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Editorial

Humanising Pedagogies for Social Change

Guest editor: Aletta Delport, Nelson Mandela Metropolitan University

Societal legacies of disempowerment and dehumanisation continue to persist despite attempts, worldwide, to transition to a more inclusive, socially just, and democratic political order. This also applies to education—a space in desperate need of humanisation. While the praxis of a humanising pedagogy could then be considered appropriate, a number of questions and uncertainties arise in its definition and praxis. For this themed issue, researchers across disciplines and contexts were accordingly invited to engage with related aspects. These included, for example, critical features of a humanising pedagogy, its enactment in various settings, and challenges related to the praxis of a humanising pedagogy. In particular, we were interested in articles engaging with the relationship between a humanising pedagogy and education for social change, the key focus of this journal. Scholars were thus encouraged to interrogate complex questions, such as:

- What are shared, contextually bound understandings of the term—rather than abstract definitions?
- What would culturally responsive and strategic teaching at schools and tertiary institutions look and feel like—rather than merely applying the "right" teaching methods and strategies?
- How can educators and education programmes incorporate an evolving political awareness amongst their students as knowers and active participants in their own learning?

The selection of articles included in this themed issue all aim to address these questions at various levels and in various contexts. Introducing profound interrogation of the concept, Aslam Fataar engages in a conversation between a humanising pedagogy and the social complexities of education. For Fataar, a humanising pedagogy should, in essence, address the notion of knowledge redistribution—including and recognising knowledges, literacies, and identities of students. Ultimately, according to this author, a humanising pedagogy should emphasise participation. He subsequently unpacks what it would mean to insert a conception of the social–subjective into educational theorising in South African education academic work, asserting that this dimension is currently largely absent in hegemonic educational academic orientations. The result, he argues, is a gaunt focus on curriculum and pedagogy, devoid of how the complex social–subjective frames the subject's access to education. Based on his ethnographic work in urban sites, Fataar then proposes a view of the social–subjective aimed at disrupting South African educational theorising, providing a pedagogical justice view of education, which may conceptually be able to account for the complex social–subjective in education. This, he postulates, may better enable the emergence of a humanising pedagogy in our educational discourses.

Foregrounding the notion of pedagogical justice, Margie Childs also explores the (potential) dehumanising nature of language use in many South African classrooms by highlighting the regular disconnect between the dominant language of the classroom and the home language of the learner. Using poetic inquiry, she then interrogates her own observations in multilingual classroom contexts, further exploring the possibilities of translanguaging to bring about humanising experiences for learners as well as teachers. By employing photography and researcher-voiced and literature-voiced poems, she encapsulates her own understandings of the complexities and possibilities of multilingual classrooms. She concludes that translanguaging practices are inherently humanising, affording teachers and learners opportunities to participate as social, thinking, transforming individuals.

Linking humanising pedagogies to issues of inequality in the current South African education system, Peter Pausigere focuses on present methods of mathematics teaching in South African primary schools, postulating that the current strong sequencing and pacing of pedagogic practices in mathematics classrooms is inherently dehumanising. Whilst resonating well with middle-class children, it disadvantages poor and working-class learners. Drawing from both educational sociological studies and Bernstein's central thesis about the social class basis of pedagogic framing, Pausigere subsequently promotes responsive pacing, sequencing, and mixed pedagogies that reflectively relate with the mathematical concepts to be relayed. Such pedagogies, he argues, are more humanising, enhancing learning for children from different social classes.

Linking a humanising pedagogy to the contextual realities of South African society and education, Yusef Sayed**,** Azeem Badroodien, Thomas Salmon, and Zahraa McDonald continue the train of thought by emphasising the crucial importance of contextually relevant pedagogical strategies that address diversity, reconciliation, and promote social cohesion. Highlighting the importance of teachers' pedagogic strategies in mediating inequalities and continuities within the education system and society they operate within, they then encourage teacher educators to pay special attention to the moulding of student teachers' dispositions and capabilities towards effecting change within social and educational systems. Ultimately, the authors argue, initial teacher education programmes need to prepare teachers as agents of social change and cohesion in South Africa.

In the succeeding article, four teacher educators employed at a South African tertiary institution, Denise Zinn, Kathija Adam, Raj Kurup, and André du Plessis, also attempt to extend shared understandings of the complex phenomenon of a humanising pedagogy. They do so through a process of enacted reflexivity and transformative learning, demonstrating that, while a humanising pedagogy can be a mechanism to facilitate (re)humanisation in the South African education context, a diversity of perspectives related to the concept still prevails. By employing a participatory mode of inquiry, using metaphor drawings as a means of deconstructing a humanising pedagogy, they demonstrate the catalytic potential of transformative learning processes.

Also linking the arts and arts-based methodologies to research and practices intended to be humanising in nature, Nicholas Rowe interrogates the healing and humanising possibilities that arts learning forums can provide for traumatised and dislocated communities to gather, re-imagine, and exchange ideas. Reflecting on the design of a programme in the Occupied Palestinian Territories, which provided workshop training in arts education methodologies to over a 1,000 teachers and youth leaders in the West Bank and Gaza Strip, he then proposes threshold concept theory (Meyer & Land, 2005) as supporting pedagogies aimed at humanising education and the broader society. Threshold concepts create borders around understandings of a subject. Learning experiences need to enable crossing of these boundaries. Rowe points out that, while this may seem simple, the movement across such a conceptual threshold can involve much oscillation as the learner seeks to reconcile this new way of seeing the world with former ways of seeing the world (Land, Meyer, &

Smith, 2008). Educators need to attend to this period of oscillation, enabling learners to construct their own unique pathways beyond the threshold, rather than "banking" a new set of knowledges and testing them on its application. Only once learners have crossed the conceptual threshold, seeing the subject in a new way, will they be better located to direct their own learning.

Further extending our thinking about humanisation of the broader society, Caleb Mandikoza and Heila Lotz-Sizitska remind us of the potential impact of climate change on southern Africa—a reality exacerbated by intersecting concerns such as health-, economic system- and poverty-related ills. They remind us that education has the potential to facilitate catalytic transformation of society through enhanced understandings of environment and sustainability concerns, and supporting engagements with more sustainable social practices oriented towards the common good. Focusing more specifically on teacher education in this regard, they share insights gained through the implementation of courses that employed a change project model and approach, illustrating how such an approach can mediate change among course participants. Linking humanising pedagogies to social change, they subsequently propose education for sustainable development as a sensitising construct for initiating sustainable social change.

In the final article, Anne Becker and Cornelia Roux emphasise the role of dialogue as humanising praxis. Reflecting on recent and current upheavals in the South African higher education arena brought about by students' experiences of alleged racist, discriminatory, and exclusionary practices, these authors propose two interrelated conditions for dialogue as humanising praxis in education: first, the acknowledgement of situated selves and second, the ontological need for, and right, to voice. Becker and Roux take us back to Paulo Freire's (1993) core premise: humanisation is the fundamental objective of education.

In the selection of articles published in this issue of *Educational Research for Social Change*, several researchers engaged with the complex construct of humanising pedagogy from various angles and through a variety of lenses, all trying to make meaning by translating their personal understandings into praxis. Despite the subsequent rich variety of diverse prism colours enlightening the construct, all authors concur that at the heart of a humanising pedagogy is people's humanity—and that all human beings are equal in their humanity. Humanising pedagogies are clearly directed by compassion, care, respect, and love for others, their identities, histories, and experiences. Another leitmotiv emerging clearly and permeating all articles is the necessity of critical reflections and self-awareness as prerequisites for humanising pedagogies. In essence, humanising pedagogies are rooted in cultural, spiritual, and linguistic dimensions of everyday life.

The ultimate aim of a themed issue is indeed to provoke deeper engagement with complex issues from multiple perspectives. It is our contention that the selection of articles in this issue does indeed prompt those of us interested and concerned about the nature of education worldwide, as well as its need to bring forth social change, to think more deeply and critically about a term nowadays often used loosely and arbitrarily. Several questions are still unanswered and need to be interrogated, for example, what are the links between humanisation and the decolonisation of education? Can humanising pedagogies be abused, and what would the boundaries of humanising pedagogies be? When does humanising become patronising? And as researchers, we too, need to revisit our practices, asking ourselves: How can educational research be conducted in more humanised ways? Conversations and critical dialogue clearly need to continue—between theory and practice, among academics, with teachers, students, and learners. Our journey towards enhanced humanisation of society through humanising the pedagogies we use is indeed a shared, evolving one. *A luta continua*!

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Towards a Humanising Pedagogy through an Engagement with the Social–Subjective in Educational Theorising in South Africa

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Abstract

This article is an attempt to bring the social complexity of education into a conversation with what is referred to as a humanising pedagogy. In the article, I work with a definition of humanising pedagogy based on a three-dimensional conception of social justice. Drawing on Nancy Fraser (2009), I suggest that such a pedagogy should involve 1) the question of knowledge redistribution, 2) recognition of the knowledges, literacies, and identities of students, and 3) an emphasis on participation that brings process pedagogical orientations back into view to counter the rigid pedagogical orientation that informs South Africa's curriculum approach. The article unpacks what it means to insert a conception of the *social–subjective* into educational theorising in South African education academic work. I argue that this dimension is largely absent in hegemonic educational academic orientations, the consequence of which is a thinned-out focus on curriculum and pedagogy, devoid of how the complex social–subjective frames the subject's access to education. Based on my ethnographic work in urban sites, the article offers a view of the social–subjective that is aimed at disrupting South African educational theorising and provides a "pedagogical justice" view of education that may, conceptually, be able to account for the complex social–subjective in education—and thereby better enable the emergence of a humanising pedagogy in our educational discourses.

Keywords: social-subjective dimension of education, educational theorising in South Africa, education subject, pedagogy of recognition

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Introduction

This article is an attempt to establish a conversation about what I regard as an implicit hegemonic theoretical orientation in our country's educational discourses, theorising, and research. This

orientation is governed by a focus on the internals of education, which involves a focus on the "pedagogic device" and knowledge transfer. These internals, the argument goes, ought to be kept distinct and separate from the educational externals—what I call the social–subjective entailments of education. I argue that this distinction or separation leads to an impoverished view of educational theorising and educational discourse, more generally. It fails to bring a pedagogy based on recognition and engagement into view, in effect, discounting the educational subjects, who sit in our classrooms and lecture halls.

My argument is that such a distinction privileges an "internals of pedagogy only" view by refusing the veracity of the social–subjective in educational theorising in South Africa. The theoretical focus of the internals-only position is informed by a concern over curriculum transfer of powerful knowledge. This orientation, while internally heterogeneous, has an implicit a priori theoretical position regarding the complexity of the social–subjective, as well as of questions regarding politics, power, race, class, and gender. The position issues into this: keep the social–subjective externals theoretically at bay. Keeping the externals at bay means there is little conceptual space for theorising about the role and position of the social–subjective in education—not as mere adjuncts to educational processes and pedagogical transfer, but as powerfully co-constitutive of educational processes, teacher development, student learning, and teacher pedagogy.

I also offer the descriptor, internal accounts, or what I later call an undersocialised view, as a metaphor for dominant theorising of education more generally in areas such as education policy and implementation, institutional change, qualifications, and work on leadership, learning, and teaching. In other words, my concern is with how the people involved in this pedagogical transfer, educational change, and policy implementation are configured in this story.

I use the notion, social–subjective, as a conceptual reference or shorthand for the complex processes by which human beings now transact their lives, amidst racialised neoliberal living in newer class formations, collapsing infrastructures, and with desperate, unorthodox, and informalised livelihoods. My claim is that hegemonic educational discourse, theorising, and research refuse the theoretical veracity of the social–subjective as co-constitutive of the educational.

There is an additional shortcoming: this discourse refuses a kind of generative view of curriculum and pedagogy—a process-orientated theory of pedagogical learning rooted in the subjectivity of teachers. The internals-only view, I contend, does not offer a fully dimensional theory of educational agency, advancing instead an implicit functionalist view of South African teachers and learners, as well as of institutions, which are in need of corrective intervention. I suggest that a rigorous conceptualisation of the social–subjective in educational theorising offers the potential for a generative theory of curriculum, knowledge, teaching, and professional learning. This stands a chance of bringing the fullness of the educational problematic into view.

Bringing the Complexity of the Social in Education into View

South African education scholarship lacks a systematic account of the complexity of the educational problematic and ways to leverage change orientations, whether systemically or pedagogically. In other words, my argument is that the hegemonic view in educational circles, academia, and the research study of education in South Africa is that education theorising and discourse are devoid of a theoretical take up of the social–subjective.

Let me stake out this terrain by considering aspects of the historiography of educational research in South Africa. I base my comments here on my reading of two key chapters in a book titled, *Curriculum in South Africa: Intellectual Histories and Present Circumstances,* edited by William Pinar (2010): one by Crain Soudien (2010) and the other by Ursula Hoadley (2010). These two texts represent a theoretical bifurcation with regard to the social in educational theorising and research in South Africa, one that I would preliminarily call an oversocialised view, and the other an undersocialised view.

The first, the oversocialised view, is presented in the chapter by Soudien who argues that the social logics of curriculum are, or ought to be, the theoretical fulcrum of our educational historiography and hence be located at the centre of our curriculum logics, framing, policy, and research orientations. Hoadley's chapter, drawing on the Bernsteinian distinction (1999), developed by Maton (2009), between knower and knowledge discourse, represents the undersocialised view. Hoadley (2010) explained that, within critical curriculum work, two groups are defined—those working in a 'knowledge mode' and those in a 'knower mode.' Fundamentally different orientations to knowledge, in particular curriculum knowledge, are captured in this distinction. (p. 127)

Her comprehensive field analysis of education in South Africa is based on this distinction, that is, academic work based either on the educationally external knower (identity research), and work on knowledge and the internals of pedagogy. This view suggests that knower discourses (read, identity research) have to be kept distinct from knowledge discourses in educational theorising and curriculum policy. The knower–knowledge distinction and its theoretical take up into powerful knowledge and its focus on the internals of education derives from this undersocialised view. As explained earlier, the internalist view is concerned primarily with a focus on the pedagogic device and the need, politically determined and framed in hegemonic policy terms, to bring knowledge transfer of powerful knowledge, that is, the school code, into view.

This view also has planetary, research-networked connections from England to Portugal to Australia and into South Africa around what has become known as social realist conceptions of knowledge. Joe Muller's book, *Reclaiming Knowledge* (2000), is the seminal South African text that brings this perspective into view persuasively and with conceptual precision. The research based on this tradition is informed by the neo-Bersteinian focus on the three-message system—curriculum, pedagogic recontextualisation, and assessment—with its emphasis on pedagogic discourse and knowledge transfer processes.

Social realism, however, fundamentally turns on a particular conception of knowledge. It argues that there is something worth holding onto with regard to the kind of knowledge that ought to provide the basis for curriculum knowledge selection, that is, knowledge based on long-standing traditions accumulated via coalitions of minds over time, and settled in disciplinary knowledge (see Zipin, Fataar, & Brennan, 2015). It is this disciplinary knowledge that ought to form the basis of curriculum offerings. Such powerful knowledge ought to be provided to all children, especially in a country like South Africa, to black working-class children whose chances of upward mobility in life and a shot at the educational game are secured through access to such powerful knowledge. The moral logic presented is this: not providing children with powerful discipline-based knowledge does them a second kind of injustice, the first being racial and class exclusion. Making available powerful knowledge to all children is trumpeted as a social justice commitment that an education system must make to ensure that education serves as an individual positional and a broader social good. Individual, because it secures the individual's access to the knowledge economy, and social because it contributes to providing an education and skills base to ensure the country's entry into the knowledge economy.

Such a view is conceptually compelling. It speaks to the moral and political agenda of the country and its social justice foundations are secure. I certainly agree with the shift to powerful knowledge as an antidote to the knowledge arbitrariness or relativism of outcomes-based education. I argue, however, that this perspective is in need of attenuation through the insertion of the social–subjective. My suggestion is that, in aggregation, this undersocialised or internalist view of education underplays the social. It does not have a theory of the place of the social–subjective in the educational discourse. I proffer the view that the undersocialised view, in its preoccupation with the internalist focus on the pedagogical device, does not offer a theoretical account of the social or the subject. The policy takes up, if not quite the theoretical framing, is based on the transfer of settled bodies of knowledge delivered in tightly scripted curricula. In such a view, the social–subjective is theoretically a marginal space.

Let me take up the debate on the other side of the undersocialised argument, that is, what I call the oversocialised view or externalist accounts of education that focus preponderantly on the place of the social in educational discourse. I work here with two core texts: Soudien (2010) and Jansen (2009). Soudien's starting point is the social character of the subordinating, colonial, and apartheid curriculum. He argued that "social difference, as opposed to, say, pedagogical reform, is the central question that drives curriculum development" (2010, p. 25). This view suggests that colonial and apartheid educational discourses were worked out on the basis of a specific conceptualisation of the production of putative social identities of people, which in turn informed governmental curriculum policy orientations, that is, the curriculum's production of racial and ethnic identities of subordination.

For Soudien, what is key is a consideration of what the most appropriate curriculum orientation would be to help undo the racist legacy of the past. Soudien can be said to be representative of a social redemptive view informed by the ontologies of the subordinate. Soudien's emphasis is on the small opportunities found in the interstices of (post)colonial or (post)apartheid discourses, structures and practices (that) would provide the ontological basis for the epistemological underpinnings of the curriculum via an openness to the attendant knowledge generation practices and knowledges of subordinate peoples. (2010, pp. 19–49). He suggested that a conversation be established between the ontological (being) and the epistemological (knowing), in other words, the human in the epistemological—not its bifurcation or separation.

This socially redemptive view of knowledge and curriculum found some resonance in the first iteration of governmental educational and curriculum policy discourse between 1994 and 1999, namely, outcomes-based education (OBE). OBE was made up of an amalgam of various discourses that were finally superseded by competencies associated with outcomes, which led to a dangerous instrumentalisation of knowledge, in addition to OBE's inchoate curriculum design architecture, which made curriculum implementation by teachers a nightmare. But OBE was partly informed by a strong attempt to accord curriculum space for the knowledges and practices of the hitherto socially excluded. One intention of such a socially redemptive view was to provide a curriculum platform that would enable South African students to meaningfully engage in educational modalities that emphasised rich, contextually informed knowledge engagement processes.

My point here is that the oversocialised view laid emphasis on the social redemptive, that is, on the undoing of South Africa's racist legacy through curriculum and knowledge processes. But this perspective failed to provide an internally compelling curricular language and conceptual architecture to inform teachers' curriculum implementation and pedagogical work. The oversocialised view, in the way it was presented by South African policy bureaucrats through the conceptual inchoateness of OBE, failed at the level of the three-message system: it was a

misalignment between curriculum policy, pedagogy, and assessment. It thus failed to translate its conceptual orientation into a curriculum and pedagogical architecture for implementation in the country's schools.

With the social redemption orientation having failed to develop a compelling curriculum architecture, the following two questions deserve consideration. First, how should the social redemptive emphasis on making connections to undo the legacy of colonialism and apartheid be incorporated into the curriculum? This refers to the manner in which the social–subjective is inserted into the question of knowledge selection for curriculum. Second, on what basis should curriculum and pedagogy contribute to generating intersubjective dialogue around notions of critical citizenship and our common humanity? — a question around the nature and efficacy of the pedagogic device.

Coherent answers to these questions would have to be arrived at through careful consideration of the logical entailments of education, and a reinsertion into educational debate of critical notions of citizenship education. I develop an argument in the rest of the article for a theoretical consideration of the social in education discourse in terms of which we are able to rescue a notion of educational agency that is able to leverage knowledge, curriculum, and pedagogical processes that bring the following three aspects into view:

- The centrality of powerful knowledge in interaction with social and life knowledges;
- Knowledge mediation through generative pedagogical processes; and
- The importance of ethical connections to bigger moral purposes.

Let me illustrate the perplexity of this educational moment via reference to the most "dangerous" text to have entered the educational terrain in recent years, dangerous in many senses. The scholarly veracity of the text is in question (is it a scholarly text?), the research ethics is under dispute (did the people spoken about in the text give their ethical consent?), the arguments made by the author are troubling, emotionally charged, illuminating, troubled, terrifying, in other words, dangerous. I refer of course to Jonathan Jansen's 2009 text, *Knowledge in the Blood*—a book which, I would argue, presents the social–subjective in its most compelling form, veering between the essentialisation of knowledge and its deeply troubled and troubling conceptualisation as knowledge socialisation metaphorically, in the blood.

The book was feted in popular circles but did not have take up in education undergraduate or postgraduate classes. Everyone knows about it, academics have read it, have strong opinions about it, but refuse to touch it, prescribe it as a pedagogical text in a university classroom, for example. It is a compelling yet complex text to digest emotionally and psychologically, to talk about, to work through, yet it goes right to the heart of the ethical—an engagement with the limits and possibilities of our humanness. Yet we do not have a language of engagement, an engaging pedagogy that would allow us to work through the text productively.

The undersocialised view does not offer a language of curricular processing and pedagogical engagement that would allow us to work with such a text or the issues it raises, such as older and newer forms of racialisation, gender and class oppression, and the challenges associated with xenophobia and gender violence. Its view of settled powerful knowledge, at least its take up in South African classrooms and lecture theatres, offers little to no space to work productively through knowledge in the blood. The oversocialised, on the other hand, also refuses a pedagogical language of engagement. The social redemptive articulation overwhelms the pedagogical in its inability to gain purchase on the internals of education in order to develop a theory of pedagogical engagement.

Jansen (2009) gave a clue about the predicament of this lack of pedagogical take up in the final chapter of his book where he wrote about the limits of critical pedagogy. He argued that critical pedagogy provides few clues for developing a language of pedagogical and educational engagement. Jansen explained that (Jansen, 2009, p. 257):

> *Critical theory . . . offers a lens for understanding the role of schools in perpetuating and subverting the race, class, and gender interests of state and society. But critical theory, interpreted broadly, is severely limited in postconflict situations for making sense of troubled knowledge and for transforming those who carry the burden of such knowledge on both sides of a divided community. Critical theory receives and constructs the world as divided between black and white, working and privileged classes, citizens and illegal immigrants, men and women, straight and queer, oppressors and oppressed; its dialogical pretenses notwithstanding, the world is taken as torn between rival groups.*

According to Jansen, the facile deployment of these categories, often the function or consequence of a flat socially redemptive view of the world, tends to gloss over the complexities of human life, relations, and practices. The oversocialised view of education therefore also lapses into an impoverished account of knowledge, curriculum, and pedagogy that is unable to engage the very complexity of the social that it wants to instantiate into our educational discourses. There is an enormous middle ground to work with here, a task that combines the concerns of both the over- and undersocialised views of education that map the so-called external sociohistorical onto the internal curriculum–pedagogical.

My view is that we have to start by working within the limits and potentials of these binaries and work carefully across them. To be more specific, I start out at the external, social–subjective end and work my way across to pedagogy. My starting point is the suggestion that there is a way of recuperating the social–subjective, its radical rupturing quality, and mapping this onto an educational theory that would provide South African educational discourse with generative curricular and pedagogical potential. This requires me to build an argument that weaves through the research and work that I have been doing over the last 10 years. I have worked on themes in the sociology of educational subjectivity in urban spaces. My work is based on an attempt to bring understandings of excluded communities and their perspectives and knowledges to academic consciousness. I argue that a pedagogically generative approach ought to be predicated on a vigorous conceptual basis that brings the complexity of the schooling subject into view. I suggest that curriculum and pedagogy have to be augmented by giving credence to schoolgoing subjects, their knowledges, and literacies, as a way of engaging them in their education. The core concern of such an educational perspective is the need to leverage the active engagement of students in their educational becoming. Such a perspective labours to bring fuller, multidimensional perspectives to academic consciousness.

In Search of the Subject in the Sociology of South African Education

My work proceeds from the view that the sociology of South African education lacks a rigorous account of the educational subject. I ask the following questions: Who are the teachers, students, and managers in our schools, universities, and colleges? What worlds do they come from? How are they positioned to encounter and engage in the process of education? And, how do educational institutions engage with the complex subjects who now come through their gates? The emerging youth subject, for example, is a troubling and troubled subject who struggles to connect with the normative expectations of national governmental imaginaries. This is not the unitary rainbow subject who was invoked in the early democratic period.

Let me focus briefly on my own work in one of my research projects as a way of bringing this focus on the social and the subjective into view. I had initially set out to understand how national educational reform plays out at the local level of a township in Cape Town. I was forced very early on during my qualitative work to shift my initial conceptual approaches. I quickly came to understand that the intended educational reform played out in unrecognisable ways in this local terrain. It was hard to see the effects or impact of the intended policy reforms. Instead, I observed the overwhelming bearing of the informal and impoverished socialities of the township on its schools. This influenced me to make an adjustment. I proceeded to approach the knowledge problematic in a different way.

The problematic was turned on its head. I adjusted my research in an attempt to capture the fluid interactions between social life in the township and school processes. I began to observe how the intended education policy reform was reworked in the township's schools as these reforms became part of the township's dynamics and informal social flows and networks. My work began to reveal the performative roles of principals, teachers, and governing bodies in their attempts to domesticate their schools' surrounding social flows.

Methodologically, I had to be in a position to capture the interaction between geography, lived spatiality, flux, and mobility. I favour a relationalist research approach as a way of capturing the dynamic impact of the environment on the research unit. Unorthodox methodological application is a requirement; for example, spending time in people's homes, accompanying them in search of a new shack dwelling, and getting into a taxi at 6 a.m. to accompany a child to school. The logic that presents itself is that if the subject on the make is on the move, the researcher should be prepared to move with her in order to catch the complex subject-making process in which she is engaged.

From my own work I would suggest that South African urbanity is on the move and on the make, made up of heterotopic spaces where, for example, school-related citizenship is not only cultivated in the place of young people's living environments, but also in the precarious extensions that children make daily across the city as they access their schools elsewhere. Contaminated readings of the school nearby, around the corner from home, whether in the suburbs or the townships, cause children to travel long distances to enter schools that are culturally incongruent and, in many instances, unwelcoming to them. The inclusion of these newer children in educational institutions all over the city, across the racial spectrum, is accompanied by cultures of exclusion at the awaiting school, university, or college, informed by these institutions' reworked and deracialised hegemonic ways of being. Race lives on, now transmogrified into cultures of being, articulated by newer forms of class expression.

Young people now inhabit a complex and shifting world. They are not denizens of one place. Instead, they transact their school going in the light of a number of spaces in and across the city. They are confronted by, and work productively with, a diversity of cultural materials and culturally dissonant schooling experiences as they move in and out of the multiple spaces of their lives. The explanation that emerges challenges predominant accounts of youth subjectivity in the city. I make the argument that "visibly invisible" mobile school subjects carve out complex bodily orientations on the move across the city. They acquire sophisticated street literacies as they generate their own cultural capital—often parallel to their schools' and teachers' practices, who seemingly do not have the language or conceptual repertoires to recognise these students in their midst. Young people are always already thinking, adapting, and generating knowledge—always doing headwork.

A core conclusion that I come to about young people's encounters with their education in the postapartheid city is the following: qualitative work enables us to provide acute understandings of

how students go about developing interactive, spatially inscribed, everyday practices, relations, and interactions in terms of which they shape their livelihoods. They utilise their resources, networks, and interactions in carving out aspirant schoolgoing bodies. One key finding is that they keep their schoolgoing constructions relatively parallel to their everyday peer and neighbourhood engagements, often in the face of violence, which impacts markedly on the nature of schoolgirls' mobile constructions. These schoolchildren, in effect, manage to accumulate their schooled dispositions mostly out of sight, almost spectrally. On the other hand, my work shows how, in their domestic environs, they engage in urban peer discourses as spectacle, show, and bravado. Having to survive tough criminal terrains and peer cultures, they establish street credibility that secures them space for their schoolgoing navigations. This is the basis on which aspiring youths encounter and establish their school going.

Spectrally (or ghost-like), these children pull off their schooling careers precariously in the city's shadows, amid squalid infrastructures, in sprawling city spaces, shacklands, shantytowns, and run-down parts of the city. They go to great lengths to access what they perceive as better schools across the city. The receiving schools, however, are as much places of formal inclusion as they are places of cultural exclusion. The discursive assumptions of cultural assimilation are hard at work in the city's schools. I suggest that schools deny these students any meaningful recognition of their identification struggles, instead inducting them into one-dimensional institutional cultures. The counter-normative epistemic forms of the children, their spectrality, are never given institutional or curricular currency. And this is my core argument: these children have sophisticated knowledges, literacies, and identification practices, cultivated as spectacle, on the move across the city grid. But their schools fail to provide discursive traction for recognising and working with their knowledges and practices. Such a deficit approach to curriculum and knowledge embeds an entirely modernist teleology.

I would suggest that the changing city's schooling landscape provides a key articulating platform for the ways in which these continuing racialised informalities, in a post-racial context, play out. My key argument is the suggestion that these informalities work way beyond what a racial or modernist trope would recognise or make visible. The analytical task is to make visible the mobile schoolgoing subject who moves below the city's radar. These are city children who cultivate their aspirations in the thickness of social life, described as "bare," or "miserable" urban life. Cities no longer offer poor people either the prospect of improving their livelihoods, or modern ways of life. The children have to make what they can out of bare life.

In this light, my research illustrates how schoolchildren construct their navigational maps on the go, based on destinations somewhat in sight—only somewhat. End destinies remain largely unknown, even unknowable. Clarity of end goals for them is not the key to subjective construction. It is not the clarity about where they will end up that motivates aspirants to schooling, but the reaching out for a destination whose route remains unclear and tenuous. Investing in the destination, however tenuous, serves as a motivation for remaining en route—and it is remaining en route that matters. Herein resides the "banality" and utter hopefulness of the investment: the hope invested in becoming a recognised urban citizen. Young peoples' "hopeful investments" are the only leveraging materials on offer for us to work with as education academics, lecturers, and teachers. This is a tenuous leverage point. My suggestion is that we invest academic labour to recognise these investments and experiment with pedagogically generative ways as educators to engage them in their educational becoming.

Changing the Optics of Learning

The overall theoretical orientation of my work is based on an attempt to bring the analytics of social space to an understanding of schooling in the city. I would suggest that schools are not simply settings with clear boundaries and easily definable practices and intellectual content. The perspective that I favour attempts to understand how political and sociocultural dynamics shape schooling practices. I attempt to bring the impact of life outside of school into play in our consideration of life inside schools. The focus is on schooling as understood in relation to a myriad of co-constituting processes in the various spaces of people's lives. The classroom is one key venue where such processes play out, affecting students' learning orientations and teachers' pedagogical practices. The emphasis is on understanding education and learning across multiple spaces, where complex subjectivities are established in mobile extensions across diverse dynamics.

My focus on schooling-based subjectivity is founded on a theoretical language that combines an understanding of the spatiality of subject making and the youths' positioning in multiple spaces, including the school and the classroom. The particular mobilities of people moving through these intersections via their habitus, various kinds of capital and emotional labour, and their life affordances such as their resources, discourses, tools, become a key focus for analysis. Grasping the way that they mobilise, network, and put together their educational resources across spaces in the course of their spatially inscribed activities is crucial to developing an understanding of their educational and learning trajectories.

In a project with a fellow academic on the learning assemblages of four Grade 6 learners who we followed across their various township living spaces, including their school and classroom, we illustrated how they assemble learning literacies and knowledges that position them as active, articulate, and smart knowledge constructors. But we showed how their school and classroom, positioned precariously in performative and deeply reductive discursive terrains, in effect suppress these children's rich assemblages, which we observed in effect conferred on them one-dimensional underachieving learning identities (see Fataar, 2015). The homogenising space of the school and classroom suppressed their learning identities. This, I would argue, represents the larger inability of our educational infrastructure, processes, and practices to recognise the learners in our midst. The social subject is thus fundamentally misrecognised and thereby positioned as educationally "deficit," or "lacking."

Inserting the Social–Subjective to Generate a Pedagogy of Recognition

I would suggest that we have to work across what I would describe as epistemological incommensurability; in other words, we should work carefully to establish a conversation between incommensurable discourses, based on lineages that have never quite been brought into conversation with each other. In building such conversation, let me turn to the educational normative, in other words, recuperating core normative education framings to establish a conversation between the internalist and the externalist views. This ought to proceed on the basis of questioning the purposes of schooling, which I suggest should go beyond the induction of potential workers into the elusive knowledge economy. This is arguably the dominant view in South Africa's education policy discourse. What has to be brought back into this conversation is the critical citizenship role of schooling that places emphasis on generating thinking and ethically informed citizens who are able to establish viable and productive lives in complex times.

Such a view of schooling has to be founded on a thick notion of social justice: what I refer to as pedagogical justice (see Fataar, 2015). A thick notion proceeds from an emphasis on the role of schooling in inducting students into powerful knowledge, which conforms to the first of Nancy

Fraser's (2009) dimensions of social justice, that is, the redistributive dimension. In other words, schooling would emphasise the pedagogical transfer (redistribution) of school knowledge. What is also required, is to bring Fraser's other two dimensions into view. Fraser's recognitive dimension emphasises a knowledge orientation that works with fuller recognition of students, and establishes vibrant leverage points to scaffold their life world knowledges and literacies onto the school knowledge code. In other words, schooling would be informed by vigorous and thoughtful interaction between school knowledge and the students' life knowledges. Such a perspective stands a better chance of engaging students in their own learning on the basis that schooling recognises the knowledges that they would find appealing and important. It would also establish credibility for students' knowledges, ideas, and perspectives as an important vehicle for working out their place in the world. This thicker notion of schooling (combining the redistributive and recognitive dimensions of knowledge) has to be founded on Fraser's (2009) participatory (third) dimension: the view that knowledge is participative and generative, not simply consumed. This dimension, I would argue, emphasises students' active engagement in their educational becoming.

This extends into another normative dimension, that is, an emphasis on the purposes of education based on a notion of citizenship that emphasises what Arjun Appadurai (2013) called the right to research: the right that every citizen now ought to have to develop the conceptual tools to figure out life, to adapt and survive, and work across difficult points of systemic and personal articulation to establish viable lives. In other words, what is required is a view of education for citizenship that emphasises both life use value and utilitarian use value.

Is this pie in sky in a post-OBE, now CAPS (Curriculum and Assessment Policy), world? Would this be a call for engaging in a type of social constructivism gone mad? How do we pedagogise in light of a teacher corps struggling with pedagogical content knowledge, let alone the deep conceptual knowledge that thicker notions of knowledge engagement require? This is not the relativist world of OBE. It is not a collapsing of vertical and horizontal knowledge discourses. It is not the stripping down of pedagogy. This is something else. Pedagogical justice is an attempt to better tether knowledge, curriculum, and pedagogy to normative commitments, and to infuse pedagogy with educational agency and generativity (see Fataar, 2015).

Conclusion: Leveraging Pedagogical Generativity via Pedagogical Habitus

My final point is to describe the basis on which such a conception of educational work can proceed. Here I draw on work that I am currently doing, based on my involvement in a professional learning community (PLC) with my research assistant and a group of teachers. The aim of the PLC is to leverage productive conversations about leveraging a thicker social justice approach in teachers' pedagogy. Our PLC work has quickly come to acknowledge the durability of the teachers' professional teaching styles and dispositions. Drawing on Bourdieu (1997), we labelled this durability and toughness, *pedagogical habitus,* with the intention of indicating how very difficult it is to leverage even small shifts in these teachers' pedagogy.

We have come to understand how the implementation of order and discipline is employed by teachers as the primary pedagogical technique when teachers teach. We observed this as representing a kind of emptying out of their pedagogical agency, a process that can be understood structurally by the way teachers' work is positioned by their teacher education and professional socialisation over years, and the in-working of performativity and external regulation that ensnare teachers' work. The political and discursive space for educational agency is exceptionally narrow. We stared this constrained space in the face in the PLC for about six months. The teachers perpetually

lapsed back into descriptions of conditions in schools—of unruly students, bureaucratic demands, and compliance expectations as the reason for falling into a pedagogy of control and closure.

But we did observe that they lacked a pedagogical language, a language of description by which they could engage in pedagogical adaptation. The PLC then went on to employ a set of pedagogical tools to help insert such a language. The PLC teachers began, slowly, to experiment with opening up or relaxing their pedagogical framing (organisation of the class), which is important for a thicker notion of social justice pedagogy. It was through opening the frame tentatively, through relaxing classroom organisation and giving space for students' voices in lessons and allowing student participation more generally, that the teachers began to take on a pedagogical language, slowly, tentatively, back and forth.

The PLC has now moved into the next phase, that is, pedagogical generativity based on incorporating identity recognition and lifework knowledge engagement into their CAPS curriculum. This is both fun and difficult. It brings to the fore the complexity and multidimensionality of the pedagogical device, but the teachers are taking it on. There is a space opening up here. Educational agency is beginning to be asserted. Dispositions are being shifted. This, I would argue, is beginning to emerge out of a conceptual mapping of the social onto the educational–pedagogical, which I argue is a necessity if one wants to leverage and connect educational processes onto normative goals that are better able to bring social justice objectives into view, or, as I frame it in this article, to productively map the social–subjective onto the pedagogical. This, I would argue, makes possible the emergence of a rich conception of a humanising pedagogy as a key part of our educational repertoires; in other words, it makes possible a pedagogy that engages the full and ever evolving humanity of people.

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Reflecting on Translanguaging in Multilingual Classrooms: Harnessing the Power of Poetry and Photography

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Abstract

There is often a disconnect between the dominant language of the classroom and the home language of South African learners. Consequently, this may lead to dehumanising experiences in classrooms. This article explores the possibilities of using translanguaging to bring about humanising experiences for learners and teachers. Translanguaging is a means of providing planned and systematic use of the home language of learners with the language of the classroom in order to foster learning and teaching. A poetic inquiry is used to explore and make meaning of my understanding of what I observe in multilingual classroom contexts. Poetry and photography are used as data to support an argument for using translanguaging as a pedagogic tool to enable teaching and learning. Researcher-voiced poems (vox autobiographia) and literature-voiced poems (vox theoria) are employed to encapsulate understandings of the complexities and possibilities of teaching in multilingual classrooms. This inquiry reveals that translanguaging practices allow for fluid movement between the home and school language. Instead of being dehumanised by traditional language practices, teachers and learners are encouraged to bring their languages to the classroom. In so doing, they are able to experience being human as social, thinking, transforming, individuals participating with others in the world they inhabit together.

Keywords: humanising pedagogy, multilingual, translanguaging, poetic inquiry, deficit

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Introduction

> *Students' humanity—its existence and expansion—is at the heart of a humanising pedagogy. All students and all teachers are human beings and equal in their humanity. We are all in the process of becoming. The purposes of education are to extend this humanity through opportunities for creativity, imagination, and interaction with others and the world (Zinn & Rodgers, 2012, p. 87).*

In this article, I argue that translanguaging can be used as a pedagogical tool in multilingual classrooms to bridge communication in nuanced ways and bring about a more humanising experience for both learners and teachers. Translanguaging as a structured metacognitive language process enables epistemological access (Heugh, 2015) and the crafting of sociocultural identities (García & Wei, 2015).

Lack of acceptance of the languages and "ways of knowing" of learners can result in dehumanising experiences in classrooms (Salazar, 2013, p. 121) as certain children within a classroom are often viewed in a negative light (Comber & Kamler, 2004; Hertzog, 2011; Hornberger, 2002). Comber and Kamler (2004, p. 293) emphasised how "the poor, the wilful, the disabled, the non-English speaking, the slow, the bottom 10%" have been cast as deficient and insufficient. Learners who are not skilled in the dominant language of the classroom appear to be seen as less able and less worthy. When the "treasures" of language and culture are forced to remain outside the classroom door, this can result in a sense of humiliation at the rejection of vital aspects of being human (Salazar, 2013, p. 121).

Background

This research emerges out of my participation—as teacher educator—in a humanising pedagogy reflection process undertaken in 2011 at the South African university where I am employed. Students and staff were invited to take part in various activities to think and learn about what a humanising pedagogy might mean for them and the institution (Zinn & Rodgers, 2012). The participants' stories were woven with understandings of humanising work and thinking (Freire, 1972, 2005). The "Statements of Awareness" developed from the process provided the impetus for further exploration and inquiry (Zinn & Rodgers, 2012, p. 84).

The various insights regarding the concept of a humanising pedagogy emerging during this process extended my thinking about my own classroom and the classrooms of the student teachers I teach. The work of Bartolomé (1994), Huerta (2011), Renner, Brown, Stiens, and Burton (2010), and Salazar (2008, 2010, 2013) continues to provide a lens to consider teaching and learning practices. Visits to primary school classrooms and subsequent reflections have left me with the uneasy sense that many learners appear to be othered and dehumanised. Some of the classrooms where our student teachers learn to teach are environments that seem to privilege certain children and subordinate others. In many instances, I sensed a disconnect between the dominant language of the classroom and the home language of learners, confirming the assertions of Mda (2004) and Probyn (2001) that the primary language of learners is often not tolerated and use of this language in the classroom and on the playground is frequently forbidden.

In this article, the complex realities of primary school classrooms are considered. The term, *Home Language* (capitalised) will be used to refer to a level of teaching, while the use of *home language* will contain an understanding of the language coming from the home, as opposed to the language used predominantly at school for teaching. The terms *main language* and *mother tongue* will be used

as synonyms for home language to denote a primary or strong language that the child acquires in the home from an early age.

Language in the South African Schooling Context

South Africa has multifarious classroom language situations. Schools have to organise learning and teaching at a minimum of two language levels. These levels are described as Home Language (HL) and First Additional Language (FAL). There is also a possibility of offering a second additional language (SAL) within the current school curriculum. Many schools do not offer the home language (mother tongue or main language) of all of the learners. Thus the term, Home Language, has to be understood as a required "proficiency level," rather than the main or strongest language of the learners (Department of Basic Education [DBE], 2011, p. 8). Some learners have the advantage of a match between their main language and the language of learning and teaching (LoLT) of the school, but other learners do not have this privilege. While many learners are able to use their strongest language during the initial few years of schooling, most start using an additional language, usually English, in Grade 4 (DBE, 2011).

Although there are resonances between the South African language context and that of other countries, there are also important differences. As in many parts of the world, English is a dominant and dominating language. However, the impact of political and social history has meant that the language issues of the Global North and Global South should be considered carefully and not necessarily conflated. Heugh alerts us to this by alluding to:

> *The tension between rarefied views of language as hermetically sealed entities found in language policies and practices that emerged from the late 19th-century Europe on the one hand, and a recognition of the more fluid use of language in multilingual settings in Africa on the other hand (Heugh, 2015, p. 281).*

This tension plays out in intricate ways in some South African classrooms. Teachers operating with an understanding of language as a bounded and pure system may struggle to accommodate learners who cannot use the target language required for learning and teaching effectively. Strategies such as translation, code switching, and other assistive language practices may be viewed as undesirable or even harmful to language development (Probyn, 2001, 2009; Setati, Adler, Reed, & Bapoo, 2002).

Several authors (see García, 2009b; García & Wei, 2015; Heugh, 2015; Probyn, 2015) promoted translanguaging as systematic and pedagogically sound means of connecting the LoLT and the languages of learners. Translanguaging is a practice used by multilingual individuals to move between the languages that they know in order to communicate in a range of social contexts. Their language repertoire is understood as one system, rather than as a collection of discrete languages. In situations where learners are encouraged to use insights gained from one language to help them use another language, as in the case of translanguaging, this can be an affirming experience and may facilitate more effective learning.

The value of this research lies in arguing for an approach, relevant for the South African context, that goes beyond a preoccupation with method fetish (Bartolomé, 1994) and is a planned and organised way for learners and teachers to "listen and learn" from each other (Bartolomé, 1994, p. 189). This reciprocal relationship of classroom participants is described as follows by Freire:

> *Teachers should be conscious every day that they are coming to school to learn and not just to teach. This way we are not just teachers but teacher learners. It is really impossible to teach without learning as well as learning without teaching (1985, p. 16).*

The practice of translanguaging offers the opportunity for a disruption of typical power relations in the classroom where learners are encouraged to take ownership of their language practices and, in response, teachers surrender aspects of their authority role (García & Wei, 2015).

Research Question

The purpose of this inquiry is thus to consider the possibilities of using emancipatory and inclusive language practice such as translanguaging as a means of providing a more humanising experience in the classroom. The question that guides this article is: "How can translanguaging be used to provide humanising experiences for learners and teachers in primary school classrooms?" In order to make a cogent argument for translanguaging as a means of enacting a humanising pedagogy in multilingual contexts, it is necessary first to consider these concepts and some of the debates associated with them.

Conceptual Framing

Two conceptual departure points will be used to view the intricacies of multilingual teaching and learning contexts in South African primary schools, that is, the concepts of translanguaging and humanising pedagogy.

Translanguaging

Translanguaging fits within the spectrum of work on multilingualism. Included in this range of language activity are code switching, translation, and translanguaging. Code switching is usually a relatively short move from the LoLT to the home language of learners and then a switch back to the LoLT. Translation usually entails a repetition of an oral or written text in the more accessible home language of learners (Probyn, 2015). Both of these practices are responsive rather than planned strategies, usually regarded as temporary excursions from the monolingual ideal. In some cases, use of the learners' home language instead of the LoLT is viewed as illicit or transgressive (Probyn, 2001, 2009, 2015). Translanguaging on the other hand can be used as a pedagogically sensitive tool to systematically promote learning (Heugh, 2015; Lewis, Jones, & Baker, 2012; Probyn, 2015). Both languages are used in an organised manner to mediate understanding and learning (Baker, 2011; García & Wei, 2015; Heugh, 2015).

The definition of translanguaging by García suggests the emancipatory nature of this practice and its facility to disrupt the power imbalances of languages:

> *Translanguaging in education can be defined as a process by which students and teachers engage in complex discursive practices that include all the language practices of students in order to develop new language practices and sustain old ones, communicate and appropriate knowledge, and give voice to new sociopolitical realities by interrogating linguistic inequality (2014, p. 3).*

A range or continuum of practice is possible in translanguaging work including oral to written, receptive to expressive, and encouraging the movement of understandings of one language to inform understandings of another (Cummins, 1979; Hornberger & Link, 2012). Two or more

languages are used in a systematic and integrated way to mediate understanding and grasp metacognitive languaging processes (Lewis et al., 2012). The way that languages are used will depend on the specific classroom environment and the language repertoires of learners and the teacher.

Translanguaging is, however, a contested practice because it challenges views of languages as separate entities (García, 2009b; García & Hesson, 2015). Those operating essentially with a monolingual orientation often reject translanguaging (Heugh, 2015; Probyn, 2009, 2015). These could be teachers who require the LoLT, as target language, to be used exclusively. They may regard a language the learner brings as unwanted or even prohibited. To highlight the phenomenon of resistance to language the learners bring from home, Probyn referred to the practice of "smuggling the vernacular into the classroom" (2009, p. 123). Teachers with a bilingual orientation could find it easier to acknowledge the value of translanguaging (García, 2012). The main language of the learner would be seen not as a threat, but as a resource to assist in the acquisition of the new language of the school. The advantages of translanguaging extend beyond the recognition of language and include recognition and acceptance of learner identities:

> *Translanguaging supports the ability of bilingual students to have multiple identities that are not exactly like those constructed in monolingual contexts or in other contexts. It actually buttresses the multiple and fluid identities of bilingual students. (García, 2012, p. 3)*

Appreciation of the authenticity of translanguaging as a discursive practice depends on the perspective of the individual and the understanding of how identities and cultural meanings are produced and understood. In South African classrooms, this would imply making more provision for learners' languages in various curriculum activities. This could be facilitated through the use of multilingual materials such as multilingual glossaries (Madiba, 2014). This strategy would assist learners in accessing content knowledge. Multilingual fiction and other resources are available in many South African languages (Bloch, 2009; McIlwraith, 2015). Various organisations produce materials in a range of South African languages. Free distribution and open access furthermore make materials such as those from Nal'ibali easily available. Nal'ibali is a project that promotes reading for pleasure (http://nalibali.org). Biblionef is another such organization; it makes books available in all official languages for reading pleasure and for information (http://biblionefsa.org.za). Having texts available in the various languages represented in the school classroom could go a long way to raising the status and use of the languages learners bring to the classroom. Zinn and Rodgers (2012), in their "Statements of awareness" of a humanising pedagogy, alluded to the importance of learners and what they bring, being accepted in school classrooms:

> *Learners need to be recognized, appreciated, acknowledged, and seen. As human beings, all learners and teachers benefit from appreciation of who they are and the capacities they possess. These must be seen in order to be appreciated and acknowledged. (p. 87)*

Encouraging and making place for the language capacities of learners by means of translanguaging is a means of enacting transformational and humanising practice in school classrooms.

Humanising Pedagogy

The concept of a humanising pedagogy emerged from the work of Freire and is a pivotal aspect of Freire's understanding of the world (Salazar, 2013). Freire (1972) emphasised the aspect of dialogue with reference to a humanising pedagogy. There is a shift from the image of a teacher as a powerful

knowledge holder and "bank clerk" to that of a problem poser. The teacher is no longer one who merely deposits knowledge. The learner moves from "receiving, filing and storing the deposits" (Freire, 1972, p. 72) to a more active role. The power balance shifts. There is a quest for "critical thinking" and "mutual humanization" (1972, p. 75). In the discussion of a humanising pedagogy, Bartolomé called for "rigorous, student-centered teaching strategies" (1994, p. 181). At the same time, we are offered a reminder that learners, viewed with a deficit lens and perceived as having limited cultural capital, are often not required by teachers to access and use their existing knowledge and language strengths (Bartolomé, 1994). Bartolomé thus called for a "humanizing pedagogy that values the students' background knowledge, culture, and life experiences, and creates learning contexts where power is shared by students and teachers" (1994, p. 182). Bartolomé emphasised that it is not the particular teaching strategy but, rather, the orientation of the teacher that is the critical issue. The key emphasis is a requirement to treat learners with "respect and dignity" (1994, p. 190).

In this regard, Huerta (2011) identified several humanising practices required of teachers. As a departure point, Huerta indicated that teachers need adequate sociocultural awareness. Teachers are required to craft "instructional practices based on students' realities, history, and perspectives in order to connect the subject matter to their students" (Huerta, 2011, p. 38). Humanising practices in a South African classroom context would require an acknowledgement that "learning requires teachers and learners to have a respect for, a genuine interest in and curiosity about themselves as learners and the act of learning" (Zinn & Rodgers, 2012, p. 87). A humanising pedagogy would enable learners to make their own connection to subject matter by understanding what they are able to do with the cultural and language strengths they bring to the classroom (Salazar, 2013). Salazar has distilled several principles and practices of humanising pedagogy, two of which are of particular relevance within the context of translanguaging as a strategy to enable humanising experiences:

- Students' sociocultural resources are valued and extended.
- Mainstream knowledge and discourse styles matter (2013, p. 138).

It is vital that the language and sociocultural treasures that learners bring are valued and included in classrooms in order to facilitate humanising engagement. However, the balance of this is that learners should also be helped to gain access to the powerful language and cultural practices that are valued in the school setting.

In order to explore how translanguaging can be used to provide humanising experiences for learners and teachers in primary school classrooms, an arts-based approach has been employed. Poetic inquiry allows for an expression of deep understandings of the ways language can be used to enable learners and teachers to be more fully themselves.

Methodology and Method

Poetic inquiry has been chosen as a means of analysing and representing my understanding of humanising and dehumanising experiences of learners who are not skilled in the dominant language of the classroom. This qualitative method necessitates a creative initiative on the part of the researcher to rework and craft data into a poetic form that enables the reader to have a close perception of the understanding and meaning making of the researcher (Grbich, 2013). There is an explicit effort to work towards proximity, intimacy, and involvement regarding the data. Poetic inquiry offers the researcher a means of coming close to the data and taking it to heart, rather than standing at an objective distance as one might in more conventional research approaches. Brady alluded to this propinquity as follows:

> *Poetic methods are qualitative and call for self-conscious participation. Instead of being inverted like a telescope for a distancing effect, poetics turns it back around for magnified encounters with life as lived, up close and personal, and sets it in a mode where everything reported is proprietary, overtly as the authors write about their presence in the research or implicitly on the strength of always claiming the representations as a personal product (interpretation) of sorts (2009, p. xi).*

There is little space to evade the realities and consequences of dehumanising classroom practices when poetry is employed to convey the essence of these experiences. Poetic inquiry therefore resonates with work that aims to promote more humanising practices. Prendergast and Galvin (2012, p. 5) explained that poetic inquiry provides "new ways of being in dialogue with research findings and new ways of working with people in vulnerable situations to name 'what it is like'." As a teacher educator, it is essential that I interrogate my own practice in order to ensure that I make room for students to name their experiences as we engage with each other. English operates both as a powerful liberator and warder in my classroom. Poetic reflection offers the opportunity to consider, in a disciplined and intricate manner, how I view the languages and culture students bring to my class.

I generated data, in the form of poetry and photographs, in response to my own reflective notes based on engaging with student teachers in the field and also on engaging with specific literature. Prendergast (2009, p. 545) outlined three general categories of poetic inquiry. These are *vox autobiographia/autoethnographia* (researcher-voiced poems), *vox participare* (participant-voiced poems) and *vox theoria* (literature-voiced poems). For the purposes of this inquiry, vox autobiographia and vox theoria are drawn on in an attempt to encapsulate my own deep understandings of the complexities and possibilities of teaching in multilingual classrooms.

Vox autobiographia—my own researcher-voiced poems—allow me to share personal meaning making of understandings of my field notes of humanising and dehumanising instances in the multilingual classrooms where I teach. Complementing my own researcher-voiced poems is the vox theoria—literature-voiced poems—the poetic inquiry of the work of Salazar (2013) on a humanising pedagogy, as well as García and Wei (2015) and Heugh (2015) on translanguaging. The poems I wrote in response to my field notes and the work of others seek to offer an affective meeting of theory and the stark realities of practice.

In addition to the poetry, I use photographs that I composed and captured to intensify the representation of my understanding of dehumanising classroom practices in the context of a multilingual classroom. Harper outlined the power of images to enhance communication and experience, suggesting that the

> *parts of the brain that process visual information are evolutionarily older than the parts that process verbal information. Thus images evoke deeper elements of human consciousness that do words (2002, p. 13) .*

I have therefore used poetry and photographs to augment and sharpen my understanding and to provide thinking and feeling spaces to consider how language practices such as translanguaging can be used to create humanising experiences in multilingual classrooms.

While the concepts of vox autobiographia and vox theoria are used to explain the *what* of poetry making, further clarification is necessary regarding the *how* of crafting the poetry that has been included. I drew on both found poetry and generated poetry. Butler-Kisber (2005) indicated that found poetry is created when words are extracted from written texts and moulded into a poetic representation, while generated poetry is crafted when the researcher uses her own ideas and words to capture her own and others' experiences. Thus, my found poetry arises from consideration of ideas from my field notes and particular literature related to translanguaging and a humanising pedagogy. A more organic process is involved regarding generated poetry. The poem grows from a particular stimulus. Butler-Kisber offered a procedure that I find useful in creating evocative poetry:

> *I have found it helpful to re-imagine a pivotal memory or event as vividly as possible, recalling the visual and auditory context, and then to brainstorm a series of words, phrases and metaphors that become the kernels for a poem (2010, p. 91).*

Given that my article explores translanguaging as a means of realising a humanising approach to teaching and learning, it is essential that both thinking and feeling are included; and as such, poetry uses words in a succinct and redolent manner and provides an ideal fusion of the cognitive and the affective (Prendergast, Leggo, & Sameshima, 2009).

Findings: Poetic Moments

In this section, I present five poems as poetic moments, focusing on key aspects of the realities of school classrooms, reflecting both humanising and dehumanising experiences in multilingual contexts. The poetry, complemented by visual images, are used to represent my own understanding and insights, which I then recontextualise in literature to deepen the discussion on how translanguaging can be used to provide humanising experiences in multilingual classrooms.

Weaving Words

Having one's language and culture excluded from the curriculum and classroom activities can be a particularly alienating experience. The following poem arises out of reading Maria Salazar's (2013) school experiences and reflecting on the resonances of her story with that of many children in the primary school classrooms I visit.

Hidden Curriculum

(Found poem I crafted from Salazar, 2013)

Deficit notions shrouded in the Maths lesson,

Slyly controlling thought and action in Reading time,

Crushing hope and joy

With pestle power in Science.

Notions of inferiority are neatly packaged in the guise of good teaching.

Messages of worthlessness slipped into sought after schooling.

The hidden, hurtful curriculum dehumanises,

Sucks the marrow out of naïve learners

Renders them shells of themselves.

It takes significant effort to meet the language needs of all learners in the class. However, instead of judging schoolteachers, it is important for me think about my own practice and to consider how I meet the needs of the student teachers I encounter as a teacher educator. The poem below is a response to this awareness

Complicit

(Found poem I crafted from Salazar, 2013)

Deficit notions fuel intolerance and prejudice.

Students without a First Class English ticket are burned and bombarded.

The hidden curriculum whispers messages of their inferiority.

Their difficulties and struggles are attributed to their culture and language.

Often compelled and coerced into a white way of being.

Expected to act, speak, and behave like the pale middle class.

School learners and university students who have the freedom to express themselves in their home language in learning contexts may have a particular educational advantage (Heugh, 2008; Simkins & Patterson, 2005) The language and practices of the home and family are a crucial support and resource for individuals as is evidenced in the following photograph and poem.

Mother Tongue Comfort

(Generated poem, in response to personal experience)

My language is like a warm, soft blanket.

Stitches hooked together in gentle wool,

Tell a story of childhood comfort and care.

I am truly me when wrapped in my words and my ideas.

The comfort of a familiar language is a courtesy that can be extended to others. In school classrooms, learners could be permitted to use their own language at certain points in the lesson. Engaging with learners in their own language offers a bridge to understanding lesson content and relationship construction between members of the classroom. This connection can enhance teaching and learning. The joy of student teachers who are proficient in the languages learners bring to school resonates in the poem below.

On Being a Multilingual Being

(Found poem I crafted from my field notes)

I have an edge:

- Confidence zings
- Competence swells.

Three languages slide from my tongue,

Snaking skillfully and fluidly.

Wrapping around my learners

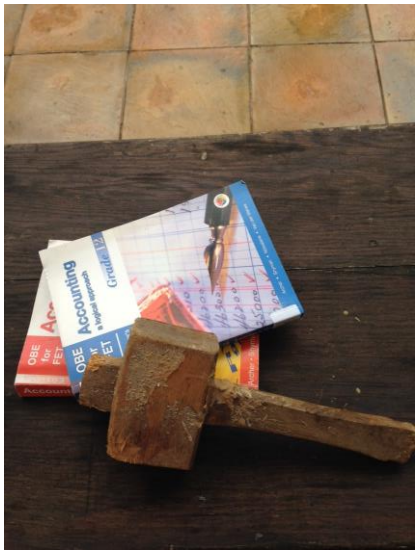
Drawing them in

Connecting us.

In South Africa, colonial and apartheid histories continue to impact on what happens with respect to language use in classrooms (Alexander, 2012; Makoe & McKinney, 2014). A series of curriculum revisions have been used as a means working towards the ideals of the South African Constitution (DBE, 2011). These repeated curriculum changes have taken their toll on teachers (Balfour, 2015).

A Cry from the Classroom

(Found poem I crafted from Heugh, 2015)



Oh help me please!

How do I make sense of all of this?

Bludgeoned and bruised!

Curriculum demands buffet me,

Bashed and broken,

I lay with my head on my desk.

Sliced and slashed!

Learners' needs tear at me,

Scarred and scratched,

I cringe ashamed of my inadequacy.

Mangled and mashed!

Language practice pressures me,

Mutilated and mute,

I am silent and stilled.

Oh help me please!

How do I find my Teacher Self again?

Curriculum reform in South Africa has proved challenging in many respects. With reference to the school curriculum context, Hugo referred to the "turbulent history of curriculum transformation" (2005, p. 5). Teachers may be left feeling inadequate when they cannot cope with the demands of the curriculum that they see as "imposed and unmanageable" (Samoff, 2008, p. ix). Translanguaging practice can be accommodated within the current curriculum to enable a more humanising experience for both teachers and learners.

More Fully Human
(Found poem I crafted from Salazar, 2013)

Treasures of language,

Sparkling jewels of custom,

Golden history,

What makes me – ME!

Come with me into the classroom

Your rich assurance

Makes me strong

And happy

And whole.

At this point, it is important to gather emerging understandings about the interplay between the possibilities of translanguaging and the realisation of a humanising pedagogy.

Discussion: Complex Classrooms Considered

Translanguaging offers a means of working towards good use of the LoLT while allowing the home language to continue to grow. Instead of switching to English in Grade 4, as most South African learners do currently, maintaining the home language for longer, possibly throughout the years of primary schooling would assist in developing and consolidating the home language (Alexander, 2012; Heugh, 2013). Excluding or diminishing the place of a main language or home language positions many learners at a disadvantage (Probyn, 2001, 2009). In some cases, the message of the hidden curriculum is that certain learners do not belong, and are not as welcome as others are, in school. Bartolomé (1994, p. 176) referred to the deficit view of "subordinated students." Non-English speaking, working class children would typically have a lower status, according to Bartolomé (1994). "Hidden Curriculum" provides a reminder that it is not just overt curriculum activities that can be disempowering, but covert practices too. It might seem pedagogically sound to exclude the languages learners bring from home in order to focus on the school language. However, difficulties in acquiring the school language can impact on academic progress (Benson, 2004). Individuals learning through the medium of an additional language rather than a home language can be labelled as incompetent or slow. In "Complicit" we are reminded that deficit notions fuel intolerance and prejudice (Salazar, 2013). Instead of acknowledging the impact on learners of learning in an additional language, their difficulties and struggles are attributed to their culture and language (Salazar, 2013).

When a learner's home language is not the same as the language of learning and teaching (LoLT), it could impact teaching and learning. The majority of learners in South African schools learn in their home language in the Foundation Phase (Grades R–3), but do not do so in the Intermediate Phase (Grades 4–6) and beyond (DBE, 2010). While 80% of children in the Foundation Phase have the advantage of learning in their home language, fewer than 30% are learning in their home language in the Intermediate Phase and in subsequent phases (DBE, 2010, p. 19). Mda (2004, p. 177) acknowledged that language "is key to learning" and highlights the strong link between the recognition of language and essential human rights. Language rights feature in the Constitution of South Africa (1996) and the Language in Education Policy (Department of Education, 1997) is informed by the views on language captured in the Constitution (Mda, 2004).

When the language, culture, and history of an individual are not acknowledged in the school context, this experience can be dehumanising. In this regard, Bartolomé (1994) argued that a humanising pedagogy can be enacted by taking into account the contexts, background, and world views of learners. "Mother Tongue Comfort" reminds of the delight of being able to use the home language: I am truly me when wrapped in my words and my ideas. Zinn and Rodgers (2012) suggested that both learners and teachers benefit from acknowledgement of who they are and what they are able to do. As pointed out earlier, most learners and teachers in South Africa use their main language in Foundation Phase contexts, which enables them to negotiate language and conceptual competences with relative ease. The switch after Grade 3 to learning and teaching in another language snatches the blanket of the familiar language away.

Translanguaging could provide a means of extending the use of the mother tongue or main language purposefully and systematically into the Intermediate Phase. The main language can thus be used as a bridge to the required school language. The goal would thus be one of bilingualism rather than foregrounding competence in the LoLT. Bilingual or multilingual individuals have a particular way of

connecting with others who understand the same languages. They are able to listen and respond in a graceful way that is a far cry from the more limited communication of monolingual counterparts (García, 2009a, 2009b). “On Being a Multilingual Being” expresses the smooth connection that is possible as languages skillfully and fluidly glide from the tongue. The praxis of a humanising pedagogy indeed requires “listening closely, being present, communicating and paying attention” (Zinn & Rodgers, 2012, p. 87). Translanguaging as a multilingual tool can promote being more fully present in interpersonal engagement.

Yet, enacting emancipatory language practices in school classrooms is not without complications. Heugh cautioned that, “multilingualism, particularly in education, means different things in different contexts” (2015, p. 280). Hence, an understanding of the social context in which languages are being used is crucial (Hoadley, 2011). Teachers, rather than curriculum policy makers, determine what happens in classrooms and their realities have to be considered closely. In “A Cry from the Classroom” the challenges teachers experience are expressed with images portraying brutality—bludgeoned and bruised; bashed and broken; sliced and slashed; scarred and scratched—pointing out how teachers are rendered weak and lacking. The identity of the teacher fades in the face of inadequacy in meeting the demands of the needs of learners and the demands of the curriculum.

Although researchers have long acknowledged the value of translanguaging, schoolteachers are often less enthusiastic about the use of translanguaging. Apart from issues related to time pressures, particular conceptualisations of language practice also give rise to resistance to translanguaging. When languages are viewed as being solid structures with fixed boundaries, it is difficult to accept a fluid movement between languages. The impact of language understandings from the Global North still holds considerable sway in our curriculum documents and in teacher practice. Conceptions of language, as discreet and separate entities, derived from Europe in the late 1800s still impact on language practice today. These understandings are challenged by more a sinuous understanding and use of language that developed in Africa (Heugh, 2015). Traditional language teaching holds languages apart to avoid corruption of the pure form of the language (García, 2009a; Makalela, 2015). More recent language pedagogies resist the stark separation of languages (García, 2009b; García & Wei, 2015; Heugh, 2015; Hornberger, 2006; Hornberger & Link, 2012). Conceiving of languages as Home Language, First Additional Language, Second Additional Language as in the current South African school curriculum sets languages carefully apart. Learners are expected to learn languages as parallel systems rather than understanding languaging as an integrated process. Yet, in the daily lives and communities of learners and teachers, languages often intersect in useful and purposeful ways.

Salazar (2013) reminds us poignantly of the experiences of learners who are forced to forsake their language as they enter the classroom, by recounting her own story of early education:

> *I went to school with all of my treasures, including my Spanish language, Mexican culture, familia (family), and ways of knowing. I abandoned my treasures at the classroom door in exchange for English and the U.S. culture; consequently, my assimilation into U.S. society was agonizing. One of my earliest memories is of wishing away my dark skin; I wanted desperately to be White, and I abhorred being la morena, the dark-skinned girl. I came to associate whiteness with success and brownness with failure. I was overwhelmed with feelings of shame over the most essential elements of my humanness. As a result, my experience in the U.S. educational system was marked by endless struggles to preserve my humanity (Salazar, 2013, p. 121).*

In Salazar's work we read of learners' anxiety at having their own language stripped away to be replaced by the language of the classroom (Salazar, 2010, 2013). Antagonism and disconnection may result when learners feel that they and what they hold dear is being marginalised (Bartolomé, 1994; Salazar, 2013). In work imbued with uncomfortable resonances with the current schooling environment in South Africa, Salazar indicated that:

> *Students and educators are constrained from finding meaning in the current educational system as a result of the tension between educators' pedagogical practices and systemic constraints, such as high-stakes standardized tests and district-mandated instructional curriculum. Such restrictive educational policies limit educators from developing humanistic approaches (2013, p. 124).*

Interestingly, Salazar noted that a humanising pedagogy is important for both teacher and learner achievement, well-being, and resilience (Salazar, 2013). This pedagogy, inspired by the ideals of Freire (1972), allows both teacher and learners to become more fully human as social, thinking, transforming, individuals who participate in the world (Freire, 1972). "More Fully Human" provides a reminder that when the language, culture, and history of an individual are welcomed in the classroom it is possible to be happy and whole. Translanguaging practices allow for fluid movement between the home and school language. Learning is supported and nurtured by this emancipatory process.

Conclusion

In considering a means of providing humanising experiences for learners and teachers in multilingual primary school classrooms, as teacher educator, I have considered some of the complexities of multilingual classroom contexts. Translanguaging is argued to be a means of providing planned and systematic use of the home language of learners and the language of the classroom in order to foster meaning making and learning.

Both the teacher and the learners are able to experience being more fully human when their language, culture, and history are recognised and welcomed in the school classroom. Arts-based methods in the form of poetic inquiry, complemented by photographs, were used to strengthen the argument for the incorporation of a translanguaging approach within the school and teacher education curriculum. Skillfully wrought photographs and text are able to move the audience in the domains of the heart and the head. The value and contribution of this inquiry thus lies in the recrafting, challenging, or confirming of essential elements of the experience of teaching and learning in multilingual classrooms. The poetry presented in this article showed that an innovative language practice—such as translanguaging—is not an easy quick fix. The poetry and images also provided stark reminders that not accommodating learners, and their ways of being, dehumanises learners and reduces them to remembrances of themselves.

This context-specific work invites all who will, to take away what resonates with their experiences and use the insights to enrich educational practices in other spaces and places. Specific insight regarding the possibilities of translanguaging offer a practical means of working towards more humanising teaching and learning opportunities in multilingual classrooms. Translanguaging is offered as a pedagogical device to realise the rich language and cultural treasures learners and teachers bring to school classrooms.

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On Bernstein's Sociology of Pedagogy and how It Can Inform the Pedagogic Realisation of Poor and Working-Class Children in South African Primary Maths Education

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Abstract

This article discusses how current South African primary maths curriculum pedagogical changes are characterised by a strengthened frame. This strengthened pedagogical frame results from strong sequencing and pacing and a transformed regulative discourse combining positional and expressive social features denoting mixed pedagogies. Sociological research indicates that the strong sequencing and pacing of pedagogic practices resonate with middle-class children and disadvantages poor and working-class learners. Drawing from both educational sociological studies and Bernstein's central thesis about the social-class basis of pedagogic framing, the paper shows how responsive pacing, sequencing, and mixed pedagogies that reflectively relate with the mathematical concepts to be relayed, ensure learning for children from different social classes. Based on the theoretical framework and related literature review, the paper explores second sites of learning strategies and compensatory pedagogic interventions that can disrupt middle-class social assumptions and support learning access for low-income-background learners in South African primary maths classes. Contextual tensions within the suggested approaches are also considered. Thus, this review offers sociological insights on humanising primary maths interactions that may interrupt social reproduction and ensure low-income children's pedagogic realisation.

Keywords: South Africa, primary maths, Bernstein, framing, pacing and sequencing, social class

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Introduction

This article illustrates the social-class assumptions in the South African primary maths education as encapsuled in the Department of Basic Education's restructured Curriculum and Assessment Policy Statements (DBE, 2011a, 2011b). Reflecting on an earlier curriculum analysis study (Pausigere, 2014), it argues that middle-class social ideologies are dominant in the local primary maths pedagogic practices, and explains how such class-based interests can be interrupted to ensure learning for all children. Drawing from Bernstein's (1975, 1986, 1990, 2000) broader sociology of education theory and, specifically, from his central arguments about the social-class nature of pedagogy, and using the concept of framing, the paper explains how middle-class forms of consciousness, experiences, and interests are evident in local primary maths pedagogic practices as revealed in curriculum policy documents. The paper discusses ways of interrupting such middle-class cultural reproduction ideologies and, in the process, of enabling the pedagogical recognition of working-class and disadvantaged learners in South African primary maths classes.

Generally, social-class inequalities in South African primary maths education have been noted (Fleisch, 2008; Graven, 2014; Hoadley; 2007; Taylor, 2007). Official statistics confirm that well over half, that is, 55,7% of local children live in poverty-stricken households (Statistics South Africa, 2014), with South Africa described as having the highest and most extreme levels of social and economic inequalities in the world (Fleisch, 2008; Graven, 2014). Large-scale national research from the DBE's 2001 and 2007 systemic evaluations (DBE, 2008), interpretation of data from the 1999, 2003, and 2013 Trends in International Mathematics and Science Studies (Reddy et al., 2015), and the 2012–2014 Annual National Assessment (ANA) reports (DBE, 2012, 2013, 2014), cite educational inequality as a critical issue. Of the socioeconomic factors suggested as causing differentiation in education (Fleisch, 2008; Graven, 2014), this paper is interested in how the social base of pedagogic relations influences acquisition amongst different learners. Attempts have been made to specify the type of primary maths knowledge that ensures equity (Hoadley, 2007; Pausigere, 2015). Closely related to this article's review is Hoadley's (2008) work, which explains how social-class differences are reproduced, pedagogically, in local literacy classes. Both the Hoadley (2008) study and related work in Australia (Rose, 2004), England (Arnot & Reay, 2004), and Portugal (Morais, Neves, & Pires, 2004) show how particular pedagogic practices can overcome the effect of children's social backgrounds. However, there have been no specific appraisals on how primary maths pedagogies differentiate learners and reproduce inequalities.

The local social-class-disparities background, relevant educational literature reviews, and sociological theoretical perspectives have prompted this paper to investigate how local primary maths pedagogic practices offer unequal chances of acquisition for children from disadvantaged social classes—and to provide strategies for interrupting such propensities. Thus, this article is informed by three key research review questions:

- What are the social-class assumptions underpinning South African primary maths pedagogic practices promoted in the curriculum?
- How might pedagogic practices be changed to enable increased access to learning for all children?
- Which educational strategies might help learners of different social backgrounds cope with the strong sequencing and pacing requirements in the South African primary maths curriculum?

These review questions, and the educational knowledge code category of *pedagogic framing* and how it relates to social class, help structure the ensuing discussion in this paper. Thus, this article argues for the need for responsive pacing and mixed pedagogies that reflectively connect and

profoundly relate with the nature of the mathematical concepts to be taught. Such humanising pedagogic practices can ensure that working-class children reach their potential in mathematics.

Because I relate Bernstein's (1971, 1973, 1975, 1990, 2000) theory to the South African context, it is important that I define the local social-class compositions. At the apex of the South African society is an increasingly multiracial upper class (Seekings, 2003). There is a hypothetical distinction between core and marginal working class. The core working class makes up 20% of the local families and includes semiskilled or unskilled workers such as shop floor workers, factory workers, machine operators, bricklayers, security guards, miners, and so forth. The marginal working class, comprising of farm and domestic workers, comprises 12% and, together with the poor and unemployed category, makes up 41% of households in South Africa. According to Seekings (2003), the core and marginal working classes and the poor are overwhelmingly black in composition. A quarter of the local households are middle class with two thirds of this group being black, whilst 15% are whites. In local educational sociology, the middle class can be divided into old educational professionals and new knowledge professionals (Muller, 2000), which relates to Bernstein's (1975) old and new middle classes in Britain. For both countries the new middle class—mental workers—consists of employees who work in the service provision industry, for example, teachers, police officers, nurses, clerks, public civil servants, and so forth. The old middle class is made of people who work in the production and distribution of goods and services, for example, industrial and business managers, farmers, retail proprietors, artisans, or technicians. Seekings (2003), Muller (2000), and Bernstein's (1990, 2000) work shows similarities between British and South African middle-class occupational groupings.

Theoretical Framework: The Sociology of Pedagogy

This study draws on Bernstein's (1975, 1986, 1990, 2000) theory about the sociological nature of classroom pedagogic communications. Though focusing on pedagogic framing, Bernstein's theory of educational transmissions also incorporates the key principle of knowledge classification. Bernstein (1975, p. 25) acknowledged that the concepts of classification and framing are useful "for the analysis of transmitting agencies." Thus, in a recent paper I have examined how the strongly classified primary maths knowledge in local curriculum documents resonates with middle-class learners (Pausigere, 2015). Bernstein's framing component will be used to understand how social-class relations determine pedagogic transmissions within the South African primary maths curriculum. Bernstein (1975, p. 16) asserted that "educational transmissions embody class ideologies." His structuralist approach, which explains how different social classes relate to and understand education, postulates that the official pedagogic practices privilege middle-class interests, which disadvantages marginalised, working-class, and poor children (Bernstein, 1990, 2000). The argument that school pedagogic practices have a middle-class social origin is also noted in international (Arnot & Reay, 2004; Morais et al., 2004; Rose, 2004) and local (Hoadley, 2008; Muller, 2000) educational sociology literature. Within some of these empirical studies, there are calls for mixed pedagogies, relaxed framing, variable pacing, and sequencing to interrupt social-class stratification and achieve successful acquisitions for working-class learners.

Pedagogical framing rules and the social base

It is important to explain Bernstein's concept of pedagogic framing and its related principles because these help illuminate how middle-class socialisation articulates the processes of pedagogic transmission. In the classroom communication context, framing refers to the nature of the pedagogical relationship between the "teacher and the taught" (Bernstein, 1975, p. 88). A comprehensive definition of framing is found in Bernstein's (1986, p. 234) early work where framing is regarded as referring:

> *to the controls on the selection, sequencing, pacing and criterial rules of the pedagogic communicative relationship between transmitters/acquirer(s) and provides the realization rules for the production of their texts.*

In his later work, Bernstein (2000) elaborated framing as a function of instructional and regulative discourses, with the former being embedded in the dominant latter. Where framing is strong, the transmitter has explicit control over the instructional elements of selection, sequencing, pacing, timing, and criteria, with knowledge transmission being characterised by hierarchical, positional, ritualised, and intrapersonal social-order rules (Bernstein, 1975, 1990, 2000). Where framing is weak, the acquirer has apparent control over the discursive rule, and the social orders are marked by interpersonal, expressive, and cooperative relationships. It is important to note that the instructional framing values of selection, sequencing, pacing, criteria, and also the strengths of the instructional and regulative framing discourses may vary with respect to pedagogic practices (Bernstein, 1990, 2000). Consequently, Bernstein defined framing in relation to its rules and principles as follows:

> *Framing = instructional discourse/discursive order (selection, sequence, pace, criteria) regulative discourse/social order*

It is within the concept of framing that the old and new middle class ideological differences and principles of social control result in conflicting forms of educational transmissions. The strength of the framing carries social-class assumptions that influence and regulate the school's dominant pedagogies, thus, "there is a causal relationship between the structure of social relationships and the principles of communication" (Bernstein, 1975, p. 30). The old middle class was domesticated through strong framing and positional discourses to ensure cultural reproduction and to reduce overhead public education expenditure[1] (Bernstein, 1975). On the other hand, Bernstein (1975, p. 121) explained that the new middle class prefers weak framing and personal forms of socialisation for theirs is an "interrupter system of forms of reproduction." Similarly, in the local educational context, Muller (2000, p. 106) stated that the South African old educational professional prefers "an extended coordinative role for the state," with the new knowledge professional emphasising "sector-specific autonomy." Thus, the conflict between the two different fractions of the middle class on pedagogical ideologies and practices has also been reported in South Africa's curriculum reforms (Muller, 2000). Bernstein (1975, p. 122) described the different pedagogic orientations within the fractions of the middle class as arising from tensions in the forms of transmission of class relationships thus:

> *For the old middle class variety must be severely reduced in order to ensure cultural reproduction; for the new middle class, the variety must be encouraged in order to ensure interruption. Reproduction and interruption are created by variations in the strength of classifications and frames.*

The question therefore arises as to the type of framing that enables the children of marginal classes to *realise*[2] and speak the expected legitimate text. Theoretically, the working class sympathises with the new middle class' pedagogical position because it is regarded as being inclusive of the working-class family culture. Reflecting on Muller's (2000) work, the same can also be said of the educational developments in South Africa. However, the beneficial potential of weak framing might not be

[1] With the old middle class being in control of the field of production (economic), it directly and indirectly pays for the state's educational expenses.

[2] The *realisation rule* regulates how the meanings are to be put together and made public to create the legitimate text (Bernstein, 1990; 2000).

realised by the working-class children because this form of pedagogy originates from a fraction of the middle class. Thus, disadvantaged learners are likely to misrecognise and misread the cultural reality and cognitive significance of expressive pedagogic practices (Bernstein, 1975, 1990, 2000).

Besides the pedagogical promises for equality implied in weak framing, Bernstein (1975) cautiously argued for the need to reflectively decide on forms of transmission that privilege working-class children's interests and which do not embed middle-class instructional orientations. Because both weak and strong framing entrenches middle-class interests, it logically and theoretically follows that a strengthened frame of mixed pedagogies overcomes the effect of children's social backgrounds. Empirical studies carried out in primary science (Morais et al., 2004) and lower secondary mathematics classes (Arnot & Reay, 2004) indicated that mixed pedagogies enable the successful acquisition of scientific and mathematical knowledge by students of different social backgrounds. The latter evidence also concurs with Reynolds and Muijs' (1999) review of research in primary mathematics, which suggests that mixed forms of pedagogies enable the development of high-order mathematical skills. Such research findings are central to the argument and focus of this paper, which reviews how local primary maths transmissions maintain or evoke learners' forms of experiences. Furthermore, mixed pedagogies involve the enactment and praxis of a humanising pedagogy in primary maths classes.

The sociology of the regulative discourse

Throughout his oeuvre, Bernstein maintained that the key and dominant component of the framing principle is the regulative discourse. In fact, the regulative discourse is a precondition for any pedagogic engagement or encounter that creates the moral regulation for transmission and acquisition (Bernstein, 1986). The regulative discourse determines the classroom social order and the beliefs, expectations, and standards about relations, conduct, character, and manner (Bernstein, 1986, 2000). A weak social order encourages expressive, interactive, interpersonal, creative, differentiated, and pupil-generated forms of social control and organisation. Interpersonal pedagogies are educational forms of communication characterised by lateral power relations and these give rise to learner-centred and activity-based pedagogical practices. A strong regulative discourse is marked by hierarchical, interpositional, and stratified pedagogical features. Under intrapersonal or interpositional pedagogical practices, the teacher and learner relationship is one of clear subordination and superordination, such as in teacher-centred instructional practices. As theoretically outlined, weak and strong social orders both carry the intentions of the middle class, which cannot be fully realised by the working-class children because of their modest social and family backgrounds. Thus, a transformed regulative discourse (Pausigere, 2014)—consisting of inter- and intrapersonal mixed pedagogies—becomes a neutral form of pedagogical socialisation or realisation for different types of learners.

The sociology of the instructional discourse

The other important aspect of the framing concept is the instructional order. This refers to the rules of selection, sequencing, and pacing of knowledge (Bernstein, 1975, 1986). In his later work, Bernstein (1990, 2000) also included *criteria* as another element of the instructional discourse; however, it is beyond the scope of this paper to consider this assessment component. There is a close relationship between pacing and sequencing for "sequencing rules imply pacing rules" (Bernstein, 1990, p. 65). Sequencing rules are also synonymous with the term *organisation* and the concept of *progression* because they entail the transmission practices of what must come before or after something. Pacing entails the "rate of the expected learning or acquisition" (Bernstein, 1975, p. 103). Or simply put, pacing is the frequency, degree, or extent at which concepts or content material is presented to learners in classroom interactions. Pacing is a critical variable of the instructional discourse, which carries "social class assumptions" (Bernstein, 2000, p. 74); in fact, the "pacing of

educational knowledge is class-based" (Bernstein, 1975, p. 103). Both explicit and implicit instructional rules are generally portrayed as "potentially divisive" (Bernstein, 1975, p. 55) in nature. However, it is strong pacing and sequencing that convey "elitist assumptions and functions" (Bernstein, 1975, p. 64). Explicit sequencing requirements are easily met by middle-class learners yet they militate against working-class children. Bernstein (1975, p. 127) conversely explained that relaxed pacing is "less marked by middle-class assumptions" and is one of the strategies employed for learners who have difficulties in meeting the school sequencing rules. Empirical studies employing Bernstein's pedagogical framing concepts also illustrate how strong pacing selectively constrains disadvantaged learners, with variable or relaxed pacing being remarked for enhancing their acquisition and engagement possibilities (Arnot & Reay, 2004; Hoadley, 2008; Morais et al., 2004; Rose, 2004).

Besides relaxed pacing, school academic repair strategies have been suggested for learners who fail to meet the strong sequencing and pacing requirements of the school's academic curriculum. Where there is an explicit ordering principle, it is also crucial that a child learns to read early to acquire the written code that enables independent solitary learning (Bernstein, 1975, 1990). Strong sequencing rules at primary level require two sites of acquisitions: the school and the home—thus, there is need for silent space and time in learners' homes to allow for official pedagogic discipline in the family context. Bernstein (1990, p. 74) explained that spatial and early reading requirements are easily satisfied in the middle class rather than in poor and working-class children's families, thus, the pacing rule "acts selectively on those who can acquire the school's dominant pedagogic code." Addressed from a second site of learning perspective, strong-paced pedagogic practices resonate with the middle class' weak external framing home assumptions rather than with the working class' strong external framing home codes. The article will discuss tensions in some of the second sites of learning and compensatory pedagogic strategies teachers may employ to support poor working-class learners and enable them to meet local primary maths pacing and sequencing requirements.

Discussion

In this section of the paper, I initially address the first review question, explaining the middle-class assumptions in the recent Curriculum and Assessment Policy Statements (CAPS) curriculum restructuring changes and how it has resulted in a strengthened primary maths frame consisting of strong instructional rules and a transformed regulative discourse of mixed pedagogies. Theoretically informed by the framing principles, the discussion reflects on an earlier analysis of primary maths documents carried out by the author (Pausigere, 2014; Pausigere & Graven, 2013). Responding to the second question, and informed by relevant educational sociology literature, I propose mixed yet appropriate pedagogies whose instructional choices are informed by the nature of the primary maths knowledge to be relayed, and responsive pacing and sequencing that relate to the social background of the learners. Focusing on the last question, the paper explores sociologically-informed second sites of learning and compensatory pedagogic strategies of providing access to disadvantaged learners. The paper also highlights the challenges and tensions under which the envisaged internal official pedagogic framing and external local framing educational changes can flourish and ensure learning for all children.

Unpacking sociological assumptions within the pedagogical framing of the CAPS

An earlier analysis of the new primary maths policy documents (Pausigere & Graven, 2013) using Bernstein's (1975, 1990, 2000) work, reveals that the new curriculum's framing is strengthened when compared to Curriculum 2005 (Department of Education [DOE], 1997), the first postapartheid curriculum's frame. A strengthened primary maths frame results from explicit instructional discourse

characterised by strong selection, pacing, and sequencing and ritualised positional *social orders* within the transformed regulative discourse. Ritualised positional social orders entail teacher-centred authoritative instructional practices. The transformed regulative discourse consists of differentiated expressive features emanating from the postapartheid's social and political transformation agenda. According to Bernstein (1975, p. 123), an increase in the frame's strength reveals the new middle class' "ambivalent enthusiasm" on modalities of socialisation. Revisiting earlier policy documentary analysis studies, and through a sociological lens, this article explains how each of the framing principles reveals middle-class forms of transmission of class relationships within local primary maths pedagogic practices.

Middle-class principles of social control are evident in CAPS' primary maths strong instructional discourse through the teaching guidelines' specification, timing, and sequencing of content across the four terms of the year, from grade to grade and within phases (DBE, 2011a, 2011b; Pausigere & Graven, 2013). The strong pacing and sequencing serves to indicate the "progression of concepts and skills" over time and also gives "guidance on the spread of content in the (national) examinations or assessments" (DBE, 2011a, p. 15; DBE, 2011b, p. 12; DBE, 2012, 2013, 2014). The first reason for strong pacing and sequencing reported in local primary maths policy documentation implies "reduced options" (Bernstein, 1975, p. 89) regarding pedagogical possibilities, learner engagement activities, and content progression. Syntactically, the local primary maths guidelines state that "teachers may change the suggested time allocated to topics *slightly* [emphasis added]" (DBE, 2011a, p. 39). In fact, the local curriculum subject guidelines maintain that the primary maths "concepts, knowledge and skills" supposed to be transmitted and received in the pedagogical relationship should clearly focus on the recommended and timed content outlined in policy documents (DBE, 2011a, 2011b). Strong sequencing is also illustrated in the primary maths curriculum documents' recommended distribution and allocation of mathematics teaching topic-cum-time schedules, and this resonates with Bernstein's (1990, p. 73) elaboration that "with strong pacing, time is at a premium." The strong sequencing and pacing of primary maths content shows the old middle-class and elitist assumptions in the local instrumental order whose beneficial potential is easily realised by the middle-class learners and misread by disadvantaged social groups (Bernstein, 1975, p. 64). This concurs with empirical studies in literacy (Hoadley, 2008; Rose, 2004), primary science (Morais et al., 2004), and lower high school maths and English classes (Arnot & Reay, 2004), which illustrate how strong pacing selectively constrains working-class learners. Relating educational sociological perspectives and key policy pronouncements, shows that the South African primary maths' strong pacing and sequencing conveys middle class principles of selection (Pausigere and Graven, 2013; Pausigere, 2014). These values of control are noted as perpetuating social and pedagogical inequalities.

I have explained that the South African primary maths regulative discourse has been transformed, and consists of both hierarchical and expressive social orders (Pausigere, 2014) emanating from the old and new middle class. A transformed regulative discourse combining *strong* and *weak* regulative aspects implies mixed pedagogies and results in a strengthened primary maths curriculum frame[3]. Thus, regarding primary mathematics teaching and learning practices, the curriculum policy is noted as allowing for both learner- and teacher-centred activities (Pausigere & Graven, 2013). "Whole class" teaching and "independent learner activities" (DBE, 2011a, p. 9) are outlined in the primary maths subject guidelines as the main pedagogical approaches. Theoretically, this shows hierarchical relations characteristic of strong regulative discourse, which in the case of CAPS points towards a

[3] Graven (2002) noted that it is useful to view strengths of framing along a continuum rather than simply as opposites of strong and weak framing. In my analysis of the framing of CAPS, I have found it more useful to locate the shift as a process of movement between the poles of weak and strong framing, where the starting point, direction, and distance of movement along the continuum are defining (Graven, 2002).

strengthened frame. Sociologically, the strong regulative order arises from the old middle class' preferences for strong framing and positional and individualised modalities of transmission (Bernstein, 1975). Such teaching and learning approaches, according to Muller (2000, p. 105), resonate with South Africa's old middle class "agencies of symbolic control" pedagogical ideologies.

On the other hand, the primary maths curriculum policy documents still emphasise "small group focused lessons" (DBE, 2011a, p. 13) and also "encourage an active and critical approach to learning, rather than rote uncritical learning of given facts" (DBE, 2011b, p. 4), characteristic of Bernstein's (1975) new middle-class cooperative and interactive forms of communication. The progressive, therapeutic, learner-centred ideologies and weak social order regulative discourse also originally derive from the social transformation and political pedagogical intentions that initially set the groundwork for local curriculum reform in 1997 (DBE, 2011a, 2011b). Muller (2000) also elaborated that these reform-based pedagogies were locally supported by the new knowledge middle-class professionals. The transformed South African primary maths regulative discourse combines both ritualised adult-imposed and expressive youth-generated teaching and learning approaches originating from the old and new middle classes, and serves their respective ideological and social group interests rather than working-class forms of socialisation.

It is also important to view the hierarchical social orders and the explicit instructional discourse as emanating from the CAPS primary maths emphasis on learner operational fluency and the need for deep conceptual understanding. Intrinsically, the strong instructional rules and the transformed regulative discourse combining strong and weak social orders, embed middle-class principles of selection that constrain acquisition opportunities for lower social-class learners. In the next part of the paper, I discuss how the local primary maths' framing rules can provide pedagogical access to disadvantaged learners.

Pedagogic framing features that provide mathematical access to children of low-income status

Having reflected on earlier local primary maths policy documents analysis studies, I described how strong sequencing and pacing ensures middle-class cultural reproduction. Informed by the literature and theoretical insights, I now explain how responsive pacing supports low-income status learners' pedagogical interactions. Responsive pacing considers learners' social position, context, and needs and, most importantly, their levels of understanding. Responsive pacing implies open and learner-sensitive sequencing, which can either relax or maintain optimal pacing depending on the learners' understanding and social-class imperatives. Responsive pedagogical progression takes heed of the theoretical and the empirical need to "relax pacing" (Bernstein, 1975, p. 127; Rose, 2004, p. 105), maintain "weak framing of pacing" (Morais et al., 2004, p. 85), or ensure "variable pacing" (Hoadley, 2008, p. 64) for the realisation of working-class learners in pedagogical encounters. Bernstein's (1986, p. 211) later assertion also confirms the importance of weak framing of ordering in recontextualised school discourses for, according to him, the:

> *rules of selection, sequencing and pacing cannot themselves be derived from some internal logic [of the parent discipline] or practices of those who produce [the research-based subject]. The rules of the reproduction of [these school subjects] are social, not logical facts.*

This paper also dialectically considers the educational sociological perspective that "strong frames" (Arnot & Reay, 2004, p. 148; Bernstein, 1975, p. 121) relay notions of social-class differentiation.

Whilst responsive pacing recognises the social-class implications of pacing and sequencing, it also considers the critical aspect of sequencing framing in relation to the learners' general understanding. However, weak pacing should not be read as reducing content coverage for the working-class learners, which in itself can perpetuate social-class inequalities. In this regard, responsive pacing requires knowledgeable and reflective classroom practitioners whose pedagogical practices are sociologically sensitive, that is, being aware and conscious of social-class differences—and its impacts on learner acquisition. Additionally, such educators also know the mathematical concepts that need to be backgrounded or emphasised, regardless of subject guidelines' stipulations. Thus, responsive pacing is one critical feature of a humanising pedagogy in primary maths education.

The curriculum suggests that the transformed South African primary maths regulative discourse, consisting of expressive and ritualised procedures, entails mixed pedagogies, which I commend as an instructional move in the right direction towards equity. The need for reflective mixed pedagogies is informed by theoretical insights and empirical studies that show how learner- and teacher-oriented pedagogies feature in the local primary curriculum. The importance of mixed pedagogies in supporting working-class learners' acquisition is inferred from Bernstein's (1975, p. 19) disapproval of old and new middle-class transmission strategies when he said:

> *conflicting pedagogies [inter- and intra-personal] have their origins within the fractions of the middle class and so an unreflecting institutionalising of either pedagogy will not be to the advantage of the lower working class.*

Secondly, neither positional nor personal middle-class forms of socialisation carry realisation benefits and potential for working-class children (Bernstein, 1975, 2000). The limitations in both pedagogical practices inform the necessity for mixed pedagogies of strengthened frames, which Bernstein (1975) remarked for being directly related with occupational demands. Evidence from Morais, Neves, and Pires' (2004) and Arnot and Reay's (2004) empirical studies in primary science and lower secondary mathematics classes also indicates that besides teacher knowledge competences, mixed pedagogies also interrupt social-class inequalities. Mixed pedagogies are therefore the preferred and neutral forms of pedagogical socialisation, crucial for engaging working-class and poor children in the learning process.

However, the study goes further and explains how mixed pedagogical choices must reflect on the nature of mathematical concepts to be transmitted. Such varied instructional practices are being implicitly encouraged in the South African primary maths curriculum (Pausigere & Graven, 2013). Both Reynolds and Muijs (1999) and local primary maths policies (DBE, 2011a; DOE, 2008) concur that whole class interactive instruction is effective in teaching basic numeracy skills such as number bonds, multiplication and division facts, or the four basic operations. On the other hand, direct instructional teachings that emphasise memorisation, drill, and practice for learners have been associated with good mental mathematics understanding (DOE, 2008; Reynolds & Muijs, 1999). Reynolds and Muijs' (1999) work and the Foundations for Learning campaign (DOE, 2008) both agree that small-group work exchanges are valuable for developing problem-solving skills. Investigative learner-centred approaches resonate with elementary statistics (data handling) and measurement tasks. Independent learner activities are noted as essential for reinforcing and consolidating mathematical concepts already taught (DBE, 2011a). Whilst local primary maths subject guidelines explain the importance of mixed pedagogies they do not explicitly highlight, justify, or reflect on the connection between pedagogical choices and the mathematical knowledge, concepts, and skills to be taught. Thus, this paper claims that a transformed regulative discourse of mixed pedagogies that profoundly connect to the mathematical skills to be relayed, relates to the wider social-class structures. In fact, mixed pedagogies are culturally responsive and strategic humanising teaching

approaches appropriate for imparting primary maths concepts and skills to learners of different social backgrounds.

To ensure learning for children of different social classes, the local primary maths pedagogic practices must consider responsive pacing and sequencing and reflective mixed pedagogies that take cognisance of the nature of mathematical concepts to be transmitted. Such instructional and regulative framing features interrupt social-class differentiation and promote pedagogical equality within primary maths classes. The last part of this review discusses educational strategies and contextual tensions within some of the suggested remedial approaches that can help children of poor and low-income black workers cope with explicit instructional principles noted in South African primary maths education.

Suggested strategies for supporting learners to cope with the strong sequencing and pacing requirements in the CAPS

In this section, I foreground strategies suggested within the theoretical framework and the literature reviewed. Throughout his work, Bernstein explained how crucial early reading is in visible pedagogies marked by strong sequencing and pacing rules. Early reading is the basis for doing homework, allows for independent privatised solitary learning making the child less dependent upon the teacher, and gives the student access to alternative perspectives (Bernstein, 1975, 1990). Local annual national assessments (ANA) reports (DBE, 2013, 2014) and Rose's (2004) empirical study also explained the need to equally support all learners to read independently in junior primary. However, large-scale regional testing evidence indicates that local children face challenges in reading (Taylor, 2007). The child's ability to read enables self-study, which facilitates transfer and uniquely provides two sites of acquisitions for the learner: the school and home. The importance of homework in primary maths education is outlined in the Foundations for Learning campaign, though it is barely mentioned in the foundation and intermediate phase maths subject guidelines. Locally, both Graven (2014) and Hoadley (2008) remarked that family home support for education is a key resource and site within low socioeconomic status communities. It therefore follows theoretically, empirically, and relationally, that the space to read (both in physical and in opportunity terms) in the home is integral for learners to cope with the strong pacing and sequencing requirements in the local primary maths curriculum. However, the home's spatial, temporal, and silence requirements are more easily met in the middle-class, than in poor working-class families' setups. There is thus a tension between the selection ordering requirements in policy documents, and poor and working-class children's ability to read and their family home and community contexts. In the light of these challenges, it is imperative that lower-class families and communities encourage a reading culture and learning environment within their homes and neighbourhoods.

Other feasible second sites of learning for working-class and disadvantaged children are community and school libraries. Access to libraries has been suggested as one of the key national interventions for supporting the teaching and learning of maths and literacy (DBE, 2013, 2014). Whilst community and public libraries are found in most urban areas and townships, they hardly exist in rural and remote areas. The limited number of school libraries is mentioned in the *South African School Library Survey 1999* (DOE, 1999), which states that only 7% of local schools have libraries. In the light of these challenges, classroom corner libraries can enhance access and provide reading resources (DBE, 2014). Furthermore, after-school maths clubs with relaxed instructional rules, and targeting township schools, can also help working-class learners meet the primary maths policy sequencing requirements. Besides these second sites of learning strategies, there is also a need for remedial and compensatory pedagogic programmes for socioeconomically low-status learners. Repair systems such as extra, remedial, and holiday lessons can be introduced by the class teachers to help learners cope with the curriculum sequencing requirements. Whilst primary teachers can easily offer extra

and remedial lessons, holiday lessons are problematic to initiate in primary schools and are mostly suited for core subjects in exam-writing secondary school classes. The additional repair strategies discussed herein can help disadvantaged social group learners meet the primary maths strong sequencing requirements.

Responsive pacing and sequencing, reflective mixed pedagogies, second sites of learning, and compensatory pedagogic strategies are sociologically intended to weaken the strong external framing between local lower-income homes and official school practices that make it difficult for children from disadvantaged backgrounds to be realised in pedagogic interactions. Weak external framing exists between middle-class learners' primary contextualising family and the official pedagogic discourse. The internal and external framing strategies discussed in this part of the study pedagogically support local working-class and poor children. Such approaches generally interrupt middle-class reproduction and provide different social-class learners with a gaze to "recognise and realise the phenomena of concern" (Bernstein, 2000, p. 171) which, in this case, are primary maths practices. These approaches can be regarded both as critical features of a humanising pedagogy and education strategies for social change.

Conclusion

Through Bernstein's sociology of pedagogical framing and an appraisal of related literature, this review paper explained how strong pacing and sequencing in the instructional discourse and a combination of weak and strong social orders reveal middle-class principles of social control and forms of transmission within local primary maths pedagogic practices. Sociologically and epistemologically, a transformed regulative discourse of mixed pedagogies, critically combining expressive and positional features in relation to the mathematical concepts and skills to be relayed, has the potential to interrupt middle-class pedagogical privileging to address social and economic class inequalities in terms of access to learning. Thus, relative to the equity and humanising cause and the effective teaching of numeracy, local primary maths policy guidelines must explicitly encourage mixed pedagogies that reflectively connect with the mathematical knowledge and concepts to be taught. This article has also indicated how responsive pacing and sequencing in primary maths can ensure acquisition and the realisation of working-class and disadvantaged learners in pedagogical interactions. Mixed pedagogies that deeply relate to the nature of mathematical concepts to be transmitted, and responsive sequencing and pacing, require knowledgeable and reflective classroom practitioners. Such educators inherently know the primary mathematical concepts that need to be back- or foregrounded, irrespective of subject guidelines specifications, and are sensitive to social-class differences and its effects on learner acquisition.

Besides changes in the internal framing features and official primary maths pedagogic discourses, the paper also explored broader educational strategies that can help poor working-class learners cope with the strong sequencing and pacing requirements in the South African primary maths curriculum. The ability to read the text, second sites of learning approaches, and compensatory pedagogic interventions are critical for enabling all learners to manage the pacing and sequencing in the local primary maths curriculum policy documents. However, further studies must empirically explore the practicality and contextual tensions within the suggested strategies, as well as the feasibility of responsive pacing and sequencing and reflective mixed pedagogies in overcoming social-class and pedagogical differentiation in primary maths classes. The arguments in this paper instigate and provoke sociological insights and interrogations on the forms of primary maths classroom interactions that interrupt middle-class reproduction tendencies and ensure acquisition and the realisation of low-income learners in pedagogical encounters. Such insights illustrate the critical features of a humanising pedagogy, instigate social change within primary maths education, and increase access to mathematical learning for all children.

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Social Cohesion and Initial Teacher Education in South Africa[1]

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Abstract

Initial teacher education (ITE) is a key focus in current policy particularly in respect to shaping student teachers' dispositions and capabilities to effect change within the systems they will work, and for the learners they will teach. Teachers' pedagogic strategies also mediate inequalities and continuities within the education system, linked to the schooling system and society they operate within. In South Africa, contextually relevant pedagogical strategies that address diversity, reconciliation, and promote social cohesion are crucial to enable initial teacher education to prepare teachers in this way (Sosibo, 2013). This paper draws on data from a case study of an ITE programme at one higher education institution (HEI) in South Africa. The data was collected through semi-structured interviews with students and lecturers, focus groups, documentary analysis, and a survey of initial teacher educators, and was part of a large-scale study that focused on teachers as agents of social cohesion in South Africa (Sayed et al., 2015). Specifically, it considers how student teachers are prepared to enact social cohesion in the classroom. The paper concludes by discussing several implications of the research for ITE in South Africa.

Keywords: social cohesion, initial teacher education, pedagogy, South Africa, education policy

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Introduction

Initial teacher education (ITE) is a key focus in current education policy in South Africa, including how student teachers' dispositions and capabilities are shaped to effect change within the systems they

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will work, as well as for the learners they will teach. It is claimed that teachers' pedagogic strategies mediate inequalities and continuities within the education system, and that this is linked to the schooling system and society they operate within. To explore this policy focus, this paper examines how student teachers in an ITE programme at one higher education institution (HEI) in South Africa are prepared and trained to enact social cohesion in the classroom, and how this is done through the particular pedagogic strategies and practices that they are taught. The paper discusses the implications of this for the curriculum (or for the programme) in the context of humanising teacher pedagogies.

The data on which the paper is based drew on observations of lecturers in the ITE programme, as well as from focus group discussions and individual semi-structured interviews[2] with staff and students. It also drew from a cohort survey on social cohesion (SCS) and teacher education at the HEI. The paper further utilises data from semi-structured interviews that were conducted with senior policy makers and officials from the Department of Basic Education (DBE) on the topic of social cohesion.

The paper starts by outlining the policy context within which measures to effect social cohesion in education is articulated in South Africa. This is followed by a brief review of how social cohesion has been addressed within the evolution of teacher education policy in South Africa, and an exploration of the interrelationship between education, pedagogy, and social cohesion. This context provides the background for a detailed analysis of how student teachers are prepared to become agents of social cohesion within the ITE programme at the noted HEI. The conclusion highlights several emerging themes from the research, exploring more pointedly the dialectic between critical pedagogies within ITE and the realities of schooling in South Africa, and between individual agency and structural constraints in a deeply unequal society.

The South African Policy Approach to Social Cohesion

In South Africa, the current macro *National Development Plan (NDP) 2030* (National Planning Commission, 2013) as well as the *Medium-Term Strategic Framework (MTSF) of 2014–2019* (Department of Planning, Monitoring and Evaluation [DPME], 2014) underscore the importance of addressing inequalities and enhancing social cohesion within society. Whilst the thrust of the NDP may be mainly geared towards economic growth, it is notable that education and social cohesion are articulated as key supporting mechanisms. There is an entire chapter (Chapter 2) devoted to nation building and social cohesion:

> *The NDP's vision for 2030 is that South Africans should have access to training and education of the highest quality, characterised by significantly improved learning outcomes. Education then becomes an important instrument in equalising individuals' life chances, ensuring economic mobility and success and advancing our key goals of economic growth, employment creation, poverty eradication and the reduction in inequality (DPME, 2014, p. 1).*

[2] INTERVIEWS:
Interview A. (2015): Interviews with Lecturer 1 (18 May & 19 May 2015).
Interview B. (2015): Interviews with Lecturer 2 (21 May 2015 & 8 June 2015).
Interview C. (2015): Interview with Lecturer 3 (27 July 2015).
Interview D. (2015): Interview with Student Teacher (23 September 2015).
Interview E. (2015): Interview with SCS (May 2015, as cited in Sayed et al., 2015)

> *South Africa's own history and the experiences of other countries show that unity and social cohesion are necessary to meet social and economic objectives (NCP, 2013, p. 25).*

The NDP identifies several actions as necessary to promote social cohesion in education. These include enabling learners to read the preamble of the Constitution (1996) in different languages at school assemblies, ensuring representation through the sharing of common spaces across race and class, and encouraging citizens to actively participate in different local committees, boards, and forums (NCP, 2013).

This view of social cohesion is similarly evident within the MTSF. The MTSF is the government's strategic plan for the 2014–2019 electoral term, and reflects the commitments made in the election manifesto of the governing party, specifically how to implement the goals of the NDP. For example, Outcome 1 on basic education suggests that the introduction of African languages in schools will foster social cohesion, while Outcome 14 of the MTSF advocates nation building as a key element within social cohesion initiatives (DPME, 2014). Outcome 14 identifies 31 actions that will assist in achieving this, grouped under five subcategories. These include fostering constitutional values, equal opportunities, inclusion and redress, promoting social cohesion across society through increased interaction across race and class, promoting active citizenry and leadership, and fostering a social compact.

In terms of ministries tasked with actions associated with Outcome 14 of the MTSF, the Department of Arts and Culture (DAC) was given the responsibility in 2012 to develop the *National Strategy for Developing an Inclusive and a Cohesive South African Society* (DAC, 2012) as a way of providing an overall definitional and operational view of social cohesion. It noted: "Social cohesion is defined as the degree of social integration and inclusion in communities and society at large, and the extent to which mutual solidarity finds expression itself among individuals and communities" (DAC, 2012, p. 30). More specifically, the DAC conceived of social cohesion as when a "society of people with diverse origins, histories, languages, cultures and religions come together" as equals "within the boundaries of a sovereign state with a unified constitutional and legal dispensation, a national public education system, an integrated national economy, [and] shared symbols and values" (DAC, 2012, p. 30). This focus on nation building and developing a society of people was regarded as a key way of "eradicating the divisions and injustices of the past; to foster unity; and promote a countrywide sense of being proudly South African, with everyone committed to the country and open to the continent and the world" (DAC, 2012, p. 30). A cohesive society, according to DAC, could only be achieved if there was a reduction or elimination of inequalities and exclusions within South African society, as well as close cooperation between citizens to develop shared goals that would improve the living conditions for all.

In terms of the ministries tasked with enacting this approach to social cohesion, the NDP and MTSF regarded the Department of Basic Education (DBE) as playing the foremost role. This ministry had historically played a key role in debates about social cohesion, most visibly in the Directorate for Race and Values within DBE in the 2000s. Notably, the directorate was reestablished in 2011 as the Directorate for Social Cohesion and Equity in Education with a much broader position on the intersections between race, class, and gender, with the aim to overcome social exclusion, and whose work is much more closely tied to the DBE's overall long-term plan, two midterm plans, and annual sector plans. *Action Plan to 2019: Towards the Realisation of Schooling 2030* (DBE, 2015a), for example, detailed the overall direction of the basic education sector to achieve the goals set out in the NDP, in the MTSF, *Five-Year Strategic Plan 2015/16–2019/20* (DBE, 2015b), and in the *Annual Performance Plan, 2015–2016* (DBE, 2014*)*. Crucially, the focus on social cohesion within the DBE's plans from 2011 was tightly aligned to NDP and MTSF priorities.

In the above regard, a number of approaches to social cohesion and the role of education within the policy documents are evident. First, all the noted policy documents treat social cohesion as a societal issue rather than that of individual capacity. This is linked to the need to promote positive relationships, trust, solidarity, inclusion, collectivity, and common purpose. Second, the documents regard social cohesion initiatives as a necessary response to historical legacies of inequality and as part of overcoming income and other forms of inequality. Improved social cohesion would be achieved, the documents argue, by addressing structural, interpersonal, and intergroup domains. Third, the policy texts take a very normative view of social cohesion whereby the lack thereof presumably will lead to a state of anomie, crisis, and disorder, and where integration will play a positive normalising role (Barolsky, 2013). Fourth, the documents highlight a close link between social cohesion initiatives and nation building discourses (Freemantle, 2012, p.2). In this respect, social cohesion is mainly seen as promoting citizenship, patriotism, and nationhood, and as the main or only denominator that bonds citizens. Fifth, the documents approach social cohesion as assimilationist under the ideal of the *rainbow nation*, with identity often presented as homogenised and generalised (Carrim, 1998).

Several challenges and tensions emerge from the approach to social cohesion evident in policy. To start, in instances where social cohesion initiatives narrowly focus on overcoming income and other such forms of inequality, the preoccupation invariably can be on how to foster stability and consensus in an environment that is seen to threaten the economic market system. In such instances, the problem is how to foster social cohesion and the building of a common citizenry to redress inequalities while avoiding the inclination to overly focus on developing a positive correlation between economic development and social wellbeing (Shuayb, 2012). Secondly, in most international contexts, positioning social cohesion in close alignment to nationhood has rarely translated into acceptable forms of social justice. It remains difficult, if not impossible, to promote citizenship, patriotism, and nationhood while at the same time specifically targeting the needs of one large group, especially when they are the socially disadvantaged and have been so for a considerably long time. Lastly, adopting an assimilationist approach to social cohesion and encouraging acceptance of a unity narrative can promote reticence and silence in the face of ongoing injustice. How to promote togetherness while directly confronting the trauma of inequality and injustice is a difficult and discomforting balancing act; especially so in an environment where calls to promote a national cohesive identity while respecting diversity run the danger of reifying group identities that were consolidated in particular ways under apartheid.

Within the above South African policy context, government initiatives that promote integration for social cohesion have situated education as a field of engagement that should intentionally focus on ameliorating ruptures in the social, and ensure that notions of diversity are tied together within a single narrative of unity and togetherness. Efforts to engage social justice and diversity crucially rest on education. In this respect, teachers have an important role to play, and how they teach is a crucial part of the promotion of social cohesion in the classroom.

In the two sections below, the South African teacher education policy context is briefly described, and then followed by a discussion of how teacher pedagogies can be conceptualised with regard to promoting social cohesion in the classroom. This provides the background for a detailed analysis of how student teachers are prepared to become agents of social cohesion within an ITE programme at one South African higher education institution.

The South African Teacher Education Policy Context

Apartheid policies exacerbated qualification imbalances associated with teacher education in the colonial period. Essentially, the demand and supply of teachers was based on "the need to maintain racial and ethnic segregation" (Sayed, 2002, p. 382). The postapartheid government's transformation plan envisioned major modifications to both the governance and curricula of teacher education in order to shift qualification structures and their requirements (Council of Higher Education [CHE], 2010, p. 9). Governance and the curricula of teacher education was considered essential to bring about redress, equity, efficiency, and quality within teacher education, and in preparing teachers to implement the new school curriculum that was introduced (CHE, 2010, p. 9). To this end, several policies were promulgated, the most significant of which are discussed below.

The *Norms and Standards for Educators* (NSE) was gazetted in 2000 by the Department of Education (DoE, 2000). Since then all teacher education providers in South Africa have been required to implement the policy and align their programmes accordingly (DoE, 2000). The policy provided the overarching framework for initial teacher education programmes, as well as specifying all requirements attached to education-related qualifications up to doctoral or NQF 10 level. It also specified the applied competence and associated assessment criteria for educators (DoE, 2000, p. 10), and prescribed seven roles that higher education institutions had to emphasise when preparing student teachers. With regard to social cohesion, two of these roles encompassed requirements for teachers to be agents of social cohesion, namely those of "learning mediator" and playing a "community, citizenship and pastoral role" (DoE, 2000, p. 65). Notably, teacher education providers were given significant freedom to decide and design how to integrate the roles and competencies within the modules and programmes that they each offered.

This was followed by the *National Policy Framework for Teacher Education and Developmen*t (NPFTED) in 2007 (DoE, 2007), which sought to better align policy around the need for "more teachers; better teachers" (p.1) in the system. However, this attempt to generate more and better teachers was severely limited by the financing available for teacher education at that time, the low status of the profession, poor working conditions, and limited salaries (Chisholm, 2009).

In 2011, the NSE was replaced by the *Minimum Requirements for Teacher Education Qualifications (MRTEQ)* policy (Department of Higher Education and Training [DHET], 2011), with teacher education programmes aligned to the Higher Education Qualification Framework (DHET, 2011, p. 9). The MRTEQ emphasised the development of academic skills and knowledge amongst student teachers within particular qualification knowledge mixes. But, much like the NSE, it did not prescribe for teacher education providers the details, pedagogies, theories, and structures that they needed to adhere to when implementing these knowledge mixes within programmes. "After much consideration" (Interview E, SCS, 2015, in Sayed et al., 2015) the MRTEQ policy chose not to "prescribe" for teacher education providers a specific or fixed curriculum (Sayed et al., 2015), even though it had developed a "framework within which you can get universities to collaborate" (Interview E, SCS, 2015). The DHET view at the time was that rather than "impose standards," "collaboration and the process of sharing" between teacher education providers (Interview E, SCS, 2015) would lead to better quality teacher education. The DHET did, however, posit the need to establish commonly accepted curricular that each ITE programme would cover in terms of knowledge and practice.

MRTEQ (DHET, 2011) was updated in 2015 to the *Minimum Requirements for Teacher Education Qualifications* (DHET, 2015), where it was revised and realigned with the amended 2008 *National Qualifications Framework* (DHET, 2013). Notably, the changes were mainly technical in nature and

did not shift in any significant way the broader framework related to particular knowledge mixes, nor the ways in which the "learning mediator" and "community, citizen and pastoral" roles are articulated (DHET, 2011, pp. 52–53, 2015, pp. 60–61).

Education, Pedagogy and Social Cohesion

Conceptually, teacher pedagogy may be analytically conceived of as either having an explicit focus on social cohesion with specific pedagogic approaches, or as subsuming the goals of social cohesion less visibly within a particular pedagogical framework. Drawing this distinction brings together implicit pedagogic approaches that are generic in nature and assume that teacher pedagogy for social cohesion forms a part of the overall pedagogic approach to the management of classrooms or group work. Similarly, a generic approach such as that proposed by Dupuy (2008), for example, suggests that peace-oriented pedagogy ought to be characterised by general pedagogic methods such as cooperative learning, critical thinking, participation, and dialogue.

In contrast to generic pedagogic approaches, critical pedagogic approaches foreground strategies that embody the building of conflict management, conflict resolution, and mediation skills that foster resilience as well as engage critically with diverse identities and belongings that in different contexts are drivers of conflict. Critical pedagogy advocates the use of strategies and policies to challenge individual subjectivities and investment in systems of privilege and racial and other forms of domination and inequality in society. This approach is particularly relevant to the South African context given that racial stereotyping associated with domination and subordination persists. For the paper, critical pedagogy approaches provide a lens through which the data from the noted ITE programme is examined.

Critical pedagogy resonates with, and draws from, Paulo Freire's (1998) work on the goal of humanising pedagogy for social cohesion. Freire argued for a politics of hope founded on the presumption that human beings have the capacity to overcome and transcend the imposed narratives of their subjectivities. For Freire an oppressor is not simply an individual, but rather a social position that is constructed to deny the humanity of another. Freire (1993) argued that oppression can be disrupted when individuals cross boundaries to affirm their humanity, for example, when they participate in (re)constructing themselves and their worlds in ways that affirm the humanity of others. Freire further noted that the key mechanism for disrupting existing subjectivities is reflection. This is the process by which subjects bring acts of oppression and insights into critical consciousness, and then combine them with action. For Freire, action has to be a reflective preoccupation if it is to be fully human (Irwin, 2012). And as such, the relationship between the individual and the world needs to be dialectical if pedagogy is to bridge the gap between thought and action (Freire, 1993). By advocating a humanist sense of generosity rather than a humanitarian stance, Freire argued that a dialectical relationship between reflection and praxis serves as a form of counter-hegemonic adaptation, rather than mere acceptance of social realities.

The term *humanising pedagogy* more recently has been recast by Zinn, Porteus, & Keet (2009) to specifically address education in post-conflict peace building. In this regard, in their review of peace building in education, Gill and Niens (2014) suggested that a humanising pedagogy needs to tap into its potential to redress processes of dehumanisation that are at the root of societal violence. Their review suggests that where inequities lead to forms of exclusion and marginalisation, peace building education can be dialogic, humanising, and transformative, and incorporate in practice elements of critical reflection and dialogue, inquiry-based learning, and the building of authentic relationships.

A key drawback for the adoption of critical pedagogic approaches, however, is that it may impose an erroneous conceptual division between oppression and anti-oppression, and the moral categories of good and bad. Yoon (2005), for example, cautioned that assuming a position based on forms of moral and ethical sensibilities, predisposed to alleviating the suffering and struggles of the oppressed, can easily compromise teacher pedagogies and advocacy and allow for slippage from dialogue to imposition. Yoon noted that it is often assumed that teachers' learning about social justice would identify and internalise feelings of appreciation, reward, and actualisation, and a focus on support, care, recognition, and salvation. This is based on moralistic arguments, "noble" sentiments, and envisaged demonstrations of commitment.

To counter this, a constructivist approach may help to address identities, social categories, and their cultural meanings, and provide an important first step in a pedagogical dialogue. The problem though is that it could also easily fail to disrupt "us and them" perceptions of collectives and how to (re)humanise the other. As such, we propose an explicit approach that foregrounds practice and embeds critical theory at the practical level. Shuayb (2012) observed, for example, that the implementation of dialogic approaches to history education in the classroom, such as perspective taking, listening, and critical thinking, as well as applied citizenship education, may offer important ways of promoting social solidarity.

In this respect, Zembylas and Boler's (2002) notion of *pedagogy of discomfort* offers a useful critical device to not only disrupt and renegotiate notions of comfort and well-being, but also to challenge educators to find alternative and innovative ways of responding to students existing subjectivities. For Zembylas (2013), a humanising pedagogy that focuses on reflection and praxis requires discomfort in order to problematise subjectivity. It needs children to experience "some degree of injustice in order to fully empathise with those who are constantly subject to it" (Zembylas & McGlynn, 2012, p. 53). It is in the process of experiencing discomfort that learners are afforded an opportunity within the classroom to negotiate solidarity and knowledge of the self. Because these are difficult processes, they need the classroom to be a safe space to tackle uncomfortable topics and issues. They also need issues of power in the classroom to be completely disassociated from safety (Amsler, 2011).

In the latter regard, Zembylas & McGlynn (2012) asserted that pedagogies of discomfort require concrete strategies in the classroom that give learners the opportunity to reflect, enact, and connect. For this, Zembylas & McGlynn (2012) provided concrete examples of strategies, such as the "Blue-Eyed, Brown-Eyed" exercise activity (Zembylas & McGlynn, 2012), that introduce learners to pedagogies of discomfort. Such pedagogies entail teachers presenting alternative perspectives that often are contrary to their own or those of their surrounding communities and remind them that they may lack empathy themselves with these divergent views (Barton & McCully, 2012).

It is argued in this paper that by introducing student teachers in ITE programmes to such critical pedagogies, especially where such pedagogies of discomfort are enacted for them, that they would be capacitated in ways that cause them to reflect on their own pedagogic approaches and to carefully think of how to enact social cohesion in their own classrooms.

Social Cohesion and Pedagogy in an Initial Teacher Education Programme

In this section we review how initial teacher education programmes in South Africa engage with pedagogy and social cohesion in relation to the discussion above, focusing on the qualitative data obtained from interviews with teacher educators and students as well as data garnered from surveys with students.

The ITE programme was offered at a higher education institution that did not have a particularly diverse student population, and provided a perspective of how inequality and difference was understood at a historically privileged institution. The ITE programme was in line with the MRTEQ and foregrounded teaching about difference and inequality within specific modules of the ITE curriculum. In terms of the ITE student cohort, students came from predominantly well-off urban or semi-urban areas and included male and female students in both primary and secondary school phases of the ITE programme. As part of the programme, before beginning the course, student teachers spend 2 weeks observing classes at a preferred school. This is followed by a densely packed programme that includes lectures throughout the year, tutorials for specific subject courses, and a teaching practicum component.

In terms of the ITE programme and how it is organised and conceptualised to position student teachers to be agents of change and social cohesion, this paper considers below a number of features about the logic of the programme as it relates to social cohesion, how it seeks to empower students with the resources and strategies for enacting critical pedagogy pedagogies, and its effects on students' knowledge and understanding of social cohesion.

Firstly, the programme is designed in such a way that the different modules are each organised around six key questions within a spiral learning design, while being sequentially linked to each other in a progression from language and learning theory, to professionalism and social positioning. This fits in with the overall aim of the programme, which is to build upon students' awareness over time towards stronger reflections on identity and difference, beginning with a focus on language and different experiences of education within the wider context of South Africa. In interviews with lecturers, for example, they noted that the programme is specifically designed to first develop individual transformation and growth and then get students to engage with aspects of systemic change. They felt that it is only when student teachers meaningfully change in their personal capacities and thinking, that they would be able to contribute to institutional transformation and social cohesion initiatives. As such, a significant part of the programme is focused on encouraging them to articulate their learning processes in a democratic and participatory way, with a strong emphasis on peer feedback, critique, and collegiality.

This design approach is premised on the idea of *powerful knowledge* (Young, 2013), and the work of socioconstructivist thinkers such as Vygotsky (1978). Lecturers observed that the programme is specifically designed around chosen educational theories and that the modules are used to generate thinking and learning tools through scaffolding, reflection, and talk. This focus on theory has particular implications for how social cohesion and social justice discussions are dealt with, as well as for the more practical questions on teaching and pedagogy. As one lecturer put it:

> *I would say all of us are passionate about transformation and equality. I think the programme achieves that through the [core education] course, okay, through the theoretical tools we give the students. I think they are incredibly powerful, you know, we teach them about apartheid, the history of apartheid and the curriculum development and what failed and what succeeded etc., because these are born frees we're teaching so they didn't grow up in apartheid and don't have a sense of historicity and the impact this has [. . .] so we definitely do that on the XXX [core education module]. We give them wonderful theoretical resources to fall back on but another aspect, on a more practical level is the teaching practicum. I think that, you know, getting them to go into less resourced schools as a requirement is useful in opening their eyes to the reality of teaching in South Africa, to the reality of the challenges. So I think we succeed on that*

level but certainly, I feel most strongly that we deal with issues of social justice and social cohesion in our theoretical courses. (Interview A, 2015)

A second feature of the programme is its explicit intent to challenge the different understandings of student teachers about social cohesion, especially as it relates to inequity in the South African context. As two lecturers observed:

I really try to get our students to reflect on why it is that English is so dominant, and why it is that African languages are so marginalised and not respected, and you know, how much advantage English gives to people (Interview B, 2015).

Umm, I think that the problem is that we are still such a racially segregated society, and that post apartheid, there has never been a moment where those who were advantaged, privileged, by the system, have had an opportunity, or if you don't want to call it an opportunity, whatever you want to call it, have had to confront their own advantage. It's as if, you know, we just want everybody to come into the fold of white middle class and everyone has the same, and it doesn't work like that. So I think that everybody needs to engage in how they were part of the past and in how that influences their present, and we don't really have any processes to do that. So for me that is a huge challenge (Interview C, 2015).

A third feature of the programme is the generation of resources and pedagogies within modules that student teachers may use and enact in their own teaching, especially with regard to promoting social change and social cohesion. One subject lecturer stressed the need to capacitate student teachers by providing them with resources to use in the classroom, as well as sharing with them specific pedagogical strategies that support learner-centred instruction. The following lengthy quote reflects some of the approaches and strategies used by lecturers in the programme to provide students with resources and approaches to effecting social cohesion in the classroom:

One of the things that I feel has been successful, and we're still working on it, but is to try and use some of, I mean for me it's come from Sam Wineburg[3] and from his very explicit teaching strategies of saying, well lets actually, you know, how do we work with sources, with students whose language is a barrier to learning and so be it using template, be it using specific ways into text. . . . what I've tried to do in the methods is provide strategies that will be practical, that help get to those core issues that for me that are preventing powerful knowledge. Now that doesn't deal with a lot of the, I mean what we were talking about earlier about the historical consciousness and identity of students, I mean that's a very discipline based way of doing it.

So one of the other things that we've done a lot of is things like silent conversations, getting students to either through text and writing it that way, or through objects and he's actually practically giving people time to read, to think, to formulate questions, trying to get, give the students strategies which will allow in their classroom other people to have a voice so that it's not that just that immediately, you know, you ask the

[3] The interviewee is referring to an article about schooling in the USA (Wineburg, 1991), which informs her approach to teaching in the programme.

question three hands go up immediately the conversation is always drawn to those, so trying to give them very practical ways to get other people involved. (Interview B, 2015)

Together, these features show how the programme has been thoughtfully conceptualised and organised and how it has sought to address issues of social cohesion. Notably, however, notwithstanding its focus on empowering student teachers to become agents of social cohesion, a key weakness in the programme lies in how it engages with, and integrates, the social and personal realities of different student teachers into the logic of the programme. There are several important findings in this respect that warrant attention. First, from observations conducted in ITE classes, it is quite evident that groups of students mix with each other in ways that reinforce divisions based on race, gender, and programme streaming (primary/secondary). While it is admittedly difficult to socially engineer such spaces, the opportunity to encourage the development of pedagogical approaches that address such awkward realities, is invariably lost.

Second, from a survey undertaken amongst student teachers about their knowledge and understanding of social cohesion (Table 1), it was found that student teachers hold quite generic and conventional views of the term. When asked which two words they most closely identified with social cohesion, they overwhelmingly wrote "respect" and "understanding." Few responses identified social cohesion with social justice ideals such as recognition, redistribution, justice, or even reconciliation.

Table 1: Student teachers' 2-word associations for "social cohesion"

2-Word associations for "social cohesion" (%)			
More frequent		**Less frequent**	
Respect	44%	Recognition	7%
Understanding	25%	Community	7%
No response	19%	Harmony	5%
Ubuntu	18%	Nation building	5%
Acceptance	14%	Peace	4%
Togetherness	14%	Justice	4%
Communication	12%	Redistribution	3%
Equality	11%	Reconciliation	1%
Cooperation	7%	Total	200%

Third, student teachers in the programme are provided with a number of techniques and resources to teach in diverse schooling environments via the crossover practicum (which is a form of teaching practice in which they are assigned to diverse school contexts including less and more well resourced schools). In the research we surveyed students teachers' views about their experiences of the opportunities provided to apply their knowledge and understanding of social cohesion in practice. Table 2 below provides these findings and shows that student teachers found the experience of teaching in diverse settings in particualr quite valuable, but not as useful as compared to other aspects. Importantly, 21% of those surveyed did not have the opportunity during the programme to experience teaching in a diverse classroom setting.

Table 2: Student teachers' views on the skills developed during the programme

	Not useful	Slightly useful	Quite useful	Very useful	Not experienced	Experienced but not rated	No response	Total	Quite or very useful
Observation	0%	10%	42%	45%	0%	3%	0%	100%	87%
Mentoring	3%	8%	44%	35%	7%	3%	0%	100%	80%
Feedback	0%	8%	30%	55%	4%	3%	0%	100%	85%
Different classroom	0%	2%	30%	60%	4%	4%	0%	100%	90%
Code of conduct	1%	22%	36%	25%	15%	1%	0%	100%	61%
Classroom management	1%	16%	36%	32%	14%	1%	0%	100%	68%
Lesson planning	1%	14%	36%	43%	4%	1%	1%	100%	78%
Learner assessment	1%	18%	41%	30%	7%	2%	1%	100%	71%
Diverse classroom	4%	18%	31%	25%	21%	1%	0%	100%	57%
Multilingual setting	7%	15%	18%	21%	38%	1%	0%	100%	39%

Crucially though, even though they regarded the crossover practicum as valuable, many student teachers did not feel empowered by the experience. In that regard, learning about social cohesion within a programme may not necessarily prepare student teachers enough for the particular realities of schooling in South Africa, often leaving them in shock and with feelings of serious discomfort about their otherness. While these were important experiences, as noted below, such engagements with social reality often limit the teaching and pedagogical ambitions of student teachers. As one student put it:

> *My experiences in the township, that really made me think a lot about my identity and my racial background and how it plays into who I am as a teacher and how my privilege, you know, has defined my life [. . .] I always just keep coming back to the fact that because they've been where they've been born and their social economic status is what it is, they have had to end up in the township where they have a 40% matric pass rate and if I go to a private school, you know, because of the wealth that they were born in to, 100% pass rate [. . .] and they are just 10 or 20 kilometres apart, and that always, for me, is just that immediate symbol of how social cohesion is not happening at the moment and that when you walk through the township I was the, very often, the only white person that I could see. (Interview D, 2015)*

While many student teachers become acutely aware of the hard realities of impoverished schools and the urgent need to realise social justice goals in their work and their agency in this, often the

exposure for many student teachers to the difficulties of such contexts undermines their commitment to social cohesion. As one student noted in response to a question about where she would most likely go to teach after the course, "Sadly, I think I will teach in a Model C school" (Interview E, 2015).

Fourth, while ITE programmes invariably provide student teachers with innovative and theoretically grounded insights on subject content knowledge and teaching pedagogies, the realities of schools in South Africa inevitably ensure that much of what student teachers learn in the programmes are quickly lost and subsumed by conventional school cultures. As one lecturer noted:

> *What I hear from the students is that mediation and scaffolding and developmental teaching is just the bomb. What do I see? In general I see didactic teaching; they teach the way they were taught, I mean at school, in general that's what I see but I do see some instances of, I do see some different instances—so every teaching prac, maybe one or two out of the eight I see will be doing developmental stuff, will be pushing students beyond what they can do, will be giving them tasks that build scaffolding in. I don't think it's a general uptake—I think they grab the theory, I think they dig the theory, I think they think this is the way to do it but there is something about teaching that makes us default to how we were taught. (Interview A, 2015)*

Utilising the lessons from ITE programmes is even more difficult for student teachers in less resourced schools, with most ITE programmes invariably not providing students with specific tools or strategies to counter the prevalence of generic approaches and preferences for "chalk and talk." Many student teachers at less resourced schools noted that without being trained in very particular ways on how to teach difficult and dense materials and debates, time constraints often meant that they would gloss over things and not develop the pedagogical techniques that were often needed to promote social cohesion.

Crucially, the above four points offer important observations about key disconnects between initial teacher education programmes and the social and personal realities of different kinds of student teachers that undermine the commitment of student teachers to enact, and commit to, the pedagogies and approaches they acquire in their training. As such, it seems evident that student teachers need to experience and witness actual critical pedagogy teaching strategies that mirror school realities of changing school contexts, and are exposed to concrete and modelled teaching strategies that help them translate taught approaches into specific pedagogic practices. Also, it seems noteworthy that the experiences of student teachers always be recognised as a reflection of their individual histories of division and privilege within the wider society; something that they bring into training programmes. In that regard, student teacher experiences of the programme are inevitably punctuated by their prior experiences of being raced, classed, and gendered in unequal and somewhat segregated spaces. Lastly, it is necessary to ensure that the enthusiasm of student teachers to effect change does not get trapped by school cultures that are deeply authoritarian and conservative, and to assist them to mediate these and other tensions as they enter the world of teaching. The next section turns its attention to more general lessons that emerged from the research.

Conclusion

As is evident in the case study described above, the preparation of student teachers is often less about what is taught in ITE programmes and more about the many stark realities of schooling in South Africa. Preparing student teachers in South Africa to be the teachers of the next generation

often sits very uncomfortably alongside the need to help them to simply cope within the ambit of public schooling. Also, while many teachers often may want to commit to be agents of social cohesion, especially after learning about issues like diversity and race in and through education, many become quickly aware that they are simply expected to fit into the system and fulfil a particular function. Furthermore, what the case study illustrates is that a transformative social cohesion agenda in schools and at universities is unlikely in policy environments that deal with issues of diversity and difference in fragmented and individualistic ways.

Indeed, in drawing the paper to a close, a number of interrelated issues regarding ITE, social cohesion, and pedagogy need noting and emphasis.

First, it seems self-evident that it is in the teaching practicum, and in particular the crossover practicum, that there exist key pedagogical opportunities to enable student teacher agency to promote social cohesion. It is, in fact, in the crossover practicum that student teachers can be best helped to expand and develop a range of teaching strategies to apply in different contexts. This can even be extended to how the teaching practicum is organised: where student teachers could be assessed on how much they sought to reduce social exclusion and address inequalities in the classroom, or fundamentally address the learning needs of all students. Such initiatives would be especially helpful if the aim within ITE programmes is to open student teachers' eyes to diverse school contexts in South Africa. The big challenge, however, is that many student teachers continue to resist being placed in schools where they feel uncomfortable, or where they don't want to be. This not only prevents many student teachers from being properly prepared for teaching in challenging environments, but reinforces a racial and class dimension within their training (Robinson & Zinn, 2007).

Second, it seems necessary to ensure that social cohesion is firmly and coherently embedded within ITE programmes in South Africa, and that greater attention is paid to cultural diversity. Currently, social cohesion within ITE provision often lacks coherence, is not comprehensive, and is invariably added onto ITE programmes (Sosibo, 2013). Also, for many students social cohesion, multiculturalism, and diversity remain tied to the curriculum and are invariably not experienced in their everyday learning. If student teachers do not experience social cohesion within their own tertiary learning, it seems less likely that they would address this in their classrooms. Sosibo (2013) noted the following views of students in her study:

> *We rarely ever practice diversity [in social interactions on campus]. We don't mingle but we sit in groups according to our race and gender. Even when we do group work, we stick to our own. Lecturers don't integrate us and those who try to mingle us, don't succeed (p. 14).*

Third, it seems apparent that education in post-conflict and traumatised societies should be partly underpinned by a principle of *mutual vulnerability* and should be central to all humanising pedagogies (Zinn, Porteus, & Keet, 2009). As such, it would be necessary to create opportunities within ITE programmes for critical reflection and processes of disclosure. In this regard, Zembylas, (2005) noted that students often need to find ways to engage with their own investments in systems of power and privilege, and have to experience a pedagogy of discomfort in order to develop a counter narrative for themselves. Countering situations where experience and social class unequally shape and inhibit teacher agency in South Africa is thus crucial, as according to Amsler (2011), dominant groups generally prefer simplified mythologised realities and foster an avoidance of ambiguity by making "critique, difference, otherness and resistance into alienating, isolating and

virtually sacrificial practices" (p. 56). All too regularly, observed Amsler (2011), teachers enact their agency in spaces that remain segmented and separated with tools that are shaped by experience and institution, and in ways that are productive in as much as they are barren.

Lastly, there is a need for ITE programme designs to better articulate their understandings of agency for change and agency. With regard to the former, it is always good to question what is being changed, what is the nature of that change, why, and how. These are important questions to ask about teacher preparation because there is a clear tension between whether teachers are prepared for their own sense of purpose and their personal development and whether their training should be firmly tied to the practices of a social justice agenda. With regard to the latter, ITE programmes need to acknowledge the extent to which agency is constrained by the conditions and regulatory environments of schools, as well as by the constraints of teaching-to-the-test and authoritarian and paternalistic attitudes within schools. Indeed, by articulating a more multilayered view of agency, ITE programmes could help student teachers look for spaces and teachable moments to create learning possibilities and, in so doing, be agents of social cohesion.

These points serve as some practical ways in which social cohesion within ITE programmes can be addressed. In South Africa, currently, there is a dire need to confront issues of race, racial identity, and diversity in ITE and to directly tackle implicit and explicit segregation and enduring and persistent forms of inequality. In this, student teachers need to be supported to become teachers who understand that their own identities are situated in particular structural conjunctures, and that their future pedagogies need to move beyond a politics of avoidance that precludes discussion of group and individual investments in systems of privilege. In that respect, there is little doubt that the current system of teacher education in South Africa requires a systematic approach to social cohesion rooted in a framework of transformative social justice. For this, an important starting point would be for teacher education providers to come together and agree on a common ITE curriculum embedded within a social justice agenda.

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Returning to the Source: Reflexivity and Transformation in Understanding a Humanising Pedagogy

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Abstract

While a humanising pedagogy can be a mechanism to facilitate (re)humanisation in the South African education context, a diversity of perspectives related to the concept prevails. This is to be expected given the variety of lived experiences and histories in South Africa. This project attempted to develop and extend shared understandings of the concept of a humanising pedagogy through a process of enacted reflexivity and transformative learning. A participatory mode of inquiry using metaphor drawings was used as a means of deconstructing the complex phenomenon of a humanising pedagogy—this included self-study by four teacher educators (authors of this paper) to facilitate shared understandings of its praxis. Such processes have the potential to catalyse the kind of transformative learning that continues to inform praxis.

Keywords: humanising pedagogy, reflexivity, transformative learning, metaphor drawings

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Introduction

In 2010, the Faculty of Education at the Nelson Mandela Metropolitan University (NMMU) embarked on an 18-month-long re-visioning journey, which culminated in the faculty's new vision and mission. Through this process, it took the first steps towards mutual humanisation (see Freire, 2003) as part of addressing and working with a dehumanising legacy, and acknowledging its presence in education in South Africa today. Zinn and Rodgers (2012, p. 76) contended that "the legacy of dehumanisation has been absorbed, wittingly and unwittingly into relationships within educational arenas which mirror and depict hierarchies of power, cultures of compliance, fear, as well as suppression and loss of voice." The faculty's re-visioning journey was the foundation for a curriculum renewal process that now seeks to embody a humanising pedagogy as the key philosophical underpinning of its vision, mission, and renewed curriculum—aligned to the university's adoption of the same. The

Abakhwezeli[4] (isiXhosa word for fire stokers) team was set up as a group of 10 people who facilitate and lead programme teams as part of curriculum renewal in the NMMU Faculty of Education. The four authors[5] of this article are all part of the Abakhwezeli team.

In facilitating rehumanisation (see Freire, 2003, p. 68) in the South African context, a diversity of perspectives around the concept of a humanising pedagogy prevails, given the variety of lived experiences and histories. Hence, it is to be expected that the meaning, embodiment, praxis, and permeation of a humanising pedagogy into our living, learning, and teaching spaces be informed by different understandings. Therefore, as part of the curriculum renewal journey, the Abakhwezeli, together with their programme teams, explored their understandings of a humanising pedagogy in a spirit of "'mutual vulnerability' as a humanising pedagogical principle that is central to educational efforts aimed at reconciliation" (Keet, Zinn, & Porteus, 2009, p. 109). In our 2013 end of year review retreat, the Abakhwezeli undertook to explore collaboratively their developing perspectives on the concept within the mode of enacted reflexivity, which "addresses the social relation of knowledge rather than its epistemic relation" (Maton, 2000, cited by Maton, 2003, p. 55). In particular, the purpose of the exercise was to develop shared understandings of what a humanising pedagogy could mean for us as leaders, teachers, and learners ourselves. Maton (2003, p. 55) advanced the idea that enacted reflexivity as sociological reflexivity "addresses the social relation of knowledge rather than its epistemic relation (Maton, 2000), that is, the subject's relation to knowledge (who does the objectifying) rather than the object's relation to the knowledge (what is being objectified and how)."

For the authors of this article, each of us came to this work from different starting points. Denise Zinn had engaged in research and advocacy related to humanising pedagogies from a transformative perspective as part of her portfolio as Dean of the Faculty of Education at both the University of Fort Hare and NMMU. She has coauthored articles on the subject (Adam, Zinn, Kemp, & Pieterse, 2014; Keet et al., 2009; Zinn & Rodgers, 2012). Denise had been actively promoting the discourse in curriculum renewal frameworks as a leader of the NMMU's Institutional Research Theme on Humanising Pedagogies. Kathija Adam, as Director of the School for Continuing Professional Development and as an academic who is passionate about creative and innovative teaching and learning, adopts a Freirean perspective and subscribes to a humanising pedagogy: "A humanizing education is the path through which men and women can become conscious about their presence in the world. The way they act and think when they develop all of their capacities, taking into consideration their needs, but also the needs and aspirations of others" (Darder, 2003, p. 498 citing Freire and Frei Betto, 1985, pp. 14–15). For Raj Kurup and André du Plessis as Head of Programme for the honours and postgraduate certificates in education (PGCE) respectively, their engagement with the notion of a humanising pedagogy has been with the co-constructed faculty curriculum framework. The framework has a humanising (Freire, 2003) pedagogy as its underpinning philosophy and has therefore been discussed by the teams working on the faculty's new curricula.

Hence, the main question guiding this study can be conceptualised as follows:

- How can a group of teacher educators explore collaboratively and extend shared understandings of the praxis of a humanising pedagogy?

[4] This concept was borrowed from the University of Fort Hare's Distance Education Programme, which adopted it as an apt way to depict the role of tutors working with students in their in-service distance teacher education programmes. At NMMU, the Abakwhezeli team is made up of heads of programmes involved in curriculum renewal, directors of the two schools in which these programmes are located, the dean, and a senior administrative assistant.

[5] The four authors are also all teacher educators and include the dean of the faculty, one director of school, and two heads of programme.

Our understanding of the term *praxis* follows Habermas's (1974) formulation as the dialectic between theory and practice. Kemmis (2010, p. 17) further explained that:

> *Praxis-related research aims to change things in praxis: developing an inquiry culture in a field setting, developing a critical approach amongst participants, empowering participants to take action, building their sense of solidarity, drawing on and developing their life experiences, opening communicative space between them . . . all of which can contribute to changes in currently established modes of praxis.*

We agree with Kemmis (2010, p. 9), in a similar vein to Zuber-Skerritt (2011, p. 62), that practice is researchable from the "inside out." Zuber-Skerritt (2011, p. 62, with reference to Kemmis, 2010) eloquently stated that, "research for praxis is only useful if it is conducted not by external specialists researchers 'on the sidelines' but by those whose individual and collective praxis is both their proper work and the focus of their critical investigation." In order to work towards praxis-related research with a view to establish and extend shared understandings of a humanising pedagogy, the conceptual framework upon which this study is based relates to reflexivity—reflexivity that embraces introspection, intersubjective reflection, mutual collaboration, social critique of our context (Finlay, 2002), and transformative learning (Mezirow, 1997). These concepts, and how they are interlinked, are explained in detail in the conceptual framework section that follows.

Conceptual Framework

In this article, we utilise the following concepts to frame our inquiry: humanising pedagogy, reflexivity, and transformative learning. While each of these concepts can be traced to particular bodies of work and literature, they become interwoven in our engagement during this study. Humanising pedagogy, which was the initial focus of the study, requires as part of its praxis a reflective and reflexive stance. It is linked to constantly "being fully present" (Rodgers, 2002 p. 858), and critically conscious of the context in which one works and how one interacts with others, of the nature of one's relationships, and the impact of one's actions on others and the environment in which learning takes place. In order to achieve this state of awareness, it is necessary to reflect on what is happening in one's interactions because the impact of reflection has implications for how we as individuals act in our future engagements or interactions. Hence, the reflexive part influences our thinking and our actions and the potential for transformative learning. What follows, is a brief explication of these concepts, that is, humanising pedagogy, reflexivity, and transformative learning as they contributed to our engagement in this project.

Humanising Pedagogy

The notion of a humanising pedagogy is a key underpinning philosophy in NMMU's Vision 2020, where it states:

> *NMMU adopts an integrative approach to teaching and learning [through] a humanising pedagogy that is based on a relationship of trust, caring and respect between staff and students, values the student as a whole person by taking into account the diverse cultural, socio-political, spiritual and linguistic realities that shape their self-understanding, and promotes active (deep) learning amongst a student body with diverse educational backgrounds and learning styles (NMMU, 2010, p. 10).*

It also forms an integral part of the faculty's vision and mission, where it is one of the principle ways in which we see our mission enabled and embodied through praxis. However, it is still unclear to

many what exactly this praxis entails, how one would recognise that it is being practised, and how it could be taught to future teachers. Hence, an ongoing exploration of this concept is expected. In *Pedagogy of the Oppressed* (2003, pp. 68–69), Freire stated that "in a humanising pedagogy the method ceases to be an instrument by which teachers . . . can manipulate students, but rather expresses the consciousness of the students . . . themselves." The use of the phrase, a teaching method, has given rise to the expectation that there may be some magical method[6] that requires definition, and could thus be taught or described in some way. Freire (2003) eloquently stated that to promote humanisation, a humanising pedagogy is critical in order to promote (re)humanisation. According to Messekher, Reilly, and Harrison (2010, with reference to Freire, 2003, p. 75) Freire stated that it appears that "mutual humanization" is possible when teachers promote and embrace a humanising pedagogy. They argue that that this does not only require a dialogical approach, but a dialogical approach that assists in the development of critical consciousness (Messekher, Reilly, & Harrison, 2010). Again, while these ideas are attractive theoretically, they required exploration and exemplification to give them substance and make them living examples in everyday practice.

The deliberate inclusion of a humanising pedagogy at NMMU and in the Faculty of Education, required an acknowledgement that our "normative meaning-making frames needed to be disrupted" (Keet et al., 2009, p. 110). By this, we understood that our traditional and accepted ways of thinking and doing required critical scrutiny, and recognition that these may be both limited and also limiting in our teaching and learning engagements if we are to reach the full range of diversities present in our classrooms. As Bartolomé (1994, p. 174) argued, teachers need to "interrogate, and change their biased beliefs and fragmented views." Much of the re-visioning journey in the faculty brought into focus the need for a humanising pedagogy that responds to "the consequences of conflict and the factors that gave rise to the conflict in the first instance" (Keet et al., 2009, p. 109). The existing daily reality of conflicting views and perspectives, informed by diverse histories and lived experiences, needed to be acknowledged before we could endeavour to work towards the critical consciousness required for humanising pedagogical praxis.

While it has been relatively easy for colleagues and students to embrace the general notion of a humanising pedagogy, what the concept means in practice has been the subject of much debate, contestation, and experimentation. In 2011, a visiting Fulbright Scholar in the faculty, Carol Rodgers, linked the concept to Hawkins' (1967), I–Thou–It model, which consolidated the idea that a humanising pedagogy was not only about relationships between the "I" (the teacher) and the "Thou" (learner), but had to also include the "It" (the content/knowledge/subject matter) that needed to be learned. A humanising pedagogy, therefore, had to develop a kind of pedagogical agency, enabling learning to occur, for the knowledge to be fully owned by, and thus empowering, the learner. It needed to take into account who the learner was, and where she or he was coming from in terms of their prior knowledge and assets—for example, background, languages, contextual, and experiential knowledges—as key aspects of practicing a humanising pedagogy.

Key writings and readings also helped identify basic tenets such as critical consciousness (Bartolomé, 1994; Freire, 2003; Giroux, 2010; Salazar, 2013), the importance of emotions, care, and compassion (Noddings, 2005; Nussbaum, 2010), issues of mutual vulnerability and social justice (Keet et al., 2009), as well as issues of voice (Adam et al., 2014; Zinn & Rodgers, 2012) as important components of a humanising pedagogy. As part of our curriculum renewal journey, faculty members were exposed to these ideas during various engagements (workshops, seminars, meeting discussions, etc.), and invited to debate issues based on these readings. How these understandings would be translated into our curricula and practice is the subject of ongoing exploration. In order to develop

6 Bartolomé's (1994) article, "Beyond the methods fetish: Toward a humanizing pedagogy," also argued against this expectation.

these understandings, reflexive practice has emerged as an important tool for this kind of exploration.

Reflexivity

Reflexivity can be defined as a process in which "researchers engage in explicit self-aware meta-analysis" (Finlay, 2002, p. 209). Sandelowski and Barroso (2002, p. 222, as cited by Ryan, 2005, p. 5) further explained that "reflexivity implies the ability to reflect inward toward oneself as the inquirer; outward to the cultural, historical, linguistic, political, and other forces that shape everything about inquiry; and, in between researcher and participant to the social interaction they share." It is the inclusion of, and impact on, the self that is particularly pertinent to this project of a humanising pedagogy, as we recognised in our re-visioning journey engagements, which started in the faculty in 2009/10—"it all starts with us" (Faculty of Education Newsletter, 2011, p. 1). This connection between the self, a humanising pedagogy, and the necessary component of critical consciousness is enabled by reflexivity.

Finlay (2002, p. 212) offered a typology of five variants of reflexivity, namely, "introspection, inter-subjective reflection, mutual collaboration, social critique and discursive deconstruction." Reflexivity as introspection is not easy because it require of individuals to "embrace their own humanness as the basis for psychological understanding" (Finlay, 2002, p. 213 with reference to Walsh, 1995, p. 335). The primary evidence when embarking on introspection is one's "own reflecting, intuiting and thinking" (Finlay, 2002, p. 213 with reference to Moustakas, 1994).

While Finlay (2002, p. 215) supported this notion of introspection, she maintained that:

> *The challenge for researchers using introspection is to use personal revelation not as an end in itself but as a springboard for interpretations and more general insight. In this sense, the researcher moves beyond 'benign introspection' (Woolgar, 1988, p. 22) to become more explicit about the link between knowledge claims, personal experiences of both participant and researcher and the social context.*

Finlay (2002, p. 215) thus posited that introspection assists within the intersubjective reflection dimension where research participants "explore the mutual meanings emerging within the research relationship." They "focus on the situated and negotiated nature of the research encounter" (Finlay, 2002, p. 215) and hence, it addresses radical self-reflective consciousness, "where the self-in-relation-to-others becomes both the aim and the object of focus" (Finlay, 2002, p. 216). Through mutual collaboration "researchers simultaneously participants in their own research, engage in cycles of mutual reflection and experience" (Finlay, 2002, p. 218). She continued: "Collaborative researchers argue that dialogue within a group allows members to move beyond their preconceived theories and subjective biases towards representing multiple voices" (2002, p. 219). Because the aim of this study is to explore shared understandings of a humanising pedagogy, the collaborative research approach enabling these multiple dimensions of reflexivity adopted by the Abakhwezeli and the authors not only enriched and deepened both individual and collective understandings of the concept of a humanising pedagogy, but also resulted in transformative learning for all.

Transformative Learning

Transformative learning is constructivist in nature and associated with rational and cognitive processes (Papastamatis & Panitsides, 2014) because the constructivist dimension implies that we make meaning by means of social interaction to make sense of reality. As such, the constructivist

transformational process requires that a person or group finds a course of action to resolve contradictions by means of discourse (Papastamatis & Panitsides, 2014). Contradictions imply disagreement, conflict, or differences, hence, in order to resolve these, change is implied which, again refers to being different than before—transformed. As adults, we hold a vast array of experiences that we are unaware of or, as Mezirow (1997, p. 5) stated, we as adults have a "coherent body of experience" inside of us, experiences that include or refer to "associations, concepts, values, feelings, conditioned responses." We utilise these experiences as lenses or interpretation tools through which we interpret our reality (Mezirow, 1997, p. 5). These lenses act as a reference structure that assists us to make sense of our personal experiences (Mezirow, 1997), reference structures that refer to "habits of mind" and "point of view" (Mezirow, 1997, p. 5). As such, these lenses "shape and delimit expectations, perceptions, cognition, and feelings" (Mezirow, 1997, p. 5), and the shaping influences our actions. At this point, we want to add that we are of the opinion that these lenses also shape our beliefs, similar to what Fives and Buehl (2012) proposed. These authors argued that from a teacher belief position, "beliefs act as filters, frames, or guides" and "beliefs filter information and experience" (Fives & Buehl, 2012, p. 478). Because teachers are adults, Fives and Buehl's (2012) position could be transferable to all adults and appears to be aligned with Mezirow's (1997) perspective as well as with Bourdieu's (1977, 1991) notion of habitus—dispositions that inform action. Mezirow (1997) further posited that human beings are likely to discard preconceptions—and we would include beliefs, perceptions, and perspectives here—that do not align with our own (Mezirow, 1997).

The above suggests that change within human beings is not easy, however, it is not impossible. Dirkx (1998, pp. 3–8) stated that transformation could be achieved by means of consciousness raising, critical reflection, transformation as development, and transformation as individuation. For Mezirow (1997), critical reflection on assumptions (and we would add perceptions, beliefs, thinking, and feelings) is key to assisting with the personal transformation process. In order to promote transformation, Mezirow (2000, p. 22, cited by Papastamatis & Panitsides, 2014, p. 76) has provided a 10-stage plan that can be followed to assist with the transformation process. The proposed process (to be elaborated upon in the next section) requires the following steps:

- [identifying] a disorienting dilemma
- self-examination with feelings of fear, anger, guilt or shame
- a critical evaluation of assumptions
- recognition that one's discontent and the process of transformation are shared
- exploration of options for new roles, relationships and actions
- formulating a course of action
- acquiring knowledge and skills for implementing one's plans
- provisional trying of new roles
- building competence and self-confidence in new roles and relationships
- reintegration into one's life on the basis of conditions dictated by one's new perspective.

(Mezirow, 2000, p. 22, cited by Papastamatis & Panitsides, 2014, p. 76)

Although the main aim of the process is transformation, it is important to take cognisance of the fact that critical reflection (and following the above-stated steps) does not imply that positive transformation will be achieved, because Mezirow (1997) argued that there are several possible outcomes. He stated that an individual could "elaborate an existing point of view," "establish new points of view," "transform our point of view," or "transform our ethnocentric habit of mind" (1997, p. 7). The implication is thus, that a person could become more tolerant or even less tolerant

towards an individual or group, look with different eyes at another person or group, or alternatively become more biased or prejudiced towards an individual or group (Mezirow, 1997). However, it is important to note that in order for transformative learning to have a positive outcome, it is important that the individual and others can recognise this change, that is, the change must be visible in our actions (Papastamatis & Panitsides, 2014).

In this study, reflexivity initiated through the use of metaphor drawings provided a mechanism for transformative learning in relation to understandings of a humanising pedagogy. In the next section, the methodology is explained to show how the conceptual framework became the platform for interrogating and extending the knowledge and theory about praxis.

Methodology

Bergold and Thomas (2012, para. 1) stated that "participatory research methods are geared towards planning and conducting the research process *with* those people whose life-world and meaningful actions are under study." Based on the above, the aim of the inquiry of this paper is twofold: real life context and our actions in practice to which Bergold and Thomas (2012) referred. As such, the design of this study utilised a two-phase process within which a participatory mode of inquiry was followed by a self-study component. The phases were sequential, the first providing the initial set of data and the second, an interrogation of the first data set using reflexive dialogue (Pithouse-Morgan & van Laren, 2012) to construct deep sense making.

Phase 1

In Phase 1, metaphor drawings were used because it appeared that the potential of metaphors is that they "draw attention to implicit aspects and may function as powerful starting points for new ways of seeing" (Alvesson, 2003, p. 18)—in this instance, a humanising pedagogy—by the full Abakhwezeli team. Metaphor drawings have been used as a tool to promote professional learning in various studies (see Mitchell, 2008; van Laren, 2007, 2014; van Laren, et al., 2014).

As part of a reflection and planning retreat, the Abakhwezeli team invited a facilitator well known for her expertise in reflective arts-based methodologies to lead a process in which they could come to deeper understandings of what a humanising pedagogy could mean in practice. As an initial exercise to introduce the team to the use of metaphors as stimulus for discussion, the Abakhwezeli group deliberated together over a metaphor drawing that the invited facilitator selected. The value of metaphor lies in what it offers because it can "draw attention to implicit aspects of a phenomenon and may function as powerful starting points for new ways of seeing" what has been taken for granted (Alvesson, 2003, p. 18 and Alvesson, 2003 with reference to Morgan, 1980, 1986). The use of drawings as metaphors was highlighted by Pithouse (2011, p. 40) when she stated that "metaphor drawings do not depict an event or experience factually or realistically. Instead, they [drawings] use metaphors or symbols to show something important or meaningful about the event or experience." Metaphors are also used "to provide overviews of intellectual fields and to indicate what is illuminated and what is hidden in different perspectives" (Alvesson, 2003, p. 18 with reference to Morgan 1980, 1986).

After our initial exposure and engagement with metaphor drawings as facilitated by the outside facilitator, we started to draw and engage with our own metaphor drawings in response to the following prompt:

- Draw your own metaphor to illustrate how you think teaching and learning takes place when a humanising pedagogy is practised.

The 10 drawings produced by the members of Abakhwezeli were then categorised into three sets by the facilitator. Arbitrarily assigned groups of three or four members were asked to, within a 15-minute time frame, curate the set of drawings as though they were being prepared for an exhibition. Each group was asked to give their exhibition a title. Construction of this exhibition led to further discussions within each group. This enabled an opportunity to review and dialogue understandings of what individuals thought a humanising pedagogy looked like in practice. Drawings were arranged by the groups in ways that best depicted the chosen theme or title, and each curated set was displayed on a large flipchart. The groups then presented their interpretations of the pictures, followed by a discussion with the larger group. Finally, a culminating discussion about the overall exhibition ensued. The drawings and reflexive dialogues (Pithouse-Morgan & Van Laren, 2012) about the drawings attempted to bring participants closer to a richer and shared set of understandings of the phenomenon of a humanising pedagogy. All small and big group discussions described above were recorded and subsequently transcribed. Data generated in this phase thus included the initial group discussion of the construction site metaphor for teaching and learning, the drawings as exhibits, as well as the small and larger group discussions. All of these contribute to collective and shared understandings of a humanising pedagogy. A few months later, the authors, with permission from the rest of the group[7], embarked on Phase 2 of the research process.

With reference to Mezirow's (2000, p. 22, cited by Papastamatis & Panitsides, 2014, p. 76) 10 steps referred to previously, it appears that in Phase 1 the first five steps were apparent as follows: The disorientating dilemma was humanising pedagogy and its praxis, which led to self-examination by means of drawings. The drawing process included that the participants thought critically about their assumptions pertaining to humanising pedagogy and shared their perspectives, including how they perceived their role, relations, and a possible plan of action. Steps 6 to 10 emanated from Phase 2.

Phase 2

In Phase 2, a self-study approach was employed when the four authors of this research piece revisited their individual drawings and the curated collection in which their drawings featured. Written responses to common prompts were followed by mutual discussion and dialogue. This provided a platform for "building a learning community of engaged scholarship" (Pithouse, Mitchell, & Weber, 2009, p. 45). LaBoskey (2004, cited by Pithouse et al., 2009, p. 45) described four integral aspects with reference to self-study:

- Self-study is improvement-aimed and it looks for, and requires evidence of, reframed thinking and transformed practice of the researcher;
- Self-study involves 'interactions with our colleagues near and far, with our students, with the educational literature, and with our own previous work . . . to confirm or challenge our developing understandings' (2004, p. 259);
- Self-study employs multiple, primarily qualitative methods, some that are commonly used in general educational research, and some that are innovative. . . . These methods provide us with opportunities to gain different, and thus more comprehensive, perspectives on the educational processes under investigation' (2004, pp. 859–860); and
- Self-study is undertaken with an intention to go public, to 'formalize our work and make it available to our professional community for deliberation, further testing, and judgment.' (2004, p. 860)

[7] All of the members of the Abakhwezeli group were invited to be part of the reflection and writing of this piece, but only those listed were able to dedicate time to it at that stage. Those not able to do so were asked for permission to use the data from Phase 1, as described in this article; this permission was freely given.

Hence, learning from self-study is not only a meaningful pursuit for the individuals engaging in research of this nature, but it is also "meaningful, useful and trustworthy for those drawing on such findings for their own practice" (Pithouse et al., 2009, p. 45 with reference to Loughran, 2005). In this phase, the authors interrogated the concept of reflexivity prior to embarking on the reflexive process. After reviewing a number of different articles that attempt to provide clarity on the process of reflexivity, the typology provided by Finlay (2002, p. 211) was adopted by the group as a frame of reference for the reflexive process, in relation to their individual drawings and the themed group drawings in which their drawings featured. A number of prompts were used to stimulate introspection and interpersonal reflection amongst the authors as they revisited their drawings and the conversations in Phase 1. These included using Finlay's (2002) typology as a framework. The prompts used for the introspection phase were as follows:

- When doing the metaphor drawing I was, thinking of/about/that/of representing ... .
- When doing the metaphor drawing, I was feeling …
- When doing the metaphor drawing, I was conscious of …

With these prompts, the focus was on insights that emerged from introspection (thinking back to the event); however, this was not an end in itself but was used as a "springboard for interpretation and more general insights" (Finlay, 2002, p. 213). In this phase, Finlay (2002) claimed that "the researcher moves beyond 'benign introspection' to become more explicit about the line between knowledge claims, personal experiences, and social contexts" (citing Woolgar, 1988, p. 22). Mutual meanings then began to emerge as the authors revisited the themed drawings and the Abakhwezeli small and large group discussions that had been transcribed. Introspection provided a vehicle for "inward meaning" while interpersonal reflection provided an "outward [view] within the realm of shared meaning" (Finlay, 2002, p. 218).

The prompts used for the interpersonal reflection phase were:

- On revisiting/relooking at my drawing I notice …
- Seeing my drawing in the collective theme I …

Once individual authors had completed their responses to the prompts as part of introspection and interpersonal reflection processes, the group shared their responses with each other as part of what Finlay (2002, p. 218) termed, mutual collaboration. The authors used this co-constituted mutual collaborative space to promote reflexive dialogue (Pithouse-Morgan & van Laren, 2012) about the data. While common themes became evident, it was also a space within which the reflexive dialogue and interactions resulted in "confronting, modifying and honing in" (Finlay, 2002, p. 218) on individual interpretations. This is where the authors were moved beyond their own preconceived ideas towards representing multiple voices and addressing any conflicting positions.

Hence, the data presented in this paper first considers individual interpretations (from Phase 1), using introspection and interpersonal reflections where each of the authors presents his or her collation of learning from the various prompts. Thereafter, further reflexive dialogue through mutual collaboration about individual collations of learning is discussed as further learning before conclusions are drawn. These aspects referred to above resonate with the first five steps of Mezirow's 10-stage model (2000, p. 22, cited by Papastamatis & Panitsides, 2014, p. 76). Steps 6 to 10 were not completely implemented because Steps 7 to 10 require that one engage in practice with what has been learned. The authors were not in a position at that point in time to practically implement their learning in the classroom context due to our engagement with the research process. We, therefore, theorised how a plan of action (Step 6) could become evident in our context and what the implications of the new roles could be (Step 8) when it is integrated as new perspective in reality

(Step 10). Hence, it involved rethinking existing roles and actions in order to move towards change in existing thinking and relationships with our students (Papastamatis & Panitsides, 2014, p. 76 with reference to Mezirow, 2000).

In order to present the key aspects as indicated by each of the four authors (indicated below as Kathija, André, Raj, and Denise), these main ideas are designated by bullet points in the findings section based on the suggestions of Creswell (2009, pp. 185–190). This entailed that the main ideas, that we as the four participating authors indicated, were presented by means of a phrase that illuminated aspects related to our understandings of humanising pedagogy and what its praxis entails.

Findings: Individual Collation of Learning about a Humanising Pedagogy

In the next subsections the authors present a collation of their own introspective and interpersonal reflective writing, depicting personal learning in relation to their views of what they initially perceived a humanising pedagogy to be and how, on revisiting their drawings as well as considering the group discussions in phase one of this study, they "confronted, modified and honed in" (Finlay, 2002, p. 218) on their individual interpretations.

Intrapersonal and Interpersonal Reflections

The reflections of the four participating authors are presented below. The first person is used in order to indicate how each individual has reflected his or her thinking.

Kathija: Rhythmic Entropy

When I was asked to draw a metaphor of a humanising pedagogy, I was immediately drawn to a visual image of a rhythm of movement—a vision of perfect alignment derived from deep physical connection when a group of people row together (see Fig 1.1).

Connection among human beings via collaboration and sharing

What I imagined at the time is beautifully described by Lin (2011, p. 126) in relation to the art of rowing:

> *Rowing in the west is like dragon boat racing in the east. When a crew is aligned and all oars row as one, the boat becomes an unstoppable force. It glides effortlessly, almost flying over the water as it pulls ahead with the greatest ease. Despite the physical exertion and constant motion, everyone in the crew feels a certain peace and serenity. Connected to one another in a way beyond the physical crew members can feel an energy coursing through them, binding them together moving in perfect synchronisation.*

In choosing to draw a group of people rowing, I wanted to depict a motion that shows the connection, which at the most subliminal level reflects what it means to be human. Hence, the human being is not an object, but a living, breathing soul, worthy of attention. Therefore, in any humanising teaching and learning encounter, I believe that a connection develops between teacher and student and between students and their peers. It is this connection between people that builds community and positions the responsibility for teaching and learning as a shared enterprise. The combined ownership of the process unifies the group in ways that engender togetherness and trust. Thus, no matter what the external environment is like, there is trust that the group will achieve its goal through combined effort and hard work. I entitled my drawing "Rhythmic Entropy" because the rhythm draws on the synergy and deliberate motion that requires the participation and collaboration

of all. However, the precision of the rhythm is dependent on an equilibrium that relates to the expiration of energy in a physical act, hence the term, *entropy*[8]. Thus my initial understandings of what a humanising pedagogy could be, are described as: "A human connection, which develops classroom community where togetherness, trust, equality, collaboration, and sharing contribute towards a common co-constructed goal related to learning."

Fig 1.1: "Rhythmic Entropy"

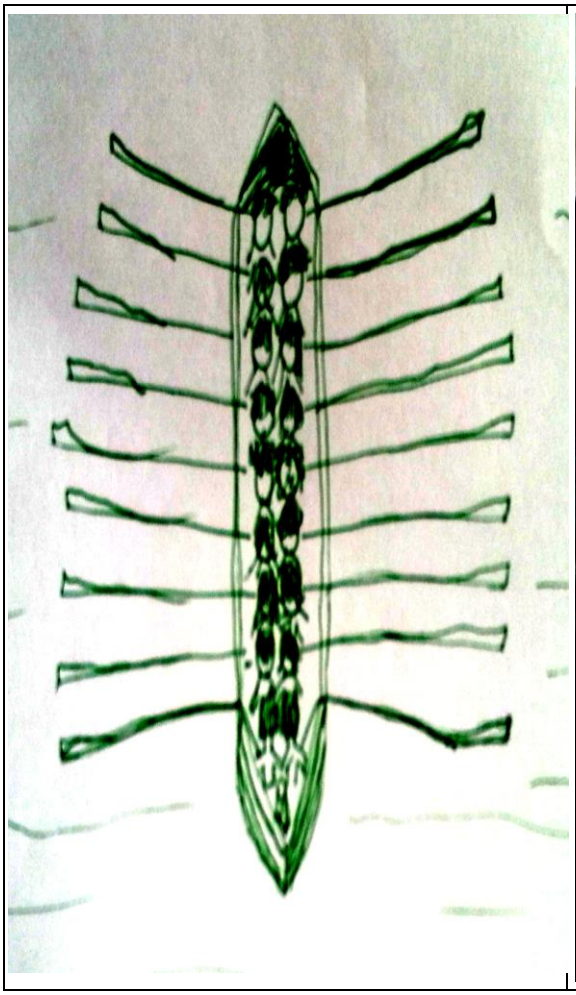
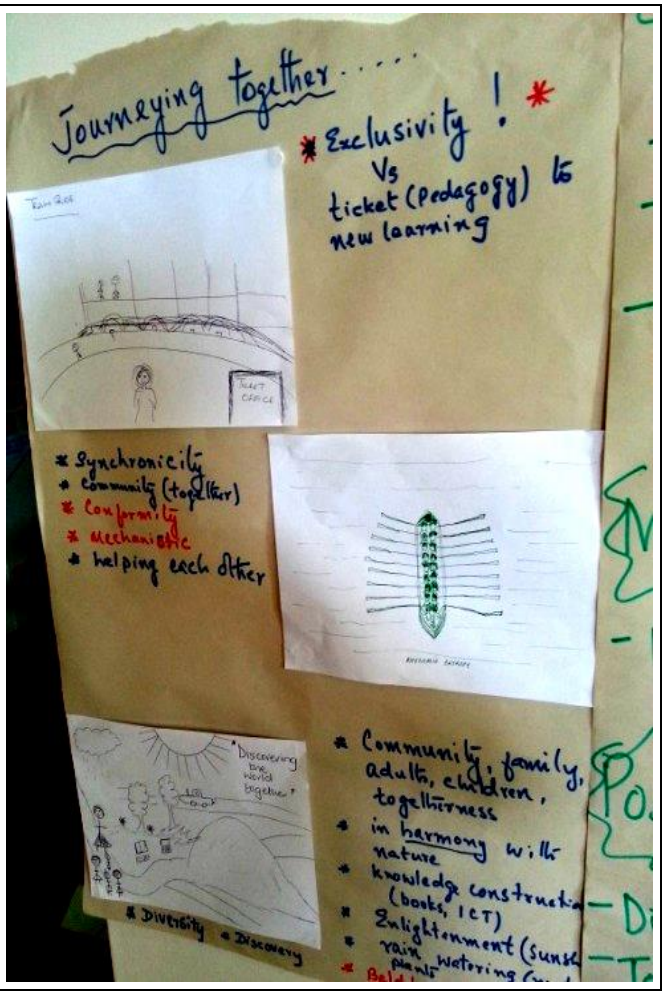


Fig 1.2: "Journeying Together …"



Authenticity, openness, unique potential and mutual vulnerability.

While these were my initial thoughts, a review and introspection of the drawing a few months later brought to my consciousness that rhythmic entropy actually describes, for me, the kind of energy a humanising space expends and emits. In each encounter, there is authenticity and openness to vulnerability as the individual contributes, but also trusts others in the collective process. There is a firm belief in the true potential of each individual who, in working together, will get the team there. Through practice and through working with individual strengths, a moment arrives in the teaching encounter when all of the learning comes together—creating the unison that makes the "boat an unstoppable force" (as described by Lin, 2011, p. 216).

[8] Scientific definitions and connotations of the word *entropy* are not deliberated on here. It is described in how I thought about the concept at the time.

During Phase 1, my drawing was curated under the theme "Journeying Together . . ." with two other pictures, one depicting a train ride and the other a road trip through the countryside (see Figure 1.2). Seeing my drawing themed and discussed by colleagues opened up another dimension to my thinking. The focus of the discussions in Phase 1 centred on the act of teaching and learning being, metaphorically, a trip or journey. This echoed my own ideas of the concept. However, an observation from a colleague during the small group discussion concerning mechanistic conformity provided a springboard for my own questioning because I had never before focused on similarity in the task of rowing. I wondered if this could point to an unconscious neglect of diversity and differentiation in my own classroom. I wanted to delve more into this because it is not uncommon to design learning that requires learners to confirm that outcomes have been met in very similar ways. I found myself asking some tough questions as I attempted to think about how I might be subscribing to a humanising pedagogy philosophically, but perhaps not embracing it enough in practice.

Opening and exploring choices instead of being in control

In reviewing my drawing in relation to the other two drawings in the collective as well as the group conversation, I was immediately struck by other elements that I had not considered in my own drawings. The train ride drawing, for example, brought with it the notion of access control so, in terms of my canoe, who was allowed in and who was not? I learned from the discussion that access control is not necessarily a negative thing—it does limit, but perhaps for good reason. I found this to be quite useful because it deepened how I saw the learners in my classroom. I wondered about how do we as educators provide alternative pathways to build support if required, as well as a number of mechanisms to enable access. In the road trip picture, the presence of a diversified human landscape confirmed the contribution of all. The title of this picture, "Discovering the World Together," reminded me of the senses of curiosity, awe, and wonderment that so often get excluded from classrooms because there is a rush to cover content. This picture also showed natural with synthetic, and modernity and technology. A humanising pedagogy would embrace all forms of learning and representations of learning, and there should be a wide selection of choices. It also spoke to me about alternative learning spaces beyond a formal classroom. This reminded me of a part of the NMMU Faculty of Education's Mission that advocates, "Bringing the classroom into the world and the world into the classroom" (NMMU, 2016, p. 1).

André: Hands of Equity and Sincereness

My engagement with the notion of a humanising pedagogy was initiated with the co-constructed faculty curriculum framework, and while working with the PGCE team on the curriculum renewal process.

Embracing different cultural perspectives

When I was asked to depict a humanising pedagogy as a metaphor, I immediately contemplated that when we talk, discuss, read, and listen to someone else's opinions, perceptions, and understanding of a concept or observation, we tend to think that our thinking and understanding is similar, even after we have articulated our understandings. This seems to be the ideal, but our background and cultural tools are different. We cannot claim to be part of one objective reality; rather, we are part of our own subjective reality that suggests that there are multiple realities.

Co-learning through input from all and, disagreements are part of life

On revisiting my picture (Fig 2.1), I became aware that I am also a learner during my interactions. I am in a learner's position most of the time, as others lend a hand to my thinking and growing. We all learn from one another. In fact, learning happens when the mind is stretched and when we are challenged, when our thinking about something is disrupted, turned into disequilibrium. I have

realised that we have to disagree in many instances. These disagreements are valuable to take us forward, to rethink our own thinking and own positions. We need the hands, feet, and input of others too.

Fig 2.1: "Hands of Equity and Sincereness"

Fig 2.2 "Humanising is 'Becoming'"

A humanising pedagogy is a collective activity that is ongoing and does not have an end. The spiral in the hands drawing represented this to me. One goes through spiralling phases in different ways, with no end in sight. A humanising pedagogy does not imply one-way action, that is, one person giving and the other merely receiving. It is about giving and sharing from both parties, as depicted by the Batho Pele drawing (Fig 2.2, lower right)—see Endnote 6. We share, but at the same time, the receiver should come to the realisation that sharing does not just mean receiving all the time but also giving, in other ways, of what one possesses; the receiver can also share. The curated drawings (Fig 2.2) made me realise that we learn from one another all the time. Learning from one another is vital. Everyone has something to contribute in his or her way. It entails moving into and out of the centre and standing on the periphery at some times—probably most of the time.

Being conscious of the other and ourselves as not being the sole knower

I realised that when I look at my understanding of a humanising pedagogy by comparing it to the grouped drawings (Fig 2.2), how I (or someone else) will perceive, experience, understand, or interpret a concept is not always the same; in fact, in most cases it will be different because we all have our own personal positions. The drawing implies that one has to be conscious of where the other person positions himself or herself. Academics seem to see themselves on another level when they compare themselves to their students. We seem to think that we are more knowledgeable and skillfull. The system perpetuates the view of the lecturer or teacher as the knower and the student or learner as the inexperienced "empty vessel." This is exactly what a humanising pedagogy tries to change, as it aims to promote co-learning and rethinking of our current power relationships. As lecturers, we see ourselves as "bigger" than our students, being more knowledgeable of our subject as well as in terms of our experiences. But my drawing does not show the "pouring of knowledge," it

is "walking with" on the path by lending a hand(s), not just giving a hand. It is scaffolding learners or students, that is, taking them from where they are to where they could be: potential.

Leaders are fallible and require hand-holding

Leaders are fallible: lecturers and leaders also need hand-holding. It is sometimes about letting go. It is also about transforming yourself, that is, your thinking, doing, and perceptions as leader, of what is "right," and what is the way forward.

Raj: Food Garden in a School

My personal view of a humanistic approach to education was largely influenced by my past experience of working with teachers and learners to improve the quality of mathematics teaching and learning in a cluster of high schools in a rural region in the Eastern Cape. A deeper understanding of the context of the school environment was essential for me to attempt any improvement in the quality of teaching and learning taking place at the schools. My observation of the school environment and the kind of teaching and learning happening in the classroom indicated to me that I should first find ways and means of bringing the fractured communities of teachers, learners, and parents to work together towards a shared goal before any improvement in the teaching and learning of mathematics can be attempted. As a strategy to bring the disparate communities together, I started a project of developing a food garden in each of the schools.

Preparation of the context for everyone's needs is important

When prompted to draw a metaphor to express my vision of a humanising pedagogy in education, I was instantly reminded of my experience of facilitating the development of food gardens in schools (Fig 3.1).

Fig 3.1: "Food Garden in a School"

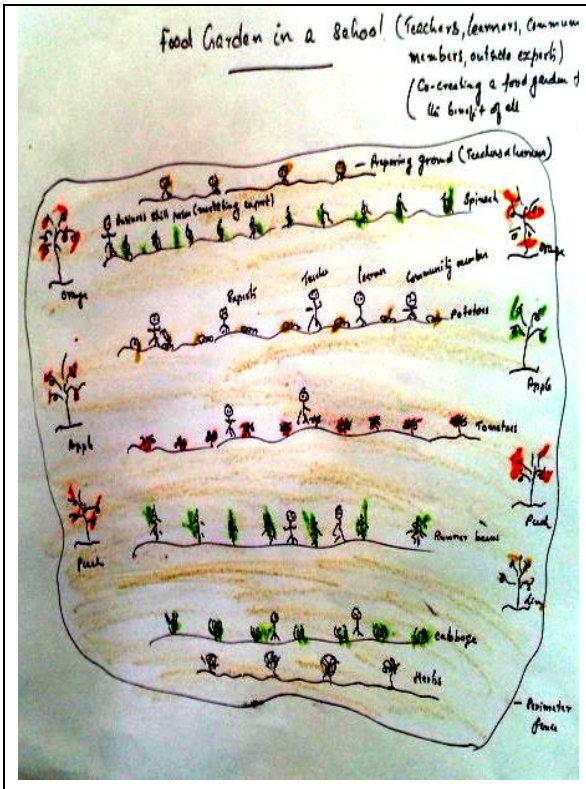


Fig 3.2: "Rhythms of Humanity"

Various aspects of what I envisage as a humanising pedagogy were manifest in the process of developing a food garden. For example, considerable time was spent by the teachers, learners, and parents in detailed planning of the garden. The preparation of the ground, the type of vegetables, herbs, and fruit trees to be planted, when to do the planting, how to market the produce, who would benefit from the produce, and so forth, were some of the important considerations during the planning meeting. It was interesting to notice that when some learners suggested planting exotic fruit trees and vegetables that are not usually consumed by the community, one of the adults in the group explained that the purpose of the food garden was to cater to the needs of the community at large.

Safe space for discussions—mutual respect for divergent viewpoints

My observation of the meticulous planning of the food garden—open discussions where each participant could freely express his or her ideas without feeling intimidated, the mutual respect displayed during discussion of divergent views, the priority given to the contextual needs of the community and, most importantly, keeping the purpose of the project foremost in mind—reminded me of the process of curriculum planning in the faculty. Just as the views of all role players in the food garden project were considered to be worthy of discussion to achieve a sense of ownership and to work towards a shared vision, so the crafting of a humanising curriculum requires a similar approach to fully realise the vision and mission of the faculty and the institution. Some of the salient aspects of a humanising pedagogy that resonated in me when recalling my experience of observing the creation of the garden by the participants were:

- A community working together for a common good
- The dynamism and energy displayed by the participants
- A sense of ownership and accountability to each other
- Sharing of experience and learning from each other
- Co-construction of a food garden
- The choice of plants and fruit trees to suit the needs of the community
- Bringing in experts from outside the school community when necessary
- Mutual respect and a caring and nurturing environment
- An awareness of sustainability (storing seeds, learning from experience, generating income for the future, etc.).
- Structure, but also freedom and fun in working towards cohesion.

On revisiting my drawing after a few months, I realised that my depiction of the food garden included a perimeter fence, which in the case of a curriculum could represent exclusivity. Similarly, my drawing appeared to be too structured, displaying a lack of cohesion between the various components. The thought occurred to me that the cohesion among the various components (modules and activities) of a programme must be made explicit to both educators and learners. A caring community working together, visibly expressing a desire for nurturing and growth, emerged as a common theme in the exhibit where my drawing was placed together with two drawings from my colleagues (Fig 3.2). One of the aspects that had not been expressed in my drawing was the fun aspect of learning. It dawned on me that while focusing on the purpose and structure of the curriculum, one should be aware of the influence of the affective dimensions on teaching and learning.

Promoting and catering for diversity and common growth in changing contexts

The diversity of the teaching and learning communities (gender, culture, age, etc.) was made quite explicit in one of the drawings—an important consideration in the South African context. The blending of the learning communities in a harmonious manner was eloquently captured in the conversation of colleagues who viewed our exhibit:

> *There is man and the natural environment living in harmony, people, young and old . . . diverse coming together to work together in the soil, in nurturing what is living around them so that it will grow, produce, set seed, and grow again—a continuous cycle of living.*

The metaphoric representation of the seasons, a lifecycle, including a dormant period required for regeneration and growth, indicates the dynamic nature of a curriculum in changing contexts.

Transforming of the self

The collaborative engagement with my colleagues and a critical self-examination of my views enriched my perspectives on what humanising pedagogy should be in teaching and learning. I realised that we learn from each other. The inner transformation in me with respect to my conceptions of humanising pedagogy occurred at two levels—at a subliminal level, when I participated in presentations and group discussions, and at a more concrete and deliberative level when I started engaging with my own views of humanising pedagogy in relation to the views of my colleagues and started to write about it.

Denise: Learning in and from and about Community

So what is a humanising pedagogy? The story unfolds as follows:

Community is central and is achieved in different ways

In my drawing (Fig 4.1), I wanted to depict the concept of community as central to a humanising pedagogy. I drew a fire in the middle and a community in a circle around the fire. The fire at the heart represents passion and life-giving energy, and links with the concept of the Abakhwezeli. I drew a group of people diverse in ages, in gender, in dispositions, and with different interests. Also in the picture, are a large pot of food and a tray of fruit and bread. Around the centre, are an assortment of homes or dwellings as well as a school, a soccer field, playgrounds, people and children, a garden, trees, and animals. There are also roads leading to the centre from different directions—different walks of life. I wanted to represent that a humanising pedagogy is made up of the ordinary, life-sustaining, everydayness that it means to live together as human beings.

Various actions are important—meeting regularly, dialogue, listening, and mutual decision making

In looking at it a few months later, I also reflected on the deeper underlying message that a humanising pedagogy can only happen in a context that feeds our humanity in different ways: diversity, coming together regularly, playing, and eating together, dialogue, listening, and taking decisions together. I noticed too, that there are many things that are not in the picture—perhaps this represents the null curriculum?

Figure 4.1: "Learning in and from and about Community"

Fig 4.2 "Humanising is 'Becoming'"

Human agency, action, giving, receiving, and vulnerability

There are four drawings in the theme in which my picture was placed (Fig 4.2). On reexamination I found the first drawing, entitled "Interconnectedness," to be deeply symbolic and meaningful in understanding the concept of a humanising pedagogy. Against the backdrop of an outstretched traced hand is a set of three spirals, each one connected to the other, each layer containing a different element: learner, teacher, and teaching and learning. I am struck by how much these elements resonate with the I–Thou–It framework that has enabled meaning making in our reflections and previous work on a humanising pedagogy. The background of the hand acts as a symbol of human agency and action, of giving and receiving, and of vulnerability—and so, as a metaphoric container for the image and actions of humanising pedagogical work.

Equality and sincerity

The second drawing, "Hands of Equity and Sincereness," picks up on a subliminal theme running through many of the pictures. The symbolism that stands out for me in this drawing is the action of reaching out and opening up that spans the spaces that divide people and keeps them apart. The image also shows this going both ways—a reciprocity. At the bottom of the drawing is a pair of feet between a set of arrows that indicate a direction forward, symbolising intentionality and action, a sense of moving ahead, not backward or sideways. The title of the picture emphasises the values of equality and sincerity as necessary elements of the praxis of a humanising pedagogy.

Ubuntu—people first through sharing towards becoming

The third drawing introduced an indigenous concept, Batho Pele[9], which comes from the Sotho and isiZulu to mean, people first. The drawing depicts two groups of people sharing what they have. The principle is explicitly stated by the artist underneath the drawing, encouraging the viewer: "If you have, learn to share with those who don't have. Let's learn the Batho Pele principle." The drawing is entitled "Teaching and Learning Should be about Sharing."

Reflecting on this a few months later, I am struck by the importance of indigenising the concept of a humanising pedagogy—in other words, giving it local meaning. By relating it to a principle known and "owned" locally, the concept is a recognisable one, not ascribed to some foreign intellectual or project outside of our own daily, lived experience. This realisation was an epiphanous moment. It connected with several other experiences and questions that had come up for me when encountering, on previous engagements in this work, an inexplicable resistance to the concept by some educators I knew otherwise to be oriented to a humanising pedagogy. There seemed to be a need to rename the concept something else, for example, in arguments like: "Isn't it the just the same thing as ubuntu, and why can't we just call it that?" and "Why must we use this complicated term, we are already doing this in our classrooms, just not calling it that." Given the centrality of the concept and philosophy to our work, this realisation about how we name a humanising pedagogy is a transformational learning for me. The substance of this drawing also extends the idea of reciprocity and generosity hinted at in the previous picture . . . to include a symbiotic element, a dependence on interdependence—also, the fundamental connection between Batho Pele and a humanising pedagogy: it is, indeed, about people first.

The overall theme "Humanising is 'Becoming'" captures our collective transformative learning: a deep vision and understanding of the essence of a humanising pedagogy, the symbolic idea of giving and receiving, taking responsibility and co-constructing learning through agency and action. The spiral and its fractal iterations—always becoming. This was why we decided to position the pictures in such a way that they represented an action learning cycle. And so our learning about a humanising pedagogy continues.

Discussion

It is evident from the findings section that as four authors, our engagement in cycles of individual and mutual reflection on our drawings and the topic of a humanising pedagogy enabled us to "move beyond our own preconceived theories and subjective biases, towards representing multiple voices" (Finlay, 2002, p. 219). Our collective awareness began to develop during discussions in the mutual collaboration (Finlay, 2002) phase of our reflexive cycle. We confirmed that metaphors are inspired by a context or an embedded experience. Tidwell and Manke (2009, p. 150 as cited by Pithouse 2011, p. 41) stated that, "this recursive reflective process really helped us think about the meaning within our metaphoric representations." This mirrors our experience of the reflexive process because each of us chose visual representations that connected to a previous experience or context that encapsulated a way of visually depicting a humanising pedagogy, an aspect to which we will return shortly when presenting Table 1. However, in our deliberations together we all acknowledged that a metaphor does not necessarily encapsulate everything—it doesn't represent all of reality, but highlights some aspects of reality. Naming this limitation was important because in Phase 2, a number of us deliberated on some missing aspects or took cognisance of further individual observations in group conversations that may have not been our original intention. For example, Raj mentioned the perimeter fence and the affective aspect, learning is fun, and Kathija reviewed

[9] This is a well-known phrase in the South African context because it was utilised by the new government as a set of principles to encourage excellence in service delivery. The drawing depicts two groups of people sharing what they have.

mechanistic conformity. This enabled each of us to acknowledge the limitations of the metaphor while also reflecting on what these could mean for praxis.

The idea that a humanising pedagogy relates to what happens in a community, and the connections between human beings, enabled us to connect this to the concept of ubuntu—one of NMMU's explicitly highlighted values—to be cognisant of this element, which both creates and sustains the community. It is a value perspective supported by Salazar (2013), Bartolomé (1994), Huerta (2011), and Roberts (2000), who contended that the cultural, linguistic, and familial resources are valued in a humanising pedagogy, and that "students should develop pride in the strengths and contributions of their communities" (Salazar 2013, p. 138). These ideas resonated with various subthemes in the different reflective pieces, like community, agency, and ubuntu (Denise), collaboration and sharing of experiential knowledge with support and co-construction of knowledge (Raj), togetherness (Kathija) and sharing and receiving (André). In addition, the metaphors that depicted activities like rowing, creating a food garden, extending of hands, and communities working together, provided insights into planning and making choices and decisions together as inclusion and equality of all in a community, and that this should also be embodied in humanising pedagogy in classrooms. The links to the concept of ubuntu, integral to the notion of community and the interdependence of its members, made it clear why a humanising pedagogy should not be seen as a foreign concept in an African context. The Batho Pele metaphor drawing drew on the African principle of people first as an obvious and inherent quality of a humanising pedagogy. This discussion highlighted the new learning about the importance of indigenising the concept, itself a principal objective of a humanising pedagogy, in the sense that a liberating teaching and learning project has to ensure that knowledge is owned by the learner. This represents a vital moment for the group because it suggests that we also need to find and include space for various namings and representations of knowledge.

In our discussions, Raj's opening comments about his experience began with his recollection of bringing together a community, from fracture to wholeness, which linked directly with Freire's re-humanisation project (see also Odora-Hoppers & Richards, 2011, Ch. 6) and a critical pedagogy, which is vital in the South African context. André's reflections on how to promote co-learning and rethinking of our current power relationships to challenge a position where we as academic lecturers see ourselves as bigger than our students, bigger in the sense of being more knowledgeable in our subject as well as in terms of experiences, connects with the views of Keet et al. (2009, p. 111), who highlighted that the "varied political, socioeconomic and cultural frames through which a diverse group of individuals mediate their own pedagogical engagement in a troubled context . . . is characterised by asymmetrical power relations." The reflections of various members of the group, as well as the drawings that depict the notion of openness and reciprocity, of giving and receiving, also connect these ideas with the concept of mutual vulnerability, which requires that teachers and learners open up and challenge their "meaning-making frames and default-drives" to critical reflection (Keet et al., 2009, p. 112). Raj invokes the idea of a larger set of objectives beyond those of the classroom and teacher when he reflects on taking into account the needs of the community at large.

A strong theme that emerged from the collective reflections and discussion was that learning happens in cycles (in fact, unending cycles) within which the importance of a dormant period emerged. This is reminiscent of the non-linear Theory U (Scharmer, 2007), recognising that time is needed to think, to sense, and be fully present in the process of new learning before one can be generative. Raj's reflection on a quote from a group conversation resonated with all of our thinking: the metaphoric representation of seasons as a life cycle, made apparent a dormant period, which is also required for regeneration and growth, and indicates the dynamic nature of a curriculum to changing contexts. The notion that learning is cyclical is reflected in several of the discussions, and

informed how we think about our curriculum; indeed, the notion of a spiral curriculum (Bruner, 1960), as well as the reflective action learning cycle (Schön, 1983), have become central themes and organising principles within our renewed curricula. We also consider this self-study project as a way of stepping back and thinking about our thinking: a time to find a dormant space for thinking, absorbing, sorting, and regenerating before moving forward. Such a motion is also depicted in the movement of rowing metaphor chosen by Kathija, where there is a cycle of movement that includes a moment of pause.

It can be said in reviewing all that has been described as findings in this study, Gidden's (1990, p. 38) observation, "the reflexivity of modern social life consists in the fact that social practices are constantly examined and reformed in light of incoming information about those very practices, thus constantly altering their character," resonates with this experience. In the process of developing shared understandings of the concept of a humanising pedagogy, we concur with Cunliffe (2003, p. 991) that it involves "acknowledging the constitutive nature of our research conversations; constructing emerging practical theories rather than objective truths; exposing the situated nature of accounts through narrative circularity; focusing on life and research as a process of becoming rather than an already established truth." This is in line with Mezirow's (1997, p. 7) processes of transformative learning where with transformed viewpoints, we also become "aware and critically reflective of our generalised bias in the way we view groups other than our own."

Having said all of the above, it is important to conclude by presenting key aspects pertaining to the *what, how*, and *why* of a humanising pedagogy—realising humanising pedagogy in practice. As a result of embracing the ideas of Mezirow's (2000, p. 22, cited by Papastamatis & Panitsides, 2014, p. 76) 10-stage model, our critical reflections and reflexive dialogue (Pithouse-Morgan & van Laren, 2012), and our interactions with one another, we are able to commence on a journey that actualises our conceptions pertaining to the what, how, and why of a humanising pedagogy. Mezirow's perspective (2000, p. 22, cited by Papastamatis & Panitsides, 2014) enabled us not only to rethink and modify our existing understandings (Finlay, 2002), but it enabled us to confront and transform our existing thinking and possible biases (Mezirow, 1997) including so-called truths (Cunliffe, 2003) that can become beliefs. As such, our reflective writings have enabled us to construct a shared understanding of possible aspects that can be taken into consideration pertaining to the praxis of a humanising pedagogy by focusing on the what, how and why: what a humanising pedagogy is promoting; how it could be promoted, and; why it is important to promote it.

The above has been conceptualised based upon the data presented in the findings section and is presented below in Table 1. The key aspects have been indicated and are linked to the main ideas from the four participants. Table 1 suggests that humanising pedagogy is promoting collaboration, sharing, and co-learning from both the student's and the lecturer's sides by acknowledging at the same time that promoting diversity and embracing the knowledge that resides in all human beings is important. Hence, it is about transforming our existing thinking, beliefs, values, and attitudes because: I am because you are—the ubuntu dimension.

Table 1: Shared Understandings of the Praxis of a Humanising Pedagogy (HP)

	Key aspects of HP identified	Kathija	André	Raj	Denise
HP is promoting WHAT?	Collaboration Sharing Co-learning Transforming Ubuntu Diversity	Connection among human beings via collaboration and sharing	Co-learning through input from all and, disagreements are part of life	Sharing of experience and learning from each other Transforming of the self Promoting and catering for diversity and common growth in changing contexts	Community is central and is achieved in different ways Ubuntu—people first through sharing towards becoming
HP is promoted HOW?	Authenticity Openness Vulnerability Hand-holding Safe spaces Mutual respect Equality Sincerity Needs of all Dialogue Listening Mutual decision making	Authenticity, openness, unique potential, and mutual vulnerability	Embracing different cultural perspectives Leaders are fallible and require hand-holding	Safe space for discussions— mutual respect for divergent viewpoints Preparation of the context because everyone's needs are important	Equality and sincerity Various actions are important— meeting regularly, dialogue, listening, and mutual decision making
HP is important WHY?	Choices Exploration Cohesion Agency	Opening and exploring choices instead of being in control	Being conscious of the other, and of ourselves as not being the sole knower	Structure, but also freedom and fun in working towards cohesion	Human agency, action, giving, receiving, and vulnerability

In order to realise the what, it became evident from the data that to transform existing thinking, beliefs, values, and attitudes with a view to embracing diversity, the what—by means of how—could be realised by promoting and embracing authenticity, openness, hand-holding, creating safe spaces to voice what we think through dialogue—but also by providing time to listen extensively. This brings mutual respect to the fore, including being sincere and engaging with one's students in such a manner that their needs are addressed. Equally important, not only students, but also we as lecturers have to make ourselves vulnerable in order that everyone can become aware of our humanness.

This brings us to the why aspect: a humanising pedagogy is important because it not only confronts us, but also provides us with choices—choices that are different from previous ones—choices that assist us to explore by means of active agency with a view to achieve social humanising cohesion.

Conclusion: Collective Learning and Personal Transformations

We all agree unequivocally that this research and reflexive process enriched our individual and collective understanding of what a humanising pedagogy is—the what. Deeper engagements through introspection, dialogue amongst ourselves as colleagues, and reflections of classroom practices and life experiences have all contributed to a collated understanding from which we all have learned and grown. Such a conclusion is congruent with the aim of self-study that requires reframed thinking, interaction with critical others, and a means of sharing with those who may wish to draw on our findings for their own praxis and reflection. At the same time, our interactions with one another have

enabled us not only to become aware of the complex ways in which a humanising pedagogy may be theorised and practiced within classrooms, even those within the same institution, but they also prompted us to think about key aspects that could assist us to promote the how in order to realise the why and what. Having stated the above, it is evident that humanising pedagogy is a concept that will always call upon dialogue where teaching and learning occur in community, and in living spaces where teachers (lecturers) co-construct and negotiate with students the parameters for and of learning. The continually evolving nature of such a concept requires a paradigm shift because it suggests ongoing reflecting, sharing, and experimenting. Perhaps the how aspect can assist us in moving our thinking and praxis forward in such a manner that we constantly think about ways of how we can realise a humanising pedagogy.

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Threshold Concept Theory and Nonformal Education: Community-Based Arts Learning in Palestine

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Abstract

Arts learning forums can provide a crucial opportunity for communities undergoing massive social upheaval to gather, reimagine, and exchange ideas. By providing multimodal expressive environments in which to explore, process, create, and share, a community arts education programme might be considered central to the sustenance of community during periods of collective trauma. Arts education programmes similarly maintain a capacity to disassemble communities, leading to greater exclusion, alienation, and dependence on foreign aid. This article critically reflects on the design of the Our Kids' Teachers programme in the Occupied Palestinian Territories, which provided workshop training in arts education methodologies to over a thousand teachers and youth leaders in the West Bank and Gaza Strip. Central to this design was an application of transformative, experiential learning, which might be posited as a practical example of threshold concept theory (Land, Meyer, & Smith, 2008). While scholarly research into threshold concept learning has predominantly focused on curricula within formal education, there is a clear relevance of this educational theory to community learning forums. Moreover, when contextualised within a community arts education process, it suggests ways of designing programmes to support a humanising pedagogy.

Key words: arts, community, education, threshold concepts, humanising pedagogy

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Introduction

> *We pass through the present with our eyes blindfolded. We are permitted merely to sense and guess at what we are actually experiencing. Only later when the cloth is untied can we glance at the past and find out what we have experienced and what meaning it has (Kundera, 1969/1999, p. 5).*

The significance of the events that we experience as teachers can often feel blurred within the whirlwind of immediate teaching and learning concerns. While we may feel the experiences are very meaningful, we may not feel well equipped to recognise and translate distinct meanings into words that we (or others) may carry forward. Following Milan Kundera's (1999) reflective tone, my latter career as an academic has prompted much retrospection towards my earlier career as a community arts practitioner. What was going on in those teaching moments, and why was it happening that way?

While the intimidating wealth of scholarly theory has at times prompted me to disregard all of my prior experience and knowledge as banal, unoriginal, and uninformed, I have come to realise that such a disregard can be a disservice to academia. One of my academic quests has thus involved the use of autonarrative enquiry to explore the memories of community-based practitioners like myself to identify distinct principles and practices and theorise their relevance (see Rowe, Buck, & Martin, 2013; Rowe, Buck, & Shapiro-Phim, 2016). Within this article, I critically reflect on my experiences designing Our Kids' Teachers, a community arts teacher training programme within the West Bank and Gaza Strip during 2000–2005. More than simply a fond reminiscence of days in the field, my aim here is to reexamine the humanising pedagogy that underscored Our Kids' Teachers. In doing so, I hope to identify the project's theoretical significance and firmly position an emerging educational theory, threshold concept learning (Meyer & Land, 2005), within humanising pedagogies and community arts education. While research into threshold concept learning has predominantly focused on the curriculum design of formal tertiary education programmes (see Harlow, Peter, & McKim, 2014; Land et al., 2008), I argue here that it has both relevance and roots as a humanist pedagogy within nonformal community arts education.

Nonformal education (the community-based learning that takes place outside formal primary, secondary, and tertiary education) is increasingly recognised as a crucial means of addressing 21st century social, economic, and environmental challenges (UNESCO, 2006, 2011, 2013). It is therefore imperative that the complexity of nonformal education is explored and its practices theorised. This in turn may allow associations between formal and nonformal educational philosophies to emerge and prompt practitioners, policy makers, and researchers to advance knowledge on education that is responsive to diverse cultural locations.

Following an overview of the Our Kids' Teachers programme and threshold concept learning, I offer an analysis of how threshold concept learning aligns with Maria Del Carmen Salazar's (2013) articulation of humanising pedagogy. I then illustrate how threshold concepts were central to the Our Kids' Teachers programme. This contributes an alternate threshold concept narrative that might help connect histories of pedagogy in nonformal and formal learning spaces.

It's All about Belonging: The Our Kids' Teachers Programme

The Popular Art Centre (PAC), a Palestinian nongovernmental organisation, was established in Al-Bireh by local artists in 1987 with a mandate "to create a cultural environment that facilitates the building of a stronger connection between Palestinians and arts and culture" (Popular Art Centre, 2016, para. 1). In October 2000, in response to the intensification of Israeli military activity in the occupied Palestinian territories and the outbreak of the second intifada, PAC initiated the Our Kids programme. Our Kids was, at its time, the most extensive community arts outreach programme to have ever been implemented across the West Bank and Gaza Strip. Over the following two years of intense political and military turmoil, the Our Kids programme travelled the length and breadth of the occupied Palestinian territories, providing 800 hours of dance, drama, and music workshops to more than 12,000 children in refugee camps, cities, and villages.

As an employee of the Popular Art Centre and director of the Our Kids programme, I was in a position to observe the teaching practices of the local arts teachers engaged in the programme, and co-construct a workshop design and methodology that might respond to the needs of the children and institutions that we were visiting each day in the refugee camps and villages. On the lengthy road trips to and from each location, the outbound teachers clustered in a minibus and talked through lesson plans, and on the return trips debriefed on how the children and local communities had responded. Arriving at each location we met and talked with parents and teachers before giving the workshops, and often stayed to eat and talk more afterwards. These experiences offered informal insights into the contexts of the children attending the workshops, and local perceptions and values of informal arts learning. Through discursive workshops held within the Popular Art Centre, the other teachers and I shared our experiences, role-played workshop scenarios, and sought to refine our approach to community-based arts learning interventions.

Our own values were very much informed by the ideals of the Popular Art Centre (PAC), which considered that the arts were instrumental in fostering a community: a space in which an individual could feel solidarity, significance, and security (Clarke, 1973). At the same time, the PAC maintained a deep concern over cultural imperialism (Escobar, 1995; Fanon, 1986; Said, 1993) and the normalising of relationships with Israel whilst under its military occupation. This often conflicted with the expectations of foreign donor agencies, which sought to use the arts to build relationships between Palestine and Israel (Rowe, 2010). The PAC's focus on community also contrasted with the apparent goals of arts learning within schools and other cultural institutes in the occupied Palestinian territories at the time, which prioritised and evaluated an individual's skills and development in an art form, or focused on the reproduction of iconic expressions of political art (Rowe, 2015). Within the PAC, the advancement of an art form could not come at the expense of Palestinian political autonomy or social inclusion, cultural pluralism, and collective regeneration within Palestinian communities. The Our Kids projects thus sought to use nonformal arts learning as a means of fostering an environment in which children could experience and extend such a sense of autonomy and community.

To advance cultural autonomy, the PAC sought ways to make the activities more locally sustainable in the refugee camps and villages that the Our Kids programme had visited. In 2002, the project shifted focus to become Our Kids' Teachers. While the Our Kids project continued at a more localised level, Our Kids' Teachers provided training in arts workshop methods to 1,100 teachers and youth leaders across the West Bank and Gaza Strip over the following four years. This involved the publication of *Art, During Siege* (Rowe, 2003), a training manual that documented the methods and activities generated within the programme. As a teacher trainer and course designer of the Our Kids' Teachers programme, I usually stayed within the communities for a week, facilitating workshops with trainees, observing their workshops, and meeting, talking, and eating at various homes and offices.

While I have critically analysed the values underpinning the Our Kids and Our Kids' Teachers projects and their sociopolitical relevance in other publications (see Rowe, 2003, 2008, 2015), within this article I focus on issues related to the course structure and teaching practices that emerged through the Our Kids' Teachers training programme. How did the Our Kids programmes extend their sociopolitical values within a pedagogic practice? How might these practices be understood as a humanising pedagogy? And, in particular, how might these teaching strategies appear aligned with threshold concept learning?

Finding New Paths: Threshold Concept Theory

Educational theorists Meyer and Land (2005) posited that threshold concepts create borders around our understanding of a subject. Crossing a threshold concept is like moving through "a portal,

opening up a new and previously inaccessible way of thinking about something" (Meyer & Land, 2005, p. 373). Meyer and Land suggested that five factors indicate a learning experience has involved the crossing of a threshold concept:

- Transformation (it changes a learner's perception of a subject),
- Irreversibility (it is something that cannot be unlearnt without considerable effort),
- Integration (it exposes an interrelatedness of knowledge and allows new conceptual associations to be built),
- Bound (it is relevant, significant, and limited to particular disciplinary contexts),
- Challenging (it contrasts with the dominant paradigms that a student may carry).

In emphasising the latter point, Meyer and Land identified that a threshold concept has particular significance because it contains "troublesome knowledge" (2005, p. 373). A student will inevitably experience a sense of intellectual and possibly emotional disruption as the threshold is navigated. Crossing a conceptual threshold is thus akin to experiencing an epiphany: a new and important way of seeing the world is realised, allowing a student to further guide her or his own learning in a subject.

Within an arts learning context, an example of a threshold concept might be the liberal, transcultural idea that individuals or collectives can reconstruct and rationalise their own aesthetic choices (Bhabha, 1994). In other words, people can determine for themselves what they think is art (and good art) without direction from traditions, doctrines, or authorities. The passage through such a conceptual threshold can allow learners to no longer consider an art form as defined by a prescribed and unchangeable set of aesthetic principles. This particular crossing can prompt students to construct new associations between artistic expression and their own life and cultural experiences, and self-direct their onward learning as a result.

While this may seem (on the surface) to be a very straightforward realisation, the movement across such a conceptual threshold can involve much oscillation, as the learner seeks to reconcile this new way of seeing the world with former ways of seeing the world (Land et al., 2008). Attending to this period of oscillation and allowing students to construct their own unique pathways beyond the threshold (rather than simply stuffing students with a new set of aesthetic rationales and testing them on their application) thus becomes the focus of the pedagogy. Once students are beyond the conceptual threshold, and inclined towards seeing the subject in a new way, they will be better positioned to guide and expand their own learning in the subject.

For threshold concept learning to be fully realised, the guided exploration of concepts needs to pervade the design of the entire curriculum, and not simply manifest as an occasional teaching and learning activity (Perkins, 2008). That means it is not enough to challenge students' perceptions within learning events, but then simply test them on "facts" at the end of the course. A more effective integration can be possible through the constructive alignment of a curriculum or course design—in which learning outcomes, assessment methods, learning activities, and learner capabilities maintain a logical cohesion (Biggs, 1996). This alignment starts by defining the outcomes of the learning, to guide the assessment process and learning tasks. So if passage beyond a conceptual threshold is the learning outcome, then assessments should measure not "what people are able to do, but what they are inclined to do" (Perkins, 2008, p. 9). Measuring learning progress can therefore focus on a student's disposition to explore theoretical possibilities beyond a threshold concept, rather than on their absorption of existing knowledge and consolidation of particular skills within a field. This in turn suggests that learning activities should focus on passing conceptual thresholds, and that the entry of students into the learning programme should be guided more by

their curiosity and inclination to explore a conceptual threshold, than by their existing skillset and knowledge.

Extending upon the earlier example of an arts learning threshold (which prompted students to confidently make and rationalise their own aesthetic choices), an examination process might evaluate the students' inclination to diversify their aesthetic choices, rather than assess their technical or theoretical competence in a particular aesthetic paradigm.

When a curriculum is thus focused on threshold concepts, teachers spend more time within the learning forum exploring diverse paths that might traverse the conceptual threshold, and allow the student's self-directed learning to subsequently seek and comprehend content knowledge that they consider culturally relevant (Rowe & Martin, 2014). This shift away from content heavy teaching responds to the accessibility and dynamism of knowledge in the 21st century: the digital age makes information so accessible that the delivery of content knowledge in the classroom is largely redundant. Moreover, students are facing a rapidly changing world, in which maintaining established knowledge is less valuable than a flexible disposition that allows them to "look beyond the apparent options" (Perkins, 2008, p. 9).

Threshold concept learning might therefore be seen as an extension of educational theories in transformative learning (Taylor & Cranton, 2012), self-directed learning (Knowles, 1975; Rothwell & Sensenig, 1999), the social construction of knowledge (Eisner, 2002; Vygotsky, 1978), and the gaining of a disposition towards further knowledge acquisition and application (Perry, 1970). Moreover, threshold concept theory might be understood as contrasting with reductive education theories (Bartolomé, 1994) that emphasise the rote learning (Säljö, 1979) and the retention of building-block content knowledge as an essential pathway towards advanced knowledge in a subject (e.g., Bloom, Engelhart, Furst, Hill, & Krathwohl, 1956). Threshold concept learning is in this sense rhizomic (Deleuze & Guattari, 1980) because it requires students to construct intersections between the subject area and their existing knowledge in ways that are not possible through a more arboreal approach to knowledge consolidation.

While studies in threshold concept learning have predominantly focused on curriculum design in tertiary education, it is possible to see its application within the course design of nonformal learning. An analysis of its use within nonformal learning might also reveal its relevance to humanising pedagogy.

Name the World: Humanising Pedagogy

Threshold concept learning has more in common with the pedagogy advocated by Freire (1970) than simply a shared rebellion against the banking model of education. To further understand the complexity of this association, it is worth reflecting on the five factors of a humanising pedagogy identified by Maria del Carmen Salazar.

1. "The full development of the person is essential for humanization" (Salazar, 2013, p. 128). The Freirean idea of continuously becoming (Roberts, 2000) is central to a pedagogy focused on threshold concepts. Thresholds are crossed as part of an ongoing journey into new conceptual territories and ways of perceiving the world, rather than a final arrival at a set and limited body of knowledge. As Perkins (2008) suggested, the journey across a threshold concept can involve passive, performative, and proactive dispositions. Within a passive disposition, the learner experiences the new concept as a theory that distinctly exists amongst other theories. Within a performative

disposition, the learner imagines and enacts the new concept within prescribed and expected contexts. Within a proactive disposition, the learner creatively plays and responds to phenomena beyond the conceptual threshold (Buck & Rowe, 2015). This unfolding process prompts learners to seek deeper and deeper understandings, to not be satisfied with a single answer, and to thus allow their understandings of themselves in the world to remain in a continuous state of becoming.

2. "To deny someone else's humanization is also to deny one's own" (Salazar, 2013, p. 129). The navigation of threshold concepts involves a shift from a learning mindset defined by right way–wrong way dualism, past a multiplicity mindset that suggests there are various possible right ways, and to a relativist learning mindset that recognises all knowledge is subjected to personal interpretation to become meaningful, and that such meanings are infinite in number and value (Perkins, 2008). This challenges approaches to education that contrast valued knowledge with student deficiencies (Valenzuela, 1999), because the relativity mindset acknowledges that all students carry with them valuable knowledge and experiences that will enrich the subject matter being studied.

3. "The journey for humanization is an individual and collective endeavor toward critical consciousness" (Salazar, 2013, p. 131). The shared navigation of a threshold concept provides an opportunity for dialogue in which teachers and students have their understandings of a subject continually transformed through the realisation of new pathways across, and perceptions beyond, the threshold. A teacher's focus is less on whether or not a student has understood and applied knowledge in a way that the teacher or the curriculum understands and applies it, and more on how the student is inclined to make sense of the concept within the context of her or his own life. By making new meanings of their own lives as a result of passage through the threshold, students contribute insights towards a shared critical consciousness (Jennings & Da Matta, 2009).

4. "Critical reflection and action can transform structures that impede our own and others' humanness, thus facilitating liberation for all" (Salazar 2013, p. 136). While Freire emphasised the need to liberate students from oppressive, hegemonic educational structures, it could be argued that counterhegemonic educational imperatives can be just as oppressive (Rowe, 2008). Similarly, threshold concepts are not in and of themselves politically neutral or culturally universal (Cousins, 2008). Maintaining the student's autonomy and critical reflection might therefore be seen as central to a humanising pedagogy, regardless of the political mandate. When underpinned by a humanising pedagogy, the multilinear curriculum of a threshold concept approach can foster such autonomy and reflection (Buck & Rowe, 2015). The student's transition to a proactive disposition beyond the threshold concept correlates in this sense to Freire's notion of praxis, or "reflection and action upon the world in order to transform it" (1970, p. 145).

5. "Educators are responsible for promoting a more fully human world through their pedagogical principles and practices" (Salazar, 2013, p. 137). As Salazar noted, Freire's ideals have been critiqued as "vague, imprecise, generic, and oversimplified and unhelpful for practitioners on the ground" (2013, p. 138). To adequately address such concerns, pedagogical principles and practices such as threshold concepts need to be more than a random learning tool, but a fully articulated and integrated practice. As Freire noted, "to exist humanely is to name the world, to change it" (1970, pp. 75–76). Providing a clear identification of pedagogical principles and practices can be essential to critiquing and advancing their use.

While the application of threshold concept theory within a curriculum does not necessarily equate with the goals of a humanising pedagogy, it is possible to see how it might be used to support such an end. Nor does threshold concept theory reveal a revolutionary new pedagogic practice: the

phenomenon described here aligns with practices that teachers and curriculum designers have engaged in for decades. Indeed, one aim of this article is to illustrate how this practice was occurring within a nonformal community arts learning programme before it was theorised and published in academia. To extend this illustration, within the next section I identify how threshold concepts and the intent of a humanising pedagogy manifested within the design and implementation of the Our Kids' Teachers training programme.

Inclining People: Designing a Nonformal Teacher Training Programme

The Our Kids' Teachers programme provided successive groups of 12 to 20 participants with intensive teacher training workshops. On some occasions, partnerships with UNRWA (United Nations Refugee Works Agency) and the Palestinian Ministry of Education resulted in the workshops being delivered to a cohort of teachers from a particular school. At other times, the participants would be a diverse gathering of youth leaders, university students, community volunteers, librarians, aid workers, mothers, and fathers. The participating men and women maintained diverse religious convictions, from openly secular to deeply devout, and identified with diverse political factions including Hamas, the Palestinian Liberation Organization, and the Popular Front for the Liberation of Palestine. Almost all of the participants had no formal education in an art form, although many had extensive artistic experience and skills such as playing musical instruments or performing traditional dances at weddings. The variety of each group of participants thus created a complex sociopolitical and cultural learning forum, in which theoretical quandaries relating to social inclusion through the arts could be readily experienced.

The Our Kids' Teachers training programmes typically involved six intensive days of training for four hours each day. For the first five days, the participants engaged in task-based workshops that explored activities in dance, drama, music, and visual arts, and discussed workshop facilitation methods. On the sixth day the participants partnered together to lead arts workshops with local children. The schedule sometimes changed, depending on the military activity in the area or the professional responsibilities of the participants. This generally resulted in extending the workshops over a two-week period, but the restricted access to some of the areas (as a result of the military occupation) meant that implementing shorter, more intense community interventions was more viable.

The Our Kids' Teachers programme rationalised that if young people in the region could regularly participate in arts activities, then new, shared approaches to very long-standing sociopolitical problems might emerge. Achieving this regular engagement with arts learning required more than simply instructing people in arts education methods, however; it required a transformation in the way individuals and communities understood and felt about arts activities. The intended learning outcome of Our Kids' Teachers was therefore to leave individuals with tools to facilitate arts workshops, which they would feel inclined to use independently and without further intervention. The course design therefore required a strong emphasis on developing dispositions, rather than simply delivering content and refining skills. Such dispositions had to be relevant to the participants' local sociopolitical and cultural contexts, and yet motivate new actions through a way of seeing the world that was possibly in contrast to their predominant conceptions of arts, community, children, and themselves.

Hovering at the edge of these conceptualisations were some key threshold questions: Why do arts activities in a time of trauma? How can arts activity foster inclusion? Who can facilitate arts activities for children? These three *why, how* and *who* threshold concepts provide an illustration of the ways in which conceptual threshold learning underpinned the pedagogy and course design.

Why Arts in a Time of Trauma?

In advance of each workshop series, community leaders wanted to know "Why are you here and what do you want to do?" The notion that dancing, singing, painting, and acting might be useful during a period of collective trauma appeared, in Meyer and Land's words, as "troublesome knowledge" (2005, p. 373). The arts were historically perceived as associated with celebration or individual achievement (Rowe, 2004). Much discussion was often required to clarify that the aim of the project was to provide communities under stress with arts activities for children as a community building tool. This instrumentalist use of arts and emphasis on children, inclusion, and communities provided a conceptual doorway through which community leaders could endorse the training workshops, and trainees could feel that their involvement in arts activities during a time of shared suffering was morally conscionable.

To emphasise the instrumentalist use of arts within Our Kids, the teachers working on the programme identified four key values central to all of the arts activities we were offering: creativity, communication, collaboration, and continuity (Rowe, 2004, 2015). If an arts activity did not provide a child with the opportunity to create, to communicate, to collaborate, and to enable them to feel confident to continue on, then it did not serve the mandate of the programme. Within the Our Kids' Teachers training workshops, these themes were explored within large and small group discussions, and participants were encouraged to reflect on their former experiences in artistic activity—identifying moments when creativity, communication, collaboration, and a sense of being able to continue on had (or had not) occurred, and how this had made them feel. These reflective discussions were held in tandem with experiential learning tasks that provided examples of arts activities to further deconstruct creativity, collaboration, communication, and confidence building. Through these reflective discussions and activities, participants identified that the arts could be a place to both realise and express ideas (Robinson, 1982), and that those artistic realisations were valuable and affirming, even if they were not entirely original to the world (Craft, 2001).

The participants were traversing a conceptual boundary that declared that *the fundamental purpose of arts learning is to refine skills and present an artistic product*. In challenging this assumption, they explored the value of the process of arts learning, and moved beyond a teacher's preoccupation with the development of skills and an artist's preoccupation with the quality of the final artistic product. This opened up possibilities for diverse extrinsic reasons for engaging in arts activities.

How Can Arts Foster Inclusion?

Historically, collectivised arts practices in Palestine (such as songs and dances) had been complex locations of both social inclusion and exclusion. These historical practices had been extensively disassembled and reassembled, however, first through the reproduction of art as a commodity for tourists to Palestine from the mid-19th century onwards, and subsequently via the formal education system, broadly introduced during the period of the British Mandate and extended under the rule of subsequent governments. These introduced modernist notions of arts and education stemming from industrialisation, nationalisation, and empire building in Europe (Rowe, 2010). Throughout the 20th century, traditions associating the arts with gender roles, political identities, and cultural forums were thus invented and reinvented in Palestine in processes of collective-identity reconstruction (Kaschl, 2003).

Addressing issues of social inclusion in the arts was thus not a politically neutral process for the Our Kids' Teachers programme, and required much negotiation between competing assumptions over local history. The collective trauma of the second intifada did, however, provide communities with a social urgency: a very strong impetus to critically reflect and consider new extrinsic reasons and roles

for arts activities (Rowe, 2015). Central to these reflections were concerns over how communities might be sustained: a concept valued in Arabic as *sumud* (Kimmerling & Migdal, 1993). Again, small and large group discussions within the workshop deconstructed what it meant to feel involved or left out, and arts-based tasks that focused on fostering inclusion were introduced. This included activities that required groups to physically organise themselves into inward facing circular formations and engage in turn taking to ensure everybody contributed in some meaningful way.

Many of the tasks were structured into the of form games to prompt the participants to experience both a sense of fun and a sense of interdependence. The clear requirements and goal-oriented nature of a game offered an activity that participants could easily take away with them: they could reenact the game independently and endlessly with ever changing outcomes. While the games shared within the programme were diverse in their modality and direction, the collaborative creation and communication of an idea through an artistic medium remained central to each. These games led into more complex tasks that involved creative collaboration in a way that could only emerge from the inclusion of all participants in a group. The collaborative emphasis within these tasks meant that the creative process was less focused on a personal sense of self-actualisation (Rogers, 1980), and more focused on a communal sense of collective actualisation (Rowe, 2015). This challenged the conceptual boundary that *creative realisation and expression is a deeply personal and individualised process*. Beyond this threshold, it was hoped that the participants would feel inclined to value social complexity within a collaborative art making process and actively seek diverse and divergent perspectives.

Who Can Facilitate Arts Workshops?

As the participants of the Our Kids' Teachers training programme explored new conceptual territory around the ideas of why arts learning is valuable, and how arts can be inclusive, they were also reconsidering ideas of who can learn arts, who can teach arts, and how arts learning forums might be organised. As noted earlier, the formal education system within the Occupied Palestinian Territories emphasised modernist, colonial-era paradigms regarding the roles and responsibilities of teachers, students, and communities. This predominantly resulted in local perceptions of education as isolated from other community forums, pedagogy as an authoritarian practice, learning as a submissive practice, curriculum as focused on content absorption, and inclusion as determined by knowledge and skills competence (Fasheh, 1990). Flowing on from this was the expectation that teachers must have strong pedagogical content knowledge (Schulman, 1986), and that arts teachers must have an expertise and skills in arts practices (Rowe, 2008).

Given the social inclusion aims and limited scope of the Our Kids' Teachers training programme, however, new conceptualisations of teaching had to emerge. Our Kids' Teachers had six days to prepare individuals to facilitate arts workshops, even if the participants had little prior experience and knowledge of teaching within formal education and the arts. This required disassembling expectations of authoritative teaching, submissive learning, and content absorption. To achieve this, the leadership of the training workshops was continually distributed to the participants as they took turns facilitating group tasks and leading guided discovery activities. While the training manual *Art, During Siege* (Rowe, 2003, 2004) provided hundreds of arts-based games and activities for the trainee workshop leaders to draw on, the process of how to invent new games and create new tasks was also explored so that participants could be active designers of their own teaching and learning activities.

Throughout this training process, the participants' capacities to structure activities and patiently encourage everyone's involvement were valued, while their abilities to exemplify a practice and

correct learners were given less emphasis. Traversing conceptual thresholds around "what is teaching?" involved much discussion on the identity of a teacher in a community setting as opposed to within formal education. This reconfiguration of teaching identity was essential to moving participants from a passive to proactive disposition beyond the conceptual threshold (Perkins, 2008). If they did not feel actively disposed to facilitate workshops and explore how arts could be made more and more relevant to their communities, then the rest of the training would be redundant. This further involved discussions as to how the participants in each location might become more interdependent, developing a local community of practice (Wenger, 1998) in order to sustain their proactive dispositions.

The Lip of Insanity: Conclusion

The Our Kids' Teachers programme brings back some of my happiest memories of teaching. The workshops were filled with the sort of laughter that bursts out of people like a sudden, oversized wave as the playfulness of the arts games provided an unexpected relief from the surrounding sociopolitical tension. This laughter affirmed the importance that arts education holds for children and adults, and motivated me to keep going in moments of despair.

I do not present Our Kids' Teachers as an exemplar case study in pedagogy, however, and acknowledge that the outcomes were never measured and no claims of efficacy can be made. Anecdotally, I observed mixed results. Sometimes workshop participants with little artistic expertise presented a wonderfully inclusive workshop to a group of 25 children on the sixth day, and continued to present workshops in their camp or village for months afterwards. Others simply taught a familiar dance or revolutionary song to students in an instructive, authoritarian manner on the sixth day, in a way that diminished and excluded some children and rewarded others.

Nor am I proposing here that that the pedagogy used in this particular programme was completely new. The activities and practices outlined here are inevitably familiar to many teachers in diverse learning contexts. Through recalling the Our Kids' Teachers programme, however, I am reminded of how teaching and learning in nonformal contexts can be dynamic and deeply reflective and contribute to our understandings of learning theories within formal education. Through the prism of this nonformal arts education programme, the alignment between threshold concept learning and a humanising pedagogy becomes clearer.

For educational rationalism to remain relevant in a postindustrial, postcolonial era, educational theories must recognise the complex needs and values that exist in diverse learning spaces. Community-based learning forums maintain not just marginalised knowledge, but also marginalised pedagogies. As an academic, I am concerned over the hegemony of formal education systems, which can expect nonformal learning systems to emulate them in order to appear valid. Much scholarly research is therefore needed to further unpack the rationales and methods of community-based arts teachers—to identify their significance and recognise their potential contributions to theories of teaching and learning. As a former community-based practitioner, I am increasingly revisiting earlier teaching and learning experiences to glimpse this complexity. Such returns can lead to surprising revelations. As the 13th century Persian poet Jalal ad-Din Rumi suggested:

> *I have lived on the lip*
>
> *of insanity, wanting to know reasons,*
>
> *knocking on a door. It opens.*

I've been knocking from the inside! (Barks & Moyne, 1995, p. 281).

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Emergence of Environment and Sustainability Education (ESE) in Teacher Education Contexts in Southern Africa: A Common Good Concern

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Abstract

Environmental and sustainability issues prevail in modern society. Southern Africa, where this study is based, is one of the regions most at risk from intersecting issues of climate health risk, and poverty-related ills. Education has the potential to facilitate catalytic transformation of society through development of understandings of these intersecting environment and sustainability concerns, and to support engagements in more sustainable social practices oriented towards the common good. This requires a rethinking of education within a wider common good frame. It also has implications for how quality education is considered. However, little is said of how this could be done, especially in teacher education. The paper shares two cases of teacher educators' change project experiences, as they emerged via professional development support and the mediatory processes applied in courses conducted by the Southern African Development Community Regional Environmental Education Programme (SADC REEP) aimed at enhancing professional capacity of teacher educators and other environmental educators for mainstreaming environment and sustainability education (ESE)[1]. These courses are framed using a change project approach, and involve teacher educators as main participants. In-depth data were generated from interviews with two teacher educators, their assignment write-ups, and observations of their teacher education practice. Realist social theory, particularly the principle of emergence, was used to trace the emergence of change in teacher education practice. Sociocultural learning theory was used to explain mediation of learning-oriented changes in teacher education practice. We illustrate how the change project model and approach contributed to mediating change in practice, showing emergent attributes of capacity for mainstreaming ESE and elements of a concept of quality education among course participants oriented towards the common good. In conclusion, we argue that ESE seems to be a sensitising construct for initiating and sustaining change for ESE in teacher education. In addition, the change project has proved to be a potential vehicle for mainstreaming the notion and practice of ESE into social systems and teacher education

[1] In this paper we use the term, environment and sustainability education (ESE), to indicate that it includes an emphasis on environmental education(EE), and education for sustainable development (ESD). ESE, as used in this paper, includes a strong focus on the interrelated nature of environmental, societal, political, and economic concerns, and the way in which this term is used is oriented towards the wider common good.

practices. We argue that reflexive ESE praxis provides a sensitising focus, initiating quality education with humanising properties necessary for the common good.

Key words: environment and sustainability issues, mediation, emergent properties, the common good, education for sustainable development

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Introduction

Environmental and sustainability issues prevail in modern society. It is widely documented that southern Africa is one of the regions most at risk from climate change and ongoing environmental degradation (Southern African Regional Universities Association [SARUA], 2014), a situation and vulnerability exacerbated by intersecting concerns such as health-, economic system-, and poverty-related ills (Intergovernmental Panel on Climate Change [IPCC], 2014).

Environment and sustainability concerns in southern Africa and elsewhere have a long history. They emerged via industrial and agricultural revolutions that, despite bringing forms of progress, were also responsible for reprehensible colonial intrusions, creating substantive degradation of the natural environment. This has led present-day scientists to suggest that the earth systems and their functioning are being fundamentally altered by human activity, ushering in a completely new geological epoch: the Anthropocene (Steffen, et al., 2015). The rise of modernity and colonial intrusion patterns have also fundamentally transformed the social and cultural fabric of societies around the world, including in southern Africa, as the model of societal development became homogenised in the image of the West and the modern marketplace (De Sousa Santos, 2014).

From a recent policy perspective, *United Nations Educational, Scientific and Cultural Organization* (UNESCO)'s *Education 2030* agenda (UNESCO, 2015b), which also forms the foundation of Goal 4 of the sustainable development global goals (Global Goals, 2015; UNESCO, 2015a), foregrounds the need to integrate sustainability and global citizenship concerns into education in ways oriented towards the common good. UNESCO (2015b) argued that inclusion of sustainability concerns into education at all levels should be seen as a core dynamic of what counts as quality education. The argument is that education is likely to lack contemporary relevance if such concerns are not included. UNESCO subsequently prioritises teacher education and the professional development of educators in its Global Action Programme on Education for Sustainable Development (UNESCO, 2014c)—an integral part of the Education 2030 framework. Although teacher education and academic professional development of educators are distinct notions, we worked with both as we focused on the professional development of teacher educators who are integrating ESE into their practice via a reflexive change project process, linking the professional development course to teacher education work. To fully understand the changes in teacher education work initiated via ESE, it is necessary to consider this body of work in the wider context of rethinking education for the common good (UNESCO, 2015b).

Rethinking Education in Practice

Education has the potential to facilitate catalytic transformation of society through development of understandings and actions that contribute to more sustainable social practices. These

understandings and emergent social actions would be oriented towards the common good as reported at the end of the *UN Decade of Education* monitoring and evaluation report (UNESCO, 2014a) and in the Southern African Regional Environmental Education Programme's final evaluation report (Mukute, Marange, Lotz-Sisitka, & Pesanayi, 2012). In both these reports (regional and international), teacher education was prioritised and seen to be a highly catalytic arena for investing in educational transformation oriented towards the common good. In 2004, UNESCO reported that the teacher is one of the most significant influences in the creation of quality education (UNESCO, 2005). In order to facilitate the notion of quality of education that foregrounds transformation and transformative learning, there is need to reconsider the usefulness of current approaches to education in the lives of the learners. This calls for the need to rethink the way education is conducted in various settings (UNESCO, 2006).

ESE, however, needs to be critically reflexive (Lotz-Sisitka & Lindley, 2014) and should allow people to think about and consider a view of development and progress that charts new and alternative pathways to reduce human impacts on the earth system, while also seeking out new social progress models that take future generations into account. Bengtsson (2014), UNESCO (2014a), Jensen and Schnack (1997), Gough and Robottom (1993), and many others in southern Africa (Lotz-Sisitka, 2004; Mokuku, 2012) have argued that current technicist and utilitarian or functionalist approaches to education, driven by current developmental hegemony and ideas of progress, are inadequate for addressing both contemporary and future social-ecological concerns, and more humanistic ways of thinking about education. Bhaskar's (1998) dialectical critical realism proposed the need for social change processes that mobilise individual and collective agency in ways that produce new social practices and new conditions for being and becoming (Kapoor, 2009; Lotz-Sisitka, Wals, Kronlid, & McGarry, 2015). This paper focuses on the emergence of such agency in teacher education contexts, and how it is supported to emerge via mediation processes in a professional development course.

One of the main aims of ESE is to rethink education (UNESCO, 2015a) in such a way that it can help to transform human lives towards sustainability. This reorientation of education must be inclusive of teacher education so that teacher educators and, subsequently, teachers can also participate in this transformation (UNESCO, 2015a)—suggesting an emphasis on evolving culture and cultural practices in education (UNESCO, 2015b). Concerns for the future among humans include better citizenry, social justice, equity, peace, harmony, and social stability (Chikunda & Mandikonza, 2014). ESE has the potential to offer opportunities for the world to respond to issues arising from development, with teachers as key actors (UNESCO, 2005, 2006, 2014b). As noted above, UNESCO has recently coupled this commitment to education for sustainable development to the notion of the common good (UNESCO, 2015a).

If knowledge prepares better citizens, then knowledge developed through education is a good for the society (UNESCO, 2015a). Since the Jomtien Conference of 1990 (UNESCO, 1990, 2000, 2015a), access to education has thus become a human right, and education in itself is seen as a common good. The notion of the common good is built on the premise that all living things have life in common and all need to have a good life. The assumption is that if humans understand life as a common good, they must strive to enable all other life forms to live their good lives. Once humans live harmoniously and in solidarity with each other while upholding such values as respect, truth, love, peace, right conduct, social justice, and tolerance, they start living a better life (UNESCO, 2015b). These values acknowledge that life is made of interdependent relationships between humans and nonhuman living things for these different dimensions to flourish. The concept of the common good, understood in this way, is a profound guiding concept for education, because it fundamentally transforms the nature–culture dualism on which modern forms of environmental destruction and social disruption have been constructed.

ESE, when framed within a focus on the common good, seeks to enable participation in common good social practices, involving knowledge for the common good based on values of equity, respect for life forms, future generations, and sustainability of the planet. By emphasising learning from context, education for sustainable development is also a humanising concept because it takes account of people's views, cultures, and ways of being (Kapoor, 2009; Lotz-Sisitka et al., 2015; Neocosmos, 2012). It also prepares learners to learn to live justly, equitably, and sustainably in the world, in other words, not learning for the sake of human capital development to serve the market.

In most cases, various structural conditions prevent people from flourishing because of their dehumanising, constraining, subversive, oppressive, or discriminatory nature. Thus, following Bhaskar's (1993) logic of seeking out the *pulse of freedom*, it is possible to suggest that engagements enabling people in dehumanising conditions to realise that, despite barriers, they still have agency and potential to remove the barriers, becomes a humanising form of learning and pedagogy. Bhaskar (1993) suggested that, through some form of reasoning, one can establish connections, relations, and contradictions in any real social context. To this end, one can further establish the absences. Absences are those features that cause the connections and relations not to function appropriately, culminating in contradictions. Absenting such absences, are therefore seen by Bhaskar as pulses of freedom, which are emancipatory and humanising and, in ESE, also give attention to the interconnected nature of humanity's relations with the more-than-human world. Epistemologies that provide conditions for learners to reflect on their conditions, visualise a better future, weigh out options, and set up conditions that address negative factors that hinder attainment of freedom and their visualised future are humanising (Freire, 1970). This has wider implications for the more-than-human world too. These conditions facilitate transgressive learning (Lotz-Sisitka et al., 2015) for individual, community, and societal freedom. Such learning involves learners critically and reflexively engaging the conditions and contradictions influencing their lives and lived experiences in order to disrupt those factors and create conditions for a better future (Kapoor, 2009; Mamdani, 1996; Mbembe, 2001; Mukute 2010; Neocosmos, 2012; Wa Thiongo, 1981).

ESE educators argue that teacher educators should have the capacity to embrace and implement change in their teacher education practices, allowing them the scope for engaging with, and responding to, contemporary issues in society with their students as future teachers (Chikunda, 2007; Jobo, 2013; Monjane, 2013; Shumba & Kampamba, 2013). Critical realists have argued that this ability to respond to change depends on how the institution is structured, the cultural processes inherent in the institution and how these influence each other, and whether the teacher educators find the need to change (Latour, 2004)—as well as their drive for change and agency (Archer, 1995; Bhaskar, 1979). If they find the need to change, it also depends on whether they have the agency to implement changes to their practice (Archer, 1995; Emirbayer & Mische, 1998). This paper provides insight into these processes in a teacher education context.

Rethinking education at any level, including teacher education, cannot, however, be divorced from current debates on quality education. Lotz-Sisitka (2013), drawing on the findings of a regional research programme involving 10 countries in southern Africa, argued that quality education not only entails a focus on learning for a sustainable future. Quality education should foreground sociocultural meaning making processes or *learning as connection* because such processes tend to deepen understandings of context, concepts, and practices, enhancing inclusivity and epistemic access. ESE seems to offer possibilities for learners to develop understanding of concepts, their surroundings, and their practices (Janse van Rensburg & le Roux, 1998; Mandikonza 2007; Masuku van Damme & Neluvhalani, 2004; Motsa, 2004; Shumba & Kampamba, 2013). Lotz-Sisitka (2013) further argued that teacher educators need to develop concepts of quality in and through their practices, oriented towards the common good. As argued by UNESCO (2015a), a sustainable future is

a right for everyone, therefore a common good for all life on earth. Education itself is a common good that is necessary for the common good, or for enabling a more sustainable future for all life on earth (UNESCO, 2015a).

Research Design, Question, and Methods

While much is said about what needs to be put in place for this transformation, there is still inadequate knowledge of how such transformations are to take place. In this paper, we share an in-depth case study (Bassey, 1999; Corcoran, Walker, & Wals, 2004; Yin, 2009, 2012) of teacher professional development mediation processes that are oriented towards the concept of quality education noted above. The research question guiding the study was: "How do mediated actions in a regional teacher education academic professional development programme and the workplace influence ESE competencies, practice, learning, and agency in teacher ESE change projects?" The case study focuses on the influence of mediation activities across three phases of the Rhodes University (RU)/SADC REEP professional development course, with emphasis on ESE teacher education practices in the course and in two teacher education workplaces.

The specific case or course under study is the RU/SADC REEP International Certificate Course in ESE (hereafter called the RU/SADC course), in which teachers were involved in various academic professional development activities including lectures, discussions, debates, excursions, and written assignments, organised around a central change project. More specifically, through case studies of two teacher educator participants and their work before, during and after the RU/SADC course in two countries, data were generated through document analysis, lesson observations, and interviews. Portfolios of evidence were historical documents of the selected teacher educators' on-course phase written work, analysed for emergent properties. Observations of research participants in their context of practice were conducted to triangulate the research data. Observations were meant to establish if the lessons conducted, showed some of the features of ESE (UNESCO, 2009; Wiek, Withycombe, & Redman, 2011). Interviews were conducted with the two case teacher educators and members of their communities of practice during and after the course. Members of the communities of practice included colleagues in their teacher education institutions and individuals from institutions that the two case teacher educators worked with to mainstream ESE in their practice through the change project. Members of the communities of practice were involved to triangulate the teacher educators' experiences in mainstreaming ESE. Abductive and retroductive modes of inference (Danermark, Ekström, Jakobsen, & Karlsson, 2002) were used to make meaning of the data.

The focus of the enquiry was to understand how learning of two course participants was mediated through the change project course processes. In order to develop this understanding, the study used theory to engage with how the course processes (tools and artefacts, lectures, assignments, tasks, and excursions) contributed to learning by course participants across all phases of the change project course. Emergent properties—structural, cultural, and people (Archer, 1995)—whose powers influenced capacity of the participant (the agent) to mainstream ESE in teacher education practice through the change project were discerned from the portfolios of evidence of the two teacher educators. Portfolios of evidence provided evidence of the two teacher educators' engagement with the course and change project during the on-course phase.

Theoretical Perspectives

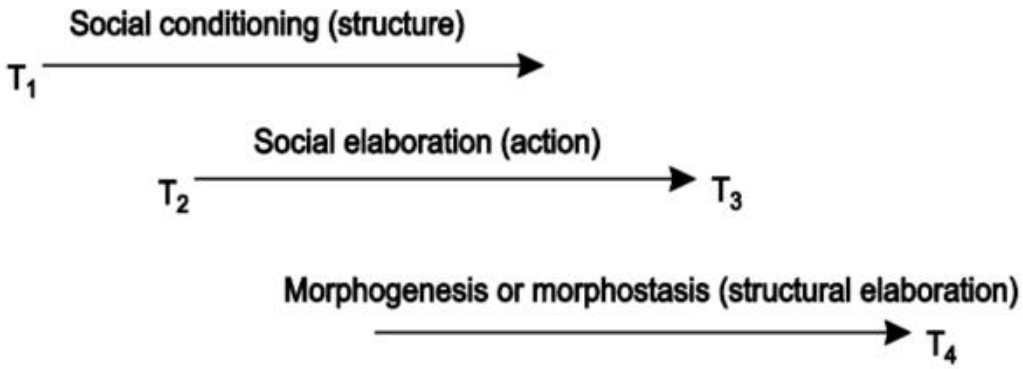
To be able to observe expansion and social change processes, we drew on Archer's (1995) concept of morphogenesis, which evolved the work of Roy Bhaskar (1979). Basic critical realist ontology presupposes that it is possible to separate *being* (ontology) from *knowledge of the being* (epistemology), allowing these to be studied independently of each other, using analytical dualism

(Archer, 1995), while acknowledging their interrelatedness. According to Bhaskar (1979,) a stratified ontology allows for a more complex reading of the world as it is (i.e., being), and for a theory of emergence. Critical realist social theory and the principle of emergence (Archer, 1995), the backbone upon which this study was framed, proposes that social realities, that is, what we observe in society, are emergent properties and powers that emerge from the interaction of generative mechanisms (Bhaskar, 1979; Cruickshank, 2003). Realist social theory is a form of critical realism, aiming to explain society by recognising that social reality is stratified, existing in the form of three orders (Archer, 2010). The natural order is composed of the physical being, which owes its existence to its parts that have interactions in them and interact amongst themselves, producing a coordinated body. The practical order is experiential in that it involves people, who are the subjects, working with human and nonhuman objects from their social reality. The social order is created when individuals interact with each other, whereupon their interaction produces knowledge that is context dependent and, therefore, can change through reflection and reflexivity (Archer, 1995, 2010).

Archer (1995, 2010) proposed that social processes can be explained in terms of interaction of structural, cultural, and people—what she termed *people* and *parts*—the components of social life. These are interactions between intransitive and transitive dimensions of social reality. People have agency but this agency operates in, and is influenced by, properties and powers of the parts, structures, and cultures. Structures and cultures predate the agent, who is born or enters into them. The agent's functions are either enabled or constrained by the structures and cultures the agents find themselves in. The agent has agential powers to interact with structures and cultures, potentially, to transform, or maintain them. These interactions, according to Archer (2010), cause social change.

For analytical purposes, the structure–culture–agency interaction can be separated into and analysed in terms of structure in relation to agency. Culture, on the other hand, can be analysed in relation to agency. Archer (1995, 2010) called this separation *analytical dualism*, and used analytical dualism to suggest a temporal scale of social change in relation to the structure–agency and culture–agency relationship (the *morphogenetic cycle*), comprising three physically separate but functionally and temporally continuous lines, T1–T4, shown in Figure 1 below.

Figure 1: The morphogenetic cycle (Archer, 1995, p. 157)



The morphogenetic cycle is a retrospective tool for explaining social action. The T1 phase signifies structural conditioning, a period where agency is influenced by preexisting structural and cultural conditions. T2–T3 represents a period of cultural mediation through the use of tools and artefacts. In T4, the structure is elaborated or reproduced.

This study analysed for emergent properties and powers: structural emergent properties (SEPs), cultural emergent properties (CEPs), and people's emergent properties (PEPs). Emergent properties were guided by outcomes of the RU/SADC International Certificate in EE course that framed the course (SADC REEP, 2009). SEPs can be observed in relation to human and nonhuman material resources such as rules, regulations, and guidelines, in addition to situations where the interactions result in further rules, regulations, and guidelines (Archer, 1995). These denote the ability of the research participant to take note of and appreciate features or attributes that arise from or result in CEPs—interaction between people (Archer, 1995; Tikly, 2015). These characteristics enabled the participant to show representation of the personal nature of interactions and relations (PEPs). In addition, they recognised that a person exists in a society with other persons, so whatever decision is taken tends to influence how that person interacts with other persons (Archer, 1995).

The notion of mediation used in this research was based on classical Vygotskian views of mediation—looking at mediation of the ability to be aware of the world and experiences to think, and to feel: the ability to think and make meaning (Vygotsky, 1978). The classical view of mediation, namely, mediation of mind, was complemented with mediation of activity, from neo-Vygotskian work by Engeström (1987) and Engeström and Sannino (2010). Vygotsky argued that any learning has to be mediated through use of physical as well as semiotic tools and artefacts. Semiotic tools include signs and language that facilitate meaning making.

Case Description: The RU/SADC Course

The RU/SADC course was a regional response to the need to respond to environment and sustainability concerns, and to improve educational quality within the humanistic and social-ecological relational systemic framework outlined above (Mukute, et al., 2012). By enhancing capacity and agency of teacher educators, this regional course aimed at transforming teacher education practice through enabling conditions for reflexivity (Archer, 1995; Bourdieu, 1998; Raven, 2005) in social-ecological contexts in which teacher education institutions were also embedded. The reflexivity would potentially provide conditions for a good education, a common good, for improving the quality of education, and for the purpose of educating for a better and sustainable future—the wider common good.

Course outcomes were considered as the changes in course participants' practice that reflected these intentions and included more specifically:

- Enhance the policy, institutional, and contextual relevance and quality of environment and sustainability education programmes and activities.
- Develop deeper understanding of unsustainable practices and associated environmental issues and risks and how to respond to them through educational mediating activities.
- Develop understanding of how to mediate sustainable alternatives through educational mediating activities.
- Improve the use of educational methods and materials for mediation of better learning and more sustainable alternatives for the common good.

The core course process and framework were established around an emergent, relational, and contextualised learning process called the change project. The change project was a mediatory tool for engaging with and developing ESE reflexivity and practice in teacher education contexts by enabling course participants to reflexively engage with their teacher education practice. The change project development process was made up of many interrelated mediatory tools such as lectures,

practical activities, discussions, and assignments. It entailed a 4-stage process including work from home (workplace-based pre-course), work away (on-course), and work from home (workplace-based post-course and ongoing engagement) phases. The assumption was that the pre-course assignment activities would enable teacher educators to reflexively engage with their teacher education practices and their community of practice in the workplace. The fourth phase was the period of ongoing ESE work, following the initial reporting once course participants returned to their workplace after the on-course phase. Table 1 illustrates the framework of the change project assignment.

Table 1: The RU/SADC International Certificate in EE/ESD Change Project Course

Phases	**Pre-course**	**On-course**			**Post-course**	**Ongoing engagement**
Assignments	**Pre-course assignment**	**Assignment 1**	**Assignment 2**	**Assignment 3**	**Reporting on**	**Ongoing activities**
Key expectations	- Identify and critically review policy relevant to workplace educational mediating activities - Identify and critically review unsustainable practices - Consult with others in the workplace and work as a CoP to prioritise matters of concern	- Policies relevant to the management of environmental issues/s and risk/s - Identify appropriate and relevant sustainable alternatives - Use of knowledge resource and production	- Policies relevant to ESD are critically reviewed - ESD methods have been identified - Explain ESD methods relevant to your context of practice - The use of two ESD methods in a context of practice	- Policies and other factors influencing a shared interest in ESD are identified and discussed - Relevant ESD CoP described - Key factors necessary to strengthen the work of an ESD CoP identified and discussed - A strategy for evaluating learning in an ESD CoP developed	-Feedback on EE change project from workplace colleagues managers and CoP participants - Feasibilit y of the EE change project plans - The value of your knowledge resource - if and how your change project plans are changing	- Ongoing activities on the change project - Alternative pathways for mainstreaming EE/ESD - Any other courses attended emerging from the change project - Any contributions to networks and communities of practice
Period	**1 month**	**One and half weeks**	**One and half weeks**	**One week**	**One month**	**Ongoing after the first month**
Change project						

The first phase, whose purpose was to enable course participants to understand their context in view of environment and sustainability, was workplace-based in the form of an audit of institutional and personal teacher education practices. Reference was made to national and institutional policies influencing these teacher education practices. During this session, course participants engaged their institutional leadership, colleagues, and community of practice (CoP)[2] to elicit the nature of the course participants' environment and sustainability practice in the institution. The second phase, the on-course session, was conducted at the capacity building institutions by partners, RU and the SADC REEP.

[2] The community of practice of teacher educators included their colleagues in the same discipline, in the same department, in the same faculty, and individuals and institutions with whom the teacher educators were involved in mainstreaming environment and sustainability into their practice.

The three assignments (see Table 1) sought to enable participants to:

- deepen their knowledge and produce a knowledge resource on issues or matters of concern (Latour, 2004) identified during the pre-course phase,
- deepen their understanding of teaching and learning methods in relation to the issue and their context of practice, and
- design a practical plan of action of how they expected to contribute to changed practices in their individual and institutional practices in view of sustainability in a community of practice.

The third phase started when participants returned to their workplace. Upon arrival home, they had to engage with their community of practice. Their report was the fourth assignment.

All phases of the change project course contributed to mediation through engaging teacher educators with activity (Engeström & Sannino, 2010). These authors view the activity as a complicated interaction of elements that can only happen in a particular context through mediatory processes. The activity in this study is the mainstreaming of ESE, mediated through the change project that served as a mediatory tool, and implemented through a variety of actions. The assumption at the end of the change project course was that the participants should be able to show characteristic features related to teacher education practice and to the mainstreaming of ESE. Some features of ESE are:

- it is based on principles and values underlying sustainable development and social justice,
- it deals with the well-being of all four dimensions of sustainability—environment, society, culture, and economy—and the relations between these,
- it uses transformative pedagogical techniques promoting participatory learning and higher-order thinking skills,
- it accommodates the evolving nature of the concept of sustainability, taking local and global dynamics of sustainability into account,
- it builds civil capacity for community-based decision making, social tolerance, environmental stewardship, an adaptable workforce, and
- it is interdisciplinary and oriented to the common good (UNESCO, 2009, 2015b).

Features of ESD can also be understood in terms of one's ability to show sustainability competences (Wiek et al., 2011). Wiek, *et al*. (2011) suggested five key competences for sustainability: system thinking competence, strategic competence, interpersonal competence, normative competence, and anticipatory competence. The features proposed by UNESCO (2009) were further described in terms of the four pillars of learning, namely, learning to know, learning to do, learning to be, learning to live with others sustainably (Delores, 2013). Changes in practice showing features of ESE or competences for sustainability were understood to be evidence of expansion of the mind and activity in the zone of proximal development for mainstreaming ESE (Engeström & Sannino, 2010; Vygotsky, 1978).

Key Findings

Change emerges from an interaction of structural, cultural, and emergent properties.

As indicated above, teacher educators were involved in a course that spanned both pre-course and post-course activities over a period of a year. Analysis of two of these teacher educators' (Participants A and B) experiences in engaging with the change project course revealed structural, cultural, and people emergent properties, presented in Table 2 below with evidence from the data:

Table 2: Structural, Cultural, and People Emergent Properties as Observed in the Two Case Studies of Changing Teacher Education Practice

Emergent properties	Participant A: University context (Zimbabwe)	Participant B: Teacher education college context (Lesotho)
Structural Emergent Properties (SEPs)	**Policy guidance:** Used a selection of relevant national and regional policies. Showed ability to identify, describe, and discuss global, regional, and national policies that promote collaborative practice and working in communities of practice.	**Policy guidance:** Used a range of global, regional, and national policy frameworks in relation to her conceptualisation of ESE practice.
	Institutional frameworks: Ability to identify institutional colleagues to work with, particularly those involved with the master's in Environmental Science and Mathematics course in relation to earlier notions such as gender, HIV/AIDS, orphaned and vulnerable children (OVCs) and resources management.	**Institutional frameworks:** Ability to locate the change project into the Agriculture Science course that she taught, with institutional support, and related to other ESE activities in the college context.
	Expansion of mainstreaming opportunities: Influence of prior experiences with action research in ESE in a rural school was shown to generate the initial interest to pursue further capacity development in ESE. Through the RU/SADC REEP course, she became involved in other programmes with Swedish partners, and she started a PhD on Climate Change and Physics Education in the same field of ESE.	**Expansion of mainstreaming opportunities:** Linked RU/SADC ESE programme to earlier outdoor-based change project, which in turn led to expansion via the SADC ESE Leadership change project and the Swedish ESE initiative instituted in the college.
Cultural Emergent Properties (CEPs)	**Made use of, and generated, opportunities for professional training and capacity development of colleagues and students:** Consulted with colleagues and institutional leadership, hosted research meeting on ESE, conducted an audit on ESE, identified relevant spaces for supporting capacity development in ESE for colleagues and students.	**Made use of, and generated, opportunities for professional training and capacity development of colleagues and students:** Engaged in capacity building activities with students and staff in the department and faculty, including an audit of ESE and use of ICTs in supporting new teaching methods.
	Ability to critique own practices and work collaboratively: Able to critique own practices in teaching and learning methods in relation to policy, context, and concepts; worked collaboratively with colleagues at institutional, national and international levels; students' and own work in CoPs on ESE concepts and practices in context.	**Ability to critique own practices and work collaboratively:** Critiqued own practices in relation to context and ESE policy in ways that engendered collaborative practice among students, between herself and her students as well as her ability to work in CoPs.
	Choose and develop alternative teaching and learning methods: Chose and used methods that promote students to take action for environment and sustainability in relation to policy guidelines on ESE; choice of teaching approaches and methods was meant to promote sustainable practices such as waste management and responding to climate change.	**Choose and develop alternative teaching and learning methods:** Showed ability to choose teaching methods (including ICT use) that promote change of practice in relation to ESE policy, collaboration, and their potential to facilitate change in practice.
	Ability to select and use appropriate teaching and learning resources: Actively changed the delivery methods because she found these to be inadequate for ESE, individual, and social transformation. She developed new materials on the course—a factsheet and other	

	artefacts to promote thinking about waste, climate change, and sustainable living.	
	Valuing of collaborative and democratic practice: Evidenced in ability to work with others, institutional leadership, students, and to work within CoPs and in her choice of classroom methods that encouraged students to work together.	**Valuing collaborative practice:** Used ESE policy on collaborative practice in relation to teaching–learning (T/L) methods and CoP. Collaborative practice was evident in her ability to work in CoPs and classroom-based T/L methods and activities.
	Commitment to social justice: Recognition that provision of resources such as power are unevenly distributed, with well-to-do people receiving longer hours of power availability as evidence for a social justice concern.	**Commitment to social justice:** Evident in use of T/L methods that facilitated deliberation, collaborative decision making, and action taking. Also used ESE policy on environment care and livelihoods in T/L methods and working CoPs.
	Sustainable living and more sustainable alternatives: Use of ESE policy to support learning and deliberation on electricity generation, climate change mitigation and adaption, and related that to sustainable use and social justice in the classroom and in CoPs.	**Sustainable living and more sustainable alternatives:** ESE policy and T/L methods were used to facilitate deliberation on sustainable living and more sustainable alternatives related to land and land use in class and in CoPs.
People Emergent Properties (PEPs)	**Valuing:** Valued teaching approaches that were more practical and tended to respond to contemporary issues while working in CoPs. Also valued institutional and global ESE policy that supported individual and collaborative learning—individual and collaborative decisions on sustainable use of resources especially electrical energy.	**Valuing:** Valued producing teachers who are capable of responding to societal problems. Valued ESE policy that promoted T/L methods that facilitate change for socio-ecological sustainability, including use of ICTs.
	Criticality: Ability to critique own teaching practices, and realised inadequacy in current content delivery teaching methods and content of teaching.	**Criticality:** Ability to critique own practices, and observed the need to change T/L approaches to include those that promote change in teaching methods and contents of teaching.
	Reflexivity: Showed ability to reflect on own teacher education practices and experiences, especially effectiveness of own teaching methods on how they influence social action. She also showed reflexivity by her ability to mainstream electrical energy generation and sustainable use in Bachelor of Education (BEd) programmes when the master's in Environmental Science and Mathematics Education was suspended.	**Reflexivity:** Reflections on own teacher education practices and experiences, especially the preparation of graduate teachers for their roles in society. Also demonstrated ongoing desire to improve practice, which was evident in the way she tried out T/L methods with different student cohorts.
	Deepened knowledge: Demonstrated knowledge and experience of power cuts and of the Physics Education curriculum. Deepened knowledge of the influence of international national and institutional policy on more sustainable alternatives and T/L methods. Understood methods for collaborative sustainable practices, collaborative action, and working in CoPs. Knowledge of the process of electricity generation, distribution, and use;	**Deepened knowledge:** Demonstrated knowledge of the influence of international and national policy, on concepts, and on more sustainable alternatives and T/L methods with depth and understanding. Change project reflected complex understanding of biophysical, social, economic, and political aspects.

	sustainability notions were also expertly used in relation to climate change mitigation and adaptation.	
	Agency: Recognition of inadequacy of current own T/L methods and interest in professional development. Ability to use policy guidelines to support relevant T/L methods in a change project. Using T/L methods that promote deliberation and collaborative decision making to facilitate individual and societal reflexivity on energy use and climate change adaptation and mitigation.	**Agency:** Able to use policy guidelines to support relevant T/L methods for the change project. T/L methods that promote social change through collaborative practice in CoPs were used in T/L contexts. She also took leadership to form local CoP/ESD Team, a team of teacher educators keen on mainstreaming ESE.
	Ability to produce own resources, source own and to use own resources: Undertook an audit of resources supporting environment and sustainability learning in the institution. She was able to produce resources such as fact sheet guided by context dependent and context independent knowledge in relation to T/L methods that develop critical thinking. Ability to make own teaching and learning resources through use and adaptation of available resources facilitated her independence from prescribed texts.	**Ability to produce own resources, source own and to use own resources:** Ability to produce resources in relation to T/L methods suggested by policy. Ability to use fact sheets produced, the teaching methods handbook, PowerPoint presentations. She was also able to create, design, and use MSWord documents and to design assignments that promote the use of these ICTs for better learning of Agriculture Science and sustainability concepts.

As can be seen from the data summarised in Table 2 above, a range of interacting SEPs, CEPs, and PEPs led to ESE-related changes in teacher education practice, encompassing engagement with policy, institutional structure and mainstreaming opportunities (SEPs), available professional development opportunities, commitment to social justice, professional development opportunities, collaborative practice, and sustainable living practices (CEPs), and personal capacities for valuing sustainability and social justice, criticality, reflexivity, and agency (PEPs). Deeper analysis of the way in which these SEPs, CEPs, and PEPs were enabling of changes from a morphogenetic perspective shows the following findings, which provide further perspectives on the concern of how such changes towards education for the common good emerge from being (prior to the course) to becoming (after the course). In addition, these views also show that education for a common good can potentially be mediated in and via teacher education professional development courses if they allow for reflexivity and a form of change-oriented learning emergent from context—yet mediated and supported in and through a complex change process.

Mediation in and as academic professional development activities, using a change project approach, strengthens mainstreaming of ESE.

The case analysis of the two teacher educators' changed practices shows that the mediation in and as academic professional development activities points to the teacher educators having gained capacity for mainstreaming ESE. Enhanced capacity was considered to be evidence of expanded zones of proximal development. Table 3 below shows the capacity of teacher educators before and after engaging with the change project course.

Table 3: Summary of Learning Emerging across the Change Project Course and Post-Course Processes

Features at the beginning of the course	Demonstrated enhanced ability during the change project on-course and during the post-course period	Course outcome achieved
Participants indicated that their teacher education practice was guided mainly by institutional mission and vision, a few national policies and a few global or international policies.	ESE mainstreaming and change project was influenced by more international policies and national policies that relate to their teacher education practice in addition to institutional guidelines. When policy guidelines were constraining implementation of the change project and mainstreaming ESE, participants chose alternate pathways that were at times not conventional.	1, 2
Participants were only able to identify and describe a few policies influencing ESE practice in teacher education.	Participants were able to critically engage with main policies guiding ESE practice, including how they influenced alternatives as well as teaching and learning methods.	1, 2
Participants were able to identify environment and sustainability issues affecting society.	Participants were able to find relationships between the identified environment and sustainability concerns with other aspects of life that are related to biophysical, social, economic, and political dimensions.	2,4
Participants were able to identify an area that needed change, and engage the focus of their change project with relevant CoP.	Participants were able to streamline their focus of the change project, usually by focusing it on their individual and institutional roles. At times, they had to shift their ideas from one possibility to another until they settled on a more feasible choice.	1,2,3,4
Participants were able to locate the change project in the contexts of their work, such as specific courses or their community engagement work.	Participants were able to refine locating their change project in their practice more clearly into a module or into a specific topic in a module.	1,2
Participants were able to identify resources that were unsustainably used or harvested, and were able to describe relationships between different resources and were able to relate this unsustainable use to equity and social justice concerns.	Participants were able to suggest sustainable and more sustainable alternatives, and how education could help in transforming society towards sustainability, and respond to inequity in accessing and using resources.	2,3,4,5
Participants' ideas were influenced mainly by their contextual experiences to describe notions that influenced their practice.	Participants were able to deepen and critically engage with knowledge and wider perspectives related to their chosen change project.	2,3,4,5,6
Participants used a variety of teaching and learning methods but mainly used delivery approaches for delivering knowledge on concepts.	Participants were able to think carefully, choose, and use a wider range of teaching and learning methods with a purpose. Teaching methods chosen for the change project foregrounded context and experiences of the learner for the purposes of developing critical thinking and agency for sustainability. Participation, collaboration, and democratic practice were key in choice of methods. Teaching and learning methods were chosen in relation to policy guidelines proposed for ESE.	2,4,5,6
Participants used conventional teaching and learning resources prior to the course.	In addition to using conventional resources, participants learned to look for information from a variety of sources to make their own resources—especially on concepts that are not in conventional sources. Participants diversified their teaching and learning resource materials to include technological innovation of ICT applications such as PowerPoint as well as videos and photographs.	2,4,5,6

Participants demonstrated agency by seeking for opportunities to develop their capacity in ESE.	Agency manifested in the participants' ability to design and implement the ESE change project. During this implementation, participants had the agency for ongoing trying of new educational methods in their classroom practice. They also showed agency in influencing others to gain capacity in ESE and in working collaboratively to mainstream ESE in the communities of practice.	1,2,3,4,5,6
Participants demonstrated ability for reflexivity that enabled them to be dissatisfied with their teaching practices and seek capacity development.	Participants showed enhanced reflexivity in many ways, including when participants were able to reflect on the teaching and learning methods that they tried—and modified the same methods in the following year with a different learner cohort. During implementation of the change project, participants realised that they could not make change happen alone; they had to engage others and work collaboratively. Reflexivity was demonstrated when participants' plans for the change project could not proceed because the courses in which they had planned to implement the change project were either discontinued or deemed not appropriate. They instead continued to find relevance of ESE and mainstreamed it in other activities that they had not planned for, such as mainstreaming climate change education in other courses.	1,2,3,4,5,6
Participants expressed that they worked more individually in their institutional practice.	Participants demonstrated tendencies to work in collaboration with others in their disciplines, across disciplines, and across institutions. The notion of community of practice guided their interactions with others. They also showed commitment to participation, collaboration, and democratic practice through their tendency to choose and promote participatory, experiential, and collaborative teaching and learning methods.	5, 6
Participants demonstrated criticality by recognising that the conceptual content they taught and content delivery methods that they used were not adequate for their student teachers' experiences in their schools.	Enhanced criticality was shown by the participants' ability to relate global, national, and institutional policies to curriculum content and to sustainability concerns. Criticality was closely tied to reflexivity as participants thought more carefully about their teacher education practices and how they contributed to developing more critical and reflexive student teachers.	1,2,3,4,5,6
Alertness to capacity building was dependent on colleagues and networks alone	Participants focused more on ESE when searching for capacity building opportunities. Alertness to other capacity development opportunities arising from being a member of an international community of practice in mainstreaming ESE facilitated active searching for opportunities. Participants gained recognition by capacity building institutions for more specific ESE related notions such as climate change education.	4,5,6
Networking was limited to teacher education, national, local, and institutional networks.	Networking was expanded by the notion of communities of practice—as teacher educators, they potentially belonged to many. Participants became more involved in networks that were making efforts to mainstream ESE such as EEASA, MESA, and Regional Centres of Expertise because they claimed to have better understood the notion of ESE.	4,5,6

Teacher educators demonstrated expansion of their zones of proximal development by being able to:

- identify relevant global, national, and institutional policies that support ESE mainstreaming;
- deepen knowledge on environment and sustainability issues or their matters of concern in ESE mainstreaming;

- identify and deepen knowledge on sustainable and more sustainable alternatives on the identified issue, including education;
- identify teaching and learning methods appropriate to context for mediating the educational response as well as the ability to deepen knowledge on the methods chosen;
- engage their community of practice to identify and prioritise environment and sustainability issues as matters of concern for mainstreaming ESE; and
- find ways of mainstreaming ESE in their teacher education practice after the change project course.

In the terms of Engeström and Sannino (2010), the change project was a *germ cell* through which all other processes and activities for building and demonstrating capacity of teacher educators for mainstreaming ESE materialised. While working with change projects in higher education contexts, Lotz-Sisitka and Hlengwa (2012, 2015) used the metaphor of change project seeding. The change project was considered as seeding mainstreaming ESE because the initial change project transformed over time as it challenged and permeated the practice architectures, individuals' practice, that of colleagues, the institution in general, and communities of practice.

Mediation in and as academic professional development activities in EE/ESE catalyses development of morphogenetic properties in teacher education practice.

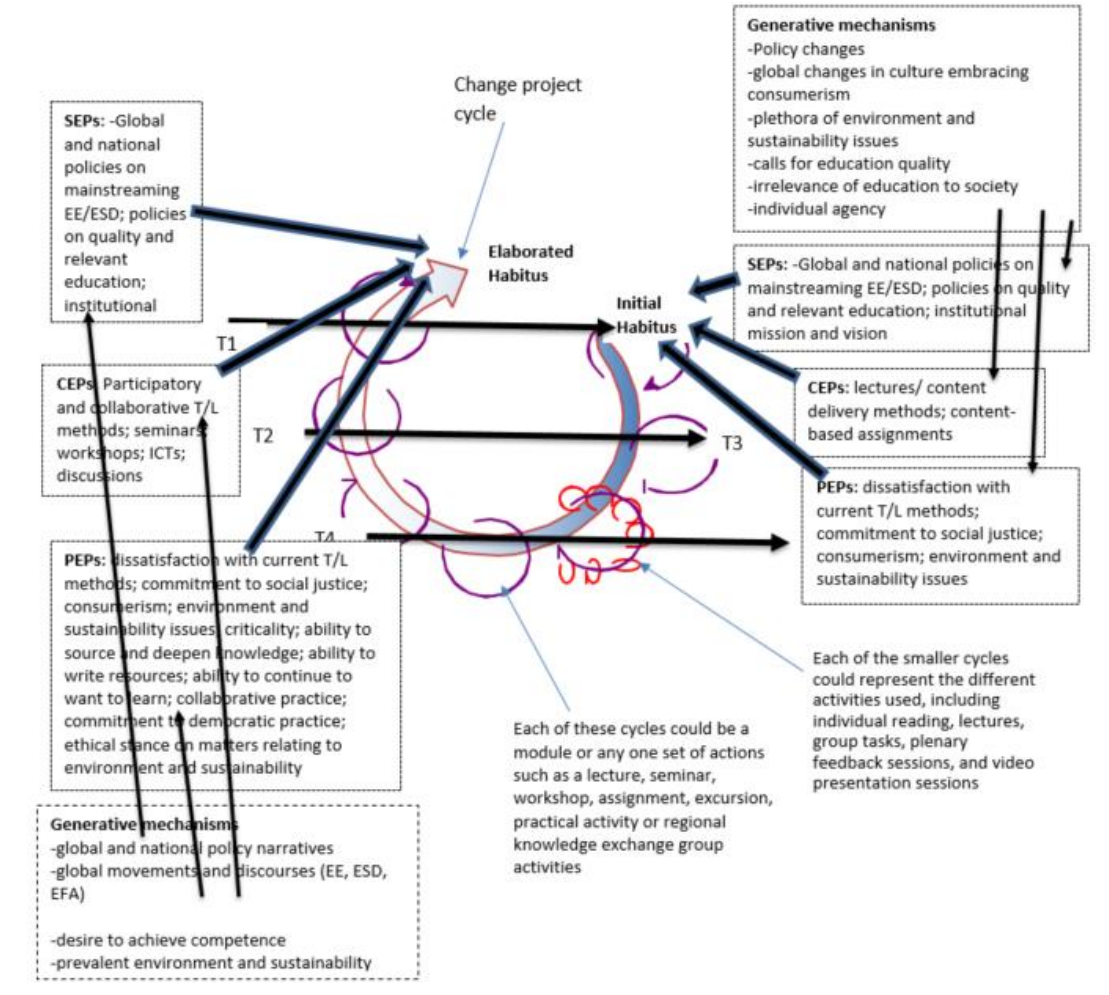
The change project course provided momentum for potentially morphogenetic changes in teacher education practice (Archer, 1995). The course expanded zones of proximal development for those characteristics of learning, illustrated in Table 3, which showed as emergent properties and powers in participants' practice. Participants who were already dissatisfied with their teacher education practice within a structural and cultural context sought academic professional development in T1 of the cycle. The pre-course assignment was the first tool to mediate their dissatisfactions or inconsistencies in praxis (Bhaskar, 1979). As shown in Figure 2, dissatisfactions and inconsistencies were derived from properties and powers of such generative mechanisms as policy changes. Response to policy is a structural emergent property. Environment and sustainability concerns and the quest for the form of quality education built from epistemological access and inclusivity were also generative mechanisms in teacher education practice. Sensitivity to the generative mechanisms would stimulate SEPs, CEPs, and PEPs as teacher educators sought to respond to the generative mechanisms through their practice. Fuelled by their structural emergent properties (SEPs, CEPs, and PEPs) teacher educators would then interrogate their own teacher education habitus, engage the CoP and prioritise participants' ultimate concerns, thereby catalysing the disruption of the culture, including that of working individually, and increasing the potential for collaboration. Inconsistencies in praxis constituted generative mechanisms whose powers stimulated emergent properties and powers of teacher educators. The pre-course assignment initiated the phase T2–T3 that was constituted of processes to further disrupt the habitus of teacher educators, which was mainly influenced by prevailing unsatisfactory structural and cultural conditions—described as generative mechanisms above. The on-course phase had activities such as assignments, lectures, discussions, practical tasks, and excursions shown by the small circles on the larger circular arrow. These approaches to teaching and learning that entailed interaction of learners constitute CEPs. The small arrows on their own were mediatory tools that further contributed to disruption of the teacher education habitus to facilitate potential for an elaborated habitus. The elaborated habitus supported mainstreaming of ESE in T2–T3 in individual and institutional teacher education practice, in a community of practice as shown in Figure 2 below.

Mediation activities for mainstreaming of ESE tended to be influenced by casual powers of emergent properties (Archer, 1995). During the morphogenetic phase T2–T3 and T4, participants showed

structural emergent properties (SEPs). They recognised that policies at global, national and institutional levels had powers over choices of what they could choose (PEPs) to do and how they could perform SEPs on those choices when mainstreaming ESD. Archer suggested that social action be explained in terms of people and parts (structure–agency and culture–agency) because these three components are interactive and interdependent.

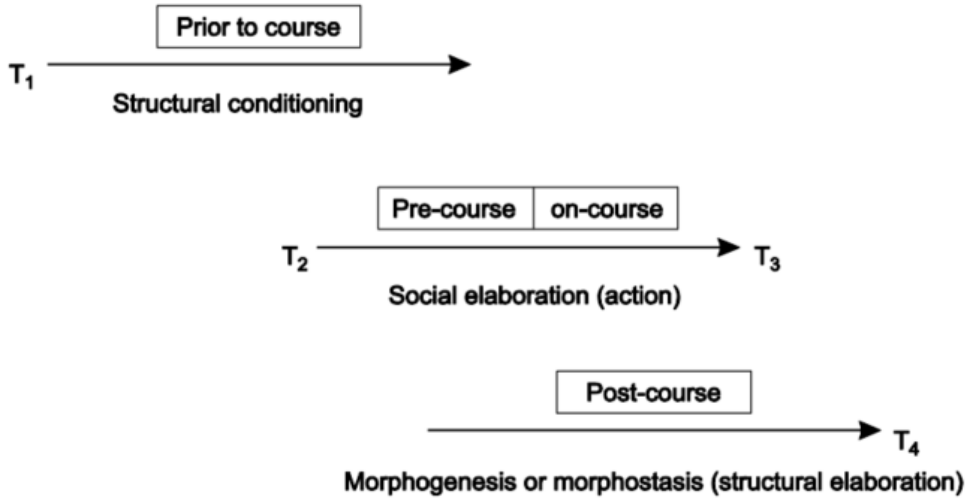
For example, participants identified global policies (their SEPs) that promoted mainstreaming of ESE such as the UN Decade of ESD Implementation Scheme (UNESCO, 2006), which they related to their national policies. Of the many possible ways of implementing ESD suggested in the policies, participants used their PEPs to respond to ESE issues by enhancing capacity for particular teaching and learning methods—their CEPs). Teaching and learning methods were participants' ultimate concerns, their CEPs, as teacher educators. Suggested teaching and learning methods were written up in course outlines, which were used by participants. Although the course outline was not an institutional policy, it was a record for use by any teacher educator who took the course or module. In this way, the course outlines are a form of policy document because of their powers to guide practice at the individual teacher educator level. As a result, powers of ESD policies (SEPs) influence and shape the choice and conduct (PEPs) of teacher education practices in the form of teaching and learning methods (CEPs), which in turn influence and shape the structures (SEPs) in the morphogenetic phase T1–T4. The combination of SEPs, CEPs, and PEPs arising from this interaction is the elaborated habitus in teacher education practice at T4. This elaborated habitus at T4 is a pre-condition for the next morphogenetic cycle at T1.

Figure 2: The morphogenetic cycle (Adapted from Archer, 1995 and Engeström, 1996)



This study shows that it is possible to proactively set up a morphogenetic framework to develop capacity for reflexive engagement with practice through a course. The course was structured to disrupt the teacher education habitus through the pre-course assignment and on-course activities (which fall in the T1 phase of the morphogenetic framework). In this study, the change project course implementation fell into the period (T2–T3). Beyond the course period was T4 as illustrated in Figure 3 below. The course can be consciously set up to disrupt habitus at T1 in ways that potentially facilitate social elaboration along T2–T3 and structural elaboration along T4 by incorporating mediation tools and artefacts.

Figure 3: The morphogenetic cycle with the change project mediation phases (Archer, 1995, p. 157)



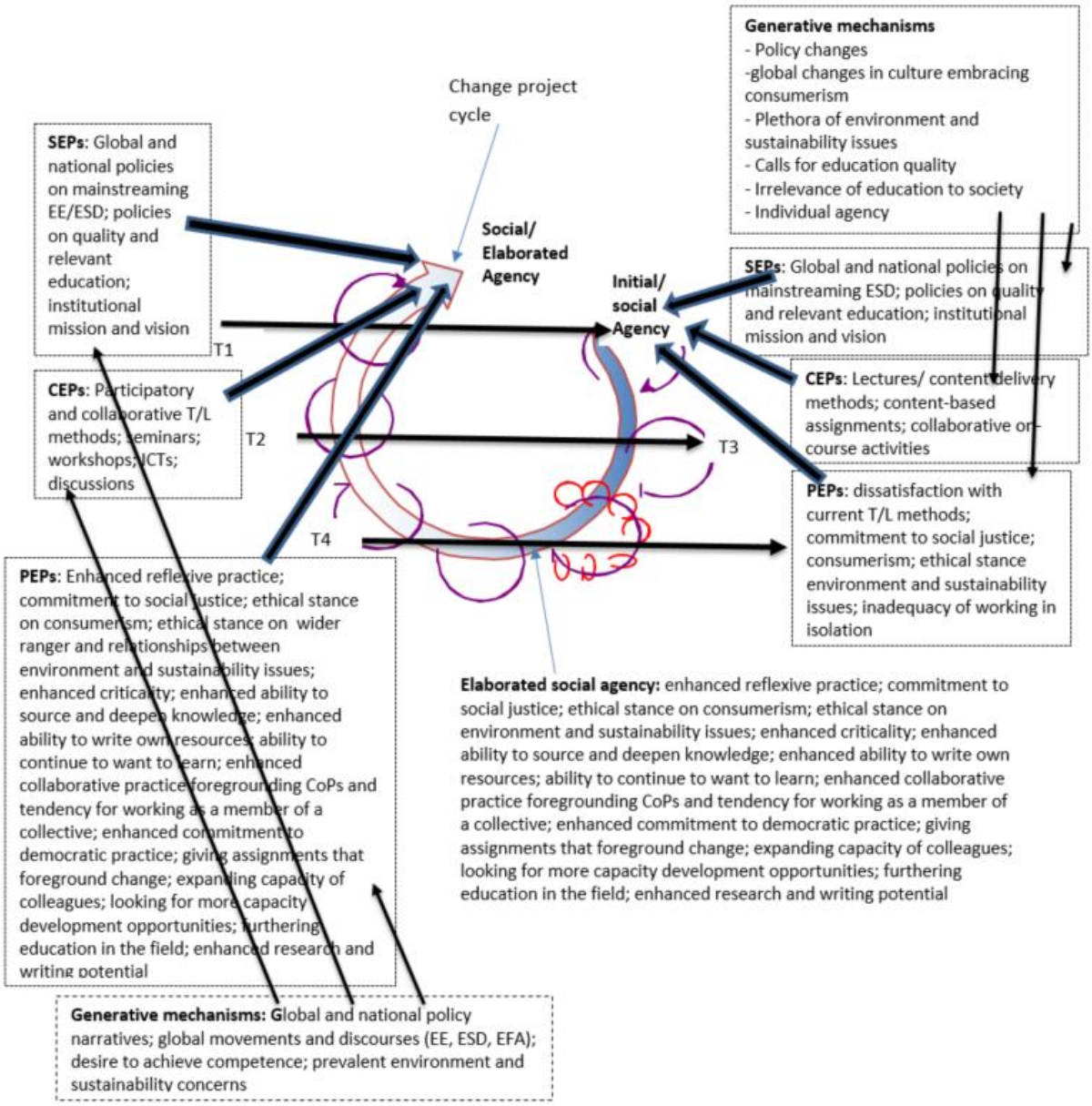
Mediation in and as academic professional development activities in ESE catalyses agency (double morphogenesis) of teacher educators in their teacher education practice.

Archer (1995, 2004) asserted that interaction of emergent properties and powers of people (agency) and parts (structure and culture) result in system transformation (morphogenesis) or reproduction (morphostasis). Figure 4 is, in reality, superimposed on Figure 2 because at the same time that sociocultural interactions cause changes in practice, the individuals involved in the change in practice end up transforming themselves. Although changes in agency and identity are part of emergent properties and interactions, they are unique to the individuals involved in the interactions. While agency can, through its emergent properties and powers, result in structural and cultural elaboration or reproduction, it is in turn transformed during the process. This transformation of agency is *double morphogenesis*. According to Archer, elaboration of agency results in a more reflexive social agent. Emergent properties should illustrate tendencies of the agent to be working with others or promoting social interactions (see Figure 4 below).

Existing structures and culture at T1 influence manifestation of habitus and, ultimately, agency in particular ways. The desire to change is influenced by properties and powers of generative mechanisms as illustrated in Figure 2. A disruption of habitus in response to properties and powers of generative powers tends to disrupt agency as well. Agency is elaborated through sociocultural interaction during period T2–T3. The elaborated at T4 phase, constitutes the precondition of the next cycle of morphogenesis represented by T1 but at a slightly different level to the initial starting point. Figures 2 and 4 happen simultaneously, as the agent works to transform the system while being transformed by the same system.

Teacher educators demonstrated enhanced reflexivity in their teacher education and individual sustainability practice when they could reflect on their teacher education methods and how these were playing out in classrooms across student teacher cohorts, and over the years. Enhanced reflexivity was co-constitutive with criticality. Criticality was shown by the participants' ability to relate global, national, and institutional policies to curriculum content and to sustainability concerns. Teacher educators thought more carefully about their teacher education practices and how these contributed to developing more critical and reflexive student teachers (see Table 3). Teaching and learning methods were the conditions in which participants could relate with their student teachers. Participants reviewed the teaching and learning methods they used each time to facilitate more meaningful interactions with student teachers. During and after the change project course, participants tended to use more experiential as well as collaborative methods, illustrating their elaborated social orientation to teaching and learning processes.

Figure 4: The double morphogenesis or change in agency (Adapted from Archer, 1995 and Engeström, 1996).



Individual agency was, at times, interlinked with collective agency when participants collaborated with colleagues to work on on-course assignments. Collaborative tendencies were also shown during change project implementation where participants sought support and found it useful to work with colleagues in their different communities of practice. Such CoPs include colleagues in the same discipline, across disciplines, and at the faculty level. The change project therefore contributed to scaling in disciplines, across disciplines, and across the faculty. Participants found it necessary to collaborate and engage in capacity building of the faculty, whereupon they brought their individual capacities into the collective for the good of capacity for mainstreaming ESE in the faculty. Figure 4 shows the change (elaboration) in agency during the course and its dependence on the system change, represented by Figure 2.

Participants showed the ability to source and deepen knowledge on selected issues while critically engaging with them. This knowledge was used to ascertain the relevance of existing resources and for developing their own resources for teaching, learning, and assessment in the classroom. Enhanced knowledge as well as teaching and learning resources were used to facilitate learning interactions in particular ways. Participants challenged their student teachers to relate classroom knowledge to its relevance in their daily lives. Examples include when they asked their students so-what questions in relation to content knowledge, and when they innovated teaching and learning equipment using other disused equipment. Participants carefully thought about their teaching and learning methods in relation to the purpose of learning the concepts, so teaching and learning methods were chosen for a purpose. Participants continued to use their networking abilities to actively look for and engage in other capacity development activities in the field, including further study.

Participants could fairly autonomously influence their course outlines and their teaching or curriculum interactions. They could influence the assignments and examination tasks for students and the curriculum and syllabus under their control. Once these were changed, the same educators would act on them. Their role shifted from social agent to social actor. Agents could reflect on what and how they acted, therefore their actions iteratively influenced their agency.

Mediation in and as academic professional development activities in ESE provided a platform for teacher educators to show tendencies for engaging humanising pedagogical methods.

The change project course referred to in this article also revealed humanising tendencies. The pre-course assignment facilitated participants to reflexively engage with their individual and institutional teacher education practice. Through this process, they worked with their community of practice (CoP) to identify and prioritise issues preventing mainstreaming ESE. They also collectively suggested responses to the issues identified. All assignments on the course were to develop the participants' ability to engage with their context and experience in relation to content and experiences on the change project course. Foregrounding reflexivity is a humanising tendency because reflexivity notes the located nature of individuals and groups, practice, and praxis (Lindley, 2014; Motsa, 2004; Raven, 2005). As a result of this experience, participants gave their own student teachers assignments based on context, and tended to develop responses to local environmental and sustainability issues. Cases of students who researched the possibility of constructing laboratory equipment through reusing parts of old technological equipment are examples of this.

The RU/SADC International Certificate in EE course contributed to teacher educators using more participatory and collaborative teaching and learning methods. Individuals can have agency, yet these individuals do not live in isolation, but relationally—in relation to other individuals, communities, and institutions. The collaborative methods recognise that agency can be both individually and collectively developed. Because the interest in ESE is capacity building for social action, the change project course seems to have provided a platform for participants to engage in

contextually framed reflexive collaborative social action on contextually located environment and sustainability issues. We believe that the change project was humanising in its role of enabling participants to promote collaborative deliberations, decision making, and social actions for the good of community and society.

Conclusion

ESE tends to provide a sensitising focus for initiating and sustaining institutional change (O'Donoghue, 1986). The change project course proved potential to develop capacity for reflexive praxis and agency that can be implemented to educate for a sustainable future. This capacity is relevant for mainstreaming ESE in teacher education contexts particularly for scaling[3] up, scaling out, scaling across, and scaling innovatively during the *UNESCO 2030* agenda period (2015b), and within the *UNESCO roadmap on the Global Action Programme for mainstreaming ESD* (UNESCO, 2014c). By conducting the change project, participants showed commitments to learning from context while using and promoting teaching and learning methods that are critical, collaborative, and experiential while foregrounding values. These teaching and learning methods tend to be humanising, constituting the new form of education quality suggested by the *World Conference on Education in Incheon Declaration* (UNESCO, 2015b) that could potentially stimulate appropriate agency for environment and sustainability at individual and collective levels. The change project seems to be a meaningful way for building capacity for quality education, which is a common good for the good of humans and the future of planet earth.

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[3] *Scaling* is a term used in the Global Action Programme for mainstreaming ESD to mean expanding capacity for mainstreaming EE/ESD among individuals, between individuals, within disciplines, across disciplines, across faculties and across institutions.

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Humanising Higher Education in South Africa through Dialogue as Praxis

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Abstract

Freire (1993) premised his pedagogical theory on the assumption that humanisation is the fundamental objective of education, and he emphasised the role of dialogue as praxis in achieving this. In South Africa, race has played a constitutive and dehumanising role in higher education since its beginnings during colonialism and apartheid (Soudien, 2015, 2016). During 2014 and 2015, higher education in South Africa came under attack from various student organisations for alleged discrimination, racism, and exclusive practices. We propose two conditions for dialogue as humanising praxis in higher education: the acknowledgement of situated selves, and the ontological need for, and right to, voice. We conclude that these conditions are interrelated and point to the possibilities of humanising post-1994 higher education. We use qualitative data from the NRF-funded project, *Human rights literacy: a quest for meaning (*Roux & du Preez, 2013) to explore student teachers' experiences of implicit and explicit exclusion, racism, and discrimination at institutions of higher education in South Africa.

Key words: dialogue, discrimination, higher education, humanisation, praxis, racism

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Introduction

Higher education (hereafter, HE) in South Africa cannot be understood outside the constitutive role race has played since its beginning (Soudien, 2016). HE has emerged in relation to historic and distinct phases and sets of circumstances during the history of South Africa (Thaver & Thaver, 2015). Although the interrelated histories of HE and the South African nation since colonisation are complex, multilayered, contentious and, as Soudien (2016, pp. 8) referred to it, a site of "perverse ambivalence," we will for the purpose of this article distinguish between two historical periods: the

period before 1994 and the period after 1994. Thaver and Thaver (2015, pp. 282) referred to pre-1994 as the period of the "white South African nation." The establishment of the white South African nation was a result of colonialism, the Anglo–Afrikaans struggle, the discovery of gold and diamonds, the growing demand for cheap labour and, finally, the apartheid framework for separate development (Soudien, 2016; Thaver & Thaver, 2015). Alexander (2011) referred to the post-1994 period as the period in which South Africans could construct a new historic community without race thinking and racial discrimination: a new political community and a new cohesive nation.

Race as a concept is never neutral (Pillay, 2015). Pillay (2015, pp. 137) argued that "the individual is therefore locked into, framed and envisioned within a group identity that he or she has not chosen to be in and this identity determines one's fate." The superiority of one race over others cannot explain itself—it needs to be justified (Soudien, 2016). In order to justify a constant supply of cheap labour to maintain prosperity and policies of separate development pre-1994, a solidification process of race and race hierarchy was implanted in the nation's imagination (Soudien, 2016; Thaver & Thaver, 2015). As a result, "white" universities of this period positioned themselves in relation to the white South African nation while "ethnic" universities were established as a function of the apartheid conception of "other nations" in South Africa (Thaver & Thaver, 2015, pp. 282). One of the systematic reforms in HE, post-1994, was a restructuring of the binary HE sector. The 36 racially and ethnically patterned HE institutions were reduced to 23 (two new universities were recently added, therefore, 25) and placed under a single government structure (Thaver & Thaver, 2015). During the post-1994 period, there has been a demographic shift towards broader access for students from historically disadvantaged communities. Thaver and Thaver (2015, pp. 288–289), however, rightfully questioned whether the knowledge and the institutional cultures students are exposed to "capture the full diversity and complexity of the nation-in-becoming." A nation-in-becoming points to the challenges HE and the South African society face in relation to social cohesion or to what Alexander (2011, pp. 37) referred to as "a new historical community."

During 2014 and 2015, accusations of discrimination and exclusion at universities throughout South Africa were made by students and student representative bodies (cf. Open University and Campus Spring). In August 2015, the student organisation, Open University, at Stellenbosch University commissioned a video, *Luister* (Contraband, 2015), in which students narrated their experiences of discrimination and exclusion on campus. Students claimed that authorities did not listen to them, silenced their complaints, and that they experienced "blackness" as a social burden. While the university initially accused members of Open University of damaging the corporate image of the university and threatened disciplinary action, the university later agreed to enter into dialogue with the organisation regarding transformation and alleged discrimination and exclusion. The aim of this article is to explore conditions for dialogue as humanising praxis, and the possibilities it may present for humanising postapartheid higher education.

Accusations of discrimination, exclusion, and racism point to pre-1994 structures, systems, institutional cultures, and consciousness in HE institutions. As far as HE is immersed in the political and sociohistoric changes post 1994, it seems that institutional cultures and a consciousness of the possibilities of a new historical community in HE lags behind (Thaver & Thaver, 2015). Claims of racism, discrimination, and exclusion within HE have been investigated and reported on by the Ministerial Committee on Transformation and Social Cohesion and the Elimination of Discrimination in Public Higher Education Institutions (DoE, 2008, hereafter the Ministerial Committee). The Ministerial Committee (DoE, 2008) based its approach on White Paper 3 (DoE, 1997), which posits that transformation requires all existing practices and values within HE to be reviewed. The Ministerial Committee (DoE, 2008) came to the conclusion that experiences of feeling discriminated against, in racial and gender terms in particular, are endemic within HE. Despite the fact that all

institutions of HE have a range of policies in place to address issues of equity and transformation, there seems to be a disjunction between institutional policies and the real-life experiences of staff and students (DoE, 2008).

In his first paragraph of *Pedagogy of the Oppressed,* Freire wrote: "While the problem of humanization has always, from an axiological point of view, been humankind's central problem, it now takes on the character of an inescapable concern" (1993, p. 25). For Freire (1993), both humanisation and dehumanisation remain historical and ontological possibilities for incomplete human beings, and he assumed humanisation as the premise of education. He defined the telos of education to be a critical and reflective understanding of the world and one's place in the world (Dale & Hyslop-Margison, 2010). Freire (1993) posited that education, as a practice of freedom towards humanisation, should focus on dialogue as praxis. This does not entail an integration, accommodation, or assimilation of all within the structures and social practices that cause exclusion and discrimination, but a transformation of the very structures and practices that cause exclusion (Freire, 1993).

We pose the following research question: "What are the conditions for, and the possibilities of, dialogue for humanising postapartheid HE?" We argue that historic (colonial and apartheid) modes of being, categorisation, and exclusion still persist 21 years into democracy. We propose two conditions for dialogue as humanising praxis: acknowledging the situated selves and the ontological need for, and right to, voice. We argue that dialogue as humanising praxis presents possibilities for the disruption and reconstitution of historic distributions of the sensible, while the reconstitution of the sensible presents possibilities for the continual enacting of dialogue as humanising praxis within a new historical community.

Project Contextualisation: Method and Approach

The data for this article stem from the NRF-funded project, *Human rights literacy: A quest for meaning*[1]*,* that questioned students' understanding of human rights literacy (Roux & du Preez, 2013). The project consisted of two phases. Phase One (South African national data gathering and analysis) was completed in 2013, and the second phase (South African and international data gathering and analysis) was completed in 2015. The first phase of the project aimed to determine the knowledge field of human rights education in teacher education at South African faculties of education (Roux & du Preez, 2013). During this phase, the project group collected qualitative and quantitative data using three different collection processes: a walkabout (n = 80), a survey (1,192 student teachers accessed the survey), and small focus group discussions with 68 participants (Becker, de Wet, & Parker, 2014; Roux & du Preez, 2013). The survey and the focus group discussions were contextualised within the South African realm only. The second phase aimed to explore human rights literacies of South African and international students living in diverse contexts. The international survey was finalised in collaboration with international partners to include the complexities of diverse social environments. The second phase of data gathering included an open invitation to students to reflect on selected topics via e-mail.

Humanisation and dehumanisation concern the self-in-relations. As the relations between self, others, and the world are central to qualitative research, only qualitative data were considered for this article (cf. Denzin & Lincoln, 2008). Qualitative data were selected from both phases: the small focus group discussions during the first phase, and the qualitative comments made by South African participants only during the second phase survey. The small focus group discussions followed the

[1] C. Roux Competitive Programme for rated researchers (CPRR) Grant no 81795 (2012–2015). For a project description, see Roux & du Preez (2013) and Becker, de Wet, & Parker (2014).

survey to validate data collected by means of the previous two collection strategies and to reevaluate the literature, ontologies, and epistemologies (Roux & du Preez, 2013). The sizes of the focus groups varied from three to nine participants. A total of 68 student teachers were selected by means of snowball sampling. Twenty-nine student teachers were in their first year, and thirty-nine were in their fourth year. The small focus group discussions took place at six sites in four provinces. Site 1 is a metropolitan campus where the majority of students are Zulu speakers. Site 2 is a metropolitan campus with students from diverse linguistic and cultural backgrounds. Site 3 is a rural campus where most of the students are Afrikaans speaking. Site 4 is in a semirural area and most students are Afrikaans speaking. Site 5 is situated in a metropolitan area so the student population is linguistically, ethnically, and culturally diverse. At Site 6, a rural campus, most students are Setswana speakers. Discussions were audiotaped and transcribed verbatim by the researchers involved in the collection process (Becker et al., 2014)[2].

The international phase of the project commenced during May 2015 and data collection finished in November 2015. Qualitative and quantitative data for the second phase were collected in an online survey and by means of e-mail responses to the researchers. Undergraduate and postgraduate students from three universities in South Africa, two universities in Europe, one university in India and one university in Israel were purposively selected from faculties of education, sociology, law, and political sciences on the basis that they did a module in human rights or may be confronted with human rights issues within their professional environments. The aim of the second phase linked perfectly to the research project's purpose and objectives: to develop a theory on human rights literacy which may contribute to the knowledge field of human rights education and training. Only data from South African participants (n = 136/434 were considered for this article because the sociohistoric context of this article concerns HE in South Africa.

[2] The sociopolitical dynamics of South Africa changed dramatically between the RSA2013 and RSA2015 surveys. Racial incidents at institutions of HE and in a racially politicised South African society escalated on different levels and could impact on student teachers' feedback in the second phase (2015) survey. It was therefore important to reassess the questionnaire's section on biographical data. Debates on nonracialism and the argument that "structural racism connects the endurance of race-thinking to the inequalities that apartheid created" (Pillay 2015, p. 138) demanded a question on race. During the first phase (RSA2013), the research group opted not to racialise the biographical data and survey. Data extracted from 1,151 student teachers who answered RSA2013 Questions 9 and 10 on culture and ethnicity, however, provided some indication on student teachers' race identifications:
Racially Black n = 353/1,151 = 30.67% (Black 86; Zulu 64; Sotho 6; Xhosa 9; African 188)
Racially Coloured, n = 44/1,151 = 3.82%
Racially Indian, n = 59/1,151 = 5.13% (Indian 51; Christian Indian 2; Muslim Indian 4; Hindu Tamil 2)
Racially White, n = 197/1,151 = 17.12% (White 185; Afrikaner 11; African White 1).
Other responses included: 43 student teachers described their culture and ethnicity in terms of belief systems; 97 indicated that they did not belong to an ethnic or cultural group; 35 described themselves as South Africans; 208 indicated that they did not understand the question, or it doesn't matter to them or that it was not applicable; 115 described their culture and ethnicity in terms of moral characteristics, social groups or regional affiliations. It is interesting to note that none of the RSA2013 student teachers' defined themselves as European.

During the second, international phase (Survey2015), the research group decided to include a question (Question 8) on race, giving participants an opportunity to define themselves in terms of race classification. Question 8 read as follows: "Do you want to answer a question on race? If yes, what is your race?" Participants thus had an option to define themselves in terms of race. Of the 351 participants who answered Survey 2015 Question 8 (n = 83 international participants skipped this question), the international students were less racially conscious: n = 106/215 = 49.30% answered "yes" to the question and n = 109/215 = 50.70% answered "no." The South African (RSA2015) data showed a much higher incidence in terms of participants who wanted to define themselves in terms of race categories: n = 110/136 = 80.88% said "yes," and only n = 26/136 = 19.12% said "no." This is an indication of the current racial issues in the South African politicised and racialised society and its impact on HE since the RSA2013. survey The racial indications were:
Racially Black, n = 69/110 = 62.72% (African 26; Black 33; Black African 10)
Racially Coloured, n = 2/110 = 1.82%
Racially Indian, n = 15/110 = 13.64% (Indian 2; Asian 3; Indian SA 10)
Racially White, n = 24/110 = 21.82% (Caucasian 5; White 19).

The historic and ontological possibilities for either humanisation or dehumanisation (cf. Freire, 1993) within HE in South Africa speak to conditions of privilege and institutional and interpersonal power relations, and this will be explored and analysed through a critical lens and critical discourse analysis. We regard HE as a sociocultural practice and analyse ways of being and acting within power relations in HE structures and practices (Bernard, 2015). We use Fairclough's (2001) analytical framework for critical discourse analysis, which is problem-based. It aims to illuminate the problems that people are confronted with in society (in this case HE), and the resources people may be able to draw upon in confronting and overcoming these problems. We question the interactional social conditions and boundaries within which racism and discrimination are restructured and move, through analysis and reflection, to the possibilities that such a problem might present (cf. Fairclough, 2001).

During both phases, participation was voluntary and the ethical protocols of participating national and international universities were followed. In order to protect the identity and privacy of participants, numbering is used when findings are reported. Trustworthiness of project data was achieved through practices such as crystallisation, multivocality, and project members' reflections (Becker et al., 2014). We reference the data in terms of the data source: *Survey2015, Q24* (the year in which the survey was completed followed by the question number). Individual comments are referenced *RSA2015, Q24, P7,* indicating 2015 survey, Question 24, South African Participant 7. Data emanating from the first phase (2013) small focus group discussions are referenced *s1y4m2,* indicating Site 1(s1), fourth year students (y4), second meeting (m2). At some of the sites, two small focus group discussions per year were held—these are referenced *a* or *b*. Individual comments from participants in focus groups are referenced *RSA2013, P1M* to show participant number, male (or F, female).

Conditions for Dialogue as Praxis in HE

The essence of dialogue is the word (Freire, 1993). For Freire (1993) the constitutive elements of the word are reflection and action, and he argued that all authentic words are praxis and result in transformation and humanisation. Praxis as a concept was first used by Aristotle, later by Marx and is extensively used by Freire (Dale & Hyslop-Margison, 2010). Praxis refers to consciousness of our past, present, and future in the world as incomplete beings. It includes an understanding that humans are not trapped in history but are able to create and recreate the world they share with others (Dale & Hyslop-Margison, 2010). Freire (1993), however, argued that unauthentic words (not constituted by reflection and action) are idle chatter, empty words, or verbalism (words without action) that, like activism (action without reflection), cannot create and recreate the world or have praxis, transformation, or humanisation as their result.

HE in South Africa has inherited the full complexity of South Africa's apartheid and colonial legacy. In legal and regulatory terms, there has been significant transformative progress during the post-1994 period (DoE, 2008). Legal compliance does not, however, necessarily translate into substantive transformation. Racism is deeply rooted in the consciousness of the South African society and its institutions (Mangcu, 2015). The intersections of history, politics, economy, and society that started pre-1994 laid the foundation for who and what we perceive ourselves to be, and how we position ourselves in postapartheid education (Becker, 2013). The responsiveness of HE in implementing policies to improve equity and address social divisions since democracy remain embedded in historical contexts of oppression. In historically white institutions, a white, male, and Eurocentric institutional culture remains and is perceived as a substantial barrier to black students and staff of all genders and sexualities.

Freire (1993) argued that if education wants to teach and learn for freedom and humanisation, it needs to acknowledge situated selves. Situated selves are positioned within intersections of past, present, and (anticipated) future place and space in HE. Intersectionality explores power relations within categories of race, ethnicity, and gender (Crenshaw, 1991). Racism, for example, is based on unequal relations of power, and is intertwined with other forms of discrimination such as class, gender, ethnicity, religion, and language and utilises these to justify and reproduce itself (DoE, 2008). Adami (2013) built on the intersectional perspective by exploring intersectional dialogue within power relations, which acknowledges that people in different power positions intersect differently in changing relational contexts. Intersectional dialogue refers to the way in which power is multilayered and intersects when individuals position themselves in dialogue, drawing on different cultural and social contexts (Roux, 2015). Intersectional dialogue therefore acknowledges the complexity of power relations between different situated selves and its influence on self-in-relation.

In acknowledging situated selves in South Africa, we have to account for the pre-1994 "entrenched inherited racial identities that disfigured the popular consciousness of colonial and apartheid South Africa" (Alexander, 2011, pp. 40). The popular consciousness of colonial and apartheid South Africa through which we understand the world, HE, and the possibility of a new historic community, is what Ranciere (2015) referred to as the distribution of the sensible. Ranciere (2015) defined the distribution of the sensible as historic modes of perception and being prescribing participation, inclusion, and exclusion. Historic modes of perception (such as colonial and apartheid consciousness) determine who and what are visible and invisible, or are heard and not heard. These practices are informed by cultural scripts and racial–cultural mutations. In order to survive in HE, these pre-1994 prescribed modes of being need to be assimilated for students to be included (cf. Fataar, 2015; Thaver & Thaver, 2015). Constructing a new nonracial historic community, such as Alexander (2011) advocated, would require a disruption of pre-1994 distributions of the sensible.

For dialogue as praxis to disrupt the distribution of the sensible, it is necessary to understand the intersections of pre- and post-1994 structural and systemic conditions in which the thought and language of students, staff, and management were and are dialectically framed (Freire, 1993). Freire (1993) argued that language and thought exist within specific structures and within intersections of past, present, and future places and spaces. The words we use always refer to realities, perceived realities, or views of the world shaped by the place and space that situated selves inhabit (Freire, 1993). Freire proposed that, "to speak a true word is to transform the world" (1993, p. 68). Although Freire argued that all authentic words are praxis and result in transformation and humanisation, he also cautioned that unauthentic words result in dehumanisation. Language itself does not have mystic or transformative power but words are connected to other words and using particular words always leads "more easily to some words than others" (Biesta, 2010, pp. 540). The words we use can continually restructure the historic distribution of the sensible, but also present possibilities to disrupt the distribution of the sensible (cf. Ranciere, 2015).

We have thus far posed the first condition for dialogue as praxis towards humanisation: the acknowledgement of the situated self. The second and interrelated condition for humanising dialogue would be the need for, and right to, voice. Humans have an ontological need for voice and when denied the right to voice within either ontological or physically oppressive contexts, freedom and humanisation become impossible (Dale & Hyslop-Margison, 2010). According to Apple (1999, pp. 198–199), Freire turned "dialogue into something of an art form." Apple pointed to two aspects that were important to Freire when it came to dialogue: listening, and dealing truthfully with disruptive questions. Listening is an activity that goes beyond hearing (Freire, 1998). Listening is an attitude on the part of the listener—of being open to the words, gestures, and differences of situated selves. Listening requires centring the narratives of the excluded, and dealing with disruptive questions.

True listening does not diminish the right to disagree, but is an action that connects the speaker and the listener within dialogue, without prejudice (Freire, 1998). Freire (1998) described the connectedness brought about by listening as communion, in which dialogue as praxis becomes transformative.

Regarding the right to voice, Freire (1993) argued: "Dialogue cannot occur . . . between those who deny others the right to speak their word and those whose right to speak has been denied them" (p. 69). As already mentioned above, historic distributions of the sensible disable possibilities for dialogue as praxis by inscribing who can speak, and who and what we hear and see (cf. Biesta, 2010; Ranciere, 2015). Historic distributions of the sensible render some words as voice, and others as noise (Biesta, 2010). Biesta (2010) proposed that the assumption in education should be that all students can speak, and all students have the capacity for speech and action. Students neither lack the capacity for speech, nor are they producing noise. Students, staff, and administrators have the ontological right to voice. It is only by claiming the equal right to voice and acknowledging the place and space the situated selves inhabit, that the historic distribution of the sensible can be disrupted and a new historic community can be constituted.

Voices in South African HE

All qualitative data were first read holistically in reference to power relations, discrimination, racism, inclusion and exclusion, and dehumanising structures and practices. Two steps were used to select data excerpts for analysis. Data pertaining to racism, exclusion, discrimination, and dehumanisation were selected first. Following that, excerpts were selected pertaining to place and space. For the purpose of this article, only data speaking to relations, structures, and practices within HE were selected.

During the 2013 small focus group discussions, racism and discrimination on and off campus were voiced at all six sites. At Site 1, one of the student teachers commented, "I personally have noticed that there is a lot of discrimination and racism going on in campus" (RSA2013, P4F, s1y1m1b). Qualitative data from the Survey 2015 (Question 33: Which phobia do you think causes extreme human rights violations? Name no more than THREE) furthermore indicated that South African student teachers regarded racism as a phobia that causes extreme human rights violations. Of the 117 participants who commented in the open box provided, 60 were South Africans and 14 named racism and resulting discrimination as causing extreme human rights violations in South Africa. Data indicate that racism and discrimination in HE manifest on two levels: in interactions with management in institutional contexts where power relations dictate positioning, and within interpersonal contexts on campus and in lecture rooms. Feedback of the students will be given verbatim.

Student teachers described the opposing relations between management and students by using words such as they and those and we and us (RSA2013, s1y1m1; s5y4m1). Management was defined as "those who are in top" by a student teacher at Site 1 (RSA2013, s1y1m1), pointing to a relationship in which management had all the power. Student teachers described the interaction between management and students by using phrases such as "they deny us," "they oppressed and suppressed us," "they didn't want us to express what we felt and what we needed to do" (RSA2013, s1y1m1). Relations of power within managerial contexts, and the unwillingness to listen to students were described by a student teacher from Site 4 as follows:

> *If you're the person with authority, sometimes it is easier for you, you shoot somebody down when they come to you with a problem, because you can say, is it really that big a*

> *problem? Even though it might escalate into something big, but you can just say, but no it's not that big a problem. We've got bigger things to do now. (RSA2013, P2M, s4y4m1b)*

On questions from the researchers whether student representatives can address students' concerns and problems with management, student teachers from Site 3 argued that "student councils only have functions" and do not address any problems (RSA2013, s3y4m1). One of the student teachers from Site 3 argued that if you want your problems to be addressed you need to "go outside of the campus, which is wrong, because I don't know to whom I should go. Then I move outside campus with factors outside campus, they will come inside which I also feel is not right" (RSA2013, P1M, s3y4m1). A student representative at Site 5, however, had a different view. She argued that student representatives do address problems with management but that

> *they don't want us to go against them, management, they don't want us to go against them and the thing is we represent students and what students want. We bring it to management because we are the mediator between students and management. So I think in a way the student leaders . . . we were victimised. (RSA2013, P3F, s5y4m1)*

From the data, it seemed as if management, administrators, and lecturers in their interaction with students normalise implicit racist and discriminatory behaviour from fellow students as one student teacher from Site 3 explained:

> *To add to that, I have had many arguments with our black students. Like here at the front at the financial office, we all stand in a queue and they then pass just to be in the front, and then I say: Aunty, but this is a queue, we are all equal and we all want to have equal bursary. And it is a black lady that sits in front and I feel you don't want to every day fight about it, but it is a reality, because why doesn't she tell them to go and queue at the back? And then she helps them before the rest of us. And then it ends up in an ugly quarrel and they see you as a racist and so on. (RSA2013, P2F, s3y4m1)*

Two student teachers at Site 1 related their experiences of discrimination in a lecture room. After describing an incident of victimisation in class and the apparent lack of action from the lecturer, student teachers concluded:

> Uh . . . I think there is that thing of discrimination against each other. He just gave them more rights than us. Yes. (RSA2013, P2M, s1y1m1a)
>
> *Yes. Because they were the same race [as the lecturer]. (RSA2013, P1F, s1y1m1a)*
> Yes, there was racism there. (RSA2013, P1F, s1y1m1a)

Experiences of discrimination, racism, and exclusions between students mostly focused on implicit racism related to historic modes of perception. Explicit racist behaviour experienced on campus was only mentioned at Site 4:

> *So, I previously studied mechanical engineering in . . . and then one day I came out the toilet and a white girl didn't want to go in after me. So I decided to drop out. I had the mentality of apartheid, with white people not treating us well. Then I came to . . . and I found it the other way round. (RSA2013, P3F, s4y4m1a).*

Experiences of implicit discrimination, racism, and exclusionary practices evident from descriptions of relations between students and campus life indicated that students prefer to stick to "others like us" and are afraid of "others not like us." Although they seemed to realise the need for constructing a new historical community, they did not seem keen to disrupt historic modes of perceptions. Two student teachers at Site 1 explain this in the following excerpts:

> *I think we should be together like she says and not fear each other but most of the time they group together. Like us blacks, we group together because we understand each other. It's hard for someone from the rural areas to group with them because he or she can't understand the language. (RSA2013, P2F, s1y1m1b)*

> *We don't know how they live and how they carry themselves. (RSA2013, P4F, s1y1m1b)*

The above excerpts point to racial stereotyping and campus cultures, practices, and interactions within colonial and apartheid categories and divisions. In order to survive in HE, assimilating whiteness or blackness as coping strategy was described by student teachers as inevitable. Student teachers from Site 1 and Site 5 argued that processes of acceptance and assimilation were necessary in order to not be "victimised" by fellow students (RSA2013, s1y1m1a); they argued, "if you cannot change it, you have to settle and deal with it" (RSA2013, s1y4m2), and that HE is about "survival of the fittest" (RSA2013, s5y4m2).

From the data presented thus far, it seems that policy changes and restructuring had little effect on race categorisations, racism, discrimination, and exclusion in HE and that dehumanising practices persist in HE. If Freire (1993) argued that humanisation and dehumanisation remain historic and ontological possibilities for humans, we considered whether student teachers are conscious of the historic modes of perception and the possibilities for structuring a new historic community. One of the student teachers from Site 1 expressed frustration at the verbalism that disables any possibilities for structuring a new historic community by commenting that "they talk like we are one united nation and everybody is together but they don't do something about it" (RSA2013, P3F, s1y1m1b).

It seemed that student teachers linked their experiences of racism and discrimination to colonialism and apartheid, acknowledging the situated selves with comments such as:

> I had the mentality of apartheid, with white people not treating us well. (RSA2013, s4y4m1a)
> The colonialism is still in our minds. (RSA2013, s1y1m1b)

> *I understand the generations and things. But now everybody is being punished for apartheid and for what our parents did. (RSA2013, P4F, s4y4m1a)*

Apart from the acknowledgement of the situated selves, humanisation depends on the ontological right to voice. Qualitative comments to Survey 2015, Question 25 (Select any five of the following words or phrases you associate most with "freedom") linked freedom to the right to voice. Of the 212 participants who commented, 99 were South African and 24 of them linked freedom to the ontological right to voice and expression of opinion with comments such as:

> *Being able to express myself and stating my opinions. (RSA2015, Q25, P19)*

> *In my own words, freedom means that each and every individual has a voice towards what is happening in the society, especially in his or her country. (RSA2015, Q25, P62)*

> *Freedom is living in a society where you are free to express your opinions and there is no oppression of others because of their race, colour, or ethnicity. (RSA2015, Q25, P54)*

One student teacher, in commenting on Survey 2015, Question 33 (Which phobia do you think causes extreme human rights violations?), explained the role that education can play in realising the possibilities of humanising South Africa towards structuring a nonracist new historical community:

> *South Africa is a very diverse country, there are sometimes tensions that become visible, which contradicts, sometimes with individuals' way of looking at life. I guess this is because we haven't yet reached a state where we are all critical to human race matters. I also believe that formal education should be used more in creating persons who are critical to human race matters. (RSA2015, Q33, P33)*

Moving from *Is* to *Ought*: Possibilities of Dialogue as Humanising Praxis

Words present the possibilities to either humanise or dehumanise HE. We proposed two conditions for dialogue as humanising praxis in relation to Freire's *Pedagogy of the Oppressed* (1993) and *Pedagogy of Freedom* (1998). Through analysis of, and reflection on, the data, we identified persistent racism and discrimination within pre-1994 distributions of the sensible as disabling in this regard. The continual restructuring of pre-1994 "entrenched inherited racial identities" (Alexander, 2011, pp. 40) disables any possibilities for constituting a new historic community, social cohesion, and nonracist spaces for dialogue as praxis. The post-1994 South African Constitution (1996) commits South Africans to continually become a nonracist society: a new historical community (Alexander, 2011). In the movement from *is* (pre-1994 distributions of the sensible) to *ought* (a new nonracist historic community), dialogue as humanising praxis presents definite possibilities.

In relation to the first condition (the acknowledgement of the situated selves), it is evident that normalisation of implicit racist behaviour and implicit demands for assimilation in order to be included disregard sociohistoric contexts (RSA2013, s1y1m1; s5y1m2). Managerial and institutional powers are socially and culturally embedded in pre-1994 legacies and negate the historic and present contexts that situated selves inhabit (RSA2013, s1y1m1a; s4y4m1a; s2y1m1; s1y1m1b; RSA2015, Q33). This seems to confirm Thaver and Thaver's (2015, pp. 288–289) suspicion that the knowledge and institutional cultures that students are exposed to, do not "capture the full diversity and complexity of the nation-in-becoming." Within HE, students and staff, in order to survive, have to continually navigate a culturally incongruent discursive environment that ignores their cultural and historic identities (cf. Fataar, 2015).

Interpersonal relations in HE are dictated by pre-1994 race categories (RSA2013, s1y1m1a; s3y4m1; s4y4m2; s1y1m1b; s4y4m1b). It seems that students find security in race groups. A student teacher from Site 1 conceded that "I think we should be together like she says and not fear each other," but then argues that "like us blacks we group together because we understand each other. It's hard for someone from the rural areas to group with them because he or she can't understand the language" (RSA2013, s1y1m1b). A fellow student stated that the reason for this is: "We don't know how they live and how they carry themselves" (RSA2013, s1y1m1b). The use of us, and they, or them, indicates distance and opposition, the use of the phrase, not fear each other, emphasises reciprocal fear and discomfort. Not understanding "their" language, and not knowing how they live and how they carry themselves indicates an inability to acknowledge the situated selves.

The analyses of the data support the argument that the ontological need for, and right to, voice within interpersonal relations and relations between management and students, is not acknowledged. Student teachers did, however, link freedom to the right to voice (RSA2015, Q25). Although 14 of the 60 South African student teachers answering Question 25 linked freedom to the right to voice, comments indicated that they experienced the right to voice as qualified. They used phrases such as: "without fear," "without threats thereafter," "no oppression of others because of race, colour or ethnicity" (RSA2015, Q25). In their experience, management did not listen, without prejudice, to their words (RSA2013, s4y4m1b; s1y1m1; s5y4m1; s3y4m1). In exploring the possibilities that dialogue as praxis present, we should ask ourselves if students, staff, and management regard each other's speech as noise or as voice (cf. Ranciere, 2012). We should be aware that our choice of words might have both humanisation and dehumanisation as consequence. Dialogue as praxis demands consciousness of our past, present, and future in the world as incomplete beings and an understanding that we are not trapped in history but able to recreate the world by disrupting historic distributions of the sensible. We argue that the dialogue management in HE engaged in during the last 20 years has been verbalism (s1y1m1b): words with no action. Students, on the other hand, have used activism. Their actions also indicate little reflection or listening (cf. Freire, 1993).

Although data point to persistent patterns of dehumanisation in HE, data also point to possibilities for humanising HE. Student teachers linked their experiences of racism and discrimination to pre-1994 colonial and apartheid racist patterns (RSA2013, s1y1m1b; s4y4m1a), thereby acknowledging the situated selves, and they linked post-1994 freedom to the ontological right to voice (RSA2015, Q25). The conditions for dialogue as praxis posed in this article present possibilities for disrupting historic distributions of the sensible towards a new historical community. By claiming the right to voice, student teachers, staff, and management can speak to the intersections between the historic distribution of the sensible and its manifestation in the present. The narratives of racism and discrimination should be centred and listened to without prejudice. These narratives should be understood within historic and present intersections of place and space that shape the words people use in HE. Intersectional dialogue, in the context of HE, should acknowledge the intersections of pre- and post-1994 oppression and the complexities of resulting power relations between different situated selves. The historic distribution of the sensible can then be disrupted and reconstituted towards humanising HE so that students, staff, and management can constitute a new historic community.

Education is crucial to changing the world we share, as one of the student teachers commented (RSA2015, Q25). Within education, we "share our differences" (RSA2015, P33) and "become critical to human race matters" (RSA2015, P33). In education we have a chance to "embrace" (RSA2013, s1y4m2) situated selves. When students and staff in HE display an openness to listening, intersectional dialogue about blackness, whiteness, racism, discrimination, humanisation, and dehumanisation can then begin. This would, however, require HE to start from an assumption that students and staff, situated within diverse contexts, are equally capable of speech, equally incomplete, and equally capable of creating history.

Conclusion

HE in South Africa is deeply embedded in pre-1994 distributions of the sensible. Human rights projects, policies, and legal remedies addressing racism, inequality, discrimination, and exclusions alone cannot disrupt historic distributions and humanise HE in South Africa. Dialogue as humanising praxis simultaneously disrupts and reconstitutes historic distributions of the sensible while the reconstitution of the sensible continually enacts dialogue as humanising praxis. This is possible through the two conditions we proposed. Humanising HE through dialogue as praxis becomes

possible when situated selves are acknowledged, and the ontological need and right to voice is claimed. When equal voices are listened to within the world the situated selves inhabit, historic distributions can be disrupted, and a new historic community constituted.

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Book Review
A Participatory Paradigm for an Engaged Scholarship in Higher Education: Action Leadership from a South African Perspective

by Ortrun Zuber-Skerritt, Lesley Wood and Ina Louw
Rotterdam, Netherlands: Sense, 2015. 238 pp.

ISBN: 978-94-6300-182-3 (paperback)

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Engaged scholarship in higher education has become an important topic within the South African higher education context over the past two decades. The Joint Education Trust, in response to the White Paper on the Transformation of Higher Education (Department of Education, 1997), launched the Community—Higher Education—Service Partnerships (CHESP) initiative in 1999. The aim of the partnership was to assist South African higher education institutions to conceptualise and implement community engagement as a core function of the academy. The impact of this initiative although significant, according to Lazarus, Erasmus, Hendricks, Nduna, and Slamat (2008), only scratched the surface of embedding community engagement in South African higher education and therefore further development was proposed. Mwaniki (2010) emphasised the need for community engagement to "be re-cast as a core function of the university into mainstream academic discourse" (p. 410). However, publications in the field of community engagement in South Africa and Southern Africa are still limited.

This book addresses this need for more resources in the field of community engagement in the South African higher education context and complements other recent publications in the field (e.g., Erasmus & Albertyn, 2014). The main focus of the work is on the facilitation of action leadership in scholarship of teaching and learning (SoTL) in higher education. The book is written by three scholars who are experienced in community-engaged research in both the international and the national arenas. Ortrun Zuber-Skerritt, from Australia, has been involved in the international field of action research for 25 years. Her collaboration with Lesley Wood and Ina Louw, who both have extensive experience in the field of action research for professional development and community-based research in the South African higher education context, leads to this formidable collaborative effort to facilitate academic leadership that will contribute to authentic social change through an engaged scholarship.

The main argument presented is that more inclusive and participatory paradigms and methodologies, which challenge entrenched views that the creation of knowledge is the prerogative of academia,

should be applied in higher education. The authors argue that scholars in higher education should actively engage with society as action leaders who facilitate social change in communities through their teaching and community-based research. Their argument might come across to academics less familiar with the approach, as a rejection of traditional forms of knowledge creation. However, the intention is not to do away with all traditional forms of knowledge creation, but to create a space for approaches aimed at the development of personal viability of academics to engage, through the curriculum, with the challenges in their communities and reinvent knowledge that is necessary for the academy to remain relevant in the 21st century (p. 132). The book logically guides academics to obtain an understanding of scholarship as the integration of the three core aspects of higher education, namely, research, teaching, and engagement. Discussion starters and reading lists at the end of each chapter add value to the work.

The authors first introduce the philosophical and methodological assumptions of the approach and suggest new pathways for a more inclusive understanding of knowledge creation that recognises the valuable knowledge that community members possess for improving their own social circumstances, and therefore challenges the notion of dependency on academics as experts. Concurrently, a sound theoretical framework, which Anette Wilkinson (in the foreword, p. viii) considers non-negotiable, is presented as the basis for understanding and developing the reflective practice of action leadership for engaged scholarship. The framework includes aspects of phenomenology, experiential learning theory, action theory, strengths-based theory, grounded theory, and critical theory.

The participatory action learning and action research (PALAR) paradigm developed by Zuber-Skerritt (2005) is then proposed as offering suitable ways to navigate these new educational pathways for improving and sustaining life in the 21st century. The philosophical assumption of the approach is juxtaposed with learning in traditional systems to present a clear understanding of what the shift between the two approaches entails. The authors extensively discuss the PALAR approach with specific reference to links with other action research methodologies, the affective-socio-cognitive approach applied in PALAR, and compare the approach with learning principles developed in neuroscience. The application of the approach in various contexts, with reference to associated successes and challenges, gives the reader more insight into the applicability of the approach.

Following the extensive explanation of PALAR as an approach, the development of a scholarship of teaching and learning (SoTL) in South Africa in the current format is problematised. The authors suggest that SoTL needs to be repositioned to form part of an engaged and integrated scholarship. They suggest how the PALAR processes of professional learning and development will enhance collaboration and critical reflection in academic contexts.

In the second part of the book, the authors convincingly argue that due to rapid change in South African higher education, an alternative paradigm of learning, teaching, research, knowledge creation, and action leadership is needed—and that academics need help and professional development to prepare them for their roles and new challenges. The PALAR approach is proposed to assist in this endeavour of training academics to become action leaders who are engaged with their community—based on two South African case studies in which the approach was applied in academic leadership development. Based on the empirical evidence from these case studies, a model of academic leadership was developed. The model presented in Chapter 6 (p. 109) emphasises the importance of integrating the heart, head, and spirit in a holistic way in order to become engaged scholars who understand the value of both the soft and the hard methodologies (p. 93).

In the third part, two workshop programmes conducted in South Africa illustrate the application of the model to develop the capacity of academics to enhance the scholarship of teaching and learning.

The profound shifts in the academics' thinking about how student learning can be improved clearly presents evidence that the PALAR approach is valuable in 21st century university contexts.

The application of a participatory paradigm will significantly contribute to social change in South African communities if academics accept the challenges of finding new pathways to a more inclusive understanding of knowledge creation, and apply approaches such as PALAR. In my own work in school communities, the application of the PALAR approach transformed my understanding of research as an instrument of social change. My students and I have discovered a vehicle to address what the authors refer to as the epistemological inequalities by allowing communities in which we conduct research to share and implement their own solutions. The approach also aligns with the principles of community psychology (Nelson & Prilleltensky, 2010) that emphasise the participation of the community in which the researchers engage as a condition for sustainable change and social justice. The approach furthermore allows engagement with the complexity of the challenges that need to be addressed because it promotes a process-orientated approach that enables academics to apply the basic principles of complex interactive theory as applied to human behaviour (Jörg, 2009; Shaw, 2002; Stacey, 2001, 2007) in community-engaged work (Burns & Worsley, 2015).

To add even more value to this extensive work, the authors reflect on their own collaborative effort as they progressed through their work—a clear indication that they practice what they preach in terms of integrating the heart, head, and spirit. A must-read for all academics in South African higher education—irrespective of their current stance towards engaged scholarship—who want to be relevant in the 21st century higher education playing field, which is clearly no longer situated in the ivory tower. We, as academics, need new pathways to reconnect with broader society.

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Research Report: The Academic Wellness and Educational Success of Juvenile Offender Learners in a Gauteng Correctional School

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Why this Study?

The Department of Correctional Services (DCS) embarked on a social justice campaign by focusing on education as one element that might transform the lives and the behaviour of juveniles who are incarcerated. There are formal registered schools in correctional centres in South Africa. Programmes offered by the DCS are Adult Basic Education and Training (ABET) Levels 1–4. These are aimed at preparing offenders for Grades 10–12. Higher education and training, vocational skills, computer skills, and basic occupational skills are also offered (DCS, 2012). According to the DCS, these programmes are designed to equip prisoners with the necessary skills to facilitate effective living in society after release. South Africa is following in the footsteps of countries like Norway, Serbia, and Cuba where education for prisoners has been made compulsory (Jovanic, 2011; Manger, Eikeland, Diseth, Hetland, & Asbjørnsen 2010). Most officials dealing with juveniles in correctional centres are not trained to deal with juveniles (Muntingh & Ballard, 2012). For a successful educational programme to take place there is need for a conducive environment, innovative programmes, and better-trained staff (Jovanic, 2011). If these are lacking, then the educational programme cannot be effective for social change.

There is a need to explore how South African correctional schools are run and how teachers enhance the wellness dimensions of juvenile offenders so that upon release they are smoothly reintegrated into society. The attainment of wellness dimensions in an individual is crucial as they enable him or her to recognise the importance of interdependence, working together, and creating harmony in his or her society (Schaffer, 2000). As an academic involved in teacher training programmes, I was interested in seeing how juvenile offender learners' academic wellness is. Hence, the purpose of this study was to explore the academic wellness of juvenile offender learners in a correctional school in order to find ways in which learners' academic wellness can further be supported and enhanced.

The research questions for the project were:

- What is the context that might support the academic wellness and educational success of juvenile offender learners?
- How can one intervene in supporting teachers in enhancing the academic wellness of juvenile offender learners?

What Theory Did I Use to Explain my Findings?

The study is theoretically underpinned by Hettler's (2000) wellness model. The wellness model has six dimensions, namely, physical, academic, emotional, social, career, and spiritual. These dimensions are interlinked and while one may influence the other dimensions, the current report focuses only on the academic wellness dimension. Academic wellness focuses on one's abilities and performance. The model has enabled me to study the context that might support correctional centre schools so that their wellness and educational successes are enhanced. I also used an African lens of ubuntu in looking at how academic wellness is enhanced. Muntingh and Monaheng (1998, p. 13), Oduro (2006), and Regoli and Hewitt (1994, p. 144) pointed out that African families took collective responsibility for one another and, in some rural areas, this is still happening. For social change, the lens was appropriate in ensuring that I explored how juvenile offenders attain educational success and how teacher educators from University of South Africa (Unisa) can help teachers apply ubuntu to support learners in their teaching. During data collection, I wanted to find out if academic wellness and educational success would be achieved if ubuntu was used in teaching and learning engagements.

How Was the Study Conducted?

Phase 1

The study is embedded within an interpretive paradigm (Henning, van Rensburg, & Smit, 2004) because it is concerned with the meaning of the lived experiences of the correctional teachers and juveniles (Creswell, 2007; Henning et al., 2004). The research design of the study was qualitative. I used action research as an approach, which requires cycles of action and reflection (Reason & Bradbury, 2009). Ethical clearance was sought and granted from the University of South Africa, the Department of Correctional Services, and the research site, which was a correctional centre school in Gauteng province. Sampling was purposive because only teachers and juveniles participated. Only five teachers and 11 juvenile offender learners participated in the study. The analysis of data collected from the interview process of the teachers and juvenile offender learners was by coding, compiling similar information into cluster groups, and categorising information by identifying similarities, differences, and recurring regularities into emergent themes (Creswell, 2007; Henning et al., 2004).

What Did I Find Out?

Research Question 1: What is the context that might support the academic wellness and educational success of juvenile offender learners?

The correctional school in Gauteng had inadequate learning and teaching support materials (LTSM) and books were carried from one class to another. This created a problem when it came to homework completion**.** There were no teaching aids on the walls of classrooms and this was a challenge for juvenile offender learners in ABET Levels 1 and 2 in particular, because most of them could not read or write. Although the library had materials for learners to read, juvenile offender learners identified a lack of books with information on different careers. Some days, schools started at 8:30 and by 11:00, juveniles were sent back to their cells, whereas other days classes would be held from 8:30 to 14:00. The learners who loved to be at school, aspired to have longer school hours.

The school had teachers who were overloaded due to a shortage of qualified teachers. Two teachers were security guards who loved to teach juvenile offender learners. Because the teachers were overloaded, the teaching was compromised in most subjects and teaching hours were reduced.

Findings indicated that there was a high dropout rate. Teachers said that bad influences emanated from the cells where learners meet offenders who do not attend school. Juvenile offender learners lacked motivation to attend school. For 2 years, the school had had a 0% pass rate in Grade 12 due to lack of intrinsic and extrinsic motivation and other factors. It was clear from the findings that teachers had the zeal to support juvenile offender learners and that they always showed ubuntu by, for example, giving incentives like deodorant or bath soap for a good performance—but the limitations were there. The academic wellness and educational success of juvenile offenders were not attained even though educators showed ubuntu. The findings prompted the researcher to intervene in supporting teachers in enhancing the academic wellness of juvenile offender learners.

Phase 2

Research Question 2: How can one intervene in supporting teachers in enhancing the academic wellness of juvenile offender learners?

Based on the findings regarding the academic wellness and educational success of juvenile offender learners, I decided to engage in discussions with the school personnel, department of correctional services officials, and academics from Unisa in order to find ways in which we could further support and enhance the academic wellness of learners in the correctional school. The purpose of the intervention was to respond to some of the issues learners and teachers identified for enhancing the academic wellness of learners. The academics used the ubuntu principle in supporting teachers in their teaching and pedagogic content knowledge. The academics addressed the tuition part and paired themselves with teachers of certain subjects from ABET Levels 1–4 and Grades 10–12. The intervention team visited the correctional school once a month and were in classrooms from 9:00 to 14:00. Some lessons were offered by lecturers from Unisa in the presence of teachers from the correctional school. Teaching methods used by teachers at the correctional school were adjusted and the use of teaching aids was suggested. On some days, teachers would teach in the presence of lecturers after which there would be some discussions. In addition to usual teaching, subjects like life orientation included group counselling sessions with a qualified educational psychologist from the Unisa team who taught juveniles about self-awareness and other topics that were geared toward change of behaviour and attitude. There were also some motivational sessions about the importance of education. The exercise was carried out for 2 years. The principal, together with the teachers, decided on involving parents in the education of juvenile offender learners and parents days were held once a year where parents visited the classrooms and viewed learners' work in the presence of subject teachers and lecturers from Unisa. Teachers phoned Unisa lecturers for assistance so that their teaching would improve. At the end of the second year, the pass rates of Grade 12 learners at the correctional school centre improved significantly from 0% to 100%.

Significance for Social Change

The ubuntu principle applied by Unisa staff members was a major contribution over a period of 2 years in changing the atmosphere at a correctional school. The teachers, principal, and juvenile offender learners were willing to receive support in the teaching and learning activities. It was a sacrifice for the Unisa team that every month they should spend approximately five hours at a correctional school to address the academic wellness of juvenile offender learners. Although the focus was on teaching and learning, other wellness dimensions were indirectly addressed through group counselling where issues of self-awareness, anger management, study skills, and time management were addressed. The involvement of parents contributed positively to the endeavours extended by the Unisa team to the correctional school. Parents were forgiving to their children and appreciated the changes they saw in the learning of their children. Ubuntu calls for collective support and oneness in the community. In promoting academic wellness, teachers needed the support of academics and parents to support the juvenile offender learners. Although it took 2 years to see an improvement in the academic wellness of juvenile offender learners, it is pleasing to note that

ubuntu and the support rendered through collective effort brought a change in a correctional school. The 100% Grade 12 pass rate encouraged learners that even though they were incarcerated it was possible to do well and conquer past failures in life. Success academically is a positive element for social change within the correctional centre context. Some juvenile offender learners were encouraged to study further with tertiary institutions. The chances are high that there will be social change, and the cycle of reoffending broken, if one is succeeding educationally. Positive academic wellness may be one way of bringing social change in contexts where people were the perpetrators of crime.

Conclusion

The study clearly revealed that for a correctional centre school to attain academic wellness and educational success, partnership is necessary with other stakeholders who have the know-how of dealing with learners in various contexts. The ubuntu element shown by teachers in a correctional school and academics from the University of South Africa yielded positive results after a period of 2 years where all the Grade 12 candidates managed to pass. Academic wellness and educational success is dependent on several factors that will enable an individual to learn and achieve the set goals. For social change to occur, especially in correctional settings, networking with relevant stakeholders is a key factor. Society at large should support correctional personnel and offenders to enable a smooth reintegration into the society upon release. The ubuntu principles of the teachers in a correctional school and the ubuntu shown by Unisa staff efforts to teach once a month, demonstrated willingness to support an initiative for social change for those who regard themselves as social outcasts. More still needs to be done in career guidance, because it is critical to ensure that teachers are adequately trained in facilitation skills and that learners are guided appropriately to curb recidivism.

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