building project in South Africa. This is an African idea of human equality and care based on the notion that beings and their value are reciprocal and shared by all. (Revised White Paper on Arts, Culture and Heritage, 2017:14)*

However, *Ubuntu* is not 'humanness' as asserted by the participants. It is the divine law that is about love, sharing, reciprocity; and more importantly, *Ubuntu* is about commonalities or similarities. It is all about synthesis as opposed to discrimination, which is based on differences. 'Finding each other' as opposing political factions in settling differences i.e., reconciliation and tolerance. Therefore, this meant that Freedom Park's approach to social cohesion reified reconciliation and tolerance, which mainly focus on differences only and not social cohesion, which was another level focusing on commonalities between the two former enemies, in order to form a national identity that would lead to a united South Africa.

Table 4.5: De-politicisation of social cohesion

	Is it possible that the term social cohesion can be de-politicised?
A	**It is possible. It can only be de-politicised in practice. It's only when we ask in our spheres of influence, in our areas of implementation, or when we ask the question what is social cohesion; and how can we implement it; that is in practice, that is only when we say we de-politicise;**

B	**I'm very offended when people say Freedom Park is political. It can only be political in as far as it deals with these four (4) aspects of history, culture, heritage and spirituality of a country, you know. Because if we don't talk about them, we'll be ignoring them as also a …of our responsibility…** **For me, for us that we socially cohere, it's political, it's acknowledging the past and that it was wrong. That is why if you see the preamble of the constitution, we acknowledge the past and then we hope to be better people. It's an acknowledgement that we're putting out so many fires with so many systems, you know. …social cohesion is very important because if you look at the periodization of history, the victor always determines, makes the laws. But in South Africa, because of the negotiated settlement, there is this thing of give and take.**

The findings summarised in Table 4.5 are discussed below according to the following probing question.

(c) Is it possible that the term social cohesion can be de-politicised?

When participants were asked whether it was possible to speak or apply social cohesion out of a political context, participant A saw that possibility only in its practical and/or implementation context, while participant B saw politics as unavoidable although it could not be Freedom Park in its totality. Politics was unavoidable, according to participant B because Freedom Park dealt with our country's history, culture, heritage and spirituality, which were issues that could not be ignored. Therefore, social cohesion according to participant B could never be de-politicised because it acknowledges the past and its wrongness.

The concept of social cohesion is holistic, and therefore involves social, political, economic and cultural facets, which are also not complete opposites of each other, but complementary. However, at Freedom Park, the political facet of social cohesion dominates the other facets and made it political in character. Therefore, it is imperative to ask whether social cohesion can be de-politicised to bring in other facets of it at Freedom Park. The question is also asked because the focus of the national identity at Freedom Park is built on tolerance and reconciliation, which are concepts that are based on differences and dominate because of previous political differences. Lastly, the question is asked because social cohesion is mostly spoken and philosophised about, which is too abstract than concrete for the researcher.

The researcher's observation of the response of participant A is that there was awareness of the fact that social cohesion was a mandate from the government, promoted by politicians to Freedom Park, an institution that existed as a result of political conflicts or differences. There was also an awareness that social cohesion is

promoted through policy by politicians, which they could not implement themselves at Freedom Park, as they heavily relied on professionals to implement it, which is a top-down approach. However, the participant's response did not substantiate how social cohesion could be implemented, for it to be seen as de-politicised in its contribution to national identity. Looking at the very first objective of the revised White Paper on Arts, Culture and Heritage it asserts that:

> *'…promote social cohesion and nation-building by providing access, resources and facilities to all who live in South Africa, with special attention paid to injustices and imbalances of the past' (Revised White Paper on Arts, Culture and Heritage, 2017:6).*

The above objective emphasises that for social cohesion to be promoted, access which is a political facet of social cohesion should be provided. It further emphasises the provision of resources and facilities, which are the economic facets of social cohesion. However, lastly, it emphasises that provision of access, resources and facilities should happen based on considering the injustices and imbalances of the past, which the researcher assume are political and economic. It becomes difficult for a heritage institution like Freedom Park to promote social cohesion through providing resources and facilities to all who live in South Africa through history, heritage, culture and spirituality. It can only provide access, which is a political facet. Therefore, the assertion by Participant A that the de-politicisation of social cohesion could happen through implementation because only access could be provided by Freedom Park while attending to political imbalances and injustices of the past, is not correct.

Another observation is that participant B at first denies the political involvement but later accepts that social cohesion is a political mandate for Freedom Park. However, no insight is given on whether there is a need for social cohesion to be de-politicised because the participant asserts that:

> *'For me, for us that we socially cohere it's political, it's acknowledging the past and that it was wrong. That is why if you see the preamble of the constitution, we acknowledge the past and then we hope to be better people.*

The above assertion shows an understanding of the objective and the limitations that Freedom Park has in fully implementing the objective of the South African cultural policy in its provisions to promote social cohesion.

Table 4.6: Understanding the meaning of National Identity

	What is your understanding and/or meaning of National identity?
A	**…the South African National identity, you know, the fact that we are you know a nation or an African nation made up of people from different historical background and different geographical background, that would then have this South African Identity, you know which means eh, would then one, will be the things that link us you know would then be our national symbols, we're looking at the political perspective you know, of national identity again. So, through the national symbols, you know the national anthem, the flag and all that you know….**
B	**…every post-independent country, all the countries that have been colonised, they begin what they call national project of redefining who they are. But with the settlement colonialism in South Africa, there's a big challenge. … so, we are this cosmopoli-eclectic society.**

The findings summarised in Table 4.6 are discussed below according to the following probing question.

(d) What is your understanding and/or meaning of national identity?

In responding to the question of understanding the meaning of national identity, the participants' understandings were that national identity referred to a South African identity. This identity, according to participant A, was symbolised by our national symbols like the South African flag, the National Anthem, which were the things that link us together. Participant B's understanding was that South Africa was a *cosmopoli-eclectic* society that was in a process of redefining its identity.

The researcher's observation of the responses of both participants is that there is a different understanding of national identity because participant A understands it as existing and symbolic of South Africa's civic nationalism. Participant B, on the other hand, is not convinced that South Africa has a permanent identity, as it is still in a process of defining its identity because of its diversity at a societal level.

The national flag and the national anthem are symbols of civic nationalism. They represent tolerance and reconciliation. They do reify two different and opposing factions that have been combined to form one flag and one anthem. This means that they have been combined based on their differences. The old Apartheid flag and the ANC flag are different and with no commonalities. The same applies to the Apartheid

National anthem and the ANC anthem is completely different in terms of the music keys, time signatures and main themes with no commonalities. Therefore, the national identity on which Freedom Park is positioned does not contribute to social cohesion, but reconciliation and tolerance.

Table 4.7: Understanding the function of social cohesion in relation to national identity

	What is your understanding of the function of social cohesion in relation to national identity?
A	**So, the idea is to have this common South African identity. The aim of Freedom Park is to ensure that heritage that we used heritage, history and culture to then forge this one identity in terms of moving forward.**
B	

The findings summarised in Table 4.7 are discussed below according to the following probing question.

(e) What is your understanding of the function of social cohesion in relation to National identity?

When asked about their understanding of the function of social cohesion in relation to national identity, participant A understood the function of social cohesion as that of forging one common identity for South Africa through heritage and culture. This probing question was a follow-up question to the previous question, in order to be clear of the relationship between national identity and social cohesion at Freedom Park. It was very clear from the response that Participant A had no clear distinction between the function of reconciliation and tolerance, and the function of social cohesion in relation to national identity, something which was reflective of Freedom Park.

Table 4.8: Ensuring the achievement of social cohesion

	How does Freedom Park ensure that social cohesion is achieved?
A	**… Freedom Park is a geographical space, which is basically a park populated by various elements, you know, it's a landscape which was then a decision was taken to populate it with various elements which then can be used to promote, whatever goal which.** **So, one of the things is the conceptual foundation of the Freedom Park, the fact that eh there was a realisation that we come from a divided past, conflictual past and we need to move together as a nation.** **… in construction, attempts were then made as elements are as inclusive as possible as the elements in the Freedom Park i.e., Isivivane. We have different *Umlahlankosi* trees from different places of South Africa, you know from all the nine provinces…. we have soil or certain objects which were taken from graves of people who actually died all over the world. We have boulders from all over South Africa, which represent various historical**

	periods, and also historical events that actually shape South Africa. Isivivane becomes an inclusive place in terms of the elements that are used; the various boulders you know, that have been used in its construction. .
B	I don't think Freedom Park, the current Freedom Park because now there's a second mandate, you know…and the so-called social cohesion and nation building, I think it's completely lost because I don't think in the APPs or anything of that nature, there is focus on that. If you look at the park, it talks about Heritage, not your Heritage not my Heritage, but South African Heritage. It talks about Spirituality or it talks about culture; it talks about History. How am I, I mean if you look Isivivane it's a spiritual space. All denominations. They look into the East, where lights is. You know when they interested with God is. We took into account the History. If you look at the time-line, it's pre-colonial. It does not exclude any of the minorities or what. And then when speaking of culture, the performances we do out of the six (6) calendar days, they embrace everybody. I will say it is the real world captured in terms of the park in curation, in terms of social cohesion. If you look at the museum again, it tells the story 3.6 billion years before humanity, and it's not exclusive. In 18th century when the Afrikaners or when the colonisers came, we brought that in; and we also have gone into deep thinking about the word 'diaspora', you know. When you look at the history, people did not leave Africa to the West Indies; they went to India, Arabia, Europe and we emphasise that Europe benefitted more than, not because of other way round of the islands, you know we talk again about the colonialists from Angola to Cape Town, you know. So, it's the whole political stream, more than the pre-history is captured.

The findings summarised in Table 4.8 are discussed below according to the following probing question.

(f) How does Freedom Park ensure that social cohesion is achieved?

In responding to the way Freedom Park ensured that social cohesion was achieved, the participants acknowledged the role played by the presence and inclusivity of *Isivivane,* a spiritual shrine at Freedom Park. Participant A was convinced that Freedom Park ensured that social cohesion was achieved through *Isivivane,* since its elements were collected from all nine South African provinces, to promote inclusivity. However, participant B was not convinced that Freedom Park ensured that social cohesion was achieved because social cohesion had never been the focus in the Annual Performance Plans (APPs) of the park. Despite this challenge, the participant was still convinced that the curation of the interpretative centre displayed social cohesion through South African heritage, culture and spirituality.

A noticeable point about the responses of both participants was that they agreed that *Isivivane* enabled Freedom Park to achieve social cohesion since it promotes inclusivity, an element of social cohesion in all its elements. This is evident in the collection of common elements like boulders from the mineral kingdom and *Umlahlankosi* trees from the plant kingdom, although they are collected from the same land in South Africa. Provinces are not natural boundaries, but man-made, so that cannot emphasise inclusivity as if the spaces where the boulders and trees are picked

are in different continents. There is no mention of the deities that embody the energy of *Ubuntu* and the guardians of the shrine, except that the spirits of the people who perished in foreign countries fighting for freedom are brought back into a resting place. In all that is said above, the significance of *Isivivane* in relation to the South African national identity is not clearly articulated by the participants.

In terms of whether social cohesion is achieved at Freedom Park, participant B is adamant that social cohesion is not a major focus since it is not central in the Annual Performance Plans of Freedom Park, although a mandate given by the national government. This may mean that social cohesion is a concept that is difficult to implement and/ or a concept that is not understood very well at Freedom Park.

Table 4.9: Types of behaviours or programmes for Social cohesion's improvement

	So, what type of behaviours or type of programmes need to change for social cohesion to be improved?
A	**the challenge is mostly the baggage that individuals carry you know, South Africans, you know the baggage, the historical, the cultural, the heritage, whatever baggage you know, our subjectivities if I may use that term; they are quiet, they are a serious problem because they can either limit us from engaging with spaces like Freedom Park, which are trying to put together and mould nation-building can either promote that or they can also actually limit that. So that for me is the biggest problem.**
B	**Policies are products of their times; they are not a cast and stone; I don't know.** **South Africa, we are all very well-versed in coming out with the best policies, but they fail to implement them. The conceptualisation of Freedom Park, and also to further the *ubuntu* concepts and reconciliation, social cohesion and nation-building as such; it's a great project, it was necessary.** **But now the challenge is, as I say, it's a statement, just like our constitution, because it needs serious resources to make sure that it implements what it promises to do to the South African people.**

The findings summarised in Table 4.9 are discussed below according to the following probing question.

(g) So, what type of behaviours or type of programmes needs to change for social cohesion to be improved?

Responding to types of behaviours and/ or programmes to change or improve social cohesion, the participants agreed that change was needed, however, on different issues. Participant A suggested that a change in behaviour of individuals, since their

culture, heritage and history influenced their subjectivity, and blinded them, and limited the people from engaging with Freedom Park, to see a new path for social cohesion to happen. Participant B identified the inefficient and ineffective implementation of policies and lack of resources to implement what Freedom Park promised to do for the people of South Africa.

The researcher's observation of participant A's response is that it is difficult to improve the situation around social cohesion at Freedom Park because of people's subjectivities, however, it may happen that people do not identify or see themselves in this reconciliation and tolerance issue, and see it as political. In other words, people do not see what is relevant or common to them in what is presented to them at Freedom Park. This goes back to the fact that for social cohesion to improve at Freedom Park, commonalities between ethnic identities need to be cohered to create one national identity, as opposed to a national identity that is formed based on reconciliation and tolerance, which focus on differences.

The researcher's observation of participant B's assertion is that there is a shortage of financial and human resources to effectively and efficiently implementing social cohesion. This may be because the policy is authored at a national level of government for Freedom Park, so whatever is given to them, it must be made to work. The implementation can also be limited to access and representation, which are political perspectives of social cohesion, and therefore not a holistic approach.

Table 4.10: Social cohesion's challenges and/or threats to people's cultural and religious identities

	Would you say the promotion of social cohesion by Freedom Park has not challenged or threatened the cultural and religious identities of people in general?
A	**So, the challenge that I've seen with most people is that they get fixated with specific identities and they seat there, and they don't want to criss-cross to understand these various identities.**
B	

The findings summarised in Table 4.10 are discussed below according to the following probing question.

(h) Would you say the promotion of social cohesion by Freedom Park has not challenged or threatened the cultural and religious identities of people in general?

When asked whether there were any threats or challenges to people's cultural and religious identities caused by the promotion of social cohesion, participant A acknowledged the challenge but identified it with individuals' limitations of close-mindedness to their own identities, and not wanting to know and understand other people's identities.

The researcher's observation is that Participant A acknowledges that people are scared too and/or refuse to explore other cultural and religious paths other than their own, however, on the other hand, the participant expects people from other cultural and religious identities different from identities presented by Freedom Park, to be open-minded and not be threatened by other identities, although it is difficult to convince people to move from what they believe in and know to embrace other ideas of culture and religion. A possible solution to this would be to amalgamate people from different cultural and religious identities to first acknowledge the differences in their identities, and then look for commonalities in their different identities that can be combined and create one identity based on the interdependence, interconnectedness and interrelatedness of commonalities of these identities.

Table 4.11: Democratisation of culture vs social cohesion

	Can this idea of democratisation of culture work for social cohesion to happen?
A	**It's dependent on a number of things, eh, and one of them is the structural dependence: the political structures, the political philosophies, you know, of our South African philosophy, how do you view things, how do you engage with issues. I think we are on the wrong track from the beginning. And it becomes difficult for us to then achieve it. In terms of South Africa, I think the structure, it was a political structure that we have; our approach in addressing issues, doesn't.**
B	**You see the power dynamics, now you see the problem that National comes up with policy and not a policy that is from grassroots down up; it's top-down, it never works anywhere. This whole thing speaks to failure of understanding that policy is developed at National level by people who do not understand the dynamics at the provincial or at the municipal level.**

The findings summarised in Table 4.11 are discussed below according to the following probing question.

(i) Can this idea of democratisation of culture work for social cohesion to happen?

Responding to whether democratisation of culture works for social cohesion to happen, both participants are of the view that democratisation of culture never works for social cohesion at Freedom Park. Participant A cites the problem as that social cohesion is introduced by politicians to Freedom Park but their approach as professionals in addressing it is not political. Participant B sees democratisation of culture as a top-down approach to culture from the national level of government where there is no comprehension of the dynamics of provincial and municipal levels of government.

Both participants are of the same view that a top-down approach to social cohesion never works for Freedom Park because at the operational level it is different than at the policy level. A notable observation is that Freedom Park cannot avoid political interference of the government to the site, because it was initiated by them. However, there is a way if Freedom Park can holistically implement social cohesion, focussing on commonalities between different ethnic identities, to form one national identity.

4.5 WRITTEN REFLECTIONS ON FREEDOM PARK AS A SYMBOL OF NATIONAL IDENTITY

This section deals with the second sub-question: What are the reflections of Cultural Policy and Management students on the position of Freedom Park as a symbol of national identity in its unifying function? The responses to this question assisted in exploring the written reflections on Freedom Park's position as a symbol of national identity in its unifying function.

4.5.1 What are the reflections of Cultural Policy and Management students on the position of Freedom Park as a symbol of national identity in its unifying function?

This section deals with the components of the above question to explore the written reflections on Freedom Park's position as a symbol of national identity in its unifying function. Out of the content in the written reflections of students, the following sub-themes were developed:

(a) Existence and Position of Freedom Park

(b) Identity

(c) Students' Impressions and Experiences of Freedom Park

4.5.1.1 Written reflections of Cultural Policy and Management students on the position of Freedom Park as a symbol of national identity in its unifying function.

Reflections of cultural policy and management students on the position of Freedom Park as a symbol of national identity in its unifying function are presented in Tables 4.12 to 4.12 below:

Table 4.12: Reflections of Students on the Existence and Position of Freedom Park

REFLECTION NO.	REFLECTION
Student 1	The history of colonisation and Apartheid was very unpleasant, and therefore a reason why Freedom Park exists, as a heritage destination, to enable us to travel back and understand the narrative of our country, and commemorate it as our heritage. This is largely the effects of our unpleasant history of colonisation and apartheid which is also the main reason for the existence of these spaces such as the Voortrekker Monument and Freedom Park as heritage destinations. These are spaces that make us travel back in time and understand the narrative of our country, unpleasant or pleasant as it can be, and commemorate it as our heritage. My great concern was in figuring out the dimension and whether the whole point of these two monuments in parallel positions being one articulated in the 2017 Revised White Paper (fourth draft) that it seeks to emphasize the importance of arts, culture and heritage sector in redressing the historical inequalities. Although the other given narratives are that the newly build freedom park is meant to de-contextualize that narrative of the Voortrekker monument. Sorely so to provide a different perspective when viewing or interpreting these two.
Student 2	…why these monuments were erected, what purpose were they meant to serve and are they serving that purpose? As future cultural policy leaders and heritage professionals, we have a responsibility to re-examine and create and implement policies that reposition these monuments in a way that does not re-traumatise any one person and policies that allow these monuments and museums to tell multidimensional narratives. Speaking to the physical positioning of the two monuments in relation to each other and relation to the union building at the city centre, the Voortrekker monument stands taller than the other two structures and it can be read as though it is a dominant structure between the three structures. This is very problematic considering the type of heritage that is being preserved at the Voortrekker monument, one might feel that the Voortrekker heritage is still very dominant though Freedom Park was supposedly built to counter that dominance in relation to the physical structure and preserved heritage in both these monuments. The question remains if Freedom Park was built to counter what the Voortrekker monument represents, is it doing that? And how is it doing that?

	…one almost feels a monument that tells the same narrative in an alternative perspective particularly the black people's perspective should have been built to counter the Voortrekker monument positioning and not Freedom Park. Freedom Park and what it represents should be viewed independently and not in relation to the Voortrekker monument because in my view Freedom Park does not counter what the Voortrekker monument represents.
	we as cultural policy leaders and heritage practitioners including the civil society organisation have a big responsibility to reimagine, reshape, manage and reposition these monuments in a way that does not re-traumatise visitors to these spaces.
Student 3	The site effectively honours and celebrates those who sacrificed their lives for the freedom of the country.
	The Freedom Park site is making a statement of acknowledging the past and moving on.
Student 5	Freedom Park is an entirely different site. Though it is intentionally contextualised in placement by the Voortrekker Monument behind representing a "calculated attempt to invent a coherent Afrikaner identity where none existed" (Coombes, 2003: 26) and in front of the "Union Buildings, which were originally built as a symbol of South Africa's dominion status within the British Empire" (Ibid: 28).
Student 7	The park celebrates and explores the country's diverse people and our common humanity.
	Reaffirming the concept of Rainbow Nation as a negotiated freedom. To which the state provided us people of this land with a monument without the intentions of solidifying national building and upkeep of the space, just to appease its people.
Student 8	It was evident that the intent for the museum's construct was to provide a common space for processing, addressing, making sense of and healing our nations complex and difficult past. Freedom Park Museum had a way of giving one permission to embrace the difficult process for reconciling our past and to re-imagine the new.

The findings summarised in Table 4.12 are discussed below according to the following sub-themes:

(a) Existence and Position of Freedom Park

Under the theme 'existence and position of Freedom Park', only six students out of eight provided their reflections. The students mainly speculated on different reasons for Freedom Park to exist.

Student 1 saw colonisation and apartheid as the reasons for Freedom Park to exist in South Africa, as a heritage destination in order to understand our South African history narrative. Moreover, the student was curious to know the reason for the parallel position of Freedom Park to the Voortrekker Monument. What is notable about the student's views is that Freedom Park does not exist in a vacuum as it is contextualised by the struggle against colonialism and apartheid, for it to have a meaning. However, that does not symbolise our national identity as South Africa, as our identity is rooted in democracy. What is also notable is the curiosity of a student around the reason for the parallel positioning of the two sites. From Student 1's response, it is very clear that

the heritage sites stand for two different identities. The Voortrekker Monument represents the ethnic identity of the Afrikaners which is outdated in the post-apartheid government, while the Freedom Park represents a national identity that is current, and is assumed that it contributes to social cohesion, although it is not the case.

Student 2 was curious to know the purpose of erecting Freedom Park and whether it fulfils that purpose since the student views it as re-traumatising the people and one dimensional in its narrative. I have observed that this student does not know the reason and purpose for the erection of Freedom Park, as compared to the Voortrekker Monument. Discovering the purpose for erecting Freedom Park, the student is curious to know if the purpose is fulfilled. The student's curiosity is understandable and comes from the fact that Freedom Park does not have one mandate to fulfil, because first it is honouring those who sacrificed their lives for freedom and then secondly it promotes social cohesion and nation building. The focus of this study is on the second mandate of social cohesion, and how it facilitates that mandate.

The student is also concerned about the dominance of the Voortrekker Monument to Freedom Park in terms of structure, which the student sees as problematic because of the type of heritage that the Voortrekker Monument, represents. The student, further suggests that a heritage site that particularly brings the perspective of Black people was supposed to be built first before the erection of Freedom Park, to counter the dominance of the Voortrekker Monument. The reason for this is that the student sees Freedom Park as not counteracting the dominance of the Voortrekker Monument. What is notable about this reflection is that the student realises that Freedom Park on its own is not dominant enough to compete at the same level with the Voortrekker Monument, since it portrays itself as all-encompassing in its behaviour, compared to the uncompromising, and not accommodating heritage of the Voortrekker Monument. Therefore, erecting a heritage site for black people is not compromising and it accommodates black people since they are not accommodated.

Student 3 viewed the existence of Freedom Park as acknowledging the past and moving on, while it fulfils its original mandate of honouring those who sacrificed their lives for South Africa's freedom. This reflection does not talk about the second mandate of social cohesion, although it involves the concept of nation-building when

advocating for ‘acknowledging the past and moving on. However, it does not explain how we move on to formulate this new identity for the country.

Student 5 viewed the positioning of Freedom Park where it is erected as intentional by the government to display its unique identity compared to the two sites that stand for colonialism (British nationalism) and apartheid (Afrikaner nationalism). Freedom Park is unique since it stands for democracy and symbolises reconciliation and tolerance of each other. However, it does not fulfil the mandate of social cohesion.

Student 7 viewed Freedom Park as re-affirming the negotiated settlement of our South African democracy while celebrating and exploring the diverse people and their common humanity. However, the author is disappointed at the inefficient management and administration of the heritage site, which proves that there were no intentions to solidify nation-building and maintain the site. This reflection reveals again that politicians founded each other politically at CODESA, and therefore Freedom Park symbolises that reconciliation and tolerance. Therefore, the reflection concludes that the existence and position of Freedom Park proves that social cohesion is a mandate that is difficult to fulfil, and therefore will require more policy interventions.

Student 8 views Freedom Park as a place that intends to provide a space for the nation to process, address and heal the wounds of a difficult and complex past, by embracing the process of reconciliation and re-imagining the future. The past was indeed difficult and therefore building a nation with a new identity was necessary, in order to move forward for a better future as a country. Therefore, reconciliation is key in this reflection as a necessary step towards social cohesion.

Table 4.13: Student reflections on **Identity**

REFLECTION NO.	REFLECTION
Student 1	This brought about the conscious state of reflecting upon the issue of identity in relation to these spaces and their narratives. Sorely so, I was reminded of what is noted in the 1996 White Paper that the arts, Culture and Heritage are more concerned with the most central aspect of humanity, in this case, ‘the formation of identity. Which made me curious to understand how are these places speaking back to the formation of identities, the concerns of re/shaping identities?
Student 5	Using our unique culture, heritage, history and spirituality, it tells the events that shaped us and why we are who we are today.
Student 7	We are a people of water, earth and fire which echoes back to the five elements of life. Those elements are forever changing, ever moving and ever developing.

Student 8	**Monumental sites such as Freedom Park speak to that very essence of the African people.** **For the psyche and soul of our country to be liberated, I truly believe that the process of deconstruction and rebuilding our cultural and national identities needs to firstly happen within.**

The findings summarised in Table 4.13 are discussed below according to the following sub-themes:

(b) Identity

Reflecting on identity at Freedom Park by cultural policy and management students, only four students out of eight reflected on identity. This is notable because half of the students never saw the identity as a concept to reflect on, and therefore not concerned about the role that Freedom Park can play in the formation of South Africa's national identity, one of the important concepts in the objectives of Freedom Park, for building a cohesive society.

Student 1 was curious to understand the manner in which Freedom Park speaks back to the formation and/or re/shaping of identities since identity is one of the pressing issues that stands alongside language rights, cultural expression and access to land (1996 White paper on ACH). This means that the student is curious to understand how Freedom Park implements cultural policy when it comes to identity.

Student 5 saw Freedom Park as a space that culture, heritage, history and spirituality tell the events that shaped our identity and the reason for South Africans to have a particular identity. It was observed that Freedom Park expresses identity in different perspectives that are linked to each other. This means that the student sees identity as a concept that has a broad meaning with different perspectives, instead of being a particular concept with one perspective.

Student 7 viewed Freedom Park as a site speaking to the essence of African people that embodies the five elementals of life with different modalities of the life force. The observation here is that this reflection focuses on identity only from a spiritual perspective, and mentions only the physical aspect metaphorically, without mentioning any metaphysical aspect of the essence of African people. It is interesting to note that the student views the site as speaking only to the essence of African people, and not including the Asian and/ or European people for that matter. This speaks to whether

Freedom Park's symbolism of national identity contributes to social cohesion in South Africa.

Student 8 views the reshaping of the South African identity as effective if it can be practised at an abstract level within our beings before it can manifest without. My observation here is that the student knows that a new cultural and national identity needs decolonisation of the mind first. This is because we are products of colonialism in terms of spirituality, education, government, history, heritage, culture, economics etc. Therefore, unless we first decolonise the mind that influences the formation of a new culture and identity, we will never truly liberate ourselves as a country.

Table 4.14: Students' Impressions and Experiences of Freedom Park

REFLECTION NO.	REFLECTION
Student 1	In entering these spaces, we are often confronted with bodily reactions. My understanding of this body capacity is in the realisation of how my state of mind shifted drastically when engaged with the material or the history of those places. I found myself in many moments being angered and sometimes having mixed emotions and in all not quite comfortable and satisfied with the given narrative by either our tour guide and the inscribed information on the walls and books.
Student 2	I felt that these visits were re-traumatising to a certain extent. Recognising the visible bodily tension across the whole group, suddenly a realisation that there's still collective trauma and individual trauma that is yet to be dealt with. This was a clear sign that my body is still physically carrying traumatic emotions and feelings with an underlying anger that is still yet to be dealt with as a result of our past as a country, particularly black South Africans. These are emotions and feelings we are somewhat forced by society to suppress for the sake of progressive society. How do we come up with healing mechanisms and methods to address the emotions and feelings that are evoked as a result of the visit to these spaces? because for some people reflecting and talking about it after may not be enough.
Student 3	Freedom Park was a completely different experience. We arrived to smiles from all the staff, everyone seemed happy and, in a way, "free". They embodied the heritage site and commemorative nature of it. In a way I felt like we were celebrating the past. The inside, where we toured the museum felt like we were teleported to a different country. The technology, structure and overall look of the museum was innovative and beautiful. The walk through the timeline of the history of South Africa, in a way did feel spiritual. Strange that from the entire tour (of both sites) this is where I shed a tear, almost as if a release, letting go. The only disappointment was that the eternal flame being off. Although the guide said it was due to maintenance purposes, it felt like it could symbolise the need to resuscitate the flame of South Africans.

	the site is sometimes used for events. This is unfortunate, as it takes away from the sacred, spiritual nature of the space. It makes me wonder how we can preserve and sustain the site without commodifying it. **Freedom Park felt as though we were liberating the African voice.**
Student 5	**While the Freedom Park was more stimulating and freeing as an engagement with our heritage, we were left disappointed in the mismanagement of the site a the Eternal Flame, and smoke intended to represent Impepho in the sacred Isivivane space was not working as a result of issues related to the supplier of the gas to the site.** **The contrast between the privately-owned Voortrekker Monument and the publicly, department of Arts and Culture run, Freedom Park was obvious in the management of these smaller details which play a deeper symbolic meaning in the experience of the site as one of reverence and reflection.** **…deeply grateful the opportunity to have experienced the Freedom Park in such an open**
Student 6	**Firstly, at Freedom Park, there was a sense of peace and liberation, from walking around the museums, restaurant and interaction with the staff, everything and everyone was welcoming.** **As I engaged with the digital videos, I could not connect with the narrative, it felt distant.**
Student 7	**As I am seated drafting this reflection, I am confronted by energies I cannot escape. Energies of spiritual forces. Perhaps that is how Freedom Park received me and I felt at home. I felt like my spirit was settling in a nostalgic realm that I have experienced. A sense of deep spirituality awoken my senses. Particularly the frame which had dwellings of our ancestral realms and the serene and tranquillity represented by the boulders at the Isivivane, which is the spiritual resting place commemorating the fallen heroes.** **However, the managing of the site revealed the lack thereof from management, administration and maintenance as the eternal flame was not functioning upon our arrival. It was explained that the gas used to generate the flame was out of production. For how long has that been an ongoing dilemma I ask? When will that be rectified? It did not give me the full experience of the site. The same can also be said about the smoke from Isivivane which is symbolic of the burning of imphepho was also not function on that day. And so, the sacredness of the Isivivane was lost in translation as well and the full spiritual experience was a shortfall.**
Student 8	**Freedom Park Museum provided an engaging, inspiring and invigorating invitation…** **I immediately felt a sense of inclusion, identification and participation - although marginalized- into a collective discourse, commentary and narrative on our country's history at Freedom Park Museum.**

The findings summarised in Table 4.14 are discussed below according to the following sub-theme:

(c) Students' Impressions and Experiences of Freedom Park

Looking at the reflections by students, out of eight students, only one student never reflected on their impressions and experiences of Freedom Park. Those who reflected on their impressions and experiences of Freedom Park did so, based on how they feel emotionally and psychologically. There were also high expectations of the site with some disappointments on its maintenance.

Student 1 experienced a body reaction, discomfort, anger and mixed emotions when engaging with the material and history at Freedom Park, and however, satisfied by the narrative given by the tourist guide. The student's experience of Freedom Park is that

of a reminder of an unpleasant past that brings discomfort. This means that South Africa's unpleasant past did a lot of damage to the psyche of the people, therefore healing those invisible wounds is necessary. Therefore, the impression that Freedom Park has on the student is that of facing the sad reality of the past and then takes a step towards healing and reconciling the past for the future.

Student 2 felt that the tour was re-traumatising and realising the body tensions in the whole group, concluding that his/her body is carrying traumatic experiences with anger that emanates from colonialism, and that needs to be addressed and not be perpetuated. Like the previous student, Freedom Park invokes trauma which brings discomfort to the student. However, the student sees Freedom Park as perpetuating that discomfort. This implies that Freedom Park needs to be repositioned to address these unresolved issues of discomfort.

Student 3 loved the pleasant energy around Freedom Park, especially from Freedom Park employees and the surroundings that felt liberating and bringing a deep sense of spirituality. However, that feeling is cut short by the absence of the eternal flame due to maintenance, and secondly, the commercialisation of the site for the purpose of its sustainability, which the student felt takes away the sacredness of the site. Although there are no clear reasons for inefficient maintenance of the Park, one would suspect that the funding is not enough to sustain the Park, which is why commercialisation is imperative. However, that commercialisation is seen as materialistic and overshadowing the sacredness of the space.

Student 5 shared the views of Student 3, where their experience was stimulated and free with a deep sense of gratitude to be present on the site although the absence of the eternal flame and the smoke that represents the burning of *impepho* at the *Isivivane*, which disturbed the student's opportunity to symbolically experience reverence and reflection of the site. This implies that the student identifies deeply with spirituality in the space.

Student 6 shared the experience of students 3 and 5 having a sense of peacefulness and liberation and a welcoming atmosphere at Freedom Park, however, felt that the digital videos were not authentic enough, and felt distant for them to be able to narrate

the narrative well. This implies innovation is not always adequate to satisfy the subjectivities of different visitors of the park.

Student 7 was overwhelmed by the presence of the spiritual forces that they felt entering the ancestral realm of the site and the *Isivivane* space, and therefore felt at home. However, the student was also disappointed by the absence of an eternal flame and the smoke that symbolises the burning of *Impepho* at the *Isivivane*, because it took away the full spiritual experience and sacredness of the site. Again, it shows that the Park fulfils its spiritual mandate of healing; however, the maintenance is a challenge.

Student 8 felt inspired and engaged by the museum with a sense of inclusion, participation and identification although the student felt that the narrative of our history of South Africa is marginalised into a collective discourse. A sense of inclusion and participation which are aspects of social cohesion is felt by the student, which implies the park is driving its mandate towards social cohesion.

4.6 CONCLUSION

In this chapter, I interviewed two Freedom Park employees and analysed eight reflections from cultural policy and management policy students. In all the data, the participants and the reflections display a keen interest in Freedom Park and a necessary monument that represents a new democratic dispensation in South Africa. However, there are still disappointments on Freedom Park, in terms of its facilitation of social cohesion.

The next chapter (**chapter five**) presents a summary of findings according to the sub-aims of the study and puts forward recommendations for future study.

CHAPTER FIVE
CONCLUSIONS, IMPLICATIONS AND RECOMMENDATIONS

5.1 INTRODUCTION

The study aimed to explore how Freedom Park as a symbol of national identity, facilitates social cohesion in its education programme, with the intention to assess the extent to which it fulfils the intentions of the South African cultural policy.

The conclusions and implications of the findings are discussed in this study; the general recommendations; the evaluation of the study; the achievement of the aim and objectives of the study, and quality of data. The chapter subsequently reflects on the contribution of the study to the field of cultural policy in the heritage sector; the limitations of the study; and suggestions for future studies.

A qualitative research approach was utilised throughout the study. Textual data was collected through interviews, aided by an interview guide and an audio recorder; and eight reflections of cultural policy and management students were acquired through the Department of Cultural Policy and Management, after the students had signed their consents. The participants were two employees from Freedom Park and Masters students from the University of Witwatersrand's Department of Cultural Policy and Management within the Wits School of the Arts (WSOA).

5.2 CONCLUSIONS AND IMPLICATIONS OF THE FINDINGS

Conclusions will be drawn from the findings of this study as discussed in **chapter four.**

5.2.1 Conclusions regarding the insights of Freedom Park employees on Freedom Park's existing possibilities for it to enable social cohesion

It can be concluded from this study that the participants believed in the value of the ideals of social cohesion for South Africa, in order to address and to heal from a post-conflict era and build a new nation. The participants also understood social cohesion

to be human-centred and therefore ideal for South African human beings to cohere and find each other, and/ or follow suit to what politicians did when they found a common ground among themselves at the Convention for a Democratic South Africa (CODESA). The participants both agreed that the differences caused by socio-cultural, political and economic conditions would always exist, however beyond all these conditions, human beings still needed each other in order to operate freely and efficiently in South Africa. Lastly, it can also be concluded that in the insights of the participants, *"Ubuntu"* is seen as central to social cohesion, although "*Ubuntu"* as a concept is still misunderstood as "humanness" by the participants.

It can also be concluded that Freedom Park still functions ideologically as a symbol of national identity. Its function still needs to be made concrete from being abstract and idealistic. In other words, at the operational level of social cohesion, Freedom Park still disappoints the participants.

On separating social cohesion from politics, there is no consensus among the participants. One sees the possibility of separation through a pragmatic context while the other participant views social cohesion as a concept that cannot be separated from politics. The reasoning behind this belief is that politicians are responsible for the enactment of policy. Furthermore, it acknowledges the past and its wrongness in South Africa.

From the perspective of national identity, the study reveals that Freedom Park is not positioned to contribute to social cohesion, rather it is positioned towards reconciliation and tolerance. Although social cohesion is one of the mandates of Freedom Park, the study reveals that it is not a prioritised mandate, since it does not feature in the annual performance plans of the Park. The only facet of Freedom Park that the participants mention as ensuring that social cohesion is achieved, is the "*Isivivane"* since it promotes inclusivity, which is an aspect of social cohesion; however, the significance of "*Isivivane"* in relation to the South African national identity is not clearly articulated by the participants. This may mean that social cohesion is a concept that is difficult to implement and/ or a concept that is not understood very well at Freedom Park.

On improving social cohesion at Freedom Park, the study reveals that there is an inefficient and ineffective implementation of policies and a lack of resources to

implement what Freedom Park promises to do for the people of South Africa. In other words, there is a shortage of financial and human resources to effectively and efficiently facilitate social cohesion. This may be caused by the fact that the policy for Freedom Park is authored at the national level of government with the expectation that results must be obtained with whatever resources are available. The study also reveals that implementation at Freedom Park is limited to access and representation, which are political perspectives of social cohesion, and therefore not a holistic approach. Lastly, the fact that Freedom Park was established by politicians means that it cannot avoid political interference, however, if Freedom Park can holistically facilitate social cohesion by focussing on commonalities between different ethnic identities, they will be able to form one national identity.

It can be argued that social cohesion is not an easy concept to define. Judging by the interchangeable use of the concept with reconciliation by participants. One has also discovered that the concept is discussed and implemented based on the context of South African politics, and not in the context of contested heritage, although participants acknowledge the differences among human beings, based on their socio-political and economic conditions, which contribute to contestations.

It can therefore also be concluded that social cohesion as a concept is difficult to implement, since it was inherited from the higher echelons of government, which makes it an ideal than reality. It would have been easier if Freedom park had a feasibility study to help them decide whether it was possible to adopt and later implement social cohesion as a concept. Freedom Park's adoption of social cohesion then led to its promotion from the political perspective. This is the reason the access, which is a political facet of social cohesion is promoted. Resources and facilities, which are economic facets of social cohesion are not promoted in such a contested space of heritage. Therefore, Freedom Park cannot holistically facilitate social cohesion beyond inclusivity and access.

5.2.2 Conclusions regarding the written reflections of Cultural Policy and Management students on the position of Freedom Park

Based on the reflections by cultural policy and management students on the position of Freedom Park as a symbol of national identity, it can be concluded that there are

different opinions about the existence and position of Freedom Park. Some attribute its existence to colonialism and apartheid, and for South Africans to know their historical narrative and see it as representing national identity and social cohesion, while on the other hand, some see it as re-traumatising the people and one dimensional in its narrative. To others, it is acknowledging the past and moving on, while it fulfils its original mandate of honouring those who sacrificed their lives for South Africa's freedom; while others see it as a place that intends to provide a space for the nation to process, address and heal the wounds of a difficult and complex past, by embracing the process of reconciliation and re-imagining the future. Others see it as erected intentionally by the government to display its unique identity of democracy, symbolising reconciliation and tolerance of each other; it re-affirms the negotiated settlement of our South African democracy while celebrating and exploring the diverse people and their common humanity. The inefficient maintenance of the heritage site suggests that there are no intentions to solidify nation-building. Its existence and position prove that social cohesion is a mandate that is difficult to fulfil, that will require more policy interventions.

Notably, Freedom Park is not seen as having a role to play in the formation of South Africa's national identity. Others see Freedom Park as a space of culture, heritage, history and spirituality that tells the events that shaped our identity and the reason for South Africans to have a particular identity. For some, it is a space that speaks to the essence of African people that embodies the five elementals of life with different modalities of the life force. Others view it as reshaping the South African identity although decolonisation is still lacking in the reshaping process.

Freedom Park is experienced at different emotional and psychological levels because it still brings trauma and facing the realities of the traumatic past, at the same time healing and reconciling the past for the future. It is experienced as a sacred space that is liberating. The space is also experienced as inclusive, although the South African history is marginalised into a collective discourse. The maintenance of the space is disappointing and takes away the sacredness of the space.

Therefore, it can be concluded that Freedom Park as symbol of national identity represents an act of defiance, deeply rooted in colonialism and Apartheid in a democratic dispensation. Therefore, Freedom park's position of identity symbolise

contestation, and does not suggest a way of moving beyond contestation to one common identity as South Africans.

5.3 EVALUATION OF THE STUDY

Evaluation is crucial for the purposes of follow up and could serve as a guide to future research by the author of the study and/ or other researchers willing to conduct similar studies. The research is hereby evaluated in terms of its research design, choice of subject for the study, choice and application of the data collection techniques, achievement of the aims of the study and quality of the data.

5.3.1 Research Design

This study was qualitative and following an explorative research design, exploring how Freedom Park as a symbol of national identity, facilitates social cohesion in its education programme, with the intention to assess the extent to which it fulfils the intentions of the South African Cultural Policy. The participants' insights and reflections were explored in this study because researching on national identity and social cohesion at a heritage site like Freedom Park was new to the researcher, and therefore needed some understanding of the gaps that needed attention for future research.

There was a carefully selected sample of participants who were interviewed face to face to collect textual data with an aid of an interview guide and an audio recorder. The textual data of reflections from the master's students in the Department of Cultural Policy and Management were also analysed. These in-depth interviews and students' reflections addressed the aim of the study, which involved enquiring about Freedom Park's facilitation of social cohesion for it to be seen as fulfilling the intentions of the South African Cultural Policy.

5.3.2 Choice of subject for the study

In this qualitative study, the sample was selected based on a non-probability sampling design and purposive technique. The sample size of two participants was drawn from Freedom Park, while reflections from eight master's students were drawn from the University of Witwatersrand. The research targeted education officers who work on a

full-time basis at Freedom Park, and students who are studying cultural policy and management.

5.4 CONTRIBUTION OF THE STUDY TO THE FIELD OF CULTURAL POLICY AND MANAGEMENT

Cultural policy is a new field that still needs to be given attention in research in South Africa for better policy interventions. The research will benefit other researchers with regards to social cohesion, national identity and nation building in heritage sites of South Africa. The findings of the study will hopefully bring about public awareness in South Africa, especially within government institutions that fall under the Department of Sports, Arts and Culture, and encourage them to nurture, promote and improve the Cultural Policy of South Africa.

5.5 GENERAL RECOMMENDATIONS

The focus of this study was limited to a single South African national heritage site, i.e. Freedom Park. Therefore, the conclusions in this study cannot be generalised to a broader population. Further studies that consider the operations of other national heritage sites to gain a holistic view of operational practices and practical implementation of social cohesion are recommended.

The study focused on education officers who work on a full-time basis for Freedom Park, and cultural policy and management students who are studying towards a master's degree at the University of Witwatersrand. The findings of the study indicate clearly that the education officers at Freedom Park are not satisfied with the facilitation of Freedom Park in achieving social cohesion, since it is a difficult mandate to fulfil. This signals the need to close gaps between policy and implementation of mandates at Freedom Park. Students were disappointed with the maintenance of Freedom Park. It is therefore recommended that Freedom Park needs to fully operationalise the cultural policy and close the gaps between policy and its operationalisation. A future study is recommended on how to operationalise cultural policy on South African heritage sites.

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ANNEXURES:

ADDENDUM A: CONSENT FOR RESEARCH AT FREEDOM PARK

Freedom PARK
a heritage destination
an agency of the Department of Arts and Culture

Freedom Park
Cnr Koch and 7th Avenue
Salvokop
Pretoria

PO Box 2710
Pretoria
Salvokop
0001

Tel: +27(0) 12 336 4000
Fax: +27(0) 12 336 4021
Toll-free 0800 470 740

www.freedompark.co.za

Reference : Ms J Mufamadi
Tel : 012 336 4018
e-Mail : narina@freedompark.co.za

Mr Phindile Mpetshwa
The Wits School of Arts
Private Bag 3
Wits
2015

By Email: pmmpetshwa@gmail.com

Dear Mr Mpetshwa,

AUTHORISATION TO CONDUCT RESEARCH AT FREEDOM PARK FOR A MASTERS RESEARCH

I refer to the above mentioned request and advise that your request for access to Freedom Park site and materials to conduct your research is hereby.

Kindly note that the consent is granted on strict condition that the documents, data and/or information provided to yourself shall be used exclusively and solely for your Masters Research and not for any commercial gain.

I trust that you will find the above to be in order.

Yours sincerely,

MS JANE MUFAMADI
CHIEF EXECUTIVE OFFICER
DATE: 30/07/2019

Council members: Mr MCR Makopo (Chairperson), Dr MR Raphalalani, Ms F Mohamed, Ms W Jabosigo, Dr P Dala, Kgosi/ Chief HRM EM Mabalane, Mr MS Mpanza, Mr T Sithole, Mr R Nyandeni

ADDENDUM B: PARTICIPANTS INFORMATION SHEET

STUDY TITLE: FREEDOM PARK'S FACILITATION OF SOCIAL COHESION TO FULFIL THE INTENTIONS OF SOUTH AFRICAN CULTURAL POLICY

Dear Sir/ Madam

My name is Phindile Mpetshwa. I am an M.A. in Cultural Policy and Management student in the Department of Cultural Policy and Management, Wits School of Arts at the Witwatersrand University. You are invited to participate in an interview which forms part of my formal M.A. in Cultural Policy and Management studies. The interview will be conducted by me, the primary investigator of the study.

The main aim of this study is to expose the extent to which Freedom Park fulfils the intentions of the South African Cultural Policy in the facilitation of social cohesion through its education programme. You will be required to respond to questions in an interview, regarding your perceptions of the meaning of social cohesion and its function in relation to national identity at Freedom Park. The interview will take place at a venue agreed upon by the participant and the primary researcher. The duration of the interview process will not exceed one hour. The data will be recorded by using an audio recorder and writing notes.

The study and the procedure involve no foreseeable discomfort or inconvenience to you or your family. The benefits of participating in this study are that you will contribute towards the understanding of the meaning of social cohesion and its function in the arts, culture and heritage sector in South Africa. Please note that you will not be paid to participate in this study, your participation will be purely on a voluntary basis. You have the right to withdraw at any stage without any penalty or future disadvantage whatsoever. You don't even have to provide the reason/s for your decision. All information obtained during this study is strictly confidential. The study data will be coded while the study is being conducted or when the study is reported in scientific journals.

Should you have any questions regarding the ethical aspects of the study, you can contact the Wits University Human Research Ethics Committee (Non-Medical), telephone+27(0)11 7171408, email: hrecmedical.researchoffice@wits.ac.za/shaun.schoeman@wits.ac.za. The study leader, **Dr Nicola Cloete**, can also be contacted during office hours at Tel (011) 7174644, or email: Nicola.Cloete@wits.ac.za.

Yours Sincerely

Signature and date …….

Phindile Mpetshwa (Researcher)

2010736@students.wits.ac.za

Mobile Number: 0836249945

ADDENDUM C: CONSENT FOR AUDIO (INTERVIEW) RECORDING FORM

Title of Research: *Freedom Park's Facilitation of Social Cohesion to Fulfil the Intentions of South African Cultural Policy*

Masters Candidate Name: Phindile Mpetshwa

Masters Candidate Number: 2010736

TO WHOM IT MAY CONCERN

I…….. hereby acknowledge that I have read and understood the abstract which sums up the aim, justification, research methods and the overall intention of this study. I agree to the following:

□ Yes □ No. I hereby consent and agree to participate in the audio recording of a verbal interview and to provide verbal responses to interview questions

□ Yes □ No. I understand that the interviews are individual and will not take longer than one hour.

□ Yes □ No. I understand also that the researcher will not use my real name even in the interview unless I give my express consent.

□ Yes □ No. It is clear to me that the audio data collected during and after the research, will be stored in the researcher's private computer in hidden files and will be archived for possible future publications. However, what is confidential, in the interview, the researcher is supposed to keep it as such.

My participation is entirely voluntary, and I may withdraw my permission to participate in this study without explanation or penalty. I grant permission to use one of the followings:

……My first name only

……Only a pseudonym

Name of Interviewee: …….

Signature of Interviewee: ……..... Date: ……

Name and Signature of witness: ……..... Date: ……

Name of Researcher: Phindile Mpetshwa

Signature of Researcher: ……..... Date…….

ADDENDUM D: RESEARCH ETHICS CERTIFICATE

CERTIFICATE OF COMPETENCE IN RESEARCH ETHICS

Full Name: Phindile Mpetshwa

Student No: 2010736 **Date of Certification:** 17 July 2019 – 16 July 2022

UNIVERSITY OF THE WITWATERSRAND JOHANNESBURG

TRAINED BY:
Professor Jasper Knight (Research Ethics)
Signed:

ACKNOWLEDGED BY:
Dr Robin Drennan
(Director: Research Development)
Signed:

This certificate is confirmation of successful completion of a training course in Research Ethics for Non-Medical Human Research, based upon achieving a minimum level of competence in different assessment tasks. This certificate is valid for a period of three years from the date given above.

ADDENDUM E: A GUIDELINE TO INTERVIEW FREEDOM PARK EDUCCATION OFFICERS

Welcome to the University of Witwatersrand

Purpose: The purpose of the study is to explore how Freedom Park as a symbol of National identity, facilitates social cohesion in its education programme, in order to expose the extent to which it fulfils the intentions of the South African Cultural Policy.

How long will it take: The interview will take approximately 30 to 50 minutes to complete.

- **Participants**
  - ✓ What is your name?
  - ✓ What is your occupational role at Freedom Park?
- **What is Social Cohesion?**
  - ✓ Briefly explain your understanding and/ or meaning of Social Cohesion.
  - ✓ What is your starting point to use when speaking of social cohesion?
  - ✓ Is it possible that the term social cohesion can be de-politicised?
  - ✓ How does your education programme facilitate social cohesion into everyday life at Freedom Park?
  - ✓ How does Freedom Park ensure that social cohesion is achieved?
  - ✓ So, what type of behaviours or type of programmes needs to change for social cohesion to be improved?
  - ✓ Can this idea of democratisation of culture work for social cohesion to happen?
- **What is National Identity?**
  - ✓ Briefly explain your understanding and/ or meaning of National Identity.

- **What is your understanding of the function of social cohesion in relation to National identity?**
    - ✓ What is your meaning of Freedom Park's position as a symbol of National identity?
    - ✓ How does your education programme facilitate Social Cohesion in relation to National identity at Freedom Park?
    - ✓ Would you say the facilitation of social cohesion by Freedom Park has not challenged or threatened any cultural and religious identities of people in general?