UNIVERSITY OF JOHANNESBURG

COPYRIGHT AND CITATION CONSIDERATIONS FOR THIS THESIS/ DISSERTATION

How to cite this thesis

CONTEMPLATING THE HEART OF SOCIAL JUSTICE IN A TEACHER EDUCATION SERVICE LEARNING (TESL) MODULE: A CASE STUDY FOR USING TROUBLING DIALOGUES TO TEACH SOCIAL JUSTICE.

By

Vanessa-Jean Merckel (James)

Thesis submitted in fulfilment of the requirements for the degree of

PHILOSOPHIAE DOCTOR EDUCATIONIS

in the

FACULTY OF EDUCATION

at the

UNIVERSITY OF JOHANNESBURG

SUPERVISOR: Prof Leila Kajee

CO-SUPERVISOR: Prof Brenda Leibowitz (Late)

DECLARATION

I, Vanessa- Jean Merckel (James), hereby declare that this thesis is my own unaided work and that the work of others has been appropriately acknowledged and referenced. I further declare that I have not submitted this work – in full or in parts – to another university, for assessment purposes.

DEDICATION

I dedicate this thesis to my late parents, Ardath (Mary) and Herbert Merckel – the first teachers in my life. Your unconditional love and life lessons on love and learning have shaped me forever. Thank you.

I also dedicate this thesis to my late supervisor Prof. Brenda Leibowitz, who passed away before I could complete this study, but whose wisdom and insight touched my life profoundly.

ACKNOWLEDGEMENTS

There are so many people that provide guidance, support and encouragement during the completion of such an endeavour, often too many to mention individually. But to those who I have not mentioned individually, know that: In your light, I grow….Thank you, for your love and support.

I also have a deep sense of love and gratitude to the following:

Honour and gratitude goes to my Creator, in whom all things are possible and from whom all blessings flow!

To my loving parents Ardath (Mary) and Herbert Merckel. Although you are no longer physically present, the legacy you left behind lives on. Ma, you taught me unconditional love – and you shared this with your family and your students alike. I hope one day, I can at least be half the woman you were. Daddy, your intellectual curiosity, your love for learning and reading instilled a sense of curiosity and a similar love for learning and reading within me. Thank you both for being the best parents I could ask for.

To my family, who were there for me throughout this journey. I love you all *overcounting*. To our helper, Madithlare Lydia Mofokeng, thank you for creating some order in the chaos that is our home. To my children, Alexandria, Tamsyn and Michael: thank you for your love and support. To my husband, Andre James, for your love and support: for the hundreds of discussions about social justice, teaching and learning, love and forgiveness (mainly on Saturday mornings over coffee). I am truly grateful to you for listening to me ramble on about my study. Thank you for your wisdom and insight….I am truly blessed to have you in my life!

To my doctoral supervisor, Prof Leila Kajee. You are my *nepantlera*…you are the embodiment of what it means to be a human being and a teacher. Your empathy, your passion and your kindness and humanity made a very difficult journey bearable. Thank you for your intellectual guidance and for motivating me, especially those times when I was ready to give up. You will never know just how much I love and value you. This study would not be, without you. Thank you *overcounting*!

To my late doctoral supervisor, Prof Brenda Leibowitz. In the short time that I got to know you, I learned so much from you, and for this I am deeply grateful. The legacy you leave behind in the academy is enormous, but the gap in our hearts is even bigger.

To my doctoral committee: Prof. Nadine Petersen, Prof. Hennie Lotter, Prof. Gert van der Westhuizen. Thank you for the role that each of you played individually through the course of this journey. Prof Lotter for encouraging me to stay the course and for being there especially after my mum passed away. To Prof van der Westhuizen for your help, especially with the data analysis phase of my study and for being a critical

ABSTRACT

The violence of Apartheid capitalism in South Africa (SA) shaped our experiences and identities resulting in painful and traumatic personal narratives and polarised human relations, which affects how we make sense of the world. Some critical pedagogical approaches provide guidance for engaging with these in the classroom, but not many focus specifically on the embodied and affective experiences of injustice, nor provide post oppositional ways for healing injustice. Located within a critical theory framework and utilising a critical pedagogy of discomfort, I explored a specific approach to teacher education (TE) using Service Learning (SL) underpinned by contemplative practice for advocating responsive and engaged teaching. Working within an interpretivist paradigm, I examined a specific TESL (Teacher Education Service Learning) module as a case study to provide a scholarly account of how students engaged with social justice through troubling dialogues.

My main research question was: "How does a cohort of students experience learning about social justice during and after engaging in troubling dialogues in a Teacher Education Service Learning (TESL) module?" I also explored the following sub-questions in my study:

Have students' conceptions of social justice shifted or changed during and/or after the completion of the TESL module and entry into the profession? If so, how?

To what extent and how did troubling dialogues influence student's perceptions of social justice?

Using a qualitative data analysis approach comprising of thematic analysis, I examined multiple sets of data. Key findings emerging from the study showed that participants experienced mixed reactions to the TESL module and the SL experience. These ranged from feelings of confusion and unwillingness to engage, as well as reports of feeling overwhelmed and uncomfortable. Discomfort and disruption were the overarching experiences of the module. Gradually these changed and most participants saw the value of the module, themes, and troubling class dialogues. Encouraged by reflective engagement they exhibited varying degrees of shifting beliefs and practices. Reports on experiences gained through drafting personal teaching philosophies, reflections on the SL experience as well as the completion of

tasks contributed to more nuanced understandings of social justice and a willingness to respond to injustice in their classrooms. Some participants also saw the value of the contemplative practices utilised in the module and have integrated it into their own teaching practice. Finally, participants interviewed after completion of the module reported a heightened awareness of inequality in their schools, deepened understandings of their students' lived experiences and attempted to model certain approaches used in the module. Drawing on the findings of the study, as my scholarly contribution, I present a broad framework comprised of 4 propositions that serve as guides for teaching in a socially just manner viz.

- Proposition 1: Teaching as an act of healing – in response to the painful and traumatic experiences participants report.
- Proposition 2: Texts and stories as entangled narratives in learning about social justice
- Proposition 3: Teacher as *nepantlera* or bridge: fostering a post oppositional onto-epistemological learning space
- Proposition 4: Critical Service Learning as the means to fostering advocacy - social activism and mobilisation

LIST OF ACRONYMS/ABBREVIATIONS USED IN THE STUDY

SA – South Africa

UJ - University of Johannesburg

TESL – Teacher Education Service Learning module

TE – Teacher education

SL – Service learning

CPoD – Critical pedagogy of discomfort

HE – Higher education

PTP – Personal teaching philosophy (task)

SJ/C – Social justice and care (Task)
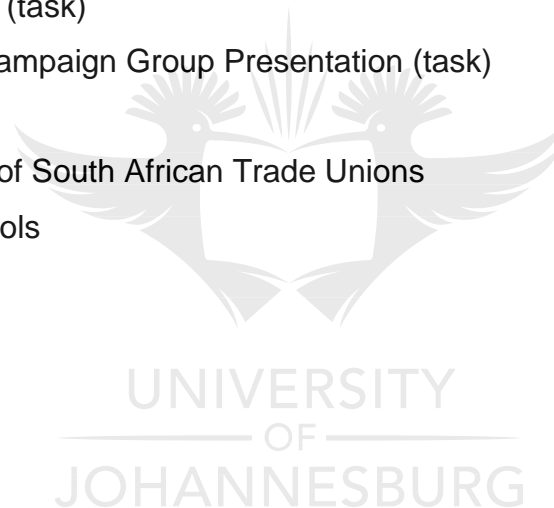
SJ/M-G – Social justice Music –Group (task)

DN – Digital Narrative (task)

AC/GP – Advocacy Campaign Group Presentation (task)

INTV – Interviews

COSATU - Congress of South African Trade Unions

CT - Contemplative tools

LIST OF FIGURES

LIST OF TABLES

Contents

CHAPTER 1: INTRODUCTION AND OVERVIEW OF STUDY

1.1. The South African context: then and now

The state sanctioned violence of Apartheid capitalism in South Africa (SA) shaped our experiences and identities in profound ways leaving in its wake, painful and traumatic narratives. Those (sometimes uncritically) perceived as the perpetrators of Apartheid experienced - and continue to experience - pain in the form of fear, anger, guilt and shame (Jansen, 2009). Juxtaposed with these are people, most often people of colour, who were (and continue to be) the victims of Apartheid capitalism, who experience/d pain resulting from perceptions of inferiority and "otherness". Experiences of being considered *less than,* exploited, marginalised, and silenced resulted in painful and traumatised identities and polarised human relations in SA. Poverty, violence, racism, sexism, xenophobia, and exploitation driven by capitalist greed bred profound separation and divisions between people. Now more than two and half decades after the institutionalised violence of racism through Apartheid capitalism, some strides have been made to address and redress the devastation of the past. A new constitution and changes in law and policy ushered in a supposedly new era. However, attempts to redress the injustices of the past did not necessarily change the lived experiences of the large majority of individuals hitherto shaped by racism, exploitation and violence. As a result, communities continue to be spaces characterised by injustice, inequality, and deeply polarised human relationships.

Such human relationships also define how dialogue within these communities unfolds and how stories (about past and present), about self (and self in relation to others), are heard and told. They shape the way personal and social knowledge is made, resulting in widely diverse and contested knowledges. Knowledges created under these conditions are often problematic, and referred to as difficult (Britzman, 1998:117; 2000:35; Zembylas, 2014) or troubled knowledges (Jansen, 2009). Furthermore, the corresponding emotions surrounding these knowledges tend to further impact on how human beings relate to one another. However, these affective stories are also heard, told and experienced through our physical bodies. As Sayantani Dasgupta in an online

blog (2011[1]) points out we speak "from, about and through marginalized bodies. Ill bodies, disabled bodies, female bodies, immigrant bodies, bodies of colour, working bodies, queer bodies, trans bodies" which further complicates human knowledge and makes sharing stories and learning from one another more complex and challenging. This is especially true in educational spaces where knowledge creation is central, and where the learning and teaching encounters and relationships can be fraught with conflict.

Schools as microcosms of society, too often are "oppressive and manipulative engine(s) for capitalist accumulation" (Darder[2], 2014 online) and thus reflect the problematic social milieu. Though schools are spaces in which the status quo is perpetuated and maintained, they also have the potential to be transformative spaces for meaningful change (Giroux, 2017:57). Many critical theorists have theorised the role of education in general - and teachers more specifically - in fostering change, in addressing issues of social justice and peace, and engendering activism for positive change. Drawing on the work of Freire (1970), Keet, Zinn and Porteus (2009) argue for a humanising pedagogy and mutual vulnerability in teaching and learning as potentially ameliorating post conflict SA. Whilst educational change is by nature, a complex and systemic process, teachers can play important roles in positively shaping better futures for and with their students. They have the potential to engage productively with troubled and traumatic past (and current) experiences as they prepare the citizens of the future (Jansen, 2013).

1.2. SA needs special kinds of teachers

To prepare such citizens of the future, SA requires responsive teachers who are adept at facilitating meaningful learning in divided and conflict-ridden communities, whilst being caring and responsive educational practitioners (Noddings,1988; Tronto, 1994). SA requires teachers who are responsive to the diverse needs of their students: teachers who are capable of addressing and acting upon injustice (Justice and Tenore, 2018). The Government Gazette 24467 on the Minimum Requirements for Teacher

---

[1] https://literarywomen.wordpress.com/2011/04/13/writing-our-bodies-embodiment-voice-and-literature-by-sayantani-dasgupta/
[2][2] https://truthout.org/articles/racism-and-the-charter-school-movement-unveiling-the-myths/

Education Qualifications Standards requires that all teacher education (TE) programmes should "address the critical challenges facing education in SA today…as well as the legacies of apartheid…. [and] develop(ing) competencies that enable them to deal with diversity and transformation" (Department of Higher Education and Training, 2012: 9-10). Teachers tasked with ameliorating troubled and traumatic past (and current) experiences as they prepare the citizens of the future (Jansen, 2013) have to grapple with how to make trauma pedagogical (Britzman in Zembylas, 2014:394), whilst supporting and encouraging students to become activists for positive change.

However, as teachers, we ourselves are "carriers of difficult knowledge" (Jansen 2009, Ng, 2005) and are limited by traumatic past experiences, constrained by limiting stories told about us and stereotypes held about us. To address this, we must be willing to engage in deep, reflexive interrogations of our (possibly marginalizing and/or hegemonic) dispositions, pedagogies, and practices in the classroom. It is also incumbent upon us to offer up our practice for critique (Shor, 1992) to not "unwittingly … perpetuate [these] dominant, normalised ways of being and knowing" (Ng, 2005:3) that serve to perpetuate the status quo and fail to address inequality and injustice.

1.3. Dialogue and story in the teaching of social justice

In this study, I conceptualise teaching as the sharing of narratives. Salomón (2015:198) argues that we can create knowledges more collectively: "Stories are the way we make sense of our lives and the complex experience of living …. we tell stories to teach lessons, figure things out, connect other people, heal, love, make joy and pleasure, find ourselves, and piece our worlds together. Sharing stories is a ceremony that creates our aliveness in relation to place and others." Stories are thus critical to fostering change and imply us being in dialogue with each other. Both locally and internationally, critical theorists have raised issues of the role of education in general - and teachers more specifically - in fostering change, in addressing issues of social justice and peace, and engendering activism in classrooms. Locally Leibowitz (2012) makes a compelling case for the role of higher education (HE) in changing society and educating for public good through addressing the serious challenges facing society

(Bozalek, Leibowitz, Carolissen, and Boler, 2014). Slamat (2009) encourages teachers towards a "compassionate rationality" characterised by, amongst other things, notions of emancipation, 'cosmopolitan justice' imagination, compassion, and care.

Common themes in these authors' work rest on the importance of dialogue as a potential precursor for change. The construction of new and different classroom dialogues and stories that can address and ameliorate the fear, hatred, separation, silence, and domination of the past (and present). Stories that imagine and potentially advance connection, dialogue, and egalitarianism, especially for the traditionally silent, brutalised and disempowered in society, are necessary. This storying – the hearing and telling stories about injustice and for a more socially just world – is a central part of responsive educational practice for change. Thus, introducing narratives of disruption, possibility, and praxis into the preparation of teachers for practice (Justice and Tenore, 2018) is critical. Teacher educators in higher education concerned with issues of social justice, must engage intentionally with how best to teach without perpetuating the violence, silencing, or marginalising some, whilst working intentionally to eradicate our most pressing social problems. As HE teacher educators, we must find new ways of theorizing our practice in ways that intentionally advance a social justice agenda. We should explore meaning making and ways of being and seeing in the world in more integrative and connected ways rather than fragmented and separate ones (Zajonc and Palmer with Scribner, 2010:22) or as Zembylas (2014:391) suggests, going beyond "either /or" towards "both/and" dialogues about the world, ourselves, and our practice.

Initiation of such dialogues potentially begins with the perceptions held about self and particularly self in relation to others. Parker Palmer cautions that 'seldom, if ever, do we ask the "who" question – who is the self that teaches? How does the quality of my selfhood form – or deform – the way I relate to my students, my subject, my colleagues, my world' (Palmer 198:4). How does the self come to terms with the knowledge of others, and how do the representations of social and historical traumas, and students' encounters of these (Zembylas, 2014:392) shape the learning experiences in the classroom? In answering these questions, critical HE teachers are called upon to be reflexive in their practice as a means of becoming caring, critical activist scholars

themselves first, before (and sometimes while) attempting to model this for their students, who will eventually become such teachers. In addition, a fundamental task for HE teachers is the fostering of critical hope (Bozalek, Leibowitz, Carolissen, and Boler, 2014) to advance positive change in education. To do this, Apple (in Bozalek, Leibowitz, Carolissen, and Boler, 2014) advocates for nine tasks of the "critical activist scholar". Summarised for brevity, the critical activist scholar is called upon to:

- Bear witness to negativity; namely to explore and address how educational policy and practice perpetuate domination and exploitation
- Explore spaces for counter hegemonic action in teaching and research
- Work as public and organic intellectuals to advance powerful knowledge which serves to liberate and emancipate through mutual dialogue
- Maintain, critique and extend the vibrancy of theoretical, empirical, historical and political traditions
- Participate in and support counter hegemonic community and social movements that advance humanity through critical scholarship. This is to be done in ways that open and extend knowledge, dialogues, and agency both within and outside of the academy and is aimed at greater access and social justice. (Apple, 2014: xvii-xviii)

The aforementioned tasks suggest that spaces must intentionally be created to foster the conditions in which the specific dispositions required for teaching for change are imagined and constructed. Arguably, there are multiple ways in which students can learn to engage critically with issues of justice in educational practice. One such way is through dialogue underpinned by a critical pedagogy of discomfort (CPoD) (Boler, 1999; Boler and Zembylas, 2003, Ivits, 2009). The act of bearing witness (Ivits, 2009; Apple, in Bozalek, Leibowitz, Carolissen & Boler, 2014) to the stories heard and told and mutual dialogue around difficult knowledge (Jansen, 2009; Zembylas, 2014) must be fostered by troubling what we know (Jansen 2009:264; Brooks, 2011; Kumashiro, 2004:111, 113) to develop more nuanced ways to speak about justice and injustice. The usefulness of a critical pedagogy of discomfort (CPoD) is that through the act of "questioning cherished beliefs and assumptions" we invite our students into mutual 'inquiry and a call to act upon the inquiry' (Boler, 1991:176) to promote new and more nuanced ways of being, knowing and doing. Through dialogue, in which

we "story ourselves into existence" (Newman, 2006:256) together with our students, we jointly witness and bear testimony to the diverse unfolding stories so as to become "willing to inhabit a more ambiguous and flexible sense of self" (Boler, 1999:176).

1.4. Theories underpinning practice

As teachers explore and mediate different ways of being, seeing and doing in the classroom, certain theories inform these practices. Drawing on sociocultural theory, which emphasises social experience and culture as mediators of human behaviours we explore the role that artefacts, tools and social others play in the learning process. Dialogue is linked to the stories of our own and other social actors in the meaning making process. More importantly, we attribute meaning to things in relation to where we are located from a range of perspectives, including historically, socially, politically as well as culturally and meaning is also mediated by certain tools, signs and symbols, (Vygotsky 1978) most notably language and discourse embedded in dialogue and narratives. Since the 1960s, sociocultural theory has evolved to more explicitly examine the intersection between inequality, power and difference (Calhoun, Gerteis, Moody, Pfaff and Virk, 2007) and includes notions of how our identities are shaped by the stories told and heard about ourselves, the positions we occupy in society, perceptions about those positions by others and essentially how factors such as "age, race, gender, ethnicity, socioeconomic status and sexual orientation affect how society defines us" (Merriam, Cafferela and Baumgartner, 2007:312). All of these provide a vantage point from which to view ourselves and others. Kincheloe and Steinberg (as quoted in Merriam, Cafferela and Baumgartner, 2007:315) claim: "We are never independent of the social and historical forces that surround us – we are caught in a particular point of the web of reality…." and that our role is to "understand what that point in the web is, how it constructs our vantage point, and the ways it insidiously restricts our vision." We make meaning of these points or "webs of reality" through the tools of language and discourse: through the stories we tell and hear about self and self in relation to the other.

Thus, a focus on witnessing and bearing testimony to dialogue and story provide a useful means to interrogate issues of self and self in relation to others when grappling with notions of justice. Ayers (2014: 168) points out that: "dialogue is both the most

hopeful and the most dangerous pedagogical practice, for in it, our own dogma and certainty and orthodoxy must be held in abeyance, must be subject to scrutiny" making it a fundamental part of engaging with issues of justice. Using dialogue as both a principle and a practice (including interrogating issues of voice and silence, agency, and power) and critical reflection, students are encouraged to reflect upon and share their own personal stories but also to critique and question these. For this study, I wish to reflect on a specific Teacher Education Service Learning (TESL) module. I taught the TESL module as part of the Post Graduate Certificate of Education (PGCE) in the Education faculty at a comprehensive university in Johannesburg. The module was aimed at the development of the kinds of teachers who are both willing and able to teach in more critically responsive and caring ways.

The Teacher Education Service Learning (TESL) module referred to in this study (also sometimes called Professional Studies) encouraged the development of critically responsive and caring teachers. Using troubling dialogues and service learning (SL) underpinned by a framework of social justice and care teacher candidates were prepared for practice. In this study, I conceptualise troubling dialogues as more than simply the in-class conversations between myself and students and their engagements with one another. I saw the structured tasks submitted, as part of their individual and group dialogue with me, and the comments made to them as continuing that dialogue. Their utterances in the tasks were also reflective of their 'inner' dialogues and these were encouraged through provocations by the task instruction. The service learning (SL) experience also required critical reflection (Smith, 2010: 48) which was a central component for addressing social injustice, wherein students were called upon to imagine and engage with what it meant to be a responsive SA educator. Inter- and intrapersonal dialogue was strongly valued and advocated. Dialogue included both in-class engagement (written and spoken) as well as the inner dialogue required for critical reflection through journaling which is a SL requirement. Dialogic teaching is associated with the use of small group interaction and open questions (Vella, 2000, 2002) and the consistent use of generative themes and problem-posing pedagogies (Shor, 1992) were utilised. The context for the dialogue was shaped by a firm commitment to fostering mutual respect and deep engagement (Petersen and Merckel, 2013) in which both teacher and students jointly risked sharing stories in mutual vulnerability (Keet, Zinn and Porteus, 2009). The module challenged students

to venture out of their comfort zones and aimed to provoke critical reflection on themselves, their practice (as teachers or teachers-in-the-making) and the hegemonic contexts in which they lived and worked. In addition, a dialogical approach also required an interrogation of the concept of listening, specifically to the voices of those who are historically silenced because of unequal power, inequality and hegemony. Students' stories about their experiences within such a learning context are potentially indicators of their closely held beliefs and perceptions of social justice.

In the TESL module, students were required to interrogate deeply held beliefs and assumptions as well as their positions in society. Through learning about social justice, care, and advocacy (theoretically and in practice) facilitated by engaging in a SL experience, students were exposed to diverse and critical narratives about what it means to be responsive, caring teacher activists. The module was theoretically underpinned by a critical pedagogy of discomfort (CPoD) (Boler: 1999; Boler and Zembylas: 2003) in which students were moved out of the safe and familiar and asked to risk interrogating their fundamental beliefs and positions of power (or lack thereof) and hegemony. When placed in unfamiliar (geographical) settings and communities during their SL experience, this was often students' first experience of physical and emotional discomfort. In the classroom students were also asked to bring to the fore their (sometimes unconscious) thoughts about themselves as well as themselves in relation to the perceived "other". Troubling or disrupting these beliefs (Jansen 2009:264; Brooks, 2011; Kumashiro, 2004:111, 113) was central to the process of transforming student thinking about justice.

This uncomfortable and difficult experience (North 2006:527; Brooks, 2011) was not a purely cognitive nor rational experience and involved a multitude of emotions and trauma (Zembylas, 2003; 2014). The sharing of personal stories (and the subsequent troubling dialogues arising out of this sharing) can be a deeply emotional experience (Brooks, 2011; Boler, 1999). Bozalek and Carolissen (2012:37) point out that to "explore the messiness of power relations ... is not merely a cognitive exercise but requires an engagement with emotions." I would go further and argue the TESL module also created an embodied and somatic learning experience for students, a space created for them to come to know the self and the other and to learn about injustice within the messiness and painful context of the social justice classroom,

through engaging the heart, mind, and body. This was a disturbing and disruptive experience for many.

1.5. The body as an agent of knowledge production

Previously, the body was an area largely neglected in the area of critical pedagogy (Wilcox, 2009; Orr, 2002). Acknowledging the body as an agent of "knowledge production" ….and its "complex relationship with subjectivities" (Wilcox, 2009: 105) makes it a useful "locus of learning in the anti-oppressive classroom" (Wagner and Shahjahan, 2014: 3). Students learning about justice were encouraged to be wholly present, in mind, body and spirit, within the classroom. This implied developing a level of interiority (Hart, 2007: 3) in which an "opening within us in turn enables a corresponding opening toward the world before us" (Hart, 2007:2). The more open we are to the telling or hearing of the stories of another, the more likely we will be to "inhabit a more ambiguous and flexible sense of self" (Boler, 1999:176) capable of seeing other possible selves – selves in the process of becoming. This is an important component of not seeing ourselves as static, permanent representations of self, but rather confirming ourselves as emergent through the belief that *I am not my opinion, rather I am temporarily sharing a version of self in the making, a self, becoming.*

The vulnerability of being encouraged to bring the body and the emotions introduced a certain amount of risk and discomfort into the classroom space, and emotions often ran high. This was unfamiliar and scary for many, and it was important to acknowledge this and intentionally create space in the classroom to support students as they experienced intellectual, physical, and emotional (and even, at times spiritual) discomfort. To foster such a classroom space, the learning environment required on the one hand a safe and respectful ambience, but at the same time had to be challenging and disruptive enough to move students out of their comfort zones so as to disturb and trouble what it is students know or believe. The balance between this was not always easy to maintain particularly because teachers such as myself are not trained in psychology. (See also Brooks 2011). Furthermore, literature ranging from pedagogies of reason and sentiment (Kahane, 2009) falls short of genuine transformation as it often requires students to merely engage intellectually with

9

concepts such as social injustice, without demanding of them to form more nuanced and critically reflexive personal and embodied constructions of themselves in relation to the other. Sometimes students are not encouraged to engage their emotions or hearts. The learning required in the TESL module went beyond just the cognitive, as student's minds, bodies and hearts were invited into the dialogue. This was to better facilitate troubling dialogues aimed at fostering transformation. The potential value of a CPoD which underpinned the module, was also the invitation for students to *act*, to recognise their agency, and although the specific action was rarely stipulated explicitly, expectations were that students would come to more considered insights. Design of the module was predicated on the hope that students would display the willingness to "see what goes on in the world, [but] to witness-to cry out against that which is wrong" (Boler,1999: 197) and then *do* something about it. These demands, however, generated a variety of emotions within students, ranging from anger and fear to emotional separation, and even experiencing perceived threats to survival, all of which had to be dealt with in an ethical and well considered manner (Boler, 1999; Ivits, 2009).

1.6. Utilising contemplative scholarship

To this end, I drew on a relatively new body of knowledge (at that time) referred to as contemplative education and the use of contemplative tools (CT) (Zajonc, 2006; Orr, 2002; Hart, 2001; 2004; 2007; Ng, 2005; Brady, 2005; O'Rielly, 1998; Miller, 2006; Repetti, 2010, Zajonc, 2010, Zajonc and Palmer with Scribner, 2010, Berila, 2016, Thompson, 2017). Contemplative education is a "set of experiential learning opportunities designed to help students develop clear, calm, and concentrated states of awareness in a context of personal growth and values such as humility, curiosity, open-mindedness, open-heartedness, and caring for others." (Roeser and Peck, 2009:127). The use of contemplative tools (CT) could involve any simple exercises, aimed at bringing student attention into the present. I believed that adopting contemplative practice also fostered better reflective skills within students because of the inherent action of engaging in focused attention. CT potentially also support students during troubling dialogues to ameliorate the intentionally discomforting environment (Brooks, 2011). They served to first relax students at a physical level through simple breathing exercises, then create within them the potential for being fully present and set the context for developing a greater openness. Students

were encouraged to engage with "situated knowledge" …coming to the "recognition that contradictory beliefs and desires may coexist…. [and] provides creative spaces to cohabit", and they were encouraged to experiment with "living with ambiguity" (Boler, 1999:196).

Teachers facilitating dialogue that encourages students to engage more productively with the past, have to explore ways to make pain and trauma pedagogical (Britzman 2000:30), while working ethically and reducing harm when applying a critical pedagogy of discomfort (Boler and Zembylas, 2011). Contemplative education offers such possibilities for teaching social justice. It could be argued that a pre-condition for recognizing injustice against the other firstly requires that we connect with, identify with and come to realise a "oneness" with the other, so as to be able to identify the injustice in the first place. Another way to ameliorate the discomfort of engaging with traumatic pasts and difficult knowledge is through coming to know the self more kindly and less violently first, and then extending that to others. This is referred to as an "epistemology of love" (Zajonc, 2006; Zajonc & Palmer with Scribner, 2010: 94-96) and incorporates aspects guiding engagement characterised by respect, gentleness, intimacy, vulnerability and participation, amongst other things. It goes beyond intellectual or academic knowing, and fosters an extended or enriched way of knowing, being and living with another.

During the TESL module, I shared with students the heuristic used for coming to know the self and the (perceived) other known by contemplative scholars as an "epistemology of love" (Zajonc, 2006; Zajonc & Palmer with Scribner, 2010: 94-96) which incorporates seven aspects guiding the engagement with, and a coming to know more about the other through:

i)   Respect – where we respect the integrity of another as we seek to come to know them more fully.

ii)   Gentleness – so as to enquire into the subject of our attention without distorting it

iii) Intimacy – as opposed to the usual distancing and objectifying of phenomena or others; this implies an approach that is delicate and respectful while still

retaining balance and judgement despite proximity to a phenomenon/ or another

iv) Vulnerability - requires an opening of self, towards a willingness of being open to another where a "dominating arrogance" will not serve. It also implies a level of comfortability with "not knowing".

v) Participation - implies respectfully joining with another "while maintaining full awareness and clarity of mind"; in other words, an epistemology of love is "experientially centred in the other, not in ourselves"

vi) Transformation – participation and vulnerability lead to a patterning of ourselves on the other, transformed by experience and an extended form of knowing.

vii) Imaginative insight – born of an intimate participation with and involvement in the course of things as an extended way of knowing and being through engagement with another (or the other). (Zajonc & Palmer with Scribner, 2010: 94-96)

An epistemology of love implies a way of coming to know another beyond intellectual or academic knowing, an extended or enriched way of knowing and living with another. As a principle and practice, students in the TESL module were encouraged to risk engaging with an "epistemology of love" whilst engaging in troubling dialogues about issues of (in)justice, firstly at the level of learning *about* an epistemology of love theoretically. Later students were encouraged to use it as a way of coming to know.

1.7. The impetus for the study

The challenges of (and possibilities for) teaching social justice teaching outlined thus far occur within the literature were also mirrored in my own experience of teaching the Teacher Education Service Learning (TESL) module, which was a preparation for teacher education students who already had undergraduate degrees in fields other than education. The student cohorts registered in the TESL module were diverse in terms of language, religious beliefs, ages, sexual orientations, and geographic locations. The classes, although diverse, consisted of mainly black female students, ages ranging from 21-53. Students had vastly different experiences of teaching. Some of them had been teaching for many years, while others had never been in practice before. The module dealt explicitly with issues of social justice and encouraged the

development of critically responsive and caring teachers (Noddings,1988; Tronto, 1994). Troubling dialogues and Service Learning (SL) underpinned by a framework of social justice and care, encouraged critical reflection as a central component for addressing social injustice (Smith, 2010: 48). Students had to imagine and engage with what it meant to be a responsive South African educator. The TESL module was also geared to provide opportunities for students to transform and invited students to "see what goes on in the world, to witness - to cry out against that which is wrong" (Boler,1999:197) but also to act upon it, and therefore the specific skills associated with advocacy and activism were taught as a theme. Inter- and intrapersonal dialogue was valued and advocated and included both through in-class engagement (written and spoken) as well as the inner dialogue required for critical reflection through journaling. Underpinned by a CPoD, during their SL experience students were required to provide 90 hours of service to various sites and communities with which the university had partnerships. Students did not always have a choice of where they could complete their hours and were often placed in unfamiliar (geographical) settings, as per the formal module requirements. This was their first experience of discomfort. They also had to reflect on their (sometimes unconscious) thoughts about themselves and others through journaling and were encouraged to share their personal stories within diverse groups. For some this was a deeply threatening, emotional and embodied learning experience fraught with risk and therefore, required careful ethical consideration.

Ethically maintaining a simultaneously safe and respectful learning environment whilst being sufficiently challenging and disruptive so as to move students out of their comfort zones to trouble what students know/knew was not easy, particularly since teachers such as myself are not trained in psychology (see also Brooks 2011). During their SL experience, those communities/ individuals considered to be other in the dominant discourse, were often pathologised in students' SL reflections. Students sometimes exhibited patronising attitudes (e.g., expressing notions of an "*ag shame*" [3]attitude towards certain communities and individuals) rather than adopting a critical and questioning stance. There was some resistance to recognising issues of power and

---

[3] *Ag shame* is an Afrikaans South African saying to convey sympathy for others and can sometimes also denote a specific power differential.

hegemony as well as a discomfort with interrogating their own privileges, positionalities and roles, which sometimes advantaged them over others. Students struggled with issues of reciprocity, often doubtful that they could learn from the communities they served. Some also remained at superficial or mere intellectual engagement with social injustice concepts, without attempting to form more extended, nuanced and critically reflexive constructions of themselves in relation to the other. Some simply appropriated the discourses associated with the module in an attempt to pass the module but seemed to undergo no perspectival shifts. Furthermore, many students easily identified injustice against themselves or people "like them" but were less conscious of injustice towards the other – those who they considered different from themselves. In addition, students perceived an inherent contradiction between being critical (construed as addressing and working against issues of power and hegemony) and still being caring and responsive practitioners, who are respectful of all – irrespective of others' viewpoints. Encouraging and then managing the intense emotions arising within students, ranging from anger, fear and even experiencing perceived threats to survival, had to be dealt with in an ethical and well considered manner (Boler, 1999; Boler and Zembylas, 2003, 2011; Ivits, 2009). I found that dealing with all of these challenges raised many ethical and pedagogical issues at a very personal level. I believed that the work had to begin with me.

1.8. The intersections of stories, past and present: contemplating my own story in relation to others

In grappling with the intersecting and contested stories of mine in relation to others, I sought to use multiple approaches to address my own challenges before (and sometimes while) I considered exploring others' in the class. One approach that I chose as a means to engage with challenges in the class was to use the "epistemology of love" characterised by gentleness, respect, and vulnerability. Firstly, the engagement was at the level of students learning *about* an epistemology of love, and then encouraging students to use it as an approach for coming to know another. I tried to model this for students first (though I did not always get it right). Juxtaposed with my own hatred, fear and disconnection so often found in stories of pain and trauma, encouraging the opposite as a possible way of knowing and being was not always easy. However, an epistemology of love was a potentially powerful way of being and

learning in the world. I recognised that tenderness and gentleness could go a long way to begin to heal the traumas present in the classroom (Thompson, 2017) both mine, and my students.

Another strategy that I used was to model reciprocity for students. Just as students were required in the module to explore their personal stories, I too had to reflect on mine. Forced to confront my own "difficult knowledge", I explored my own stories of positionality as a mother, an activist, a black woman who grew up in Apartheid South Africa, and how this shaped my teaching. As a young political activist, I had my home raided multiple times, I had been imprisoned and beaten and had long felt a deep hatred for the police force as the face of Apartheid South Africa. I had known, worked with and loved comrades who had been murdered or detained by the state apparatus. Like so many other activists, I had been followed by the security police, taunted, and threatened, been called derogatory names by this perceived enemy (who were so often white Afrikaner men). If asked at that stage if I would ever be able to find a way to love a white supremacist, my answer would have been an emphatic No! However, in many of my political and social engagements, there were progressive white, Afrikaner men and women, different to those I usually encountered, which troubled and disrupted simple constructions of us vs them, black vs white and oppressor vs oppressed binaries.

A few years before I began teaching the TESL module, I had been reflecting on how to move beyond the fear and hatred which shaped my earlier activist life. I came across texts that helped to shape my thinking on love (Buscaglia, 1972; Wesch, 2011; Darder, 2002; Giddley, 2009; Brookfield and Holst, 2011:86-91; Horton and Freire, 1990:177; Zajonc, 2006; Ryoo, Crawford, Moreno, and McLaren, 2009) and non-violent ways of dealing with my own past. This personal journey of deep introspection also affected my teaching. I wished to experience a sense of greater connectedness, wholeness, and healing, not only of my own pain, but also the pain of my students and colleagues. I wanted to be able to truly forgive and foster the healing of those I considered other (especially those I perceived as being the perpetrators of violence and oppression during Apartheid). I also wanted to be able to model it for my students. I did not want to give up my revolutionary hopes for change, for a better world, but at the same time, I did not want to carry a burden of hatred towards others who had hurt me (and people

like me). I had to find a way to love those in my class who looked like, sounded like or even thought, like those that I had previously called my enemy.

I began a practice of contemplation (including specifically meditation and breathing exercises) which would be the catalyst for the pedagogic choices I would later make in my TESL classroom. I often shared various aspects of my personal journey with students and sometimes found myself vulnerable and tearful in my classroom as I shared my story. I used CT in the form of breathing exercises at the start of each class, as I sought to dampen some of the trauma of engaging with discomfort and to set the tone for the troubling dialogues to come. I believed that adopting contemplative practice also potentially fostered better communicative and reflective skills within students, because of the inherent action of engaging in focused attention to both our inner and outer lives. Simple breathing exercises done at the start of every class served to first relax students at a physical level, but also create the potential for presence and openness. As students were encouraged to engage with "situated knowledge" …coming to the "recognition that contradictory beliefs and desires may coexist…. [and] provide(s) creative spaces to cohabit", students experimented with "living with ambiguity" (Boler, 1999:196). Forgiveness, healing, wholeness and equanimity are also central to contemplative practices, and these offered an appropriate frame with which to support students through the difficult dialogues, a frame made all the more apposite from my having experience it first-hand.

While some students consciously chose not to engage with contemplative exercises (they were not compulsory) other students reported seeing great value in using the breathing exercises, either in their everyday lives, or else with their own students. Many also reported anecdotally seeing value in both the pedagogy and philosophy of the module (both in their reflections and verbally). Over the years, others have subsequently integrated the contemplative practices and/or troubling dialogues into their own teaching now that they are in practice. This was true for some. Other students really struggled with the module.

Whilst some students really struggled deeply with both the academic content and the pedagogy associated with the module, others tried to feign what they perceived to be the appropriate discourse required to do well in the module, without undergoing real

meaningful or lasting dispositional change. Furthermore, the importance of engaging ethically with students as they came to know and bear witness in more connected and nuanced ways demanded closer examination and a much more rigorous and theorised way of exploring students' diverse experiences with the pedagogical approach adopted in the TESL module. Britzman in Zembylas (2014:394) advises that "educators think carefully about their own theories of learning and how the stuff of such difficult knowledge becomes pedagogical…how pedagogical encounters with trauma can offer hope and reparation rather than being stuck in despair and the work of memorializing loss…how the curriculum can be organised…. that does not provide closure but rather the possibilities to repair traumatic experiences." During the course of teaching the module I consistently sought ways to address the challenges I experienced through 'practical inquiry' as a 'teacher as formal researcher' (Richardson, 1994). Thus, through this study, I sought to understand how students experienced the approach taken in the TESL module so that I could contribute to the field of teacher education and specifically the teaching of social justice more ethically.

1.9. Aims and objectives of the study

1.9.1. Aim of the study

I wished to present an account of how students engaged with social justice using troubling dialogues and thereby provide insights for teaching practice and contribute to literature about teaching social justice.

1.9.2. Objectives of the study

In this study I provide a scholarly account of the specific approach used to teach social justice in the TESL module. I explore students' developing understandings of social justice through examining their assignments and retrospective accounts of the module. I also examine the role of the teacher in the process of teaching social justice via personal reflections, auto ethnographic accounts and insights on teaching events as and after they occurred.

1.9.3. Research questions

In this study, I investigated the following: "How does a cohort of students experience learning about social justice during and after engaging in troubling dialogues in a Teacher Education Service Learning (TESL) module?"

I also explored the following sub-questions in my study:

Have students' conceptions of social justice shifted or changed during and/or after the completion of the TESL module and entry into the profession? If so, how?

To what extent and how did troubling dialogues influence student's perceptions of social justice?

1.10. Outline of study and chapter conclusion

In this chapter I have thus far provided some background to my study, I have set the scene and provided impetus for my study. I have outlined the aim and objectives for the study and outlined my research questions. Over the next six chapters, I will provide the detail of my study. In the next chapter, Chapter 2, I articulate my literature review in which I expound my theoretical and conceptual framework. In this chapter I foreground my literature review with a brief account of my philosophical and ontological view interspersed with lived experience reflection/narration which serves as background to the study. I outline critical theory as my theoretical framework in this study and a critical pedagogy of discomfort (CPoD) as my conceptual framework. Chapter 3 is my research methodology chapter. Here I outline my philosophical approach to research, the journey undertaken during this study and provide an in-depth description of the specific qualitative case, which is the focus of my study. I end with an introduction to the various data sets to set the scene for Chapter 4. Chapters 4, 5 and 6 are my findings and discussion chapters. In Chapter 4, I discuss the findings from the various data sets analysed in this study in response to my first research question: "How does a cohort of students experience learning about social justice during and after engaging in troubling dialogues in a Teacher Education Service Learning (TESL) module?" In Chapter 5, I focus on answering my second research question through a discussion of findings: "To what extent and how did troubling dialogues influence students' perceptions of social justice? In Chapter 6, I draw on the

findings from the semi-structured interviews to address the question "Have students' conceptions of social justice shifted or changed during and/or after the completion of the TESL module and entry into the profession? If so, how?" as this focusses on participants' recollections of the module. My final chapter, Chapter 7 serves as a conclusion to the study. Here I draw together all the findings and present via a metaphor my key findings. I present 4 key propositions which serve as the theoretical contribution of my study. I end with some recommendations, some limitations of my study and some suggestions for further studies that might arise out of this one.

CHAPTER 2: LITERATURE REVIEW: UNPACKING THE THEORETICAL AND CONCEPTUAL FRAMEWORK OF THE STUDY

2.1. Introduction and overview of chapter

In the previous chapter, I provided the background and a rationale for my study and outlined the aims, objectives and the research questions guiding this inquiry. In this chapter, I unpack my theoretical and conceptual framework. I begin with my philosophical and ontological positions to preface how these shape my understanding of theory and theorising. I infuse throughout the chapter, my lived experiences and the narratives and texts that have helped me come to know and name the world. Critical theory provides a theoretical framework in which my study is located, whilst a critical pedagogy of discomfort (CPoD) represents my conceptual framework. I provide justification for why I have located my study within a critical theory paradigm. To expand on these, I explore three key theoretical concepts that have bearing on my study as the lense(s) used in my study. These are conscientisation as the development of critical consciousness, dialogue and love. I unpack my motivation for the adoption of a critical pedagogy, and link it to teacher education, with reference to the value of the utilisation of service learning (as both a pedagogy and philosophy) and a critical pedagogy of discomfort (CPoD) as specific forms of critical pedagogy. I also introduce briefly how contemplative scholarship impacts on my use of CPoD. The central argument that I posit in this literature review is that the dehumanisation caused by capitalism makes critical theory a necessary vehicle to transform society. Through focussing specifically on education, I draw on critical pedagogy to support teacher educators to advance a more socially just world. In this study I am particularly interested in the use of a CPoD (supported by service learning and contemplative scholarship) as a means to foster change in education starting with a focus on how teachers are prepared for practice.

2.2. Exploring my philosophical and ontological positions: on history and theory

Merriam and Tisdell (2016:8) outline the value of philosophically locating a qualitative research study within one's view of reality (ontology) and epistemology (the nature of

knowledge). How I perceive reality, knowledge and theory impacts upon this study, my teaching philosophy, epistemology, and pedagogy. Douglas and Nganga (2017:519) remind us that rather than being fixed, epistemology connects to the "way in which reality is a deeply cultured knowing that arises from and embodies the habits and wisdom and patterns of its contexts of origin". I briefly outline my most fervent beliefs about reality (my ontology), as the point of origin for my perceptions about theory and theorising and finally, justify why I locate my philosophical home within the critical theory paradigm and resultantly engage with a critical pedagogy in my practice.

I have grappled extensively with pinpointing my ontological position throughout this study. I have had to wrestle with the messiness and lack of definitive positioning that I might declare as my overarching ontological home. I find myself somewhere between critical realism and bounded relativism (Moon and Blackman, 2014:1169). Moon and Blackman (2017: online[4]) explain "realist ontology relates to the existence of one single reality which can be studied, understood and experienced as a 'truth'; a real world exists independent of human experience". Meanwhile, relativist ontology is based on the philosophy that "reality is constructed within the human mind, such that no one 'true' reality exists. Instead, reality is 'relative' according to how individuals experience it at any given time and place" (Moon and Blackman, 2014:1169). These in many ways both capture my view of the world. I have the sense that there exists a single reality or truth which we as human beings cannot know but attempt to do so in multiple, incomplete, and fallible ways (realist), however, I also believe that as human beings, we engage relationally in a world which we construct historically and socially (and unequally). In real, felt terms we experience multiple realities according to our specific viewing ledge(s) and experience(s). This dualism undermines the already uncomfortable act of locating myself easily in one specific ontological home. For the purposes of this study however, I tend more towards a relativist ontological positioning.

My overarching personal philosophy, drawn partly from a spiritual orientation is that the human experience is essentially one of *unfoldment, becoming* and *not-yetness* (Collier and Ross, 2016). Madison Taylor[5] in a *Daily Om* blog reminds us that "It is a

---

[4] https://i2insights.org/2017/05/02/philosophy-for-interdisciplinarity/

[5] (https://www.dailyom.com/cgi-bin/display/articledisplay.cgi?aid=61440&aff=23) (dated 28/11/2014)

great act of love to leave the earth a better place when we leave than which we found her….From our first breath here to our very last, we will find infinite opportunities to influence our environment for the better". Drawing on Paulo Freire's (2000) teaching, Lake and Kress (2013:50) argue that the opposite of what the above quote highlights, is hopelessness. Hopelessness they argue, is a "form of silence, of denying the world and fleeing from it" (Lake and Kress, 2013:50). Therefore, humanity has the capacity for cruelty and injustice against others and the planet. However, we always have a more compelling and larger innate capacity to act with love, integrity and kindness towards humanity and the planet. Our experience in the world is one in which we come to know and name ourselves and the world as "interrelated, living, organic beings, existing always as *unfinished* and in the process of *becoming"* (emphasis in original text, Darder, 2018a:115). This orientation requires an unwavering and fundamental belief in critical hope (in both humanity and the future). Freire (2000) reminds us, we are beings in the process of becoming—as unfinished, uncompleted beings in and with, a likewise unfinished reality. Thus, when the reality of the world is still characterised by extreme inequality, injustice and oppression, as is currently the situation globally, we cannot be silent or untouched by it.

Darder (2020:20) explains that we "live and labour in a fundamentally unfree and violent world…confronted with oppressive forces". McLaren (2017:56) agrees arguing that human beings are "essentially unfree and inhabit a world rife with contradictions and asymmetries of power and privilege", primarily caused by capitalism. The world is a fundamentally unequal place, and power is in the hands of the wealthy, the bourgeoisie (most often white, Western males) who are materially, socially and culturally advantaged and therefore dominant and powerful. Because of these unequal power relations in society, millions (mostly women, children, and people of colour, black people) suffer multiple forms of injustice, racism, sexism, oppression, discrimination, exploitation and other harms. The 2019 Oxfam Briefing Paper[6] on private wealth and public good highlights some of the most devastating inequalities arising from capitalist greed across the globe. The briefing paper outlines that globally, hundreds of millions of people live in extreme poverty while a small minority amass massive profits, so widening the gap between rich and poor. It also points out that in

---

[6] (https://indepth.oxfam.org.uk/public-good-private-wealth/)

sub-Saharan Africa there is an increase in extreme poverty, with 3.4 billion people surviving on less than $5.50 a day. The data reported in the Oxfam Briefing Paper attests to global capitalist greed and is mirrored in the life world experience of the majority of black South Africans still living with the aftereffects of Apartheid capitalism, which still plagues us today. The inequality between black and white, rich, and poor and many other positionalities and intersectionalities, gives rise to numerous unequal privileges and power.

My view of the world is that it is a profoundly alienating and oppressive space for the poorest of citizens. This experience is not peculiar to South Africa but is endemic across the globe where disenfranchised citizens of many countries are born into a world in which suffering, and dehumanisation is the norm. It is one's moral duty as a global citizen to work to end injustice, oppression, and discrimination of all kinds, irrespective of one's geographical location. I am drawn to the idea offered by Palmer (2011:31) who argues "citizenship is a way of being in the world rooted in the knowledge that I am the member of the vast community of human and nonhuman beings that I depend on for essentials I could never provide for myself". This notion places us as human subjects in collaborative, reciprocal, responsible and accountable relationships with one another. In the SA context, we refer to this as the notion of *Ubuntu* meaning *'I am because you are'*. This notion is mirrored in a number of different texts from all over the world. For example, Amoo-Adare (2017:10) refers to the Mayan principle "In'Laketch: in Spanish meaning "tu eres mi otro yo" and in English "you are my other me". Beliefs in other cultures echo this *"'You are a part of me I do not yet know'*… or in the ancient Sanskrit truth that we can look upon anyone or anything and say: *Tat tvam asi,* "I am that."" (Kaur, 2020:12, 14). All of these confirm the connection that we have towards one another. Working to end injustice wherever it may manifest, is also reflective of recognising our common humanity globally. Other scholars also advance notions of this deep connection with others (both human and nonhuman) as a means of counteracting injustice in a troubled world (Haraway, 2016; Giddley, 2007, 2008).

To counter injustice implies understanding what social justice entails. Fraser (1989, 2013) provides a comprehensive explanation of social justice in her notion of *participatory parity*, which involves the equal representation, and participation in

economic, cultural, and political dimensions of society. In addition, Rendón (2009:9-10) sees social justice as:

- developing a "critical consciousness" …in which we cultivate the ability to recognize social and economic inequities that result in others being marginalised, feeling powerless, and experiencing violence, and exploitation, and that we commit to take action to eradicate such inequalities;

- taking action to transform entrenched institutional structures to ensure that people from all social groups have equal access to resources and opportunities;

- acting with love and compassion to work with the marginalised, those without privilege and resource; and

- working to heal and to provide hope for all people, especially those who are victims of social and economic inequality.

My understanding of injustice has been shaped by personal experiences of the intersections between racism, sexism, and other forms of discrimination, and microaggressions that mirror those perpetrated against the most vulnerable in society. However, I also believe that every human being has the capacity and the responsibility to be an agent for change, and that as global citizens, we are all implicated in the challenge to make the world a better place.

To become such global citizens, requires two important personal commitments. The first is our willingness to *own and tell* our stories and experiences of injustice. The second is to listen, to *hear* (and act upon) the stories of injustice of others, especially people we consider to be other, those far away from us, those considered to be different to us, but whose (sometimes common) experiences either resonate, shift and/or contest our own, in messy, difficult, and problematic ways. To be open to dialogue with others about what a better, more socially just world could look like, is critical. It implies **making trouble**, a theme that will run throughout my study. On trouble, Haraway (2016:1) argues:

> "Trouble is an interesting word… meaning "to stir up," "to make cloudy," "to disturb." We…live in disturbing times, mixed-up times, troubling and turbid times. The task is to become capable, with each other in all of our bumptious kinds, of response…. Our task is to make trouble, to stir up

> potent response to devastating events, as well as to settle troubled waters
> and rebuild quiet places…"

What this quote most succinctly captures, resonates with my belief about the world and our purpose in it. That our task is to disrupt what is problematic with the world, but simultaneously contribute to a more peaceful and egalitarian society which honours all. We do so through trying to make sense of the world; by being willing to come to know and name the world in all its complexity, diversity and contestation, through the sharing of stories and lived experiences of others and our own; to bear witness to the problematic and act on it.

2.2.1.   Making sense of the world through theory and theorising

We make sense of the world by theorising about it, trying to better understand it, by posing questions about the world, by looking back at history to help us learn about the past, to take action in the present for a transformed future. Like Brookfield (2005:3), I do not believe that theorising is the domain only of academics and scholars but "an inevitability of sentient existence" – we all engage in some or other form of theorising throughout our lives. More importantly, we do this to *act*, to be agents in the world. Theory is also "teleological…. as it imbues human action with purpose" (Brookfield 2005:3). Gramsci (1971:9) adds that every human being "participates in a particular conception of the world, has a conscious line of moral conduct, and therefore contributes to sustain a conception of the world or to modify it, that is, to bring into being new modes of thought". Theory and theorising thus must encompass both thought and action.

Theory is indispensable and has multiple purposes in our lives. It can assist us to alleviate pain, as a means of healing (hooks, 1994:59), and can provide a form of radical hope (Brookfield, 2005:8), especially in troubling times. hooks and West (1991:34) argue, theory is "an indispensable weapon in struggle because it provides certain kinds of understanding, certain kinds of illumination, certain kinds of insights that are requisite if we are to act effectively". Brookfield (2017:171-187) reminds us that reading and engaging critically with theory is also valuable because it opens up new vistas and possibilities to us, it "drops bombs of dissonance on us... which can

upset our settled understanding of the world" and helps us to see and recognise ourselves This can be both comforting and disruptive. Linked to the theme of troubling, the inherent value of engaging with theory is important particularly as it can "jar us in a productive way by suggesting unfamiliar interpretations of familiar events and by suggesting other ways of working" (Brookfield, 2017:175).

When searching for answers to **how** or **why** the world works in a particular way, one is engaged in a form of theorizing where "theory can be conceptualized as the learned cultural maps we follow to navigate and make sense of our lives and new things we encounter. Everything we do in the world (our actions) is guided by a worldview (our theory)" (Sensoy and DiAngelo, 2017: 52). However, it is important to note that theory is neither neutral, apolitical nor ahistorical. It is "first and foremost *dialectical*…recognises the problems of society as more than simply isolated events of the *interactive context* between individual and society" (McLaren, 2017:56). Therefore, as social actors conscious of the problems of society, it is necessary for us to ask questions, to recognise our complicities in the making and unmaking of the problems of the world and to act upon the theorising of ourselves in relation to others, within an unjust world.

2.2.2. The importance of history: Looking back to move forward

Since all theory is located in specific historical, political and ideological contexts, history can be perceived as an ongoing dialogue. Stories told of the past profoundly shape both the present and the future, and can serve to bring us together or tear us apart. As Oakeshott (1962:490) suggests:

> "As civilized human beings, we are the inheritors, neither of an inquiry about ourselves and the world, nor of an accumulating body of information, but of a conversation, begun in the primeval forests and extended and made more articulate in the course of centuries. It is a conversation which goes on both in public and within each of ourselves."

While we are the products of history, we simultaneously also make history (Lake and Kress, 2013:430) through the action we take in the world. "We need to be subjects of

history, even if we cannot totally stop being objects of history, and to be subjects, we need unquestionably to claim history critically. As active participants and real subjects, we can make history only when we are continually critical of our very lives" (Freire, 1985:199). Erich Fromm sums up a Marxist view of history in saying that "man gives birth to himself in the process of history" (as cited in Lake and Kress, 2013: 37) So, in an attempt to make sense of the word and the world, in this study I am looking back as a means to come to know and share in the present, so as to move forward, and contribute towards a transformed future. I do so in part, also by reflecting on my own life story, my own history.

My early activism as a young high school student (1981-1986) during capitalist Apartheid fostered questions about and concerns for my immediate world. At that time, South Africa was a country in crisis, rife with inequality, and I was fearful of the prevailing violence, oppression and repression perpetrated by the Apartheid state. At the same time, I was committed to working for a different world, hopeful for solutions that could usher in lasting and peaceful change. Consequently, like many other young activists, I joined the broad progressive movement for change. Guided by older and more experienced comrades and leaders of the protest movement, we looked for knowledge and theory that could provide answers. I was led to read the work of Steve Biko, Leon Trotsky, Karl Marx, Vladimir Lenin, bell hooks and Paulo Freire and numerous other critical and revolutionary scholars who offered up perspectives sometimes outside of my immediate context, but in which I could see the struggles unfolding in our country replicated or mirrored in other countries. These scholars led me to find a paradigmatic home within critical theory.

2.3. Critical theory as an overarching paradigm

Critical theory (Brookfield, 2005; 2017; Bronner, 2011; Darder, 2017; Sensoy and DiAngelo, 2017) as a scholarly tradition, emerged in the early part of the 20th century from a group of scholars at the Institute for Social Research in Frankfurt, Germany (eventually referred to as the Frankfurt School). Steeped in the Western European Marxist tradition, several generations of German philosophers, scholars and social theorists shaped the critical tradition. Most notably amongst these were scholars, such

as Max Horkheimer, Theodor Adorno, Jürgen Habermas, Walter Benjamin, and Herbert Marcuse who drew on the earlier work of scholars such as Emile Durkheim's critiquing the apparent infallibility of the scientific method, Karl Marx's analyses of capitalism and social stratification, and Max Weber's analyses of capitalism and ideology (Sensoy and DiAngelo, 2017). Other important contributors are Erich Fromm best known for arguing that freedom was an integral part of the human experience and his work on love as "the answer to the problem of human existence…beyond the dehumanising context of capitalist society" (Darder, 2017:72) and love as a skill to be honed and practiced (Fromm, 1956). Rosa Luxembourg was one of only two feminist scholars associated with early critical theorists; her deeply humanist and revolutionary sensibilities advanced an embodied revolutionary process beyond the mechanistic tendencies of Marxists at the time (Darder, 2017:55). Whilst there are other influential critical scholars, I have chosen those whose work had the most impact on me, or whose ideas most resonate with me.

Darder (2017:48) argues that critical theory is both a "school of thought" as well as a process of critique, which examines and analyses social conditions within their ideological, cultural and historical contexts. In addition, a "critical" theory may be distinguished from a "traditional" theory because of its role and intention: a theory is critical to the extent that it seeks human "emancipation from slavery", acts as a "liberating … influence", and works "to create a world which satisfies the needs and powers" of all human beings (Horkheimer as cited in James, 2005[7]) (See also Brookfield, 2005; 2017).

Rather than being a single theory, critical theory can be seen as an umbrella term for multiple theories along a wide continuum which "seek(s) to uncover the hidden assumptions and purposes" of other theories and practices. (Bronner, 2011:1). Therefore, critical theorists insist that "thought must respond to the new problems and the new possibilities for liberation that arise from changing historical circumstances…. concerned not just with how things were but how they might be and should be…" (Bronner, 2011:1) by placing an emphasis on imaginative thought and critical hope for the future. It is this possibility of a different, more egalitarian future,

---

[7] https://plato.stanford.edu/cgi-bin/encyclopedia/archinfo.cgi?entry=critical-theory

where freedom, liberation, and an imagined world where human beings are freed from the domination of capitalist oppression and exploitation that I find most meaningful and for which I have always strived. Marxist belief is rooted in class struggles by the ordinary working masses of the world to overcome inequality and exploitation and the "dismantling of the oppressive state and the establishment of a just society" (Darder, 2017:48). The world is portrayed and resultantly organised by the elite minority, and this creates a number of hegemonic issues with regard to both knowledge about the world, and the roles of the large majority of human beings who toil in subservience to the powerful minority. As a result, alienation (Darder, 2017:51-52; Bronner, 2011:4; Fromm, 1961:56, 1965; Brookfield, 2005:149-181) and reification (Bronner, 2011,4) are intrinsic to the dominant experience for the working masses across the globe.

2.3.1. Alienation, Reification and capitalism's dehumanisation of human beings

Alienation refers to the process by which humans (workers) are *removed from* or separated from the products of their labour (Darder, 2017:51) and the way in which "the individual worker sinks to the level of … a most miserable commodity" (Marx, 1961:93). Linked to this is reification, sometimes also referred to as commodification or objectification; it is associated with the idea that human subjects are reduced to objects or commodified (Brookfield, 2005:155) and are treated instrumentally as "things", separate from their historical contexts (Bronner, 2011:4). The resultant social and psychological impact of these experiences on the most marginalised and exploited in society is profound dehumanisation, characterised by an alienating, silenced existence in which they are reduced to "human detritus": weak, marginalised and disposable (Ledwith, 2018:35). Such dehumanisation is systemic and occurs socially and institutionally in capitalist society. Darder (2018a:97) also refers to alienation as a "colonised mentality of oppression" which results in "estrangement (and) is accompanied by the internalisation of deficit views towards self and community, inherently shaped by the scorn, hostility and resentment of the dominant elite towards subaltern populations". This knowledge has become widely accepted, considered normal and largely unchallenged because of hegemony. Hegemony is understood as being the way in which the dominant ideology of the ruling class is learned and lived. It is how the "logic of capitalism, especially the logic of commodification …. seeps

and soaks itself into all aspects of everyday life—culture, health care, recreation, even

intimate relationships" (Brookfield, 2005:95). So, through a whole range of social institutions, such as schools, mass media, the church and other social spaces, our beliefs, ideas, structures, and actions "that benefit a small minority in power are viewed by the majority of people as wholly natural" (Brookfield, 2017:16) and it is precisely because of this learned servitude, that the need for conscientisation and praxis is critical.

Marx and other critical theorists sought to unpack and expose inequality, embedded in hegemonic thought and practice in society, to arm the working masses with knowledge (conscientisation) that would enable them to reflect upon and change the world (praxis) through a revolutionary struggle for emancipation. Freire (2000:26) explains that praxis is "reflection and action directed at structures to be transformed" and implies a relationship between subjects, and not only between subject-object (Kress and Lake 2013:35). Freire argued continuously in his writing that the freedom from alienation is possible through building and growing our critical consciousness and a commitment to joint praxis (joint transformative action), which involves "shaping and changing the world, sometimes in small ways, through a process of creative imagining, reflective thinking and informed action. This action accommodates a commitment to perceptive social awareness and a desire to challenge inequality" (McGrail Johnston, 2016:1). Often society is kept in servitude through what Freire called a banking education system (Freire and Macedo, 1987) which perpetuates hegemonic and unequal relations in society. This was the experience in Apartheid SA and still prevails currently.

 2.3.2. Bantu education as banking education: My early educational experiences

The lived reality of black students growing up in Apartheid South Africa was largely shaped by the Bantu education system, the ideological state apparatus for keeping Apartheid capitalism intact as it aimed to prepare black people for cheap menial labour and political domestication, thereby securing their subjugation (Janks, 2018:87-88) . The foundation of this process was virtually indistinguishable from the banking education system described by Freire as a form of education that served to imprison by separating that which was learned, the way in which it was taught, and the language

in which it was taught from the students' everyday lived experiences. Little, if anything in the curriculum was liberatory or emancipatory, and Bantu education was an extreme form of domestication. Black students were objects who were essentially indoctrinated into 'knowing their place' in racist SA. Stripped of our histories, languages, and cultural practices we were taught to read and write, but not necessarily to think critically about our lives or to critique our experiences of the world. While on the one hand schools were extremely domesticating spaces, they were also the places in which teachers and students, together with parents (as workers and community members) began to protest and struggle against the inequality present in society and reflected in the educational system (Janks, 2018:87-88). On June 16th 1976, black students took to the streets to protest against being taught in Afrikaans (what was then considered the language of the oppressor). This would spark the beginnings of widespread student protests which were met with violent and often fatal, retaliation by the Apartheid state (Janks, 2018:87-88). This situation would continue throughout the struggle against Apartheid capitalism and actually continues today through movements such as #Feesmustfall (Booysen, 2016) and #Rhodesmustfall (Hodes, 2015) along with other socio-political student movements.

2.3.3. Schools as both domesticating and transformative spaces

Schools are "implicated in the process of social reproduction" and "perpetuate or reproduce the social relationships and attitudes" which serve to "sustain the existing dominant economic and class relations of the larger society" (McLaren, 2017:72). Education is shaped, informed, and deformed by the socio-political and historical context and can "function as a mechanism for both reproducing the unjust social order and transforming it" (Lake and Kress, 2013:34). Therefore, educational institutions can be spaces of domestication, but also disruption and transformation (Giroux, 2017:57). Whilst Marx emphasised the importance of teaching the masses about the evils of capitalism, Freire encouraged the liberation of the masses through embodiment, praxis and engagement in the world. He anticipated that critical educators could facilitate liberation. Freire's teaching was essentially also about teaching and living theory, involving the personification and embodiment of the theory as subjects grounded in our lived realities (Lake and Kress, 2013:34) and hence the emergence of critical pedagogy. Furthermore, whilst much of the early critical theory focussed on

changing society, it was Paulo Freire, often considered the father of critical pedagogy, who made the most significant contribution to critical pedagogy.

2.4. Critical pedagogy

The inherent value of critical pedagogy is that it provides for us a "theory of liberation based on the analyses of power, conscientisation and action for change" to disrupt inequality, and creates opportunities for us to "contextualise personal lives in political times" (Ledwith, 2018:29). For education to be considered critical, there are certain Freirean principles which should be in place.

2.4.1. Freirean principles for critical education

To be considered a critical educational encounter in which reconstructions of a new society become possible, some overarching Freirean principles should characterise the educational experience. These are adapted from Mthethwa-Sommers, (2014: 13-14) and Lankshear and McLaren, (1993: 43-44):

- Learning and texts chosen (that have been interrogated and challenged for their value for consciousness raising) must be linked to the life world and experience of students, particularly those who have been marginalised or silenced.
- Joint exploration and engagement between teachers and students for creative solutions to local and critical problems should focus on pressing issues facing students, such as issues of race, class, gender and sexuality and they should adopt a "praxical approach to education" (Lankshear and McLaren, 1993: 43-44)
- Reading the word and the world is critical. Teachers are responsible for educating themselves about critical issues facing students to assist them to "make connections between their own lived conditions and being and the making of reality" (Mthethwa-Sommers, 2014: 13-14). Possibilities for an imagined transformed future in which all voices are heard and honoured as "a collective, shared social enterprise" (Mthethwa-Sommers, 2014: 13-14) must be central to the educational project. There should thus be "direct, serious and sociologically informed engagement with the lived cultures and accumulated cultural experience of marginal groups of learners" (Lankshear and McLaren, 1993: 43-44)

- Learners come to see the importance of reading and writing the world as part of a shared project and where students are called upon to read the word and the world; their praxis and action on the world are aimed at transforming it for the common good. By bringing their "experience and meanings to bear on the world in active construction and reconstruction (of lived relations and practice), learners will actually experience their own potency in the very act of understanding what it means to be a human subject" (Mthethwa-Sommers, 2014: 13-14). Such a "praxis in action, [and for Freire, it] demands imagination, emotion and the participation of the body: Issues of sociability, imagination, feelings, desires, fear, courage, love, hate, raw anger, sexuality, and so on lead us to the need to 'read' our bodies as if they were texts, through the interrelations that make-up their whole. There is the need for an interdisciplinary reading of bodies with students, for breaking away from dichotomies, ruptures that are enviable and deforming (Darder as cited in McGrail Johnston, 2016:1)

- "Learners must come to understand how the myths of dominant discourse are … myths which oppress and marginalize them—but which can be transcended through transformative action" (Mthethwa-Sommers, 2014: 13-14). Through engagement in critical literacy as praxis, teachers and learners in dynamic reciprocal engagement are jointly implicated "in living new social relations of learning and addressing the hierarchies of power and privilege inherent in conventional schooling" and teachers are called upon to "create a more truly emancipatory educational practice and experience" with and for their students. (Lankshear and McLaren, 1993: 43-44)

The principles articulated above, adapted from Mthethwa-Sommers, (2014: 13-14) and Lankshear and McLaren, (1993: 43-44) could be seen as the constituent and connected parts that contribute to a socially just form of education. The following sections of this chapter will unpack some of the concepts raised in these principles, most notably, the role that teachers can play in the advancement of social justice education. Thus, the preparation of teachers for practice is a critical consideration in advancing social justice education.

2.4.2. Teacher education as contested and complex

The function and purpose of education and concomitantly how best to prepare teachers for practice, is contested terrain in current teacher education (TE) literature. There is little consensus regarding the optimal preparation of teachers for a dynamic and ever-changing world beset with challenges across a range of realms that include the social, moral, political, gender and environmental, and the attributes such graduates should exhibit, is even more contentious. Baxan and Evans (2010) provide insight on the multiple and complex theoretical and epistemological initiatives necessary to prepare students for practice. Clearly the development of sound disciplinary knowledge, appropriate and meaningful pedagogical content knowledge (PCK) and many other knowledge forms is critical. However, Nieto (2019) warns against the "methods fetish" (Nieto, 2019:495, 500) that is sometimes present in TE discussions, suggesting rather that there be a reimagining of TE as infused with a dialogic teaching approach underpinned by love, humility, faith in humankind and hope, as an ongoing and permanent learning engagement for teachers. She also argues for the fostering of authentic, caring relationships with students and a focus on advocacy for a more socially just world (Nieto, 2019). In this study, I am interested in the cultivation of the particular dispositions teacher candidates should exhibit to become critically reflexive, caring, responsive teachers. Most needed, especially in the SA context, is critical educators who will work for the radical transformation of broader society.

2.4.3. The need for critically reflexive, caring, responsive teachers in the SA context

To foster the development of critically reflexive caring and responsive teachers, we have to scrutinise Teacher Education (TE) and teacher educators themselves. It is thus important that we position "teacher educators as authorities of their experiences, as agents able to look inwardly and reflect on their own practices, and as facilitators of change as they shepherd teachers through emancipatory, transformative processes." (Milner, 2018:x). Douglas and Nganga (2017:518) argue for the importance of creating teachers who are "culturally competent and critically conscious". The SA Government Gazette 24467 on the Minimum Requirements for TE Qualifications Standards advocates amongst other things that all TE programmes

should "address the critical challenges facing education in SA today…as well as the legacies of apartheid by incorporating situational and contextual elements that assist teachers in developing competencies that enable them to deal with diversity and transformation" (Department of Higher Education and Training, 2012: 9-10). The focus of my study is partly on the practical (regarding learning in, from and with the field, for example through work integrated and service learning) and the situational learning in context for TE students. It is about engendering teaching in nuanced, critical but caring ways within diverse SA contexts. SA requires teachers who are responsive to the diverse needs of their students, teachers who are capable of addressing and facilitating learning in divided and conflict-ridden communities, while simultaneously being caring educational practitioners.

Contemplative scholars Zajonc and Palmer with Scribner (2010:22) sound a call for the movement towards what they refer to as an "integrative education" to address this concern and propose an education which aims to "'think the world together' rather than 'think it apart', to know the world in a way that empowers educated people to act on behalf of wholeness rather than fragmentation". Working towards such a world requires a fresh perspective and the adoption of different knowledges and pedagogies to what currently dominates education. Contemplative scholarship has increasingly been gaining attention over the last two decades and Ergas (2019) refers to the growing momentum as a "contemplative turn in education". The inherent value that contemplative scholarship has on the practice of preparing initial teachers for the profession is varied. Many advocate infusing contemplative practice into the TE curriculum (Miller, 2005; Kuroda, 2013; Impedovo and Malik, 2016). Just as Palmer (2007) suggested the need for teachers to explore their interiority in his seminal work, "The courage to Teach", contemplative scholarship encourages such a development of interiority (Hart, 2004, 2007). It also fosters within students the cultivation of compassion and empathy for others (Kahane, 2009; Roy, 2016) and increasingly contemplative scholarship is linked to social justice work around confronting issues of racism (Magee, 2019) working with anti-oppressive pedagogies (Berila, 2016, Ng, 2005; Shahjahan, 2009; Wagner and Shahjahan, 2014) and towards healing (Thompson, 2017). All of these are necessary components of the important social justice work to be done in teacher education.

In addition, contemplative scholarship also acknowledges and attends to the body and emotions (affect) in the cultivation of presence (Orr, 2002; Bai, Scott and Donald, 2009) as a factor that supports learning about social justice (Berila, 2016, Thompson, 2017). Other literature also supports focus beyond the purely cognitive to include the affective and socially responsive more explicitly. One such author is Finney (2013) who advocates developing both strong spirits and kind hearts for developing inner strength, resilience and meaning within the world. Other authors also promote such notions as "holistic education" for students to go beyond the cognitive to educating for compassion (Denton, 2005; Kahane, 2009), and teaching of the "whole" person for engaging the soul (Orr, 2005). Implicit in these notions is also the cultivation of socially responsive and aware students, capable of personal agency. These are all very important but perhaps do not go far enough to advance a sufficiently radical social justice agenda.

2.4.4. Universities and sites of hegemonic knowledge production

Few educational programmes specifically contest or disrupt the fundamental social spaces required to free the working class from capitalist domination and exploitation, and its inextricable relationship to racism, sexism, homophobia, xenophobia, and the multiple other spaces of oppression. Malott (2017) makes an explicit link between the development of a revolutionary class consciousness and teacher education which is very important to note. Drawing on the work of McLaren and Jaramillo, Malott (2017:173) argues "while it is *safe* to speak mildly of social justice, it tends not to be deemed as harmless when the discussion ventures into notions of *economic* justice. Teachers are, therefore, not permitted by democratic institutions to question the economic system in which they live and work." (Emphasis in original quote). This is so because, while there are those who would contest the nature of knowledge, epistemology, and pedagogy from the perspective of critical theory and from within the safety of texts and articles, it does not necessarily translate into their everyday lives or connect them in action with broader social movements. As Darder (2020:21) points out critical scholars should "connect both their everyday lives and labour as teachers, researchers, or writers to a larger political project of liberation". She goes on to argue that "critical pedagogy cannot be enacted … if an individual has not made a clear political commitment to integrity and coherence in her or his teaching or scholarly

praxis, as well as relationships out in the world" (Darder, 2020:21). The importance of this congruency cannot be overstated in the work of teacher education. In addition, the entire arrangement of both schools and the university which develops teachers remains organised on principles that still advance the capitalist and neoliberalist project and enterprises and often still perpetuates domestication.

Thus, how institutions are arranged remains profoundly unequal and hegemonic in knowledge, practice and ethos and must be questioned, challenged, and changed. Both in pedagogic practice as well as epistemological claims, the interest of the bourgeois remains intact. Liberation and the education for common good should be the central aim of the academy. Yet universities across the globe are increasingly influenced by neoliberalist economic, military, and corporate ideological values in which "intellectuals, no longer positioned in a vibrant relationship to public life, now labour under the influence of managerial modes of governance and market values that mimic the logic of Wall Street" (Giroux, 2008: online[8]). The South African HE milieu largely mimics this (see Baatjies, 2005). Giroux (2008) argues that this neoliberalist orientation also affects the approach to teaching and learning in the academy, which is often dominated by epistemologies and pedagogies that mirror, promote and value profits over people; selfish individualism; and inherently disconnected and non-relational ways of knowing. The aim is to maintain capitalist privilege and perpetuate domination, exploitation, and injustice. There are some who wish to change this and strive towards a more counter-hegemonic practice of teaching and learning in the academy (see for example Leibowitz's (2012) work on universities for public good). Such critical teachers wish to cultivate a corps of graduates who are critical, caring, and activist citizens, capable of building a more equitable and just society, but often grapple with ways to teach students about social justice in socially just, ethical ways. It is under the backdrop of the aforementioned that initial teachers are prepared for reconceptualising education and practice in schools for the benefit of our common humanity.

Reconceptualising education with this in mind implies that initial (and in-service) teachers themselves also work intentionally for greater social responsiveness and

---

[8] https://truthout.org/articles/henry-giroux-rethinking-promise-critical-education/

change. However, teachers who are required to be agents of transformation within their classrooms are often themselves limited by their own experiences and stereotypes and are rarely given structured opportunities for engaging in deep, reflexive interrogations of their own (sometimes marginalizing and hegemonic) dispositions and concomitant practices. Teacher disposition, although prevalent in the literature, is not explicitly aimed at radical transformational change, nor clear about dealing decisively with social justice issues, beyond pedagogies of reason and sentiment (Kahane, 2009), particularly in the SA context. This gap in TE especially as regards teacher attitudinal or dispositional transformation, as also suggested by Slamat (2009), is one of the shortcomings of some current South African TE programmes.

2.4.5. Teaching and learning at the University of Johannesburg (UJ) as the site of this study

Within UJ, the notion of not just teaching students *about,* but also focussing on *Learning to be* is a formal requirement of all teaching and learning as stated in the UJ Teaching and Learning Strategy (2008:1) [Document SEN 252/2008(5)]. This stresses the importance of teaching our education students *to be* teachers, and implies that they be given opportunities to appropriate the practices of the educational knowledge domain and learn the academic principles, dispositions, activities, skills, procedures, values and attitudes associated with teaching as a profession. It also demands of them to be able to operate intellectually within the conceptual frameworks and/or theories of the education discipline. This is aimed at assisting students to identify and solve problems or interpret and address everyday issues within and outside the classroom. Students are also encouraged to pay attention to the practices of inquiry of the knowledge domain (Bruner, in Brown & Duguid, 2000). At a faculty level, the conceptual framework demands of university lecturers to "prepare caring, accountable and critically-reflective educational practitioners who are able to support and nurture learning and development in diverse educational contexts". Consideration of what is implied in this endeavour is critical to the provision of opportunities for students to develop the necessary dispositions and attitudes incumbent upon them for critical and caring practice, and the extensive work done by Paulo Freire can be a useful starting point for such an intention.

2.4.6. Utilising a Service Learning (SL) approach for the development of teachers

I taught the Teacher Education Service Learning (TESL) module referred to in this study, (also referred as professional studies). This module aimed to foster the development of critical and caring dispositions within teacher candidates and to teach them to reflect upon their personal understanding of what it means to be socially just educators. I adopted an emancipatory approach to teaching and learning. I also utilised service learning (SL) as a form of community engagement in which experiential education was used. Critical reflection was a central component of the module. I required students to work closely with others, in diverse groups (not always of their choosing) and usually within communities that many of them had never been into before. Through a process of applying what they were learning, by reflecting upon it, and by journaling their thoughts and experiences, they were asked to reflect critically on issues of inequality, and social justice in the schools and sites that they went to, but also more broadly. In the TESL module, students are required to interrogate deeply held assumptions as well as their positions in society. Through learning about social justice, care, and advocacy (theoretically and in practice) facilitated by engaging in a SL experience, students are exposed to diverse and critical narratives about what it means to be responsive, caring teacher activists. However, this does not always happen as SL can sometimes serve to perpetuate rather than interrupt/disrupt hegemonic practices and ideologies as Hernandez (2019) points out. Adopting a decolonial gaze for her critique, Hernandez (2019) delivers a cutting and insightful critique on how traditional forms of SL has been implicated in perpetuating notions of charity and "false generosity" (Darder, 2018b:12-13) towards the other, in particular, bicultural communities and communities of colour, or impoverished communities, which largely perpetuates deficit perceptions of such communities. To counteract and confront these perceptions, a critical pedagogy accompanies the SL experience in the TESL module. Underpinned by a CPoD (Boler, 1999; Boler and Zembylas, 2003) in which students are shifted out of the familiar and asked to risk interrogating their fundamental beliefs and positions of power and hegemony. This is a form of critical teacher education aimed at promoting social justice as a goal and process.

2.4.7. Teaching about, for and through socially just practices

If adopting a critical pedagogy is concerned with teaching **for** a more socially just world by teaching students about power, inequality, oppression, and domination then it is necessary to provoke and challenge students to see the world in more nuanced ways, for example to identify how unequal power relations might be at play in their lives or how the knowledges of the most marginalised in society are silenced and negated in multiple ways. This implies that students must be taught about how the world is organised around maintaining and defending the rich, powerful, or privileged, and keeping the most oppressed in society in continued subjugation. This also implies that teachers themselves confront and question their own perspectives of the world, or their "difficult knowledge". When more accurate knowledge of the world is understood people are more likely to be able to take the relevant and appropriate action towards changing the world, to working for greater equality and change. However, it is not just about teaching students about justice, but also the aim must be to foster educative opportunities in which students experience what it truly means to be human and be treated in a way that confirms students and teachers' dignity and well-being: to humanise and free ourselves which is the antithesis of what capitalism does to the large majority of human beings.

2.4.8. Education as the practice of freedom

Mthethwa-Sommers, (2014: 14-15) argues that for learning and education to be considered an act of freedom and liberation in which democracy is central and a commitment to the advancement of social justice education, the following should be present:

i.   Teachers and students have to engage in collaborative engagements that result in conscientisation (the development of critical consciousness), dialogue and praxis;

ii.   Teachers have to reject the banking method of teaching and view themselves as intellectuals rather than depositors of information. This could imply that teachers become critical activist scholars (Apple in Bozalek, Leibowitz, Carolissen, and Boler 2014);

iii.   The curriculum, (which subsumes both the formal and the hidden curricula), has to be responsive to the racial, gender and sexuality, class, ability, and other forms of diversity in society;

iv.   Societal structures and practices have to be scrutinised critically; and

v.   Teachers and students have to view themselves as facilitators of democracy and commit to this as a principled practice as well consistently develop their skills and knowledge to advance this practice. Social justice has to be both a goal and characterise the process and practice of education.

(Mthethwa-Sommers, 2014: 14-15)

To advance social justice education, through the adoption of a critical pedagogy, there are three central themes. These are *Conscientisation* (Freire, 1998, Darder, 2018; Mthethwa-Sommers, 2014) and *Dialogue* (hooks, 2010; Ayers, 2014: 168; Mthethwa-Sommers, 2014: 10; Newman, 2006; Boler, 2005; Freire and Shor, 1986) and *Love* (Fromm, 1956; Darder, 2002; 2017; Douglas and Nganga, 2017; hooks, 2000; Gidley, 2009; Zajonc, 2006; Zajonc & Palmer, 2010; Ryoo, Crawford, Moreno, and McLaren, 2009; Meyer and Ndura, 2013; Lanas & Zembylas, 2015). The relationship between these three concepts, conscientisation, dialogue and love is intertwined. Embedded in these concepts are not simply acts of cognition, but also a completely embodied and affective experience. For example, conscientisation involves both personal and shared or negotiated meaning making. I see such learning as an embodied and affective engagement, as Wilcox (2009) reminds us that the body is a site for knowledge production and Zembylas (2003, 2004) who notes that affect has to be taken into consideration in the learning process (see also Tyng, Amin, Saad, and Malik, 2017). Furthermore, Bekerman and Zembylas (2018) assert that emotions are not simply individual psychologies but are also social, cultural historical and political in nature; they have specific bearing on the socialisation as well as the learning process and for this reason they trouble the "concepts that create dualities such as mind/body and reason/emotion in that which is human" (Bekerman and Zembylas, 2018: viii).

2.5. Advancing social justice through conscientisation, dialogue and love

To advance the argument around non dualistic education of the *whole* human, I have drawn on many contemplative scholars who have explicitly identified the inherent links between learning (specifically learning for the creation of a more socially just society),

and embodied affect such as Ng, (2005); Orr, (2002); Berila, (2016); Shahjahan, (2009); Wagner and Shahjahan, (2014), Zajonc, (2010), Zajonc, Palmer with Scribner, (2010). Although I will deal with the notions of conscientisation, dialogue and love separately, this is purely structural, since they are in many ways inseparable. Furthermore, I believe that love is the thread which connects them.

2.5.1. Conscientisation as the development of critical consciousness

Conscientisation or the development of critical consciousness is a central aspect of adopting a critical pedagogy and is aimed at disrupting the oppressive nature of traditional or banking education and, thus, transforming society. Conscientisation is linked to what some scholars refer to as anti-oppressive education and pedagogy (Orr, 2002; Kumashiro, 2000; Lang, 2007; Berila, 2016; Shahjahan, 2009; Wagner and Shahjahan, 2014). There are multiple approaches for fostering anti-oppressive education and one such way is adopting a radical stance or approach to learning, which Brookfield and Holst, (2011:118-128) argue has the following six features:

- A focus of radical teaching is the unpacking and exposure of power and hegemony;
- The chief curricular aim of radical teaching is to assist students to create a fully democratic socialist society (with teachers as partners);
- Teaching is always situated within and informed by particular social movements and struggles of ordinary people;
- Learning is characterised by a dialectical relationship of theory and practice;
- Pedagogic methods and approaches and curricular imperatives are constantly negotiated and co-created;
- All teaching approaches are appropriate depending on their responsiveness to the context.

2.5.2. Conscientisation, identity and difficult knowledge

The changing or transforming of consciousness or, as Paulo Freire terms it, *conscientização,* is the "initial intellectual shift that critical education seeks to inspire. It is only after this change in individual consciousness, through increased contextual awareness and understanding how that context shapes identity, that liberation through praxis, or reflective action, can occur." (Melling and Pilkington, 2018: 133). The link

between individual consciousness and identity is very important. It originates with the orientation and engagement with the self (through critical self-reflexivity) before it moves to the relational. For critical educators like myself it might be the interrogation of 'Who is this self that teaches; how does *what* I teach and *how* I teach serve to favour or honour, silence, marginalise, pathologise or demonise another? How does my intersectionality and positionality (for example as black/ able bodied/ CIS-gendered/ lower middle class/ 51-year-old /woman) silence, affirm or denounce another? To what extent can I disrupt the life worlds and knowledge of students, if I am not willing to have my own disrupted?' Such considerations show the importance of identity in grappling with critical consciousness raising.

Historically Marxist theory focussed mainly on the economic experience of humans as workers and less on issues of identity, especially such as the intersections of race and gender (hooks, 1994; McGrail Johnston, 2016:3). Numerous other social and psychological factors impact on the class experience and scholars such as bell hooks, whose work spans the spaces of the intersection between race, class, and gender, attests to this. Kimberlé Williams Crenshaw introduced the theory of intersectionality (1989) and her work around Critical Race Theory has made enormous contributions to the field of critical theory, nuancing and extending the dialogue even further. Hicks Peterson (2018:80) explains how messy and complex simple categories of identity can be and reminds us that it is "important not to rush past reflecting on how we have been personally affected by oppression and injustice". It is incumbent upon critical educators to engage seriously and honestly with issues stemming from our positions in society and our identities. When we speak and act from these positions, we locate ourselves within specific (though sometimes temporary) knowledge spaces. To move from these knowledge spaces is not an easy process and requires work to disrupt and shift these positions. (See for example the work of Mezirow, 1991 around transforming meaning schemes and perspectives). We have within all of us socially constructed notions of what we know for sure, which is our personal (relationally constructed) knowledge. To disrupt this requires firstly that there is an inherent respect (not acceptance necessarily) for another's knowledge, that as teachers we understand what that knowledge entails, and that finally through dialogue we engage that knowledge.

As teachers and students together develop critical reflection on life and existence, they increasingly become subjects: the narrators and writers of their own stories. In fostering such a stance, as teachers we begin with a respect for students as we recognise our own need to learn as well as cultivating a respectful learning context. Vella (2002:92) explains "*Respectare* is the Latin root of the word respect. It means "to see" (spectare) "again" (re)….it also implies "hearing again." Therefore, we start from where the student is: the student's life story, passions, lived experience and that which most affects the student's life. Generative themes (Shor, 1999; Beck and Purcell, 2013) are a way of engaging in the dialogue using charged words that foster and inspire interest and action and lie at the heart of fostering dialogue and action. To come to such generative themes requires the adoption of a questioning stance, by posing questions that foster critical reflexivity within ourselves and with our students. Beck and Purcell (2013:4) propose the use of problem-posing methods and generative themes as the possible way to initiate this process and provide a useful list of possible questions that provoke dialogue via a problem posing method. In such an educational encounter, dialogue and listening become essential components for this process.

2.5.3. Dialogue

As argued earlier, dialogue and love are inextricably bound. As Freire (2000:90) points out "the naming of the world, which is an act of creation and recreation, is not possible if it is not infused with love. Love is at the same time the foundation of dialogue, and dialogue itself". Dialogue is largely about narrating ourselves into being, stories told from bodies, minds and spirits reflecting a material, embodied and affective engagement *in* and *with* the world; as such, these stories are incomplete and still in the making and relational. Gilligan (1993: xvi) connects being human to having a voice which is "composed of breath and sound, words, rhythm, and language" and refers to speaking and listening as "a form of psychic breathing". She perceives voice as being natural, cultural and "a powerful psychological instrument and channel, connecting inner and outer worlds" and a key to human engagement and relationships. "This ongoing relational exchange among people is mediated through language and culture, diversity and plurality." (Gilligan,1993: xvi). There are multiple aspects to explore from Gilligan's perspective. It is impossible to speak of 'having a voice' without some assumption of being human and thus the voice cannot exist outside of the context of

45

how the notion of voice is experienced; as sometimes heard, sometimes silenced. The most common binary attached to voice is either 'having a voice' or being silent/or silenced, but along this continuum there are many points for consideration. Therefore, firstly I problematise or trouble the notion of silence. As I have argued thus far, in an alienating and dehumanising existence as most marginalised, oppressed people experience living under domination and subjugation, a culture of silence is created through "stories that diminish people, dehumanise, rob people of dignity and self-respect, destroy aspirations, hope and potential" (Ledwith, 2018:33). Furthermore, in the absence of voice, a concomitant lack of power is sometimes prevalent. In a review by Bridget Minamore (January 2018)[9] of Audre Lorde's book "Your silence will not protect you" she draws on Lourde's writing which reminds us that we must not only stand up and speak up for ourselves, but also for others, and argues that "speaking up to spark action should be at the heart of our politics". We are also reminded that the need for action and searching for unity can bridge some of our differences "for it is not difference which immobilises us, but silence."[10]

However, silence is rarely a simple static experience for it can be "temporary, situational, or it can represent a consistent, even pathological pattern; silence can signify withdrawal from a conversation, or it can be an indicator of attentive thoughtful listening" (Burbules, 2005: xxiv) which can explain and can change depending on the specific social or political climate or context. Many of these complexities are beautifully explained and contested by Boler (2005) who refers to these vast possibilities as troubling speech and disturbing silence. For example, in the same collection, Burbules (2005: xxiv) reflects on the "varied meanings - and interdependencies - of speaking, listening and silence" and argues that if we think of silence as problematic, it could stem from both internal spaces, in other words it is "voluntary and self-imposed", or it could come from "external pressures and constraints".

Similarly, Paul Goodman in his book, Speaking and Language (1973) expresses this in an expansive and nuanced manner. He writes:

> "Not speaking and speaking are both human ways of being in the world, and there are kinds and grades of each. There is the dumb silence of

---

[9] https://www.thewhitereview.org/reviews/audre-lorde-silence-will-not-protect/
[10] https://www.thewhitereview.org/reviews/audre-lorde-silence-will-not-protect/

slumber or apathy; the sober silence that goes with a solemn animal face; the fertile silence of awareness, pasturing the soul, whence emerge new thoughts; the alive silence of alert perception, … the musical silence that accompanies absorbed activity; the silence of listening to another speak, catching the drift and helping him be clear; the noisy silence of resentment and self-recrimination, loud and subvocal speech but sullen to say it; baffled silence; the silence of peaceful accord with other persons or communion with the cosmos."

Within this multitude of possible 'silences' many diverse experiences are captured. I would argue that one critical kind of silence is the one which is imposed by circumstances or other people and which, I would suggest, probably evokes the most painful and traumatic impact on the body mind and spirit of any human. For example, there could be race-related silences (Diem and Carpenter, 2013) or the silences enforced when power relations are being enacted (Zembylas, 2007:28). This form of enforced silencing is most prevalent within a banking form of education in which students' entire personhoods: life experiences, languages, emotions, knowledges, and histories are completely ignored, silenced or disregarded. A pedagogy of silence (Zembylas, 2007:21-39) outlines both productive and unproductive forms of silence and we therefore cannot rush to attribute silence to specific attributes and features of an individual. Nonetheless, in a broader discussion, we are compelled to acknowledge enforced silence in the dialogic encounter and act upon this. We are also compelled to foster opportunities for productive silences reminiscent of the "fertile silence of awareness, pasturing the soul, whence emerge new thoughts… the alive silence of alert perception…the silence of listening to another speak…the silence of peaceful accord with other persons or communion with the cosmos (Goodman, 1973).

Lake and Kress, (2013:49) frame dialogue as the "starting point for the genesis of a humanistic world that has yet to be" for in it lies possibilities of jointly searching for and exploring the world and the word, with critical hope for a future in which we co-create a more just world. It encompasses notions of love, humility and faith in our common humanity, and horizontal relationships (non-hierarchical) in which there are neither "utter ignoramuses nor perfect sages …only people who are attempting together, to

learn more than they know" (Freire, 2000:90). Such a dialogue has to be characterised by mutual trust and have multiple prerequisites for success.

2.5.3.1. The prerequisites for dialogue

Ayers (2014: 168) advances the kind of dialogue in which "one speaks with the possibility of being heard and simultaneously listens with the possibility of being changed." The prerequisite for dialogue (adapted from Freire, 2000:90; Lake and Kress, 2013:45-49) consists of a number of considerations. Dialogue is enhanced when:

- I recognise myself (and others) as a subject, as narrator of my personal and unique story, which I have a right to tell. I must equally be open to hearing another's story;
- I enter the dialogic encounter with humility to foster a relationship or partnership for reading and naming the word and the world together. I do not see myself or another as ignorant, but recognise that I (like others) have blind spots or a lack of knowledge (and often, I can only know what I don't know, until I am confronted with knowledge of another);
- I do not enter the dialogic encounter as an elitist, a member of the in-group, hegemonically dominant group; I am not the owner of truth and knowledge (the way teachers sometimes do) and I do not see others as outsiders or ignorant of (my) 'truth';
- I am open and do not separate myself from others;
- I do not fear being displaced or having my powerful position or authority as a 'knower' challenged (as the teacher in a classroom);
- Within the dialogic encounter I see myself in a relational and mutually reciprocal need with another;
- I acknowledge myself as moral and fallible, yet worthy of the right to speak and listen, and similarly afford the same right to another in a "space where humans can believe in one another, even before we meet face to face" (Lake and Kress, 2013:48)

To commit to such dialogue requires a belief in others' power to contribute to making and remaking the world so that we might all become more fully human (Freire

1970:79). In such an encounter we all become learners "discovering knowledge through one another" (Freire, 1976:115). So, dialogue is essentially premised upon the humanisation of subjects and the willingness to work "beyond individualistic self-interest … towards the common good" (Brookfield and Holst (2011:x). A central part of this is a productive form of listening that invites the silent to speak and challenges the domination of the marginalised and is focused about sharing insights for the cultivation of a better world.

2.5.3.2. Listening as integral to the dialogic process

A central part of dialogue is also listening. Just as there are many kinds of silences, there are different reasons or motivations for why people might listen. Listening could be linked to a willingness to learn, to receive information, to show empathy and concern for another; it could be to show some form of respect or as an "act of obligation to others" …, but what is perhaps key is that "the right to speak does not entail the right to be heard" (Burbules, 2005: xxv). In the foreword of Fiumara's (1990) book "The other side of language: A philosophy of listening" Manfred Riedel observes that "we inhabit a culture that knows how to speak but not how to listen; so, we mistake warring monologues for genuine dialogue". Allman (2006) agrees and says, "in educational settings we find the 'sharing of monologues'…people take turns telling others what they already know and their monologues 'often bear no relation to one another except that they address the same topic or question'" (Allman as cited in Newman, 2006:109). Productive and deep listening is an important feature to deepen and extend dialogue.

Simmer-Brown (2013) shares the idea of "listening dangerously through dialogic training as contemplative pedagogy". Such dialogue requires "listening deeply with an open mind, looking freshly at the other person, respecting (each other), suspending judgement and voicing (our) own truths" and in such a way we can grow in openness, curiosity and empathy with and for one another (Simmer-Brown, 2013:36).

However, while opportunities for talking and listening are critical, to remain in dialogue alone is insufficient. Dialogue should be seen as the prelude to action, or as

DasGupta[11], (2013: online) suggests, that it be a necessary "adjunct to action". In this sense listening becomes "a way of filling ourselves up … before we breathe out stories, images, words onto the page". (DasGupta, 2013: online). Of course, there are also multiple other ways of listening to ourselves (and others), for example, journaling through duoethnography, as "co-creating stories, and listening to others with the potential for reconceptualization" (Norris and Sawyer, 2015). DasGupta[12] (2011) also refers to the "political act of speaking from, about and through marginalized bodies (ill, working, immigrant, bodies of colour, disabled, women, queer/trans….) as ways to narrate ourselves into being …. containing equal measures of the known and unknowable, of the earthly and the ephemeral."

2.5.4. Critical pedagogy of discomfort (CPoD) as an invitation to action

The dialogue about injustice and for a more socially just world is a central part of responsive educational practice and action. As critical teacher educators, we have two important roles: firstly, we must be willing to interrogate our "troubled knowledge" and secondly, we must "commit to being allies to marginalised voices within our classrooms (Boler as cited in Burbules, 2005: xxv). Recognising that we ourselves are "carriers of troubled knowledge" (Jansen, 2009:258) and are sometimes constrained by traumatic past experiences, we must be willing to engage in deep, reflexive interrogations of our (possibly marginalising and/or hegemonic) dispositions, pedagogies and classroom practices. Therefore, it is incumbent upon us to offer up our practice for critique (Shor, 1992) so as to not "unwittingly … perpetuate [these] dominant, normalised ways of being and knowing" (Ng, 2005:3).

It is, however, scary and uncomfortable to do this. It demands of us a willingness to become vulnerable and to be courageous, for it requires a form of unmaking of ourselves (Darder, 2017:49). Freire argues that dialogue could not exist in the absence of love and humility and also argues for the need to engage in dialogue with courage calling on us to "dare to do all things with feelings, dreams, wishes, fears, doubts and passion (Darder, 2017:49). Such daring also demands an openness, for there is

---

[11] http://storiesaregoodmedicine.blogspot.com/2013/10/listening-with-our-pens-narrative.html
[12] https://literarywomen.wordpress.com/2011/04/13/writing-our-bodies-embodiment-voice-and-literature-by-sayantani-dasgupta/

almost a certainty of wounding or being wounded, in this type of dialogue. It certainly also requires of us to bear witness and to act, and here a CPoD as a lens through which to think and act in communion with another can be very useful.

The act of bearing witness (Boler, 1999; Ivits, 2009; Apple (in Bozalek, Leibowitz, Carolissen, and Boler 2014) beyond merely being a spectator to the stories heard and told (Boler and Zembylas, 2002) and mutual, critical dialogue about difficult knowledge (Jansen, 2009; Zembylas, 2014) must be fostered by troubling what we know (Jansen 2009:264; Brooks, 2011; Kumashiro, 2004:111, 113). This enables developing more nuanced ways to speak and think about (in)justice collectively, even when the narratives are apparently divergent and contested. The usefulness of a CPoD is that through the act of "questioning cherished beliefs and assumptions" we invite ourselves/each other into mutual "inquiry and a call to act upon the inquiry" (Boler, 1999:176) so as to promote new, extended and incomplete (Britzman 2000) ways of being, knowing and doing. Through dialogue, in which we story ourselves into existence (Newman, 2006:256; O'Reilly, 1998; Miller, 2007), we jointly bear witness to injustice through dialogue and as both an embodied and affective encounter.

2.5.5. Embodied emotions in the construction of knowledge and enactment of dialogue: how a CPoD can help us transform and heal

"The Keeper of the Kumm" by Sylvia Vollenhoven is a beautiful account of one woman's experience with returning to her ancestral knowledge as a way of healing. Below is an evocative excerpt of her poem (Vollenhoven, 2016:43):

We carry our letters, our stories in our bodies

Our stories talk, they quiver, they tap

Our letters make our bodies move

Our stories make our people silent

In the silence we feel the tapping inside

My flesh moves, my body shakes

Drums beating, wings flapping

The !gwe deep inside

Reflecting on a painful past, separated from her people and struggling with embodied oppression and a troubled past, Vollenhoven (2016) shares a most beautiful memoir of pain, loss and healing: a kind of coming back to herself through a journey into her

ancestry. However, it is the focus on the embodied experience which is most intriguing to me and speaks to the notion that "you can't dominate a people without separating them from each other and from themselves. The more people get plugged back into their bodies, each other, the more impossible [it] will be for us to be dominated and occupied." (Ensler as cited in Berila, 2016:33).

There has traditionally been a lack of focus on our emotions in learning and knowledge construction. The body is another area largely neglected (Wilcox, 2009; Orr, 2002) especially in critical pedagogy. Acknowledging the body as an agent of "knowledge production" ….and its "complex relationship with subjectivities" (Wilcox, 2009; 105) makes it a useful "locus of learning in the anti- oppressive classroom" (Wagner and Shahjahan, 2014: 3). With this in mind, we can examine how our classroom teaching and experiential learning are embodied and mediated through issues of race, gender, class, and sexual orientation in both obvious and more insidious ways. Merriam, Cafferella and Baumgartner (2007:193) make a case for "reclaiming the body in learning" as they point out that "embodied learning is
… linked to experiential learning" because we learn in and through experience. We thus learn through somatic meaning making, as a way of making sense of the world in a non-cognitive way (Merriam, Cafferella and Baumgartner, 2007:193). This implies that learning involves the "whole" human: body, mind, and spirit. This is commensurate with Orr's argument against Western culture's preoccupation with the "mind/ body binary" and its complimentary notion that the mind is separate from (and therefore superior to, in worth) the body (Orr, 2002:479). McLaren (in Orr, 2002:477) explains "the academy tends to favour certain forms of knowledge over others and affirms the dreams desires and values of select groups of students over other groups. More dominant groups (mind) and subordinate groups associated with body, emotion, physical and reproductive labour." This favouring similarly causes important power relationships in the educational encounter.

Roxana Ng (2018) reminds us that "relationships of power are never enacted *merely* in the form of intellectual encounters"; they also have embodied consequences. "Most intellectual encounters," she writes, "entail a confrontation of bodies, which are differently inscribed. Power plays are both enacted and absorbed by people physically,

as they assert or challenge authority, and the marks of such confrontations are stored in the body" (Ng as cited in Batacharya and Wong (2018:9)

Our "histories of pain and oppression, as well as the guilt-ridden memories of the perpetration of injustice—have been stored up in the body, and the process of recovering and releasing them can be overwhelming and can often take a tremendous toll despite the potential benefits of remedy and repair" (Ng as cited in Batacharya and Wong (2018:9). For this reason, embodiment and embodied learning are considered "important counter-hegemonic aspect(s) of critical pedagogical … theory and practice" (Batacharya and Wong, 2018: 3). Emotions as "discursive practices that constitute one's subjectivities" and the emotions that arise in the act of "inhabiting various senses of self" such as "defensive anger, fear of change, and fears of losing one's personal and cultural identities" (Boler and Zembylas, 2002 online) cannot be ignored when engaging in an educational encounter especially one which engages the difficult knowledges which are present in that space as well as the embodied experiences of pain and trauma which participants bring into the encounter. Working with a CPoD highlights these explicitly.

When they are invited to come to know in destabilising and challenging ways, students sometimes revert to oversimplification, separation or experience fear, guilt and shame. Students are encouraged to "explore how our identities are precariously constructed in relation to one another, so that to suggest change may feel like a threat to our survival" (Boler, 1999:197). As a continuing project of hope and change, dialogue embedded within a CPoD offers enormous possibilities for transformation, and, together with contemplative scholarship, can have untold transformative possibilities as I have seen in my own lived experience. In Chapter 1, I outlined some of my experiences as an activist and the struggles that I had with grappling with notions of oppressor and oppressed, and other binaries of difference that engendered anger and hatred towards others. As I reflected, I wanted to move beyond the anger, fear and hatred which shaped my earlier activist life. A few years before I began teaching the TESL module I came across multiple useful texts - both in the area of critical theory as well as contemplative scholarship - dealing with the notion of love (Buscaglia, 1972; Darder, 2002; Giddley, 2009; Brookfield and Holst, 2011:86-91; Horton and Freire, 1990:177; Zajonc, 2006; Wesch, 2011; Ryoo, Crawford, Moreno, and McLaren, 2009)

and more specifically love as a "powerful force for social resistance, and for structural and revolutionary change" (Meyer and Ndura, 2013:2). I wrestled with the "nexus between love and revolution…and …. love as a force for the acquisition of 'power with' as opposed to 'power over'" (Meyer and Ndura, 2013:3) which further led me in search of more compassionate and non-violent ways of dealing with my own past. This has shaped my teaching in significant ways. I wished to experience a sense of greater connectedness, wholeness, and healing, not only of my own pain, but also the pain of my students, to be able to truly forgive and foster the healing of those I considered to be other (especially those I perceived as being the perpetrators of violence and oppression) so as to better model it for my students. This led me towards a more scholarly pursuit of love.

2.6. Love

There is an inextricable relationship between love and justice: "Love without justice is weak sentimentality, justice without love is naked brutality" (Edwards and Post, 2003) and it is useful to start from the position that love for a common humanity lies at the heart of this study. I have argued thus far that the crisis of capitalism and its impact on knowledge and practice leads to the alienation and dehumanising of people through multiple forms of injustice. Such violence towards people often leads to silence and disconnection, alienation and their being reduced to objects in the social space which is inherently traumatic and painful. In this section of the chapter, I wish to argue for the idea that love is potentially the antidote to these experiences, or the opposing force against exploitation (Darder, 2002; Ryoo, Crawford, Moreno, and McLaren, 2009: 140). It is also an important catalyst for transformation.

 Edwards and Post (2003:5-6) share the story of Jim LaRue, who reflects on a 'memorable moment' shared with Martin Luther King. It sums up how love and justice are inseparable, when addressing issues of racism and exemplifies love in action:

> "My formative moment came when he described the difference between love as expressed in personal acts of kindness and love expressed through social justice, and that one assumes the other. He said we cannot genuinely have one without the other. Helping someone in need fix their shelter can be a personal act of kindness, but if we do not address the poverty that

created the conditions forced upon this person, we are not facing the whole truth. If I sympathize with a black friend who is being denied entry or access to something to which he is entitled, my personal act of support does not do enough unless I am also working to change the conditions that keep him from his due. But if I am fighting for social justice and do not treat individuals (especially the enemy) with the respect they deserve, my justice is hollow, it is without heart and I am at risk of starting to look like the enemy."

From this story we are forced to confront how injustice is both systemically embedded and constructed in the broader society as well as how we too are complicit in its existence and perpetuation. Simultaneously, we are also implicated in its eradication at one level or another. King's response to LaRue also refers to a level of respect extended towards all of humanity, even those we consider enemies, which is reminiscent of Freire's notion of "profound love for the world and for people" and the development of the capacity to believe in others "even before we meet them face to face" (Freire, 2000:90). This should be an explicit goal of teaching and learning and implores us to work more consciously with the notions of love and justice in the classroom.

2.6.1. Love and Critical Education

Nieto (2019:498) suggests that love has been missing in TE and Lanas and Zembylas, (2014: 33) agree, arguing that dialogues about love have been "notably absent or they have failed to recognize the transformative power of love as a social and political project". This is a very important indictment against education, especially where capitalist domination and exploitation are the norm. For the purposes of this study, rather than thinking of love in its most basic common-sense ways, or simply in the erotic or romantic way, I draw on the critical theorists who see love as the antidote to the brutality and harm of capitalism (such as Fromm, 1956). Freire argued for "armed love – the fighting love of those convinced of the right and the duty to fight, to denounce and announce" (Freire 1998:42). Increasingly, critical scholars are beginning to argue for the importance of exploring love in the context of transformation for a more socially just world. Many scholars link spirituality and activism for change, arguing for the insertion of love into action for change (Edwards and Post, 2003; Rendón, 2009;

Harvey, 2009; Bucko and Fox, 2013; Patten, 2018). Other scholars link love explicitly with the struggle for a more socially just future as reflected in socially just educational thought and practice (Freire, 2000; Liston and Garrison, 2004; Morrison, Johnston and Longhurst 2012; Ryoo, Crawford, Moreno, and McLaren, 2009; Gidley, 2009; Zajonc and Palmer with Scribner, 2010; Darder, 2002; 2017a; 2017b; Douglas and Nganga, 2017).

Laura Rendón (2009) provides a useful starting point of connection with her notion of "sustaining the soul that embraces different truths" is helpful in thinking through how love, embedded in troubling dialogues, underpinned by difficult knowledge(s), comes to shape teaching and learning and foster possibilities of a transformed future.

There are multiple notions of love that explicitly shape some key concepts in my study. I draw on Lanas and Zembylas, (2014) who see love as both *embodied* and *performative* and provide for us a way of "theorizing love as a transformational political concept". They focus on six different perspectives about love that form a useful heuristic for the context of this study: these are "love as emotion, love as choice, and love as response, love as relational, love as political, and love as praxis" (Lanas and Zembylas, 2014: 33). I will briefly unpack each of these concepts.

2.6.1.1. Love as an emotion

Love is embodied and entails risk, vulnerability and the interrogation of the self and our feelings in any specific encounter. This is also true of the teaching/learning relationship encounter. "When we engage with love, we risk our Selves: the relational Self we receive at a particular relationship [which] may be one that we do not want. It may hurt. Depending on the specific socio-political-historical-cultural-spatial contexts, this risk always impacts" on some more than others (Lanas and Zembylas, 2014: 33). This is reminiscent of Berila (2016:106) who also refers to risk and vulnerability and the listening to stories of another. She argues: "It is dangerous to listen not only because we might consider new ideas, but also because we might begin to question our very self-concepts and realize how infused they often are with systems of oppression." Britzman (2000:30) echoes this notion of wounding and risk. This is not about "denying or repressing other emotional responses to alienation like fear, shame, anger, hatred, or despair. Rather than viewing love as a way to avoid or overcome

despair, it is a way to respond to it … When we choose to love we choose to move against fear, against alienation and separation" (hooks 2000:93; Lanas and Zembylas, 2014: 36). Similarly, Thich Nhat Hanh, a Vietnamese Zen Buddhist master, reminds us that "an act of love … allows us to make connections and discover ourselves" and highlights the significance of "love over force and love over fear"; force and fear are seen as "dangerous sources of energy because they are blind, whereas the force of love springs from awareness" (Thich Nhat Hanh, 1993: 84). Love calls upon us to extend our sight, embrace our courage, humility, and hope, all of which can foster much deeper and more meaningful learning in a classroom.

2.6.1.2. Love as Choice

Love as choice implies a voluntary action that is constantly negotiated or chosen. It does not simply 'exist'; it is brought into existence by our actions, through 'doing' it, and by performing it. Love is not something external to us, nor is it to be found inside of ourselves, in our hearts or a specific place in the body. "It is a choice we make. Love is an attitude that we willingly cultivate toward others" or not. One cannot force someone to love another… but it is usually a specific action we take or choice we make. "We can choose to love or we can choose not to love, but unless we choose to love, love does not exist. And even when we choose to love, it is a decision that must be constantly reaffirmed (Oliver in Lanas and Zembylas, 2014: 36) as a moment-by-moment interaction. Such a choice then serves to either unite or divide and shapes relationships in fundamental ways. When this notion is brought into the classroom encounter, it is the teacher who initially models this choice for students, inviting them to make the same choice.

2.6.1.3. Love as a Response
"We 'come into being' as subjects each moment as we respond to the world. This means that our selves are profoundly connected to rather than separated from one another …as we respond to others in various contexts, we also limit and open up possible subjectivities and possible selves for those others" (Lanas and Zembylas, 2014: 37). Therefore, our responses can either limit and shut down or open up and extend possible subjectivities. If we take responsibility for our responses, this can play

a part in the "coming to being" of both ourselves and others. Like the notion of seeing another afresh, there is an opening up of a space, that potentially allows the other to come into being, to write or speak to him/herself into being and this can be one of the most profound experiences for a human being who has not felt, been heard or acknowledged as a subject and has been treated by the world as an object.

2.6.1.4. Love as relational

Understanding love as relational presumes a dialogic nature. It transcends the self and potentially manifests differently between different individuals and socio-material surroundings, within different socio political, historical, cultural, and spatial contexts. Chabot (2008: 809) distinguishes between five types of human relationships but argues that only one entails love:

- self against others (competition)
- self without others (isolation),
- self for others (charity),
- self with others (coordination) and finally,
- self with self (love).

Love, as a self–self relationship entails a choice to connect with another (or the other) so as to find a self in the other (hooks 2000: 93) or to be able to see the self-reflected in another. To develop such loving connections requires "a diminished sense of self, an attentive gaze toward the situation and the other, and a presumption that ''good'' exists and is the object of love (Liston in Lanas and Zembylas, 2014: 37). Love can therefore not be arrogant or self-centred, it requires one to be humble; to be fully present in the engagement. Once again, there is an expectation that the teacher will model this for students. Furthermore, were we to revisit the notion of *Ubuntu* from this perspective we would certainly have a more expansive view of love, both within the classroom as well as in broader society where love is synonymous with humility and connection.

2.6.1.5. Love as Political

Love, like any emotion, is political and is therefore "always connected to power" and is linked to the legitimising of who can be loved and by whom, who is denied love or prevented from giving or receiving love through political declarations of validity and acceptability (Lanas and Zembylas, 2014: 38). "Some forms of love are seen as natural and obvious whereas other forms are seen as unnatural or punishable" (Lanas and Zembylas, 2014: 38). Love is an embodied practice, which reflects societal power relations and inequalities and is influenced by specific social historical and cultural contexts. It potentially moves us toward something larger, or more significant than ourselves. Ahmed (2004, p. 140) argues: ''A politics of love is necessary in the sense that how one loves matters; it has effects on the texture of everyday life and on the intimate 'withness' of social relations''. A politics of love entails the possibility of love as a site of "collective becoming" and offers up infinite and imaginative possibilities for transformation and change in a world that is essentially lacking in this kind of love. This resonates completely with a CPoD which is an invitation to bear witness relationally with others as a precursor to becoming, as a way of extending and expanding our capacity to *see* and *be* in the world.

2.6.1.6. Love as praxis

Love is as love does, and is thus both intentional and an action, or performative behaviour. Love is also associated with "voluntary acts of care, responsibility, respect and knowledge" Chabot (2008: 813) where:

- care - refers to emotional and practical concern towards the other,
- responsibility- is the ability and willingness to respond to the others' needs and implies an owning of the responsibility for the relationship with another,
- respect - implies reaching out and relating to other people, and requires that we *see* and acknowledge the other first and foremost
- knowledge - is of ourselves, of the other and also of the socio-political-historical-cultural-spatial contexts and the particular sensitivities the require" (Chabot, 2008: 813)

Love is always context specific. Loving acts also require effort, discipline, concentration, patience and care or concern for another or the other. Here the notion of care from the perspective of Nel Noddings warrants further discussion for the educational endeavour. Noddings (2013) offers for us a pedagogy of care, associated with *modelling, dialogue, practice,* and *confirmation.* Through *caring apprenticeships* students are first the ones "cared for" before they become the "carers" (Noddings, 1988; 2013). While we have no control over what they experience in their homes, in the broader society, we can cultivate opportunities for them to experience care in our classrooms. Teachers model not only admirable patterns of intellectual activity, but also desirable ways of interacting with people. Such teachers treat students with respect and consideration and encourage them to treat each other in a similar fashion.

The importance of dialogue has already been mentioned earlier in this chapter and its inherent relationship to love and care have been discussed. In education, "what we reveal to a student about themselves as an ethical and intellectual being has the power to nurture the ethical ideal or to destroy it" (Noddings 2013:193). We must have high expectations for all our students as subjects, and recognise something admirable, or at the very least acceptable, struggling to emerge in each student that we encounter (Noddings, 2018). Perhaps these considerations are best summed up by Freire (2000:90) when he argues that:

"Love is an act of courage, not of fear, love is a commitment to others. No matter where the oppressed are found, the act of love is commitment to their cause – the cause of liberation. And this commitment, because it is loving, it is dialogical. As an act of bravery, love cannot be sentimental; as an act of freedom, it must not serve as a pretext for manipulation. It must generate other acts of freedom, otherwise it is not love. Only by abolishing the situation of oppression is it possible to restore the love which that situation made impossible. If I do not love the world – if I do not love life – if I do not love people I cannot enter into dialogue."

This most profound insight by Freire links most explicitly love and justice citing their reciprocal relationship to each other.

Finally, I also want to revisit the notion of an epistemology of love (Zajonc and Palmer with Scribner, 2010: 94-96) as outlined in Chapter 1 of this study. An epistemology of love consists of the following characteristics:

Respect and Gentleness – this should characterise our engagement with our students because "when we truly respect the integrity of the other, we 'border and protect' them, … even while we seek to know them more completely" (Zajonc and Palmer with Scribner, 2010: 94).

We also strive to cultivate *Intimacy* – this challenges the usual distancing ourselves from and objectifying our students and implies an approach that is delicate and respectful. Here we "delicately and respectfully, but…nonetheless seek to become intimate with [the other] ….We can still retain clarity and balanced judgment close-up, if we remember to exercise restraint and gentleness" (Zajonc and Palmer with Scribner, 2010: 95). We might do the same with research participants as subjects with whom we might engage and try to come to know.

Here we also have the willingness to exhibit *Vulnerability* - which requires an opening of ourselves, where a "dominating arrogance" will not serve. This implies a level of comfortability with sometimes "not knowing". "In order to know, we must open ourselves to the other. To move with and be influenced by the other, we must be confident enough to be vulnerable, secure enough to open ourselves to the being and becoming of the unknown. …We must learn to be comfortable with not knowing, with ambiguity and uncertainty. Only from what may appear to be weakness and ignorance can the new arise." (Zajonc and Palmer with Scribner, 2010: 95)

Participation - implies respectfully joining with students towards the cultivation of "Gentle and vulnerable intimacy [which] leads to participation in the unfolding phenomenon before us. Outer characteristics invite us to go deeper. We move and feel with the [other] towards *Transformation* into an extended way of knowing our students, seeing them not only as they are, but also who they could become. Developing *Imaginative insight* is an extended or enriched way of knowing and being with another" (Zajonc and Palmer with Scribner, 2010: 94-96). This is reminiscent of Noddings' (2013:196) notion of confirmation. An epistemology of love implies a way of

coming to know another "beyond intellectual or academic knowing" and provides for us the possibility of an "extended or enriched way of knowing and living with another". It goes beyond comprehension, towards apprehension, which Buddhist epistemology refers to as "direct perception" (Zajonc & Palmer, 2010: 94-96) where we respect the integrity of another even as we seek to come to know them more fully. In coming to know another more fully, we create more meaningful opportunities for deep engagement with the other, for hearing the stories of the other in a less judgemental way, and finally when enacting deep respect for others, there is a much more intentional engagement in the work required for fostering social justice.

2.7. Chapter conclusion

In this chapter, I have unpacked my theoretical and conceptual framework referring to my philosophical and ontological position. I explained how this shapes my understanding of theory and theorising. I shared my experiences and the narratives and texts that have helped me come to know and name the world and connected it to a discussion of critical theory as my theoretical framework. I also unpacked my conceptual framework, by drawing on a critical pedagogy of discomfort (CPoD). I posited the view that capitalism and inequality cause alienation and dehumanisation, which are both the very antithesis of love and connection motivating the need for a critical theory framework to address injustice in society. I explored teacher education (TE), with reference to the utilisation of a critical pedagogy of discomfort (CPoD) supported by SL and contemplative scholarship. By outlining these critical pedagogical approaches, I made a case for how teacher education could play a vital role and be a way of responding to the crisis of capitalism to disrupt inequality and change society. I explored the three key theoretical concepts of conscientisation as the development of critical consciousness, dialogue, and love in terms of how they can enhance working toward social justice, specifically in the educational arena.

CHAPTER 3: METHODOLOGY – RESEARCH WHICH CAN CONTRIBUTE TO THE SOCIAL JUSTICE PROJECT

3.1. Introduction and overview of chapter

Thus far in my study, I have explained the importance of learning about social justice for teachers and students. I have also shown that such learning is linked to contested or difficult knowledge. In this section I aim to extend this argument to show that research also plays an important, though sometimes problematic, role in the both the construction and dissemination of knowledge and the advancement of social justice. I have structured this chapter into parts A and B.

In part A, I begin by articulating my philosophical orientation to, and the specific problematics of, research. Then I outline my motivation for the use of a qualitative case study as research design. Part B outlines the specific case under investigation, which is one particular module, Teacher Education Service Learning (TESL) within the Faculty of Education at the University of Johannesburg. I show how my approach and methods align with the overall research question that I investigated: "How does a cohort of students experience learning about social justice during and after engaging in troubling dialogues in a Teacher Education Service Learning (TESL) module?" Finally, through a description of the qualitative case, I provide a reflective account of the module as taught. I exemplify this through exploring the tasks given to students (used as data) to present an account of how students engaged with social justice through troubling dialogues. I end the chapter with a short summary account of how I analysed the various data sets to set the scene for chapters 4, 5 and 6 in which I discuss my findings in relation to my three research questions.

Part A

3.2. My philosophical approach to research

Just as I linked teaching to a form of narrative sharing earlier in the study, narratives and stories are a fundamental part of the research process too. But in the academy, research as knowledge construction and sharing can be hegemonic. When we blindly follow the traditional research routes advocated, this hegemony is even more

pronounced. There is a need to reconsider more 'accountable' research methodologies and explore how stories might advance more socially just research approaches.

3.2.1. Research as the power of story

Two black feminist qualitative researchers' writing resonates deeply with me. Evans-Winters (2019) writes about qualitative research through using the sharing of stories. Similarly, using narrative research, Nadar (2014), in her article aptly titled "Stories are data with soul", provides a useful heuristic to embed my methodological chapter in. Nadar (2014: 18, 23) shares five ways for the enhancement of general research practice, and shares that "the benefits of STORY, for researchers are that stories encourage and encompass:

- Suspicion of master narratives or disrupting the dominant narratives
- Tool of knowledge gathering / sharing that do not perpetuate inequality / injustice
- Objecting to objectivity by privileging subjectivity
- Reflexive of our positioning as researchers; to conduct research that contributes to the broader social justice project, and not just for self-interest/advancement.
- Yearning for and working for change (Nadar, 2014: 18, 23)

3.2.2. The problematics of research

I have stated in Chapter 2 that one of the critical roles of higher education is co-constructing and sharing knowledge and from a black feminist epistemology, it is a space for "oppositional knowledge construction" (Evans-Winters, 2019:20). From this perspective, the construction of knowledge is contested terrain and thus also may be seen as 'difficult knowledge' construction. Traditional research approaches adopted uncritically can sometimes thwart rather than contribute towards sound, responsive, meaningful and accurate knowledge making in the academy. Lake and Kress (2013:43) attest to the problematic nature of knowledge thus: "in the university … objectivity requires neutrality on the part of the scientist; we learn[ed] … that knowledge is pure, universal, and unconditional and that the university is the site of knowledge". Some have argued that knowledge produced through research is truth.

They also argued that the research process, as neutral and scientifically objective, aims to simply discover more about specific phenomenon and unmask truth (see Hill Collins, 2000:255 who troubles this). We must trouble these and other notions of neutrality, objectivity and legitimacy in research approaches and practices.

Brown, Caducci and Kuby (2014: 1) argue that the use and "selection of research methodologies remain contested terrain studded with assumptions, ideologies and fears regarding the proper and/or most efficient way to conduct research". Traditional forms of research do not necessarily require us to interrogate our political or ideological views (Brown, Caducci and Kuby, 2014:1). There is a belief that neutrality and objectivity produce rigorous, valid, and recognised legitimate knowledge in the academy. However, there is overwhelming evidence that research (and thus the knowledge emanating from this) is *not* neutral, nor is it apolitical or ahistorical. A plethora of research exists suggesting that research is a profoundly political act embedded in dominant, contested Western notions of truth and legitimacy (Bhattacharya, 2017; Jackson and Mazzei, 2009; Brown and Strega, 2005; 2015; Jolivette, 2015).

3.2.3. Issues of truth and truth claims

The authors cited above trouble notions of truth, neutrality, and objectivity, as well as researcher identity and positionality. van Niekerk, and Savin-Baden, (2010:28,29) argue that "truths in qualitative research are spaces of mediation,…. our biographies, positions and practices affect how we see and practice truths in qualitative research". As such, "all research is selective… the researcher cannot capture the literal truth of events" which implies that in research, we need to move away from singular notions of truth, toward plural and multifaceted truths. Such truths are "complex and fragile, and need to be seen as places where issues of power, consent and negotiation are mediated by our own values and biographies" (van Niekerk and Savin-Baden, 2010:30). These considerations are critical for anyone conducting socially just research.

Historically there are multiple challenges with traditional research as Whetung and Wakefield (2019:150) point out. The power inequality present in society is mirrored in the exploitation of human subjects of research, which also causes a

"disembeddedness", a disconnect between researcher and subject/ participant/ research site. This so often leads to an incentive to gather knowledge in ways that mimic a colonial approach to "just look outward and grab a bunch of stuff from other places and try to make it legible to yourself, without necessarily having to be part of it" (Whetung and Wakefield, 2019:150). Salomón (2015:188-189) agrees arguing that traditional research has often been seen as a "colonising method of claiming sovereignty and ownership over knowledge…. the very process through which domination and violence are justified and carried out via producing knowledges that legitimise the accumulation of power through investigation". Such views of research, ubiquitous in the academy, unfortunately contribute "toward an ever-growing socialisation that knowledge should be individualised, privatised, fashioned into a commodity that one can own and lay personal claim to" (Salomón, 2015:188-189) mimicking a neoliberalist agenda of knowledge production and commodification. Further problematics of research also involve "the conceptualisation and implementation" of social research which tends to "perpetuate rather than challenge social divisions by accepting the taken–for-granted premises about social relationships" (Humphries and Truman, 1994:17). Thus, there is a need to "explore how the diversity of experiences within the society can be explored through the research process in ways that recognise and value difference" (Humphries and Truman, 1994:17).

Salomón (2015:188-189) reminds us of the juxtaposing relationship of /to knowledge "away from diverse forms of collectivity, memory, feeling, experience, sense, intuition and reciprocity thus alienating the producers and carriers of knowledge away from their own stories in a quest to map and patent secrets, tools, traditions, relationships, histories and even ways of knowing and relating to the world". The separation from and lack of control over the research on the part of the communities and participants 'being researched' means they generally have little or no control over or say in the research process or information shared about them and they resultantly rarely benefit from research about them either (Leyva, Plascencia and Pena, 2015:111).

In response, Jolivétte, (2015:7) proposes a radical love approach underpinning a sacred research justice agenda. Such an agenda requires that we "see research participants as members of our family not as a group of study participants or as sets

66

of data to study and simply write about for our own career advancement" (Jolivétte, 2015:7). We therefore try not to exploit and use people and their stories, for our own benefit. Tuck and Yang (2014) critique such exploitation, arguing that social science research often involves collecting stories of pain, suffering and humiliation in the lives of those being researched for the purposes of commodification. Consequently, these "stories become objects and evidence to be archived and vetted for accuracy of facts, losing their collective, ceremonial and *piegogical* meaning…along with any sense of poetry and interconnectedness we might feel between ourselves and the story, or storyteller/story holder" (Salomón, 2015:189). We thus must be mindful of the relationship between stories and the identity of the teller/listener.

3.2.4. Identity, positionality and voice: Clouding the research agenda further

Another consideration around quality, authentic, honest, and ethical research is linked to the identity and positionality of the researcher. Alcoff (2009:118) states that "where one speaks from affects both the meaning and truth of what one says, and hence one cannot assume an ability to transcend one's location". This location could be either a social location or identity location. Because a speaker's location is "epistemically salient…certain privileged locations are discursively dangerous" and so depending on who is making certain claims or declarations, some are considered more legitimate than others, even though the messages may be similar in content (Alcoff, 2009:118). We must therefore differentiate between *speaking for* others (which is often how findings emanating from empirical studies find their way into the world) as opposed to *speaking about* others. We must trouble these notions through our research endeavours, especially when we claim to be representing and or listening to the voices of others and perhaps work more intentionally toward *speaking with* others.

The complexity of *how* participant voice is represented is also connected to *whose* voices are included and represented in research (Mazzei and Jackson, 2009). Mitchell (2009:91-94) proposes three considerations for researchers. Firstly, it is important that we listen with "soft ears" to the voices of others remembering that these voices are the "products of individual and collective histories, experiences and actions" (Mitchell, 2009:93). Secondly, we must foster the relationship between author and

reader/researcher and participant as co-constructors who "produce new and unexpected knowledge" and where the reader can become more "agentic in their reading and to consider their own situatedness" in that relationship (Mitchell, 2009:91). (See also Boveda and Bhattacharya, (2019: 6), who similarly argue for a more agentic role of the reader). Finally, as researchers, we must be "sensitive to the way that [our] own membership in differing discursive communities inform [our] analysis of participants' experiences" (Mitchell, 2009:93).

These considerations require of us as researchers to work more tentatively, more gently and more respectfully with research, and with people's voices: their stories and feelings, people's histories and accounts of the world. We may have to go beyond our usual certainty, and work with more wisdom (Savin-Baden and Major (2010) and embrace "the power of 'not-being-so-sure'" (Wegener, Meier and Maslo, 2018:5). Here uncertainty, is not negative, but a space of possibility, and doing research in a more tentative manner, more respectful of participants and processes as well as the knowledge making process (Lather, 2007:13) and thereby it supports an anti-oppressive and socially just approach to research.

3.2.5. Key principles to consider for conducting anti-oppressive research

To be a socially just researcher, requires some interrogation of our common, closely held beliefs about what it means to be a researcher, a human knower or enquirer, and what the possible relationships of the social actors involved in the research project, might be. We need to explore ways to conduct research that advance a social justice agenda, but also ensures that research in education is conducted in a rigorous and scholarly manner. This may imply that we re-think rigour and scholarliness. Research conducted in a socially just manner is also sometimes referred to as anti-oppressive research, and is ideally rooted in action for change. Action for change is linked to *disruption*, a theme that has already been explored in Chapter 2 as regards teaching, learning and (difficult) knowledge. It is important to also disrupt our research approaches and practices; the ways in which we write up our dissertations for degree completion (such as this one), the nexus between teaching and research, as well as the dissemination of such research (Brown, Caducci and Kuby (2014: 3,5). We must also disrupt rigid epistemological and methodological boundaries, constraining

disciplinary boundaries, and assumptive frameworks of how to do educational research.

Potts and Brown, (2005; 2015) suggest that anti-oppressive research is a tool of emancipation as well as a method of inquiry. Such research requires that we ask questions, build relationships, seek answers to difficult (troubling but worthwhile) social and/ or political issues rooted in communities and spaces where we, and our students find ourselves; or where the university is situated (both geographically and philosophically). Jolivétte (2015:8) infuses radical love with a sacred research approach, which is characterised by speaking individual and collective truths, no matter how painful". This approach poses questions such as: "Who benefits from the research? How [do] we learn from past mistakes to ensure that we build respectful relationships? How might we resist "the commodification of knowledge" and rather work towards "'democratizing knowledge' by ensuring that knowledge is for the common good" (Hall as cited by Potts and Brown, 2015:20; Jolivétte, 2015:8).

3.2.6. Love in research and coming to know through an Epistemology of Love

Love and troubling, have been recurring themes throughout this study. Boveda and Bhattacharya (2019) draw upon an onto-epistemic positioning on love, beyond oppositional spaces where binaries of either/or are created. They provide a beautiful analogy for the research process, which connects love and troubling as entangled: "Like complex musical scores from which certain melodies are heard and others ignored, these entanglements are grounds for creating new scores (or pathways) if we choose to trace them constructively" (Boveda and Bhattacharya, 2019:9). They argue further that untangling these complexities can serve to illuminate spaces in which we tend to remain a little longer as well as those we choose to ignore, and when we are most in rhythm with our own authentic voices and selves, spaces for new learning open up. For the "onto-epistemic and ethical entanglement of love in our praxis is a work of navigating these movements, practices, and relations from our sociocultural locations" (Boveda and Bhattacharya, 2019:9); this can create viewing and learning spaces previously uncharted.

A number of texts reflecting on love in qualitative research, also respond to problematics of research. Jolivétte, (2015) draws on radical love as "a fundamental

aspect of a sacred Research Justice agenda". In this study, I sought to infuse an epistemology of love (Zajonc and Palmer with Scribner, 2010) as a way of coming to know as principle and process and involving participation, vulnerability respectfulness and insight. I drew on it during the data analysis process as both method and principle and endeavoured to work respectfully with my data, mindfully conscious of honouring participants' voices, stories and experiences. Whilst not at the expense of losing objectivity I held in tension, both an honouring of, and a critical analysis of participant stories.

3.3. A qualitative case study methodology approach

I have chosen to work with a qualitative case study approach for its capacity for transformation, and its potential resonance with an anti-oppressive, socially just approach. Lashua, (2016:183) argues that "case study methodologies have served as a critique of positivist, quantitative, and dispassionately 'hard' sciences…. [and are potentially]… more than a way to document the world; case study research can *change* the world" (emphasis in original). Thus, a case study done well, can contribute to the transformation of an unequal world through illuminating, publicising and solving worthwhile social problems, and encourage action or mobilise around these problems and thus "play a vital part in movements for social justice, diversity, and equity" (Lashua, 2015:182).

3.3.1. Definitions of Case Study research

Baxter and Jack (2008:544) explain that "qualitative case study methodology provides tools for researchers to study" through exploring, describing or interrogating "complex phenomena within their context… using a variety of data sources". There is, however, some contention around strict definitions and delineations of case studies (Lashua, 2016:162). Some argue that case study research can be perceived more as a method (Yin, 2009) while others see it as an object or phenomena to be studied (Stake, 1995) or a "thing in itself" (Thomas, 2011:3). Gomm, Hammersley and Foster (2000:5) offer up a more interesting approach, and regard "case study as more than just a method… … case study is viewed as more akin to the kind of portrayal of the social world that is characteristic of novelists, short-story writers and even poets", which I think is a

wonderfully 'disruptive way' of viewing and engaging with case study research. Yin (2014:16) defines case study in terms of the research process. "A case study is an empirical inquiry that investigates a contemporary phenomenon (the 'case') within its real-life context, especially when the boundaries between phenomenon and context may not be clearly evident".

A case study is thus "an in-depth description and analysis of a bounded system" (Merriam and Tisdell, 2016:37) which allows the researcher to examine "complex interventions, relationships, communities, or programs" and "supports the deconstruction and the subsequent reconstruction of various phenomena" (Baxter and Jack, 2008:544). The aim is to reach a deeper, richer and more nuanced understanding of a particular phenomenon. For Creswell (2013: 97) "case study research is a qualitative approach in which the investigator explores a bounded system (a *case*) … over time, through detailed, in-depth data collection involving *multiple sources of information* (e.g., observations, interviews, audiovisual material, and documents and reports), and reports a case description and case-based themes" (emphasis in original).

I have chosen a single qualitative case study research as my approach in this study because it is closely aligned with a constructivist paradigm (Baxter and Jack, 2008:545) in which "individuals construct reality in interaction with their social worlds" (Merriam and Tisdell, 2016:24). As researchers, we make meaning as human beings by constructing and engaging with the world through our interpretation thereof (Crotty in Merriam and Tisdell, 2016:24). Drawing on a range of other theorists Baxter and Jack (2008:545) also argue that since "Constructivism is built upon the premise of a social construction of reality … One of the advantages of this approach is the close collaboration between the researcher and the participant, while enabling participants to tell their stories [and] through these stories the participants are able to describe their views of reality and this enables the researcher to better understand the participants' actions". This understanding of participants' actions and views is a central part of empirical researching the social sciences, where qualitative researchers seek to better understand human interpretations and constructions of their life worlds and experiences, how they imbue meaning into these experiences (Merriam and Tisdell, 2016:24). Stake (2010, p. 27) suggests, "much qualitative research aims at

understanding one thing well" which in this instance is understanding and reporting on one particular teacher education module (Teacher Education Service Learning - TESL) which I taught for 5 years. The case in this instance is the 2013 iteration of the module which I unpack and describe in more detail later in this chapter (section 3.4). A case occurs within a bounded context and the boundary can be determined by (a) time and place (Creswell, 2003); (b) time and activity (Stake); and (c) definition and context (Miles & Huberman, 1994). In this study, my boundary is defined both by time and place, as well as definition and context as it is a specific yearlong Teacher Education Service Learning (TESL) module which is part of a broader Post Graduate Certificate in Education (PGCE) at the University of Johannesburg and is a study on one particular cohort's experience from 2013.

3.3.2. Three step process of the case study method (Yin, 2009 and Lashua, 2016)

Broadly speaking, there are three steps involved in the case study method (Yin, 2009; Lashua, 2016). The first is bounding or limiting (through for example, definition) the case, which in essence deals with the *what* of a case, as a "single unit around which there are boundaries" (Merriam and Tisdell, 2016:38). "Bounding" (Yin, 2009) or "binding" the case implies "freezing the frame" (Lashua, 2016:171) or to "fence in" (Merriam and Tisdell, 2016:38) what you are going to study. This is where the researcher clarifies the phenomena under study.

The second step involves selecting the type of design that you will use in your case study (Yin, 2011; Lashua, 2016:171) after having bound the case. My specific case is a single, descriptive case, but also has an exploratory component since the intervention being explored and studied has no single, clear outcome (Yin, 2003, 2014).

The third step is linking the contextualised issues in your study, to theory or theories (Yin, 2011; Lashua, 2016:174). Although there is not necessarily agreement between all researchers, Yin (2011) uses the notion of "propositions" that will inform and guide the research process, Stake (1995:17) uses the term "issues" arguing that "issues are not simple and clean, but intricately wired to political, social, historical, and especially personal contexts. Theory development is a central part of case study research, and

is in essence the dialectical link between the concrete and the abstract which lies at the heart of the data analysis process in case study research. This back-and-forth relationship, or dialectic, hints at central issues and debates in the analysis of case study research" (Znaniecki as cited in Lashua, 2016:174). Case study method has afforded me the opportunity to theorise more deeply, and I thus conclude my study with a framework and four key propositions at the end of my study, as my theorisation.

3.3.3. Ethics and ethical considerations

Much of what has been discussed thus far in this chapter is linked to issues of ethics and ethical considerations for this study. To comply with the university requirements, ethical clearance was sought and granted for the study **(see Appendix 1: Ethical Clearance).** However, it is worth noting the question that Denzin and Giardina (2010: 15) ask "What is the role of critical qualitative research in a historical present … that cries out for emancipatory visions, for visions that inspire transformative inquiries, and for inquiries that can provide the moral authority to move people to struggle and resist oppression. …. It requires an ethical framework that is rights and social justice-based". Thus, we cannot simply interpret and report on the world, we are duty bound to "change the world and to do it in ways that resist injustice while celebrating freedom and full, inclusive, participatory democracy" (Denzin and Giardina, 2010: 17).

We are called upon to be activists and take responsibility through our research endeavours for transforming the world. Kuntz (2015) advances the notion of "methodological activism" and invokes the need for "methodological responsibility" arguing "one can never fully distance oneself from either what one seeks to research or…the means by which one engages in inquiry. To be methodologically responsible, is to recognize the entangled intersections among the what, who, how, and why of inquiry. This is ethically important and political work." (Kuntz, 2015:17). Thus, research that advances a socially just agenda must be seen as an engagement of "responsible truth-telling" and a "move away from distrustful claims of impartiality" toward a place where we no longer "dwell in discourses of neutrality" and which views "materialist methodological work as *parrhesiastic* practice." (Kuntz (2015:142).

In Part A I have articulated my philosophical orientation to and the specific problematics of, research. Then I outlined my motivation for the use of a qualitative case study as research design. In the next part, Part B, I will outline the specific single qualitative case under investigation, which is the Teacher Education Service Learning (TESL) module.

<u>Part B</u>

3.4. Detailed description of the case: The Teacher Education Service Learning (TESL) module

In this section I provide a detailed description of the module that I taught with an in-depth motivation (and commentary via my auto-ethnographic reflections within the **multiple presentations that I did over the years – see Appendix 2: Presentations on the TESL module**) for why I taught it the way that I did.

3.4.1. Setting and context of case

The qualitative case under scrutiny is a single yearlong Teacher Education Service Learning Module (TESL) module which is part of a broader Post Graduate Certificate in Education (PGCE). This qualification is housed in the Faculty of Education at the University of Johannesburg and is a study of one particular cohort from 2013. The module is contextualised within social justice education and straddles socially just pedagogy and pedagogy for social justice as differentiated between by Moje (2007). Social justice education within the ambit of this study is both a goal and a process. Thus, I argue that teacher education must be linked to critical education. In order to engage student teachers in the messy work of learning about social justice, it is necessary to "cultivate a process of teaching and learning that deeply nurtures the development of critical consciousness among teachers and their students" (Darder, Torres and Baltodano, 2017:270). In so doing we "seek[s] to contest mainstream practices of schooling and explore revolutionary strategies and democratic interventions that can shift relations of power, altering both meaning and consciousness" (Darder, Torres and Baltodano, 2017:27). Nieto (2019) advises that teacher education be permanent and ongoing, be critically opposed to banking education and must aim to restore relationships of love, care and advocacy for a more

74

socially just future for all. To achieve this, such teaching must consider multiple levels of engagement. Teacher candidates (together with teacher educators) have to engage with notions of social justice in three key ways. Firstly, as an academic learning task, namely through learning about the concept to better understand it intellectually and learn to use the discourse associated with such knowledge. Secondly to grapple at an emotional, spiritual, and physical level about and with their difficult knowledge and engage in troubling dialogues about stories of self and self in relation to others in order to begin to interrogate closely held beliefs about the world and their place in it. Finally, how we teach students should be *just* and *ethical*. In other words, dialogue in the classroom should foster and support students to risk being vulnerable, to feel the discomfort without always trying to escape it. It should be a space where students are free to express their views in uncensored ways but are still required to be cognisant and respectful of others listening to those views. Boler (2004) aptly points out that this is no easy task.

The specific critical pedagogy used in the TESL module drew from a CPoD and has been discussed extensively throughout the study. However, for the purposes of linking it to the methodology section of my study, it bears mention that the key components of a CPoD were also the lenses used for analysing the data collected for this study. The three salient areas pertaining to a CPoD are the explicit invitations to students to trouble their own notions of social justice, to relationally bear witness to social injustice through embodied and/or affective learning about social justice. These themes will be revisited during a discussion of findings in the next chapter but also appear in the criteria used to analyse data.

3.4.2. The academic task and learning about social justice: My approach to Teacher education

Broadly speaking the aim of the TESL module was to prepare teacher education students to become professionals, capable of being responsive, caring, activist teachers. Within the University of Johannesburg, the notion of not just teaching students *about* but also *Learning to be* is a formal requirement of all teaching, as mentioned in Chapter 2 (See section 2.4.3.). While UJ's *Learning to be* philosophy is useful, I believe that it is insufficient for teacher candidates, who have to also be taught

to see as well as *to change*. We must foster the development of a critical lens with which to view the world and our place and role in it, so as to uncover the multiple ways in which education maintains the status quo. I adopted a critically self-reflexive stance, to explore the extent to which my own pedagogy could serve to perpetuate the status quo and to work towards being constantly aware of my own hegemonic practices and changing it when necessary. As a result, I modelled behaviour to students and encouraged them to critique my pedagogy as a springboard for critically reflecting upon their own pedagogy. Furthermore, students were encouraged by tasks intentionally set, to assist them to foster change. They had to consider: what was domesticating within their lived experiences, their teaching practices, and recognise their personal transformative agency within the schools in which they work, (or would eventually work) and communities in which they live. This could only happen when students were purposefully provided with opportunities to observe and model along with practice to view, critique and change. Therefore, drawing on the many teaching theories that are cognisant of issues of power and ideology (Brookfield, 2005; 2017; Brookfield and Holst: 2011) and culture (Tisdell, 2003), I adopted an "anti-oppressive pedagogy" (Orr, 2002; Shahjahan, 2009). **(See Appendix 3: Learning guide with thematic schedule of activities for the TESL module).** I utilised SL as a way to disrupt students' views and experiences of the world and encourage a critique of their social environment. I also taught them advocacy skills as a practical means to foster activism and create the practical skills necessary to bring about change in collaboration with others.

3.4.2.1. Service learning and Advocacy as vehicles for teaching social justice to TE students

The integration of SL was to afford students multiple opportunities for reflecting critically upon issues of injustice especially in unfamiliar communities where inequality was rife. These communities with diverse social conditions, were meant to assist students to identify and acknowledge the prevailing systemic unequal power relations potentially present in the real world of teaching, and outside of the academy. They were encouraged to reflect on this in their journals. These journal entries were completed after each engagement with their community/school or whenever they experienced a 'critical moment or incident' in the class such as an unusual or

noteworthy response to a handout, or reading provided, or comment in class. Journaling was aimed at building their critically reflective skills. Journaling through deepened reflective engagement creates opportunities for praxis, and can foster personal and social transformation, but can also bring about discomfort, and SL thus also created some discomfort (both geographically and ideologically) for students. Through completing tasks that their community or school deemed necessary or needed, rather than *them* deciding what was good for the school or community they also learned the value of reciprocity.

To complement the SL experience, students also completed an advocacy campaign. This was a group project requiring of students to work together to plan and take action around an agreed-upon issue pertinent to their contexts and/or experiences. Motivation for including this task was that the belief that students should not only be taught to identify and explore social justice issues, but that they should also be given the specific planning and design tools to take action. They therefore had to engage practically in small-scale projects aimed at promoting social justice. The task required conceptualising, planning, designing, implementing, and monitoring the campaign. The presentation of the task included reporting on the various phases of implementation of the project rather than just a focus on the issue advocated around. The approach derived from SA trade union COSATU (Congress of South African Trade Unions) via a manual developed by Zane Dangor and Owen Stuurman. Multiple student presentations around critical social justice issues were recorded ranging from raising awareness around stereotypes of Albinism, initiating literacy projects and feeding schemes at schools, promoting reading circles and protesting fee exclusion for international students.

3.4.2.2. The academic tasks as a vehicle for teaching social justice for teachers

Throughout the 5 years that I taught the TESL module, I constantly grappled with and refined the tasks given to students in the module. My central aim was teaching ***about*** and ***for*** social justice, but I felt that this had to also be done in a socially just and ethical way – and despite the lapse of time since this module I continue to consider whether

I lived up to this expectation for myself. This reflexivity is also expressed in various presentations referred to throughout my study. [13]

The overarching themes in the TESL module were as follows:

- Broad and overarching understanding of social justice and its intersection with Care (including internalized domination and oppression, privilege)

- Exploring intersections of race and gender (gender role socialisation; gender-based violence; LGBTIQ /queer theory) through storied experiences and relevant readings

- Ethic of care (Noddings, 1998 / Epistemology of love (Zajonc and Palmer with Scribner, 2015) as a way of coming to know another/the other

- Advocacy – tools for action as a purposeful way of engaging in, initiating, and sustaining social movements for change in their schools of communities utilizing a South African Trade Union handbook (Congress of South African Trade Unions – COSATU)

- Constructing a personal teaching philosophy drawing on social justice/academic themes from the TESL module as a road map for practice once employed in their schools [See also Appendix 1 for module themes]

Below is an excerpt from "*Discomfort and Love: Learning humility from stories as a way to teach social justice*" [See Appendix 2] is a graphic representation (Figure 1) of some aspects of the module. For the purposes of this presentation, I used a duo-ethnographic approach as a way to position students and myself as co-creators of knowledge and reflection within the module.

---

[13] *"Discomfort and Love: Learning humility from stories as a way to teach social justice"[13] and ""Why do you make white people feel so uncomfortable in your class": Some thoughts on teaching social justice in higher education"[13] **See Appendix 2: Presentations on the TESL module***
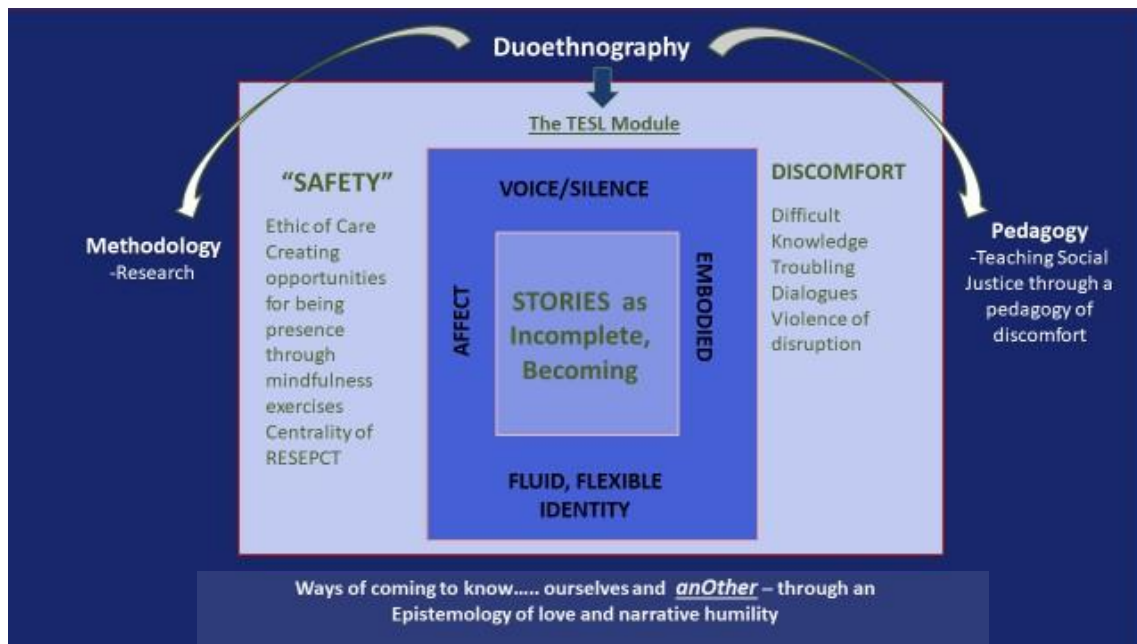
Figure 1: Excerpt from "Discomfort and Love: Learning humility from stories as a way to teach social justice"

Figure 1 summarises some of the key aspects of the TESL module and places the notion of story at the heart of the module. As indicated in Chapter 1, students completed 10 reflective tasks throughout the year, consisting of both individual and group activities. Each task contributed to specific attributes or skills that students needed to develop as part of their toolkit for practice. For the purposes of this study, however, I only focused on six of these tasks, which I thought would yield the most insight into student perceptions of social justice.

The individual tasks required of students to engage in personal self-reflection, whilst group tasks encouraged students to work with others from different backgrounds, languages and lived realities. This was a deliberate way of encouraging students to learn with and from one another (which did not always work successfully, but I will reflect on this in the next chapter). The tasks were grounded in fostering a modelled pedagogy (providing examples that students could use in their own classrooms), but also with specific themes to guide students through the myriad issues surrounding social justice. For example, the music task explored music as social commentary. Music has the potential to both bring people together with a unifying theme, as well as

separate them around contested beliefs. [see for example presentation "*To Pimp a Butterfly*"[14] Appendix 2].

I also saw the tasks as opportunities for critique and feedback on every aspect of the module to develop critical reflective skills within students. Dialogue between the students and myself was engendered through the comments that I made on their assignments as well as students' performance in the tasks. Texts for the module were chosen to share experiences and build and extend formal discourses of social justice. Texts are a vital part of development insight as Corrigan (2019:147) reminds us that text "invites us to be changed" and can "help us develop the practice of empathy" (Corrigan, 2019:139). Texts studied as theory, were lenses for interrogating practice and vice versa, with a specific focus on *praxis.*

3.4.2.3 Principles for teaching engagement

- Dialogic teaching was central to the module and the focus was on the telling/writing/sharing of personal stories through reflective exercises
- Working with a CPoD (Boler, 2008; Boler and Zembylas, 2003) involved teaching through troubling dialogues about difficult knowledges
- Focus on interiority and presence – through mindfulness exercises based on the assumption that social justice learning is not only a cognitive engagement, focus on the affective, somatic/ embodied nature of the experience was emphasised as well. Creating presence for students was also a way to try and ameliorate discomfort arising from disruption.

3.5 Participant selection, data gathering and analysis

3.5.1. Sample

Primary data was gathered from the discursive contributions (utterances and artefacts) from six participants within the larger sample group of students (n=173). Although the original plan was to have a sample consisting of between 10 and 12 participants, there were numerous challenges with this. I planned to include students once they had been

---

[14] SoTL 1st December 2015 :See Appendix 2

in practice for at least 2-3 years and circulated a list in the class, asking for people who would be interested in my contacting them at a later stage. I had a long list of about 48 interested participants at the end of the academic year. However, because many students only provided their UJ email addresses at the time, indicating that they would be keen to participate, when I eventually tried to contact them, the addresses no longer worked, as they had already graduated. Many of the cell numbers that students provided were also no longer working. I struggled to follow up with people, but eventually I confirmed 8 participants to interview. Unfortunately, one of the participants moved to another province and another moved overseas. In addition, 2015/2016 were also tumultuous years with student protests across campuses and I was not able to interview all of them. Although not as diverse and representative a sample as I had hoped, my participant group was information-rich and given the large number of artefacts and tasks as data sets, together with the interviews I could avoid "drowning in data" (Silverman, 2013:327), and this situation actually worked in my favour.
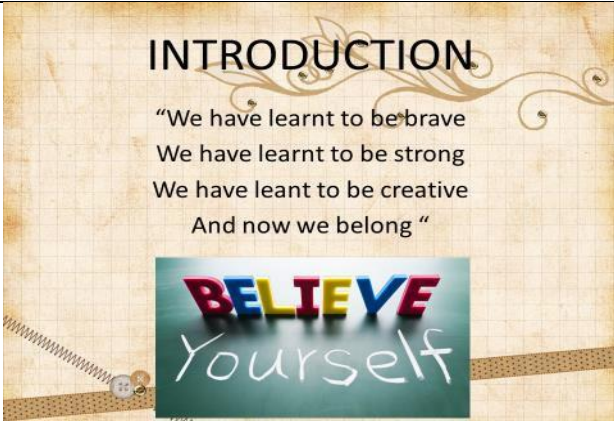
Once I had conducted interviews with participants, I examined the smaller sample of specific students' stories and experiences about their engagement with troubling dialogues based on those students who willingly chose and agreed to be part of the study. During the interviews, I also gave students their tasks to reflect upon, which also helped to remind them about certain themes in the TESL module.

3.5.2. Participant overview using the Digital Narrative titles and images

Six participants were the focus of this study: 5 females and 1 white male. Two of the females are Black African in terms of the South African race classifications, and three are White. Of the three white females, one is an Afrikaans mother tongue speaker and the other two are English speaking (though one is also fluent in both English and Afrikaans). Ben, an English first language speaker, also speaks Afrikaans. I allocated all participants pseudonyms to protect their identities. Participants are introduced using an image from their digital narrative with a short biography (Table 1).

Table 1: Participant overview using the digital narrative titles and images

Participant	Symbolic representation of DN	Title of DN
Ben, the only male in the study, describes himself as "white" and "bipolar". He is thirty something and is an English major. He previously taught at an exclusive private school. Interview conducted via email, whatsapp and telephonically		Let there be Light - learning about the self through engaging with the school and SL
Iris is in her late 40s and comes from industry previously. She has quite a few years teaching experience in a number of different institutions. Iris was not interviewed but consented to her tasks to being used.		Journey of Discovery: navigating storms and finding treasure
Cathy is an athletic, young, gay (self-identified), white woman. She teaches PE (Physical education) at an exclusive private school.		The Unfolding Rose – finding meaning through sacrifice, even when at first it seemed meaningless
Palesa is a young black woman who holds a Masters degree in Psychology. She currently has her own psychological counselling practice. She has taught in a traditionally Afrikaans school and currently has her own psychological counselling practice.		Be the change – leaving behind a mark on the world: I was here!

Mpho is a young black woman who comes from industry and had only recently begun teaching. She has previously worked in Sports Science outside of SA. She teaches in a local township school.	INTRODUCTION "We have learnt to be brave We have learnt to be strong We have leant to be creative And now we belong " BELIEVE Yourself	Learning together – learning with others to make sense of experiences
Karien is an Afrikaans speaking white woman, in her late 40s. She comes from industry and is a relative newcomer to education. She has only been in practice for a few years. She has only been in practice for a few years but in her own words finds teaching more rewarding than the corporate environment.	First batch of chocolate muffins ready for the oven.	Can one muffin make a difference? How one act of kindness can make a big difference in the life of another

3.5.3. Data sets used and method of analysis

A summary of the various data sets collected and analysed in this study is presented below in Table 2. I have tabulated it to provide an overview of the different sets of data, with the codes attributed to the data sets, as well as the method of analysis for the specific data set.

Table 2: Overview of all data sets and method of analysis

Data sources	Data codes	Intention See also Appendix 1	Method of Analysis
6 x Personal teaching philosophy (PTP) Initial (1) and final (2)	PTP 1 or PTP 2	Creating a map for guiding students' professional life towards socially responsive, engaged practice. Students' articulations of PTP at both beginning and at the end of the module, this time they were required to integrate the various academic themes into their philosophy statements. The five dimensions of a PTP were explored. • The broad goal or purpose of education • Their view of learning • The role of the teacher and the role of the student • The learning context	Thematic analysis (derived from intuitive experience and literature) and criteria for each data set

Data sources	Data codes	Intention See also Appendix 1	Method of Analysis
5 x Service Learning (SL) reflective journals	SL/RJ	Students' reflective journals from the SL experience. Journal entries were made each time students visited their SL sites/witnessed an interesting or troubling incident in class or on site or when engaging with the readings. The intention was for them to explore how/if their experiences of the community changed over time; what their challenges and feelings were about the SL experience; to reflect upon the communities where they completed their SL and to explore issues of social justice and reciprocity. They reflected on learning *in, with* and *from communities* • Reflection on the needs and benefits of site • Own learning insights • Reciprocity • Lessons for teachers /teaching	
4 x social justice and music group tasks	SJ/M-G	Students drew from a specific play list of songs chosen with specific social/justice message. Through doing a simple discourse analysis and commentary on song lyrics, they were required to outline the social/justice issue. Explored for simplistic identification of social justice issue vs more complex and nuanced articulation of issues. Then they chose their own song (relevant, appropriate) to teach a specific social issue. This was done by mapping the lesson planning themes; designing appropriate plans for teacher use/ or for in class engagement through outlining a "teachable moment".	
6 x social justice and an ethic of care tasks	SJ/C	Identifying a critical incident during school experience (WIL) or SL and reflecting on a response to it using multiple lenses for social justice. Reflecting on how the incident was linked to social justice using multiple viewpoints beyond simplistic vs nuanced identification of SJ/care. Students reflected on the 4 key themes for an ethic of care of modelling, dialogue, practice, confirmation (Noddings, 1988)	
5 x Digital narrative task presented on CDs	DN	Digital narrative – responses to specific questions about themselves and their backgrounds and SL experience. The core task was to explore "Who am I? Who am I as the teacher, and who am I becoming? Students related their (SL) experience through stories containing: Personal experience of SL experience With links to other themes (social justice, care) Used narration and/or music and relevant Images to complement script/story	Thematic analysis with criteria for video, image and story (speech) analysis
3 x Group advocacy presentations captured on video	AC/GP	Group task - practical engagement with specific social justice issue. Through working with a particular Use of framework for advocacy (COSATU Manual) - planned, designed, implemented, and evaluated a campaign for small scale implementation Identification of issue: If / How the issue was linked to social justice Interpretation and/or extension of concepts – social justice, care, advocacy, agency as teachers, critical activist scholars.	Thematic analysis using a set of criteria developed for video, and image analysis
4 x Individual transcribed in-depth semi-structured interviews	INTV	Four participant in-depth semi- structured interviews were conducted after the completion of the TESL module and once they were employed at a school and these were transcribed and analysed. This was to reflect upon students' experiences of the module and how they experienced the module through memory; how/if their conceptions of social justice changed once they were in practice	Thematic analysis (derived from intuitive experience and literature)

84

Data sources	Data codes	Intention See also Appendix 1	Method of Analysis
2 x Individual sustained engagement with students in the group with whom I remained in regular contact after completion of the module		I conducted an electronic (email and telephonic) interview with Ben. I have included his contributions as part of my data set. He also co-authored a conference presentation with me. Another participant, Iris was included because of snowball sampling in which one participant (Cathy) recommended the inclusion of another (Iris) (Saldaña, and Omasta, 2018:546) and her tasks yielded a very rich source of data for my study and thus the inclusion.	
Auto ethnographic reflections/ reflective engagements Personal field notes (Silverman, 2013:24-26), and reflective anecdotes		Meta-analysis of my personal reflections and accounts of teaching the module through conference and workshop presentations. I also recall anecdotes about the module taught. Though used sparingly, these will be drawn on as anecdotal references as part of the data sources where relevant.	

The primary method of analysis was thematic coding and analysis (Denzin & Lincoln, 2003; Silverman, 2013; Neuendorf, 2019) to provide a deepened insight into student's perceptions and conceptions of social justice. Thematic coding involves utilising themes derived from intuitive experience and literature "known (or at least anticipated) to be found in the data" (Ayres, 2008:867). In this instance I drew on my conceptual framework to guide the development of a set of criteria to guide my analysis. Neuendorf (2019:213) perceives thematic analysis as an "organic and reflexive" process and describes it as a process of using a lens by which we might categorise "seemingly unrelated material" for the purposes of "identifying and analyzing patterns of meaning requiring an 'engaged, intuitive' investigator who considers 'the ways in which they are *part* of the analysis'" (italics in original). The investigator "highlight[s] the most salient 'constellations' of meanings" and could construct a narrative out of the data (Neuendorf, 2019:213).

Two of the tasks in the module involved video footage: the digital narratives (DN) and the advocacy campaign group presentations (AC/GP). Students submitted CDs containing their digital narratives and presented their advocacy campaigns that were video recorded. Hamilton in Barton (2000) suggest that visual analysis involves examining the following: Participant/s; Settings; Artefact/s and Activities. The analysis was done through descriptions of the image or footage (so that the reader can

experience it vicariously), explaining how/why it was created as well as important markers to note in response to the research question it aims to answer.

I also conducted in-depth interviews with four participants, and a fifth I did via email. Engagement with two of the participants was via on-going email communication. Referring participants back to their original utterances and artefacts on social justice, I asked them to reflect upon their learning experiences during and after completing the module. Transcribed interviews were analysed using thematic analysis (Denzin & Lincoln, 2003; Silverman, 2013; Neuendorf, 2019). Interviews only happened once participants had been in practice for at least two-three years. Once data had been transcribed and analysed in addition to the support and direction provided by my doctoral supervisor, I also made use of two critical friends (Yin, 2018:125) who independently of each other gave me feedback both on my analysis as well as on writing up my findings.

3.5.4. Permission for use of data

At the beginning of the year, I communicated with the class and informed them that the TESL module would be the object of my study. Students could click on a link to a form in Blackboard, (the online learning management system used in the module) acknowledging that:

- they were aware that I would be using the class as the focus of my study and
- that their tasks and assignments could potentially be used in the study (in the event that they gave permission for this individually and for each task).

I did not use *this* online link as a blanket consent form. I wished to avoid potentially working with masses of paperwork and seeking a signed consent form each time a task was to be included as data for the study [implying paperwork for 10 tasks x 173 students]. Instead, I enlisted the help of the tutors to ensure that permission was granted by individual students for individual tasks, each time. Students had the right to consider after seeing the feedback on the task if they were willing for me to use the task or not. If students agreed for their task to be used, they allowed the tutor to make a copy, and left one copy with me and took the other. This signified consent granted. In the case of presentation group tasks, such as with the advocacy presentations,

permission was sought from the group to record it at the time of presentation. *All* group members had to agree, and in event that even one group member did not agree, permission to record was considered as withheld. This was the case in two groups only. With regard, to the digital narratives, if students did not collect the CDs or memory sticks after they were assessed, this was considered to be granting permission for use. This arrangement was communicated with students in class and throughout the year tutors reminded students about this upon collection of assessed tasks or during tutor consultation sessions.

In the case of participants who were interviewed, a formal invitation to be interviewed was sent out at the time of the interview, and the participant signed the consent form with the understanding that they had the right to withdraw from the study at any point (**See Appendix 4a Invitation to participate in study and Appendix 4b Interview consent form).**

3.5.5. Overview of participant data sources analysed

The green blocks in Table 3 below indicate tasks missing if the participant *did not give me permission to use the written task* or *no permission granted for the advocacy campaign to be recorded*. There are also only three advocacy presentations because Cathy and Iris are in the same group, as are Ben and Karien. Since Ben's group did not grant permission to record their advocacy presentation, I have no record to analyse.

3.6. Descriptions of data sets and protocols followed for analysis

What follows is a detailed breakdown of the individual data sets, and the criteria used to analyse the data. A discussion of findings in response to my research questions arising from the complete data set is dealt with in the next two chapters (Chapters 4 and 5).

3.6.1. Personal teaching philosophy (PTP)

Students first reflected on their personal teaching philosophies at the beginning of the module through the representation of an artefact of some kind. Students then revisited this activity at the end of the module as their take home exams. This time they were required to integrate the various academic themes dealt with in class, into their philosophy statements.

Table 3: Overview of participant data sources analysed

Name/Task	Ben	Cathy	Iris	Karien	Mpho	Palesa
Personal teaching philosophy (PTP) Initial task (1) and final take home exam (2)	x	x	x	x	x	x
Service Learning (SL) reflective journals	x	x	x	x		x
Social justice and music group task		x	x		x	x
Social justice and an Ethic of care	x	x	x	x	x	x
Digital narrative task	x	x	x	x	x	x
Group advocacy presentations*		x	x		x	x
Individual transcribed interviews		x		x	x	x
Individual sustained engagement after module	x		x			

3.6.1.1. Analysis of PTP 1 and 2

PTP 1 and 2 (Table 4) were the first data sets analysed. I developed a broad set of criteria to guide my analysis derived from the literature and my conceptual framework. I conducted a thematic analysis of each participant's first and second iteration of their (PTP1) by scanning in copies of each of their original PTP statements, to be able to highlight and make notes on the tasks without compromising the original tasks. From these scanned tasks I extracted key phrases and/or sentences by utilising the snipping tool to copy and paste excerpts from each task that exemplified or represented the initial themes emerging from the PTP tasks, as guided by the criteria.

Table 4: Criteria for analysis: PTP1 and 2

CRITERIA for ANALYSIS OF PTP tasks 1 and 2	
Item	**Description**
Course intention of the task: PTP 1 – Artefact linked to PTP PTP 2 – Academic themes considered in the articulation of the PTP	How have students related their PTP (Initially the artefact) and in final assessment, to the academic themes • Service Learning; • Advocacy; • Social (in)justice; • An ethic of care • Gender socialisation
Student uptake of the task intention Outline of the 5 dimensions of the PTP • goal or purpose of education • view of learning • role of the teacher • role of the student • the learning context	What significant themes emerged around the five dimensions of the teaching philosophy? Were these nuanced or problematised in the context, and if so, how?
Student uptake of the task in relation to conceptual framework (CPoD)	Troubling own notions of social justice
	Act of bearing witness to social injustice
	Embodied and/or affective engagement

After this initial analysis, I grouped recurring themes arising from the individual tasks onto flip chart paper using the criteria. These yielded multiple themes requiring further refining. [**See Appendix 5a for the detail of the analysis of the PTP and Appendix 5b Codes and Categories for PTP1 & 2**]

3.6.2. Social justice and an ethic of care (SJ/C)

This task required of students to identify a critical incident in which they experienced or witnessed any form of social injustice at their SL placement sites. They also had to describe how they utilised an "ethic of care" to deal with the issue or provide a reflection of how they would have dealt with it. They were required to draw on modelling, dialogue, practice, and confirmation (Noddings, 1988) in their reflection.

The intention of the task was for students to develop a more critically reflective lens for identifying and bearing witness to issues of social justice and to attempt to do so from more than one perspective. The task also required of them to interrogate the relationships between justice and care, to develop more nuanced and problematised conceptions of human behaviour; and to trouble and deepen their understanding of social justice through reflecting on experiences through a lens of care.

Table 5: Criteria for analysing Social justice and Care tasks (SJ/C)

Item	Description
Course intention of the task reflection on a social justice critical incident linked to social justice and care	If / How the incident was linked to social justice: • multiple viewpoints • Simplistic vs nuanced identification of SJ/care
Link to explicit expression of an ethic of care Articulation of various dimensions of care	Modelling
	Dialogue
	Practice
	Confirmation
Student uptake of the task (personal and /or professional) in relation to conceptual framework (CPoD)	Troubling own/others' notions of social justice
	Act of bearing witness to social injustice
	Embodied and/or affective engagement

Beginning with each individual SJ/C task, I read and re-read the tasks, highlighting important themes arising in each, using the criteria above (Table 5) to guide me. When I had completed a thematic analysis of each individual task, I looked at all of them again and using excerpts I cut and pasted highlighted sections into the criteria checklist so as to do a summary analysis for the whole data set. [**Appendix 6: SJ/C task: Excerpt from Summary analysis.]**

3.6.3. Social justice music group task SJ/M-G

The intention of this task was to provide students with an alternative vehicle for exploring issues of social justice through the medium of music. Underpinning the task was the assumption that music, as an accessible art form, and a means of connecting with young people, can be an important form of critical social commentary when teaching social justice. It also potentially creates a useful and contested space in which young people might learn to interrogate social issues. In class, the task was introduced as a way to link music and struggles for social justice, for example in the South African

context "freedom songs" and *toyi toying* were an integral part of the protest movement as a rallying call to encourage action or activism through song and dance. The concept of *toyi toyi* which is believed to have originated from Ndebele and Shona[15]; was introduced into South Africa by ANC (African National Congress) exiles returning from military training in Zimbabwe. These freedom songs were rallying cries for change, and symbolised strength and power, particularly when sung by large masses of people facing the armed might of the Apartheid state apparatus (see examples[16].) I hoped that students would see that, like education, music is rarely "neutral".

Students were provided with a song list that I selected because of the social message across a variety of musical genres, ranging from folk songs from the 60s and 70's to current hip hop and rap music. **[An excerpt of the songs list is included in Appendix 7.]** The song list provided to students was chosen deliberately so as to provoke their thinking around specific social issues ranging from racism, sexism, gender-based violence, issues of poverty and inequality, war as well as how music was potentially a rallying call for action or a point of social connection in some instances. Each group was allocated three songs from the list of songs uploaded and these were assigned to groups randomly by the computer. From the three choices given, they could choose one song. Using the lyrics, they were required to do a simple discourse analysis on the song. The value of doing this in groups was that many songs had multiple meanings and interpretations (and they were required to debate these) while other songs were in a different language and they had to rely on classmates to translate the songs. The second part of the task required them choosing a contemporary song and using this as a teachable moment so as to 'model the pedagogy' in their own classes.

---

[15] https://www.lexico.com/definition/toyi-toyi

[16] https://www.youtube.com/watch?v=NMt-YjUzDxE and
https://www.youtube.com/watch?v=u5OfDFK1yyU

Four social justice music group tasks were analysed using the criteria (Table 6) below:

Table 6: Criteria for Analysis: Social justice Music group task (SJ/M-G)

Item	Description
Course intention of the task:	If / How the song lyrics were linked to a specific social (justice) issue through: • Analysis and commentary on song lyrics • Simplistic identification of social justice issue vs more complex and nuanced articulation of issues raised in the song
Student uptake of the task intention (professional – for use in a school classroom as a "Teachable moment")	Relevant, appropriate use of music to teach (through song chosen) and mapping of lesson plan themes; appropriate plans for teacher use/ or for in class engagement through outlining a "teachable moment"
Student uptake of the task in relation to conceptual framework (CPoD)	Troubling own/others' notions of social justice
	Act of bearing witness to social injustice
	Embodied and/or affective engagement

What follows is a description of the social justice music group task (SJ/M-G).

3.6.3.1. Description of the social justice music group task (SJ/M-G).

3.6.3.1.1. Group 1: "Four women" – Nina Simone[17]

Four Women is a song by Nina Simone written as a tribute to black womanhood. The 'four women' that give the song its title are essentially personified "versions" of black female experience in a society characterised by racism, patriarchy, and capitalist inequality. The group identify some key issues in the song linking it to the history of slavery and woman's positionality in society. Their take-away message was to place stereotyping and the "different types of suffering of black women" [SJ/M-G1p1, comment 1] in the USA as the social issue taken up. They noted the significance of variances in skin colour and hair texture and how these are perceived differently in society which is discriminating [SJ/M-G1p1, comment 2&3]. Sex and rape are also

---

[17] https://www.youtube.com/watch?v=EWWqx_Keo1U

described as part of the social experience of black women and taken up in their analysis.

3.6.3.1.2. Group 2: Waiting on the world to change: John Mayer[18]

Waiting on the world to change speaks critically about viewing the world through a lens of complacency – seeing all that is unjust, and feeling no, or limited responsibility, to take an active part in what corrects it. This is juxtaposed with feeling overwhelmed and powerless to change the world. The song is about acknowledging that the process of changing the world demands more than many are willing or able to offer. There is some acknowledgement of the necessity for change though. This sentiment, as being summed up in the final lines of the chorus: "it's hard to beat the system when we're standing at a distance, so we keep waiting on the world to change".

3.6.3.1.3. Group 3: "Loose Ends" by Sergio Mendes/Justin Timberlake[19]

Sergio Mendes' "Loose Ends" is a problematised comment on the American war on terrorism and its effect on soldiers but also on broader American society. The song talks about the breakdown of families split by war, and the challenges of social identities caused by war. The song looks critically at how the war is seemingly waged in American interests, but actually caused harm to American society. This is especially true for families that mourned their dead, veterans who returned home to a life of psychological trauma and, in many instances, poverty and mental illness. In their introduction, group three highlights the issues of "injustice against humankind, such as war, poverty, and how we are [are] just puppets, living with the decisions made by the leaders of our countries" [SJ/M-G3 p3]. They outline the key themes as follows:

> "Core message of this song is that war affects everybody, everywhere in
> the world in a negative way, such as the soldiers fighting in the war, their
> families and loved ones …. the world is no longer a safe place to live in and

---

[18] https://www.youtube.com/watch?v=oBIxScJ5rlY
[19] https://www.youtube.com/watch?v=rsRjSK71E-8

who still wants to bring up children in this damaged world full of war, terrorism and poverty?" [SJ/M-G3 p6]

3.6.3.1.4. Group 4: "Same love" by Macklemore feat Mary Lambert[20]

Macklemore's "*Same Love*" is a critical look at homophobic bigotry and its intersection with organised religion. In the song, Mackelmore questions the harsh language we use to describe and define homosexuality, and the stereotypical and marginalising connotations attached to gay people. It also explores the role of religion in spreading homophobia. In reflecting on the song the group chose, they explain: "This song portrays the attitude prevalent in today's society towards homosexuality, which makes assumptions based on generalisations. It is performed in cooperation with Mary Lambert, who is a lesbian, and serves as a strong gay rights song, especially in support of legalising gay unions" …[SJ/M-G4p5].

Unifying themes between the advocacy presentations refer to gender-based violence (through rape and abuse) as well as homophobia and religious bigotry. However, violence, war and injustice are also highlighted, and issues of apathy are also explored.

3.6.4. Advocacy Campaign Group Presentations (AC/GP)

Two of the tasks in the module involved video footage: the digital narratives (DN) and the advocacy campaign group presentations (AC/GP). Hamilton in Barton (2000) suggest that visual analysis involves examining participant/s; settings; artefact/s and activities. The analysis is done through descriptions of the image or footage (so that the reader can experience it vicariously), explaining how/why it was created as well as important markers to note in response to the research question it aims to answer. Analysing video recordings offers up the "possibility of catching … visual, visible and visibilising practices precisely as they happen" (Laurier, 2014:252). They simultaneously allow us access into "visual worlds" which are "rendered intelligible and meaningful through not only an array of visual practices, but also by addressing sound practices or 'sounded doings' … [which potentially] hide a rich collection of

---

[20] https://www.youtube.com/watch?v=hlVBg7_08n0

94

sensemaking devices" (Laurier, 2014:252). For the video analysis I provide a descriptive account (what is happening), but I also wanted to be able to engage in a deeper analysis of reflecting on *why* something was happening so as to show how the meanings that we can make of others' actions can be almost inexhaustible (Laurier 2014:251).

The group advocacy campaign was the penultimate task in the module requiring of students to work together in groups to plan, design and take action around an agreed-upon issue that was pertinent to their contexts and/or experiences. I developed a short set of criteria (Table 7) for the thematic analysis. I watched the video recordings of the three advocacy presentations multiple times, making notes on each regarding two questions: What am I looking *at* (descriptive) and what am I looking *for* (analysis). The analysis was done using frame-by-frame descriptions of the footage, explaining how/why it was created as well as markers to note, linked to the research question it aims to answer.

Table 7: Criteria for analysing advocacy campaign group presentations

Item	Description	Observation/ Analysis
Student biographic	Was the biographic of students relevant?	
Course intention of the task	If / How the issue was linked to social justice	
	Student uptake of the task intention (personal and /or professional)	
	Interpretation and/or extension of concepts – social justice, care, advocacy, agency as teachers, critical activist scholars etc.	
Student uptake of the task in relation to conceptual framework (CPoD)	Troubling own/others' notions of social justice	
	Act of bearing witness to social injustice	
	Embodied and/or affective engagement	
Specific tokens (verbal/non-verbal)	Significant gestures/Body language present	
Other significant noticings		

Each video was analysed individually using the checklist above (Table 3). An example of the analysis is provided in **Appendix 8: Excerpt of Analysis of Advocacy Campaign 2: Rape.**

3.6.4.1. Descriptions of advocacy campaigns

Three advocacy campaigns were analysed and a brief description of each campaign is provided.

3.6.4.1.1. Campaign 1 Team C: Queen Bees and Wannnabes (Cathy and Iris' group*)*

Figure 2: Campaign 1 Team C: Queen Bees and Wannabes (Cathy and Iris' group)

Team C consists of three white females. Their presentation begins with an evocative video clip to capture the viewer's attention and foreground their topic. The presentation opens with the haunting melody of Mad World[21] (originally by Tears for Fears but covered by Gary Jules) playing in the background and the striking black and white image of a smiling fresh-faced young schoolgirl looking at herself in the mirror. As the scenes change the same girl is marked with word like "fat" and "ugly" written in black marker on her face to denote the effects of psychological abuse. Drawing on a transformational approach to advocacy, this team aimed to raise awareness of the psychologically harmful effects of bullying (Figure 2). They aimed to change minds

---

[21] https://www.youtube.com/watch?v=4N3N1MlvVc4&list=RD4N3N1MlvVc4&start_radio=1&t=3

and build capacity and support for those who experience bullying at school by building agency within the grade 10 learners to identify and report bullying. They encouraged girls to become peer guardians (big sisters) to support and help those impacted and affected by bullying.

3.6.4.1.2. Campaign 2 Team F: Stop Rape Now – No means No!! (Palesa's group)

Figure 3: Campaign Logo for Team Stop Rape Now! (Palesa's group)

Team F consists of four young black women. Their presentation opens with their campaign logo. The video proceeds with a screen declaring "I*n SA there were 64 514 sexual offenses in 2012, 176 per day, 7 per hour.*" Evocative images begin to appear detailing images of abused women. Team F delivers a comprehensive outline of the challenge of rape in South Africa (Figure 3). Drawing on a transformative advocacy approach, they outline their campaign in a school within their local community. Their objectives include creating awareness by bringing about a deeper understanding of the problem; breaking the cycle of silence and encouraging people to report the crime and encouraging victims of rape to see themselves as survivors and not victims as part of their empowerment strategy. They plan to work in tandem with numerous community members and structures to create greater social mobilisation for their cause by working with stakeholders such as social workers, teachers, parents and SGB (School Governing Body) members. They will also draw on the expertise and

skills from their local CPF (Community Policing Forum) as well as NGOs (non-governmental organisations) such as POWA (People Opposing Women's Abuse), Love LIFE and Brothers for LIFE. They also plan to partner with Brothers for LIFE to focus on male students and community members, who they would be encouraging to sign their PLEDGE (which commits them to not participating in nor remaining silent about rape)

3.6.4.1.3. Campaign 3 Team G: Green Earth Campaign (Mpho's group)

Figure 4: Campaign 3: Team G - Green Earth Campaign
(Mpho's group)

Team G consists of four females, three white and one black. Introducing themselves as agents of change in the teaching environment, Team G locates their campaign within an environmental justice framework aiming to reduce global warming through promoting recycling at a school of one of their group members (Figure 4). Their campaign is planned for the Grade 8 classes. Using different coloured bins for particular forms of waste, they plan to educate students on recycling by running a waste disposal awareness campaign to reduce their (and the school's) carbon footprint and make the school more eco-friendly. Their activities include training teachers to incorporate the campaign into the Life Orientation curriculum and collaborating with ground/cleaning staff to come on board with the campaign. The unifying theme between the campaigns is violence – the physical violence of rape, the psychological violence of bullying and the violence against the earth which is evident through climate change.

3.6.5 Service Learning (SL) reflective journals and digital narrative task

I outline two connected data sets, the Digital Narratives (DN) and Service Learning Reflective Journals (SL/RJ). I analysed these two data sets together because they both provide a reflective account of students' experience of SL; one is a written journal, and the other is a digital reflection of their experience using music and imagery and constitutes a more creative iteration of their experience. To avoid repetition, they are presented jointly. The digital narrative provided students an opportunity to reflect on their SL experiences using a different media/format. This allowed students to be more creative and expressive rather than simply writing down their reflective engagements. Before/after each visit to the site, they were asked to write a journal entry. Students were encouraged to be honest as their final submissions could be edited if there was something they were not comfortable sharing. I suggested that students make use of double entry journaling where one side is descriptive and the other is a deepened reflection (sharing feelings/responses to the situation or revisiting the entry after some time, with additional notes). Only one of the participants (Palesa) made use of this format.

To guide my analysis of the digital narratives, I used a set of criteria as set out below in Table 4. I used the same criteria (excluding the highlighted sections) in the table, as these relate only to the DNs for the Service Learning Reflective Journals (SL/RJ). Once I had watched each of the digital narratives a number of times, each time making notes of my noticings (Laurier, 2014) and elements linked to the criteria I did a frame-by-frame story board analysis for individual digital narratives. **An example of one is provided in Appendix 9 Cathy's story board based on her DN**. For the SL/RJ, I read each journal a number of times and using stick-it notes, I wrote down themes emerging. Excerpts from the **analysis of the DN and SL/RJ are provided in Appendix 10: Example of Analysis of SJ/RJ and Key themes and Appendix 11: Mind map of the DN and SL/RJ and Emerging themes.**

ANALYSIS Digital Narrative/Service Learning Reflective Journal	
Item	**Description**
Course intention of the task: Digital narrative depicting their SL experiences	How have students relayed their Service Learning (SL) experience through a story containing: Personal biography of SL experience Clear focus (script) Clear link to other themes (social justice, care) Narration and/or music to complement script/story Relevant Images to complement script/story
Student uptake of the task intention	• Reflection on the needs and benefits of site • Own learning insights • Reciprocity • Critical reflection • Lessons for teachers /teaching
Student uptake of the task in relation to conceptual framework (CPoD)	Troubling own notions of social justice
	Act of bearing witness to social injustice
	Embodied and/or affective engagement
Noticings (visual, auditory other significant elements)	Significant imagery/music/metaphors present
	Narration and/or music - script/story Relevant Images - script/story

3.7 Chapter conclusion

This chapter is divided into Part A and B. In Part A I have articulated my philosophical orientation to, and the specific problematics of, research. I provided motivation for the use of a qualitative case study as research design. In Part B I outlined a Teacher Education Service Learning (TESL) module within the faculty of Education at the University of Johannesburg which is my qualitative case. Through a description of the single case examined, I provided a reflective account of the module, exemplifying this with the tasks given to students (which were used as data). The intention was to address the aim of my study, which was to present an account of how students engaged with social justice through troubling dialogues within a specific TESL module. I concluded the chapter with a summary of how I analysed the various data sets to set the scene for chapters 4, 5 and 6 in which I discuss my findings in relation to my research questions.

CHAPTER 4: ANALYSIS AND DISCUSSION OF FINDINGS IN RESPONSE TO RESEARCH QUESTION ONE

4.1.   Introduction and overview of chapter

Thus far in my study, I have described my philosophical approach to research, and provided motivation for *why* and *how* I conducted this study. In the previous chapter, Chapter 3, I also set out a description of the qualitative case under scrutiny. The analysis and discussion of findings, which follows, is spread over three chapters, chapters 4, 5 and 6. In this chapter I discuss findings arising from all the data sets in response to the first research question: **"**How does a cohort of students experience learning about social justice during (and after) engaging in troubling dialogues in a Teacher Education Service Learning (TESL) module?". In the next chapter, Chapter 5 I address the related research question "To what extent and how did troubling dialogues influence students' perceptions of social justice"? In Chapter 6, I analyse and discuss the findings from the interviews conducted in response to the question **"**Have students' conceptions of social justice shifted or changed *after* the completion of the TESL module and entry into the profession? If so, how?" as this refers to change over time.

4.2. Accounts of how a cohort of students experienced learning about social justice whilst engaging in troubling dialogues

In response to the research question "How does a cohort of students experience learning about social justice whilst engaging in troubling dialogues in a Teacher Education Service Learning (TESL) module?" there were multiple responses. The most prevalent experience across all data sets is evident from the reports of disruption and discomfort. There were multiple forms of disruption and discomfort cited by participants ranging from the intellectual disruption, arising from the engagement with difficult texts and concepts to the more experiential disruptions experienced as both affective and embodied encounters. These encounters occurred when students first engaged with the themes of the module; when they were introduced to their SL sites and when group activities required of them to work in diverse groups. Disruptions in terms of space and place occurred during service learning (SL) experiences when students were placed in unfamiliar spaces they would not have willingly chosen to

enter, because these were often very different from their familiar surroundings. There was also disruption as result of numerous encounters with stories of otherness. These stories were about race and identity, confrontations of privilege and dealing with issues of internalized domination and oppression, and were witnessed or shared in the group interactions. Participants also bear witness to multiple forms of violence present in South African classrooms and communities. However, although many of the experiences cited caused pain and trauma, participants also report positive learning experiences, citing the importance of their SL experiences and learning to become more critically reflective. They also report the perceived value of crafting of their Personal Teaching Philosophies (PTP) as both inspiring and fostering hope through seeing education as transformative. Finally, all participants see the value of bearing witness to injustice as a necessary precursor to changing and transforming their world for the better through adopting an activist agenda for change.

The unifying theme of violence is linked to, and straddles almost all the themes engaged with during the year and is mirrored in participant experience as they bear witness to multiple forms of injustice. Provocations for the unpacking of closely held beliefs thought to be a form of violence (Brooks, 2011). The physical and psychological violence of war, as shared in Group 3's song *"Loose Ends"* can also be connected to the "pernicious violence" of gender stereotyping (Chu, 2018: 163). The pervasive and lasting violence of poverty (Shannahan, 2019;), racism, xenophobia, bigotry, and other forms of discrimination all cause harm to human beings, often experienced as violence. Most notably, the state sanctioned violence of Apartheid capitalism in SA continues to manifest in the lived experience of the large majority of South Africans – all of these are pervasive and widespread and like, all other forms of violence result in trauma and pain. Zembylas (2016: 21) reminds us that the act of bearing witness to (as advocated in a CPoD) whether it is "primary or secondary witnessing" can result in trauma for both the teacher and students. This has a dire effect on the human mind, body and spirit. Thompson (2017:11) asserts that students "bring to the classroom the social trauma they have collectively survived" and sees the "classroom as a location for healing". I revisit this notion again in the final chapter.

4.2.1. Intellectual disruption and discomfort arising from engaging with new/challenging concepts and difficult texts

A number of participants reflected on their initial insecurity and uncertainty when confronted with the themes in the module. Initially, many did not see the connections between themes in the module. Mpho, a young black woman, for example explains her experience with new concepts encountered in the module:

"I started this course with zero knowledge of **pedagogy**…and truth be told I stumbled to pronounce the term itself at first. I had a vague idea about **social justice, ethos of care** and how they relate to teaching, …not to forget "**advocacy**" - to me the term could have easily been mistaken [for] as protesting …but I learned its impact and role it ought to be to learners and to the teacher…" [emphasis in original text] (Mpho PTP2p1)

For other participants, recollections of their initial experience of the module were also characterized by uncertainty and confusion. Mpho and Karien, who came from other industries before enrolling in the PGCE (Post Graduate Certificate in Education) programme in which the TESL module resides, also experienced the module as challenging, and used words like "overwhelming, uncomfortable and heavy" to describe their experiences. Cathy shares her view stating that the "Course content was really overwhelming" [INTV Cathy p1]. When prompted to provide an example Cathy explains:

"Sometimes…like the Service Learning, …. like it's a bit overwhelming to think that you need to think about thinking, learning. …This is so much... the information out there, the advocacy campaign that we did … and digital narratives these are all things that I remember" [INTV Cathy p1]

Like Cathy, Mpho also described the concepts in the module as overwhelming:

"it's the vocab. There was never a time I came to your class and walked out of class without having to go home and look at a dictionary, search online or call somebody. I was like "what does this mean?"… I walked out there learning 'pedagogy'… 'artefact'…" [INTV Mpho p1]

In addition to viewing the academic concepts as being overwhelming, Cathy also describes the module as one that felt uncomfortable and heavy and explains:

"Ja, we were uncomfortable. We had to constantly think about what we were thinking about and where we were. I mean … we would leave (class) exhausted, because we were thinking…And the words were like big, and it is not only that they're big, they're meaningful; they're heavy! It's a heavy class to attend … it's not like an easy class to go to. Not because it's like a difficult class…. It's a heavy class cause…. you often think about what you are doing…and are you doing it right? Am I disadvantaging other people? Am I disadvantaging kids in my class" [INTV Cathy p2].

This is significant, as Cathy recognizes the potential for a teacher to impact profoundly on a student's experience in the class and this weighs on her. In addition to the disruption experienced with the new knowledge and discourse, participants also experienced the disruption of space and place when completing their SL.

4.2.2. Disruption of space and place: Entangled Relationships between site and self as perceptions of learning and reciprocity

All participants reflect in varying depths, on themselves in relation to their SL sites, their experiences and learning during SL. Depictions of the SL site and surrounding communities were quite significant. When analyzing the digital narratives I looked at *how* the site was described, as this could be a way to generate insight into how students saw themselves in relation to the site, and what they perceived could be learned from the site or people at the SL site. Ben emphasizes the importance of knowing/understanding the site and links his narrative explicitly to the ethos of his site:

"To explain my biblical references I want to quote from what teacher candidates learned about diversity social justice and themselves and their experiences of SL by Baldwin, Buchanan and Rudsill [a reading which is part of the required class reading list from which Ben quotes] '*likewise SL involves having or being willing to attain an in-depth historical understanding of the people and the context of the site'*…Having this understanding enables the teacher candidate to acknowledge and even celebrate the culture of the local community". [Ben – DN]

This is a very interesting insight given that Ben is not religious, declaring himself agnostic. He completed his SL hours at a religious school and still presents his digital narrative in keeping with the Christian ethos of the school, which shows an attempt on his part to find a connection to the site. All participants depict their sites either through the narrative or visually. Below (Figure 5) are some visual examples.

Figure 5: Palesa (left) Karien (right)

Assumptions about the sites and surrounding communities often reflect much about participants' beliefs about certain spaces and places. Furthermore, these assumptions were sometimes formed before they even visited their sites for the first time. Ben reports mixed feelings about the site before reaching it:

"When I heard I was going to Community XY …I thought I was going to a kindergarten. I also assumed that it would be an underprivileged institution and hence it would be somewhat dysfunctional. However, when I heard it was along XYX Drive [a more upmarket area of JHB] I suddenly started thinking of it being 'not so bad' ….Upon arrival…I noticed that most of the buildings are prefab structures and there were also some wendy-houses. Again, it fell in my esteem…But when I was introduced to the staff, I received an immediate and distinct impression that something special was going on here…." (Ben SL/RJ p4)

His insight raises multiple issues about perceptions regarding space and place. Bailey (2017:39) points out that "space/place are intertwined to suggest that the way that we locate ourselves within communities has consequences". It is also significant that students "language showed a heightened attention to the spatial and the power relations" (Bailey, 2017:41) and in certain communities, especially those from which students feel removed and separate, descriptions sometimes highlight or denote otherness, such as describing "people living on 'the other side of town'" (Bailey,

2017:42). Palesa portrays the community surrounding the school (Figure 6) at which she did her SL through photographs in her DN. Community XX is a working class "coloured" township. [The notion of Coloured refers to being of mixed-race origin and is a contested identity marker in the SA context]. Community XX is close to the university and is often associated with poverty, unemployment, gangsterism and drug abuse. Palesa begins her narrative with images of the school and the surrounding areas, where poverty impacts profoundly on the school experience.

Figure 6 Community XX in which Palesa completed her SL hours

In his DN Ben describes Community YY where school learners hail from, and which is a large, informal settlement (known informally in SA as a squatter camp) on the outskirts of Northern Johannesburg as a "dangerous place". The community in which the school is situated is some distance away, in a more upmarket and affluent area of JHB. Students are bussed to the school from the informal settlement. This is the case in many SA schools because often in the local communities and townships where poor and working-class black people live, schools are so poorly resourced that the legacy of unequal Apartheid funding has left them barely functioning.

Students' perceptions of themselves in relation to their SL experience also potentially highlights their perceptions of identity, coloured by perceptions of race and privilege. Witnessing negative events during their SL experiences often provoked strong reactions and discomforting emotions for students. Participants sometimes also spoke of people or sites in disparaging ways, or they tended to pathologise people in communities that they served. Alternatively, they felt pity and tended to perceive communities and residents as victims. Other emotions evoked included anger, sadness, guilt and pity. The risk of a SL experience perpetuating impoverished and deficit beliefs of poor, or black people is outlined extensively by Hernandez (2019).

Stoeker (2016:96) describes a more appropriate affective response to the SL experience:

"Those of us who are not angry at the daily injustices that maintain the unearned privilege and power of the very few at the expense of the very many, and even those of us who have only indirect anger, have our own work to do. It's not enough, or even necessarily appropriate, to feel sadness or pity for victims of the system. Sadness and pity are the emotions of charity that only see the injury and not the cause. It's too easy to turn that sadness or pity into blame or anger directed at the victims themselves. But anger based in a systems analysis means one has achieved an analysis that understands the unfairness of the situation."

When issues of space and place intersect with issues of race and identity, experiences of bearing witness to injustice become even more complex.

4.2.3. Grappling with identity and privilege: bearing whiteness and experiences of blackness

Throughout the various utterances in the tasks or during the interviews, participants share insights that shed light on their perceptions of their own (and others') identities and many of these attest to troubled identities, perceptions of race and racism and views on internalized domination and oppression to varying degrees. Sometimes these are explicit, but other times they are indirect. Ben is the most explicit as he integrates his own positionality and identity into his reflection. This is an excerpt from his email entitled "Ramblings of a Bipolar racist" and he begins with an introduction:

"I should also include that I am a 29-year-old white male…. asked to write a reflection … I must be honest in saying that between personal issues related to bipolar disorder, struggles with what seems to be a latent touch of bisexuality, an absent father and an assortment of matters which my black friends would probably call 'white man's problems', I do not remember much about the module. I believe that my opening information is important to include because it speaks to an issue that has occupied a lot of my time over the years, including during the time I kept a reflective journal that I wrote as part of the Service Learning part (of the module). I have always been aware of my racial bias, and in reading some comments made

107

by Vanessa on those entries, I have come to realise that not much has changed, both in my awareness, and practice...”[22]

What is interesting to note in Ben's reflection is that whilst he claims that "not much has changed", he continually questions his own practice and is extremely reflective about who he is and about what he does in the classroom. Ben's honesty in his reflections and his engagement with race and identity is more forthright than other participants'. It is not unusual for people to shy away from issues of race, as many prefer not to engage and find it difficult to talk about race and identity (Nicholls, Rohleder, Bozalek, Carolissen, Leilbowitz and Swartz, 2012:84). While some participants allude to race, few mention it explicitly or try to downplay its significance. Karien for example says "there was one guy now in my class... It's a white guy. Now to me if they black or white... It doesn't,… I don't see the colour." [INTV Karien p3]. In itself, this notion of 'not seeing the colour' is a problematic construct and is written about in various texts. William (2011) for example calls 'not seeing colour' as a form of racism whilst both Helligar, (2020) and Dunlap, Burell and Beaubrun, (2019:201) believe it is a dishonest claim. In fact they state that they are weary of hearing the sentiment and argue vociferously that claiming one does not see colour "warps social justice efforts by allowing people to ignore racial history… with them having bought into the idea that social justice is giving people something that they don't have enough of rather than fixing the structures that historically have caused the inequities" (Dunlap, Burell and Beaubrun, 2019:201). It is thus a troubling construct when grappling with race and racism to claim to not see colour.

Self-identification can be an indicator about how one perceives oneself in relation to others. Karien is a white Afrikaans speaking woman in her late 40s. She describes herself as a '*boeremeise'* for which the literal translation from Afrikaans is that of a "farm girl", but sometimes also carries with it connotations of old fashioned Afrikaner values and conservativism, and can sometimes denote a level of gendered subservience, especially when referring to an adult woman as a "*boeremeise*". The term is sometimes also an indicator of identity and positionality, as may be used in multiple contexts in the Afrikaans language.

---

[22] email communication received on 17th November 2016.

Race, identity and language are also closely connected (Janks, 2018) as is shared in Palesa's reflection on her experience of being the only black teacher in a school with a diverse learner population. In this school, black students are discouraged from speaking their home languages:

> "I teach in a school where I was the only black teacher ummm and it was very good for them... .. me being there helped actually the black children 'cause it encouraged them to speak… their home language … 'Cause it was an English and Afrikaans school….. And also English is an injustice on its own because the black children are not English speaking so it's not really their home language…. And that on its own is an injustice …Then I'd throw in Zulu for the other black kids … you can actually see the spark they go 'Oh okay, someone who speaks Zulu…'. To children who can't read (English) properly they are... rushed (to learn)… That's an injustice …" [INTV Palesa p2].

Palesa's observation raises multiple important issues about race, language and identity in SA education. Firstly, that students connect to a teacher that is 'like me/speaks my language' is an important consideration when thinking about role models for students. Secondly, the fact that she is the only black teacher at the school, suggests that the school has undergone little transformation in the last two decades since the formal end to Apartheid policies. Thirdly, she raises the challenges of students whose first language is not English and are encouraged to appropriate and use the language at the expense of their home language. Nieto (2015:38) reflects on the experience of using a language that is not one's mother tongue and compares the experience of another who felt that he had to give up his mother tongue in order to be successful (which can be likened to the students that Palesa teaches). Nieto (2015) felt that having multiple languages was enriching and enhancing for her, both personally and professionally and shares what she learned from her relationship with Gloria Anzaldúa about her own identity and language:

> "So, if you really want to hurt me, talk badly about my language. Ethnic identity is twin skin to linguistic identity—I am my language. Until I can take pride in my language, I cannot take pride in myself" (Anzaldúa, as cited in Nieto, 2015:43).

The critical intersection between race, language and identity cannot be underestimated, and the experience that Palesa relates is a historical struggle in SA, and dates back to student protests in 1976 in SA when students were forced to learn in Afrikaans (as referred to in Chapter 2). (See also Janks, 2018).

From Palesa's reflection, her being the only black teacher at the school, was also good for others in the school as it disrupted the dominant narrative of black people only occupying service roles and doing menial work. She shares:

> "Like I always told … the receptionist at the school, I'm like if you want to do the course why don't you do it? … I would tell the cleaners as well … I was the only black teacher, meaning that it still perpetuates the ideology that black people are the cleaners ... so for me, being there it also changed them. Because XXYY (area in which the school is located) is actually like an Afrikaans area. …… If you want to move towards something else, go and do that course. So ... outside of my class I'd encourage people and say 'Education is the only key if you want out of poverty that's what's gonna make you sit at the same table with people you are serving right now. …So, I believe that …no one can take my degrees away from me, yes it takes a long time and a lot of long nights... But ….I wouldn't even be granted the permission to stand and teach white people English if I didn't have certificates that guaranteed that I actually can do that. So, it's basically (I am) living proof that you can change your life through education. [INTV Palesa p6-7]

Again, Palesa's insights raise multiple issues of race: perceptions of black people historically only occupying menial jobs and being in service of white people (held most universally during Apartheid, but still a pervasive view today). The idea of 'sit(ting) at the same table with people you are serving right now' speaks to her perception of claiming equality with white staff members at the school. Her observation of being 'granted the permission to stand and teach white people English' she equates with being well qualified and understands that just over two and half decades ago, this would have been unheard of in Apartheid SA. Despite a formal end to Apartheid, in some schools, little transformation has occurred, and this creates numerous challenges for diverse student populations. It is also interesting to note that, as with her students, for her, studying and education is the pathway out of poverty, a view she shares with the administrative and cleaning staff alike.

Space and place are also linked to issues of identity. Earlier in this section Palesa reflected on her experience in Community XX, which is a "coloured" community where she completed her SL hours. During her interview, the community that Palesa was referring to was in the news linked to service delivery protests. Historically the area is a typical working class "coloured" township, rife with poverty and well known for problems of drug abuse and gangsterism, but it is also rich in musical, cultural and political struggles. Palesa shares:

"I went to Community XX... but I never really did (much)…I made copies, … and watched how the coloured community worked….. And my mom was actually saying the other day, cause we saw Community XX on the news, and then I'm like: 'You know I used to walk here', …. But then people would be like 'Aren't you scared of coloureds?' …But I'm like, 'They're not doing anything, you're just walking there, maybe they can see you not from there but' I used to take shortcuts in the flats cause the school is behind the flats and that's where the kids are from. … but I never in that whole time I never… really had a bad experience. And you see this stuff because you have the prejudice or the stereotypes. But I used to pass there so quickly but not quickly, I mean I used to pass there … and nothing happened to me. I don't have... Mugged or whatever, nothing. So it also changes your perspective as well." [INTV Palesa p9-10].

Palesa is somewhat guarded about how she reflects on the community, her expression suggests some reservation, and perhaps a fearfulness about "coloured" people as 'other' or different to herself. In the complexity of identity politics in the South Africa context, Palesa self-identifies (and is classified) as black. Whilst "coloured" people are also considered black, there is some contestation in perception. For example, in the official SA classification system, I am classified as "coloured" (which is often linked to mixed, bicultural and multicultural constructions of identity). But I do not self-identify with the enforced term and there remains an unresolved historical difference between being considered "coloured" as opposed to being black (see also Janks, 2018:89). Reflective of the identity politics, Palesa perceives herself as an outsider in that community, but is quick to share that nothing ever happened to her and that she was safe. She also refers to her own prejudice and stereotyping in relation to her perceptions of "coloured" people in her comment "you see this stuff because you have

the prejudice or the stereotypes …" but also shares that since she was safe, the experience "also changes your perspective".

4.2.4. Bearing witness to injustice: multiple forms of violence prevalent in SA classrooms and communities

Violence is enacted and experienced in multiple forms in the everyday experience of South Africans; none more so than in black poverty-stricken communities. There is the psychological violence perpetrated against another (through bullying), but there is also an element of the self-inflicted violence of negative self-imaging arising from the experience of being bullied. (See Group 1 advocacy campaign AC/GP). There is also psychological and physical violence as a racist/gendered experience, as attested to in several tasks, advocacy campaigns (AC/GP) as well as the social justice music group presentations (SJ/M-G). There is also the violence of poverty and inequality in schools, which multiple participants reflect on.

4.2.4.1. Experiences of psychological violence of bullying

In their Advocacy campaign, Queen Bee's, Team C (see Chapter 3) use the visuals in Figure 7 below to depict how experiences of bullying can impact on the life of a young woman. The images evoke words like "ugly" freak" "shy" and other writing not clearly legible.
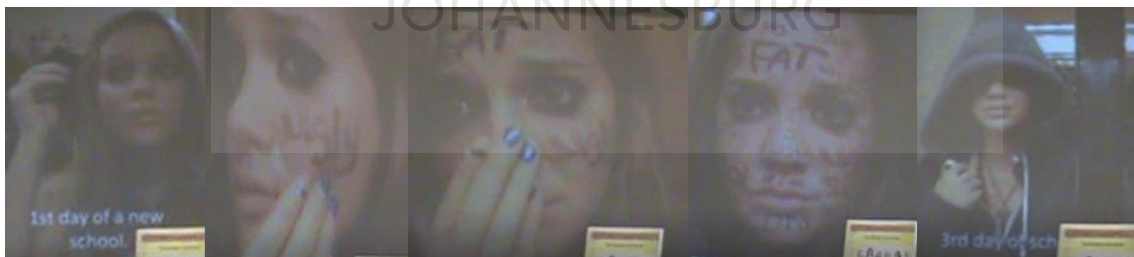
Figure 7: A graphic representation of psychological bullying

This striking visual was from Team C's project around bullying: a campaign involving the Grade 10 learners at an all-girls school. Visibly upset, the subject tries unsuccessfully to wipe the words off her face. The scene changes again, and we see the same girl, this time with a grey hoodie almost covering her face and the caption reads: 3rd day of school. As she lifts the hoodie, visibly distraught, her face is now

completely covered with writing. A blank screen appears and the words "*A child commits suicide as a direct result of being bullied every half hour*". Finally, we see the image of the girl again, with her eyes downcast, face covered in words and the blank screen reveals the writing: "We can be the change. Instead of going out of your way to make people's day worse, it's easier to make someone's day better".

4.2.4.2. Gender-based violence and Gender role socialisation

In many tasks, reflections and utterances, participants refer to the gender inequalities present in SA. Similarly the incidence of gender-based violence[23] and rape are extremely high and "in 2019/20, a total of 2,695 women were murdered in South Africa …. This means a woman is murdered every three hours. A total of 943 children were murdered."[24] All of these statistics attest to the fact that communities and schools are not safe places for women and children and these experiences evoke fear and anger. They also reflect on how these impact on the experiences of women, children, and queer (LGBTIQA+ Lesbian, Gay, Bisexual, Transgendered, Intersexual, Questioning Asexual and other queer) people in particular. Two participants self-identify as gay and bisexual and thus speak from personal experience. The article by McQueen (2006) titled "Breaking the Gender Dichotomy: The Case for Transgender education in the School Curriculum" was compulsory reading in the module and provided students with an extended lexicon of terms to disrupt the notions of gender binaries prevalent in the class. However, the theme has sparked much contention and debate. Many students cited religious and 'cultural' reasons to justify homophobia and some were unwilling to engage in class discussions at all, prompting the observations made in the presentation in **"To pimp a butterfly"** (See Appendix 2) ranging from the belief that homosexuality is 'Un-African' and a 'sin'.

In the social justice and music tasks, Both Groups 1 and 4 have chosen songs related to issues of gender and sexuality and the violence associated with these experiences. In Group 1, they grapple with the position of women in society and more especially the

---

[23] https://www.dailymaverick.co.za/article/2020-08-03-increase-in-rape-and-assault-a-grim-marker-of-rising-levels-of-gender-based-violence/

[24] https://africacheck.org/factsheets/factsheet-south-africas-crime-statistics-for-2019-20/#:~:text=Reported%20sexual%20offences%20increased%20to,to%2090.8%20in%202019%2F20.

experiences of black women. Group 4 deals with the issue of sexual orientation and homophobia in society and specifically how individuals make sense of their own/others' perceptions. This connects to the theme of gender-based violence and engaging with sexual orientation. On the question of homophobia an insightful comment about perceptions of homosexuality in society comes from Group 4 in their music task. Their final observation that "people are so afraid and hate what they cannot understand. But if people would open their minds to new things, then they may have the chance to at least try and understand why people do what they do. Being gay, owning a gun, coming from a different county, all these people are the same, nothing different but our beliefs. There is one common thing that we all share: we are all human and deserve to live in the way we want … [SJ/M-G4p6 comment H16]. They offer this solution "The pedagogy of love can be used to maintain …a socially just society and help us both to understand and value human rights as well as recognise the dignity of every human being" … [SJ/M-G4p6 comment H17].

It is a critical area for teachers to engage with gender-based violence as well as gender role socialisation as Chu (2018:163) explains,

> "When we as teachers, with power over the small systems that are our classrooms, make assumptions about what gendered words to use for someone based on our perceptions about what is and is not acceptable for men, women, or folks who are something else, we participate in the cultural support of more pernicious forms of violence. Even something as simple as opening the class with 'Good morning ladies and gentlemen' is a rejection of the presence – and even the possibility-of those who do not fit the category of either."

Chu's observation above, confirms how a lack of knowledge and understanding of our "cissexist conditioning results directly in violence against gender variant people" (Chu, 2018, 161) and how even inadvertently harm and psychological violence can be perpetrated against students in our classrooms.

On the connection between rape and capitalist exploitation, the lyrics[25] of one of the songs in the social justice music task by Peggy Seeger – Reclaim the Night[26] is usually used to introduce the activity and is also reflected upon in the presentation "To Pimp a Butterfly", for it best exemplifies the gendered link to exploitation (Figure 8).

Group 2's campaign around rape provides a chilling but insightful understanding and portrayal of the social problem of rape.
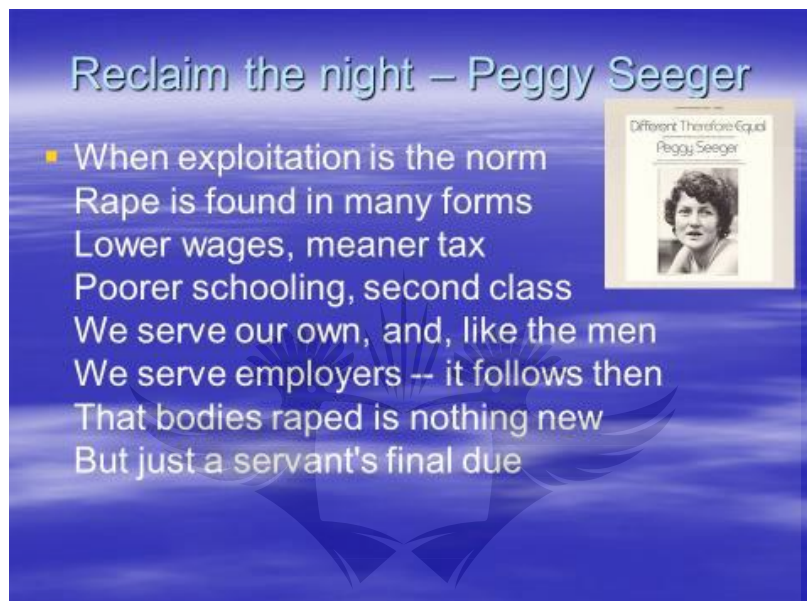
Figure 8: Excerpt from To Pimp a Butterfly – Multiple forms of rape under capitalism

A sample of some of the images used are shown below in Figure 9.

Figure 9: Images to portray the incidence of rape

---

[25] https://genius.com/Seeger-peggy-reclaim-the-night-lyrics
[26] https://www.youtube.com/watch?v=qe6TqapzX3k

The video (Figure 9) begins with the image of a man holding his hands over a woman's mouth; hands strangling someone who screams silently. Soft music begins to play as the images continue: A beaten and bloodied face with the caption SA: Stop Corrective rape. With the music continuing softly in the background more images appear: a bleeding and battered woman, another woman with a sign saying 'SILENT' over her mouth. The image transforms into someone sitting in a corner silently weeping, then changes again to a woman holding up a sign that says" No one is going to believe you anyway" , then an image of a woman connected to tubes and machines lying in a hospital bed. Again, the image changes showing a battered child, and finally a woman with a sign over her mouth saying "*683 000 forcible rapes occur every year, which equals 56.916 per month, 1.871 per day, 78 per hour and 1.3 per minute*".

In group 2, rape (as both physical and psychological gender-based violence) is seen as both a national and local problem, but the group makes it a personal one too, and there is clear resonance with the topic on the part of all four members. The group link rape explicitly to the numerous social problems such as gangsterism, poverty and drug abuse. While their campaign aims to build awareness amongst women, there is a significant focus on males as the primary cause of the problem. Their pledge campaign aimed primarily at males, demands of boys and men to take a public stand against rape by signing the pledge. Furthermore, the call for women who have been raped to reconsider themselves as survivors rather than victims is also a form of agency building. This group is the best example in the class of building a social campaign, by utilising the resources of the school community efficiently through enlisting support from local organisations, religious groups and NGOs (Non-governmental organisations). It best exemplifies how fervent beliefs can transform into community action through social mobilisation. More importantly, it shows through specific learning encounters, how students might develop the necessary critical consciousness that can effect change. It begins with the skill of critical reflection, which featured strongly in most participants' utterances and recollections.

4.3. From discomfort to learning – insights gained from critical reflection

After extensive reflection on their experiences, over time, participants began to see benefits of the module, SL and even saw value in the discomfort experienced in the module. This happened mostly towards the end of their SL experience. Critical reflection and reciprocity are key features of the philosophy and pedagogy of SL, and it was through the act of reflecting on their experiences that participants were able to learn most. Ben shares about SL "these experiences make me feel very inadequate and anxious….one good thing that has come of these visits (to the site) is that I was forced to write down and reflect upon issues I never would have considered fully and critically…" [Ben SL/RJ p7-8].

Reflection in SL happens in a number of different ways. Cipolle (2010:56) argues that

> "for members of the White middle and upper-middle classes, developing a critical consciousness forces them to acknowledge their White (and, if applicable, male) privilege and reflect on how their actions and attitudes contribute to or work against maintaining the status quo. On a personal level, they need to confront their willingness to give up power, so that others can take a seat at the table".

Ben connects his SL experience to care and claims that the SL experience "has confirmed me as an individual who is capable of caring and does indeed care". Iris connects her SL experience to care and social justice as follows:

> "I wrote my entries in March before we had completed the (sections) on social justice. Re-reading the entries (and within the context of my newly acquired knowledge from our (TESL) module), I realised the connection and could place it within a framework. It is thought-provoking to realise your 'sense' with which you might have questioned before has found a place within a theoretical framework. I concur with Noddings that practice in the ethic of care is necessary and if you can reflect on your own views and perceptions, it provides for a 'grow' moment. Critical to the effectiveness of a teacher is the ability to reflect and care over and above academic work." (Iris SL/RJ p4).

116

The insight shown here by Iris is significant as it connects explicitly justice and care, and locates the learning of social justice beyond just the academic to actually "growing" into an experience of care, as more than just academic engagement.

Many other participants also reveal personal insights on the overall value of SL to their personal beliefs. Cipolle (2010: ix) explains a challenge that some participants in the study seem to have: "it is difficult to get preservice teachers to see marginalized communities in the context of larger power struggles, and some White, preservice teachers see themselves as 'saviours,' maintaining a deficit view of the children …" (and their SL reflections) "often reflect minimal growth toward a critical understanding of reality, and they have difficulty critically reflecting on both their personal biases and the structural causes of poverty at the same time". Thus, although SL is aimed at fostering transformative experiences for students, this is rarely guaranteed.

However, through their SL experience, two participants experience disruptions to their personal biases. Ben shares in his reflection that SL:

> "has given me the opportunity to isolate, identify and interrogate deep-seated racist prejudices related to social justice. It has shown me that it is not good enough to give the 'poor black kids' material items and an academic education…one must change one's view so that they are no longer looked down upon" [Ben SL/RJ p2].

Iris also shows a similar insight in her DN: "The various outposts (of her journey) were not all good natured, and some of the realisations were not easy. Uncovering my own
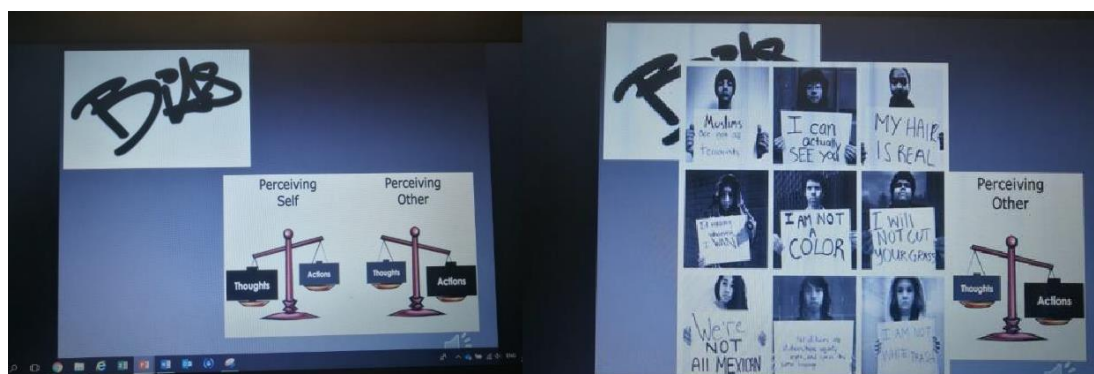
Figure 10: The challenge of grappling with personal bias

bias and perceptions and reflecting on these were difficult…Yes, the wind was blowing. (Continuing with the metaphor of the storm). Her narration is accompanied by the images above (Figure 10).

Ben and Iris, it could be argued moved beyond simply responding to the needs of the SL site, but to also allowing the experience to be a teachable moment for their own troubled knowledges and experiences of the world and show some insight on "critically reflecting on their personal biases" (Cipolle, 2010: ix). None of the participants move beyond this point towards articulating the critical need for social action and change. They choose instead to see the lessons as useful for their practice as teachers and for their own growth as human beings.

For most participants, the discomfort of being shifted outside of their comfort zones was an extremely disruptive experience. In the context of SL, Cipolle (2010:43) focussed on the experiences of white students and argues that there are three stages of developing white critical consciousness. It begins with *charity* "a natural point of departure for many White, middle and upper-class students who have little experience with discrimination, poverty, or diverse racial and ethnic groups." Critical consciousness then moves onto care, where student "worldviews are emerging, and their service orientation evolves into caring about those they are helping." The final stage "incorporates an understanding of the underlying causes of injustice and a commitment to work for social change" (Cipolle, 2010:43). However, multiple critiques of SL argue that many students remain at the charitable form of SL and see themselves as the 'saviours of the poor', working with a "false generosity" (Darder, 2018b:12-13). Some also tend to remain within perspectives "ensconced in the missionary sensibilities of the West" (Darder, 2018b:13) leaving students "complicit in maintaining exclusion, exploitation, and oppression" (Stoeker, 2016: 6). Hernandez (2018) explains that there is an urgent need to rethink and reimagine how SL perpetuates the status quo, asking vital questions about the ideological and political domesticating influences that traditional SL reinforces. Differentiating between institutionalised SL and what he calls *liberating* SL Stoeker (2016:142) argues that "liberating Service Learning fundamentally shifts the emphasis from the student to the social change". This implies that the important work of "doing community organizing is about learning how to transform personal troubles into public issues and then act on

those public issues to create social change…. Doing liberating service learning is about learning how to support constituencies organizing and building knowledge to create social change." (Stoeker, 2016:146). It implies students developing a form of activism that is a critical part of learning to become a transformative, activist teacher (Stetsenko:2008). I revisit this notion again in proposition 4 in Chapter 7.

4.4. Teacher as an agent of change: the activist teacher enacting hope as central to transformation

Despite the negative experiences and situations faced in the TESL classroom and at their SL sites, many participants reflect on the importance of teachers intentionally fostering hope, cultivating opportunities for change, and recognizing the capacity of education to engender change in society as the antidote to pain and trauma. Teaching as the fostering of hope through making a difference in the world and the humanising of learners are all themes explored in their DNs and SL/RJs.

4.4.1. Hope as the antidote to despair

Hope is a theme in both Iris and Palesa's DN in both the visual imagery as well as in the music chosen to accompany their narratives. The images below in Figure 11 depict the opening of their DNs:

Figure 11: Images of Hope in Iris and Palesa's DNs

Iris uses India's Arie's "*There's hope*" [27] and Palesa's uses the Beyonce song "*I was here*"[28] as the background accompaniment to their narratives (Figure 12).

---

[27] https://www.youtube.com/watch?v=COE6YHIK-pU
[28] https://www.youtube.com/watch?v=8RDUjA0fN4o&list=RD8RDUjA0fN4o&start_radio=1&t=0

Figure 12: Lyrics of There's Hope – from Iris' DN

Excerpt from the lyrics to "I was Here" by Beyoncé (theme song in Palesa's DN).

<u>I wanna leave my footprints on the sands of time</u>…Know there was something that <u>meant something that I left behind</u>…When I leave this world, ….Leave something <u>to remember, so they won't forget</u>…The hearts I have touched, will be the proof that I leave…That I made a difference, and this world will see…I will leave my mark so everyone will know…I was here…I lived, I loved"

Hope as a theme in teacher education is well documented in the literature (Nieto, 2019; Bozalek, Leibowitz, Carolissen, and Boler, 2014; Zembylas, 2014; Waghid, 2012). Zembylas (2014: 13-14), but there is some differentiation between different kinds of hope. Drawing on the work of Duncan-Andrade, Zembylas refers to *hokey hope, mythical hope and hope deferred* and explains the difference thus: "*Hokey* hope is the hope that ignores systemic and structural inequities and is grounded in 'an individualistic up-by-your-bootstraps hyperbole that suggests if (we) just work hard, pay attention, and play by the rules'" we will be successful. He argues that "*Mythical* hope is the hope grounded in 'a false narrative of equal opportunity emptied of its historical and political contingencies'…(and) celebrates the poor and marginalized individual who somehow manages to overcome oppression. Finally, *hope deferred* is constructed on a progressive vision, but it quickly becomes into an empty rhetoric of despair about the 'system;' that is, although there is a critique of social inequity, this

critique cannot be manifest "in any kind of transformative pedagogical project" (Duncan-Andrade as cited in Zembylas (2014: 13-14). What he suggests is a form of *critical hope* which he argues is a relational construct and praxis, that allows "seeing one's self with a critical eye, and creates feelings of connectedness, solidarity and relationality with others … (it) makes us bear witness to oppression, social injustice and past wrongdoings" and an "ongoing process of critiquing present negatives" in a way that considers and makes possible their eradication in the future. It is thus "future oriented critical thought, emotion and action". Critical hope moves "beyond critique and emphasizes the necessity of transforming society through goal-directed social praxis, individually" and promotes the "potential of affective connections that enable transgressions". Whilst these are not necessarily always emancipatory in nature, they have the capacity to foster "a deeper understanding of both the possibilities and limitations that affect individual and collective aspirations about solidarity and social praxis. Critical hope… entails an ethical and political responsibility for constant vigilance in the process of change and becoming". Critical hope is "an act of ethical and political responsibility" and opens up "pedagogical spaces …that have the "potential to recover a lost sense of connectedness, relationality and solidarity with others." (Zembylas 2014:14).

In a context where pain and trauma are commonplace Raymond Williams' claims "To be truly radical is to make hope possible rather than despair convincing"[29]. This quote implies teachers believing that they can make a difference in their students' lives by working together for greater good; to make a difference, which links to Palesa's desire to make a change, to make a difference. She uses the words "Change the world one action at a time…Be the change you want to see in the world." She believes that through education one can overcome poverty and cultivate hope. Whilst this might be a form of *hokey hope* (Zembylas, 2014:13), it is definitely a movement away from the despair that might otherwise be engendered through witnessing only the challenges in the world. More importantly, Palesa's SL experience highlights how she learned to see her students as human beings:

---

[29]

https://www.brainyquote.com/quotes/raymond_williams_193973#:~:text=Raymond%20Williams%20Q uotes&text=Please%20enable%20Javascript- ,To%20be%20truly%20radical%20is%20to,possible%20rather%20than%20despair%20convincing.

"SL was a great experience as it taught me to look at learners as humans…Like Ghandi said, 'Be the change you want to see in the world….and with SL I became the change I wanted to see at XX school…Education is a gift".

The first and arguably most important step for grounding educational practice is humanising students through acts of respect and care for them. Karien enacts a form of care during her SL and shares "I am honoured to provide them with something so simple and to see them enjoy it". This is symbolic of how small acts of kindness (in this instance giving an indigent student a muffin for free) can engender hope and make a difference in a child's life. Of course, if we use the construct of critical hope, then the need for action and activism must be a necessary part of our continuous engagement in education.

For other participants hope took the form of developing courage and bravery despite the challenges experienced. In response to multiple painful experiences, Mpho's final slide in her DN refers to "learning to be brave and strong", whilst Iris uses the image of staying strong in times of struggle (Figure 13).
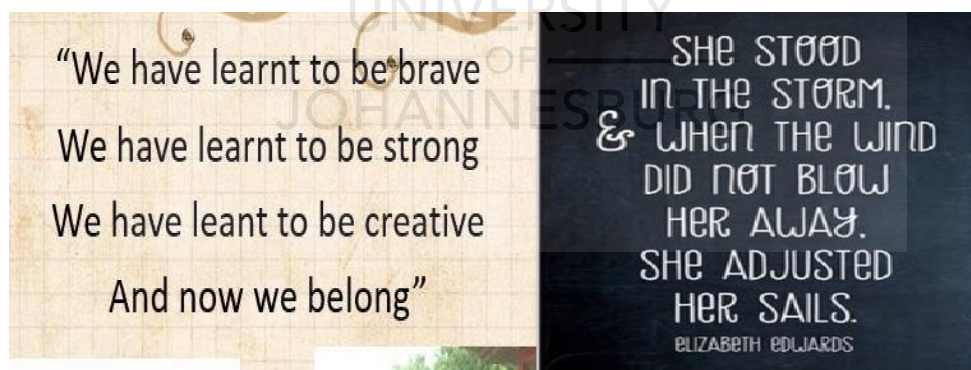
Figure 13: Mpho (right) Iris (left)

Hope is also seen as responsive action, activism and change for some. In addition to learning to see their students as humans, Palesa also sees the importance of action and activism, as she sees education as a tool for transformation. Using the imagery of the local community surrounding the school in her DN, she also raises the importance of action for change. She portrays the image of a very overcrowded classroom, and

122

then the image of a group of children with happy smiling faces each holding boards up with the words: "I can change the world" in her DN (Figure 14).
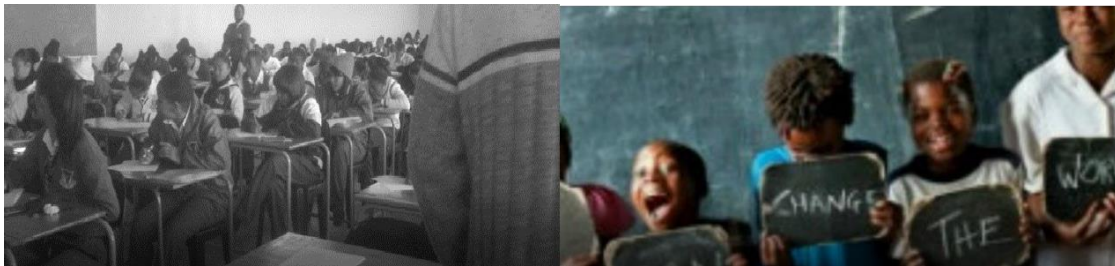
Figure 14: Excerpt from Palesa's DN: Transforming the world through education

All participants see the capacity of education as being transformational or contributing to a social justice agenda in one way or another. Palesa sees education and therefore school as the means to escape poverty and in her DN, she uses the quote "One of the best ways to reverse poverty is through an EXCELLENT EDUCATION and when it comes to education, no group is better prepared to LEAD than TEACHERS" reference provided (capital letters in Palesa's DN image)".

When teachers see the need to act against poverty and injustice, the capacity to **act** with others, becomes more likely. The inability to see this possibility, or even recognize that poverty or injustice exist and affect the lives of students is derived from and supportive of the domesticating form of education. Thus, teachers who see their roles beyond the facilitation of knowledge and as activist for social good, can also inspire and encourage others, especially their students, to follow suit. This also implies developing students as "critical thinkers [who] can solve problems creatively" [Palesa PTP2p2]. Iris agrees suggesting that teachers "need to create 'solutionaries' [drawing from the work of Zoe Weil, 2016 and her book 'The World Becomes What We Teach: Educating a Generation of Solutionaries'] who invoke critical thinking whilst influencing their communities" [Iris PTP2p2]. This kind of influencing implies "the ability to question the status quo and not accept the way things are" [Iris, PTP1p1]. Ben argues that this is best done by teachers who commit to:

> "the act of making learners aware of the power and agency which they
> possess and can wield to create and lead meaningful lives and how this

123

power and agency involves a responsibility on their part to make the world better than it is" [Ben PTP2p2].

It includes encouraging students to have compassion for others, which Mpho describes as "a deep awareness of the suffering of another coupled with the wish to relieve it" (Mpho PTP1p1). All participants point out the many negative things that shape students' experiences and how these impact negatively on learning and their lived experiences. Rather than having to grapple with issues of injustice in the world and the pervasive suffering of so many poor and marginalised students, Karien wants children to be confronted with the positive rather than the negative in society. She says: "I want them to see the positive things in life such as summer and family and fun and Christmas and I want them to do the things that children do best, which is being care-free and enjoying their lives while they are young" (Karien PTP2 p5).

Finally, Cathy (PTP2p5) raises a very important consideration regarding experience and argues that while we might have a PTP to help guide practice and the way forward when teaching, it does not mean that things always go smoothly or that teaching is easy. She points out that:

> "there are many outside dynamics which influence the way we teach, and in my experience, it is not always possible to be an energetic, perfect and effective teacher all the time. My concern is that although my intention is to be the best teacher that I can be, sometimes I am unable to. As teachers, we deal with so many emotions in the effort to care for our students that exhaustion sets in and we become depleted." (Cathy PTP2p5)

Cathy's observation is important to take account of as Darder (2017:102) reminds us that as much as we might want to practice ethical and just teaching, embedded in conceptions of love and hope, it is easier to describe this on paper than it is to enact and embody it in the classroom. The challenge is that it "requires teachers to risk vulnerability, when forging democratic relationships with their students, even in the midst of external political struggles that may place pedagogical and curricula constraints upon them" and requires courage and risk because such teaching "must also be linked to a larger humanizing ethos of education" (Darder, 2017:102) which

must be embedded in critical hope. Iris, acknowledging the challenges that exist, concurs on the importance of hope: "Through all the tough times and doubts, I will cling to the core principle of creating hope" (Iris PTP2p8). All the observations by participants indicate an understanding of the dire experiences and troubling contexts in which they (will) teach and acknowledge that it is incumbent upon them to act to transform not only their classrooms but also the communities around them as well as society more broadly. The aspirational commitments that they make in their PTP statements indicate a willingness and an understanding of their role to also foster critical hope within their students, even when it is challenging to do so.

4.4.2. Social justice and care: The challenge to care equally (problematics of care) and the need for self-care

While most participants could see the links between social justice and care, the challenges to care were not always visible in participant tasks. Caring for *all* students equally is a challenging expectation for teachers. Mpho alludes to this in her suggestion that care be problematised. She argues that "to be caring means to be willing to critically evaluate what and for whom one actively cares" and she questions whether there might be a "mismatch between the things one cares about and the needs of one's students. To be caring means to be thoughtful about the scope of one's caring – including the extent to which one cares about maintaining the status quo". [Mpho SJ/C7-8]. We might consider here Karien's experience of seeming to care mostly for white students in particular, as an indicator that we probably see injustice mostly acutely in those who 'are like us'.

Iris also makes an important observation about how difficult it is to care when engaged in the messiness and problematics of education more generally. She points out also that it is easier to identify how one *could have cared* afterwards, or when one is not actually in the situation at the time. She frames it as having an "outsider's" perspective, when looking in, care is easier said than done. To claim, "This is what I would have done, or this is how I would have behaved" is also easier in retrospect. However, in the moment, one does not necessarily have the foresight, or the reflective benefit of thinking through actions or responses; we can, therefore, only claim to have done that in retrospect. She makes this observation:

"However, being "outside" of the situation, it makes it easy to declare what I would have done in the situation. Often our good intentions are blown away by the day, the events and attitude of learners. Therefore, as Noddings states, practice is required. As educators we are not going to get it right all the time. But if we are vigilant to our action and behaviour which entrenches social injustices, and ethic of care if central to our personal teaching philosophy, we can start making the change and advocate a different approach. Therefore, reflection is a critical tool for a teacher. Thoughtful re-consideration is required to effect change within us. [Iris SJ/C p4].

Mpho highlights a similar tension that teachers face "the real-life, messy, everyday moral dilemmas" [SJ/Cp4].

Finally, the importance of practicing self-care as a vital element to educative caring was not really raised by participants with the exception of Mpho who stresses that

"one also needs to acknowledge that a successful teacher not only cares for their students, but that they also care for themselves…ways of caring for oneself would include setting aside relaxation time (this is a time to take a break from all responsibilities and recharge your batteries); connecting with others (spending time with positive people who enhance one's life. A strong support system will buffer the negative effects of stress) …" [Mpho SJ/Cp8]

Nieto (2019) makes the critical case for reimagining teacher education as one infused with a dialogic teaching approach underpinned by love, humility, faith in humankind and hope. She also argues for the fostering of authentic relationships with students of caring and advocacy for a more socially just world. The work of responsive, engaged teaching is extremely taxing for teachers. Berila (2016:55) echoes Mpho's sentiments about self-care and argues that teachers working for social justice require "good restorative, self-care practices" and argues that "caring for myself is not self—indulgent, it is self-preservation, and that is an act of political warfare". (Lorde as cited in Berila, 2016:55). Finally, responsive engaged practice "requires teachers to risk our own vulnerabilities and somatic uncertainties," …. Anzaldúa asks, "How do those of us laboring in the complex environments of an academy indifferent and even hostile

to spirit make our professional work into a form of spiritual practice? … [W]e must build a practice of contemplation into the daily routines of academic and professional life. (Anzaldúa as cited in Thompson 2017: 22-23). What these insights point to is the critical need for the support and encouragement of others to ensure our survival in teaching. The value of some form of contemplative engagement could also be a useful coping mechanism for teachers. Teaching should not be an individual act and demands collaboration, reciprocity and practising self-care, together with supporting others as critical. I revisit this notion again in the final chapter Proposition 4.

4.5. Chapter conclusion

In this chapter, I have discussed the experiences shared by participants in relation to their learning about social justice through troubling dialogues. These experiences were characterised mainly by disruption and discomfort, and often tempered with witnessing violence in various and diverse forms. These experiences included intellectual discomfort arising from engagement with new and challenging intellectual concepts. It also came about because of embodied and affective discomfort arising from confrontations with difficult knowledge of others, perceptions caused by race and identity, language, space and place. Another aspect was the bearing witness to issues of violence, injustice and inequality. However, there were also numerous positive experiences cited by students such as the value of the SL experiences and crafting the personal teaching philosophy statements and the learning that arose from these. Participants also saw the value of hope and the possibility of education as the practice of freedom and how it could be transformative and foster change. In the next chapter, I will look at some experiences cited by participants regarding how troubling dialogues influenced their perceptions of social justice.

CHAPTER 5: ANALYSIS AND DISCUSSION OF FINDINGS IN RESPONSE TO RESEARCH QUESTION TWO

5.1. Introduction and overview of chapter

In the previous chapter, I discussed findings arising from all the data sets in response to the first research question: **"How does a cohort of students experience learning about social justice during (and after) engaging in troubling dialogues in a Teacher Education Service Learning (TESL) module?"**. In this chapter, I extend the discussion from the previous chapter and address the related research question "To what extent and how did troubling dialogues influence students' perceptions of social justice?" Although there is some overlap between the broader question of participants' experiences, this chapter presents a shorter and more specific account of how troubling dialogues influenced their perceptions of social justice. In Chapter 6, I discuss the findings from the interviews conducted in response to the question **"Have** students' conceptions of social justice shifted or changed *after* the completion of the TESL module and entry into the profession? If so, how?" as this refers to change over time.

5.2. Accounts of how troubling dialogues influenced students' perceptions of social justice

Most participants refer to their experiences of troubling dialogues and their engagement in group work. In this study, I have conceptualised troubling dialogues as more than the in-class dialogues between myself and students (and each other, in either pairs, triads or small groups). I also saw the completion of the individual module tasks as dialogue between the student and myself and the group tasks as dialogue with one another and me. The assessment feedback comments made to them were a continuation of that dialogue. Tasks deliberately provoked responses that encouraged deeper reflection and revealed some of students' 'inner' dialogues. Troubling dialogues and group engagement thus comprised a large part of the activities in the TESL module and created spaces for students to engage in collective witnessing to the stories and experiences of others. When working in diverse groups, students were often confronted with their own and others' difficult knowledge, through (troubling)

dialogues. Whilst some participants cite benefits arising from group work, most reported it to be challenging for multiple reasons. Participants cite the challenges of group work as the fear of some voices not being heard; the fear of others speaking on your behalf, the fear of saying the wrong thing, and needing certainty and right answers. I begin with some recollections and views on the positive impact of group work and then deal with the challenges.

5.2.1. Recollections of troubling dialogues

Palesa's first recollection of the module during the interview is about the class dialogues:

> "So, I remember having discussions … in the class when we learned about classroom management, different class and social injustice, I remember those concepts in the class. Umm and how you'd actually deal with those injustices. I remember conversations about women, we spoke about women lots of prejudice, lots of injustice that women face as teachers and in general …but it was more on how do you deal with the social injustices, … what you portray also as a person, as the professional…, the leader in your class... What are the prejudice(s) that you have towards other people, to your learners that can cause like an injustice to them? …. So, I remember, it was a very nice, interactive class" [INTV Palesa p1]

Cathy also reflects on her experience of the dialogues. Connected to her sense of the class as heavy and onerous, she also refers to engaging in difficult conversations during the module, and shares her experience about hearing things in these dialogues that made her feel uncomfortable:

> "C: Cause everything you hear in the class makes you feel….(not audible)
> …..Cause everything that you hear makes you feel not ok…And the words that you hear makes you feel not ok….
> V: Was that overwhelming?
> C: It was incredible, …You know what you feeling, you know what it is…you know everything here (*puts hands over head*) in your whole being. …. And then what you know and where the books are at, are two different things. …. It's not like…there is a like a right and a wrong answer. But like what you're feeling and then how you describe… using those heavy words that you've just learned to put

129

into words how you actually feel and you just have to slot in these heavy words in a scholarly way for you to be able to understand it….You don't know if what you think you know, is right... It was such an emotional and intense class, heavy sometimes, but always full of emotions and intensity [INTV Cathy p6-7].

There is a combination of grappling with the "heavy words" as a challenging academic engagement and the embodied and affective experiences arising from concepts learned. What Cathy reflects on above, is very typical of students being moved out of their comfort zones and being compelled to hear the stories of another, narratives that did not always resonate with their own (Ahad-Legardy and Poon, 2018; Dutta, Shroll, Engelsen, Prickett, Hajjar and Green, 2016; Gachago, Bozalek and Ng'ambi, 2018). This discomfort connects to how students perceive their own identities (as complicated) in relation to others' and the vulnerability that arises in such instances. (Zembylas, 2017:40-41). Cathy's perceptions may be connected to challenges associated with white privilege (McIntosh, 1988) and white fragility (Di'Angelo, 2011; 2019). Resultant guilt and shame can weigh heavily on white students when confronted by issues of race (Gachago, Bozalek and Ng'ambi, 2018). It is discussed in detail in Gachago *et al* (2018) and their recounting of a black student, Noni's story as heard by white students. Firstly, the descriptions of heaviness and discomfort confirm that learning is enmeshed with emotions so "in order to know differently, we need to feel differently" (Hemmings as cited in Gachago *et al,* 2018:233). They draw also on Shotwell's idea that if "feelings, implicit prejudices and bodily responses constitute our racialised, gendered, classed subjectivities, then the unlearning and transformation also have to work through feelings and bodily reactions" (Gachago *et al,* 2018:233). Troubling dialogues clearly created discomfort, disruption and caused dissonance for many participants. Notwithstanding, it appeared that these were also a precursor to their learning and transformation as reflected in different data sources.

5.2.2. Discomfort as the precursor to learning and transformation

The discomfort, trauma and violence of bearing witness, as reported by participants is widespread in the data. However, it is also clear that those disruptions and discomforts were actually catalysts for learning and developing insights. Visual images to portray discomfort and trauma are evident in multiple forms throughout the data sets. Images

of the digital narratives contribute to the portrayal of initial discomfort from their experiences, but also refer to a change over time. For example, in her digital narrative, Cathy uses the video footage of a rose unfolding as a metaphor to describe her journey (Figure 15).
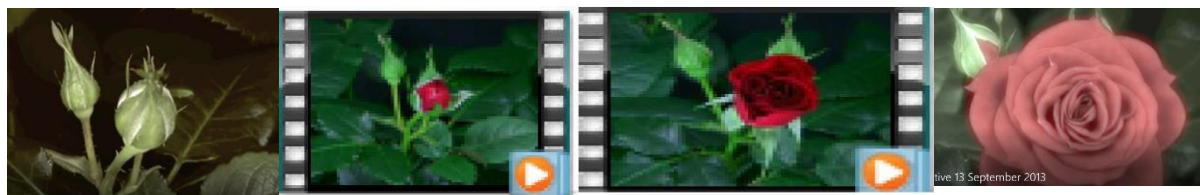
Figure 15: Transformation as the unfolding rose – Cathy's DN

Cathy's story accompanying the visuals: "With every heartbeat, I will grow, Every story has a beginning, and new beginnings, are hard". Difficulties and challenges of the SL experience are also reflected in various other images. Ben, Iris and Cathy's DN (Figure 16) all show images of SL as fire, explosions, and lightning. These seem to signify that SL was experienced as a kind of 'going through the fire' or 'baptism by fire' (Iris); bolt of lightning (Ben) and explosions and flickering light (Cathy). All these could also signify "bolts" of realization and a deeper coming to knowing, or eventually seeing the value of SL over time and may even have some spiritual overtones.

Iris   Cathy   Cathy   Ben

Figure 16: Fire and Light as symbols of transformation in DNs

The images that are used, convey the challenges of the SL experience. Fire/Light is an interesting analogy and might be compared to Sufi author Martin Ling (2004), who describes coming to know (the Divine), using fire as the representation of truth (with consideration that the notion of a singular truth is contested). He explains that our knowledge or knowing comes from three levels: from *hearing* fire described (Lore of Certainty), then *seeing* the fire (Eye of Certainty) and finally being consumed by the fire (Truth of Certainty). What I read into this analogy is that it is not enough simply to *tell* students (for example about inequality), though hearing and talking about it are

131

important as a first step. *Seeing* and *experiencing* it firsthand (through for example a SL experience) is the next level of knowing or understanding it (Ling, 2004). I interpret that being consumed by it means allowing oneself to become sufficiently open and vulnerable, to "let in" the stories of another, to becoming completely enmeshed intellectually, emotionally and in an embodied way in the stories and experiences of another - for that is when the really deep learning and coming to know becomes truly possible. Coming to this form of knowing, happens over a period of time, which allows for critical reflection and "staying with the trouble" (Haraway, 2016), a necessary part of learning. The time necessary for deep learning, is an aspect that participants also refer to in their DNs and SL journals and this happened both individually, but also within group encounters. Some participants refer to the experience of hearing the stories of others as the catalyst that lead to their own transformation, or the development of extended insight on their part.

5.3. Learning *from* and *with* others and the challenges of group work

Cathy cites that a benefit to group work was that it forged alliances and created friendships. She shares: "It was fun ….and the friends that I made in that class were paramount to learning …" [INTV Cathy p1]. She goes on to explain the importance of the friends made in the module such that they provided a way of coping with difficult conversations:

> "You know, it's also like I said, the friends that I made in the class was very important and …Ja, like going to the class with those friends and then afterwards, when we were like working on assignments, you actually remained friends to this day because we had to go through those difficult conversations. Because you actually have conversations (in your groups) you know…" [INTV Cathy p1]

The discussions that happened in the groups were not always easy as Cathy points out, and this was linked largely to the differences in the groups.

On being confronted by and engaging with stories of challenging classroom/school experiences, Palesa shares that since she, herself, did not attend township schools, she deliberately chose to do her service learning/WIL experience in an under

132

resourced township school after engaging in dialogues in class about inequalities at schools. She explains her experience:

"Umm, it was eye opening, very eye opening, cause... I had never been in a township school, ... So, the only time I actually was in a township school was when I did my three weeks and then seven weeks (WIL and SL). So, I decided to not go to a normal school … because then what's the point? And what made me decide was those dialogues (in class). Because I was, like okay can that really be happening? … Then ja, you get to the school and there's no desks …Then you realise … Wow, what they were saying (is true), even though you don't experience them …. But with what I heard in the class then it also like opens your mind: that what your reality is, is not actually what's out there. You know so, they (the in-class dialogues) do, they did help or rather opened your mind ….. [INTV Palesa p3-4].

Palesa's hearing stories different to her own, encouraged her to choose to work in an unfamiliar space, and not a 'normal school' such as one she was more used to. She needed confirmation that what was being shared about education was true. The tendency to declare the familiar as 'normal', whilst seeing that which is outside of one's usual or existing frame of reference as different is also an interesting observation on the part of Palesa.

For some there was also the experience of rushing into early identification with others' stories as sometimes problematic. As Cathy shares:

"At the start of the… module, the themes presented to me seemed daunting and frightening.… I realise now that the reason these themes seemed so frightening was because I didn't know about or fully understand the social issues and injustices learners deal with in my class. I did not understand that these issues impact heavily on my learners, thus I taught them with the assumption that they deal with the same issues as I was faced with twenty years ago." (Cathy PTP2p5-6)

This is an interesting observation from Cathy. She admits that she did not really understand the stories of others. It was only through dialogue with her students that

133

she came to see that sometimes she could not claim to fully understand their experiences. Some white participants felt that they understood issues of youth because they 'had been there before' with little insight that the difficult experiences for young black students in under-resourced schools, hailing from challenging socio-economic circumstances, are compounded by many more challenges than they were likely to have faced at school, and were thus very different. Shuman, 2005:4 explains that the process by which stories move from the personal and particular to the more communally understood is complex, and asks the pertinent questions "How do stories change when people empathize with others' experiences? ….(w)here do they potentially trivialize or otherwise distort experiences (of the teller) ….What happens when the empathizer understands something quite different from the person who suffered the experience?". Boler (1999:177) refers to the sometimes overly simplified notions of identification with another's story as a "deceptive 'ah-hah! moment'" and warns that "simple identifications and passive empathy…assures no actual change". This is an important caution when students rush to claim empathy and identification with others' stories, which is often a characteristic of troubling dialogues in diverse groups. However, these are not the only challenges that occur when working in diverse groups as many participants point out.

5.3.1. Different voices and experiences – the challenges of dealing with difficult knowledge in group work

Diversity in the TESL class student cohort meant that there was a variety in the voices, knowledges, and experiences of the world. This resulted in contestation and disagreements when they were required to work in groups. During her interview, despite initially seeming positive about group work, Cathy shares "And teachers can tell you it's not easy to work in a group. No one likes group work. …." [INTV Cathyp5-6]. Ben's describes group work as "a series of tortuous …activities" which confirms that he did not enjoy it at all. Although Cathy sees the benefit of group work as being good for making friends, the reason she needs the support is for engaging in troubling conversations, which was an integral part of the group activities. It involved the hearing and contestation of different people's difficult knowledges and responding to them, forming opinions and reflecting on one's own opinions. Cathy reflects on the fact that everyone has a different perception of the world and feels that the importance of having an opinion and sharing it, was the focus of the module. She says:

"And you know, like… the people you met and got along with and people that you didn't get along with. Sometimes its ok you know, … it's ok to not have the same way of thinking about things, sometimes it's ok just to have a different point of view. As long as you have a point of view ….I think that's one of the things that [the TESL module] taught us was have an opinion, don't be silent." [INTV Cathy p3].

Of course, there were large differences in the opinions present in the class. For example, when contemplating what issues students considered significant enough to act upon or advocate for in their advocacy campaigns, there was much diversity. The issues chosen was an indication of students' specific lived realities. Palesa shares this insight on the advocacy campaigns and shows how student experience determined the issues each group chose to focus on. Her group campaigned around the issue of rape:

"And you also see how different people, what people care about…Then if people were doing rhinos then it means they're caring about the rhinos, so it shows different people care about different things, what is important to you might not be important to someone else… some people were maybe more worried about the food or whatever. "[INTV Palesa p9-10]

This declaration, "so it shows different people care about different things, what is important to you might not be important to someone else" sums up the essence of different knowledges. But it was when these views were in contestation with each other, that troubling dialogues ensued and were what caused pain and trauma. On dealing with painful or difficult dialogues about privilege in class, Mpho reflects that it is necessary to share contested views, even though people will experience discomfort:

"This module if it's taught through caution, I mean … you know people get hurt because … of their own belief or whatever they understood, got questioned. It's not about being provoked, it just got pinned in, like uhh 'Did you think about this?' You are this particular way, so this is a privilege you have, either you are or you not But it's a fact of reality. "…[INTV Mpho p9]

135

Here Mpho is referring to the painful way in which race and privilege manifests and is contested in diverse groups. Her use of the word 'pinned in' suggests being trapped or being unable to retreat from it – as something that just has to be faced and confronted. Students do not want to be confronted about their privileges. White students in particular find themselves most confronted with issues of white privilege (McIntosh, 1988) and white fragility (Di'Angelo, 2011, 2019) arising from such confrontations. There is also a tendency to focus only on white privilege (as it is probably the most pervasive aspect to arise when talking about race and racism with white students) but black students could also have privileges. Though less pervasive, these manifest in diverse groups such as the ability to articulate themselves well in English, or the privilege of wealth, affluence, and class. Mpho argues that there is no easy way to confront dialogues about privilege and difficult knowledge. She explains that we have to acknowledge others' difficult knowledge, each having their own point of view and the importance of voicing it. It needs to be done, despite the challenges. She advises that, you just need to be 'rough' about it:

"There comes a point where you just need to be rough at it. You just need to be rough at it, like if you thinking like this, is it true? Is it true? I mean we were 200 students (in the class) we all have two different mind-sets, 200 different types of truth. " [INTV Mpho p14]

Essentially, Mpho emphasises that there is no easy way to engage in troubling dialogues, which is reflected in the use of the word 'rough'. Garrison (2005) reminds us about two central issues to consider. He argues that "violence in democratic dialogue is inevitable because violence in all dialogues, or any structured situation, is inevitable" (Garrison, 2005:89) and "there is no growth without risk or vulnerability" (Garrison 2005:94). These two considerations lie at the heart of a CPoD as well as troubling dialogues and seem to confirm Mpho's notion of just needing to be 'rough' about engaging with it. The notion of 'violence' requires further discussion though. Brooks (2011) and Ivits (2009) both reflect extensively on the notion of disruption and discomfort, and Brooks (2011) considers ways of reducing the violence of disruption. There are numerous forms of violence in tension in the classroom. On the one hand we have "symbolic violence" which Harris (2018:262), drawing on the work of other scholars such as Bourdieu and Passeron and Richardson, argues, is

136

"mostly perpetrated against the poor minorities ....which limits their access to practical knowledge and experiences necessary for upward mobility…(and which) simultaneously perpetuates the disproportionate presence of minorities in the lower working classes whilst legitimizing the reason for this social position in their minds via this limited access". (Harris, 2018:262).

Indeed, we cannot ignore the physical and psychological violence perpetrated against people of colour, and poor people through racist capitalism in SA where poverty and deprivation, racism and other related experiences are pervasive and enduring. Violence is also linked to trauma and bearing witness, as already pointed out earlier in this chapter. The notion of bearing witness to different forms of violence can be "first-hand, that is, the victims – those who are directly confronted by a traumatic event or daily persistent injuries – come to a deep awareness of the dehumanizing events that they experienced…." (Berlak, 2004:135). Interestingly, Berlak (2004) emphasises that the trauma of racism is not only experienced by black people who have the first-hand knowledge and experience of racism, but also white people "through the induction to the racial hierarchy" which could also be first-hand witnessing to the trauma of racism (Berlak, 2004:135). In fact, "white people can also become second hand witnesses to racism.... (as) a perpetrator or bystander (who) becomes imaginatively capable of perceiving and feeling the victims' trauma in his or her own body" Berlak (2004:135). Resultantly, we *all* experience forms of trauma and violence. This idea muddies the waters of strict binaries between black and white trauma. Zembylas (2016:21) reminds us that "witnessing shatters one's world view….(and) witnesses become radically altered by the very process of witnessing". Likewise, this notion disrupts the simple binary between "oppressors" and the "oppressed" and calls upon teachers to become more "critically aware of…(and) understand how students' emotional attachments are strongly entangled with traumatic historical circumstances and material conditions" (Zembylas 2016:21). Therefore, we are all implicated. However, it bears pointing out that black and white students do not experience racism, violence or trauma in the same way.

5.3.1.1. Not all voices heard/appreciated equally during group dialogues

Harris (2018:262) argues that black and white students often experience dialogues about race very differently because their first-hand knowledge is often vastly different. For black students it may be that they feel their voices are not always heard. Palesa problematises the group dialogues arguing that working together with people you didn't choose to work with, presents challenges, especially when engaging with issues of race. Palesa reflects on working in diverse groups:

> "Ja, when we had to talk about race obviously white schools and black schools are not the same… , and obviously the education …So some of them come in with a negative attitude ….You know it was difficult because now you have to do group ummm ... assignments … but it's the attitude that the other person came with … you have to work together you don't have (a choice)... So, it's things like that, or sometimes someone doesn't want to umm …hear you, maybe because you're young or you're black so it's those issues that we had to deal with in the class. [INTV Palesa p5].

Palesa refers to feeling 'not heard', and attributes it to either her youth or being black. There are multiple reasons that black students do not feel 'heard'. Many relate to race (Dunlap, Burell and Beaubrun, 2019:203-205), but some of them relate to class (hooks, 2017), and how working-class students experience "silencing enforced by bourgeois values" (hooks, 2017:182). Another challenge cited was the sense of some group members speaking on behalf of others.

5.3.1.2. Speaking on behalf of others vs others speaking on your behalf

Still referring to her experience of working in diverse groups, Palesa shares:

> "Ja, when we had to talk about race … so it's those issues that we had to deal with in the class. If you had to choose …your own friends or whatever, you can work together. But now if you have people you don't even know and they have their own perceptions that's also very difficult cause now it's the things that are said in class… So … its like you are a representation of (those) people that were sitting in front, the comrade expressions, … because we had people who were like that,

like sort of like EFF (Economic Freedom Fighters) like   I maybe adjust quickly

but it was difficult for other people. Like you could see them cringe or … some of

them leaving the class, you know…… And also as the year went by you could see

some people not coming to the class anymore, obviously because of those

reasons that they don't wanna be like in a class full of people talking maybe

negative things about their race or whatever. So ja, but its life…. [INTV Palesa p5].

This insight raises many important issues about troubling dialogues and how black
and white students experience them differently (Harris, 2018: 262) and what the
resultant learning about social justice might be. Firstly, in this excerpt, Palesa is
reflecting on the very militant and radical opinions shared in class by other black
students, such as students who supported or were members of the EFF. [The EFF
(Economic Freedom Fighters), is a group of young, black radical activists in South
Africa]. She felt that sometimes they were talking on behalf of *all* black students, and
not just sharing their own views. In racialised discussions, this is one form of
experience where people assume that the utterance of *one* black person, is essentially
about sharing the views of *all* black people. On the flip side of this, is the example
provided by Diem and Carpenter (2013:71) on the intersection between race and
voice/silence and the burden of some being expected to speak on behalf of others,
contrasted by those who appear to do so. They draw on the views of one scholar of
colour:

> "Another professor addressed the silencing of conversations of race by asking,
> "Who carries the burden of having the discussion on race?" As an African
> American, regarding the discussion on race, this professor stated, "For some of
> us we get pulled in no matter what." He went on to say, Oftentimes there is this
> understanding that I'm not going to talk about race if I'm a White person   I'll
> leave it to the Black person. It's their burden   They want you to speak for all of
> the Black people in the world. I don't know all of the Black people in the world!"
> (Diem and Carpenter 2013:71)

The participant in Diem and Carpenter's study (2013) points to the different
expectations of black people and white people when discussing issues of race, and
this is confirmed by Dunlap, Burell and Beaubrun (2019:205) who argue that one black
student may be called upon to speak on behalf of all black students, especially when
in the minority in any setting. Ben, although vocal about his own perceived racism and

challenges with engaging with issues of race, is very conscious about not speaking on behalf of other white students for fear of being challenged when he shares his own struggles with racist behaviour/beliefs: "The only disclaimer I include is that I do not speak for the 'white body' (whatever that is) because many of them are my friends and for various reasons they won't like what I've written :) smiley face emoticon" [30]

Discussions about speaking on behalf of and being spoken for during troubling dialogues about race not only include whose voice is heard or not, but also about who remains present, and who tends to withdraw from the dialogue (Dunlap, Burell and Beaubrun, 2019). Palesa's insight addresses this issue. Not only is she concerned about people speaking on her behalf as a black student, but she is also worried about how others experienced the militant and radical views of black students too. In her comment "Like you could see them cringe or … some of them leaving the class, you know…… … they don't wanna be like in a class full of people talking maybe negative things about their race" she seems to refer to white students who found it difficult to be confronted by black students' stories; to hear them talk about their experiences and be confronted by white privilege. This she believes is the reason some students walked out of the class. Boler (2012:168) provides a possible reason for this arguing that the disruption from troubling dialogues creates multiple fears such as "losing cultural or personal identity. We may worry about change and react defensively and angrily to the unknown. We may resist change and become hostile to it or we may withdraw". This seems more pronounced for white students. Drawing on the work of Ladson-Billings, Dunlap, Burell and Beaubrun, (2019) share: "in many courses and community environments, when the time comes for liberals, and especially White liberals, to speak about race or other sensitive topics, it is not uncommon to observe them to shut down right away when challenged…. This leaves an unfair burden on minorities to do all of the grappling, risk taking, and speaking on these issues" (Dunlap, Burell and Beaubrun, 2019:204). It is thus not uncommon for white students to withdraw from uncomfortable conversations where issues of guilt and shame are the reactions to discussions about race and are not easily discussed or engaged with willingly. It is interesting to note that the ways in which white students wield their issues

---

[30] Communication via email 21st November 2016

of guilt and shame during painful discussion, may in themselves be considered forms of racism, once again placing white experience at the forefront of these discussions (Dutta, Shroll, Engelsen, Prickett, Hajjar and Green, 2016:348; Aroa and Clemens, 2013:140). Scholars argue that:

> "Whites' attempt to define for others—and especially people of color—how they wish to be confronted about issues of race and racism is the ultimate expression of White privilege. People of color are then expected to constrain their participation and interactions to conform to White expectations of safety—itself an act of racism and White resistance and denial. In this manner, the language of safety contributes to the replication of dominance and subordination, rather than a dismantling thereof." (Dutta, Shroll, Engelsen, Prickett, Hajjar and Green, 2016:348); Aroa and Clemens, 2013:140).

This insight requires that we consider how we might make these experiences of disruption, pain and discomfort educative for *all* students? How do we as teachers, hold the space for temporary withdrawal if necessary, (but only as a reflective space for contemplation, where an invitation to 'return' is always open), noting that the discomfort serves as a necessary precursor to deep learning, even in the midst of perceived threat. I would argue that maintaining a balance between honest accounts from all students even when wounding is unavoidable, is possibly the hardest balance to maintain. I revisit this notion again in Chapter 7 where I present propositions on safe and brave spaces for learning.

5.3.1.3. The fear of 'saying the wrong thing'; needing certainty and having the 'right answers'

Certain students struggled with what they experienced as there not being 'one right answer', and shared their need for certainty about concepts. In class, I tried to foster the importance of students sharing their own personal and honest views. I reminded them constantly, to bring *themselves* into their writing and utterances, and stressed that their views would be respected (by me when I marked their work). I explained further that even if I posed challenging or probing questions, I would try to always honour their individual voices as best I could. I invited students to engage me about the comments I made to them and reminded them that no *one* view was considered to be Truth. By way of example, when Ben recounts that he still holds 'racist beliefs' and

141

feels that little has changed, and that he did not speak out against others who made racist remarks, the comments I made on his task are in italics and he refers to them as follows:

> "Further on in the paper I wrote, I relate an incident in which I was party to some racist statements made by white people in my experiences at the time (as shared in SJ/C task) I end with a closing comment made by Vanessa on my paper: '*Loved this - thank you for your honest critical insights. The real learning happens when we are able to shine light on our own ideas and perceptions and then lovingly and respectfully own them, with deeper understanding of the complexity of who we are in all our depth and beauty*' [Ben inserts a smiley emoticon after my comment] :)…True words methinks". [31]

Whilst I cannot claim that I always made honouring comments on students' work, the emphasis was always to ask questions rather than make judgements when I provided feedback and assessed their tasks. I tried to ensure that through probing, I got students to try to deepen their reflections, unpack why certain utterances were made, or to encourage them to question where they thought certain beliefs originated from. This was a key consideration in the social justice and care task, but was evident in all other tasks in one form or another. Despite these assurances, students wanted 'right answers' and wanted to 'say the right thing' and feared being wrong, or being judged.

The belief that 'right answers' to profoundly complex questions such as issues of race and privilege existed or the need to say the right thing meant that often, students did not share their views honestly as Cathy points out about one member of her group

> "Z was hard to deal with you know, she was difficult …there was never a real truth (from her) and we never knew what was real or what wasn't real [with her]… " [INTV Cathyp2].

The challenge to sharing authentic and honest beliefs when talking about issues of race, even in a group like Cathy's which consisted only of white women, was made more complex in diverse groups. This view is echoed by a white sociology student,

---

[31] Communication via email 21st November 2016

Heidi who explains: "I'm always scared to discuss race in class cause people say the wrong things and I've seen stuff really blow up. I don't want to get involved" (Harris, 2018:255). Heidi's view highlights the fear of threat, judgment or retaliation when risking sharing honest accounts in relation to experiences of whiteness or privilege. Fearful of 'having stuff blow up' speaks to the potentially volatile emotions that can arise, and which students like Heidi wish to avoid. One could argue though that these are necessary, and are perhaps the real spaces where transformation and healing can happen. Unfortunately, it does not come with formulas or manuals for getting it right the first time, each time.

Needing the right answers or searching for formulas of certainty seemed to arise from student's previous disciplines as Mpho shares

"No man, it's about **you** (emphasis in recording) in a situation, what would **you** do? Because I think that we came from industries that never asked us about that. I mean in sports science, it is what it is. If you are weak you need this, if you are broken we do that, if you do this, we do that. You know it was a simple formula, (but) in professional studies (TESL module) there was no formula….. the module never asked me to cram, it asked ' what was your opinion?' …. " [INTV Mpho p5]

Cathy agreed on the importance of having your own opinion "Like you said…you gave direction, (but) …you want people to have their own opinions …." [INTV Cathy p5].

Complex issues like race and privilege rarely have certainty, formulaic or universal solutions. This was unsettling for some participants as Mpho shares. For others sharing their opinions was not easy, but was a necessary requirement, and was made more difficult by a similar issue:

"So we'd come into class and (we'd) have to talk about something…..(hesitates)…So you turn to the person behind you…..…You have no control over what people are saying. ...

The lack of right answers was also linked to trying to 'guess what the teacher wants'– where students tried to respond according to what they perceived as being the

appropriate response rather than offering their honest opinions. This experience seemed to be more pronounced when engaging in dialogues about issues of race. Mpho shares this experience:

"I remember there was a time where we were getting into racial issues, but with my group in particular, we wanted the answer… there should be one fixed answer. That was the overwhelming part; …we didn't know "is this right?". I think the assignments or the module asked for a lot of self-reflection and "who are you?" and to be honest, we had no clue. …. So it's not "one-size-fits-all"… [INTV Mpho p5].

Another challenge with group work in a formally assessed context was that in addition to the need to have the "right" answers (or any answers) was that some were very concerned to "say the right thing" – rather than what they honestly felt - in order to pass the module or get good marks. Mpho shares her experience:

"Look, I was with one particular group that was just like me (confused) … and you know as a student sometimes you wanna write based on what the prof says, you know, we wanna answer the question. 'Cause that's another thing …that you have to answer a question based on a mark for class. Now we're asked to think for ourselves, and to put ourselves in that situation, and some of them are difficult…."[INTV Mpho p4, 5].

The idea that Mpho shares about wanting to 'write based on what the prof says' is echoed by Cathy, who reflects on the idea that while they were asked to share their opinions in class there's some difficulty with dealing with these different opinions in relation to strong teacher views shared with impressionable students:

"I mean it must have been a difficult class to teach, like trying to get people to have a different opinion without putting your own opinion firmly out there as the teacher standing up there…There's power in that …. And you're impressionable . So, if you're impressed you tend to have the same point of view, while being impressionable, you try to generate your own opinions still. So I can't imagine that to be easy. .. You have to get people out of their heads. It's easy for us to say what we think *you* want us to."

Both Cathy and Mpho's views talk to the challenge of students grappling with sharing their own opinions whilst trying to get a good mark or pass the module. Ben's[32] observation seems to confirm this: "I never did bother to discover other possibilities because I was just happy with the mark I got. And I think this is another feature of white people (ahem, sorry, THIS white person): the plague of raking in the numbers and not bothering…". Ben points out here that as long as the mark that he received was acceptable, he did not necessarily want to do any further problematising of the issues as suggested by my comments to him.

This concern with merely regurgitating back what students think the teacher wants to hear, is mirrored by Boler (2012:170) who refers to a "worry shared by educators in countless contexts of social justice work. Have students simply learned to speak as the course designers would have them speak". It also raises a critical question of whether awarding marks is appropriate in a module such as the TESL module, because of the implications for students merely reflecting what they believe is expected from them, in exchange for good grades. Boler (1999:198) emphasizes that "it must be made clear to students that they are not being graded or evaluated on whether or how they choose to 'transform,' or whether they undertake 'radical' pedagogies of their own". Rather the focus must be placed on students being willing to interrogate their closely held beliefs in relation to others' beliefs and come to see how this impacts on their teacher selves and their practices in the classroom.

Cathy's insight reflects a concern that I had when teaching the module: that many students felt they had to say what they thought I *wanted* them to say, rather than sharing their honest opinions. Ultimately, despite constant reassurance that I did not want my opinions cloned, there was still a tendency of students to echo my views in their tasks. However, one could often pick up the nuances of feigned perspectives when delving a little more deeply into student reflections, or in sometimes innocuous phrases that suggested incongruous beliefs about others. The key for me, was that students make personal meaning and sense out of the content rather than feeling that views were being imposed upon them or that they were mindlessly being socialised

---

[32] Communication via email 21st November 2016

into specific ways of thinking. This runs counter to the notion of "brainwashing and socialisation" as raised by Ben and Palesa in the previous chapter.

5.4. Chapter conclusion

In this chapter I have outlined findings arising from all the data sets in response to research question two: "To what extent and how did troubling dialogues influence students' perceptions of social justice?". This builds on the previous chapter in which I discussed the findings in response to the research question one, which is **"How does a cohort of students experience learning about social justice during (and after) engaging in troubling dialogues in a Teacher Education Service Learning (TESL) module?"**

In response to the question of how and to what extent troubling dialogues influenced student perceptions of social justice, many cited their experiences of working in groups as the spaces in which the most troubling dialogues occurred. There is also recollection on the part of all participants about troubling dialogues, some of which are positive and contributed to participant learning (even when this was through disruptive uncomfortable experiences). Participants cite the key challenges of troubling dialogues as including learning with and from others, how voice impacts on the dialogues especially with regard to notions of speaking for or on behalf of others; whose voices are heard and how silence and withdrawing from dialogue impacts on group engagement. Within many of these reflections there is also the intersection of differing racial experiences which impact on how students experience and engage in certain classroom dialogues. In the next chapter I address research question three: "Have students' conceptions of social justice shifted or changed after completion of the module and through entry into the profession? If so, how?" Here I explore a retrospective account of the module over time and against the backdrop of students being in practice to explore if their conceptions of social justice changed over time.

CHAPTER 6 DATA ANALYSIS AND DISCUSSION OF FINDINGS FROM INTERVIEWS

6.1. Introduction and overview of chapter

In the previous chapter, I presented a detailed discussion of the findings of the six data sets collected in this study in relation to two of my research questions. In this chapter, I provide an analysis and discussion of the four semi-structured interviews conducted in person, and one conducted electronically (via email and telephonically) which addresses my third research question: "Have students' conceptions of social justice shifted or changed after completion of the module and through entry into the profession? If so, how?" The interviews represent a retrospective account and understanding of the module mediated through experiences of being in practice. Interviews were conducted between two-four years after completion of the module[33]. This chapter sets the scene for my final chapter, Chapter 7, in which I will draw together key findings from all the data sets and conclude the study by providing a framework for teaching social justice in teacher education. I do this through providing four propositions. By way of conclusion, in the final chapter I will also outline some recommendations and report on the limitations of my study.

6.2. Emerging themes from the interview transcripts

Individual interviews were analysed using simple thematic analysis and specific categories emerged. The categories included a range of perceptions and experiences described retrospectively about the module. These included perceptions on being in practice; perceptions of the value of the module for entry into teaching practice; support mechanisms for learning with and from others in the class; reflection (as a key aspect for learning) and how it helped participants identify challenges to the profession and finally perceptions on improving the module. I build my argument using extracts from the interviews as illustration.

---

[33] It was a requirement that participants had to have been in practice for a minimum of two-three years to be included in the study.

Participants' conceptions of social justice changed or shifted over time. It was clear that they often had heightened perceptions and more nuanced understandings of social justice. Their ability to identify injustice and a willingness to respond to it seemed to have become more likely after being in practice. Experiencing injustice firsthand as opposed to (for some) encountering it only theoretically in the classroom space whilst learning to become teachers was also reported. Finally, participants also refer to the pedagogy and practices as well as some of the academic content of the module as something they could emulate in their own classrooms.

6.2.1. On being in practice: experiences in and from the field

Mpho encounters numerous challenging situations at her school that also link explicitly with issues of social justice. Her experience reflects insights noted by participants in other data sets as well. These ranged from issues of poverty and inequality to troubling social issues, which require the attention and care of teachers. Palesa describes "how learners in grade 8 have to deal with issues of poverty, crime, divorce, suicide and terrorism, which is somewhat 'normal' in this day and age" (Palesa PTP2p4). She shares a story of suicide at the school: "one learner threw herself under the train and the one learner drank tablets and rat poison…this is a very serious issue because suicide affects the family, the school and the learners in that class…" She goes on to describe how crime also impacts on the lives of students, "crime is rife in this country and learners need to deal with it.…one has been raped…some have been attacked at home or on their way to school, therefore as a teacher one needs to care and know what's happening…" (Palesa PTP2p4).

Sadly, the experiences cited by both Palesa and Iris are commonplace. In South Africa, where teenage life is already precarious because of hunger, poverty, unemployment, drug abuse and gangsterism, "9% of all teen deaths are due to suicide – and this figure is on the increase. In the 15-24 age group, suicide is the second leading – and fastest growing – cause of death[34]." (See also the incidence of suicide in one province – KwaZulu Natal, of SA alone, Khuzwayo, Taylor and Connolly, 2018).

---

[34] http://www.sadag.org/index.php?option=com_content&view=article&id=816:curbing-teen-suicide-in-south-africa&catid=94&Itemid=132

Mpho teaches in a typical SA township school, which is historically under-resourced, with large classes and little support for students and teachers. The surrounding socio-economic issues also impact profoundly on the experiences of learners and teachers. During the interview, she recounts three situations she has faced with her students. She describes a young boy who is troublesome in class, and when she threatens that she will call his parents to report his behavior she discovers that he has never met his parents. She shares: "There was one kid… and I would shout and shout in class… he would miss a test, or he wouldn't come to class… and say 'I will call your parents'… and he would confidently just look at me and say 'You know what ma'am? (Speaking in Zulu) If you find my parents, please let me know. It will be the first time I see them'." [INTV Mpho p2]. In another incident in 2015, the mother of one of her grade 12 students abandons her, leaving her to look after her two younger siblings: "I had grade 12s in … 2015…. This girl tells me that her mom left her with 10 bucks, with two kids – she's the mother (now) ….in grade 12". [INTV Mpho p2]. Mpho's narrative is not that uncommon. In many townships across SA, young children are left in the care of older siblings or grandparents as struggles caused by poverty and unemployment forces parents to go out and seek work, sometimes very far from where they live.

Another student of Mpho's, a grade 12 learner, discovers that the people who were raising him, were not actually his parents. Upon returning home one afternoon, he discovers they were evicted from their home. Mpho shares this experience about feeling inadequate for not being able to cope:

> "You know I had a learner, a grade 12, in the peak of writing his exams, he found out that his parents are not (actually) his parents. When he went back home … they were evicted, there was no one living there …. He came back to school, now imagine this kid came back to school, tells the principal…(he) has no place to sleep at night. If you had to give me this assignment (social justice and care task), I'd write a whole different concept about caring, teacher's responsibilities and the importance of reflection, it kills you emotionally. [INTV Mpho p14]

Clearly, for many children in working class townships across SA, everyday life experience is a battle for survival. As Johnson (2015:71) points out "due to complex social and political events, traumatic experiences have increased in everyday

life….South Africa(ns) are faced with challenges such as intergenerational trauma resulting from political injustices and continuous trauma … as the result of multiple on-going factors, such as violence and poverty". Teaching in such contexts is extremely challenging.

In contrast to Mpho's experience in a township school, Ben teaches at an exclusive private school, which is affluent and well resourced. He also teaches Grade 12s. He asks his students to consider words they would describe or associate with their educational experiences: Ben[35] adopts a philosophical stance on his student's perceptions of education:

> "I took a moment during the sessions the matrics have here, to deviate from the typical narrative. Words that came up to provide a synopsis of their general experience of education were 'disunity'; 'divided'; 'Barrier'; 'too much head, not enough heart.'. They would prefer 'unity', 'participation', 'bridges', 'heart'. There is an alienation at work in our system, and systems of education. There is very little 'interconnectedness'…. "Instruction" necessarily creates an authority vs. a subject, breaking an 'educational connection'; a collaborative inquiry, rather than a divisive instruction, is the ideal. *Ubuntu: I am me through you*. The 'teacher' is through the 'learner'. As such, the teacher is just as dependent on the learner, as the learner is on the teacher, and this truth must be revealed to both parties."

Firstly, there is clearly a marked difference between the experiences of Mpho and Ben's students. Whilst Mpho's students face issues mainly linked to dire poverty, Ben's students seem to reflect more on feelings of disconnection between the teachers and themselves and alienation in the educational experience. The distinction between Ben and Mpho's experiences seems to model almost exactly a discussion we had in the class using the video clips ("A tale of two schools"; "Of Inequality in Education" and "Social class and educational attainment") as provocation[36]. The discussion centred around how social class and race impact on the experiences of students in school and how educational arrangements continue to privilege the rich. The videos portray experiences in the UK and USA and students were asked to reflect on this in

---

[35] email communication Tuesday, 31 May 2016
[36] https://www.youtube.com/watch?v=5xdfVAPvv9A and https://www.youtube.com/watch?v=iUCZw9w42rM
and https://www.youtube.com/watch?v=RvtklvJK9B8&feature=related

the SA context and how it impacted on students' experiences in the classroom. Mpho's experience mirrors the views that class and particularly in post-Apartheid SA, race impact profoundly on student experience.

Secondly, Ben's observation of the link between teacher and student as "Ubuntu" *"I am because you are"* (this concept was discussed in Chapter 2) is very important. His observations suggest that a reciprocal relationship must exist between teacher and students in which one recognises the worth and importance of the other. This implies that teachers come to know their students and their lived realities well (a point emphasised by participants in Chapter 5) in order to form authentic and holistic relationships with them (Orr, 2005; Miller, Karsten, Denton, Orr, and Kates, 2005). The teacher is tasked to 'build bridges' not simply focus on the intellectual, but also on the affective and spiritual (Zajonc, 2006), as evidenced by the statement 'too much head, not enough heart.'

Ben's comments are linked to articulations around the goal of education emanating from participants' PTPs (in Chapter 5). Clearly the work of addressing social injustice lies not only in the academic labour of teaching, but also in the deep critical work of forming authentic relationships with students and developing curricula that acknowledge that learning is more than just engaging with the cognitive. For example, Iris refers to the importance of teaching students that we are "connected through our humanity" (Iris PTP1p1) and Karien refers to the importance of teaching students about "lifelong values such as integrity, truth and love" (Karien PTP1p4). In their social justice music task, Group 4 suggest "there is one common thing that we all share: we are all human and deserve to live in the way we want …"[SJ/M-G4p6 comment H16]. They offer this solution for teachers to practice arguing that "the pedagogy of love can be used to maintain …a socially just society and help us both to understand, and value human rights as well as recognise the dignity of every human being" …[SJ/M-G4p6 comment H17]. This focus on love is echoed in one of the prescribed class readings "*Love and Knowledge: Recovering the Heart of Learning through Contemplation*" calling for a focus on both the heart and the mind in education (Zajonc, 2006). I also reflected on these issues both in class with students and outside of class through presentations. I grappled with questions like: How could we begin to think about education in a more holistic and spiritual way (Miller, Karsten, Denton, Orr, and

Kates, 2005), where knowledge and learning are wisdom-based (Hart, 2001, 2004, 2008; Rendon, 2008) and approaches to education consider evolving human consciousness, love, life and wisdom (Gidley 2009, 2010). I also reflected on my practice of using contemplative scholarship and a pedagogy of interiority (Hart 2001, 2004, 2008) and how these could support the advancement of education that addresses injustice but simultaneously honours students as human beings.[37]All of these questions were posed in relation to teaching social justice whilst utilising a CPoD which, although aimed at rupturing and disrupting students' fervent beliefs, still considers the wellbeing and integrity of all students, which are central concerns of my study.

6.2.2. Deepened insight into social justice

There is also clearly a difference between learning about social justice issues in class and engaging with them firsthand in practice. Participants reflect on the challenges associated with the real world of teaching as being different to learning about them in the module in theory. Palesa reflects on the difference between being a student in the TESL class and then going into the teaching profession:

> "You sort of like get prepared umm because before you teach you don't know how it's like to be a teacher, you just have an idea of what it's like.... Because your experience in the class was (as) a student but when you are on the other side, it's totally different. Cause you can see the injustices in the school. [INTV Palesa p2]

Here Palesa is comparing the discussions about social justice in class as being quite different to actually encountering them in the classroom situation, in the real world of teaching. In this excerpt from her interview, Mpho reflects on the difference between learning about social justice and actually encountering it in the school, after seeing firsthand the impact that poverty has on students. She is reflecting on one of her tasks (which I gave her to read during the interview) and feels that she would write it

---

[37] [See Annexure 2 "*Teaching love that does justice: learning as "wisdom-building*" presented in July 2013]

differently now that she is in practice and has engaged with the real life experiences of teaching and how social injustice impacts on her students' lives:

"When you work, you come across situations…it makes me cry every time I think about it because it's exactly what the definition [of social injustice] is…"So every day I ask 'What can I do for these kids?' and what you can do for these kids, is to get them through … it's bad."[INTV Mpho p2].

Mpho confirms that the real-life experiences of teaching are much more troubling than having learned about it theoretically in the classroom situation and bearing witness to this was not an easy experience for her. Mpho's experiences with her students, and their struggles, had a direct impact on her own psychological wellbeing as she shares that, after dealing with all of these (and many other) issues she had to eventually seek counselling to cope:

"when I stand in that classroom I still have to ask myself 'Who am I to these kids, what is it that I can do for these kids, (to) what extent am I willing to go to for these kids?' [INTV Mpho p10] …. Actually I attended umm what is this now… Counselling …..we spoke, we spoke, we spoke…And then umm (the counsellor asks) if you had to say, when do you feel happiest the most? I couldn't answer that… I just broke down and I cried. I was so overwhelmed with all the situations that happened at school, I've been helping so much that I even forgotten myself in that place."

The experience that Mpho shares, confirms the importance of teachers needing support and care when dealing with trauma as she had to seek counselling to deal with her experiences. Brosbe (2019) makes a very important point "We are not to blame for feeling stressed and burnt out. We must find ways to take care of ourselves and each other. However, we cannot feel responsible for the harmful effects of living and teaching in a profoundly unequal society."[38] This is an important insight when one considers that "educational social justice activists" experience burnout and stress

---

[38] https://theeducatorsroom.com/self-care-wont-solve-teacher-burnout-organizing-will-3/

linked to "deep levels of emotional investment and the pressures of understanding the implications of injustice to marginalized communities" (Gorski, 2015: 696). Deeply enmeshed in the "large and overwhelming social problems, often carrying a burden of knowledge that society … is unable or unwilling to face…." and having to bear the "emotional burden related to knowing what is at stake—the perpetuation of injustice, oppression, and suffering—makes social justice activists especially vulnerable to anxiety, stress, and other precursors to activist burnout " (Gorski, 2015: 701). Like the teacher context that Mpho shares, this ''can lead to feelings of pressure and isolation that easily feed into burnout'' (Gorski, 2015: 701). Moreover, challenges of teaching in spaces of profound inequality all contribute to teacher burnout. As Mpho points out, sadly the more experienced teachers are not necessarily a resource to turn to in times of crisis and struggle:

> "Ja, all the things that we do, no matter how we feel, we feel shame every time we have a tough time. [INTV Mpho p14]… "Besides, there is no one to talk to. ….. and that's the truth about being a teacher. … you end up being depressed,   [INTV Mpho p16] …"so, we need someone to talk to, ……. Some teachers … the moment you complain or the moment you lay out your emotions they are like 'Ugh forget it, you are too emotional'. Cause they've been teaching for the past 20 years'….. they just … toughened up. It's not about toughening it up, because the moment you toughen it up you lose the essence…it's like a jaggered edged sword." [INTV Mpho p17].

This account shows just how much resilience teachers require when working in challenging classroom spaces. Johnson (2015:71) points out that:

> "teaching is emotionally and physically demanding, with stress symptoms including isolation resulting from working alone in the classroom …sense of powerlessness, and both physical and mental exhaustion … These symptoms can lead to burnout … The structural and organisational challenges faced … are great, with the legacy of apartheid still being evident in high-risk communities"

Furthermore, Mpho is concerned that "toughening up", might mean that teachers become desensitized to the difficult experiences their students face. This kind of dilemma: the choice between feeling deeply the struggles of students and maintaining

154

one's own sanity is a complex struggle for teachers. It implies that mechanisms of support be built into the curriculum for teacher education students. Thankfully, Mpho's experience was not a permanent one, as she found ways to deal with her situation through counselling, she shows resilience and some movement forward, however small and tentative the steps forward are:

> "You just say 'at least you're not where you were before', you know? You are not there yet, but you are not where you were before, …. Okay if you are complaining about your situation now, go back to where you were before, … So you are in a better place, so push forward …." [INTV Mpho p18].

The idea of pushing forward confirms a recommitment to moving towards hopefulness and the belief that things will get better. It is also clear from Mpho's narrative that reflection on one's teaching is an integral part of increasing responsiveness to students' needs, but a balance has to be maintained.

In order to respond to students' needs though, one has to know one's students. Karien, Palesa and Iris also reflect on other painful or traumatic issues encountered during their SL experience. Ben for example is shocked to discover that some children live in shebeens (Ben SL/RJp6) [In the SA context, shebeens are unlicensed taverns often located within communities and they serve food and alcohol. Because they often operate informally out of people's homes, children growing up in those spaces are confronted with the challenges of drunkenness, violence from fighting and noise sometimes throughout the night, especially because tavern stay open long hours]. All participants advise that a starting point for the teacher to bear witness to and act upon inequality is to know one's students in order to respond to those needs. Karien agrees and indicates "I will make it my first priority to know and understand the backgrounds and limitations of each learner…" (Karien, PTP2 p4). Palesa echoes this arguing "it helps to know the learners in your class, their names and their stories because you need to deal with each learner as an individual even though you treat them equally…" (Palesa PTP2 p4). Palesa's observation about 'knowing students' stories' "starts with teachers learning to listen to their students and drawing out key generative themes based on student and teacher knowledge" (Nieto, 2019:492). It is also linked to

cultivating respect for students and is a basic tenet for critical pedagogy and engaged, responsive practice aimed at transforming education (hooks, 2010).

6.2.3. Participant reflections: Experiences of the module and the value thereof for practice

Another insight that participants share as valuable to their entry into the profession is the ability to be able to reflect critically and all participants refer to developing this competence since completing the module. They cite the value of critical reflection as an academic skill. They also refer to reflections on troubling dialogues and experiences in the TESL class as contributing to deepened understanding and insight. Finally, they credit working in diverse groups in the TESL module, the challenges of their own/others' difficult knowledges and how themes in the module were valuable for their practice. Cathy shares her insights on reflection in general, its value for practice, and the difficulty associated with it particularly when experiencing hurt or pain.

> "Reflection was one of the things…I reflect a lot and it's not just on my teaching it's a quiet moment every day that I sit and think, you know…What am I doing? Is this the right thing? Can I do it better? … you think about, What's the best way to go about dealing with hurt and pain. Ja…so it's a great tool to have. Reflection is fantastic, the deep thinking about how you can do this differently. Can you handle situations differently? … I mean it's not easy, it's not an easy thing." [INTV Cathy p3-4].

Cathy's insights attest to the fact that genuine and critical self-reflection is not necessarily easy. It requires that we not only think about something, but also act upon it, on how we can do something differently. Karien reports that she went from thinking as a "*boeremeisie*" (Afrikaans for farm girl) to thinking about others, different to herself:

> "I think my biggest experience… I never really knew what professional studies was all about… I had to start thinking out of the box…of other things ….so it made me think outside the box, (other than) what I'm used to as a "boeremeisie", … you need to think of all types of cultures…"[INTV Karien p1]

A shift in thinking was the overarching aim of the module. Whilst there was an element of thinking differently on the part of students, it was not necessarily a comfortable experience, especially when thinking about 'all types of cultures' as Karien suggests. Drawing on the work of Jack Mezirow, Brookfield and Holst (2011:35) differentiate between *objective* and *subjective* reframing. *Objective* reframing implies critically reflecting "'on the assumptions of others encountered in a narrative...' while "*subjective* reframing involves critical self-reflection of one's own assumptions'…about one's own narratives of experience, economic and political systems…feelings… interpersonal relations…and the way one learns…" (Mezirow as cited in Brookfield and Holst, 2011:35). They emphasize that "*critical* reflection has connection to uncovering ideological manipulation and learning new forms of thought and practice that fit a socialist rather than a capitalist ethic… (italics in original, Brookfield and Holst, 2011:36). This distinction is useful in considering a different way of thinking, doing and being that is aimed at transformation of an unequal society and racist beliefs that are ubiquitous in society and which spill over into the classroom space. Having to engage with seeing things from other's perspectives, is troubling when "words like *race, racism, Whiteness* and *racial justice* becomes as fashionable as skinny jeans: one which people would sport in public but detest in private" (Matias and Silverstein, 2018:37) (Italics in original). The 'skinny jeans' discomfort is evident in many participant experiences especially when engaging with others' knowledge, and 'all types of cultures' as Karien puts it. There was a stated intent on my part to encourage in class different ways of seeing and doing, and socialising students to think differently.

6.2.3.1. "Brainwashing" or "socialising" students to think differently?

A seemingly offhand remark from Palesa about brainwashing in the module, and Ben's comments about students being socialised in the module merits further discussion, especially in relation to thinking about how we structure the curriculum and utilise a specific pedagogy for encouraging teacher education students to become more reflexive in their thinking. When reflecting on how the module affected her, Palesa shares that the module encouraged her to want to be the kind of teacher that helps other people through 'being the change you wish to see in the world' – in reference to her personal teaching philosophy statement. She shares:

157

"For me it was the change. That's why I feel like the 'brainwashing' helped cause you actually believe that you are like a super teacher and you want to help other people. …" [INTV Palesa p6]

Hearing Palesa's use of the word "brainwashing" took me aback during the interview, and I immediately probe her about the use of the word brainwashing. She shares

P: Ja, because I love my job you know. So and you get that from the course as well because it's like, its sorta like brainwashing hahaha
V: Hahaha, that's an interesting word to use.
P: Ja, like it's some sort of brush goes through the brain like you're going to be a super teacher. …… that's what made me like feel like yes, … I want to be a super teacher and it helped me like prepare to be a super teacher" [INTV Palesa p6]

Palesa's interpretation of brainwashing is illusive from her response and seems to not be the usual, more nefarious form of brainwashing that one usually associates with indoctrination. However, the use of the word is significant and connects to a statement that Ben makes. Ben[39] raises questions about being socialized in the module and questions whether there is an element of brainwashing or socialising the class. He shares:

"You might remember that one time I asked you if you are 'socialising' us…You 'absolved' yourself by stating that you have been upfront about it…but I wonder to what extent we cleverly 'appropriate' the young, white experience (in varying degrees of complexity) …"

Intrigued by his comment I revisit the notion of being socialised in a follow up question, at a later stage and he shares that after:

"asking you if you were 'socialising' us, and you said yes you are, but 'I'm being open about it'...on the one hand this makes it ok, on the other there's this rebellious side in my personal nature that doesn't want to be confronted with things as they are, or as they should be."

---

[39] (email communication: 30th May 2016 and 12th November 2016,)

Here Ben is honest about being less than enthusiastic about the deliberate disruption and confrontation that he and other students faced in the module. Ideas of brainwashing, indoctrination and 'being socialised' into specific way of thinking are sometimes associated with modules aimed at disrupting student thinking. Garrison (2005:90) argues that teachers should "come to terms with the inevitability of indoctrination". Ben refers to me absolving myself by claiming that I was open and declarative about my position, and to an extent this is true. In my first encounter with students I share my personal teaching philosophy in a slide which is part of the orientation to the TESL module:
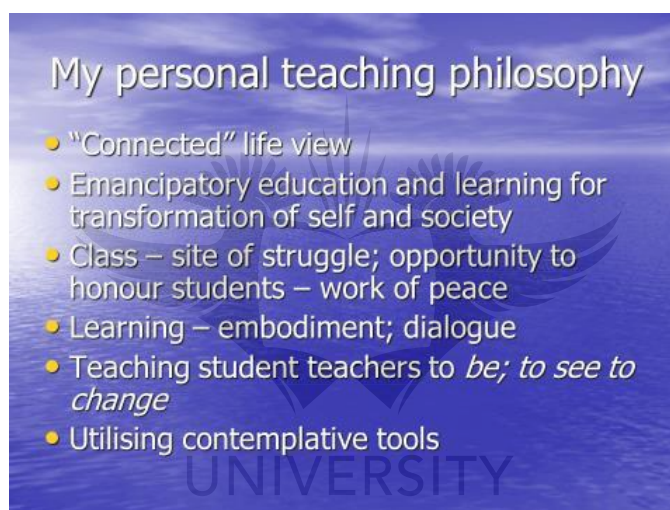
Figure 17: Introducing my personal teaching philosophy in class

I briefly unpack my teaching philosophy (Figure 17) for students by declaring my commitment to teaching for the advancement of social justice and my perceptions about learning in the TESL module. I do this firstly to be upfront about my own beliefs about teaching and learning (though as a first discussion, I do not go into much detail). Secondly, because students craft their own personal teaching philosophies, I model the activity for the class. Through this, I make it clear that the module aims to disrupt ways of thinking about issues of race, class and gender. Whilst Zembylas (2016) warns against rushing into taking sides in discussions about race and gender within the classroom, where students come from communities representing both "oppressed" and "oppressor", I believe that it is necessary to alert students from the beginning

about what they can expect from a class. This is always balanced with the view that coming to know each other, through an epistemology of love and working in a respectful and honouring way, with other's views, lies at the heart of my teaching philosophy and practice. Education is never neutral and thus I believe that there is always form of socialising students present in any learning encounter.

Like Ben, few students want to be confronted with the issues that we dealt with in the module and a level of encouraging (and sometimes coercing) becomes necessary to create opportunities and possibilities for students to reflect on their own positions of race, identity, and privilege. Brookfield and Holst (2011: 109-110) argue that it is a teacher's task, "indeed her responsibility to confront – even coerce- students into engaging with troubling ideas that they would otherwise avoid, so a radical form of practice would seek to ensure that ideas marginalized as too extreme be given full prominence". I tend to agree with this view. They draw on the work of Baptiste that "a pedagogy of measured coercion is justifiable if it uses 'force sufficient to stop or curb the violence or injustice. The aim is not necessarily to annihilate the perpetrator but rather to render them incapable of continuing their pillage'" (Baptiste as cited in Brookfield and Holst, 2011: 198). Whilst Harris (2018:260) suggests moving away from persuasion and coercion when dealing with student hesitance to engage in troubling content, I think that inviting students to engage is the best way of encouraging participation, though sometimes more than encouragement is called for.

It is not easy to get students to participate, especially when they come from spaces and experiences that actively resist hearing and respecting the views of others. Marcuse's notion of "repressive tolerance" is an important warning to heed, for while we think that we are exposing students to the widest array of voices for the sake of democracy, we are in effect continuing to silence and disregard other (historically silent) students. Marcuse (in Brookfield and Holst, 2011:193) reminds us that "in giving equal consideration to views that reinforce the interests of White supremacy, global capitalism and religious fundamentalism, teachers end up undercutting their own intention of developing students' powers of critical thinking" (Marcuse in Brookfield and Holst, 2011:193). There is also a danger that the very commitment to want to protect some students can work against the safety of others. Cale and Huber share that efforts to work "democratically by respecting all voices and encouraging the equal

participation of all learners 'has in many cases actually helped to silence some of my students, to reinforce the dominance of the status quo, and to diminish my own ability to combat racism, sexism and classism" (Cale and Huber as cited in Brookfield and Holst, 2011:19). To return to Ben's view that "there's this rebellious side in my personal nature that doesn't want to be confronted with things as they are, or as they should be" this makes my declaration in my teaching philosophy even more crucial and my commitment to foster change through my teaching even more necessary. So even though there is an element of coercion and confrontation, respect for students, and an honouring of voices remains essential. Finding the balance for this requires constant reflection and rethinking what we do in our classrooms to ensure that what teacher education students learn, is both useful and necessary for their transformation of practice as teachers in troubled, unequal and privileged spaces.

6.2.3.2. The value of the module: Reflecting on relevant module themes

On perceptions of the impact of the module on her practice, Mpho believes that she was encouraged to become more informed, to read and constantly reflect on what she was feeling, observing and experiencing through writing about it. She saw this as valuable for her practice. Mpho shares:

> "The one rule (is) you have to never stop reading, never stop reading (and writing). (You said in class) I need you to write how you feel about this…. So reflection is.., When we did reflection, in theory it was more like reflect on what you know. In practice ... Its …okay I am going to a class, this is what I'm going to do. That's how we reflect. ….I found this lesson quite well prepared... You know things like, what will I do next?" [INTV Mpho p18].

Texts are also central to the Freirean belief in the power to read the word and the world, and the concomitant capacity to write our own stories as powerful forces for change. Ben's notion of 'text' "extends beyond the printed word and includes more abstract elements such as other people, social narratives that are played out in everyday life, power relations in society and so on…" [Ben (PTP2 p4)]. He shares the importance of language and writing where learners can be "equipped to become active

agents in the world with the means to understand themselves and change the world in which they live". He stresses in his PTP that "being literate, empowered and creative agents are the main aims of my teaching practice" where students become "readers and writers *of the world* [his emphasis] …to come to have a deep knowledge of themselves and the world in which they lead their lives" [Ben (PTP2 p3)]. This skill is directly linked to critical reflection and is fundamental to teaching and learning.

Cathy feels that she has also become more critically reflective about her own teaching practice:

> "And also you think 'Well I've done it for the past seven years and it's been working so why would I change it?' Which is a dangerous place for a teacher to be in, you know like constantly having to evolve your teaching with a student just so she fits in …. We don't teach like how we did 50 years ago because the learner isn't the same...you have to teach thinking to a child, basically. You know it's not about the content.... they can find that information but what do they **do** (emphasis in recording) with it….it's how do you translate that information to something valuable, what do you do with that information.. Anyway, that's just my opinion." [INTV Cathy p10-11].

Cathy's insight speaks to the importance of teaching students to use what they learn, to be able to apply it to their everyday life experience. Mpho has a similar insight to Cathy's into the value of the module for her practice and shares:

> "with this module in particular it was a little bit different. It questioned my understanding … I was in a position where I had to know what's going on, …In the PGCE [Post Graduate Certificate in Education, the programme in which the TESL module resides] the one module that stands out is the professional studies (TESL) module. The ethic of care, the social justice that still stands today. If it wasn't for these two I'd be one of those teachers '*Ag, I've been teaching for 4 years, these kids are doing all of that*', without questioning myself every time: What am I doing today? What have I done today? Cause it's not just about standing there and holding the book, reading it to them. The kids, when they walk out of there where they come from; what they were taught when they were young, does have an impact.… [INTV Mpho p18] …

Mpho refers to the selves, stories and experiences that students bring into the classroom and how these impact on practice in her comment "where they come from; what they were taught when they were young, does have an impact" and how these values and experiences matter when teaching children. I think that she is referring more broadly also to how to respond to the multiple needs that students bring, caused by the challenges that they experience, as she is very concerned about the socioeconomic impact on her students' lives. This is mirrored in the stories she recounts about the difficulties her students face. Both Cathy and Mpho draw on the importance of continuously reflecting on their practice and constantly trying to improve. This suggests a level of responsiveness that is critical for teachers. Through engagement with the various themes and related tasks, such as the personal teaching philosophy (PTP) completed during the module, participants also reflect on the value thereof for their current practice.

In reflecting on how students' conceptions of social justice have changed over time, it would be safe to say that participants certainly have a more nuanced and a deepened understanding of social justice. This is indicative of the descriptions of entry into the profession as being different to the classroom experience.

6.2.4. Participant reflections on the value of the TESL module for their practice and suggestions for improvement

Many participants shared how the module prepared them for practice especially when seeing connections between the different themes dealt with in the TESL module and the importance of critical reflection for practice. Referring to these themes, participants share that the module fostered the development of activist notions, supported them to craft personal teaching philosophies that they still revisit some years later and encouraged them to engage in ongoing reflections about being more socially just and responsive educators. During the interviews, I also asked students to reflect on improving the module, and asked, if they were teaching the TESL module how they would have taught it differently. Participants provided many useful insights for considerations about improving the module.

6.2.4.1. Crafting the personal teaching philosophy

The crafting of their Personal Teaching Philosophies (PTP) was aimed at getting students to construct aspirational statements about their beliefs about practice and to link the module themes to teaching and learning. I was keen to see whether this still had relevance or made an impact on their practice a few years down the line, after they had completed the TESL module. The findings arising from their PTPs were discussed in detail in Chapter 5 indicating that participants attached value to crafting a PTP at the time of completion. On recalling the PTP task, Karien claims that little has changed in her personal teaching philosophy since completing the module, and she says:

> "I try and follow these four agreements every single day of my life. And I also try and instill it in my students. This, this is the most important thing in life. If you can just follow this, everything in life will fall in place. It doesn't matter what your religion are, if you are religious or not. But this still is absolutely to me, very very important and I haven't changed. And I will not. And I will not become like the other teachers." [INTV Karien p4]

Karien had previously in her interview referred to how other teachers had become weary and impatient with their students, shouting and screaming at them. She made it clear that she does not want to be like the teachers who scream and shout at students, and do not care about them. In her SJ/C task, she made a commitment to becoming more caring of students, like other teachers during her SL experience, who embodied that type of care. Her ongoing commitment to her teaching philosophy [underpinned by The Four Agreements" by Don Miguel Ruiz, a book about personal liberation from self-limiting beliefs and learning to live more impeccably] continues to guide her, both in everyday life and in her teaching. It is interesting that Karien refers to "It doesn't matter what your religion are(sic), if you are religious or not" as it also reflects her reference to "not seeing the colour" of students. Karien had pointed out that the module taught her to think about "all types of cultures" as the enacting of care for everyone, despite different cultures and religions.

Similarly, for Palesa, her PTP motto has also remained relatively unchanged:

"My thing…..it's be the change you want to see in the world, so that's my thing. Um like, I believe if you don't like something, change it, ja. And sometimes the only way you can change your life, if you come a from poverty- stricken area or an area that is dominated by drug or alcohol abuse. And (you) can be your only key to success. [INTV Palesa p6].

Palesa remains hopeful about education being the key to a better life, and while it might reflect a sense of "*hokey hope* " (Duncan-Andrade as cited in Zembylas (2014: 13), the idea that as long as you work hard, you can overcome your circumstances is arguably still a worthy ideal to embody. Interestingly, in the context of democratic dialogue, Garrison (2005:94) points out that "Sometimes it is best if we strive to become the change we wish to see in the world rather than demand that of the world (and 'Others' in it) change according to our demands. Teachers who teach this way will experience more difficulty as their personal identity evolves (and even fragments), but they are also the ones most likely to ameliorate the dangers of democratic dialogue across difference and collaboratively create the safest though not sterile, educational communities". (Capitals and quotation marks in original)

From what I know of Palesa, this is quite reflective of the kind of teacher that she is. She actually takes the notion of *Being the change* beyond just her classroom, but also in her interactions within the broader school community. She shares her embodying the notion of *being the change* with the receptionist at school and cleaning staff (as shared earlier in this chapter), which also translates into a form of activism and advocacy for transformation.

6.2.4.2. Advocacy and activism in teaching as fostering hope

Palesa shares how she used the module to model her own practice. She did this in relation to running small advocacy campaigns and introducing simple community engagement programmes to address specific needs in the school community. She shares a few of these experiences:

"So with the learning, the reading, I used to help my grade fives with the reading, the ones that needed the help. It's not really like a 'big' campaign but …like creating

165

awareness … there are some learners that are actually bright but they've got barriers and they don't need the kind of pressure, to be pressurised like normal learners. Also, we did a bullying campaign ummm because there's a lot of bullying. …. And then as umm outreach we also did this barefoot thing. We were collecting shoes for the community, for the XX community the ones that are like desperate you know. We also did a cancer thing, ja there was a lot of that" [INTV Palesa p2]

Palesa's commitment to embodying active engagement through responding to the needs of her students is reflected in her comments and is commendable. It is interesting to note the importance of building reading and writing groups as a Freirean perspective of learning to read the word and the world, as referred to earlier in the study. Practically utilizing both the ethos, and modelling the pedagogy, of the TESL module shows her insight into how teachers can use their activism to become involved in social campaigns to improve the lives of students and their communities. Such teachers engender a form of activism, which sees "democracy as a process of participation and inclusion" and one in which a teacher's praxis implies "tapping oppressed communities for their own knowledge, strength, and leadership in constructing models for social change" (Evans, Domingue and Mitchell, 2019:6). It also involves promoting activism collectively with our students "to bring and hold those individuals together in working on a movement for change" (Evans, Domingue and Mitchell, 2019:6) so as to have a "transformative impact" and work towards "linking our work to radical social agendas" (Angela Davis as cited in Evans, Domingue and Mitchell, 2019:9).

Although Palesa has translated her learning into actual action and campaigns in the school, other participants, who did not necessarily do this, still saw the value and importance of advocacy and activism in preparing teachers for practice. Cathy believed that in essence the module was about trying to create activist teachers. She states that she believes the course was intended to support the development of the kind of teachers who could 'change the world' through their teaching and recognizes the challenges accompanying this. She points out that:

"No but you know what, I think you're teaching teachers to change the world, so you're doing that. So that's also…..I mean, if you think about it….If

I think about the teacher I was before I studied, it was very different….chalk and cheese and I think, that's challenging the world…You're changing minds…." [INTV Cathy p6]

She clearly makes a connection between the kind of teacher she was before and after completing the module. The focus on 'changing the world…changing minds' also refers to her understanding of making a difference through teaching. Whilst she does not actually refer to issues of social justice, it seems that Cathy's insight, especially when seen in relation to her expression of discomfort and disruption during the module conveys some sense of raised consciousness and increased awareness of the issues of social justice and care in teaching. This represents her emerging understanding of the necessity for teacher activism on social injustice.

On social justice in relation to teacher education Mpho argues:

"Kids don't care how much you're worth. They don't care. It's 'how much can we help them. And that's where I feel this module has that role to play… if every student at UJ doing teaching had to think… "I'm a teacher, I'm going to teach. What is it exactly that I'm going to teach? 'Cause now, one thing I learned is that the module was teaching me to be socially just… (and) if I am socially just, what do I do?"…. Being socially just means we will act upon (something) when we see (something) wrong" [INTV Mpho p4]

Mpho's observation about *acting* upon injustice shows insight into a critical link between themes in the module. On the one hand a pedagogy of discomfort is an invitation to act resulting from inquiry and relational witnessing (Boler, 1999:179). On the other hand I also believed that it was not enough to simply teach students *about* social justice and care, but to also be able to identity and work on it, practically in their own lives and teaching practice and then to *do* something about it (as part of broader social movements). Through their engagement with the advocacy campaign (see Chapter 5) students chose issues of injustice to act upon through planned action in concert with other stakeholders from the community/school or site where the action was occurring. I exposed students to the practical tools to design, plan and act together with other important stakeholders on issues that required change in their classes and

167

communities. The teacher as activist is considered an organic and public scholar, one who is willing to take *action* together with the "progressive social movements their work supports or in movements against the rightist assumptions and policies they critically analyse" (Apple, 2014: xix). Brookfield and Holst (2011:x) propose adopting a *radical* approach as one which moves away from the self-centred individual to exploring how collaborative and united action can promote the kind of education that contributes to public good (Leibowitz, 2012).

6.2.4.3. Challenges to teaching for a more just world – when hope is illusive

The challenge to acting upon injustice can be overwhelming for some and dealing with issues of injustice in the teaching context can be exhausting as Mpho shares throughout her interview. She also exudes a sense of futility and struggle as she reflects on telling students to work hard, as though this will mean that their lives will improve automatically. Mpho says:

> "What are we teaching these kids in an institution? ...I figured that it's not about teaching the kids content; it's about teaching these kids to fit into this society. **That** [emphasis in the recording] would be socially just. You know, have them fit in like "you need a job… you work hard…" [but] everything is hand-to-mouth, it is what it is…. you end up struggling, that's the real world… you know, we must stop lying to these kids, telling them 'it's a perfect world out there.' Because it's not…. You know, we cocoon them in schools" [INTV Mpho p2-3].

From Mpho's observations, sometimes the reality of the classroom experience is removed from what student's need to learn to survive (or even thrive) in the real world,

Figure 18: Cycle of despair (Khumalo and Mji ,2014:1524)

168

to be resilient and tough. In schools such as hers, the experience often confirms the trajectory that Khumalo and Mji (2014:1524) describe as the "cycle of despair" as shown in Figure 18 above.

This "cycle of despair" (Khumalo and Mji, 2014:1524) highlights the relationship between poverty and a lack of resources and how these serve to keep poor and black students in poverty. Mpho grapples with preparing students for that world. It begs the bigger question of whether education should be aimed at fitting into the world as it currently exists (alienating and violent towards the poor, black, marginalised, exploited) or whether the focus should be on changing it, which is a much longer-term endeavour. Should we focus our attention on developing teacher educators capable of developing teachers more who are more human, and better able to advance the kind of humanising education that can change the world for all their students? I pursue this line of thinking with Mpho:

> V: "It's always a struggle for me to balance 'Do we prepare students for the world
> … because the world is so broken and corrupt …. Do we develop students as
> whole human beings… We want to develop you to become a teacher. But how
> much did we develop you to be a human? "
> MPHO: "and how do you see other humans? [INTV Mpho p3]

Mpho's thinking here is also focused on the relational nature of being humans – how we engage with the other in the world, in our classrooms and in our everyday lives. This she believes is central to teaching. This short excerpt is reminiscent of Tenore and Justice (2018) about how to prepare teacher education students for practice in a way that facilitates a better world. Their introductory paragraph sums up this insight:

> "Teacher candidates are future classroom teachers, but first they are young adults
> learning to see, think and act in the world in ways that will shape their interactions
> in and out of classrooms. They are citizens. They are leaders. We should prepare
> critical teachers, but to do that we also need to prepare critical people" (Tenore
> and Justice, 2018:1)

This important focus on the human beings in our classes, before we even engage them as emerging critical teachers, is a very important consideration and probably lies at the heart of the view that Mpho shares:

"I can be the best teacher ever – I can know my content, and I can stand there and preach it, you know, I can get kids involved. … If we are … teaching kids how to become resilient… If we taught kids to be independent thinkers, you know, to be creative and to be visionaries, ..… Now we're teaching them life science and inspiring them to become a doctor 'Oh, because the concept of the heart is so exciting'… you know… so we just try and excite them through small concepts, but what about the bigger concepts? …" [INTV Mpho p3].

I think Mpho is grappling with the grander task of education: that perhaps before preparing students for professions, we develop them as human beings first, humans who are resilient, independent thinkers, creative visionaries willing to change the world especially for the most marginalised and exploited.

6.2.4.4. Suggested improvements to TESL module: Support for practice

During the interviews, participants reflected on what they thought was useful in the module, but were also asked, if they were teaching the module what they would do differently. They shared a variety of suggestions for improving the TESL module. The utilisation of a CPoD in the TESL module meant that students would experience discomfort and to ameliorate this, I made use of contemplative tools at the beginning of each class as referred to in Chapter 1. The use of breathing exercises at the start of each lesson was to invite students to be more present in an embodied way (Berila,2016). I also tried to model an epistemology of love (Zajonc and Palmer with Scribner, 2010) when trying to come to know and understand students' views and lived experiences, especially when commenting on their reflections and tasks. Participants in general expressed positive views about continuing to use the contemplative exercises. Cathy shares: "Ja and you know at the beginning everyone was like *Ag*[40] (rolls her eyes) *these breathing exercises*… but then we were.. *but I like need it for the rest of the lesson*. So I dunno if you still do it [in class] but like…At the beginning of the year everyone is

---

[40] An Afrikaans expression which in this instance conveys a sense of "Oh no!"

like *Ag, this is so lame* and by the end of the year everyone is like…*this is why she is doing it*….towards the end like I said, you had to (do the breathing exercises)… [INTV Cathyp2]. Cathy's insight suggests that the exercises were helpful particularly before difficult dialogues as they helped her cope. Palesa also shares her insights on the breathing exercises, saying that she did it in the class and also does it now with her own students:

"I took that as well into my class and it helped because you know children can be… or if you see that there are losing focus… then you can do that, cause then it helps…. Ja, but it does help it, changes you, it tunes your ear… like, okay now I'm in class I have to think… so breathing exercises helped, ja…… cause then the class is more calmer after the umm the breathing exercises. Cause obviously it has to be tranquil and quiet and when it starts off….And it brings them back to the conversation and when it's calm obviously you can't be shouting when you going to be dealing with a sensitive issue. So ja, I feel it did help. If you took it serious I think… but obviously the class is calmer whether one or two are not doing it [INTV Palesa p8-9]

Both Cathy and Palesa attest to the usefulness of the breathing exercises in terms of them helping students to learn to focus their whole selves/being in the class (Thompson 2017), which is a useful precursor for engaging in troubling dialogues. I considered it a useful way of keeping people calm and as a means of encouraging students to become present in the classroom, which is a very important aspect for disruptive learning experiences (Berila, 2016).

At the end of interviews, I asked each participant, if they were to teach the module, how would they have done it differently or improved the module? Karien argues that she would not change anything:

"K: No, nothing, no. It was absolutely perfect …it was one of the subjects that stood out to me the most and that I refer to back every single day. The others, not so much, but the professional studies (TESL module) I definitely refer back every single day especially about the things that you said.
V: So the key reasons for using it now would be? Is it mainly the content that you did? Was it your experience in the classroom? What makes you refer back to it?

K: Reflection mostly. And not to feel bad about stuff... Also to be able to be caring and.. You know what they say that children who need the most love will act up the most .So umm ja, ….I will always think back about that." [INTV Karien p5]

Here Karien claims to refer back to lessons she learned in the TESL module, claiming to value her ability to critically reflect and in particular lessons learned when crafting her PTP, Mpho is adamant that she would not have taught the module: " Ahhhhh! I wouldn't have taught it to start off with, I wouldn't have taught it." Cathy shares her view with a humorous twist:

V: If you were to teach this module, how would you do it differently?

C: I'd drink wine…copious amounts of wine [laughs]

V: I did that [laughs] just not before class…

C: No, that's for the students…then you'd get a lot of opinions. Actually, I never thought about teaching this module. It wasn't like a class you just had to get through. It was actually one of those classes that you actually had to **think** (emphasis in recording) about. And if you didn't do that, you are not going to get through it, …..You know, the rest of the classes, you can go to them, and you don't have to concentrate and the words weren't overpowering. In this class the words are overpowering, the content is overpowering. I just remember thinking it's a hard class to go to…It's not bad, it's hard cause you have to think ….So I wouldn't change that. How would you change that? How would you change how much you think in a classroom, when that's actually you sole aim? And just to know, you know….Its gonna be ok at the end of the year …[INTV Cathy p6].

Cathy's observation here is an important reminder of the importance of the teacher to 'hold the space' in which troubling dialogues unfold, to trust the process and not be completely attached to the outcome and to honour each individual journey. In such a space we see the "classroom as a metaphoric garden to fertilize the minds of our students, we plant seeds of social activism" (Lemons,2019:5).However, perhaps most of all, we aim to cultivate hope for students, to help them believe that they will be ok.

Mpho suggests a way to improve the module, would be to give students scenarios and examples to unpack issues for dialogue:

"If I would add value to it... we are given real life scenarios. Imagine you're a teacher and you are teaching homosexuality or diversity and here you are in the classroom….[here she shares a scenario in which gay male students request to use the teacher's bathroom because neither the girls nor the boys want them to use their toilets….] ….here's abuse happening in that toilet... Now that is a scenario you give to the professional studies students. How would you deal with a case like that? What do we mean by social justice? What do we mean by ethic of care?" [INTV Mpho p9].

Karien's insight supports this view of incorporating real life scenarios and she shares:

"When I try to incorporate what is going on outside [in] the world…I bring it into their lesson, then they become very interested…then they remember the stuff…" [INTV Karien p1-2]

Palesa's interview happens during the political context of #FeesmustFall (Booysen, 2016) and #Rhodesmustfall (Hodes, 2015) student movements, when student protests were occurring all over the country (Gachago *et al*, 2018:230). When asked about how she would have taught the module or to suggest changes to improve the module, her response is reflective of the political mood in the country at the time:

"I think now with the strikes and stuff, that actually opens dialogue because it's our reality, you know. But it was different then because people were talking behind each other('s backs),…… it like a build up of what's happening now cause what they are dealing with, we dealt with (in class). It's better if you've got working parents and a support system but we know of people in the class who never had laptops, they never had food to eat whatever,   So now the strikes are actually like opening dialogue. You can actually see like now people posting on Facebook what they're actually feeling, you know? So you'd bring **that** (emphasis on recording) into the classroom, … that opens a dialogue you can't run away from. … and you bring it from different perspectives. …. Then you say, 'okay this is what's happening and obviously they would know if they know current affairs… and then you'd open that dialogue but also emphasize that you respect, (use an) ethic of care and also allow people to engage. … you can't run away from reality. Even if you don't wanna talk about it really, … then they can write an assignment about it, cause then you are forced to say something. [INTV Palesa p7-8]

Palesa's account is significant because it acknowledges that people are not necessarily willing to talk about their difficult knowledge, but that it is necessary to do so, and that even if people do not talk about it, possibilities to write about it should also be created. Each of these responses talks to bringing in the pain and trauma of the world into the classroom and engaging with each other in real and authentic ways, aimed at healing and moving forward. In response to the extent to which students' conceptions about social justice have changed since being in practice, it would be accurate to state that most students have much more nuanced understandings of both social justice and care since being in practice. Whilst the module prepared them for many of the scenarios they faced, there are many insistences where they were seemingly left to 'figure it out on their own'. Whilst no teacher education programme can ever prepare students for every eventuality that they will face in the classroom, a gap that I perceived is that more attention could be focused on care and support that teachers need to survive and flourish in practice, and especially the development of teacher community support groups. The need to have sustained and collaborative support for teachers goes without saying, and when teachers are constantly confronting the inequalities and racism in society, that support is needed even more. This implies that teacher development should be an ongoing endeavor as Nieto (2019) proposes. She argues that TE should be political, permanent and ongoing, and through thematic investigation in which teachers "investigate(d), critique(d) and transform(ed) their own practice" Nieto (2019:493).

Finally, participants shared multiple challenges that arose from the emotional labour that goes into trying to be/being socially responsive teachers. I believe that the letter written by Andrea Domingue, which she directs, specifically to "Sisters in Social Justice Education" (Domingue and Evans, 2019:346) should serve as inspiration for all teacher education students, particularly teachers like Mpho, who carry the burden of teaching in profoundly challenging spaces. Whilst somewhat lengthy, it resonates with the ethos of what the TESL module hoped to cultivate within teacher candidates and inspires courage for those working in the field:

A letter from Andrea Domingue to Sisters in Social Justice Education

Dear Sis,

The world might feel heavy on your shoulders right now. Your to-do-list is long and as soon as you move through one challenge, several more surface. It's hard to separate the differences between feeling physically and emotionally tired. You are angry and frustrated. You might even feel like giving up. If no one has told you this, let me be the one to tell you that you are allowed to feel all these feelings. You aren't alone in these feelings. I see you and I can relate to your struggles. You will survive this, in fact you will thrive. But before you do, take some time for yourself. Rest. Find a way on your own terms to rejuvenate before moving forward. Set boundaries. It's okay to say no. Ask for help. Especially from social justice allies. Take a step back in the work and let others step-up. Seek out support. Create a community of care for yourself. Lastly, you were born from a collective history of Black women's struggle but remember you are their legacy of resiliency and hope.

Love,

Dre

6.3. Chapter conclusion

In this chapter, I provided an analysis and discussion of the four semi-structured interviews conducted in person, and one conducted electronically (via email and telephonically) which addressed my third research question: "Have students' conceptions of social justice shifted or changed after completion of the module and through entry into the profession? If so, how?"

These included perceptions on being in practice; perceptions of the value of the module for entry into teaching practice; reflection (as a key aspect for learning) and how it helped participants identify challenges to the profession and finally perceptions on participants would have improved the module. In the final chapter I bring together all the findings and present a conclusion to my study.

CHAPTER 7: SYNTHESISING DATA ANALYSIS AND PRESENTATION OF FRAMEWORK FOR TEACHING SOCIAL JUSTICE

7.1. Introduction and overview of chapter

In the previous three chapters, I reported on the analysis and findings of all of the data sets in this study. In this chapter, I revisit the aim, objective, and research questions of the study. I synthesise the key findings in response to my research questions, through the metaphor of the caterpillar in metamorphosis to becoming a butterfly. With the metaphor in mind, I present a broad framework for teaching social justice in teacher education through four key propositions:

- Proposition 1: Teaching as an act of healing – in response to the painful and traumatic experiences participants report.
- Proposition 2: Texts and stories as entangled narratives in learning about social justice
- Proposition 3: Teacher as *nepantlera* or bridge: fostering a post oppositional onto-epistemological learning space
- Proposition 4: Critical Service Learning as the means to fostering advocacy - social activism and mobilisation

These propositions form part of the scholarly contribution of my study. I conclude with recommendations; reflect on the gaps and limitations of my study and consider further studies arising from this one.

7.2. Aims and objectives of the study

In this qualitative case study, I presented a scholarly account of how a small sample of students enrolled in a Teacher Education Service Learning (TESL) module engaged with learning about social justice through troubling dialogues. I traced students' understandings of social justice through analysing their assignments/tasks and retrospective accounts of the module. Through a thematic analysis of participant writing (tasks) and utterances (retrospectively through interviews) I presented findings arising from the study. I have also included autobiographical and auto ethnographic

accounts to accompany participant views, arising mainly from presentations on the module. I provide insights in the form of propositions for teacher educators teaching social justice focussed modules in higher education as an outline of my scholarly contribution to social justice/teacher education literature.

7.3. Research questions

In this study, I investigated the following*:* "How does a cohort of students experience learning about social justice during and after engaging in troubling dialogues in a Teacher Education Service Learning (TESL) module?"
I also explored the following sub-questions in my study:
Have students' conceptions of social justice shifted or changed during and/or after the completion of the TESL module and entry into the profession? If so, how?
To what extent and how did troubling dialogues influence students' perceptions of social justice?

7.4. Synthesis of findings

Stories and counter-story telling lie at the heart of the module. The power of stories both heard and told is central. Stories in conflict with their own, led to participant experiences ranging from embodied and affective trauma and pain, fragility, challenge (intellectual, physical and emotional), and sometimes even a sense of loss (of the familiar and safe). Participants also cited the challenges associated with the discourse of the module, through difficult concepts encountered. These caused both intellectual and experiential discomfort as participants grappled with and tried to make sense of them. However, this discomfort was not their only experience as they saw benefits too, citing service learning (SL), critical reflection and crafting the personal teaching philosophy (PTP) as being catalysts to their learning. Finally, participants recognised the transformative possibility that education can have for advancing a more socially just world. The concepts of critical hope, advocacy and activism were considered important to the teaching of social justice and finding value and creating critical hope were also present in the emerging perceptions of self and self in relation to others, especially in the transitions into new and different ways of thinking and being, characterised by unfolding and becoming. This way of becoming for participants had

much in common with metamorphosis. Using a disrupted metaphor of the transition from caterpillar to butterfly, I reflect on participants' experiences.

7.4.1. Disrupting the butterfly metaphor

A useful metaphor that came to mind when I was synthesising the various data sets was one of the butterfly. Participant experiences reminded me in many ways of the metamorphosis of caterpillar into butterfly. The transformation from caterpillar to butterfly is a complex process and takes time and energy. Jomard (2019:np[41]) explains that for much of its life, the caterpillar simply feeds. When it is ready to mature into adulthood,

> "it finds a sheltered, safe spot where it transforms itself...change inside the chrysalis is slow and gradual. The caterpillar's body digests itself from the inside out…(the) old body is broken down into imaginal cells but not all the tissues are destroyed. Some old tissues pass onto the insect's new body…the chrysalis is a little bag filled with rich fluid. The cells use the fluid to grow and form a new body… A couple of days before the butterfly emerges, the chrysalis changes colour, The butterfly's patterns and colour can be seen though the chrysalis. The butterfly breaks out of the protective chrysalis and pumps blood into its newly formed wings. Then it flies away." (Jomard, 2019:np).

There are multiple similarities between this transformation from caterpillar to butterfly and the experiences that participants report in this study. That the caterpillar feeds as it is maturing is representative of the views and knowledge that students construct and consume over their lifetimes: their difficult knowledge. This difficult knowledge emerges from stories heard and told, texts read and written (about themselves in relation to another/the other) and the disruption this causes within the TESL module. To prepare for transformation or its metamorphosis, it must find a safe and sheltered space for this becoming and must be supported and protected. The teacher and a conducive classroom space are necessary. To prepare for its new body, the caterpillar

---

[41] https://sciencing.com/happens-inside-chrysalis-butterfly-8148799.html

178

must endure a complete breaking down of its old and familiar body, to make way for the new (this is symbolic of the pain, trauma, disruption, discomfort through the making and unmaking of itself that participants report). The emergence from its chrysalis is a painstaking but necessary process which cannot be rushed or interrupted and thus requires time and space, and relative safety and for each it is an individual process of becoming. In this metaphor, the teacher is responsible for creating the space for it to happen and is tasked with ensuring a stance that is at once affirming of the becoming process and cultivating a butterfly capable of fostering the space for others to undergo: a similar metamorphosis for the young caterpillars that will one day be in their classrooms when they enter the profession.

There are certain dangers for this becoming, inherent in this metaphor. A short story told by Kazantzakis (1953) in his book, "Zorba the Greek" is of a man, who watches what he thinks is a butterfly in need of help getting out of its chrysalis. Attempting to help, he snips off a piece of the cocoon in order to help it emerge, but the butterfly is never able to fly as the very process of struggle is a necessary 'violence' to strengthen the wings of the butterfly so as to allow it to fly. (Brooks, 2011). For the purposes of my analogy, I have taken certain liberties. Firstly, I prefer the notions of *reinvention*, as an ongoing form of making and unmaking as an ever-deepening spiral. I do this because metamorphosis is a singular event and one directional whereas this notion is circular and ongoing and more in line with my metaphor of human beings as unfolding and becoming. Secondly where metamorphosis is a naturally occurring process, in this instance I see it as a process provoked and initiated through certain external conditions, through invitation, and sometime gentle (or even not so gentle) provocation in the classroom. This is a necessary step for the becoming, unfolding process.

Thirdly I utilise Kendrick Lemar's popular and Grammy award winning CD "To pimp a butterfly" –specifically an excerpt from the track "Mortal Man"[42] in which the lyrics[43] reflect upon the experience of the caterpillar's journey to becoming a butterfly and add an additional dimension to the disrupted butterfly metaphor. In Mortal Man, Lemar is having an imaginary dialogue with the late rapper Tupac Shakur and he shares:

---

[42] https://www.youtube.com/watch?v=axwpgn3GRMs
[43] https://genius.com/Kendrick-lamar-mortal-man-lyrics

"The caterpillar is a prisoner to the streets that conceived it" - This implies that we learn our ways of knowing and being on the "streets" and we are socialised into knowing in our homes and communities.

"One thing it noticed is how much the world shuns him, but praises the butterfly" - Here Lemar appears to be making judgements about beauty, comparing the butterfly and caterpillar, and suggests notions of the caterpillar 'not being good enough'. It can also be linked to hating a part of ourselves without recognising that it is an important part of self, and the importance of honouring our dark/shadow sides and finding ways to bring the various fragmented parts of ourselves together so as to heal.

… "the caterpillar goes to work on the cocoon which institutionalizes him" – Here the cocoon is both home, or the familiar, but simultaneously it is also the prison of the caterpillar ….This might also refer to how the knowledge in our blood (Jansen, 2009) serves both to trap and to constrain our ways of thinking and being, especially when we are socialised to believe that we are better than/less than another. However, this knowledge also contributes to and shapes our familiar and safe, cherished beliefs that we use as we navigate the world. These beliefs are our limiting beliefs about others, our beliefs about self and self in relation to others, and our place in the world.

…"Wings begin to emerge, breaking the cycle of feeling stagnant" – Here the possibility of breaking free, as both scary and liberating is reminiscent of the quote by Tony Robbins that says "Change happens when the pain of remaining the same becomes greater than the pain of changing".[44] Such change is better than stagnation.

"Finally free, the butterfly sheds light on situations that the caterpillar never considered, ending the eternal struggle" – New ideas emerge and though they are never permanent states, only temporal changes in views, they still represent transformational change.

"Although the butterfly and caterpillar are completely different, they are one and the same."[45] The line speaks to a becoming that is a unifying form of healing and oneness, and connection, which can be seen both form the perspective of developing a oneness with oneself as well as seeking and finding that connection with another, aimed at a

---

[44] https://www.healthypathtolove.com/pain-staying-greater-pain-change/
[45] https://www.lyricsondemand.com/k/kendricklamarlyrics/topimpabutterflyalbumlyrics.html

deeper compassion and empathy for self as integral to healing. It is also a fundamental part of writing for social justice, as I will articulate in the next section.

Another extract from Kazantzakis that differs from his aforementioned story a little, but is apt in the context of a CPoD and adds yet another dimension to the disrupted metaphor of the butterfly reads:

> "I believe I'm a caterpillar buried deep down under the ground. The entire earth is above me, crushing me and I begin to bore through the soil, making a passage to the surface so that I can penetrate the crust and issue into the light. It's hard work boring through the entire earth, but I'm able to be patient because I have a strong premonition that as soon as I do issue into the light, I shall become a butterfly." [46]

In this description of the butterfly, Kazantzakis uses the notion of emergence through struggle, which also describes the unmaking/making process as emergence from the dark (underground) to the light. Although I have used the butterfly metaphor to characterise the participants' experiences, a similar reinvention occurs simultaneously for the teacher, who is herself part of an unmaking and remaking process as she is confronted with student experiences and stories. She thus is tasked with creating a classroom community that acknowledges the experiences of students, and engendering transformation with/of students as partners and agents towards the creation of a more socially just world for all. Thus, the fostering of activist teacher candidates is a necessary attribute for teacher educators to cultivate and strive for. Drawing on the findings of this study, and against the backdrop of the disrupted butterfly metaphor, I provide four propositions to consider for teaching social justice in a Teacher Education Service Learning (TESL) classroom as part of my scholarly contribution.

---

[46] https://www.azquotes.com/author/7799-Nikos_Kazantzakis?p=4 Accessed September 2020

7.5. Propositions for teaching social justice as my scholarly contribution

7.5.1. Proposition 1: Teaching as an act of healing

As I write the final chapter for my study, we are currently living in troubled times, made more challenging by COVID-19. These are times described as "postnormal" times and "comprised of chaos, complexity, contradiction and much uncertainty" (Sadar in Amoo-Adare, 2017:1). With reference to teacher education, Horney, Pasmore and O'Shea (in Hadar, Ergas, Alpert and Ariav, 2020:1) describe a VUCA world which represents: "Volatility (the nature, speed, volume magnitude and dynamics of change); Uncertainty (the lack of predictability of issues and events); Complexity (the confounding of issues and surrounding factors); and Ambiguity (the haziness of reality and the mixed meaning of conditions)". Both these descriptions talk to the nature of the time we are living in as complex and uncertain. Teaching social justice, which is already a complex and challenging endeavour, is made more challenging in a postnormal, VUCA world. Thus Hadar, Ergas, Alpert and Ariav (2020) propose that preparing teacher candidates for practice in such a world requires a focus on social emotional learning which supports students to cope with the volatility, uncertainty, complexity, ambiguity and the importance of addressing student wellbeing. This is very important, not simply for the teacher candidates themselves, but also for the students they will eventually teach, the communities from which those students come, and the broader society (Hadar, Ergas, Alpert and Ariav 2020:15). The world is in dire need of radical transformation and healing.

The need for healing, empathy and compassion in the world is critical and Thompson (2017:11) reminds us that students enter our classrooms as survivors of multiple forms of social traumas and she stresses the deep need for healing. Participants in the study indicate the profound difficulties they experience when learning about social justice, and their experience confirms the need to integrate healing into teacher candidates' learning experience, especially when working within a CPoD. The disruption and discomfort when learning in the TESL class, is characterised by intellectual, affective, and embodied disruption, but also the geographical/ spatial disruption that SL provides for students must be leveraged to ensure that the potential 'violence' in such an endeavour is considered (Brooks, 2011). Maparyan (2019: 50) argues that "we must

take more care—particularly those of us of this tribe responsible for shepherding humanity toward well-being—to explicitly trace, document, and attend to factors that entrench people in patterns of thinking, feeling, or behaving that are unjust, evil, or harmful so that we can develop interventions—individual and collective—that interrupt and re-route these patterns." Teachers thus have a central healing role.

To advance a form of teaching as healing, requires rethinking narrow views of students into more expansive views of them beyond just the cognitive in the learning encounter. Ben's students refer to this limited sight as "'too much head, not enough heart[47]". Critical feminist Elizabeth J. Tisdell (2003) made the critical link between affirming both student's spirituality and culture in higher education, as a way to honour and respect students more deeply. Linked to the notions of teaching with a spirited epistemology (Vella 2000) in which "each learning event is a moment of spiritual development in which people practice being what they are—Subjects of their own lives and learning" (Vella 2000:9). This emphasis on the spirituality of students, is often ignored in the discourse and practices of teaching and learning. More importantly, connecting spirit to education implies a transformative education accompanied by a "spirited epistemology" as a "movement toward a *metanoia[48] (*a transformative change of heart; especially a spiritual transformation or conversion), (as) the passage of spirit from alienation" that is so deeply a part of banking education within unequal society "into a deeper awareness of oneself" (Vella 2000:10) and indeed a deeper awareness of and connection to, others.

When conceptualising the classroom as a place of healing, there are four key considerations that require attention. The first is recognising the trauma inherent in teaching students about social justice and engaging with how to address such trauma in productive and educative ways: in ways which honour every student present in the classroom. The second consideration requires us exploring ways of recognising our interconnectedness with one another, as our responsibility towards each other and in service of each other. This implies extending notions of Ubuntu. The development and maintenance of such relations in the class requires viewing the classroom as a sacred

---

[47] email communication with Ben Tuesday, 31 May 2016
[48] https://en.wikipedia.org/wiki/Metanoia_(theology)

space (Vella, 2008:206,212; Thompson, 2017: 5; Maparyan, 2019) as the third consideration. Maparyan (2019: 50) describes sacred to mean "noble, of Divine origin, blessed and a blessing, inspiring awe and gratitude, worthy of reverence and respect at our core". The final consideration is an acknowledgement of the important role that contemplative practice through breath work, mindfulness and embodied writing can play in the classroom to foster healing and transformation.

7.5.1.1. Acknowledging the presence of trauma and pain in the learning encounter

Multiple forms of injustices such as racism for example, leave in their wake profound experiences of pain and trauma for students. Teaching race and social justice as healing implies the recognition of these embodied and affective impacts upon students. For black students, Ohito and Deckman (2019:129) argue that "oppression is felt and lived. Racism for example is a somatic experience that 'dislodges brains, blocks airways, rips muscle, extracts organs, breaks teeth'…hence racial subjugation is *painfully* corporeal" (Italics in original). Teaching has to respond to these somatic experiences. Healing is also necessary for white students witnessing their own privilege or working through their difficult knowledges because Brookfield, drawing on the work of Yancy (2019: 234) argues:

> "white students need space to grieve – literally and figuratively – as they move out of racial ignorance and begin to understand how 'white racist complicity and black suffering [are] historically linked and currently intertwined' … Students need to feel supported in talking through their ideas about race, because, for many, it might be the first time they're asking these questions of themselves".

Cultivating fertile contexts for troubling dialogues about these experiences to occur in ways that heal rather than harm is not easy though and requires we that bring to the experience a level of sacredness, characterised by deep respect and honouring for another, even when, or especially when, hatred and separateness are embedded in the stories shared.

7.5.1.2. Seeking connection to another: extending the notion of Ubuntu

Hatred and separateness are embedded in constructions of difference and identity, and often stem from not seeing one's self as connected to, or belonging to/with, another. We are all connected. To fully embrace this concept, requires our seeing ourselves as "one soul." (Maparyan , 2019:43-48). If as Manuel (2015:11) argues, issues of race gender and sexuality are socially constructed categories of difference, and are simply illusions, why do these still serve to separate and divide, and how does tension and hatred arise from such illusions? Linking the relationship between race, sexuality, and gender to spirit, Manuel (2015:11) suggests that we should respond to these differences with "epistemological humility" (Manuel, 2015:13). Not in a way that denies difference, but one which recognises the "multiplicity in oneness" (Manuel, 2015:13) which requires a tenderness and respect for all sentient life. Beyond just our connection to other human beings, we are also connected to nonhumans, and she argues that "our sameness stems from the fact that we share the same life-source as a flower or a bee. But we are nonetheless inherently different in form. . . The way of tenderness is an heartfelt acknowledgement of all embodied difference." (Manuel, 2015:13). This is significant because it also implicates us not just in service to one another, but also to all beings on the planet, a notion that Giddley (2009) sees as a planetary consciousness underpinned by love and wisdom. Like Manuel (2015:13) Maparyan (2019:43-48) also argues for an interconnectedness with all life as a

> "kind of existential interpenetration, interdependence, and co-construction that is always in motion and always in effect… Oneness does not, in this context, refer to uniformity, sameness, or lack of appreciation of and respect for difference, diversity, and distinction; rather, it is an understanding in which all people and created things are mutually constitutive, for better or worse."

Both of these authors see the power of respect and tenderness enacted toward all life and see such an approach as bridging the divide between all life. In the social justice classroom it implies the idea that *'You are a part of me I do not yet know'* (Kaur, 2020:12, 14) and thus calls upon a form of engagement that serves as an invitation to trouble and disrupt the traditional binaries and separations that would ordinarily

characterise our ideas and beliefs about self and self in relation to others/another. Lemons (2019:61, 64), drawing on the work of Keating and Anzaldúa, invites us to

> " move beyond separate and easy identifications, creating bridges that cross race and other classifications among different groups via intergenerational dialogue…In our efforts to rethink the borders of race gender and identity we must guard against creating new binaries' ….(away from fixed categories of identities towards the exploration of their fluidity and interconnection…".

If we genuinely wish to advance social justice, we are tasked with recognising how our liberation and emancipation is wrapped up in the life and experience of others. Lilla Watson,[49] Indigenous Australian Gangulu woman, visual artist and activist is famously credited for saying "If you have come here to help me you are wasting your time, but if you have come because your liberation is bound up with mine, then let us work together." This is critical in any work to end injustice, because it is premised upon the idea that makes all life sacred, valid and worthy of respect. It places us in collaborative relationships with one another. This is important in the classroom where healing is an objective.

7.5.1.3. Treating the classroom as sacred

When we treat all as sacred, we understand our inherent interconnectedness. Maparyan (2019: 50) challenges us to consider this possibility

> "For starters, as social justice educators, we can begin each day with the remembrance that everyone is sacred. … We are sacred, our students are sacred, our colleagues are sacred, parents are sacred, even the people we are teaching about are sacred. Additionally, our earth is sacred, our cosmos is sacred—from our desks and chalkboard to our books and computers to the critters crawling around and beyond. See with the sacred eye, and teach students to see with the sacred eye. Then watch what happens. Does justice come more easily when we are creating a community of sacred beings? How do we interrupt problems in the

---

[49] https://www.goodreads.com/quotes/844825-if-you-have-come-here-to-help-me-you-are

186

classroom from a sacred starting point? How do we initiate discussions about historical or contemporary injustice from a sacred starting point? How do we encourage one another to keep up these practices despite a steady stream of stressors as well as invitations to do otherwise?"

Maparyan's (2019: 50) challenge is not an easy one to strive for, but is critical all the same. Healing is virtually impossible if we fail to attempt to create such sacred communities in our classrooms. Maparyan's approach must be accompanied by a spirit of generosity towards others (Mallozzi, 2019:119) accompanied by the belief that we can be more than we currently are, in any scenario. There must be a recognition that any story shared is a temporary utterance. We should foster the belief that *'I am not my opinions, I merely share them. I have the capacity to become more than what I am sharing in this moment and my opinions can change'*. This links to Noddings' (1988:196) notions of confirmation in an ethic of care,

> "when we attribute the best possible motive consonant with reality to our students, we confirm them; that is, we reveal to them an attainable image of themselves that is lovelier than that manifested in their present acts …what we reveal to a student about themselves as an ethical and intellectual being has the power to nurture the ethical ideal or to destroy it".

This focus is on a future being unfolding and becoming in the classroom. It requires that teachers treat students "as if they were what they ought to be, and help them become what they are capable of being," (Goethe as cited in Mallozzi, 2019:119). I realise this is easier said than done. Seeing the classroom community as sacred, Maparyan (2019:43-44) sees a link between social justice education and luxocracy, a concept which means to " 'rule by Light'… and it refers to the "inherent capacity of human beings to continually move toward that which is highest and best, based on the universal Divine nature of humans" where the notion of Light refers to "the Inner Light, the Higher Self, the Soul, the God Within". Were we to be able to master this attribute, we would be more likely to work in empathetic ways with others, and hold in tension the ambiguity that exists when someone shares a story in complete contrast to our own. Such that even in the context of experiencing profound wounding as the familiar and safe is challenged by others' stories, we still remain open to the possibility of

becoming. This is reminiscent of "staying with the trouble" (Haraway 2016) and implies listening with an open heart, and where extended awareness and the idea of being present within potentially troubled, antagonistic stories and even hate-filled spaces, serves not to shut us down, but serves to open us up. It implies developing a level of interiority that so often, has been left out of discussions about teacher education and social justice education. Contemplative scholarship has much to offer for such a learning encounter. It can offer insights into ideas of teaching with tenderness when addressing trauma (Thompson, 2017) and how mindfulness can support anti oppressive pedagogy (Berila, 2016) and serve to disrupt "histories of pain and oppression, as well as the guilt-ridden memories of the perpetration of injustice" (Ng as cited in Batacharya and Wong, 2018:9) towards a more just world.

7.5.1.4. Advancing a case for contemplative practice: Breath work, mindfulness, and embodied writing as contributors to learning and healing

Throughout this study, stories and experiences of internalised oppression and dominance, struggles of acknowledging privilege and grappling with difficult knowledge have been present in the utterances and views of participants. Thus, the need to respond to and engage with these experiences within the context of teacher education is confirmed. While this is not easy, it is necessary. To fail to do so, is to allow teacher candidates to enter practice with unreflective, uncritical and untroubled constructions of self as knowers and teachers. Disrupting the dominant ways of knowing and being is critical for teachers (Ng, 2005:3) and in commenting on teacher educators, Milner (2019:x) points to the importance of "positioning teacher educators as authorities of their experiences, as agents able to look inwardly and reflect on their own practices, and as facilitators of change as they shepherd teachers through emancipatory, transformative processes." Drawing on West's warning "that it is difficult to pursue emancipation on behalf of others when we are not free ourselves" (Milner, 2019:x), the importance of undoing our own internalised domination and oppression for teacher educators is critical. Contemplative scholarship offers guidance both in the recognition and undoing of internalised domination and oppression as well as cultivating the space of disrupting privilege (Berila, 2016). Acknowledging the potential discomfort and even violence inherent in these disruptions requires some balance which an epistemology of love offers, as it requires a coming to know one's

self and another with a gentleness and respect, a tenderness which counters the discomfort and disruption. Working with a pedagogy of tenderness, Thompson (2017:112) poses the question "what if our work as teachers is to find our own tenderness and then help create sacred spaces so students can feel tenderness too? This journey across oceans and highways. What if it starts with the breath? What we hold on to, and what we let out".

Furthermore, mindfulness and breath work "is about 'paying attention' …. without judgment" (Ferguson 2018: 338) and invites both the embodied and affective parts of ourselves into the learning encounter. When using a CPoD , mindfulness also supports a form of witnessing which is fundamental, and which is extended and more expansive. Mindfulness, as Ferguson (2018: 338) argues, can "ground us in our bodies such that we can be more aware of what we are feeling and experiencing …. the practice of mindfulness creates a relationship of 'witnessing' oneself and one's body such that it fosters greater reflective awareness". Through the act of paying attention and being present, mindfulness also supports engagement with the difficult knowledge constructed and learned throughout our lives and "asks that we suspend what we think we know such that we can experience our bodies and ourselves more fully and deeply (Ferguson, 2018: 339). Finally and most powerfully, mindfulness offers a way of "becoming intimately engaged with the world, through bringing to light that which we have failed to (or chosen not to) see, in a way that can break down the barriers between ourselves and others as a way of being intimate with the world as we experience our world (Ferguson, 2018: 339-340) . It is thus, through "the cultivation of a reflexive practice that allows for sustained embodied engagement with and through the world…mindfulness can help to achieve … cultivating understanding through the recognition of the inseparability between subject and object, self and other" (Ferguson, 2018: 339-340). Just as an epistemology of love allows us to extend our ways of knowing and being in the world, mindfulness opens up possibilities for critique and new patterns of behaviour (Ferguson, 2018: 344). Often through engagement with another through the sharing of story or through texts in which we write ourselves and our stories into being, this connection can grow.

7.5.2. Proposition 2: Texts and stories as entangled narratives in learning about social justice

Texts provide a number of important inroads to learning about social justice. The importance of text and story are a central part of social justice teaching. The power of reading (our own and others') and writing and hearing our own/others' stories relationally is a necessary part of a CPoD . Hess (2019: 253) argues "humans are storying beings. We tell stories to make sense of our lives, to understand ourselves, and to build relationships with the people around us. Stories tell us about racial identities and communicate taken-for-granted beliefs about race" and thus provide fertile ground for engaging in troubling dialogues and confronting our difficult knowledge. Story lies at the heart of the human experience because "we live our lives through texts. They may be read, chanted, or experienced electronically or come to us like the murmurings of our mothers, telling us what conventions demand. Whatever their form or medium, these stories have formed us all; they are what we must use to make new fictions, new narratives" (Heilbrun in Hayes, Flannery, Brooks, Tisdell and Hugo, 2000: xv). To hear the story of another is to invite them into being, and the power of writing one's own story (particularly in one's own language, in one's own way) is both cathartic to the self and educative for others to learn from.

Formal, scholarly texts teach us critical literacies, as they help us to appropriate the discourse of social justice and care. As theoretical tools that help students articulate and contribute to broader and larger narratives, they also provide route maps, discourses and ontologies that help to disrupt dominant ways of knowing and being, bringing into the classroom stories that students may not necessarily encounter in their daily lives. Learning the discourses of critical scholarly texts, however, is only the first step.

Texts also grow our conceptual knowledge and the discourse of social justice theories that sharpen our intellectual understanding about the canon. They foster dialogue that promotes extended and nuanced conceptions of justice from multiple places, spaces, and experiences, especially poeple traditionally silenced or marginalised. Agential engagement with such texts invites readers to locate themselves in such texts and to "consider their own situatedness" (Boveda and Bhattacharya, 2019:6). Encountering the stories hidden from one's everyday experience, and even from the

mainstream canons that teacher education students encounter, allows for shifts in thinking, affects bodily experience and spiritual growth. Corrigan (2019:147) cites the work of Jurecic, who argues:

"Literature… changes our brains, hearts, souls and political convictions…the practice of reading literature slows thought down…(and) provides a rare opportunity for sustained focus, contemplation, and introspection'…literature does not change us, it invites us to be changed".

The engagement of text may not necessarily always be as gentle as described above. They can sometimes also be (and perhaps *should* be) jarring, provoking and disruptive to our senses. This too can be a powerful learning encounter. However, the inherent value of such texts is the iterative nature of returning to them, repeatedly – and when genuinely committed to seeing issues anew, this is a necessary action, without having the story told and retold by the human voice/teller, until we are able to make some sense of it, or make our peace with it. Corrigan (2019:139) argues that:

"texts provide safe space for risky encounters with others….where silence or repetition might become prohibitively awkward when speaking with a stranger, texts invite us to pause, to linger and to return to certain points over and over again as long as we need- the sort of slow recursive engagement transformation usually requires. While reading does not replace lived, embodied experiences and relationships with others, reading does help us develop the practice of empathy, which we may then bring with us out into the world".

Reading as a form of 'listening to' and 'engaging with' others' stories is as Corrigan (2019:139) points out, a risky encounter. It is also a way of learning from another and a precursor and potential catalyst, to writing. Engaging with texts thus sometimes serves to inspire, confront and invite responses in written format, a form of what Freire refers to as reading (and writing) the word and the world (Freire, 1985). If we intentionally connect this to specific tasks that serve to provoke and disrupt hegemonic ways of thinking and by posing questions as clarity–seeking acts and deeper problem posing, we encourage teacher education students to delve more deeply into their own

beings and beliefs. There is, thus, immense value in journaling as a form of thinking through our own lives and experiences.

Evans, Domingue and Mitchell (2019:7) argue that "Life writing is a radical act of self-care; through penning stories of struggle and growth, Africana authors have resisted invisibility, dehumanization" and this suggests the inherent power of telling our stories in ways that highlight the pain, trauma, celebrations and survival mechanisms that have typified the experience of the most marginalised in society. The catharsis of writing answers the question of *why* we write, but it is also important to consider *how* we write. We write with our entire beings, our bodies, our histories and our hearts, as Vietnamese monk Thich Nhat Hanh points out "Writing is a deep practice. Even before we begin writing, ….our book or essay is being written deep in our consciousness. To write a book, we must write with our whole life, not just during the moments we are sitting at our desks. (Thich Nhat Hanh as cited in Ferguson, 2018: 323). I have already argued for the value of engaging in contemplative practice but propose further to connect it more specifically also to the act of journaling and more specifically embodied writing as a meditative practice. Ferguson (2018:345) argues that "bringing mindfulness together with writing as an embodied practice is suggestive of liberatory possibility… it summons marginalized knowledge and experience … and opens up our writing, and the stories we tell, to allow for the presence of embodied and textual difference." Story-telling, and perhaps more importantly "counter-storytelling, narrative and naming one's own reality" (Tenore and Justice, 2019:2) is not usually present in academic and scholarly discourse (Tenore and Justice, 2019: xii), but is a powerful way of engaging in transforming beliefs and fostering healing in teaching and learning. Steele (2000:5) argues, "it is through literature that we may heal from traumatic histories. As we will see, it is the transformation of "real experience" into literature through image, metaphor, and re-imagination that turns the trauma of history into a poetry of witness." A CPoD , rooted in relational witnessing is enhanced through embodied writing and extended through the use of contemplative pedagogy as mindfulness, has the added benefit of inculcating more expansive forms of reflective awareness of both self and others (Ferguson, 2018: 338).

7.5.3. Proposition 3: Teacher as nepantlera or bridge: fostering a post oppositional onto-epistemological learning space

The teacher often fosters the space for learning to happen in a classroom, and if the space is geared towards educative healing, there are a number of considerations, which would help to cultivate this. Adopting pedagogies, underpinned by a post-oppositional onto-epistemology in which multiple viewpoints and experiences jostle with one another for space, validation and recognition, sometimes in violent and painful ways, is necessary. Advanced by feminist, womanist and social justice activists and theorists, such post oppositional pedagogies:

> "get beyond the limits and binaries of oppositional pedagogies to transform either/or thinking into the acceptance of multiplicity, contradiction, and paradox. Oppositional pedagogical frameworks employ dichotomous either/or epistemologies and generate us-against-them dynamics that pit one person, one group, or one "Truth" against another, and invite antagonism. Post-oppositional frameworks include invitational pedagogies, which introduce students to a wide range of additional perspectives and invite students to self-reflect on their existing beliefs and other dimensions of their worldviews, to examine them from additional points of view." (Keating, 2016: 24)

This involves the teacher modelling humility, vulnerability, and empathy for students. In such a classroom, the teacher has to hold the space for tensions and traumas as they arise, working as a bridge between different perspectives, and cultivating safe and brave spaces for troubling dialogues. She acts as a role model for students as they journey through troubling dialogues that cause discomfort and pain. All whilst also grappling with her own difficult knowledge. This requires an expansive and inclusive approach to teaching.

Any work around social justice in diverse classrooms, tends to place students in contested encounters especially with regard to race, gender and privilege. Judgement from these different positionalities and intersectionalities sometimes creates divisions and can result in the demonising of others. The risk of such demonising is that "we are recreating the pattern of drawing lines that separate people. Yet, how can we hold

194

people accountable without demonizing them?" asks Maparyan (2019: 50). She offers some advice for creating community even in the midst of these conflicting relationships. Drawing on the notion of both a womanist and the 'big tent' philosophy, which could serve to guide and hold the space for such relationships to develop and grow. The notion of a womanist approach (Lemons, 2019; Maparyan, 2019) as the "perspective open to all humanity" (Hoeller, 2019:123) is a

"radically inclusive philosophy and daily practice…(which) allows for contradictions to co-exist, jostling each other. Indeed, womanism invites contradictions in and assures us that adequate space and time enables the contradictions to mix, nudge, and speak to each other, initiating additional transformations." (Keating, 2019: ix)

Like a womanist approach, the 'big tent' approach characterises a space that is large and expansive enough to accommodate everyone, regardless of their divergent beliefs (Maparyan in Keating, 2019: ix). Keating (2019:x) explains that

"When we enter the spacious womanist tent we bring our differences with us – our unique family dynamics and histories; our particular socially inscribed bodies; our educational backgrounds…we acknowledge our differences and share our perspectives (*coming to voice*) we create the possibility for building new knowledges, making connections with members of other social groups – without conflating differences between groups or becoming lost in an overarching, homogenizing 'umbrella term'. Womanism neither denies our personal, social, and/or ancestral roots (*our home communities and early formations)* nor insists that we exclusively embrace them. Instead womanism encourages us to grow – to recognise and build on our interconnections with others" (Italics in original)

However, this is not an 'anything goes' type of inclusion because of the importance of keeping the rules around "the willingness to respect others, to listen with humility, and to remain open to the possibility of being changed by our encounters with others" (Keating, 2019: ix) is critical. Robert Jones Jr. who uses the twitter handle #SonofBaldwin, reminds us that while it is important to create bridges between people, the setting of boundaries for working with others is also important. He argues "We can

disagree and still love each other unless your disagreement is rooted in my oppression and denial of my humanity and right to exist[50]. "This implies that although students are encouraged to speak their authentic truths, it cannot be at the expense of another's dignity and right to exist. The forming of such a community can be both a safe and a brave space for engagement.

The notion of safe spaces for working with difficult knowledge through troubling dialogues is a contentious issue. Multiple authors refer to these contestations in the literature (Stewart, 2017; Dutta, Shroll, Engelsen, Prickett, Hajjar and Green, 2016; Aroa and Clemens, 2013; Harris, 2018) and many debate whether it should be *safe* or *brave* spaces that ought to be created in classrooms when engaging with troubling dialogues. Stewart (2017:np[51]) explores the relationship between inclusion and justice: "Inclusion asks, 'Is this environment safe for everyone to feel like they belong?' Justice challenges, 'Whose safety is being sacrificed and minimized to allow others to be comfortable maintaining dehumanizing views?'". Stewart's viewpoints to the multiple challenges in which 'safe spaces' might actually serve to make some comfortable, whilst making others unable to have an equal say, especially when engaging with difference. Harris (2018:261) rejects the idea of either a safe or brave space as being a homogenous experience for all students, calling instead for creating an uncomfortable learning space. This resonates with a CPoD . Whether safe or brave space, either demands of students to be courageous enough to allow themselves to become vulnerable, practice respect and humility (intellectually, epistemology and narratively) and learn to enact and embody empathy.

Respect and empathy are central. Empathy as Corrigan (2019:138) argues "begins with pain" and citing Anzaldúa he argues that:

> "' like love, pain might trigger compassion – if you're tender with yourself, you can be tender with others. We can use our wounds as openings to become vulnerable and available (present) to others. Our experience of our own pain allows us to imagine how others experience pain. Even if our pain is different from others', even

---

[50] https://za.pinterest.com/pin/4433299619767431/?autologin=true&nic_v2=1a58CNWl6
[51] https://www.insidehighered.com/views/2017/03/30/colleges-need-language-shift-not-one-you-think-essay

if it's significantly less acute, it serves as a starting point, a place to build, through imagination, a bridge of empathy between ourselves and others."

The importance of tenderness which can be linked with an epistemology of love (Zajonc and Palmer with Scribner, 2010) involving coming to know another with gentleness, participation and respect is also reflected in a pedagogy of tenderness (Thompson, 2017). Thompson argues that "tenderness comes from being willing to hold in one's mind more complexity, paradox, and community than was previously thought possible….(a) willingness to travel together, to reach into the mysterious, the unknown, where tenderness lives within us" (Thompson, 2017:5). She argues that a pedagogy of tenderness encourages us to enact "rituals of inclusion that lean us toward justice, … that treat the classroom as a sacred space, that coach each other into habits of deep listening, … that …asks us to expand ways to talk about the complexity of identity, to open ourselves to new conceptual frameworks…" (Thompson, 2017:5). Such an approach to teaching has multiple benefits for perceiving teaching as healing. Firstly, here the teacher has a critical bridging role to play. The notion of the teacher as a bridge is a useful analogy, because it presumes that the teacher creates the pathway for students to venture into spaces they may otherwise avoid, and which have the potential for evoking experiences of fragility, pain and trauma, whilst simultaneously also the potentiality of growth and transformative learning . Dutro (2019:52) argues that:

> "connection and empathy can grow from a sense of shared fragility and a piercing resonance with the pain in another's story. …. it is clear time and again how stories of the difficult can sharpen potential for interpreting others' experiences through the double-edged sword of rejection and pity. It is in that tangled specificity and universality where the critical potential of the difficult lies".

This implies that while we may never quite be able to completely relate to the story of another, there is always a space in which empathy with another's experiences might be found and we should not be afraid to venture into these tenuous and tentative spaces. Space is an important consideration in this discussion. What is the space that can be sought, found or created in a classroom that allows a meeting place, a space where students can heal their own traumas and wounding as an integral part of learning about social justice? The teacher is the primary invitation and pathway into

this space. As the Suffi poet and philosopher Rumi[52] says in his poem "*A Great Wagon*", "Out beyond ideas of wrongdoing and rightdoing there is a field. I'll meet you there." This is the invitation that teacher educators invite students into. This space could be thought of as the *neplantla*, which is the "Nahualt word for the space between two bodies of water, the space between two worlds. It is a limited space, a space where you are not this or that but where you are changing. You haven't got into the new identity yet and haven't left the old identity behind either – you are in a kind of transition…it is very awkward, uncomfortable and frustrating to in that *Nepantla* because you are in the midst of the transformation" (Anzaldúa as cited in Scott and Tuna, 2017:1-2).

Within such a space, transformation is possible. However, it is neither easy, nor is it linear. Rather it is recursive, much like the earlier metaphor of the butterfly in metamorphosis. It is characterised by rupture, fragmentation, endings and beginnings, spaces of becoming, where crossings and conversions, experiments with the new happen side by side with part of the old grappling for a hold; where new collective stories are unfolding, shifts and clashes are occurring and the vision of something new, more inclusive and more beautiful is possible (Anzaldúa 1999; Keating, 2006:11). To be able to hold such a space, implies that the teacher herself is willing to occupy the space, that she is willing to hold the space, to become the *nepantlera*, the midwife of empathy (Corrigan, 2019) so as to be able to bring into existence possibilities of change with and through her students. Such a teacher has to be willing to work on herself first. For just as teacher candidates are confronted with their own stories being contested, disrupted, so might the teacher educator, be placed in spaces for navigating stories of hatred, separation and violence. A human response to this might be defensive, but this will not be the best way to support learning for all. Bhattacharaya (2015) provides both a powerful insight and an honest first-person account of the healing work that could arise from a teacher being willing to do the work necessary for creating such a transformational learning space. She provides an account of how in response to anger and anxiety she felt during a specific conflicted situation:

---

[52] https://onbeing.org/poetry/a-great-wagon/ - contained in The Essential Rumi translated by Coleman Barks

"Nonopposition and contemplative practices have taught me to step back in such a moment and observe myself, as if I am a character in my own story. As I began to do so, I realized I wanted to resist taking refuge in an oppositional discourse. I did not want to discuss how separate, different, or misunderstood my work was in relation to someone else's work. I wanted to talk about how spaces could be created for multiple ways of understanding" (Bhattacharaya, 2015:494-495).

Careful to not rush into "false binary oppositions" (Bhattacharaya, 2015:492) she makes the powerful commitment to beginning with healing the wounded parts of herself first (Bhattacharaya, 2015:492). This requires courage and determination and commitment. "In seeking the truths of our lives, let's not draw back from what frightens us. Let's look forward to our *nepantleras*….who have tolerance for ambiguity and difference…to maintain numerous conflicting positions and affinity with those unlike themselves" (Anzaldúa, 1999:94) With courage, commitment and willingness to confront the pain and trauma with others, we model for our students our own ways of being and working with others in ways that connect and foster empathy. Nonetheless, it must begin with the teacher.

"Transformation, then, becomes an activity that starts within, an agenda that compels a deep dive into one's own consciousness. It involves looking through various painful parts of self, the belief systems that sustain those painful parts, and the discourses that support those belief systems. It requires, finally, making peace with the pain to understand our own suffering and transformation. Such 'home work' is critically necessary before any 'field work' can be accomplished for any social justice agenda; without it, we will only feed and amplify our pain, defeating our transformative desires." (Bhattacharaya, 2015:496).

Thus, the teacher educator willing to create this space in the classroom, makes a commitment to offer the opportunity and model for teacher candidates, healing through contemplative work. She consciously invites students to be wholly present through mindfulness exercises, ushering in a form of relational witnessing that is encouraged through a pedagogy of discomfort, but extended through contemplation and mindfulness. For it is in this space that the ability to build bridges between us, cultivate empathy, foster community even in the face of difference and conflict make a different world possible. The work of teaching for social justice necessarily needs time, is

challenging and does not always go the way we planned it to go, but it is important to "help students become open to the work. While this process can be slow and difficult and doesn't always succeed…" as Corrigan (2019:147) confirms. There are always opportunities for growth, for all. It is *here* where we might "step closer towards the flourishing of all, only….by building bridges- by living on the slash between 'us' and 'others' …not as an idea, but a practice" (Corrigan, 2019:136) and for this we need *nepantlera* "those who facilitate passage between worlds….(and) help us give birth to empathy " (Corrigan, 2019:137) through working productively with our multiple pain and traumas.

This work begins with the individual, but moves externally into the social realm only after engagement with the self. Anzaldúa (as cited in Keating 2006:12) argues that "Awareness of our situation must come before inner changes, which in turn come before changes in society. Nothing happens in the 'real' world unless it first happens in the images in our heads". Thus, cultivating a deep awareness of the self and the world in which the self operates, is critical. Earlier discussion in Chapter 2, emphasises the importance of creating a critical consciousness within students as a necessary part of social justice education. However, it must move beyond the individual engagement into the social realm.

7.5.4 Proposition 4: Critical Service Learning as the means to fostering advocacy - social activism and mobilisation

Anzaldúa connects the reconstruction of self with that of society through the power of ideas when she argues that "empowerment comes from ideas—our revolution is fought with concepts, not with guns, and it is fuelled by vision. By focusing on what we want to happen we change the present. The healing images and narratives we *imagine* will eventually materialize" (Anzaldúa as cited in Keating 2006:13, my emphasis). Straddling simultaneously the path between work on self and its impact on the broader, political and material is rooted in belief and imagination of possibility, a world of beauty and justice, different to what we live in now. It implies the development of a liberatory consciousness. Love and Jiggetts (2019:xi-xix) point to a liberatory consciousness that consists of:

- bearing witness to injustice through awareness
- conducting a critical analysis of the impact of power inequalities and how these create and perpetuate injustice
- social advocacy and activism aimed at acting against injustice through allyship, which is participatory and collaborative.

For teacher educators, this could happen through community engagement activities and/or service learning projects. Justice (2019: 104) agrees, arguing that a "service pedagogy puts teacher candidates in contexts where they can develop ally relationships, witness and challenge inequities in power, and actually make social change. So, in the same way that student teachers are actually teaching children, teachers involved in critical service pedagogy are actually doing social justice work." This allyship is central for rallying engagement with others to advance justice in the world and implies a form of service with others for transformation of society. Fraser (2020: xv) reminds us that however hard individuals work to overcome injustice in their classrooms and elsewhere "they are prone to backfire to the degree they do not connect with struggles to change the broader dynamics that constrain and distort education". The personal is also the political and participatory parity in higher education can only be sought through broad social movements and political action (Hölscher and Bozalek, 2020). So too, can teaching advance justice through activism. Teaching is a form of activism which sees "democracy as a process of participation and inclusion" and one in which a teacher's praxis implies "tapping oppressed communities for their own knowledge, strength, and leadership in constructing models for social change" (Evans, Domingue and Mitchell, 2019:6). It also involves promoting activism that sees "'enormous beauty and potential' in those who were discarded, dismissed, and considered inconsequential" that we might work collectively with our students "to bring and hold those individuals together in working on a movement for change" (Evans, Domingue and Mitchell, 2019:6). Such an approach to teaching must have a "transformative impact" and connect to the "importance of linking our work to radical social agendas" (Angela Davis as cited in Evans, Domingue and Mitchell, 2019:9).

Teacher candidates must be tasked explicitly with becoming transformative activists, in service of society. Through adopting a transformative activist stance, Stetsenko (2019:8) reminds us that as people change themselves, they simultaneously change the world since "there is no neutral, separate world and no isolated, detached individuals. Instead, there is one process of people simultaneously co-creating themselves and the world, as a nexus of these two currents within communal, historical praxis (composed of social practices) realized through individually unique contributions by actors of this praxis". A significant way to engender this change for teacher candidates could be through critical service learning.

All participants report on the transformative power of their SL experience during the TESL module despite the enormous misgivings and initial unwillingness to engage in it. The advocacy campaigns planned and conducted also give clear expression to students engaging in deliberate and systematic campaigns for change, and there is an important transformative possibility in connecting the two activities in the TEL module. Despite the transformative possibility that critical SL has for teacher candidates "to witness inequality and social challenge and allows them to respond by creating structures and conditions that promote autonomy, cooperation, sustainability, and equality" (Justice, 2019: 103) multiple authors caution about the specific forms of SL currently in use. Like Justice (2019), who calls for critical SL, Stoecker (2016) advises a liberating form of SL whilst Cipolle (2010) cautions against the potentially domesticating forms of SL and advises a focus on critical consciousness development through SL. Most unapologetically critical is Hernandez (2018) who shines the lens of decolonisation and bicultural identity on SL, exploring the Eurocentric logic of charity and its potential for domestication. Whilst decolonisation is not the focus of this study, her important insights and critiques of SL remain critical areas for consideration within my study. What lies at the heart of a critical SL programme, however, must be a connection with the broader community to enact radical social agendas for lasting and meaningful change.

Evans, Domingue and Mitchell (2019:9) citing Angela Davis argue that if the academy is going to become more transformative, there must be relationships built and partnerships forged with surrounding communities where the links between teaching, learning, research, service and activism can be explored with the aim of advancing

radical social agendas for change collaboratively. Through building such relationships through community engagement and critical service learning experiences, teacher candidates "develop ally relationships, witness and challenge inequities in power, and actually make social change" and where collaborative partnerships with communities have the power to reveal to teacher candidates "the systemic, social nature of inequality, injustice, and oppression" and "how the sources of social problems reside in the structures of social and political systems, rather than in the people themselves" (Justice, 2019: 104). These connections to social movements where students are able to link with existing forces for public good, through learning *with* and *from* community and social actors, around important real-life world issues are indispensable. The acquiring of tools and techniques for forging networks, establishing structures and collaborating with others from diverse areas of interest and work, so as to give action and expression to and bring about genuine and sustainable change, long after their graduation from the university, is critical. The additional benefit of such structures and allyships is that they provide also the important collaborative networks to return to once in practice. Darder (2020:29) advocates for the establishment of "independent popular teacher collectives" in which new teachers have an "ongoing pedagogical space for reflection, dialogue and building community" which can be a way of "activating pedagogical praxis on the ground". Likewise, Freire reminds us, that there is immense value in *permanent teacher development* (Nieto, 2019:493) and when these are linked to grassroots community movement, transformation is much more likely and more sustainable.

Thus, connecting within networks in which critical and relevant social problems as the concern of parents, students and teachers as partners become critical. The work of education as the practice of freedom becomes the interest and expression of all, and where SL no longer adopts domesticating approaches, nor does it perpetuate charity and altruism, rather critical forms of SL are located unapologetically in meaningful radical social programmes for change and transformation. Mobilisation in such spaces links the work of teachers, students and parents with other activists with communities for growing movements that are sustainable and envision community transformations that reflect the interests of the poor and marginalised in society. Ordinary citizens explore and give expression to radical agency in service of and in protection of our collective and public good. When this is the work of education, we have the capacity

to all "serve as agents of awakening, inspire and challenge others to deeper awareness, greater *conocimiento*, serve as reminders of each other's search for wholeness of being." (Anzaldúa as cited in Keating, 2006:9).

7.5.5 Additional contribution of the study

In this study I have built a qualitative case on a very particular approach to teacher education. Embedded within a critical theory paradigm, and using a CPoD , what is novel in this study is the infusion of contemplative scholarship to complement the disruptive pedagogy of CPoD. Aimed at teaching students to work for change through the engagement with both service learning and the tools for developing and conducting advocacy campaigns, students acquire the practical skills for social mobilisation. In addition to the framework for teaching social justice for teacher education students – which I believe is the major contribution of this study – there are some other contributions: namely the contribution to the canon of studies in social justice; contribution to contemplative scholarship as a discipline; SL as a disciplinary field and the methodological contribution of the study.

7.5.5.1. Contribution to the Social justice education canon – the extension of stories for/of change in Teacher education

Each story of each participant in this study adds a unique depth and an additional insight to the importance and power of voices and stories that help us understand and learn better how students come to explore their own positionality and intersectionality when learning about social justice in the TE classroom. These help us plan better TE programs that are more responsive to and focussed upon advancing social justice. They also assist us to make more informed and conscious choices about the pedagogies, which we utilise in our classrooms. The propositions advanced in the preceding section are one such contribution.

7.5.5.2. Contribution to contemplative scholarship and critical pedagogy/critical pedagogy of discomfort and service learning

To advance social justice, in this case study I drew on service learning (as both a philosophy and approach); a CPoD as well as contemplative scholarship. Whilst I am a novice in the field of contemplative scholarship, the increasing potential for this field

to make an impact in teacher education is under-explored and under-researched. Anecdotal accounts by multiple students over the five years that the TESL module ran, confirm the experience of two participants in the study who explicitly attested to the value that contemplative scholarship had on their learning experiences in the social justice classroom. It also confirmed the argument made by a growing number of scholars about the value it has for anti-oppressive pedagogy (Berila, 2016) and learning aimed at healing from injustice and trauma (Thompson, 2019). The subsequent utilisation of breath work and mindfulness by participants in the study, into their own classroom practice, adds further credibility to the potential benefits of contemplative tools.

7.5.5.3. Methodological contribution/qualitative research

The use of qualitative case study research has already been connected to ways to foster socially just research (Johnson and Parry, 2016; Lashua, 2015), but this study also introduces an additional level of complexity to the methodological approach of qualitative case study research. Infusing an epistemology of love (Zajonc and Palmer with Scribner, 2010) as a way of coming to know was a crucial part of the data analysis process as both method and principle. I constantly sought to work respectfully with my data and was mindfully conscious of honouring participants' voices, stories and experiences. This was a necessary part of socially just research approaches and connects to being accountable for sharing participants' stories in a way that honours their dignity. This was not at the expense of losing critical judgement and objectivity but rather holding in tension, both. The extended respectful and imaginative insights arising from working with participant data are often lacking in qualitative research, but are critical for socially just research approaches. Whilst such an approach is not an exact science, it does emanate from the willingness to commit to working respectfully with others' stories and experiences, and advances the capacity for us all to come of know one another in much deeper, interconnected ways, especially when we infuse into our research approaches, a level of the sacredness. Even bringing in spiritual reverence is rarely associated with critical research methodologies. Through thinking and rethinking my assumptions about others in each present moment throughout my data analysis, I sought not only to honour my own positionality as a researcher as

declarative and open, but to pay attention to all the ethical and other requirements usually associated with qualitative research analysis. I believe that this may be an additional methodological contribution.

7.6 Recommendations

In this section, as my study terminates, I have come to a number of conclusions that I believe would serve to enhance the work of teaching social justice to teacher education students and the research that might accompany and contribute to this. I offer the following as recommendations for considerations to the plethora of findings by other scholars also working within this important space.

7.6.1. Links with psychological services to support student explorations into deeper self-awareness and growth

There is a deep transformative value in the utilisation of a critical pedagogy of discomfort (CPoD) as this study shows. However, in retrospect, I have realised that when teachers utilising a CPoD do not have psychological or therapeutic training, it is very important to work in close tandem with services that can provide such therapies or counselling support. Students whose experiences and stories are disrupted can face deeply troubling emotions and find that their entire world views are thrown into crisis. For some, this can be profoundly disturbing and the value of having a support structure to guide students through this journey is necessary. I would thus propose that a service such as our Centre for Psychological Services and Career Development (PsyCaD) would be a definite asset to be on call should students require psychological counselling or support, or even just to have debriefing sessions with students who may feel overwhelmed by the content and experiences of the classroom dialogues. To do so exemplifies working more responsibly and shows greater empathy for and accountability towards one's students.

7.6.2. Building Teacher education collaborative networks

Just as student candidates require support for doing the deep psychological work of social justice engagement, in the same way, critical teacher educators should also have support mechanisms. As discussed in Chapter 5, the possibility of teacher

burnout can have dire implications for practice. There is thus a critical need to develop teacher education collaborative networks. These are not just for *permanent teacher development* (Nieto, 2019:493) or independent teacher collectives advocated by Darder (2020:29) as discussed in Proposition 4, but could also serve as a crucial support structure for debriefing, a repository of useful resources and approaches especially for newly graduated teachers. Such collaborative networks could even serve as a way of reinvigorating those critical educators struggling with activist burnout, or experiencing hopelessness and disillusionment and could be the space in which sharing resources and experiences is realised. These should be broadly constituted and link both schools and higher education with political, social and civic networks of support. These can also be powerful unifying spaces of radical change and activism around education more broadly.

7.7 Gaps and limitations in the study and areas for further study

Upon reflecting on the gaps that I have encountered within the study, the most obvious would have to be that too little consideration was given to the issue of decolonisation. I chose to exclude decolonisation as I thought that it would have been too large an area to include in teacher education. This was not the focus of my study. In retrospect, a decolonial lens would have deepened my study and is thus a gap. I encountered numerous instances in which the large body of post-colonial and decolonial literature and scholarship could have enhanced my study substantially. I did refer to certain decolonial scholars in Chapter 3 with specific reference to research methodology, and again in proposition 4 regarding service learning. An area for further study would be to include more decolonial and postcolonial voices and approaches in the study of responsive and engaged teacher education, especially as an approach to advance socially just teacher education. During the course of my study, I encountered Human Rights education and Peace education as overlapping literature domains, and both of these areas could have drawn upon for my study.

7.8 Conclusion

In this study, I have attempted to explore participant experiences of a TESL module in which they learned about social justice through troubling dialogues. The study used a

critical pedagogy of discomfort as the vehicle through which to explore students' difficult knowledges. This was done primarily by initiating and sustaining troubling dialogues aimed at disrupting students' fervent beliefs and was aimed at encouraging them to critically reflect on their experiences of the world, their own ideas and those of others and finally on their relationships with others. Reported beliefs and experiences were theorised in way that might shed some insight into better preparing teacher candidates to engage productively with their own difficult knowledges. It is hoped that in turn, confronting such difficult knowledges through troubling dialogues in their classrooms, may better facilitate their own as well as their students' learning, thereby contributing to a more socially just world and better, more connected relationships with others.

REFERENCE LIST

Ahad-Legardy, B. and Poon, O.A. (Eds.). (2018). *Difficult subjects: insights and strategies for teaching about race, sexuality and gender*. Stylis: Virginia.

Alcoff, L.A. (2009). The problem of speaking for others. In A.Y. Jackson and L.A. Mazzei (Eds), *Voice in Qualitative Inquiry: Challenging conventional, interpretive, and critical conceptions in qualitative research.* London: Routledge.

Amoo-Adare, E.A. (2017). *(Un)Thinking, Decolonial Loving & Becoming: Critical Literacies for 'Postnormal Times'.* Keynote Talk for Trier Summer University Decolonizing Urbanism: Transformative Perspectives, University of Trier, 8 June 2017 Available from: https://www.researchgate.net/publication/320853256_UnThinking_Decolonial_Loving_Becoming_Critical_Literacies_for_'Postnormal_Times [Accessed 12 August 2019].

Amster, A and Ndura, E, (2013). *Exploring the Power of Nonviolence: Peace, Politics and Practice.* New York: Syracuse University Press.

Anzaldúa, G. E. (1999). *Borderlands la frontera: the new mestiza.* 2nd edition. San Francisco, CA: Aunt Lute Books.

Anzaldúa, G. E. (2015*). Light in the dark/luz en lo oscuro: rewriting identity, spirituality, reality.* Durham: Duke University Press.

Apple, M. W. (2015). Education and discomfort on being a critical scholar/activist in education. In B.J. Portfolio and D.R. Ford (Eds.), *Leaders in critical pedagogy narratives for understanding and solidarity*. Rotterdam: Sense Publishers.

Arao, B., and Clemens, K. (2013). From safe spaces to brave spaces. In L.M. Landreman (Ed.), *The art of effective facilitation: reflections from social justice educators.* Sterling, VA: Stylus.

Ayers, W.A. (2014). Teach freedom. In D. Smith and M/S. Smith (Eds.), *Imagine living in a socialist USA.* New York: Harper Collins Publishers.

Ayres, L. (2008). Thematic analysis. In L.M. Given (Ed.), *Qualitative Research Methods Volumes 1 and 2*. California: Sage Publishers.

Baatjies, I.G. (2005). The Neoliberal Fantasy and the Corporatisation of Higher education in South Africa. *Quarterly Review of Education and Training in SA.* 1(12):25-33.

Bai, H., Scott, C. and Donald, B. (2009). Contemplative Pedagogy and Revitalization of Teacher Education. *The Alberta Journal of Educational Research*, 55(3), Fall 2009: 319-334.

Bailey, M.S. (2017). Why 'where' matters: exploring the role of space in service-learning. *Michigan Journal of Community Service Learning,* Fall 2017: 38-48.

Barton, D., Hamilton, M. and Ivanič, R. (Eds.).(2000). *Situated literacies: reading and writing in context*. London, England: Routledge.

Batacharya, S and Wong, Y.R. (2018). *Sharing Breath: Embodied Learning and Decolonisation.* Canada: AU Press Athabasca University.

Baxan, V. and Evans M. (2010). *Initial Teacher Education Annotated Bibliography: Working paper June 2010 prepared for the Initial Teacher education program*. University of Toronto: Ontario Institute for Studies in Education.

Baxter, P. and Jack, S. (2008). Qualitative case study methodology: study design and implementation for novice researchers. *The Qualitative Report,* 13(4): 544-559.

Beck, D., and Purcell, R. (2013). Developing generative themes for community action. In S. Curran, S., R. Harrison, and D. Mackinnon (Eds). *Working with Young People.* 2nd edition. Los Angeles: Sage. Available at: http://eprints.gla.ac.uk/80432/1/80432.pdf [Accessed 03 March 2019].

Bekerman, Z. and Zembylas, M. (2018). *Psychologized language in education-denaturalizing a regime of truth.* New York: Palgrave Macmillan.

Berila, B. (2016). *Integrating Mindfulness into Anti-Oppression Pedagogy: Social Justice in Higher Education*. New York: Routledge.

Bhattacharya, K. (2017). *Fundamentals of qualitative research : a practical guide.* New York: Routledge.

Bhattacharya, K. (2018). Contemplation, imagination, and post-oppositional approaches: carving the path of qualitative inquiry. *International Review of Qualitative Research,* 11(3), Fall 2018: 271-285.

Bhattacharya, K. and Gillen, N.K. (2016). *Power, race, and higher education: a cross-cultural parallel narrative.* Sense Publishers: Rotterdam.

Boler, M. (1999). *Feeling power: emotions and education.* New York: Routledge.

Boler, M. (Ed) (2005) *Democratic Dialogue in Education: Troubling Speech, Disturbing Silence.* New York: Lang Publishing.

Boler, M. and Zembylas, M. (2002). *On the spirit of patriotism: challenges of a "pedagogy of discomfort.* Teachers College Record. Available at: https://meganboler.files.wordpress.com/2016/02/on_the_spirit_of_patriotism_challenges_o.pdf [Accessed 31 May 2016].

Boler, M. and Zembylas, M. (2003). Discomforting truths; the emotional terrain of understanding difference. In P. Trifonas (Ed.), <u>Pedagogies of difference: rethinking education for social change.</u> New York: Routledge.

Boler, M. and Zembylas, M. (2011, March, 13). *A Pedagogy of discomfort. Hopeful Pedagogies at SU.* Available at: http://blogs.sun.ac.za/hopefulpedagogiessu/2011/03/13/zembylas-on-a-pedagogy-of-discomfort/ [Accessed 20 October 2014].

Booysen, S. (2016). *Fees Must Fall: student revolt, decolonisation and governance in South Africa.* Johannesburg: Wits University Press.

Boveda, M. and Bhattacharya, K. (2019). Love as de/colonial onto-epistemology: a post-oppositional approach to contextualized research ethics. *Urban Review*, 51:5-25. Available from https://doi.org/10.1007/s11256-018-00493-z [Accessed 01 April 2019].

Bozalek, V, Leibowitz, B, Carolissen, R and Boler, M. (Eds.). (2014*). Discerning critical hope in educational practices.* New York: Routledge.

Bozalek, V. Carolissen, R. (2014). Designing the project: Theoretical approaches. In V. Bozalek, B, Leibowitz, R, Carolissen and M. Boler (Eds), *Discerning critical hope in educational practices.* New York: Routledge.

Bozalek, V., Carolissen, R., Nicholls, L. and Rohleder, P. (Eds.). (2012). *Community, self and identity: educating South African university students for citizenship.* Cape Town: HSRC Press.

Brady, R. (2005). Learning to stop; stopping to learn: embarking on the contemplative learning path. *The Journal of Transformative Education*, 5(4):372-394.

Britzman, Deborah P. (1998). *Lost subjects, contested objects.* Albany, NY, USA: State University of New York Press.

Britzman, Deborah P. (2000). If the story cannot end: deferred action, ambivalence and difficult knowledge. In R. Simon, S. Rosenberg, and C. Eppert (Eds)., *Between hope and despair: the pedagogical encounter of historical remembrance* New York: Rowman & Littlefield.

Bronner, S.E. (2011) *Critical Theory: A Very Short Introduction.* 1st Edition. Oxford: Oxford University Press.

Brookfield, S. D and Holst, J.D. (2011) *Radicalizing Learning: Adult Education for a Just World. S*an Francisco: Jossey Bass.

Brookfield, S.D. (2005) *The Power of Critical Theory for Adult Learning and Teaching* San Francisco: Jossey Bass.

Brookfield, S.D. (2017) *Becoming a Critically Reflective Teacher.* 2nd edition. San Francisco: Jossey Bass.

Brookfield, S.D. (2019) *Teaching Race: How to Help Students Unmask and Challenge Racism.* San Francisco: Jossey Bass.

Brooks, J.G. (2011). *Bearing the weight: discomfort as a necessary condition for "less violent" and more equitable dialogic learning.* Educational foundations, Winter-Spring, 25 (1-2): 43-62.

Brough, P. (Ed.). (2019). *Research methods for applied psychologists: design, analysis and reporting.* New York: Routledge.

Brown, L and Strega, S. (Eds.). (2005). *Research as resistance: Critical, indigenous and anti-oppressive approaches.* Toronto, Ontario: Canadian Scholars Press/Women's Press.

Brown, L and Strega, S. (Eds.). (2015). *Revisiting Critical, indigenous and anti-oppressive approaches.* 2nd edition Toronto, Ontario: Canadian Scholars Press/Women's Press.

Brown, R.N., Carducci, R., and Kuby, C.R. (Eds.). (2014). *Disrupting qualitative inquiry: possibilities and tensions in educational research.* New York: Peter Lang.

Bucko, A. and Fox, M (2013). *Occupy Spirituality: A radical vision for a new generation.* California: North Atlantic Books.

Buscaglia, L. (1972). *Love. What Life is all about.* USA: Fawcett Crest Books.

Calhoun, C., Gerteis, J., Moody, J., Pfaff, S and Virk, I., (2007). (Eds.). *Contemporary Sociological Theory.* 2nd edition. Australia: Blackwell Publishing.

Chabot, S. (2008). Love and Revolution. *Critical Sociology,* 34(6) 803–828.

Chu, E. (2018). The least we can do: gender-affirming pedagogy starting on day one. In B. Ahad-Legardy and O.A. Poon (Eds.), *Difficult subjects: insights and strategies for teaching about race, sexuality and gender.* Stylis: Virginia.

Cipolle, S.B. (2010*). Service-learning and social justice: engaging students in social change.* Maryland: Rowman and Littlefield, Inc.

Collier A. & Ross, J., (2016). Complexity, mess and not-yetness: teaching online with emerging technologies. In G. Veletsianos (Ed*.), Emerging Technologies in Distance Education,* 2nd edition. Athabasca University Press.

Corrigan, P.T. (2019). Nepantlera as midwife of empathy. In G.L. Lemons (Ed.), *Building womanist coalitions: writing and teaching in the spirit of love*. Chicago: University of Illinois Press.

Darder, A. (2002). *Reinventing Paulo Freire: a pedagogy of love*. Colorado: Westview Press.

Darder, A. (2014, November 30). Racism and the charter school movement: unveiling the myths. *TruthOut.* Available at: http://www.truth-out.org/opinion/item/27689-racism-and-the-charter-school-movement-unveiling-the-myths

Darder, A. (2017) Reinventing Paulo Freire: A Pedagogy of Love. New York: Routledge

Darder, A. (2018a) *The Student Guide to Freire's 'Pedagogy of the Oppressed'*. **London: Bloomsbury Academic.**

Darder, A. (2018b). Foreword: decolonizing service learning: transgressing the Eurocentric logic of charity. In K. Hernandez (Ed.), *Service Learning as a Political Act in Education, Bicultural Foundations for a Decolonizing Pedagogy.* New York: Routledge.

Darder, A. (n.d.). Teaching as an act of love: reflections on Paulo Freire and his contributions to our lives and our work. Available at:

https://www.academia.edu/4161397/Teaching_as_an_Act_of_Love_Reflections_on_Paulo_Freire_and_His_Contributions_to_Our_Lives [Accessed 30 October 2014].

Darder, A. (2020, 10 October). Critical Pedagogy. Rethinking Critical Pedagogy, 1(2) (pg. 19-33). Retrieved from http://mjura41.net/rethinking-critical-pedagogy-rcp/ Accessed 6th December 2020

Darder, A., Torres R.D. and Baltodano, M.P. (Eds.) (2017) *The Critical Pedagogy Reader.* 3rd Edition. New York: Routledge.

de Souza, M., Francis, L.J., O'Higgins-Norman, J. and Scott, D.G. (Eds.). (2009). *The international handbook of education for spirituality, care and wellbeing.* New York: Springer.

Denzin, N.K. (2003). The practice and politics of interpretation. In In N.K. Denzin and Y.S. Lincoln (Eds*.), Collecting and interpreting qualitative materials – Part 2*. 2nd edition. Thousand Oaks: Sage Publications.

Denzin, N.K. and Giardina, M.D (Eds.) (2010) *Qualitative Inquiry and Human Rights.* California: Left Coast Press.

Denzin, N.K. and Lincoln, Y.S, (2003). Introduction: the discipline and practice of qualitative research. In N.K. Denzin and Y.S. Lincoln (Eds.), *Collecting and interpreting qualitative materials – Part 1.* 2nd edition. Thousand Oaks: Sage Publications.

Department of Higher Education and Training. (2012). National Qualifications Framework Act 67 - Policy on the Minimum Requirements for Teacher Education Qualifications. Government Gazette (no. 24467).

Di'Angelo, R (2019). *White Fragility, Why It's So Hard for White People to Talk About Racism.* UK: Penguin.

Di'Angelo, R. (2011). White fragility. *Journal of Critical Pedagogy*, 3(3): 54-70.

Douglas, T-R and Nganga, C. (2017). What's radical love got to do with it: Navigating Identity, Pedagogy, and Positionality in Pre-Service Education. In A, Darder, R.D. Torres and M.P. Baltodano (Eds.), *The Critical Pedagogy Reader*, 3rd Edition. 518-534. New York: Routledge.

Dunlap, M.R., Burrell, C.D. and Beaubrun, P.J. (2019). Moments in the danger zone:encountering "non-racist," "non-racial," "non-color-seeing," do-gooders. In S. Evans, A.D. Domingue, and .D. Mitchell (Eds.), *Black women and social justice education: legacies and lessons*. New York: SUNY Press.

Dutro, E. (2019). Heeding the unbearable in teacher education: visceral literacies as critical possibility and praxis. In J.E. Justice and F.B Tenore, (Eds), *Becoming critical teacher educators: narratives of disruption, possibility, and praxis*. New York: Routledge.

Dutta, U., Shroll, T., Engelsen, J., Prickett, S., Hajjar, L. and Green, J. (2016). The "messiness" of teaching/learning social (in)justice: performing a pedagogy of discomfort. *Qualitative Inquiry,* 22(5): 345-353.

Edwards, M.A., and Post, S.G, (Eds) (2003). *The love that does justice: Spiritual Activism In Dialogue With Social Science.* Unlimited Love Press.

Ergas, O. (2019). A contemplative turn in education: charting a curricular-pedagogical countermovement. *Pedagogy, Culture & Society,* 27:2, 251-270.

Evans, S. Y., Domingue, A.D. and Mitchell, T.D. (Eds.). (2019). *Black women and social justice education: legacies and lessons*. SUNY Press: New York.

Evans-Winters, V.E (2019). *Black Feminism in Qualitative Inquiry: A Mosaic for Writing Our Daughter's Body*. New York: Routledge.

Ferguson, S. (2018). Embodied Writing and the Social Production of Pain. In S. Batacharya, and Y.R. Wong (Eds.), *Sharing breath: embodied learning and decolonisation.* Canada: AU Press Athabasca University.

Finney, S. (2013). *Strong spirit, kind hearts. helping students develop inner strength, resilience and meaning.* Rowman and Maryland: Littlefield Publishing.

Fiumara, G. C. (1990). *The other side of language: A philosophy of listening* (C. Lambert, Trans.) London: Routledge.

Fraser, N. (1989). *Unruly practices: Power, discourse and gender in contemporary social theory.* Oxford: Polity Press.

Fraser, N. (2013). *Fortunes of feminism: From state-managed capitalism to neoliberal crisis.* London: Verso.

Fraser, N. (2020) Preface [In Bozalek, V., Hölscher, D. and Zembylas, M. (2020) *Nancy Fraser and Participatory Parity Reframing Social Justice in South African Higher Education.* New York: Routledge.

Freire, P. (1985). Reading the world reading the word: an interview with Paulo Freire. *Language Arts*, 62(1):15-21. Available at http://www.jstor.org/stable/41405241 [Accessed on October 11 2020].

Freire, P. (1998). *Pedagogy of freedom: ethics, democracy, and civic courage.* Lanham, MD: Rowman and Littlefield.

Freire, P. (1998). *Teachers as cultural workers: letters to those who dare teach.* Boulder, CO: Westview

Freire, P. (2000). *Cultural action for freedom.* Revised edition. Cambridge, MA: Harvard Educational Review.

Freire, P. and Macedo, D. (1987). *Literacy: reading the word and the world. Critical studies in education series.* South Hadley, MA: Bergin and Garvey.

Gachago, D., Bozalek, V. and Ng'ambi, D. (2018). White guilt and shame: students' emotional reactions to digital stories of race in a South African classroom. In L.

Smith, M. Wetherell, and G Campbell (Eds*.), Emotion, Affective Practices, and the Past in the Present.* Routledge: New York.

Garrison, J. (2005). Ameliorating Violence in Dialogues across Differences: The role of Eros and Logos. In M. Boler, (Ed.), *Democratic Dialogue in Education: Troubling Speech, Dsturbing Silence.* New York: Lang Publishing.

Giddley, J. (2007). The evolution of consciousness as a planetary imperative: An integration of integral views. Integral Review: A Transdisciplinary and Transcultural Journal for New Thought, *Research and Praxis*, 5, 4-226.

Giddley, J. (2008). Evolving Education: A postformal-integral-planetary gaze at the evolution of consciousness and the educational imperatives (Unpublished PhD dissertation). Southern Cross University.

Giddley, J. (2009). Educating for evolving consciousness: voicing the emergency for love, life and wisdom. In M. de Souza, L.J. Francis, J. O'Higgins-Norman, D.G. Scott (Eds.), *The international handbook of education for spirituality, care and wellbeing.* New York: Springer.

Gilligan, C. (1993). *In a different voice: psychological theory and women's development.* London: Harvard University Press.

Given, L.M. (Ed). 2008. *Qualitative research methods volumes 1 and 2*. California: Sage Publishers.

Goldin, F, Smith, D and Smith, M.S. (Eds.). (2014). *Imagine living in a socialist USA.* NY: HarperCollins Publishers.

Gomm, R., Hammersley, M. and Foster, P. (Eds.). (2000). *Case study method: key issues, key texts.* London: Sage Publishers.

Gorski, P.C. (2015). Relieving burnout and the "martyr syndrome" among social justice education activists: the implications and effects of mindfulness. *Urban review,* 47:696-716.

Gramsci, A. (1971) In Q. Hoare and G.N.Simth (Eds.), *Selections from the Prison Notebooks.* London: Lawrence and Wishart.

Hadar, L.L., Ergas, O., Alpert, B., and Ariav, T. (2020). Rethinking teacher education in a VUCA world: student teachers' social emotional competencies during the COVID-19 crisis. *European journal of teacher education*, 43 (4), 573-586.

Hamilton, M. (2000). Expanding the new literacy studies using photographs to explore literacy as social practice. In D. Barton, M. Hamilton, R. Ivanič (Eds.), *Situated literacies: reading and writing in context*. London: Routledge.

Hanh, T.N. (1993). *Love in Action: Writings on Nonviolent Social Change*. California: Parallax Press.

Haraway, D.J. (2016). *Staying with the Trouble: Making Kin in the Chthulucene (Experimental Futures.* Duke University Press: USA.

Harris, J.L. (2018). Uncomfortable Learning: Teaching Race through Discomfort in Higher education. In B. Ahad-Legardy and O.A. Poon, (Eds.), *Difficult subjects: insights and strategies for teaching about race, sexuality and gender*. Virginia: Stylis.

Hart, T. (2001a). *From information to transformation: education for the evolution of consciousness.* New York: Peter Lang.

Hart, T. (2001b). Teaching for wisdom. *Encounter: Education for Meaning and Social Justice*, 14(2), 3-16; 253-270.

Hart, T. (2004). Opening the contemplative mind in the classroom. *Journal of Transformative   Education*, 2(1): 28-46.

Hart, T. (2007a). Interiority and education: exploring the neurophenomenology of contemplation and its potential role in learning. *Journal of Transformative Education*, October 2008 (6): 235-250.

Hart, T. (2007b). Reciprocal revelation: toward a pedagogy of interiority. *Journal of Cognitive Affective Learning,* 3(2) (Spring 2007): 1-10.

Harvey, A. (2009). *The Hope: A guide to Sacred Activism*. New York: Hay House Inc.

Hay, I. (Ed). (2011.) *Inspiring academics: learning with the world's great university teachers.* New York: Open University Press.

Hayes, E., Flannery, D.D., Brooks, A.K., Tisdell, E.J. and Hugo, J.M. (2000). *Women as learners: the significance of gender in adult learning*. San Francisco: Jossey Bass.

Helligar, J. (March 04, 2020). When white people say they 'don't see color' we know you do — and you know it, too. *Level*. Available at: https://level.medium.com/when-white-people-say-they-dont-see-color-5b57a5bb933a [Accessed 04 March 2020].

Hernandez, K. (2018). *Service learning as a political act in education, bicultural foundations for a decolonizing pedagogy*. Routledge: New York.

Hodes, R. (March 13, 2015). The Rhodes statue must fall: UCT's radical rebirth. Daily Maverick. Available at: https://www.dailymaverick.co.za/article/2015-03-13-the-rhodes-statue-must-fall-ucts-radical-rebirth/ [Accessed 04 March 2020].

Hoeller, S.L. (2019). From exile to healing: I "too" am a womanist. In G.L. Lemons (ed.), *Building womanist coalitions: writing and teaching in the spirit of love.* Chicago: University of Illinois Press.

hooks, b. (1994). *Teaching to transgress.* New York: Routledge.

hooks, b. (2000). *All about Love: New Visions.* New York: HarperCollins Publishers.

hooks, b. (2010).*Teaching Critical Thinking: Practical Wisdom*. New York: Routledge.

hooks, b. (2017). Confronting class in the classroom. In A. Darder, R.D.Torres, and M.P.Baltodano (Eds.), *The Critical Pedagogy Reader.* 3rd Edition. New York: Routledge.

hooks, b., and West, C. (1991) *Breaking Bread: Insurgent Black Intellectual Life.* Boston: South End Press.

Horton, M and Freire, P. (1990). We Make The Road by Walking: Conversations on Education and Social Change. Edited by Bell, B., Gaventa, J. and John Peters, J. Philadelphia: Temple University Press.

Humphries, B. and Truman, C. (Eds.). (1994). *Re-thinking social research: anti-discriminatory approaches in research methodology.* London: Routledge.

Impedovo, M. and Malik, S.K (2016). *Contemplative Practice for Teacher Students: Should It Be Included in Teaching Training Curriculum?* Teachers College Record. Available at: http://www.tcrecord.org ID Number: 18833 [Accessed 02 September 2016].

Ivits, I. (2009). *Disturbing the comfortable: an ethical enquiry into pedagogies of discomfort and crisis* (Unpublished masters dissertation). Vancouver: University of British Columbia: Vancouver. Available at: https://circle.ubc.ca/handle/2429/7292?show=full [Accessed August 2013].

Jackson, A.Y. and Mazzei, L.A. (Eds.). (2009). *Voice in qualitative inquiry: challenging conventional, interpretive, and critical conceptions in qualitative research*. London: Routledge.

Janks, H. (2018). Pathways to critical literacy: a memoir of history, geography, and chance. In   J.E. Justice and F.B. Tenore (Eds.), *Becoming critical teacher educators: narratives of disruption, possibility, and praxis.* New York: Routledge.

Jansen, J. (2009). *Knowledge in the blood - confronting race and the apartheid past. Cape Town:* Stanford University Press / UCT Press.

Jansen, J. (2013). *We need to act.* South Africa: Bookstorm and Pan Macmillan.

Johnson, C. W. and Parry, D.C. (Eds). (2016). *Fostering social justice through qualitative inquiry: a methodological guide*. London: Routledge.

Johnson, S.M. (2015). Reducing teacher stress and burnout in high-risk secondary schools in South Africa using transactional analysis. *International Journal of Transactional Analysis.* 6 (1), 70-85. Available at: http://www.ijtarp.org/article/view/14624 [Accessed 06 May 2020].

Jolivétte, A. (2015a). Research justice: radical love as a strategy for social transformation. In A. Jolivétte (Ed.), *Research justice: methodologies for social change.* Bristol: Bristol University Press. doi:10.2307/j.ctt1t89jrt.7

Jolivétte, A. (2015b). Telling to reclaim, not to sell: resistance narratives and the marketing of justice. In A. Jolivétte (Ed.), *Research justice: methodologies for social change.* Bristol: Bristol University Press. doi:10.2307/j.ctt1t89jrt.7

Jolivétte, A.J. (2015c)*. Research justice: methodologies for social change.* Great Britain: Policy Press.

Justice, J.E. and Tenore, F.B. (Eds.). (2018). *Becoming critical teacher educators: narratives of disruption, possibility, and praxis.* Routledge: New York.

Kahane, D. (2009). Learning about obligation, compassion, and global justice: The place of contemplative pedagogy. New Directions for Teaching and Learning Special Issue: *Internationalizing the Curriculum in Higher Education,* Issue 118, Summer 2009.

Kaur, V. (2020). *See no stranger: a memo and manifesto of revolutionary love.* New York: One World Publishers.

Keating, A. (2006). From borderlands and new mestizas to nepantlas and nepantleras: anzaldúan theories for social change. *Human architecture: journal of the sociology of self-knowledge,* IV, Special Issue, Summer 2006: 5-16.

Keating, A. (2013) *Transformation Now! Toward a Post-Oppositional Politics of Change.* Chicago: University of Illinois Press.

Keating. A. (2016) *Post-Oppositional Pedagogies.* Transformations: The Journal of Inclusive Scholarship and Pedagogy Penn State University Press
Volume 26, Number 1, pp. 24-26. *Project MUSE,* doi:10.1353/tnf.2016.0006.

Keating, A. (2019). Womanism for all! The transformational power of radical love – foreword. In G.L. Lemons (Ed*.), Building womanist coalitions: writing and teaching in the spirit of love.* Chicago: University of Illinois Press.

Keet, A., Zinn, D. and Porteus, K. (2009). Mutual vulnerability: a key principle in a humanizing pedagogy in post-conflict societies. *Perspectives in Education*, 27(2), June 2009: 109-119.

Khumalo, B. and Andile Mji, A. (2014). Exploring educators' perceptions of the impact of poor infrastructure on learning and teaching in rural South African schools. *Mediterranean Journal of Social Sciences*, 5(20) September 2014: 521-1532.

Khuzwayo, N., Taylor, M., and Connolly, C. (2018). High risk of suicide among high-school learners in uMgungundlovu District, KwaZulu-Natal Province, South Africa. *South African medical journal*, 108(6): 517-523. DOI:10.7196/SAMJ.2018.v108i6.12843 June 2018 Available at: http://www.sadag.org/index.php?option=com_content&view=article&id=816:curbing-teen-suicide-in-south-africa&catid=94&Itemid=132 [Accessed September 2 020].

Kincheloe, J. L., McLaren, P. and Steinberg, S. R. (2011). Critical pedagogy and qualitative research: moving to the bricolage. In N. Denzin and Y. Lincoln (Eds.), *Sage handbook of qualitative research*. 4th edition. Thousand Oaks: SAGE.

Kumashiro, K. (2004). Uncertain beginnings: learning to teach paradoxically. *Theory into Practice*, 34(2): 111-115.

Kuntz, A.M. (2015). *The responsible methodologist: inquiry, truth-telling, and social justice.* California: Left Coast Press.

Lake, R and Kress, T. (Eds.). (2013). *Paulo Freire's Intellectual Roots: Toward Historicity in Praxis. New* York: Bloomsbury Academic Publishing.

Lanas, M and Zembylas, M. (2015). *Towards a Transformational Political Concept of Love in Critical Education.* **Studies in Philosophy and Education 34 (1):31-44**

Landreman, L.M. (Ed.). (2013). The art of effective facilitation: reflections from social justice educators. Sterling, VA: Stylus.

Lankshear, C and McLaren, P.L. (Eds). (1993). *Critical Literacy, Politics, Praxis, and the Postmodern.* Albany: State University of New York Press.

Lashua, B.D. (2016). One day on earth: featuring social justice in case study research. In C.W. Johnson and D.C Parry (Eds.), *Fostering social justice through qualitative inquiry: a methodological guide*. London: Routledge.

Lather, P. A. (2007). *Getting lost: feminist efforts toward a double(d) science.* New York: State University of New York.

Laurier, E. (2014) Noticing: talk, gestures, movement and objects in video analysis In R. Lee, N. Castree, R. Kitchen, V. Lawson, A. Paasi , and C.W. Withers (Eds.), *The Sage Handbook of Human Geography.* London: Sage.

Ledwith, M. (2018) Paulo Freire and the Politics of Disposability: Creating Critical Dissent Dialogue. In A. Melling and R. Pilkington (Eds.), *Paulo Freire and Transformative Education: Changing Lives and Transforming Communities*. Palgrave Macmillan :UK.

Lee, R., Castree N., Kitchen R., Lawson V., Paasi A. & Withers C. W. (Eds.). (2014). *The Sage Handbook of Human Geography.* London: Sage.

Leibowitz, B. (Ed.). (2012). *Higher education for the public good: views from the south.* Stellenbosch: Trentham books in Association with Sun Press.

Leibowitz, B., Swartz, L., Bozalek, V., Carolissen, R., Nicholls, L. and Rohleder, P. (2012). *Community, self and identity: educating South African university students for citizenship.* CT: HSRC Press.

Lemons, G.L. (Ed.). (2019). *Building womanist coalitions: writing and teaching in the spirit of love.* :Chicago: University of Illinois Press.

Lemons. G.L. (2019). Womanist is to feminist as purple is to lavender. In G.L. Lemons (Ed.), *Building womanist coalitions: writing and teaching in the spirit of love.* Chicago: University of Illinois Press.

Leyva, A., Plascencia, I., and Pena, M. (2015). A health justice journey: documenting our stories and speaking for ourselves. In A. Jolivétte (Ed.). *Research justice: methodologies for social change.* Bristol: Bristol University Press.

Ling, M. (Abū Bakr Sirāj ad-Dīn) (2004). *The book of certainty.* India: Samuel Weiser.

Liston, D., & Garrison, J. (Eds.). (2004). *Teaching, learning, and loving: Reclaiming passion in educational practice.* New York, NY: Routledge Falmer.

Love, B.J. and Jiggetts, V.D. (2019). Foreword: Black Women Rising: Jumping Double-Dutch with a Liberatory Consciousness. In J.E. Justice and F.B. Tenore (Eds.), *Becoming critical teacher educators: narratives of disruption, possibility, and praxis.* New York: Routledge.

Magee, R. (2019). *The Inner work of racial justice: healing ourselves and transforming our communities through mindfulness*. Canada: Penguin Random House.

Mallozzi, C.A. (2019). From man-boy love to self-love pedagogy. In J.E. Justice and F.B. Tenore (Eds.), *Becoming critical teacher educators: narratives of disruption, possibility, and praxis*. New York: Routledge.

Malott, C.S. (2017). Class consciousness and Teacher education. In A. Darder, R.D. Torres and M.P. Baltodano (Eds.), *The Critical Pedagogy Reader*. 3rd Edition. New York: Routledge.

Manuel, Z.E. (2015) *The way of Tenderness: awakening through Race Sexuality and Gender.* Boston: Wisdom Publications.

Maparyan, L (2019) Social Justice Education and Luxocracy. In SY. Evans, A.D. Domingue and T.D Mitchell (Eds.), *Black women and social justice education: legacies and lessons.* SUNY Press: New York.

Matias, C.E. and Silverstein, L. (2018). When racially just teaching becomes your own heart: pedagogical strategies for teaching whiteness. In B. Ahad-Legardy and O.A. Poon, (Eds.), *Difficult subjects: insights and strategies for teaching about race, sexuality and gender.* Virginia: Stylis.

Mazzei, L.A. and Jackson, A.Y. (2009). Part one. Introduction: the limit of voice. In Voice in qualitative inquiry: challenging conventional, interpretive, and critical conceptions in qualitative research. In A.Y. Jackson and L.A. Mazzei (Eds), *Voice in Qualitative Inquiry: Challenging conventional, interpretive, and critical conceptions in qualitative research.* London: Routledge.

McGrail Johnston, C. (2016) *Paulo Freire: Reading, Knowledge and the Emotional Body* . Available at: https://www.researchgate.net/publication/307435538_Paulo_Freire_Reading_Knowledge_and_the_Emotional_Body [Accessed 20 March 2019].

McIntosh, P. (1988). *White privilege and male privilege: A personal account of coming to see correspondences through work in women's studies.* Wellesley, MA: Wellesley College, Center for Research on Women.

McLaren, P. (2017) Critical Pedagogy: A look at the major concepts. In A. Darder,, R.D. Torred and M.P. Baltodano (Eds.), *The Critical Pedagogy Reader.* 3rd Edition. New York: Routledge.

Melling, A. and Pilkington, R. (Eds.). (2018). *Paulo Freire and Transformative Education: Changing Lives and Transforming Communities.* UK:Palgrave Macmillan.

Merriam, S.B. and Tisdell, E.J. (2016). *Qualitative research: a guide to design and implementation*. 4th edition. San Francisco: Jossey Bass.

Merriam, S.B., Caffarella, R.S. and Baumgartner, L.M. (2007*). Learning in adulthood: a comprehensive guide*. 3rd edition. San Francisco: Jossey Bass.

Meyer, M and Ndura, E. (2013) Love-Force and Total Revolution: Twenty-First Century Challenges to Global Nonviolence. (p1-15) [In A. Amster and E. Ndura (Eds.), *Exploring the Power of Nonviolence: Peace, Politics and Practice*. New York: Syracuse University Press.

Miller, J.P and Nozawa, A. (2005) Contemplative Practices in Teacher Education. *Encounter: Education for Meaning and Social Justice,* (18) 1, Spring 2005.

Miller, J.P. (2006). *Education for wisdom and compassion: creating conditions for timeless learning.* Thousand Oaks, California: Corwin Press.

Miller, J.P., Karsten, S., Denton, D., Orr, D., and Kates, I.C. (Eds.). (2005)*. Holistic learning and spirituality in education*. NY: State University of New York Press.

Miller, L. (2007). Present to possibility: spiritual awareness and deep teaching. *Teachers College Record*, 11(12)2009: 2705-2712.

Milner, H.R. Foreword. In Becoming critical teacher educators: narratives of disruption, possibility, and praxis. . In J.E. Justice and F.B. Tenore (Eds.), *Becoming critical teacher educators: narratives of disruption, possibility, and praxis*. New York: Routledge.

Mitchell, R. (2009). 'Soft ears' and hard topics: race, disciplinarity and voice in higher education. In Voice in qualitative inquiry: challenging conventional, interpretive, and critical conceptions in qualitative research. In A.Y. Jackson and L.A. Mazzei (Eds), *Voice in qualitative inquiry: challenging conventional, interpretive, and critical conceptions in qualitative research*. London: Routledge.

Moje, E.B. (2007). Developing socially just subject-matter instruction: a review of the literature on disciplinary literacy teaching. *Review of Research in Education*, 31 (March 2007):1-44.

Moon, K., and Blackman, D. (2014). A Guide to Understanding Social Science Research for Natural Scientists. *Conservation Biology,* 28: 1167-1177. Available at: http://onlinelibrary.wiley.com/doi/10.1111/cobi.12326/full

Moon, K., and Blackman, D. (2017) *A guide to ontology, epistemology, and philosophical perspectives for interdisciplinary researchers* . Available at: https://i2insights.org/2017/05/02/philosophy-for-interdisciplinarity/

Morrison, C. A., Johnston, L., & Longhurst, R. (2012). Critical geographies of love as spatial, relational and political. *Progress in Human Geography*, 37(4), 505–521.

Mthethwa-Sommers, S. (2014). *Narratives of Social Justice Educators. Standing Firm*. New York: Springer.

Nadar, S. (2014) "Stories are data with Soul" – lessons from black feminist epistemology, *Agenda,* 28:1: 18-28. Available at: https://doi.org/10.1080/10130950.2014.871838 [Accessed 28 May 2019]. doi: 10.1080/10130950.2014.871838

Neuendorf, K. A. (2019). Content analysis and thematic analysis. In P. Brough (Ed.), *Research methods for applied psychologists: design, analysis and reporting*. New York: Routledge.

Newman, M. (2006). *Teaching defiance: stories and strategies for activist educators.* San Francisco: Jossey Bass.

Ng, R. (2005). Embodied pedagogy as transformative learning: A critical reflection. *Conference Proceedings of the Canadian Association for the Study of Adult Education (CASAE).*

Ng, R (2018) *Decolonizing Teaching and Learning Through Embodied Learning: Toward an Integrated Approach* In Batacharya, S and Wong, Y.R. *Sharing Breath: Embodied Learning and Decolonisation.* Canada: AU Press Athabasca University.

Nicholls, L., Rohleder, P., Bozalek, V., Carolissen, R., Leilbowitz, B. and Swartz, L (2012). Apartheid was your past, not mine In B. Leibowitz, L. Swartz, V. Bozalek, R. Carolissen, R., L. Nicholls, and P. Rohleder (Eds.), *Community, self and identity: educating South African university students for citizenship*. CT: HSRC Press.

Nieto, S. (2015). Language, literacy, and culture: aha! moments in personal and sociopolitical understanding. In B.J. Porfilio. and.D.R.Ford (Eds.), *Leaders in critical pedagogy narratives for understanding and solidarity.* Rotterdam: Sense Publishers.

Nieto, S. (2019). Reimagining Teacher Education to Promote Relationships of Caring and Advocacy: Finding a Way Back to Hope. In C.A. Torres (Ed.), *The Wiley Handbook of Paulo Freire,* 491-503. NJ,USA: Wiley Blackwell.

Noddings, N. (1988). An ethic of caring and its implications for instructional arrangements. American journal of education, 96 (2): 215-230. Available at: http://www.jstor.org/pss/1085252 [Accessed 12 January 2013].

North, C. (2006). More than words? delving into the substantive meaning(s) of "social justice" in education. *Review of Educational Research*, 76(4): 507-535.

O'Reilly, M. R. (1998). *Radical presence: teaching as a contemplative practice*. Portsmouth, NH: Bonton/Cook.

Oakeshott, M. (1962). *The voice of poetry in the conversation of mankind. Rationalism in politics and other essays*, 197-247. London, GB: Metheun.

Ohito, E.O and Deckman, S.l. (2019). Feeling black and blue in preservice teacher education: encountering emotion and embodiment in antiracist teaching. In B. Ahad-Legardy and O.A. Poon (Eds.), *Difficult subjects: insights and strategies for teaching about race, sexuality and gender*. Stylis: Virginia.

Orr, D (2005). Minding the soul in Education: Conceptualising and Teaching the Whole Person. In J.P. Miller, S. Karsten, D. Denton, D, Orr, and I.C. Kates (Eds.), *Holistic Learning and Spirituality inEducation*. NY: State University of New York Press.

Orr, D. (2002). Uses of mindfulness in anti-oppressive pedagogies. *Canadian Journal Of Education,* 27(4): 477-490.

Oxfam Briefing Paper. (January 2019) Public Good or Private Wealth. Published by Oxfam GB for Oxfam International: UK. Available at:
https://indepth.oxfam.org.uk/public-good-private-wealth/ [Accessed 05 January 2019].

Palmer, P. (1998). *The courage to teach*. San Francisco: Jossey-Bass.

Palmer, P.J., (2011). *Healing the Heart of Democracy: The Courage to Create a Politics Worthy of the Human spirit.* San Francisco: Jossey Bass.

Patten, T (2018). *A new republic of the heart: an ethos for revolutionaries.* California: North Atlantic Books.

Petersen, N.F. and Merckel, V., (2013). Post-basic nursing students' reflections on their experiences of dialogic mediation. Health SA Gesondheid, 8(1): 1-9. Available at: http://dx.doi. org/10.4102/hsag.v18i1.715 [Accessed 28 September 2013].

Porfilio, B.J. and Ford, D.R. (Eds*.) Leaders in critical pedagogy narratives for understanding and solidarity.* Rotterdam: Sense Publishers.

Potts, K and Brown, L (2005) Becoming an anti-oppressive researcher. In L. Brown and S. Strega (Eds.), *Research as resistance: critical, indigenous and anti-oppressive approaches*. Ontario: Canadian Scholars Press/Women's Press.

Potts, K.L. and Brown, L. (2015) *Becoming an Anti-Oppressive Researcher* In **Brown, L Strega, S (Eds.)** *Research as Resistance, Second Edition. Revisiting Critical, Indigenous, and Anti-Oppressive Approaches.* **Ontario: Women's Press, Canadian Scholars' Press**

Rendón, L.I. (2009). *Sentipensante (Sensing / Thinking) pedagogy: Educating for wholeness, social justice, and liberation.* Virginia: Stylus Publishing.

Repetti, R. (2010). The case for contemplative philosophy of education. New Directions for Community Colleges, 151 (Fall 2010), *Wiley Periodicals Inc.* doi:10.1.1002/CC411

Richardson, V. (1994). Conducting research on practice*. Educational Researcher*, 23(5): 5-10.

Roeser, R.W. and Peck, S.C. (2009). An education in awareness: self, motivation, and self-regulated learning in contemplative perspective*. Educational Psychologist*, 44(2):119–136.

Roy, A. (2016). Cultivating Compassion in Communication Studies. *Journal of Communication & Religion.* Spring 2016, Vol. 39 Issue 1: 84-97.

Ryoo, J.J., Crawford, J., Moreno, D. and McLaren, P. (2009) Critical Spiritual Pedagogy: reclaiming humanity through a pedagogy of integrity, community, and love. *Power and Education, (1) 1:* 132-146.

Salomón J., A. (2015). Telling to reclaim, not to sell: Resistance narratives and the marketing of justice. In A. Jolivétte (Ed.), *Research Justice: Methodologies for social change* (pp:185-198). Bristol: Bristol University Press.

Savin-Baden, M. and Major, C. H. (Eds). (2010). *New approaches to qualitative research: wisdom and uncertainty*. Londo: Routledge.

Sensoy, Ö and DiAngelo R (2017. *Is Everyone Really Equal? An Introduction to Key Concepts in Social Justice Education.* 2nd Edition. Teachers College Press: New York.

Shahjahan, R.A (2009). The role of spirituality in the anti-oppressive higher-education classroom, *Teaching in Higher Education*, 14:2, 121-131.

Shannahan, C. (2019). The violence of poverty: theology and activism in an "age of austerity". *Political Theology*, 20(3): 243-261. doi:10.1080/1462317X.2018.1543820

Shor, I. (*1992). Critical teaching for social change*. Chicago: University of Chicago Press.

Shuman, A. (2005). *Other people's stories: entitlement claims and the critique of empathy*. Chicago: University of Chicago Press.

Silverman, D. (2013). *Doing qualitative research.* 4th edition. London: Sage Publications.

Simon, R., Rosenberg, S., and Eppert, C. (Eds). (2000*). Between hope and despair: the pedagogical encounter of historical remembrance.* Lanham, MD: Rowan and Littlefield.

Slamat, J. (2009). A pedagogy of compassionate rationality and its consequences for teacher education. *SAJHE*, 23(6)2009 pp 1148–1160.

Smith, L., Wetherell, M. and Campbell, G. (Eds.). (2018)*. Emotion, affective practices, and the past in the present.* Routledge: New York.

Smith, S. R. (2010). Stop and think: addressing social injustices through critical reflection. *Education Canada,* 47(1): 48-55.

Stake, R. E. (1995). *The art of case study research.* Thousand Oaks, CA: Sage.

Stake, R. E. (2010). *Qualitative research: studying how things work.* Guilford Press: London.

Steele, C.P. (2000). *We heal from memory: Sexton, Lorde, Anzaldúa, and the poetry of witness.* New York: Palgrave.

Stoecker, R. (2016). *Liberating Service Learning and the Rest of Higher Education Civic Engagement.* Philadelphia: Temple University Press*.*

Strunk, K.K. and Locke, L.A. (Eds.). (2019). *Research methods for social justice and equity in education.* Switzerland: Palgrave Macmillan.

Thomas, G. (2011). *How to do your case study: a guide for students and researchers.* London, UK: Sage.

Thompson, B. (2017). *Teaching with Tenderness: Toward an Embodied Practice.* Chicago: University of Illinois.

Tisdell, E. J. (2003). *Exploring spirituality and culture in adult and higher education.* San Francisco: Jossey Bass.

Torres, C.A. (Ed.) (2019).*The Wiley Handbook of Paulo Freire.* NJ, USA : Wiley Blackwell.

Trifonas, P.P. (Ed). (2003). *Pedagogies of difference: rethinking education for social change.* New York: Routledge Falmer.

Tronto, Joan. (1994). *Moral Boundaries: A Political Argument for an Ethic of Care.* New York, NY: Routledge.

Tyng, C. M., Amin, H. U., Saad, M., and Malik, A. S. (2017). The influences of emotion on learning and memory. *Frontiers in Psychology*, 8: 1454. doi:10.3389/fpsyg.2017.01454

van Niekerk, L. and Savin-Baden, M. (2010). Relocating truths in the qualitative research paradigm. In M. Savin-Baden, and C. Major, C (Eds.), *New approaches to qualitative research: wisdom and uncertainty.* London: Routledge.

Vella, J. (2000). A spirited epistemology: honouring the adult learner as subject. *New Directions for Adult and Continuing Education*, 85: 7-16.

Vella, J (2002). *Learning to Listen, Learning to Teach The Power of Dialogue in Educating Adults Revised Edition*. San Francisco: Jossey Bass.

Vella, J. (2008). *On teaching and learning: putting the principles and practices of dialogue education into action*. San Francisco: Jossey Bass.

Vollenhoven, S. (2016). *The keeper of the kumm: ancestral longing and belonging of a Boesmankind.* Cape Town:Tafelberg.

Vygotsky, LS. (1978). *Mind and society*. Cambridge: Harvard University Press.

Wagner, A.E. and Shahjahan, R.A. (2014). Centering embodied learning in anti-oppressive pedagogy. *Teaching in Higher Education,* 20 (3): 244-254.

Wegener, C., Meier, N and Maslo, E. (Eds.). (2018). *Cultivating creativity in methodology and research: in praise of detours.* Palgrave Macmillan: Switzerland.

Weil, Z. (2016). *The world becomes what we teach: educating a generation of solutionaries.* Lantern Books: New York.

Wesch, M. (2011). The art of loving and learning: Erich Fromm and the learning (of) transformation. In I. Hay (Ed.), *Inspiring Academics: Learning with the World's Great University Teachers*. Open University Press: England.

Whetung, M. and Wakefield, S. (2019). Institutionalized Research Relationships and Decolonizing Research Ethics. In L.T. Smith, E. Tuck, and W.K. Yang (Eds.), *Indigenous and Decolonizing Studies in Education Mapping the Long View*. New York: Routledge.

Wilcox, H.N. (2009). Embodied ways of knowing, pedagogies and social justice: inclusive science and beyond. *NWSA Journal,* Summer, 21(2): 104-120.

Yin, R. K. (2009). *Case study research: design and methods*. 4th Edition. Los Angeles: Sage.

Yin, R. K. (2011). *Applications of case study research*. London, UK: Sage.

Yin, R. K. (2014). *Case study research design and methods.* 5th edition. London: Sage Publishers.

Zajonc, A. (2006). Love and knowledge: recovering the heart of learning through contemplation. *The Teachers College Record*, 108(9):1742-1759.

Zajonc, A. and Palmer P.J. (2010*). The heart of higher education - a call to renewal: transforming the academy through collegial conversations*. San Francisco: Jossey Bass.

Zembylas, M. (2003) Emotions and teacher Identity: A poststructural perspective, Teachers and Teaching 9 (3): 213-244.

Zembylas, M. (2004).The emotional characteristics of teaching: an ethnographic study of one teacher. *Teaching and Teacher Education*, 20 (2): 185-201. Available at: https://doi.org/10.1016/j.tate.2003.09.008

Zembylas, M. (2007). Emotional ecology: the intersection of emotional knowledge and pedagogical content knowledge in teaching. Teaching and Teacher Education, 23 (4): 355-367. Available at https://doi.org/10.1016/j.tate.2006.12.002

Zembylas, M. (2014a).The place of emotion in teacher reflection: Elias, Foucault and 'critical emotional reflexivity.' Power and education, 6(2):210-222. Available at https://doi.org/10.2304/power.2014.6.2.210

Zembylas, M (2014b). Theorizing "difficult knowledge" in the aftermath of the affective turn": implications for curriculum and pedagogy in handling traumatic representations. *Curriculum Inquiry,* 44 (3): 390-412.

Zembylas, M. (2016) Emotion, Trauma and Critical Pedagogy: Implications for Critical Peace Education. In Bajaj, M and Hantzopoulos, M (Eds.) Peace Education: International Perspectives. London: Bloomsbury

Zembylas, M. (2017). Higher education for the public good in post-conflict societies – curricular justice and pedagogical demands: a response from Cyprus and South Africa. Higher education research and development, 36(1): 36-42. doi: 10.1080/07294360.2017.1249071

APPENDICES

Appendix 1: Ethical Clearance

ETHICAL
CLEARANCE PHD RE
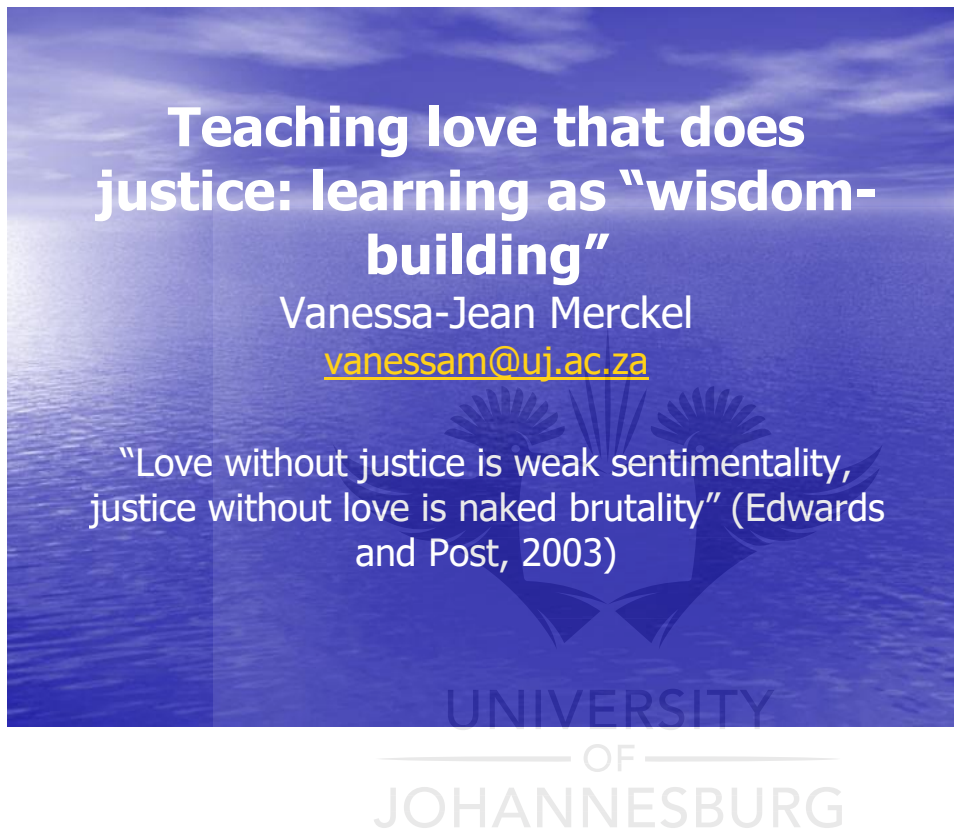
Appendix 2: Presentations on TESL module

[PowerPoint icon]
Why do you make
white people feel u

Teaching love that does justice: learning as "wisdom-building"

Vanessa-Jean Merckel
vanessam@uj.ac.za

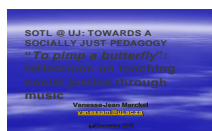"Love without justice is weak sentimentality, justice without love is naked brutality" (Edwards and Post, 2003)

UNIVERSITY OF JOHANNESBURG

[PowerPoint icon]
SOTL IN THE SOUTH
PRESENTATION 26 JU

[PowerPoint icon]
Teaching by
troubling UFS Prese

[Thumbnail slide]
SOTL @ UJ: TOWARDS A
SOCIALLY JUST PEDAGOGY
"To pimp a butterfly":
reflections on teaching
social justice through
music
Vanessa-Jean Merckel
vanessam@uj.ac.za

Appendix 3: Learning guide with thematic schedule of activities for the TESL module

PGCE

Professional Studies

A Service Learning module

Assessment Guide: 2013

Module code: PFSA000

UNIVERSITY OF JOHANNESBURG

Lecturer: Ms. Vanessa-Jean Merckel

Introduction

The aim of this document is to provide you with guidelines that will assist you in the completion of your assessment tasks as outlined in the online Learning Guide. Your attention is drawn in particular to the rubrics, which will be used to assess your assignments and tasks. Guidelines for assessment are a fundamental part of good teaching and should prove to be an asset in measuring your own progress as you engage with the tasks.

You are also reminded that assignments are to be handed in to the appointed assistant[53] or during class times where indicated and that you are expected to be accountable for adhering to these procedures and ensuring a smooth information flow. Please also take note of the penalties for late submission of assessments.

Further guidelines will be provided during class where applicable.

Should you have any problems with the contents of the rubrics or need clarity on the criteria, please do not hesitate to contact the tutors or the lecturer concerned. However class guidelines will always be discussed in class.

Assessments for 2013

	Tasks and topic	Length and scope	Due date	Marks	Type of assessment and weighting
1.	Personal philosophy of education	1 typed page [excluding artifact]	<mark>22nd March 2013</mark>	30	
2	Achterbergh portfolio (will be provided at excursion)	Completed during /after excursion	<mark>Tuesday 16th April 2013</mark>	100	*Both formative and summative*
3.	Social justice group music task	Scope and rubric provided in Blackboard	<mark>Tuesday 21st May 2013</mark>	50	***Makes up year mark and constitutes 60% of final mark***
4.	Group advocacy presentation	10 min presentation	All presentations to be completed by <mark>22nd October 2013</mark>	100 (group mark)	
5.	Social justice and an ethic of care written task	**To be submitted after WIL**	<mark>Friday 6th September 2103</mark>	50	
6.	Test – key concepts [and case study application to be confirmed]	5 concepts x 10 marks each [and case study (50)]	**In class <mark>17th September 2013</mark>**	50/100	
7.	Document recording all SL hours must be submitted to Ms. Mahomed Digital Narrative and SL journal	Forms in Service learning guide – 50 hours in total	<mark>Forms submitted no later than **18 October 2013**</mark> **Digital Narrative and SL journal – submitted no later than <mark>20th September 2013</mark>**	100	
8.	Written /take home examination	Details to follow	To follow	100	***Summative 40% of final mark[54]***

Weekly Schedule 2013 Classes every Tuesday 17:10-18:45 in C Les 401

Class dates	Unit Theme	ACTIVITY AND ASSESSMENT
12/02	Orientation and overview of PFSA000 module	Input from L Pon and M Mahomed, complete SL placement forms Module orientation
19/02	**Philosophy and pedagogy of service learning**	Online exercises on SL, readings to be completed **Digital narrative and SL journal tasks (p8) to be submitted upon completion of 50hrs of SL (see rubrics provided and dates in weekly schedule)**
26/02	**Service learning and reflection** **Introduction to Personal teaching philosophy**	Guidelines for SL journal reflections Personal teaching philosophy class exercise Readings for PTP.
04/03 -20/03	**No class. School (WIL) experience**	**Observation and reflection piece while on school experience.**
21/03 – 07/04	**Autumn Recess**	
22/03-24/03	**Achterbergh excursion**	**Complete the Achterbergh portfolio and submit Tuesday 16th April 2013**
08/04 SL/SV starts		**Journal entries are to be kept for each site visit for the duration of SL using the guidelines for SL reflection provided**
09/04	**Personal teaching philosophy**	Personal teaching philosophy to be submitted **22nd March 2013 at Achterbergh** See rubric provided
16/04	**Advocacy Training**	**Group arrangement for Advocacy programme. Students to book dates for advocacy presentation before 2nd semester WIL. All groups to have presented**
23/04	**Advocacy Training and Preparation of presentation**	**by 22nd October 2013 See rubric.**

Class dates	Unit Theme	ACTIVITY AND ASSESSMENT
30/04	Social justice	Social justice group music task to be submitted <mark>Tuesday 21st May 2013</mark>
07/05	Social justice and introduction to an ethos of care	Social justice and an ethic of care written task to be submitted (after WIL) by <mark>Friday 27th September 2103</mark>
21/05	An ethos of care	
25/05 – 31/05	Study week	
01/06 - 19/06	Winter examinations	
21/06-15/07	Winter recess	
16/07	Gender socialisation	Readings provided and tasks (incorporated into Advocacy task where appropriate)
23/07	Gender socialisation and case study	Engagement with gender through the pedagogy of case study
29/07 – 13/09	No class. WIL/School experience	
01/09-08/09	UJ Recess	
17/09	Concepts test	Test written in class Guidelines will be also provided in Blackboard
24/09	No class – Heritage Day	
1/10	Group reflections and feedback on Concepts test	
8/10	Advocacy presentations	Remaining groups for advocacy presentations
15/10	Exam preparation Group reflections and feedback/ Advocacy presentations	Assignment feedback
22/10	Exam preparation	Session for concept clarification opportunities for exam
26/10 - 1/11	STUDY WEEK	
2/11 – 20/11	Summer Examinations	

Assessment rubric for artifact and articulation of your personal teaching philosophy

Student:_____Student number: _____

Component	Inadequate	Emergent/developing novice scholarship	Novice scholarship	Marks
The five (5) elements are present in the artifact and discussion Goal or purpose View of 'learning'? The role of the teacher The role of the learner The learning context [15]	Each of elements is not sufficiently addressed in either the artifact or discussion. Little/no points of discussion identifiable under each section	Artifact and discussion indicates that the elements are sufficiently understood and articulated. Reasonable points of discussion identifiable	Artifact and discussion indicates that the elements are understood well and articulated clearly. Excellent points are raised for each element and are coherently linked.	
	0 - 4	5-9	10-15	
Level and coherence of overall task w.r.t. argumentation and language use [10]	Very vague statements, means of expression unacceptable/ unclear with respect to argumentation. Many grammar, syntax and discourse errors. No/ little logical progression of ideas and no/little coherence. Mainly bulleted points.	Vague statements, means of expression acceptable/ clear with respect to argumentation. The grammar is acceptable, but sentences and paragraphs and argument are still not coherent and cohesive.	Very clear statements supported by evidence, means of expression particularly clear with respect to argumentation. The text is coherent and the appearance of the essay is neat and executed according to the conventions of academic writing.	
	0 - 3	4 - 6	7 -10	
Artifact in relation to articulated personal teaching philosophy [5]	Artifact is not included. Link between artefact and discussion is absent or obscure.	Artefact is appropriate. Link between artefact and discussion is evident	Link between artefact and discussion is clearly evident and innovatively presented.	
	0-1	2-3	4-5	

Professional Studies: Assessment of group advocacy presentation (50 Marks)

Surname and initials		Student number		
1.				
2.				
3.				

Item	Inadequate	Emergent/developing novice scholarship	Novice scholarship	Marks
Feasibility and workability of idea and incorporation of advocacy material (10)	The presented idea is clearly not feasible for a small-scale campaign. Advocacy notes have clearly not been incorporated	The presented idea is somewhat feasible for a small-scale campaign. There is some evidence that the advocacy notes have been incorporated	The presented idea is clearly feasible for a small-scale campaign. There is clear evidence that advocacy notes have been incorporated	
	0-3	4-7	8-10	
Clarity of presentation (10)	Presentation is poor. Students' are unclear about the issue and there is no logical flow. Presenters mumble.	Presentation is fair. Students' are relatively clear about the issue and there is logical flow. Presenters speak relatively clearly and audibly.	Presentation is good. Students' are clear about the issue and there is logical flow. Presenters speak clearly and audibly.	
	0-3	4-7	8-10	
Use of aids (audio-visual material) (10)	Little or no evidence of any audio-visual material to enhance presentation. Poorly constructed audio-visual material	Some evidence of audio-visual material used in presentation. Material is relatively well constructed and adds to the presentation	Evidence of audio-visual material used in presentation. Material is well constructed and enhances the presentation considerably	
	0-3	4-7	8-10	
Level of teamwork (10)	Little or no evidence of teamwork. Some members not involved	Some evidence of teamwork. Most of the members appear to be involved	Clear evidence of teamwork. All of members appear to be involved.	
	0-3	4-7	8-10	
Accompanying 1 page evaluation (use of advocacy material evident) (10)	Team has not prepared an evaluation. Evaluation is poorly done and little evidence of advocacy material evident	Team has prepared an evaluation. Evaluation is relatively realistic and there is some evidence of advocacy material	Team has prepared a good evaluation. Evaluation is realistic and there is clear evidence of advocacy material	
	0-3	4-7	8-10	

Marks: Assessor 1 (50)	Marks: Assessor 2 (50)	100	

Assessment rubric for Group Social justice music task

Names/student numbers

1.

2.

3.

4.

5.

Relevant issue adequately described/ commented on <u>utilizing the review tool</u>.	Limited or vague description of the specific social (in)justice issue/message of the song. Comments lack insight into the issue and the discourse/lyrics of the song are not sufficiently problematized. Review tool not used.	Acceptable description of the specific social injustice issue /message of the song and comments indicate thoughtful problematizing of the issue.	
	0-9	11-20	
Relevant, contemporary and appropriate additional song chosen and presented in the mind map.	Song chosen is not contemporary/ relevant/ explicitly linked / appropriate for the task. Insufficient articulation of the issue evident in the mind map. Mind map presentation is not clear coherent or carefully planned.	Song chosen is relevant, contemporary, explicitly linked and appropriate for the task. Clear articulation of the issue evident and is presented in an interesting, innovative manner in the mind map. Mind map is well planned, clear and visually appealing.	
	0-9	11-20	
Overall task linked to social (in)justice	The level of reflection for the overall task lesson is limited and does not indicate an adequate understanding of the issues nor a deep engagement with the task.	The level of reflection for the overall task is indicative of a nuanced understanding of the issues and deep engagement with the task.	
	0-4	5-10	

Social justice and an Ethic of care Task TOTAL MARKS: 50   Student _____

Component	Inadequate	Emergent/developing novice scholarship	Novice scholarship	Marks
Identification and explanation of social injustice.	Identification of an incident of social injustice is vague and/ or it is unclear in the context of theory why it is/should be considered an example of social injustice.	Identification and explanation of social injustice is relatively clear and there is some attempt at a theoretical and contextual analysis	Exposition of social injustice is clear and unambiguous and there is a clear indication of the constituent elements. The argument/ discussion draws on social justice discourse for justification.	
	0-4	5-7	8-10	(10)
Multiple perspectival analysis of issues	Limited to just one or two perspectives and failure to interrogate issues from different standpoints. Little/ no reference to counter- theoretical positions where applicable.	Various perspectives are identified and there is conscious effort at critical discussion though somewhat vague. Clear reference to theories and counter-theories where applicable.	Clear, explicit exposition of various perspectives and how they illuminate notions of social justice. Critical and nuanced thinking clearly evident.	
	0-4	5-7	8-10	(10)
Actions taken: reflect: Modelling, Dialogue, Practice, and Confirmation	Description of (possible) action taken is vague and/ or it is unclear. Few if any of the issues outlined are provided.	Description of (possible) action taken is vague and/ or it is relatively clear and there is some attempt at a theoretical and contextual analysis. All if any of the conceptions outlined are provided but not discussed in detail.	Description of (possible) action taken is clear and unambiguous and there is a clear indication of the constituent elements which are discussed explicitly. Student relates the discussion to clear educational practices and draws on an ethic of care discourse to justify his/her argument.	
	0-8	9-13	14-20	(20)
Level of coherence of overall argumentation and language use	Very vague statements, means of expression unacceptable/ unclear with respect to argumentation. Many grammar, syntax and discourse errors. No/little logical progression of ideas and no/little coherence. Mainly/many bulleted points.	Vague statements, means of expression acceptable/clear with respect to argumentation. The grammar is acceptable, but sentences and paragraphs and argument are still not coherent and cohesive.	Very clear statements supported by evidence, means of expression particularly clear with respect to argument. The text is coherent and the argument flows logically. The discourse clearly illustrates an understanding of the conventions of academic writing.	
	0-4	5-7	8-10	(10)

240

Key concepts: test preparation: 17th September 2013

1. Personal philosophy of education/personal teaching philosophy
2. Service learning
3. Advocacy
4. Social (in) justice
5. An ethic of Care
6. Gender socialisation

Assessment criteria for answers:

Your answers should include some of your own insights/ explanation of the concept, as well as indicate integration with theory. No regurgitation of information is allowed. You have to **formulate your own response** to the set concepts and **must** keep to the 1 page limit. If you exceed this limit you will be penalized.

The following components will guide the allocation of marks for each concept (10 marks for each concept)

Components
Expression of concept's meaning in own sentences.   ▪ **Understanding of concepts and ability to articulate this;**   ▪ **Clarity of statements;**   ▪ **Means of expression;**   ▪ **Coherence of argument.**   **5 marks**
Use of theory/ sources in explanation.   ▪ **Evidence of application/integration of theoretical sources/ literature;**   ▪ **Identification of original points in discussion.**   **3 marks**
Appropriate example linked to students teaching and learning experiences included.   **2 marks**

DIGITAL STORYTELLING SL PROJECT	Outstanding	Good	Average	Poor
1. Purpose of the SL project **[5]**	Establishes a purpose early on and maintains a clear focus throughout.	Establishes a purpose early on and maintains focus for most of the SL project.	There are a few lapses in focus, but the purpose is fairly clear.	It is difficult to understand the full purpose of the SL project.
	5	3-4	1-2	0
2. The script is well written and establishes a meaningful purpose for the story and maintains a clear focus throughout reaching a logical conclusion. Links to academic themes are clearly highlighted [20]	The script is extremely well written and contains all of the required elements, including a meaningful purpose, clear focus and logical conclusion. Explicit links to academic themes are clearly highlighted.	The script is well written and contains all of the required elements, including a meaningful purpose, clear focus and logical conclusion. Some links to academic themes are highlighted.	The script is written in an adequate manner and contains most of the required elements, including a meaningful purpose, clear focus and logical conclusion. Links to academic themes are limited.	The script is poorly written, lacks a meaningful purpose, clear focus and logical conclusion. No links to academic themes are evident. Additional work on the script is definitely needed.
	16-20	12-15	9-11	0-8
3. Audio narration was loud enough to be heard clearly; and music, if used, was appropriate and relevant for the content of the SL project **[5]**	The SL project contains excellent high-quality audio narration that can be clearly heard and understood. In addition, if music was used, it perfectly complemented the content and aim of the SL project.	The SL project contains good -quality audio narration that can be clearly heard and understood. In addition, the music complemented the content and aim of the SL project.	The SL project contains fair -quality audio narration could be improved. The music could also be improved so that it can adequately complement the content and aim of the SL project.	The SL project contains poor -quality audio narration that needs a significant amount of additional effort. In addition, the music did not complement the content or aim of the SL project or no music was used.
	5	3-4	1-2	0
4. SL project includes clear, images taken or downloaded from the web or pictures are relevant and appropriate **[5]**	The images used in the SL project are appropriate and demonstrate excellent proficiency using a digital camera/phone and /or downloading images from the Web. Some images are edited for effect and contribute explicitly to the project	The images used in the SL project demonstrate good proficiency using a digital camera/phone and downloading images from the Web.	The images used in the SL project demonstrate average to below average proficiency using a digital camera/phone and downloading images from the Web.	The images used in the SL project demonstrate poor proficiency using a digital camera/phone and/or downloading images from the Web. Images are not explicitly linked or relevant to the project
	5	3-4	1-2	0
7. Digital narrative contains clear examples of student learning, critical reflection on the academic themes in relation to their SL experience **[15]**	The content used in creating the SL project demonstrates an excellent connection to the topic and shows exceptional understanding of the SL experience and critical reflection.	The content used in creating the SL project demonstrates a good connection to the topic and suggests some understanding the SL experience and critical reflection.	The content used in creating the SL project demonstrates a fair connection to the topic and suggests limited understanding the SL experience and critical reflection.	The content used in creating the SL project demonstrates a poor connection to the topic suggests little or no understanding the SL experience and critical reflection.
	12-15	9-11	5-8	0-4

242

Summary reflection task: SL Reflective journals

Over the course of your service learning experience you kept a reflection journal. The aim of this task is for you to provide in no more than **2-2 ½ typed pages a comprehensive summary** of some of the significant (positive and challenging) experiences you had during your service learning. I would like to see evidence of experiences articulated that reflect insights about the **personal and/ or professional benefit (or lack thereof) that service learning had for you as well as what the potential reciprocal benefits you afforded the school or site where you provided service.** You are required to reflect upon this by providing excerpts from your reflection journal that describe your learning experience(s). **Include your typed up reflection journal as an addendum and clearly reference the sections in your journals that you quote from to support this task. Due by 20th September 2013 [50]**

Poor	Acceptable	Excellent
Summary does not address the most **meaningful/ significant aspects of the SL experience** and reflects no/ little insight into issues of **reciprocity** or **critical reflection. [0-4]**	Summary addresses some **meaningful/ significant aspects of the SL experience** and reflects some/limited insight into issues of **reciprocity** or **critical reflection**. [**5-9**]	Summary clearly and expressively address the most **meaningful/ significant aspects of the SL experience** and reflects good insight into issues of **reciprocity** or **critical reflection**. [**10-15**]
No/little insight into the **personal and/ or professional benefit [or lack thereof]** of service rendered and little/ no evidence of development in personal reflection. [**0-4**]	Some insight into the **personal and/ or professional benefit [or lack thereof],** of service rendered. Limited development through personal reflections is evident. **[5-7]**	Insightful articulation of the **personal and/ or professional benefit [or lack thereof],** of service indicates socio-emotional development. Deep personal reflection and self-reflexivity is clearly evident. **[8-10]**
Description of the SL experience does not provide evidence of why/how the **institution/ community benefited (or not) from the service offered**. [**0-4**]	Description of the SL experience provides limited evidence of why /how the **institution/community benefited (or not) from the service offered** [5-9]	Description of the SL experience provides ample and clear motivation for how /why the **institution/community benefited (or not) from the service offered**. [**8-10**]
Guidelines for reflection were **not used** and **academic themes were not mentioned**. Reflections are **incoherent with no/ little organization** of ideas and no/little critical-reflective skill and suggests **superficial engagement with the task** [**0-4**]	Some **guidelines for reflection were used** and **academic themes appear to a limited extent**. Reflections are **fairly coherent** and the organization of ideas suggests limited critical-reflective skill and **shows adequate engagement with the task** [5-9]	**Guidelines for reflection were used** and a**cademic themes drawn on extensively**. Coherent and succinct reflections indicate **clear organization of ideas**. Clear evidence of careful consideration, good critical-reflective skill and evidence of **deep engagement with the task** [**10-15**]

Appendix 4a: Invitation to Participants for Interview

Dear _____   Date _____

I trust that you are well.

Further to our telephonic discussion on_____, as promised, some detail
on my study before the interview.

Title: **Contemplating the heart of social justice in a Teacher Education Service
Learning (TESL) module: A case study for using troubling dialogues to teach
social justice.**

Background: There are numerous challenges in the teaching of social justice. These
include fostering dialogue about student's perceptions about their own identity in
relation to others'; the ethics of how, as teachers we disrupt students' "troubled
knowledge" without causing unnecessary harm; the generally unacknowledged
embodied experience of learning about issues of justice and how the sharing of painful
stories could potentially be educative. I wish to present an account of how you, as
participant, engaged with social justice through the use of troubling dialogues and
thereby provide insights for teaching practice and contribute to literature about
teaching social justice. I will provide a scholarly account for the specific approach used
to teach social justice in the TESL (Teacher Education Service Learning) module
which I taught for 5 years. I will trace your developing understandings of social justice
through examining your assignments and retrospective accounts of the module.
I will also examine the role of the teacher in the process of teaching social justice via
personal reflections and insights on teaching events through reflexively engaging with
my own experiences while I taught the module.

I will conduct an empirical inquiry into the Teacher Education Service Learning (TESL)
module as a single case study to address the central research question: "**How does
a cohort of students experience learning about social justice during and after
engaging in troubling dialogues in a Teacher Education Service Learning (TESL)
module?".** I aim to develop some theories of general utility, which in this instance is
to investigate how students learn about social justice through troubling dialogues when

supported by an epistemology of love and contemplative tools. My study will be have an auto ethnographic component because I will also make reference to personal reflexive insights and reflections I made during the time I taught the module.

The study will also have a retrospective component as I wish to explore if and how your stories about (in)justice change(d) after engaging with troubling dialogues in the TESL module as well as what can be done to teach social justice in a more just and ethical way. The construction of more nuanced and connected perceptions of justice, the self and the self in relation to the other may only occur when students are steeped in the messiness of real life educational practice. To this end I will follow up with you only after you have been in practice for at least two years, and explore the possibly extended narratives that evolve(d) since you completed the PFSA000 module.

I look forward to chatting with you some more to make a final arrangement for a mutually convenient time to meet. If you have any other questions please feel free to email me vanessam@uj.ac.za or drop me a text on 082 2550218.

Regards
Ness

Vanessa-Jean Merckel

Appendix 4b: Consent form for Interviews

Informed Consent/Assent Form

Project Title: Contemplating the heart of social justice in a Teacher Education Service Learning (TESL)
module: A case study for using troubling dialogues to teach social justice.

Investigator: Vanessa-Jean Merckel

Date: XXXX

Please mark the appropriate checkboxes. I hereby:

☐ Agree to be involved in the above research project as a participant.

☐ Agree to be involved in the above research project as an observer to protect the rights of:

    ☐ Children younger than 18 years of age;

    ☐ Children younger than 18 years of age that might be vulnerable*; and/or

    ☐ Children younger than 18 years of age who are part of a child-headed family.

☐ Agree that my child,_____may participate in the above research project.

☐ Agree that my staff may be involved in the above research project as participants.

☐ I have read the research information sheet pertaining to this research project (or had it explained to me) and I understand the nature of the research and my role in it. I have had the opportunity to ask questions about my involvement in this study. I understand that my personal details (and any identifying data) will be kept strictly confidential. I understand that I may withdraw my consent and participation in this study at any time with no penalty.

☐ Please allow me to review the report prior to publication. I supply my details below for this purpose:

Name:

_____

Phone or Cell number:

_____

e-mail address:

_____

Signature:

_____

If applicable:

☐ I consent/assent to audio recording of my/the participant's contributions.

☐ I consent/assent to video recording of my/the participant's contributions.

Signature (and date):

_____

Signature of person taking the consent (and date):

_____

* Vulnerable participants refer to individuals susceptible to exploitation or at risk of being exposed to harm (physical, mental, psychological, emotional and/or spiritual).

Appendix 5a: PTP Detailed Analysis and Codes/categories from PTP 1 and 2
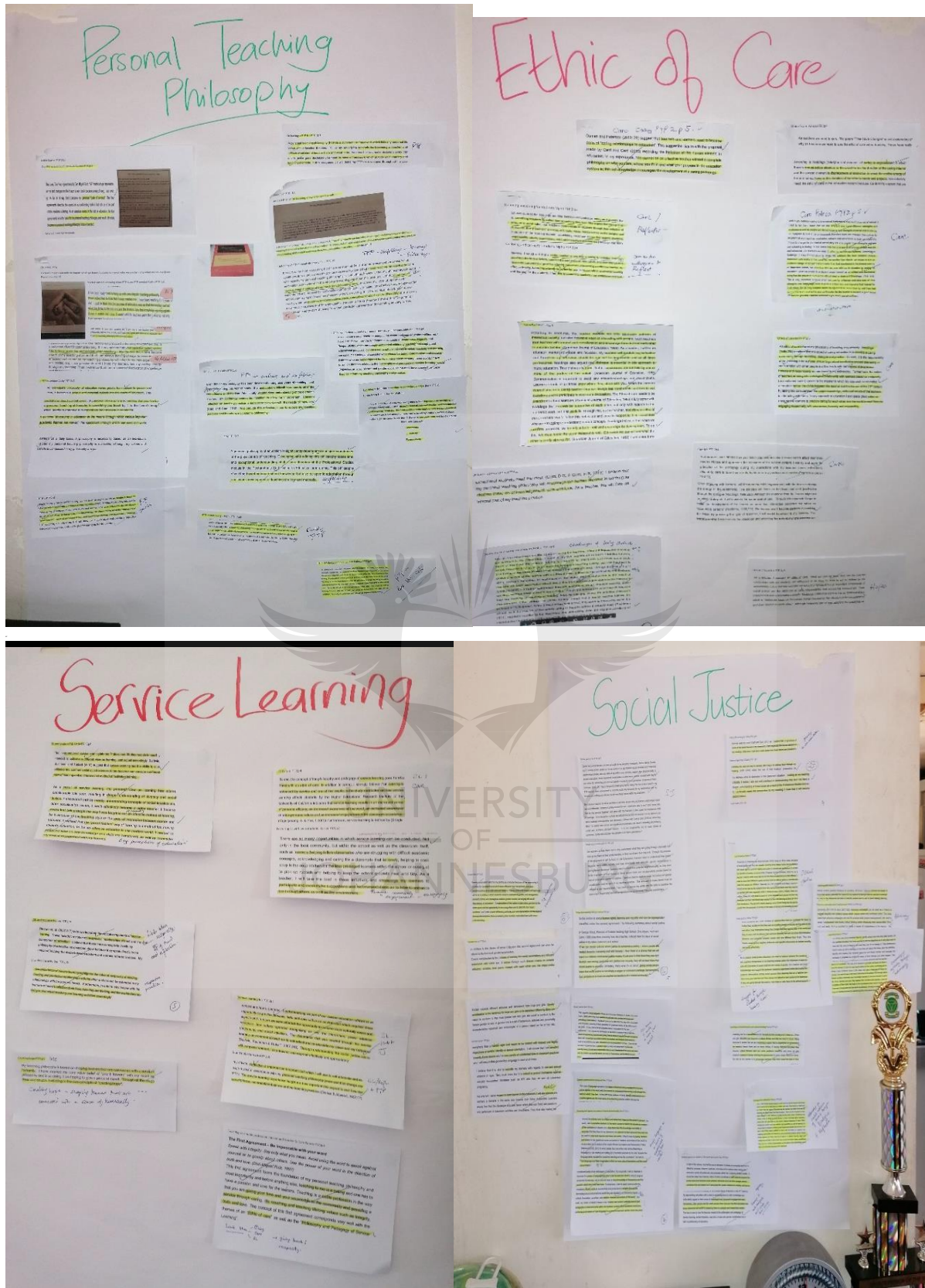
Appendix 5b Codes and Categories for PTP1 & 2

Categories	Refined codes
Drafting the PTP	Understanding of what a PTP entails
	PTP as a "code of conduct" for practice
	Challenges to drafting
	Benefits of having a PTP
	Linking PTP to academic themes
	Unfolding, discovering and emerging PTP – as a living document
Goal/Purpose of Education	Acquiring knowledge, skills, attitudes for a changing word
	Following a stipulated curriculum to help students learn
	Teach universal values of honesty, integrity, truth
	Appropriate, construct, use and apply knowledge
	Escape one's social conditions (poverty)
	Create academically literate, creative and critical participants and creators of a different world
	To change the world
	End poverty, injustice, social ills
	To change the way people think and behave
	Empower critical agents for change
	Developing future leaders and accountable citizens
Roles of Teacher	Educator, mentor, life coach, learning facilitator
	Prepare learners for the future, their careers, fit into society
	Create lifelong learners
	Modelling good practice for students: ethical, socially just behavior in class, creating caring apprenticeships and relationships with others
	Unlock potential in students
	Flexible and responsive teacher
	Agent of change – encourage students to be critical thinkers
	Willing to be reflective, break away from old traditions
	Try new ways of practice for 'new learners'/new age
	Adding humanity to teaching
	Foster hope
	Help students make a better life for themselves, families, communities
	Paying it forward – foster kindness and regard, tolerance and care for others and themselves
	Participate in caring educational relationships
	Be knowledgeable about students' stories, experiences, backgrounds, challenges and respond to needs
	Sparking the imagination of students, incite creativity
Roles of Student	Take responsibility for their own learning
	Doing their best, working hard
	Being responsible, accountable citizens/students
	Care for others
	Behaving in a socially just, respectable way
	Have the right to education, also responsibility for learning
	Engage participate and contribute to the learning encounter
	Participate in caring educational relationships
Context of learning	Free, democratic, flexible, warm, inviting, stimulating space in which to learn
	Foster good relationships
	Be challenging and supportive
	Caring spaces where students can be affirmed, nurtured
	Welcoming space, students feel as though they belong

	Stable environment
	Neat, organized space for learning
	Space where they can investigate, explore authentic knowledge
	Characterized by respect fairness and equal access to educational resources/ experiences/opportunities to learn
Reflection	On the TESL module – challenges and discomforts, dissonance
	New vocabulary, concepts and discourse – challenging
	Ignorance about issues of justice issues and how this changed over time
	Initially found module daunting, frightening
	Experiencing "not knowing" as difficult
	The need for coping mechanisms and support to engage with the TESL module
	The value of other people collaboration and interaction with other to get through the TESL module
	Teachers reflecting on practice, own identities, (difficult) knowledge, stereotypes and bias – impact on practice and beliefs
	Reflecting on the importance /value of the TESL module (on own practice, understanding, beliefs)
	Developing critically reflective students, capable of critical thinking
	Reflection on the world, problems of society and challenging student experiences' – impact on learning
	Intersections between justice and care, how themes relate to each other - "jigsaw"
Problems in Education	"Something wrong with education system"/ way we teach/
	Unequal world impacts on educational experience
	(Difficult) knowledge – changing knowledge
	"messiness" of teaching
	Teacher honesty about beliefs – perpetuating stereotypes and bias in class
	Uncritical and hesitant to change and adapt to "new" learner
	Technology
	Teacher beliefs about the nature of knowledge, student/teacher relationships (traditional)
Gender	Gender role socialization and promoting stereotypes
	Challenges of gender-based violence/rape and other social ills and impact on students learning
	Support and understanding for queer/transgendered students' experiences in school
	Bias in school/curriculum
	Considering people that are different from the norm
	Accommodating others with care and respect
	Understanding gender/transgender norms that are silenced
	Attending to the silenced audiences
Ethic of care	Importance of caring relationships
	Engrossment
	Non-selective attention to the cared for
	Displacement of motivation
	Inclusion of the human element
	Caring as a process – something that we do rather than feel
	Impeccable behaviour – model for students
	Dimensions of Care – Modelling, Dialogue, Practice, Confirmation
	Affirmation
	Care as fostering hope within students
	Care for others – those different from oneself (as social justice intersection)
	Challenges associated with caring for students
Service Learning	Giving your time and service to the local school/community through service
	Providing service, help, care in environment in need in exchange for learning (reciprocity)

	Vital component is reflection
	Highlighted the value of reciprocity of building trust and productive relationships
	Created dissonance
	Increased personal sense of efficacy
	Increased awareness of the world and personal values
	Shifted personal views on learning
	Developed a deeper understanding of diversity and social justice
	Adapted views on how knowledge and skills are transferred
	Considering different views on learning to improve methods for facilitating learning
	Seeing relationships between themes
	Link between Service Learning and care/Service Learning and social justice
	Ability to alter teaching style and interactions between teacher and students
	Using Service Learning with own students, in own class (modelled pedagogy)
Social justice	Human rights, fairness equality
	Respectful relationships
	Recognizing (own) bias and bias in others
	Understanding how power works within society
	Prevailing messages of inequality
	Transformation of self and society
	Freeing and liberating
	Creating citizens that embrace diversity
	Dignified people in society
	Being the Change you want to see in the world
	Requires deliberate and specific intervention to secure equality and equity
	Knowing their backgrounds and stories (life experiences)
	and supporting students
	Attending to student problems and needs
	Empowering students
	Giving students a sense of agency
	Ability for student to critique and better their lives and the world
	Sensitize learners to a wider context
	To become creative readers and writers of the world
	Fostering meaningful and purposeful engagement with the self, others and the world
	Learning Relevant education about the world
Advocacy	Learning with others using knowledge from the class in the real life context
	Used as a means to mediate meaning and address issues which require active and combined effort – relational engagement
	Learning practical, real life skills (project management)
	Need to create "solutionaries" (Zoe Weil, 2016) who invoke critical thinking whilst influencing their communities
	Create a sense of competence in learners
	Learners modelling advocacy campaign in school – effect change (around littering, poverty, reading)
	Doing advocacy practically at school – students setting own issues and objectives for change
	Must be linked to care and change
	Primary tool for empowerment
	Encourages and empowers student to become involved in public life
	Pressing for recognition of rights
	Importance of their voices in public policy
	Actively bring about change you want to see in collaboration with others

Appendix 6 SJ/C data set – Excerpt from summary analysis form

Critical incidents identified and Key themes emerging from the SJ/C data set

Summary Analysis of Social justice and Ethic of care task

Item	Description	Observation/Analysis
Student biographic	Was the biographic of students relevant?	Perceptions of corporal punishment - linked to varied experiences. Some students more 'used' to it than others. Ben - more philosophical? Karien - @ a special needs school. This makes a difference. (see also her reflection in DN1 and INTV p4 /→ won't be like "them" DB/C role models
Incident	Short description of critical incident	**Palesa p2** My mentor taught history and social sciences one day I was sitting in his classroom observing the class did not do his homework only a few did and the rest of the class did not. As a result he did not care what was the reason the learners didn't do their homework he just decided to cane the boy on their buttocks in front of the class and had to bend down (which I find very humiliating) and the girls he picked them up by their ears and moved them from the left to his right. This seemed very painful and the girls started crying and some of the boys who received a hiding were very upset and angry on the face. This for me was a really a social injustice to the learners because there's humiliation and discrimination and no ethic of care really. Especially as this was a grade 8 social sciences class. This creates fear not respect. I don't think learning took place there after because the class was quiet and he carried on with the lesson. **Ben p2** certain Instances of what I consider to be cases of social Injustice. These instances involved teachers making reference to learners by referring to their race. The references were not crude, but certainly contained derogatory assumptions. Examples of such remarks include 'these black kids are stupid', or 'make sure you don't end up in a black school' etc.

Handwritten margin notes (page 1):
- Connect to Karien's incident - humiliation corporal punishment/ class violence pain/trauma
- Is this an ethical dilemma? Speaking against/ for VS being silent

Handwritten margin notes (page 2):
- Speaking out vs staying silent:
- See also Ben's reflection of incident in email of 21st Nov. 2016 → ? how do I take problematising of my relationship with black people further? P7 (PTP summary)
- This connects with Palesa's experience in SL RJP

...hic of care as it is set out by Noddings by forcing me to think about reasons I should have said something against these remarks, as well as reasons why I did not say something against the remarks. On the one hand I felt (and still feel) duty-bound to counter such remarks, but on the other a part of me that perhaps thinks these statements are valid. It is interesting to note Noddings' observation that "in a basic and crucial sense, each of us is a *relationally* defined entity and not a totally autonomous agent" (1988:222). I relate this last statement to my situation by noting that one of the primary reasons I did not counter such remarks was because I 'cared' for the speakers and did not want to upset them.

(margin: possibly but here are also other possibilities too)

...se at this site for classroom experience and this one particular student teacher had refused to teach a class because she thought them to be "too noisy and did not listen". The student teacher stood in the doorway with her back to the class and waited for the period to end. The class in question was using this lesson to play music, climb on chairs and treat the lesson as a general chaotic f...

Cathy 2

Cathy p 2

Karien p3

counsellor's office was. The boy was referred for counselling, because he was shocked and hurt with a "stun-gun" by one of the male teachers at the school.

(margin: Physical violence by T → S)
(margin: Severe form of corporal punishment)

SJ/C Critical incidents identified

In all tasks analysed, students identified incidents linked to issues of social justice with a unifying theme of violence (physical, psychological and socially sanctioned violence) across all tasks. Palesa and Karien both identified incidents of corporal punishment at school. They identified how the experience caused both physical (pain) and emotional trauma (humiliation) to the students who were the recipients of the beatings. The incident cited by Ben involves witnessing derogatory statements made about black students, and his reflection is linked to *not* speaking out against it. He reflects upon it as a moral dilemma. Mpho also reflects on an experience that might be considered a moral dilemma and is linked to how social injustice creates limiting experiences for students, and how the failure of teachers to respond to these disadvantage students, displaying a lack of care. Cathy's incident involves how a teacher decides to ignore and withhold teaching from a group of students who were behaving badly in her class. The fifth task analysed portrays an incident that is both a form of racist and xenophobic behaviour on the part of a teacher, which students eventually also model without any disciplinary action from the teacher. Through the identification of the incidents, students were encouraged to attempt to view situations not just from the perspective of the onlooker, but to try and place themselves in the shoes of the "perpetrator" as well, to explore what drives certain behaviours.

Key themes emerging from Social justice and Care data set (SJ/C)

- Linking social justice to an ethic of care - In general students were all able to link the concepts of social justice to an ethic of care in nuanced and critical ways.

- Exploring the four dimensions of care in practice: modelling, dialogue, practice and Confirmation - In articulating their understandings of an ethic of care, all student tasks showed a fairly in-depth engagement with the four dimensions of care.

- The link between critical reflection, social justice and care and the challenge to care equally (problematics of care) and self care - While most participants saw the links between social justice and care, the challenges to care were more illusive and the struggle to care for *all* students equally was a challenge.

Appendix 7: Excerpt from Song List for Social Justice Music Group Task

Name	#	Title	Contributing artists	Album
01 Love Generation	1	Love Generation	Bob Sinclar	Western Dream
01 Optimistic	1	Optimistic	The Sounds Of Bla...	The Collection
02 Brother sister	2	Brother sister	Brand New Heavies	
02 May it be	2	May it be	Celtic Woman	
02 Mr Wendall	2	Mr Wendall	Arrested Develop...	
02 Where is the love...	2	Where is the love - Black ...	Black eyed peas	2004 Grammy
04 Waiting on the w...	4	Waiting on the world to c...	John Mayer	GRAMMY 2007
05 Winnie and Sam	5	Winnie and Sam	Peggy Seeger	
06 Cruising Through	6	Cruising Through	Goldfish	Perceptions Of Pacha
06 Slave Song	6	Slave Song	Sade	Lovers Rock
07 I Believe	7	I Believe	The Sounds Of Bla...	The Collection
08 Brown skin girls	8	Brown skin girls	Harry Belafonte	
08 Penny To My Na...	8	Penny To My Name	Eva Cassidy	Wonderful World
09 Because of you -...	9	Because of you - Kelly Cla...	Kelly Clarkson	
09 Immigrant	9	Immigrant	Sade	Lovers Rock
09 Love is blind	9	Love is blind	EVE	
11 Belief - John Ma...	11	Belief - John Mayer	John Mayer	The HITs 18
11 How come, how ...	11	How come, how long	Babyface with Ste...	
11 Loose ends- S M ...	11	Loose ends- S M Feat Just...	Sergio Mendes wit...	timeless
12 Sweat	12	Sweat	Jelly Bean	Unknown Album (20...
15 I CAN - NAS	15	I CAN - NAS	NAS	R&B HITS
15 Union feat sting	15	Union feat sting	Black Eyed Peas	Monkey Business
16 brotha	16	Brotha	Jill Scott	Who Is Jill Scott?: Wo...
16 Why - Annie Len...	16	Why - Annie Lennox	Annie Lennox	Gift to the Earth
18 Talking wheelch...	18	Talking wheelchair blues	Peggy Seeger	The Folkways Years 1...
19 (nineteen)			Paul Hardcastle	

Appendix 8: Excerpt of Analysis Campaign 2 on Rape

Example for Campaign 2 on Rape (Palesa's group).
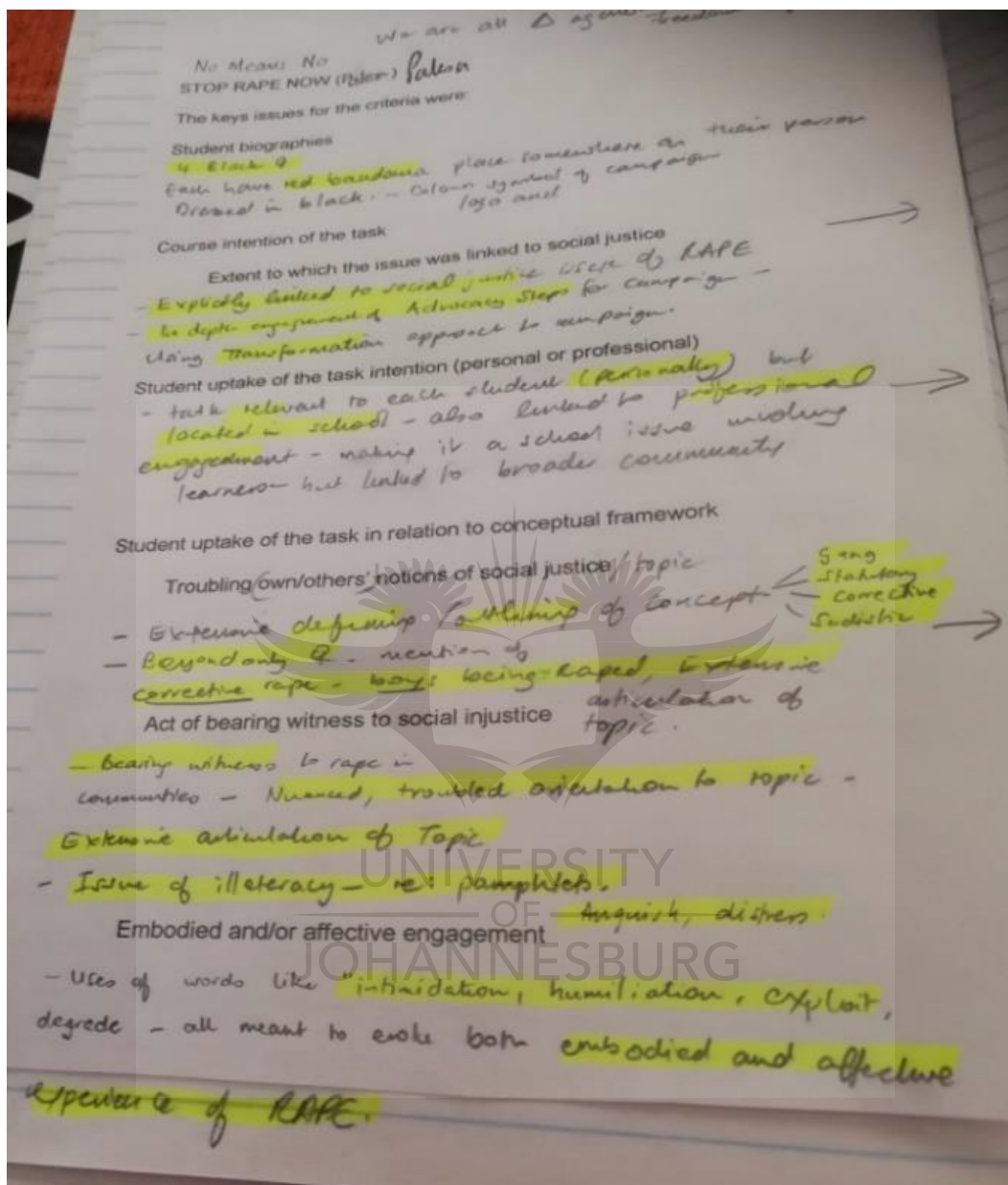
Interpretation and/or extension of concepts – social justice, care, advocacy etc
- Linked to violence – gangsterism, drug abuse / alcohol
- close to own / victim / survivors home

Specific tokens (verbal/non-verbal) present
Verbal – GM₁ – Even talking about the topic gets me to be
emotional because I also can be a victim at any
given time (strong emotion in voice – almost tearful)

Significant gestures/Body language
GM₃ – spoke more quickly – time running out
- Many hand gestures
-
GM₄ – expansive hand gesture,
"counting of points on fingers"
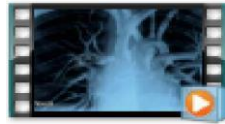
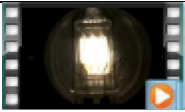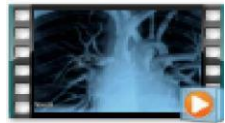Other significant noticings

- Personal resonance with topic
-

255

Appendix 9 Cathy's story board from Digital Narrative

Digital Narrative: Cathy background music: Song: Laura Palmer by Bastille

Slide /Effects	Slide description	Comments/ Analysis	Significance of song lyrics
S 1 Introduction	Introduction:	Drums beating, introductory bars of Bastille song	Song: Laura Palmer by Bastille Walking out into the dark (perhaps relating to going into the unknown?) Cutting out a different path (SL as unfamiliar, a road not travelled before), Lead by your beating heart (describing a willingness to go into the experience with her heart, committing to it linked to the metaphor of the beating heart) All the people of the town Cast their eyes right to the
S2 heart beating video		Narration: With every heartbeat, I will grow Image of beating heart – being alive	
S3 Slide: 1st rose video		Narration: Every story has a beginning, and new beginnings, are hard....Rose bud still closed then opening slowly, continuing metaphor of growth, development, new beginnings and change wrt to SL experience Similarities to I's DN – journey - unknown difficulty with navigation "I had to withstand many storms with no framework for navigation"	
S4 Slide: Clock ticking video		Narration: Service learning…. I can't say I was excited…. Time an issue, had to do SL in her holiday, dint get paid, had to get up early	

256

			ground
S5: Atomic Bomb exploding video		Narration: It can be devastating …..Explosion symbolic of devstation, destruction, destabilisation See also I's DN – Image of someone standing "in the Fire/light" Blinded by the light?	In matters of the heart The night was all you had You ran into the night from all you had Found yourself a path upon the ground
S6 light flickering video		light flickering in otherwise dark space, symbolic of the emergence of hope? Similarity with I's DN song– India Arie – There's hope Similiarity to B's DN – SL reflection as "it filled a dark uncaring existential void in whatever that thing called a heart is…" also B's Lightening bolt Similiarity to B's DN – Lightening bolt – lighting up a dark sky or AHA moment?	You ran into the night; you can't be found (to going into the unknown, feeling lost) But This is your heart Can you feel it? Can you feel it? (Feeling more alive and invigorated by the experience?)
S7 2nd rose video		Narration: But I know I have a responsibility and there are the needs of others Changed perspective emerging (metaphor of rose bud opening) – growing awareness of other's needs beyond own	Pumps through your veins Can you feel it? Can you feel it?

S8 it is what it is picture		Doing SL just to get it done?	Summer evening breezes blew Drawing voices deep from you (feeling something deep within, possibly finding meaning) Lead by your beating heart What a year and what a night What terrifying final sights Put out your beating heart The night was all you had You ran into the night from all you had Found yourself a path upon the ground You ran into the night; you can't be found This is your heart Can you feel it? Can you feel it?. Pumps through your veins
S9 Reciprocity picture		Reciprocity as a key concept within the SL expeirence. See also I's DN Reciporcity "a way of doing and being"	
S10 Define reciprocity	DEFINED RULE OF RECIPROCITY: A conditioned response where people are compelled to return the kindness of a gift, even if they really don't want to.	the POWER of reciprocity See also I's	
S11: Nothing and everything picture	NOTHING AND EVERYTHING	Beginning to see some value in the SL expirience? Benefit of giving time to a cause greater than one's own siutation? Narration: My time might mean NOTHING to me but EVERYTHING to someone else	
S12 3rd rose video		<mark>Narration: To grow through learning is challenging…, it takes time …Time I didn't think I had</mark> Learning as growth – takes time, is difficult and chalenging Similarity to I's DN -	
Sl13 hate waking up	i hate waking up early.	<mark>Narration: especially in my holiday</mark> …Being "forced" to do SL (C had to complete during her holiday, she was employed at a school at that the time)– waking up early in the mroning while on holiday to complete hours…not happy	

S14 C sleeping	Image of C sleeping [removed]	Narration: Through early mornings
S15: grumpy photo	Image of C just woken up [removed]	Narration: through exhaustion and grumpiness Link to Ben's hesitance and intial resistane to doing SL – what is it for??
S16 4th rose video		Narration: I discovered possibilities that I didn't know existed Possibilities I's DN – "The discovery however was greater than anticipated…..
S17-21 Slide: critical thinking pictures		Symbolises critical reflection , thinking, re-thinking about experience. To eventually experiencing a change of heart/mind
S22 flickering light video		Narration: And I realised it wasn't just the school's need that were being met Giving expression to reciprocity, both learning/receiving out of the experience
S23 2nd heart beating		Narration: so I put my heart into it Return to the imagery of heart – a change of heart? Affective engagement with the SL task, beyond simply the physical task….

S24 5th rose video		Narration: by putting the needs of others before mine, I found value in what I was doing!
S25 dancing man 2 video		Narration: And that Value is heart racing! Dancing, as life, happiness, linked to heart – being alive?Connected to being happy, alive?
S26 C reflecting	Image of C	Narration: giving of myself, for the benefit of others, allows me to Pic of C appearing to look off into the distance, perhaps thinking of something? Symbolic of relfection
S27 3rd heart beating video		Narration: grow as an educator
S28 6th rose video		Narration: and bloom as a person Link between personal and professional learning and growth

Appendix 10 Example of Analysis of SL/RJ, and Key themes

Excerpts from two examples.

4. ADDENDUM 1: REFLECTION JOURNAL

Reflection 1:

The Learners have to assemble on the "blocks" every morning at 08H00. Here, one of the teachers opens the school day with a special message, reading from the Bible and prayer. The Deputy Head then discusses special arrangements for the day. The "blocks" consist of concrete paving and the Learners are made to sit on it for at least 20 minutes every day. When they do not keep quiet, they have to assemble again during break time as punishment and sit for at least 15 minutes before they are released.

It was not clear why they have to assemble on the "blocks" every single day. Surely the school can open the week on a Monday morning in the school hall and thereafter it would be every teacher's responsibility to open in class each day. To me it is unreasonable to have the Learners sit on cold concrete every morning and exp them to listen and keep quiet.

In the time that I sent at the school the Learners were shouted at each morning not keeping quiet. This to me is not the correct way to handle the situation.

Posible reinforcement

Reflection 2:

A few of the older teachers seems to always shout at the Learners, where-as the younger teachers treat the Learners with respect and it seems that the children enjoy being around them, so there is mutual respect between them. Today one of the young teachers accompanied a boy to the tuck shop with a voucher of R20 which he could spend as he pleases for the week. This was as a result of good marks and good behaviour.

Class differences

Reflection 3:

A number of the Learners come from poor families and communities. To them 50c is a lot and they will, very proudly come and buy a toffee. There are also a number of Learners that clearly come from wealthy families. They will buy food and sweets with R100 and R200 notes. There are clearly huge social differences between the Learners.

The thing that bothers me the most about this situation is a white boy of 14 years who comes and just stands at the tuck shop each day. His jersey is torn and his shirt is always dirty. He will say things like: "I am so hungry, I feel like having a muffin" or "I am so cold, I feel like some hot choc". He says that they never have breakfast and that they only eat dinner. He however is part of the group of Learners who receives soup and sandwiches every day as well as a food parcel every week. It was very hard for me not to give in and give him something to eat as my heart went out to him. But it was his way to manipulate me in giving him something for free. However, this will gi him the wrong message in that it is OK for him to beg.

Link to MsDN → An act of kindness

Reflection 4:

The Learners are always more than willing to help me carry all the p shop. I don't even have to ask. They will just come to my car and help that when you show interest in them they open up. Things like mam you are an

When I heard that I was going to do my Service Learning at a place called 'Kingsway Care Centre' I thought I was going to a kindergarten. I also assumed that it would be an underprivileged institution and hence that it would be somewhat dysfunctional. However, when I heard that it was along Beyer's Naude drive I suddenly started thinking of it as being 'not so bad'. Upon arrival at the school I noted that it is actually called 'i   Centre   Concern'. I noticed that most of the buildings are prefab structures and there were also some wendy-houses. Again it fell in my esteem. But when I was introduced to the staff I received an immediate and distinct impression that something special was going on here...

Role models.

And I was right. My mentor is Andrea. She teaches Gr. 6s English, Maths, History. She is one of the best teachers I have ever come across. She has an extensive knowledge of her subjects and is keenly aware of the educational needs of the learners. I immediately started using her as a model of what constitutes a good teacher. The way she commands respect from the learners (without *demandi* it) is remarkable. The other teacher whose classes I attended maintained a ball of chaos and irritated the hell out of me whenever she opened her mouth. I sincerely hope I don't become lik her...

+ve Kaviems DN.

Discipline

24/05/2013

Today I observed lessons in English and maths. Something that struck me today was when two learners misbehaved and were given a 'behaviour journal' in which they were required to 'reflect' upon their bad behaviour. I wonder whether or not this is an effective disciplinary measure.

The children are given meals at break and are from underprivileged communities (mostly from Zandspruit informal settlement). The school is well-supported by various organisations and donors that donate food and other resources needed to run a successful school. I was the beneficiary myself on many an occasion – whenever Andrea went to the storeroom I would receive all sort goodies, from cooldrinks to files. The school is well organised and a strong sense of d prevails. The teachers are from an array of language groups and cultures. Andrea Miklosh (who also teachers at the school) are Hungarian, Annelize is Afrikaans, Tre Zimbabwean. All work well together.

SL/WIL understanding the difference

There is not much support from the teachers in terms of exposing us to the academic issues as contained in the Service Learning module. I cannot see the difference between this 'Service Learning' and school practicals. I only observe and occasionally teach lessons once a week. I am struggling to link this experience with the theory from PFSA.

Volta aha

All the students are black and very bright (does this statement reveal my deep-seated racist prejudices?). I see this school as doing exceptional work in assisting learners from underprivileged backgrounds to gain access to a quality education and give them a chance to move into the upper-echelons of society. There is a link with the affluent school Trinity House which offers the bursaries if they excel.

Grappling with Racism.

262

Appendix 11: Mind map DN and SL/RJ of emerging themes from the six digital narratives
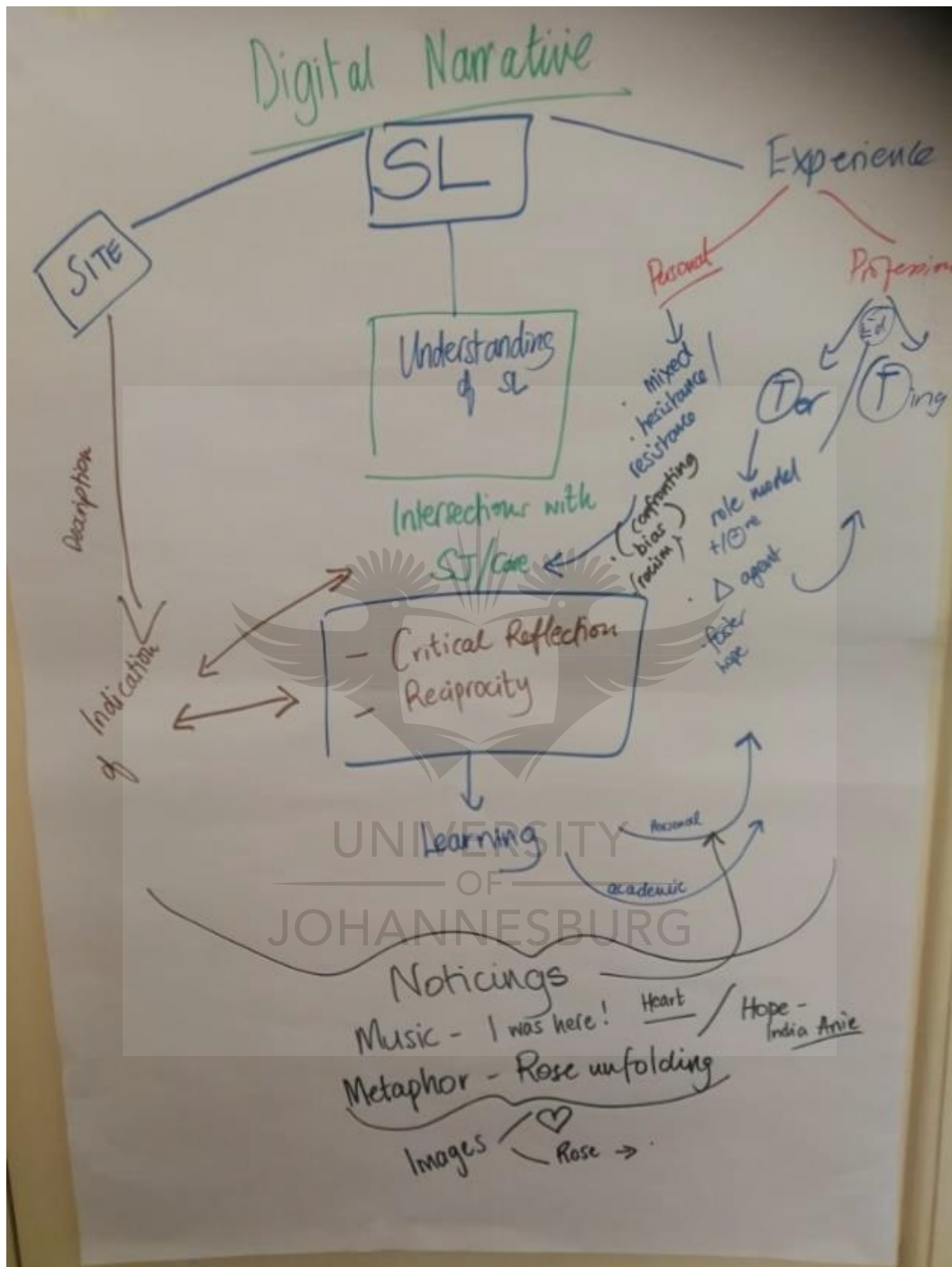
Key themes emerging from the two data sets

The following themes emerged from the DNs and SL/RJs and are discussed in chapter.

- Entangled Relationships between site and self: perceptions of learning and reciprocity

- Participant Reflections: Academic understanding of SL and experiences during SL
  - Initial experience as reluctant, confusing and discomforting
  - Challenges of altruism, volunteerism and charity
  - Reflection and the value of SL
- Lessons learned about teachers and teaching during SL.
  - Bearing witness to the pain and trauma of others
  - Building resilience and finding hope and humanising students despite the pain and trauma
  - Hope as responsive action, activism and change
- Drawing inspiration from others: Teacher role models and support from peers

Appendix 12: Letter from editor

Patrick Healy
19 Clovelly Rd., Greenside, Johannesburg, 2193 |
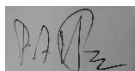011 + 27+ 76 640 3669 | phealy68@yahoo.co.uk

29/01/2021

<div align="center">Letter of attestation</div>

<div align="center">This is to confirm that the doctoral thesis entitled:

Contemplating The Heart Of Social Justice In A Teacher Education Service Learning (TESL) Module: A Case Study For Using Troubling Dialogues To Teach Social Justice.

.

by **Vanessa-Jean Merckel (James)** has been professionally edited for lexico-grammatical accuracy.</div>

Sincerely,

Patrick Healy (MA King's)