In Pursuit of a Critical (African) Psychology Pedagogy in a South African University: A Critical Self-Study

Kerry Lyn Frizelle

915364981

Submitted in fulfilment of the requirements for the degree of

Doctor of Philosophy

Education and Development

School of Education, College of Humanities

University of KwaZulu-Natal

Durban

2020

Statement by Supervisor

This thesis is submitted with my approval.

_____

Professor Relebohile Moletsane

Declaration

I, Kerry Lyn Frizelle, do hereby declare that:

1. The research reported in this thesis is, except where otherwise indicated, my original work.
2. This thesis has not been previously submitted for any degree or examination at any other University.
3. This dissertation does not contain other person's writing, unless specifically acknowledged as being sourced from other persons.
4. This thesis does not contain other person's writing, unless specifically acknowledged as being sourced from other persons. Where other written sources have been quoted, then:
   a. where their words have been paraphrased, but the idea attributed to them has been referenced.
   b. where their exact words have been used, their words have been placed inside quotation marks, and referenced.
5. Where I have reproduced a publication of which I am the author or co-author, I have indicated how much of the article I wrote and have fully referenced such publications.

Signature:

Date: 06/05/2020

I dedicate my PhD to the memory of Uyinene Mrwetyana, a 19-year-old UCT student, who was raped and brutally murdered in a Post Office in Cape Town, South Africa, on August 24th, 2020. 'I see you'!

I also dedicate my PhD to the memory of two beautiful people, Tamsyn Elaine Allison, and Siyanda Ndlovu, who both weaved a colourful range of people into my life. Two powerful people who wanted the world to 'do better'.

Acknowledgements

Table of Contents

List of Diagrams

List of Images

List of Boxes

List of Tables

List of Appendices (Follow on from page 184)

Appendix 1: Article 1

Appendix 2: Article 2

Appendix 3: Article 3

Appendix 4: Article 4

Appendix 5: Article 5

Appendix 6: Gender and sexuality module outline

Appendix 7: Autoethnographic exercise

Appendix 8: Ethical clearance

Appendix 9: Turnitin report

Appendix 10: Consent form

Abstract

This thesis explores the under-researched nexus between critical psychology and critical pedagogy in the South Africa context. Adopting a self-study approach, it investigates how critical pedagogy might inform the pedagogical practices of critical psychologists teaching in the higher education context. The thesis uses findings from five smaller studies, using a range of qualitative methods (discourse analysis, classroom based study, critical autoethnography, personal history), to explore various aspects of my positioning and educational practices as a critical pedagogue teaching critical psychology in the South African context. Self-study is validated as a form of critical praxis, where critical reflection, action, and theory work together to transform educational spaces. The thesis demonstrates the effectiveness of self-study methodology for exploring the ways in which the wider socio-historical and political context mediates educator subjectivities and manifests in various pedagogical practices. The thesis, based on a collective reading of the five studies, culminates in the proposition of seven principles that might underlie a Critical (African) Psychology Pedagogy (C(A)PP), that is particularly relevant to the South African context.

Chapter One

Introduction to the Thesis

Introduction

The overarching aim of the self-study I present in this thesis is three-fold: 1) To explore my own pedagogical practices and positioning as a critical pedagogue and a critical psychologist, teaching within the higher education context in South Africa. 2) To examine how I might improve my own pedagogical practice and, 3) To contribute towards the development of a context relevant critical psychology pedagogy. Self-study, in brief, is the process through which educators aim to "better understand oneself; teaching; learning; and, the development of knowledge about these" (Loughran, 2004, p. 9). It is, therefore, a methodology taken up by educational researchers who are invested in improving their own practice and contributing towards the development of pedagogical practices within the wider educational community. A self-study adopts multiple, mostly qualitative, research methodologies (LaBoskey, 2004).

The research objectives and methods of a self-study are informed by the context of one's practice. As Tidwell, Heston, and Fitzgerald (2009, p. xiii) explain, even when self-study researchers start with formulated research questions or objectives, "the process of self-study can provoke a significant change in the nature of the questions being asked". Thus, while I developed a proposal, in which I stated my research aim and objectives before the study began, the objectives were only finalised as I allowed myself to trust in the emergent process of the self-study. As I embraced the emergent nature of self-study I began to fine tune my research objectives, and data collection methods, as the context focused my attention onto particular aspects of my positioning as an educator, and my pedagogical practice that needed to be explored to address the overarching research aim. The entire process of engaging in my self-study can be described as iterative cycles of exploring one aspect of my pedagogical practice

and then being led, through the process of critical analysis and reflection, onto another aspect of my teaching praxis.

As a critical psychologist, and a critical pedagogue, I have always aimed to address relevant social issues within the curriculum I teach. The higher education institute in which I teach is located within a country (South Africa) that is characterised by very particular social issues, for example, HIV and AIDS, gender-based violence, neo-colonialism, racism, and neoliberalism, which intersect in complex ways in a post-Apartheid context landscape. These social issues have, in various ways informed my positioning as an educator, and my pedagogical practices. I will only briefly discuss these issues here, in an attempt to contextualise my self-study as a whole, and my research objectives more specifically. Each of these issues will be further addressed in other parts of this thesis.

From Apartheid to a democratic dispensation

Apartheid was, in short, a system of laws implemented between 1948 and 1994 that ensured the racial segregation of the country and prioritised the interests of a small White community, while ensuring the subjugation and oppression of the Black community. This system for example, constructed, through the Population Registration Act of 1950, the various racial categories Indian, Black, Coloured and White (Longley, 2018). People categorised as Indian, Black, and Coloured are collectively referred to as Black South Africans when speaking about the majority of the population who were oppressed during Apartheid. Every aspect of South Africa was segregated: public facilities, social gatherings, segregated housing, government, and employment (Longley, 2018). Apartheid also affected the intimate interpersonal relationships of South Africans. For example, the Prohibition of Mixed Marriages Act of 1949, and the Immorality Act of 1950, prevented South Africans from inter-racial relationships and marriages. The Group Areas Act of 1950 further enforced the racial segregation of South

Africans (Longley, 2018). In 1994 the first all-race, democratic elections were held, and Nelson Mandela was elected as the first Black South African president (Longley, 2018).

While many egalitarian changes have been made since the first democratic elections in 1994, including the development of what is considered to be one of the world's most progressive constitutions, South Africa remains complex, and the wounds of Apartheid (emotional and structural) continue to echo into the present. White privilege prevails and race relations amongst those historically allocated to the different socially constructed race groups are complex and strained. The adoption of a neoliberal macroeconomic development strategy (Madlingozi, 2007) at the onset of democracy has resulted in growing economic inequality and increasing social discontent in many communities, including dissatisfaction with the content and pedagogies used in education. In this context, universities are under pressure to adjust their curricula to meet the needs of a knowledge economy on the one hand, and the need for contextual relevance for an African environment on the other. It is in this context, post-1994, that I have worked for my entire educator career and it is this context that continues, as this thesis will illustrate, to infuse my educator identity, practices and interpersonal relations.

HIV and AIDS

As early as 1996, not long before I would start my training as a psychologist and, shortly after, my career as an academic/educator, Africa, and Sub-Saharan Africa more specifically, was recognised as having the vast majority of people infected with HIV. At the time, South Africa was reported to have had a seropositivity rate of 10.4% (Varga, 1997). In 2012 the prevalence was 12.2% and in 2017 it had increased to 14% (HSRC, 2019). While such an increase may appear alarming, the latest estimates are, in fact, indicative of significant strides made in the treatment of people with HIV and AIDS, which means that less people, over time, have been dying as a result of diseases related to HIV infection. The relatively good news is seen in the

decreasing incidence rate, or the number of new infections, overtime. UNAIDS (2019) estimates that in South Africa 2010 there were 390 000 new infections, 300 000 in 2015 and 240 000 in 2018. In 1996, the province of KwaZulu-Natal, in which the institute of higher education I work in is located, was identified as the "epicentre" of HIV and AIDS in South Africa (Varga, 1997, p. 46). The prevalence rate in KwaZulu Natal was partly the outcome of "the youthful demographic profile" of the province (Varga, 1997, p. 46). This profile has not changed over the years. For example, the province continues to have the highest number of people living with HIV (HSRC, 2019). It is concerning that at a national level, youth aged 15-24 had the highest incidence rate in 2017, with an estimated 88 400 new infections in this age category (HSRC, 2019). Alarmingly the latest statistics also confirm the ongoing gendered nature of the epidemic in South Africa. While the incidence rate for males aged 15-24 was 0.49% in 2017, it was 1.51% for females in this age category, which is almost three times higher than the male rate (HSRC, 2019).

One of the explanations given for the high prevalence of HIV and AIDS amongst youth is the problematic ways in which youth, and their sexuality in particular, are viewed. For example, in an article published in 1999, Rivers and Aggleton proposed that youth tend to be constructed as a homogenous group of risk takers, whose sexuality needs to be controlled and restrained by adults. This construction, alongside the pervasive view that if young people were educated about sexuality they would become sexually active, meant that they were not given access to the kinds of sexual health education needed to equip them with the knowledge and skills required to negotiate safer sex (Rivers & Aggleton, 1999). In 2002, a colleague and myself published a paper that reflected on some of our observations of a youth HIV intervention run by students registered for a service-learning module. We noted that youth were clearly desperate to have open and engaging discussions about HIV and AIDS and sexuality (Frizelle & King, 2002). In another article, published in 2005, I noted my concern with how youth

sexuality was being constructed negatively in research literature and informing limited and narrow interventions (Frizelle, 2005). Campbell , Foulis, Maimane and Sibiya (2005) reported on a study which found that in South Africa few adults recognised and acknowledged youth sexuality, in particular, that of female youth, who were mostly taught to associate their sexuality with "shame and danger" (p. 474). Campbell et al. (2005) argue that this, along side other social environmental issues, was likely to be undermining the effectiveness of HIV and AIDS interventions at the time.

With time a body of research would also reveal the complex set of factors that was driving the epidemic in general and would slowly begin to document how HIV and AIDS impacted on the social, economic and psychological functioning of those infected and/or affected by the virus. Brandt (2009), for example, conducted a review on research that explores the mental health of individuals infected with HIV, living in Africa. The review reveals how gender, class and a lack of emotional support are associated with greater psychiatric morbidity within HIV infected individuals. Olley, Zeier, Seedat and Stein (2005) report on a study, conducted in South Africa, that found that being female and having experienced sexual violation were significant predictors of post-traumatic stress in people recently diagnosed with HIV, again highlighting how issues related to gender mediate individual's mental health status once diagnosed as positive. As this thesis will document further on, HIV and AIDS and youth sexuality became two key areas that I would address in my teaching.

Gender-based violence

Pumla Dineo Gqola (2007, p. 114) argues that an "ideology of militarism" that characterised both colonial and Apartheid South Africa, continues to be pervasive in the 'new' South Africa. The rise of democracy was followed by the formation of one of the most progressive constitutions in the country that aimed to eliminate all forms of discrimination based on inter

alia, race, gender, and sexual orientation. However, in relation to intersections of gender, race, and sexual orientation Gqola (2007, p. 115) points out:

> The discourses of gender in the South African public sphere are very conservative in the main: they speak of 'women's empowerment' in ways that are not transformative, and as a consequence, they exist very comfortably alongside overwhelming evidence that South African women are not empowered: the rape and other gender based violence statistics, the rampant sexual harassment at work and public spaces, the siege on Black lesbians and raging homophobia, the very public and relentless circulation of misogynist imagery, metaphors and language.

Gqola (2007, p. 117) argues that discourses of women's empowerment are a "smokescreen", that leaves "violent masculinities untouched". She proposes that what is needed is *gender-transformative* work, that is, work that seeks to address heteronormativity, which "inscribes feminine passivity and masculine aggression" (p. 117). Hellen Moffet (2006, p. 129) describes South Africa as having the "worst figures for gender-based violence for a country not at war", and, like Gqola (2007), she links this violence to the racial legacies of Apartheid. Moffett (2006, p. 132) highlights the complex ways in which the oppressive discourses of Apartheid constructed Black men's sexuality, and how this history serves to stifle present day scrutiny "of the function of rape as a source of patriarchal control", amongst men in general in South Africa, out of legitimate concerns of reinforcing racist tropes of Black male sexuality.

Together, Gqola (2007) and Moffet (2006), highlight the complexity of factors, historical and current, that drive gender-based violence, in its multiple forms, in the South African context. The South African government has acknowledged the severity of the situation, reporting that the murder rate for women has increased by 11.7% between 2015 and 2016/2017. There has also been a 53% increase in sexual offenses during this time period (SANews.gove.za, 2018). Late in 2019 I started a list where I documented the names of women

who had been murdered by men (mostly partners or ex-partners) in South Africa: Naledi Lethoba, Susan Rohde, Karabo Mokoena, Reeva Steenkamp, Amanda Tweyi, Demisha Naik and others. When I stopped the list, it totalled at 20. From the *small* sample provided it is clear that this issue is not specific to anyone race group. Femicide is a phenomenon driven, and maintained, by pervasive heteronormativity, patriarchy, and its associated hegemonic masculinity.

Motivated by this wider context of heteronormativity and gender-based violence I have, throughout my career as an academic, attempted to address gender related issues across most of the modules I teach. This thesis will explore aspects of my pedagogical practices in relation to teaching around the topic of gender and sexuality.

Decolonisation and race in higher education

A significant experience as an educator was the student led #FeesMustFall protests of 2015 and 2016. These protests exposed many of the failings of the post-Apartheid university context. The students' resisted fee increases at universities across the country and collectively demanded free education. Students, however, also called for the decolonisation of education and the transformation of universities in terms of racial and gender inequalities (Langa, 2017). What the term 'decolonisation' means, however, was not universal among protesting students (Malabela, 2017), some focused on the need for standardising the quality of education across universities, while others foregrounded the need for curriculum transformation, including integrating the experiences of Black African's into the curriculum. This would challenge the predominant White culture of the university context, that was experienced as alienating by many Black African students (Malabela, 2017). The #FeesMustFall movements, therefore, "raised difficult questions around White privilege" (Meth, 2017, p. 105) and how it was manifesting in the post-Apartheid university context.

The protesting students were not raising anything many of us were not already familiar with in our everyday practices, but they used the #FeesMustFall protests to highlight issues of racism, White privilege, and Eurocentricity in the curriculum, and to demand that they be finally addressed in meaningful ways. Within the discipline of psychology, more specifically, there were, at the time, calls for the development of African psychology. Academics such as Nwoye (2015) noted a dissatisfaction with the discipline's over-reliance on euro-centric psychological theories and argued for an African Psychology that would disrupt this. In response to Nwoye's 2015 article, Ratele (2017) agreed with the call to challenge the euro-centric focus of Western psychology, but also warned against notions of African psychology that suggest that it is singular and static, rather than dynamic and diverse in its orientations. In sum, the higher education context in South Africa is currently wrestling with debates and contestations about what a decolonised education might look like.

As a White South African, I cannot deny the ways in which my racial positioning, and my own upbringing and education during Apartheid, has played out in my educational positioning and practices. This impact, and how I navigate my future role as a White academic/educator, is explored in this thesis.

Neoliberalism in higher education

In the quest for a new South Africa, the post-Apartheid government has been accused of embracing a neoliberal macroeconomic programme that has, ironically, led to a steady increase in levels of inequality in the country (Madlingozi, 2007). The adoption of a development strategy, informed by transnational neoliberalism, has given rise to what Vishwas (2012, p. 47) refers to as an "Afro-neoliberal state" in South Africa. In such a state, the needs of the elite are prioritised, while the needs of the majority of citizens are not adequately addressed. Salim Vally (2007) argues that because of a wider neoliberal agenda, universities in South Africa

have increasingly become commodified spaces where students are seen as consumers and staff as sales people. The corporate culture that has taken hold is often not aligned with "sound pedagogical practice" (Vally, 2007, p. 21), with implications for the development of students who are equipped to address many of the social issues South Africa faces. The neoliberal agenda is primarily driven by the values of "individualism, competition and consumption" (p. 19). In response Vally (2007, p. 25) argues that:

> … academics must lead the defence of higher education as a public good and an autonomous sphere of critical democratic citizenry and resist commercial and corporate values to shape the purpose and mission of our institutions. The emphasis on technical rationality, simplistic pragmatism and undemocratic managerial imperatives must be countered. Proactively, initiatives should include linking programmes and projects to community needs and struggles, as well as preventing the exclusion of poor students.

There is a growing collective of South African educators who are calling out the onslaught of neoliberalism in the university context. For example, in her research Holscher (2018, p. 31) describes the university context, in neoliberal South Africa, as "structurally unjust" and that within such a space, caring stands out, not as the norm, but as a "subversive practice" (p. 46). In a similar vein to Vally (2007), she calls South African academics to carefully consider their "own entanglement in structures and processes of injustice" in the pursuit of engaging in "caring and transformative practices" within the current conditions of neoliberalism (p. 46). In this thesis I explore how a wider institutional neoliberal ideology has slowly infiltrated into my pedagogical practices and how I have come to resist it.

Research Objectives

In the preceding discussion I briefly described the context which has been influential on how I practice as a critical psychologist and critical pedagogue. This context has and continues to

infuse itself into my identity and practices as a pedagogue. The following research objectives, therefore, arose out of my positioning as an educator focused on addressing, through my pedagogical practices, some of the social issues that characterise the South African context.

1. To explore which social discourses inform views of youth sexuality and what impact they are likely to have on the ways in which sexual health interventions for youth are developed, with the overarching aim of developing appropriate reading material for students preparing to design and implement such interventions in local high schools..

2. To explore whether and how body-mapping, a creative and participatory learning exercise, might facilitate the development of a critical reading of the HIV and AIDS epidemic, and motivate psychologists in training to commit to addressing some of the wider social factors that drive the epidemic, through their professional practices.

3. To explore how I, as a White educator, can continue to position myself as a psychology educator within Higher Education in South Africa amidst calls for the decolonisation of education and the development of African psychology.

4. To explore whether integrating my personal narrative and embodiment as a queer educator into the curriculum is a valuable pedagogical tool in disrupting a wider culture of heteronormativity.

5. To explore the epistemological and ideological influences on my own educational history, how a wider neoliberal ideology has infiltrated my current pedagogical practices, and how I can resist a growing neoliberal fatalism through my educational practices.

Thesis Format and Self-Study Trajectory

Instead of the traditional Doctorate, I felt that my research aim and objectives were better addressed by publications. The University of KwaZulu-Natal, College of Humanities Handbook states:

A thesis may comprise one or more original papers of which the student is the prime author, published or in press in peer-reviewed journals approved by the college academic affairs board, accompanied by introductory and concluding integrative material. (pp. 68-69)

My thesis, therefore, consists of five research articles that focus on several aspects of my educational practices as a critical pedagogue, and a critical psychologist, working in Higher Education in the South African context. Each article reports on a smaller study that addressed one of each of the self-studies five research objectives in the order that they are presented above. The format of a collection of articles is suited to the way in which my self-study unfolded. In the following section I provide an overview of the trajectory of the entire self-study research process and introduce, briefly, the five articles that make up my thesis.

My self-study began in 2013, after I received ethical clearance for my PhD. The first article that I published was based on a discursive study, conducted with two of my honour's students. I had, since 2003, taught a service-learning module in which students developed and implemented sexual health programmes at local high schools in an attempt to address the high levels of HIV infection amongst youth. This study was a response to the fact that I could not find relevant reading material for my students on the ways in which youth sexuality is constructed in South African media specifically, and how it informs interventions directed at youth. I decided to conduct the study and write up an article, to develop the reading material that would contribute towards filling this gap. Entitled *Vulnerable Sexualities: Constructions of Youth Sexuality in South African Newspaper Articles Aimed at an Adult Readership,* the article is co-authored with two of my honours students (Olwethu Jwili and Khanyisile Nene) and uses material from their postgraduate research project, that I supervised during their honours year. I explained to these students that, while I was aware, from my general reading of newspapers, that youth sexuality is constructed in problematic ways through media

reporting, I was unable to locate any research that formally explored this in South Africa. I asked them to assist me, by finding, and conducting a discourse analysis on a selection of newspaper articles that reported on youth sexuality in the South African context. The students wrote this analysis up for their honours research project. I then took their project, strengthened the theoretical framework and their initial analysis (closely directed by myself, as their supervisor teaching them the technique), and wrote the above-mentioned article. I am the principal author of the article, but, because I was working with the students' initial analysis, I included them in the writing and editing process so that they could learn from it. This article was published in the peer-reviewed journal *Agenda*, in 2013.

There was a long gap before the next article was published in 2019. One of the primary reasons for this was the impact of the Department of Education's, post-Apartheid, 1997 policy that aimed to address South Africa's development needs through "increased access and the massification of Higher Education while, at the same time, calling for the development of a knowledge economy, the use of new technologies and so on, as a response to globalisation and labour market needs" (Bozalek & Boughey, 2012, p. 692). The post-Apartheid and neoliberal context meant that, in a relatively short period of time, the student numbers on campus rapidly expanded, resulting in an increased workload and limited time for me to focus on my Doctorate. Over the years I registered on and off as I desperately tried to find time to dedicate to completing my thesis. In 2018, I was granted funding, enabling me to obtain teaching relief and focus on my thesis, for the first time, in a dedicated way, since 2013. This enabled the second article, that reports on a class-room based study that explores the use of a participatory teaching methodology (body mapping) to facilitate a critical reading of the HIV and AIDS epidemic in South Africa, and orientate masters' level students, training to become professional psychologists, towards addressing the factors that drive the epidemic through their practices as psychologists. The title of this article is *An Exploration of Body Mapping as a Critical*

Pedagogical Tool for Developing Socially Just Psychologists in the Context of HIV and AIDS. This article was published in the peer-reviewed journal, *Educational Research for Social Change,* in 2019.

The two articles I have described above are evidence of the cautious approach I started with in my self-study. I was entirely new to the methodology, and it felt safer to engage in discursive and classroom-based studies, as they were similar to the qualitative methodologies, I am familiar with and experienced in using. This changed in the three subsequent articles. As I gained insight into the various self-study methodologies that were available, and as I became more confident in turning the lens onto my own practice and lived experience, the objectives of my study, and the methodologies I adopted, transformed.

The third article documents a critical autoethnographic study, and reflects on a series of memories of engagements I have had with Black African students over the years, in my classroom and outside of it, in an attempt to understand my ongoing positioning as a White South African educator, amidst calls for a decolonised education and the development of African Psychology. The article, *Troubling Whiteness: A Critical Exploration of Being White in the Context of Calls for the Decolonisation of Higher Education,* was published in the peer-reviewed journal *Psychology in Society (PINS)*, in 2019.

The fourth article makes use of autoethnography to explore my assumption that integrating my personal stories and embodiment, as a queer person, into the curriculum has pedagogical value, and can work towards 'troubling' heteronormativity amongst my students. This article is entitled *The Personal is Pedagogical (?): Personal Narratives and Embodiment as Teaching Strategies in Higher Education* and has been accepted for publication by the peer-reviewed journal *South African Journal of Higher Education*. This article is scheduled to be published early in 2020.

The fifth and final article is based on a personal history study, in which I analyse my memories of own education during Apartheid, through the lens of three primary discourse metaphors. The article documents how these discourse metaphors provided me with a vantage point to critically reflect on how neoliberal ideology has manifested itself in my current pedagogical practices. The framing devices of additional metaphors enabled me to (re)envision an educational praxis characterised by critical hope, community, and care. The title of this article is *Using Personal History to (Re)Envision a Praxis of Critical Hope in the Face of Neoliberal Fatalism.* This article has been accepted for publication by the peer-reviewed journal *International Journal of Qualitative Studies in Education*. This article is scheduled to be published in the course of 2020.

A reading of the last three above mentioned articles will reflect a growing familiarity with the self-study methodology as a whole, and my confidence in working with methodologies that I was entirely unfamiliar with. So, while the order of my articles reflects the various components of my experiences that emerged as I focused on myself as a critical pedagogue and a critical psychologist, the order also reflects the unfolding of the self-study process itself.

Each of the articles that I have included in this thesis are formatted according to each journal's specific guidelines. Each article presents clear research aims and/or questions, critically engages with relevant literature and theory, and outlines the specific methodology of the study on which the article is based. What is not included in these articles is an overview of the self-study methodology as a whole. While each of the five articles will make individual arguments for their value, what they do not do is provide a clear or integrated argument of the uniqueness of the self-study as a whole, nor do they clarify the gap in the literature that this self-study addresses. What will also not be clear from a reading of the individual articles, is how I came to define the broader research aim and objectives that drove my self-study. While each study makes an individual contribution to addressing my overarching research aim, there

is a need to identify how the findings of each article contributes towards my own development as a practitioner *and* the development of an overall critical psychology pedagogy relevant to the South African context. It is these 'missing' components that I will address in the sections that precede and proceed the five articles.

In the critical spirit of my self-study, I have decided to challenge the status quo of the traditional dissertation structure and presentation. Each of the five articles include the traditional headings found in most dissertations, for example, an Introduction, Methodology, Theoretical Framework, Discussion, Conclusion, and this thesis will not, therefore, use these traditional headings. I have decided, rather, to tie the various articles together through a narrative approach. I will, therefore, narrate the journey of conducting this self-study. The narrative produces a common thread that elucidates the joint theoretical underpinnings of the five articles, outlines the journey of engaging in a self-study that was responsive to the wider context in which I am currently embedded as an educator, and provides insight into the implications of the various studies on my ongoing pedagogical practices. The write up of my dissertation is, therefore, an account of the development of my own practices as a critical pedagogue and critical psychologist, that culminates in the proposition of a series of assumptions that might underly a critical psychology pedagogy that is relevant to the South African context.

Overview of the Thesis

In this chapter, Chapter One, I present the overarching aim of my self-study, and briefly describe the context out of which each of my five research objectives emerged. I introduce the thesis format (doctorate by publication) and provide an overview of the self-study trajectory. Each article, and the study on which it based, that makes up the body of the thesis, is briefly introduced. The rationale for the narrative structure and presentation of the thesis is explained.

In Chapter Two, I, firstly, briefly introduce myself and relevant aspects of my history and identity. Secondly, I comment on why I have completed my Doctorate at the age of 48, no less than 18 years into my academic career. I believe this information provides an important background to a reading of the self-study as a whole. Thirdly, I provide a brief overview of what it means for me to be a critical pedagogue, and a critical psychologist, and the critical theory that informs these identities. Lastly, I identify the gap in the literature that my self-study addresses.

In Chapter Three, I provide an account of my personal psychology, infused by a wider neoliberal academic culture, from which my decision to do a self-study emerged. Following this, I describe the method of how, using an artefact in the form of a photograph, I identified my research focus, aim and objectives.

In Chapter Four, I describe how my research design was driven by a critique of positivism. I outline the multi-paradigmatic approach of my study, that is, an interpretivist, critical and postmodern paradigm. I provide an outline of the characteristics that constitute a self-study and describe how these are related to my self-study. Through this discussion, I outline the data collection methods that I adopted, and describe how I ensured the trustworthiness of my self-study.

In Chapters Five to Nine, I present each of the five articles that make up the content of this thesis. I begin each chapter with a prelude that describes the context from which the study, that informs the article, emerged. Following the presentation of the article, formatted according to the specific journal requirements, I discuss the implications of the study for my pedagogical practices.

In Chapter Ten, I, firstly, highlight the importance of developing a context specific pedagogy. Secondly, based on a cross analysis of the five articles, I propose seven principles that might underly a critical psychology pedagogy in the South African context.

In Chapter Eleven, I conclude the chapter and thesis. Firstly, I present an integrated overview of the thesis. Secondly, I make an argument that my self-study can be conceptualised as critical praxis. Thirdly, I comment on the unfinished nature of my self-study, and, finally, I conclude with an afterword, where I reflect on the current development of a 'pandemic pedagogy'.

Chapter Two

Self-Study as Blood Remembering: Situating my Study

In the previous chapter, I introduced and contextualised my self-study and presented the study's aim and objectives. I also explained the decision to do my Doctorate by means of publication. Each article was briefly presented and the narrative approach of the write up of my thesis was explained.

In this chapter (Chapter Two), I briefly introduce myself, along with aspects of my history and identity that I believe are important to contextualise my thesis. I then explain why I have completed my Doctorate at the age of 48, arguing that my self-study is a piece of 'blood remembering', that is, that it reflects on experiences and memories that have become infused into the very 'blood' of who I am. I then move to an overview of the concepts 'critical pedagogy' and 'critical psychology' and the critical theoretical framework that informs my study. I end Chapter Two by discussing the local and international literature that integrates critical pedagogy and critical psychology and identify the under-researched nexus between the two as the focus and unique contribution of my self-study.

Positioning Myself Personally and Professionally

I am a 48-year-old White South African. My upbringing and entire primary and secondary education occurred during Apartheid, which meant that I was educated at all White schools. The educational system I was educated under, Christian National Education, was infused with the politics of the time. In 1982, Walton Johnson published a paper entitled: *Education: Keystone to Apartheid*. In this article Johnson (1982) critiques the Christian National Education system in place at the time and notes how it worked to stratify South African society. He writes: "The struggle for jobs, wealth, and economic opportunity between poor whites, mainly

Afrikaners, and Africans reflected itself in decisions about education" (p. 216). In 1967, The National Educational Policy Act was passed, which allowed the government of the time to pursue Christian National Education with vigour and develop Bantu Education for Black South Africans (Johnson, 1982). The ultimate aim of Bantu Education, according to Johnson (1982), was to lower the standard of education being offered to Black South Africans. As Fiske and Ladd (2006) put it, an impoverished form of education was offered to Black South Africans during Apartheid. Johnson (1982) documents how during Apartheid, education was entirely free for White students and how all matters relating to education, including the curriculum, were overseen by the [1]Department of National Education. He describes the funding of education at the time as follows:

> Over the past two decades, per capita expenditure for white pupils has been more than 10 times that for African pupils. In 1960, white children received an average of R114.5 per year from government funds, while African pupils received an average of R13.5 (Education and the South African Economy 1966:121-123). In 1976-1977, the corresponding figures were R654 for white pupils and R48.5 for African pupils (Gordon et al. 1979:399). The nearly 600 percent increase in per capita expenditure for white children compared with only a 350 percent per capita increase for African children shows that the disparity in government spending has been increasing. (Johnson, 1982, p. 220).

It is clear that education during Apartheid was structured in such a way as to decrease the quality of education offered to Black people, while improving that of White people, and to stratify the population economically and socially (Johnson, 1982).

---

[1] Education during Apartheid was organized into 15 departments. Four of these departments served the four main racial groups in South Africa (Black, Indian, White, and Coloured). The additional 10 operated in and served the ten African homelands. The 15th department was the overall National Department that oversaw the functioning of these 14 departments (Fiske & Ladd, 2006).

This is the educational system I was educated in, and the political system I was embedded in. They are the systems that contributed to my continued and current privileged position in South Africa. As an employed White man, my father had the social capital to secure a bank loan that would enable me to study towards three degrees and a diploma. Throughout my adult life I have never struggled to find employment and have worked for no less than 18 consecutive years in my current job. My economic security means that I am able to live in a middle to upper class suburb. When I return home late at night, a security guard is awake to open an electric gate and welcome me home. I drive into a well-lit property, enclosed by electric fencing, and sleep soundly because I know that one of the two security guards on duty will patrol the estate every two hours throughout the night.

Professionally, I am located within two bodies of professional practice. Having completed my Bachelor of Arts, I went on to complete a Higher Diploma in Education and qualified as a secondary school educator. I then completed my Honour's and Master's degrees in the Social Sciences (psychology), and subsequently qualified as a Counselling Psychologist. Once I completed my course work for my Master's degree I was selected to become a tutor in the Psychology Department, while I was completing my dissertation. Once I finished and qualified, I successfully applied for a full-time post.

My training and practice over a period of 18 years, in both bodies of professional practice, intersect to inform my current educator identity: a critical psychology pedagogue within higher education. As a critical psychologist, I have become invested in recognising and critiquing, through my teaching practices, how mainstream psychology has contributed, and continues to contribute to, oppressive social practices (Prilleltensky & Nelson, 2002). As a critical pedagogue, I have increasingly recognised the aim of education as challenging hegemony and critiquing dominant ideologies at work in the lives of students and educators

(Darder, Batodano & Torres, 2009). I embody both of these identities as an academic in higher education, in the South African context.

At the age of 26 years, and during my training as a Counselling Psychologist, I felt confident enough to come out as a gay woman. Having been brought up and educated under Apartheid, I had been heavily socialised through a Christian discourse. The message was clear at the time: same-sex relationships, or more commonly referred to as 'homosexuality', was sinful and/or a pathology. It was only when I started studying towards my first degree, a Bachelor of Arts, that I began to recognise and critique the ideology embedded in religion. After years of therapy, I had my first same-sex relationship while studying towards my Masters degree, and came out to family and friends. Alongside the process of accepting my sexual orientation, I have also come to accept my gender non-conforming identity. I, therefore, prefer to use the term queer when I am asked to identify myself. The term has a derogatory history, but has been reclaimed by the LGBTQI+ community, and is used to describe an identity that does not conform to the traditional gender binary of male and female, and/or the heteronormativity assumed by this binary. I live in a country with one of the most progressive constitutions in the world, that legally prohibits any form of discrimination on the basis of race, gender and sexual orientation. Despite this protective constitution, the legacy of the past, when homosexuality was outlawed during Apartheid and frowned upon during colonial times, combined with current rising religious fundamentalism, means that queer people continue to experience discrimination and stigma in many forms in South Africa. While I have experienced my share of this prejudice, my economic privilege as a White South African, however, ensures I live a much safer life as a person from a marginalized group than, for example, many Black queer people. Many Black queer people are at heightened risk of physical violence due to, for example, economic impoverishment, and, therefore, often navigate unsafe geographical spaces.

Blood-Remembering

While there is a growing trend for aspiring academics to complete their Doctorates at a young age, I have only completed mine at the age of 48. I draw extensively on the work of a German poet, Rainer Maria Rilke, to explain why I believe that writing my Doctorate was only possible now. Rilke (translated by Mood, 1975) wrote the following about the process of writing poetry:

> Ah! But verses amount to so little when one writes them young. One ought to wait and gather sense and sweetness a whole life long, and a long life if possible, and then quite at the end one might perhaps be able to write ten lines that were good. For verses are not, as people imagine, simply feelings (those one has early enough), - they are experiences. For the sake of a single verse, one must see many cities, men and things, one must know the animals, one must feel how the birds fly and know the gesture with which the little flowers open in the morning. One must be able to think back to roads in unknown regions, to unexpected meetings and to partings one had long seen coming; to days of childhood that are still unexplained, to parents whom one had to hurt when they brought some joy and who did not grasp it (it was a joy for someone else); to childhood illnesses that so strangely begin with such a number of profound and grave transformations, to days in rooms withdrawn and quiet, and to mornings by the sea, to the sea itself, to seas, to nights of travel that rushed along on high and flew with all the stars – and it is not enough if one may think of all this. One must have memories of many nights of love, none of which was like the others, of the screams of women in labour… But one must also have been beside the dying, must have sat beside the dead in the room with open window and fitful noises. And still it is not yet enough to have memories. One must be able to forget them when they are many and one must have the great patience to wait until they come again. For it is not yet the memories themselves. Not till they have turned

22

to blood within us, to glance and gesture, nameless and no longer to be distinguished

from ourselves – not till then can it happen that in a most rare hour the first word of

a verse arises in their midst and goes forth from them (pp. 112-113).

Mood (1975) refers to this process of remembering that Rilke refers to as "blood remembering". Before we can write meaningfully about our experiences, our memories have to have 'turned to blood within us'. It is this form of remembering that I believe is central to my self-study presented in this thesis. Reference to 'blood remembering' should not be misunderstood as implying an essentialised educator identity, that is, that I have reached a fixed or static identity as an educator. Rather, it highlights that my *self-study* is only possible because of a number of nuanced life experiences. I do not believe that I would have been able to write a self-study thesis that focused on my own experiences as a critical pedagogue and psychologist at any earlier time in my career. Reaching this point (and imaging my future) has required a process of 'gathering sense' over a long period of time. This self-study is essentially a process of reflection on a 'long life' as an educator, during which I have experienced many things, observed intimate 'gestures', explored 'unknown regions' and experienced the struggle and life inherent to 'transformations'. My self-study focuses on various aspects of my current identity and practice, and imagines the possibilities of future identity and practice, powerfully illustrating that every aspect of my educator identity and practice (*past, present and future*) is ultimately infused by years of contextualised pedagogical experience. Who I have been, am, and will be as an educator is informed by a continuously changing social context. As Tidwell and Fitzgerald (2004, p. 71) put it, educational practices are "a compilation of a life of experiences, from contexts early on and ongoing in one's life that shape and create an individual's world understandings". This self-study bears testimony to the construction of my educator

subjectivity, illustrating that it is inherently contextual, dynamic and relational, and always open to possibilities for resistance and revision within the educational context.

Each of the studies that make up this self-study as a whole has involved a process of 'blood remembering', and have been directly informed by a regular process of deep reflection on my pedagogical experiences over a 17 year period. My *self-study*, as I present it in this thesis, is a culmination of an *ongoing* and *unfinished* narrative of becoming and being a subversive critical psychology educator (Prilleltensky & Nelson, 2002). Bullough and Pinnegar (2001, p. 16) argue that in order for autobiographical self-studies to ensure quality, they need to be "portrayed in a way that engages readers in a genuine act of seeing the essential wholeness of life, the connection of nodal moments. In seeing, the reader is enabled to see self and other more fully". I believe that by presenting my dissertation in a narrative format, I enable my readers to understand the findings I present in relation to a wider frame of experience and context. As Bullough and Pinnegar (2001, p. 16) suggest, through the narration, "the reader experiences or re-experiences and better understands the influence of institutional restraint on teachers".

Critical Theory, Critical pedagogy and Critical psychology

As explained above, I am committed to critical pedagogy and critical psychology, which are very particular approaches to the practice of education and psychology respectively. Both critical pedagogy and critical psychology draw on critical theory to, firstly, critique mainstream education and psychology and to, secondly, work towards social transformation. For example, both approaches have their origins in the ideas of a group of critical theorists referred to as The Frankfurt School, located at the Institute for Social Research in Germany, and established in 1923 (Darder, Baltodano & Torres, 2009). Influential theorists of The Frankfurt School were Theodor Ardorno, Max Horkheimer, and

Herbert Marcuse, whose work was essentially driven by a commitment to the stand that "theory, as well as practice, must inform the work of those who seek to transform the oppressive conditions that exist in the world" (Darder et al., 2009, p. 7).

According to Giroux (2001), the Frankfurt School emphasises three key ideas that are central to critical theory: Firstly, that critical thinking is fundamental to bringing about emancipation and social change, secondly, that a social analysis of the "contradictions of society" could expose what needs to be changed in society and indicates what this change should look like, and, thirdly, that any ideas about action should be, and here he cites Habermas (1980), grounded "in compassion, [and] in our sense of the sufferings of others" (Giroux, 2001, p. 9).

Giroux (2001, pp. 11 &12) argues that a "crisis of reason" occurred as a result of "Enlightenments rationality", that is, an overreliance in the belief of scientific rationality, which, in turn, gave rise to the "logic of technocratic rationality or positivism" (p. 13). Tuffin (2005p. 46) describes positivism as the belief that the "nature of the world will simply reveal itself to observers". Observation and measurement are considered as enabling the discovery of "objective and biased free knowledge" and can be applied to understanding human behaviour (p. 46). Positivism, translated into educational theory, results in technocratic educational practices that aim at transmitting value-free, "fixed and unchanging" knowledge, through neutral educators (Giroux, 2001, p. 178). As Giroux (2001, p. 179) points out, the veil of objectivity and neutrality "renders questions concerning the production and legitimation" of knowledge "irrelevant". This result in a "passive model of human behaviour" (Giroux, 2001, p. 179), best illustrated by Freire's (1970) concept of "education as banking". The banking educator does not need to consider the content of their lessons beyond what they are going to transmit to their students. The content is viewed as neutral information that needs to be deposited, into empty students. What is rendered invisible or hidden is "the existential reality

of teachers, students" and the "social forces that both constrain and shape" educational content and processes (Giroux, 2001, p. 180).

Giroux (2001, p. 9) argues that one of the most important theoretical contributions of the Frankfurt School is its development of a "dialectical framework", through which one could come to understand the ways in which "the institutions and activities of everyday life" are linked to the wider organisation of society. Giroux (2001, p. 17) sees the function of critique as an "unmasking" one and identifies "dialectical thought" as central to this function. Dialectical thought recognises that within any theory are "social and political constellations" and that their historical genesis needs to be traced and their constraints unmasked. Dialectical thought emphasises that "human activity and human knowledge" are "both a product of and a force in the shaping of social reality" (Giroux, 2001, p. 18). So, while human knowledge and activity may be constrained by social reality, it also has the capacity to change social reality. Critique motivates "critical thinking in the interest of social change" and a socially just society (Giroux, 2001, p. 18). Giroux (2001, p. 19) sums up the position of critical theory in the following way: "rather than proclaiming a positivist notion of neutrality, critical theory openly takes sides in the interest of struggling for a better world". However, Giroux (2001, p. 21) emphasises that for action to be effective in bringing about social transformation, it has to be "preceded and mediated by a mode of critical analysis". Put differently, action must be mediated by critical theory.

Critical pedagogy

Critical theory has implications for a critical theory of education (critical pedagogy). The critical theory of education proposed by Giroux (2001) recognises, firstly, that educational contexts are "cultural sites that embody conflicting political values, histories and practices" (p. 37). Here Giroux (2001) speaks to the fact that education is far from neutral, and that critical

exploration makes it possible to identify wider ideologies and epistemologies that influence what is taught and how it is taught in educational sites. Secondly, that educators' "subjectivities get constituted" within educational contexts" (Giroux, 2001, p. 37). Through the process of critical self-reflection, it is possible for educators to "examine the role society has played in their own self-formation" (p. 37-38). Critical theory equips educators with the tools to closely examine how society has informed their pedagogical positioning and practices. Thirdly, while educators pedagogical positioning and practices are constrained by "wider structural and ideological determinants", educators are not simply passive social puppets, but are, rather, able to challenge the determinants. Here Giroux (2001, p. 38) speaks to the importance of "dialectical notions of power and resistance", put differently, "human beings not only make history, they also make the constraints, and needless to say, they also unmake them". And fourthly, a critical theory of education speaks to the need to "fashion new categories of analysis" that will enable educators to "identify how ideologies get constituted, and how they can then identify and reconstruct social practices and processes that break… forms of social and psychological domination" (p. 4). This speaks to the need for a critical epistemology and appropriate research methods.

Giroux (2004, p. 36) sums up some of the central assumptions of critical pedagogy in the proposition that it "must address real social needs, be imbued with a passion for democracy, and provide the conditions for expanding democratic forms of political and social agency". Critical pedagogy critiques mainstream and traditional approaches to education and argues that, instead of being complicit in upholding the status quo, education needs to be involved in critiquing society, and bringing about social transformation through educational practices (Giroux, 2001).

Giroux (2004, p. 37), importantly emphasises that critical pedagogy is not a recipe of fixed educational practices that can be applied in different contexts in a unified way, but is

rather, "shaped by and responds to the very problems that arise in the in-between spaces/places/contexts that connect classrooms with the experiences of everyday life". Critical pedagogy must, therefore, "always be contextually defined, allowing it to respond specifically to the conditions, formations, and problems that arise in various sites in which education takes place" (Giroux, 2004, p. 37). Similarly, Darder et al. (2009, p. 9) emphasise that while critical theory emanating from the Frankfurt School provided the foundation for the philosophical ideas that informed a set of ideas that would come to be known as 'critical pedagogy', these ideas should be seen as "heterogeneous". They argue that "there does not exist a formula or heterogenous representation for the universal implementation of any form of critical pedagogy" (p. 9). They do propose, however, that what consolidates various forms of critical pedagogy is their commitment towards liberation from oppression. It is, therefore, possible to identify a set of philosophical principles that underly a critical perspective to education. I will briefly discuss, in an integrated way, some of the key principles identified by Darder et al. (2009).

Darder et al. (2009, p. 9) argue that critical pedagogy addresses the concept of "cultural politics", that is, it recognises that education is not neutral, nor apolitical. From such a perspective, students' and educators' understandings of their roles, and their positioning in the world in general, are informed by wider historical and socioeconomic contexts. Education is seen as a sphere in which oppressive power relations, that serve the interests of the dominant class, are reproduced. By understanding themselves as subjects of history, students come to recognise not only that the origin of injustice is in the social actions of human beings, but that injustice can be transformed through social agency.

Critical pedagogy takes a "dialectical view of knowledge" (Darder et al., 2009, p. 11) and, therefore, acknowledges that 'objective' knowledge is intimately connected to wider cultural norms and the social organisation of society at large. This view also informs a recognition of the dynamic nature of human activity and human knowledge, which can work

"in the interest of domination or the struggle for liberation" (Darder et al., 2009, p. 11). Critical pedagogy, therefore, strives to provide, educators and students alike, with the skills to recognise, and resist, the ways that ideology and hegemony mediate their experiences and practices (Darder et al., 2009, p. 11). Both "dialogue and conscientisation" (Darder et al., 2009, p. 13) are seen as critical educational practices that can inform both critical reflection and action. Both concepts emerge from the work of Freire (1970). Dialogue roots students' learning in their everyday experiences and engages them actively in the learning process, disrupting oppressive power relations. Conscientisation is the process through which people become aware of the ways in which their experiences are mediated by wider social processes, and motivated to change them.

While I am a proponent of critical pedagogy, it is important to note that it is not beyond criticism. In fact, as Darder et al. (2009) argue, in line with its underlying philosophical principles, it should *always* be open to critique. Darder et al. (2009), for example, outline a number of feminist critiques levelled against critical pedagogy and note that it has failed to engage extensively with questions of, for example, race and culture. Therefore, it would be problematic, if not pedagogically dangerous, to valorise or romanticise it as beyond critique. It is, in fact, only through a critical engagement with the theory and practice of critical pedagogy that we might ensure that it remains accountable and focused on social transformation.

Critical praxis

Critical education is driven by praxis, that is, educational practices emerge out of "an on-going interaction of reflection, dialogue, and action" (Darder et al., 2009, p. 13), and, as praxis, requires theory to guide it. Critical pedagogy, therefore, emphasises the alliance of theory and practice: "cut off from practice, theory becomes abstraction of 'simple verbalism'. Separated

from theory, practice becomes underground activity or 'blind activism'" (Darder et al., 2009, p. 13).

Paulo Freire's (1970) notion of praxis as espoused in his book: *Pedagogy of the Oppressed*, argues that "human beings *are* praxis" or "beings of the praxis" (p. 81). Praxis is, therefore, the embodiment of reflection and action to transform reality. Human praxis, according to Freire (1970) consists of three intersecting components, action, reflexion, and theory, in other words "human activity is theory and practice; it is reflection and action".

Adema (2013, p. 495), who argues for PhD's in the social sciences to focus on producing critical praxis, defines critical praxis in the following way:

> *Praxis* here relates to the process of bringing ideas, ideologies, or theories into practice. It refers to how theory becomes embodied in our practices. *Critical* praxis then refers to the awareness of, and the critical reflection on how our ideas become embodied in our practices, making it possible to transform them.

Adema goes on to argue that this process of self-reflection and critique of our embodied practices enables us to "reconstitute and reproduce ourselves and our social systems and relationships" (p. 495). Through critical reflection, one can envision a form of embodied practice that contributes towards social transformation. Darder et al. (2009, p. 13), influenced by Freire, argue that theory needs to be actioned through practice, or else it simply "becomes abstraction or 'simple verbalism'", but that practice needs to be informed by theory or else it "becomes 'ungrounded activity, or blind activism'".

In the following discussion I engage with my reading of Freire's (1970) conceptualisation of praxis that occurred in a different political and social context and time period. I have attempted to represent my reading of Freire's critical praxis in Diagram 11.1 below. According to Freire (1970) human praxis that leads to social transformation is only

possible through the interaction of, firstly, critical *reflection*, or what he refers to as "conscientizaçâ", secondly, through the illumination of *theory* and, thirdly through *action*.
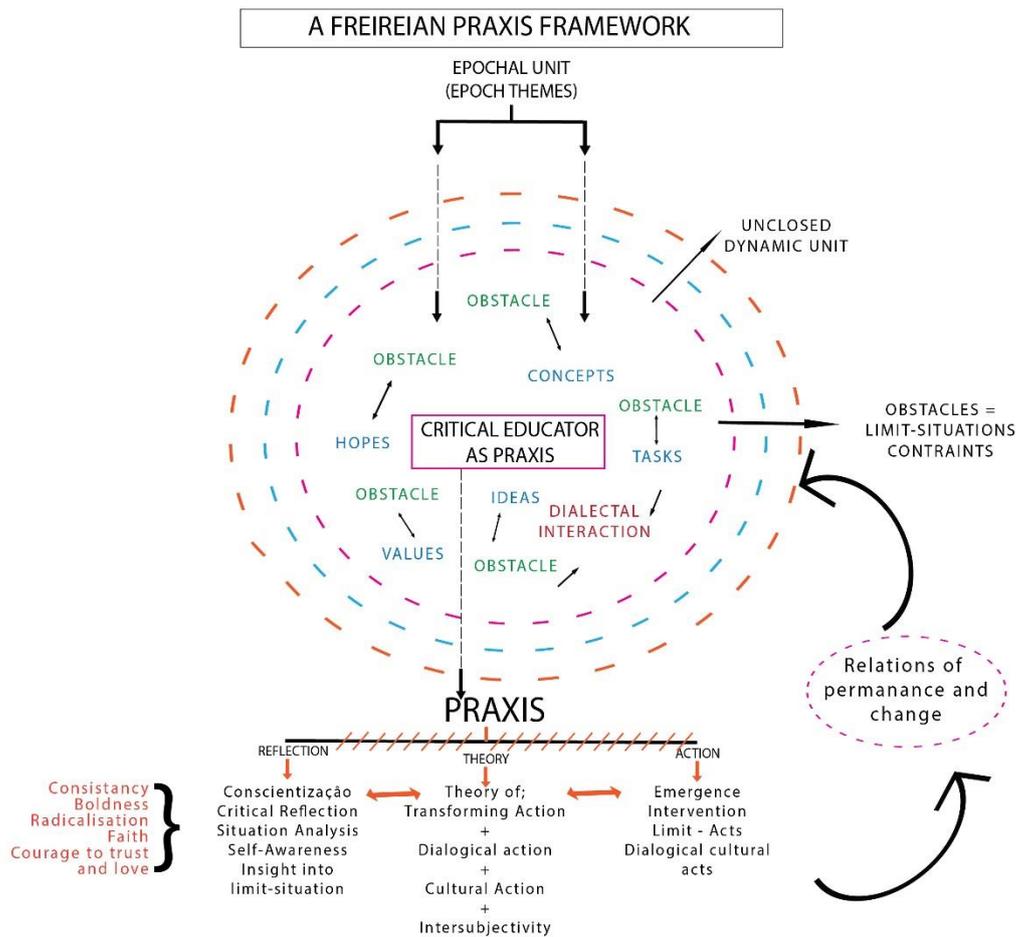
Diagram 2.1: A Freireian Praxis Framework

Freire (1970) identifies iConscientizaçâ as the first component of critical praxis. He argues that in a dominator culture, people are largely unaware of the situational elements that structure their worlds and inform their experiences of reality. People are constantly embedded in particular "epochal units", that is, particular contexts, during particular periods of time. The 'epoch units' are characterised by particular "epoch themes", that is, "a complex of ideas, concepts, hopes, doubts, values, and challenges in dialectical interaction with their opposites" (Freire, 1970, p. 82). These 'epochal units' are social and historical constructs that materialise from the components of the 'epoch themes', which themselves are "never isolated,

independent, disconnected, or static, they are always interacting dialectically with their opposites" (p. 82). These themes essentially inform the wider organisation of society and its structures, which either enable or constrain the process of becoming more human. Freire (1970) refers to the obstacles in the epoch themes as "limit-situations". Freire (1970) argues that a situational analysis is needed for individuals to become aware of the different dimensions of their "contextual reality", and how these dimensions interact, and with what effect on social reality. It is through 'conscientizaçâ' that individuals, therefore, gain insight into their 'limit-situations', that is, the ways in which social reality is structured and how it is constraining their lived experiences.

The second component required for the formation of critical praxis is *theory*. Freire (1970, p. 83) proposed that for human activity or praxis to bring about transformation in pursuit of "being more human", it "requires theory to illuminate it". To this end, he proposes "a theory of transforming action" (p. 107), a theory of "dialogical action" (p. 109), and a theory of "cultural action" (p. 156). Together these theories can be seen as a 'critical theory of education'. Freire's (1970) critical theory recognises human subjectivity as the outcome of peoples' location within wider social structures and relations of power. Humans are viewed as being capable of 'conscientizaçâ', and having agency, enabled through cooperation and dialogue, to bring about social change. Freire (1970) argues that without theory, action becomes ungrounded and may resort to being nothing more than activism. For the academic endeavour, theory is needed to direct "reflection and action… at the structures to be changed" (p. 107).

Freire (1970) proposes that through 'conscientizaçâ', mediated by theory (the third component of critical praxis), people can confront and overcome the 'limit-situations' they come to understand as constraining their lives. Based on a transforming theory of action, humans are seen as capable of responding to challenges with actions, which he refers to as "'limit-acts':

those directed at negating and overcoming, rather than passively accepting, the given" (p.80). From this perspective, once a person has gained "awareness of reality" and "self-awareness" (p. 88), they "emerge from their submersion and acquire the ability to intervene", and are able to transform reality (p. 90). Their actions, like their 'conscientizaçâ', however, need to be informed by theory.

Critical praxis, is, therefore, a culmination of reflection, theory and action, guided by "'phronesis' (the disposition to act truly and rightly)" and, therefore, directed at "eliminating pain, oppression and inequality, and at promoting justice and freedom" (McLaren, 2009, p. 74). From this perspective education must be aimed at social transformation.

Critical psychology

Kenneth Gergen (1992) contends that the ideas of the Frankfurt School, and in particular, its emphasis on critical analysis and social transformation, have also been incorporated into current critical perspectives of psychology. Derek Hook (2004a, p. 11) argues that critical psychology is, "an orientation towards psychological knowledge and practice" and, at its most basic, an investigation of the "relationship between power and psychology" (Hook, 2004a, p. 12). Critical psychology argues that traditional, mainstream psychology is not a neutral set of practices and research agendas, but, rather, a "political tool" that is complicit in the maintenance of oppressive relations of power. Critical psychology, therefore, draws on a number of critical theories to critique psychology's involvement in oppressive practices, and becomes an instrument through which "potentially transformatory" psychological practices are enabled (Hook, 2004a, p. 13).

Collins (2004, p. 9) points out that there are a wide range of "theoretical resources" available to critical psychologists. For example, the book *Critical Psychology* (edited by Hook, Mkhize, Kiguwa, Collins, Burman, and Parker, 2004) demonstrates how various

critical psychologists draw on various theories to engage in a critique of mainstream psychology. In his chapter, for example, Hook (2004b, p. 85) draws on the work of Fanon and Biko to offer a way of understanding individual psychology in political terms, that is, the way in which "politics is internalised and individually entrenched" and as a means for recognising the possibility for using psychological concepts in the service of resistance. Such an approach challenges the way mainstream psychology "has effectively isolated the individual from the social sphere, the intrasubjective from the ideological, the *psychological* from the *political*" (Hook, 2004a, p. 15). Mainstream psychology, according to Hook (2004a, p. 15), overlooks the extent to which individuals are embedded in wider socio-economic and political contexts and contends that "social and political power may *precede* – or even *constitute* – the subject". Mainstream psychology is characterised by the "primacy of self-contained individualism" and fails to fully engage with the way in which political, cultural and economic factors inform how peoples' subjectivities and interpersonal relations develop (Hook, 2004a, p. 15).

Critical psychology, therefore, becomes a means through which to engage in a process of psychopolitics", that is, "the explicit politicisation of the psychological" (Hook, 2004a, 20). Politicisation "is described by Hooks (2004a) as follows:

> the critical process by which we place a series of ostensibly psychological concerns and concepts within the register of the political and thereby show up the extent to which human psychology is intimately linked to, and in some ways conditioned or limited by, the socio-political and historical forces of its situation. (p. 20)

Critical pedagogy and critical psychology are, therefore, both intent on critiquing mainstream forms of education and psychology respectively and using the theories and practices of both critical approaches to bring about social transformation.

As an educator who is responsible for teaching psychology I have, over the years, increasingly seen my role as teaching content from a critical psychology perspective. From the start of my career as an educator I have been drawn to teaching around social issues such as HIV and AIDS and gender and sexuality. The content that I teach in my modules has been increasingly informed by a range of critical theories. For example, I teach around the topic of gender and sexuality across several modules. The content I teach is informed by the work of Judith Butler (1990), a critical theorist, who sees gender as socially constructed through a series of repeated "performativities". This critical perspective is used to challenge mainstream psychology's tendency to see gender as innate and biological rather than a social, historical, and political, construct. When I teach HIV and AIDS, the content is informed by a critical health psychology framework, which acknowledges that health is mediated by a number of intersecting contextual factors, and challenges approaches that sees health as primarily the outcome of individual choices.

My reading of critical theories, that drive the assumptions of critical pedagogy and critical psychology, has, on an ongoing basis, informed *what* I teach and *how* I teach them. My analysis of my pedagogical practices has, however, never extended beyond my own personal and informal reflections. These reflections have undoubtedly informed the ways in which I constantly revise my content and teaching styles, but I have never formally explored my work as a critical psychologist *and* a critical pedagogue. This self-study is, therefore, an attempt to explore, in a more directed and rigorous way, the nexus between critical psychology and critical pedagogy, which is the space in which my pedagogical practices are enacted.

The Integration of Critical Pedagogy and Critical Psychology

Prilleltensky and Nelson (2002) point out that there is little research exploring how critical psychologists are working to integrate the ideas of critical pedagogy into the *teaching* of critical psychology. My own review of the international and local literature confirms this.

In the international literature

In his book, *Critical Psychology and Pedagogy,* Edmund Sullivan (1990), an educational psychologist, provides a comprehensive critique of mainstream psychology and outlines a critical and emancipatory psychology, informed by the ideas of a critical theory of society. He argues that "it cannot be ignored that the discipline of psychology plays a significant role in the organisation and maintenance of institutions in our society" (p. xi). His critical psychology theory attempts to "hold the individual and society in dynamic tension" and he, therefore, critiques the individualism perpetuated by mainstream psychological theories (p. xiii). As an educational psychologist, Sullivan (1990) then proposes how critical psychology may "be fruitfully applied to pedagogical issues both in the formal and informal sectors of education" (p. 270). It is clear through his discussion of his various educational interests that Sullivan (1990) is making an argument for how the ideas of critical psychology may inform educational practices in schools, and in the wider community. While his ideas are certainly relevant to the teaching of critical psychology itself, he does not engage directly with this in his discussion of the applied implications of his theorising.

In their book, *Doing Psychology Critically,* Prilleltensky and Nelson (2002) include a section entitled: *The Making of a Subversive Teacher,* in which they argue for an approach to teaching psychology in universities that reflects the values of critical psychology. Prilleltensky and Nelson (2002) propose that critical pedagogy is key to a critical psychology education.

Here, they mention various critical pedagogues including Paulo Freire and Henri Giroux and acknowledge the interwoven influence of feminist and anti-racist pedagogues such as bell hooks. They note, however, that "little of the work in critical pedagogy has been linked to psychology… and there has been little penetration of these ideas and practices into the teaching that goes on in most psychology departments" (Prilleltensky & Nelson, 2002, p. 39).

Prilleltensky and Nelson (2002) provide an outline of what they believe a critical psychology education looks like. For them, critical psychology education involves challenging positivist logic and exposing and deconstructing the values on which mainstream psychology has been established. Students are taught to reflect on their own value systems and to understand the implication of those values for their practice as psychologists. In addition to value clarification, the authors contend that a critical psychology education should equip students with the critical analytical skills to "pose questions, challenge assumptions, and reframe problems and practices" (Prilleltensky & Nelson, 2002, p. 42). Students need to recognise and analyse the working of power in their own lives and within society. In particular, students need to be taught to consider the "social, economic, cultural and anthropological dimensions of psychological issues" (Prilleltensky & Nelson, 2002, p. 42). Such an approach challenges the reductionist and individualistic tendencies of mainstream psychology. Students simultaneously need to be taught "action strategies", enabling them to address the myriad of issues that sustain psychological issues (p. 42). This, however, requires helping students to recognise that they are citizens "who are impacted by community, social, and world issues, and who in turn can have an impact on such issues through local action" (Prilleltensky & Nelson, 2002, p. 47).

Prilleltensky and Nelson (2002) provide a number of recommendations about *how* a critical psychology education should happen. For example, they propose the use of student-centred approaches in small Undergraduate and Postgraduate seminars. They emphasise the

importance of educators acting as facilitators, rather than experts, and promote the use of exercises that encourage students to reflect on their own experiences. Drawing on bell hooks they highlight the importance of facilitating learning that is infused with excitement, passion, and opportunities to share feelings and experiences.

More recently, a group of critical psychologists have addressed the dearth of literature on the teaching of critical psychology in a book entitled *Teaching Critical Psychology: International Perspectives* (edited by Newnes & Golding, 2018). The book is a collection of twelve chapters, each written by different psychologists, that focuses on teaching critical psychology, or teaching psychology critically, in a way that is appropriate to the particular context in which it is being taught (McLauren, 2018). The opening chapter of the book is by McLauren (2018), who provides a theoretical background to the book by discussing his critical pedagogical approach to education. He is not, however, a psychologist himself and does not, therefore, link his ideas to the teaching of psychology specifically.

In a chapter, entitled *Teaching Psychology Critically,* David Fryer and Rachael Fox (2018) critically reflect on their own approaches to teaching critical psychology, and identify some of the contradictions and struggles involved. They illustrate the importance of educators constantly reflecting on what they are teaching, and how they are teaching it, and speak to the ways in which the wider university context impacts on how critical psychology is taught. Both attempts to illustrate how they challenge the "psy-complex" through their teaching of critical psychology. Citing Nicolas Rose (1999), they refer to the psy-complex as "the heterogeneous knowledge, forms of authority and practical techniques that constitute psychological expertise" (p. 1).

Fryer and Fox (2018) emphasise that teaching critical psychology is not just about providing students with different content to mainstream psychology. Expecting students to memorise and recall critical content is not teaching critical psychology. They highlight,

however, that there is a contradiction in the fact that students are primarily taught mainstream psychology in the curriculum and are then expected to critique this approach to psychology, equipped with only one isolated module on critical psychology.

In this chapter, Fryer and Fox (2018) individually reflect on their own teaching practices in their pursuit to teach critical psychology. Fryer provides insight into the development of his approach to teaching critical psychology, and critically reflects on the limitations of what he achieved from module to module, over time. He illustrates how his teaching approach shifted, as his theoretical approach developed. He also provides a powerful critique of the way in which neoliberal ideology in his university has negatively impacted on curriculum design and pedagogical practices. In her section, Fox describes her pedagogical practices as she attempts to teach critical psychology. For example, she attempts to provide students with the skills to deconstruct dominant knowledge systems and the epistemology of positivism. She also disrupts the notion of the self that is inherent in 'the psy-complex', and notes how difficult this process is, requiring her to continuously alter her approach. Fox also notes that she uses discomfort as a teaching strategy, in direct opposition to the neoliberal attempt to make university learning comfortable. She notes how students react negatively to this and are prompted to do so by the evaluation processes imposed by the university.

The other chapters that make up the rest of the book explore various attempts to teach critical psychology, or psychology critically. Each section explores how the various educators have been influenced by the wider contexts in which they are embedded, and, therefore, highlight that how a person teaches is not divorced from the wider context. For example, John Cromby (2018) makes links between his pedagogical insights and the wider social, political, and economic systems of the UK, the neoliberal turn of the UK university, and contemporary mainstream psychology. He confirms that education is far from a neutral, technocratic process, but, rather, a political and social practice.

A few of the authors link their pedagogical practices directly to critical pedagogy, but to varying degrees, citing most frequently the work of Paulo Freire (1970). Fryer and Fox (2018) mention Freire's (1970) critique of banking education as does Goodley, Miller, and Runswick-Cole (2018) and Piper (2018). Most of the chapters, however, are reflexive pieces that explore teaching practices, and highlight the importance of content that is critical, but do not engage in much detail with the pedagogical theory informing their pedagogical approach. The exception is the section by Greenhill and Golding (2018), who expand on a human rights pedagogy that informed their teaching approach, while another, by Callaghan, Fellin and Alexander (2018), describes the Vygotskian approach to their teaching practices. Cooke's (2018) section touches on the influence of critical realism on their pedagogical approach. Although the writing of these authors is reflexive, none of the chapters are based on a formal research process that explores their pedagogical practices.

In the South African literature

Teaching critical psychology is indirectly touched on in an article by Painter and Terre Blanche (2004, p. 539), in which they argue that, in the pursuit of developing critical psychology in South Africa, the large number of undergraduate students that psychology attracts should be seen as a potential "force for change". They argue that these students most likely aspire to become mainstream clinical and counselling psychologists, but the vast majority are unlikely to be selected due to limited space in training programmes. Painter and Terre Blanche (2004) propose that these students could be accessed to "provide the impetus for a grassroots radicalisation of the discipline" (p. 539). While Painter and Terre Blanche (2004) touch on the importance of training students in a critical psychology approach, they do not make any suggestions about *what* they should be taught and *how* they should be taught.

A group of South African psychologists have engaged in a collective participatory action research project, through which they explored the effectiveness of using critical pedagogy to inform the teaching of community psychology, across two disciplines and two universities (Carolissen, Rohleder, Bozalek, Swarts, & Leibowitz, 2010). One of the articles that they published (Carolissen et al., 2010) illustrates the importance of a teaching approach that is responsive to the wider social, historical, and political context. The study uses a qualitative design to explore the students' reflection papers and provides evidence to support the call for critical pedagogies to inform the teaching of community psychology in particular. In another article, this same group of South African psychologists (Leibowitz, Bozalek, Rohleder, Carolissen, & Swartz, 2010) reflect on the use of a pedagogy of discomfort and provide evidence for the pedagogical impact of this approach for learning about difference. In a third article, Carolissen, Bozalek, Nicholls, Leibowitz, Rohleder & Swarts (2011), illustrate how a variety of engaging teaching processes create a pedagogy of hope. In this article Carolissen et al. (2010) demonstrate "the value of emotion, biographies and human connectedness" in the teaching and learning process and how "the power of relationality" lead to "a potentially transformative space" where students and educators can dialogue "about intensely political issues through their lived experiences" (p. 165).

In an article, critical psychology lecturer, Anthony Collins (2013), explores the tensions involved in teaching psychology modules on trauma, in the South African context, using a transformational pedagogy. He explores the difficulty of containing the emotional responses of students who have themselves experienced trauma and begin to experience trauma related memories in response to the module material. Collins (2013) argues that, while there is the risk of traumatisation, the values of such modules justify their existence in the curriculum. He explores several techniques, informed by psychotherapeutic models, that can increase the emotional safety of the students. In addition, Collins (2013) outlines administrative strategies,

including only offering the module to senior level students. He also describes several pedagogical techniques he used to address the students' emotional responses and enable them to process these emotions, using the theory of trauma. He reflects on a number of critical instances in his classroom where difficult topics relating to the political history of South Africa threatened to disrupt the learning process, however, he illustrates how his pedagogical practices enabled students to engage with their emotional reactions with transformative effect. In sum, Collins (2013) provides evidence for the pedagogical effect of uncomfortable and intense emotions.

Lindy Wilbraham (2016, p. 546), a critical psychology educator, reflects on her experiences as a feminist poststructuralist pedagogue, incorporating HIV and AIDS into two developmental modules. Wilbraham (2016) outlines the ways in which a feminist poststructuralist focus on discourse has developed critical pedagogy. She argues that such a perspective has directed attention to the "*situatedness* of pedagogical practice" and the "*affective components* of pedagogical practice" (p. 551). In her analysis of student evaluations on her modules, Wilbraham (2016) illustrates that the teaching process is far from neutral and opens up, for critical exploration, the relational politics at play in the classroom. Through her analysis she shows how her position of power as an educator, her positioning as a White person within the post-Apartheid university context, and her identity as a feminist, intersected to mediate, in quite complex ways, the teaching and learning experience. She notes how her positionality interacted with that of her students and led to a number of levels of 'resistance' on their part.

Wilbraham (2016) reflects on the pedagogical challenges of, for example, managing strong emotions that arise from engaging with the racialised profile of the HIV and AIDS epidemic, within South Africa, in the post-Apartheid context. She demonstrates, however, how emotions, and the conflicts that lead to the emotions, can be engaged with effectively as

pedagogical content. In sum, Wilbraham (2016) contends that 'resistance' should not be seen as the mere refusal to learn on the part of students, but, rather, as a necessary part of engaging in learning. Students' processes of learning are always framed by the context in which they are embedded, and intimately affected by the identity politics at play in that context. Resistance is, therefore, a fundamental, and appropriate, part of the process of "engagement in transformation" (Ringrose cited in Wilbraham, 2016, p. 571).

In an editorial for an edition of the *South African Journal of Psychology,* Pillay (2017) discusses attempts, from within the discipline of psychology, to lay the foundations for a decolonised and critical psychology. In his article, Pillay (2017) acknowledges that any discussion around decolonisation of the curriculum, through a critical psychology, has pedagogical implications. He argues that the psychology curriculum needs to be scrutinised in universities, and poses the following questions that must be answered through research: "What is being taught? Why is it being taught? How is it being taught? Who is teaching it? What is the purpose of teaching it? How is competence examined? Is there a hidden curriculum?" (p. 5).

South African critical psychologist, Peace Kiguwa (2017), has explored her experiences as an educator who engages both a pedagogy of hope and a socially just pedagogy to disrupt the ways her students think about the world. As a critical psychology educator, she is invested in engaging in pedagogical practices that prepare students to contribute towards social transformation. Kiguwa (2017) draws on several critical theories to reflect on her experiences of teaching undergraduate and postgraduate critical social psychology modules, during which students experience unsettling emotions as they confront, for example, their material worlds. Reflecting on some of the difficulties that arise in her classroom, Kiguwa (2017) explores how emotion and the embodiment of students and educators mediate the teaching and learning process. For example, she reflects on the ways in which she reads both privilege and oppression

onto certain bodies. Based on her reflections, Kiguwa (2017) makes an argument for a socially just pedagogy, rooted in hope, that recognises the complex ways in which, for example, student and educator bodies, embedded in particular socio-political contexts, may open up or close down learning possibilities.

In another article Kiguwa (2018) reflects critically on using a pedagogy of discomfort when teaching critical diversity literacy. She analyses her students' reflections on the process of engaging in an exercise where they were asked to reflect on their own personal narratives. Kiguwa (2018), again, notes the importance of the body and affect in the learning process for both students and educators. She argues that educators need to be prepared to engage with a wide range of intense emotional responses, ranging from shame and anger, to hope and passion. For example, she discusses how using photo-voice brought personal stories, and their attached emotions, into the classroom and provided opportunities for students to explore how their subjectivities are imbued by wider material and social forces. Kiguwa's research collectively recognises how the emotional and embodied dimensions of teaching, often overlooked aspects of the teaching and learning process, have the potential, if recognised and worked with by pedagogues, to enable students to re-think their social worlds and their positioning within them.

Another critical South African psychologist, Kopano Ratele (2019), has recently published a book entitled *The World Looks Like this From Here*. In this book, Ratele (2019), amongst other things, outlines four orientations that constitute African psychology. One of these orientations, which is relevant to my thesis, is the "structural, materialist, political, or critical African psychology" orientation (I discuss further on). Ratele (2019) touches on several pedagogical issues related to teaching African-centred psychology. He does not, however, always provide direct suggestions to his readers, but, rather, poses critical questions that he believes all African-centred psychology educators should grapple with. For example, in a section entitled *Teaching Africa,* he asks "what do we teach the young and each other about

being African in today's world? How do we teach Africa in psychology, in today's world"? (Ratele, 2019, pp. 17-18).

In another section entitled *Education as Ethical Responsibility*, Ratele (2019) emphasises a pedagogy of care. He argues that education in Africa will not be effective in helping students overcome the effects of a dehumanising history unless educators start caring for the whole of the student, which requires seeing students as more than just brains or bodies who take up spaces in the classroom. He argues that a critical African-centred psychology education has the potential to teach students "how to be free" in contexts that have "endured years of dehumanisation and oppression". That is, a critical African psychology enables such students to "learn how to live-with-others… if their society is one in which living apart from 'others' was for a long time a way of life" (Ratele, 2019, p. 36). Ratele (2019, p. 48) also emphasises that psychology educators need to start "facing up to the way Africa has been almost non-existent, nebulous, or unreal in the discipline of psychology". Facing up to this reality, and the fact that an African-centred psychology does not sit comfortable with the Eurocentricity of much of the psychology that is taught in Africa, is the task of "every awake psychologist" in Africa. Ratele (2019, p. 87) also warns that even the most critical of psychologists are at risk of "reproducing an imperialist and colonial architecture of knowledge in their relations with Africa" and, therefore, argues for a critical analysis of the ways in which Africa and Africans have historically (and currently) been imagined in the humanities and social sciences. Ratele's (2019) book, in sum, encourages critical psychology pedagogues to consider *both* what they include in the curriculum and *how* they teach it.

Situating my self-study

Both critical pedagogy and critical psychology are approaches that have been written about extensively. The discussion above, however, indicates that there is a much smaller body of

literature that looks specifically at how critical pedagogy informs teaching critical psychology. My review of the literature suggests that there is a relatively small body of work within the South African context that explores the work of critical psychologists, who teach in the context of higher education, and who have adopted critical pedagogies to inform their practice of teaching psychology.

While a small, but growing, body of research has been conducted in South Africa that explores the effectiveness of using critical pedagogy to inform the teaching of, for example, community psychology and critical social psychology, there are no studies were critical psychology educators have formally adopted a self-study methodology to reflect on their own practices in relation to their teaching of critical psychology. In addition, there appears to be no research in South Africa where White *critical psychology* pedagogues formally reflect on their own pedagogical practices in relation to a wider context of racial identity politics, and more specifically, against the backdrop of calls for a decolonised education and the development of African psychology. There also appears to be no research in South Africa where *critical psychology* educators formally explore the impact of neoliberalism on the psychology curriculum, and on teaching critical psychology in particular. Lastly, while different critical psychologists have conducted research on aspects of their critical pedagogy, there has been no attempt to identify what collection of principles might underly a critical psychology pedagogy in the South African context.

The nexus between critical pedagogy and critical psychology within Higher Education and within the South African context, therefore, remains a largely under researched area. In addition, this nexus has not been explored before using a formal self-study methodology. It is this gap that my self-study addresses.

In the next chapter, I describe how I came to settle on conducting a self-study for my Doctorate, and how I used an artefact, a photograph of Black South African women being

arrested while protesting outside a beerhall in Durban, South Africa in 1959, to help me identify the focus of my self-study and, ultimately, the overarching research aim and objectives that drove the study.

Chapter Three

Overcoming Imposter Syndrome and Finding Self-Study in the Durban Beerhalls of 1959

In Chapter One, I briefly introduced my self-study as a piece of 'blood remembering', that is, the outcome of the connection of a number of 'nodal moments' in the history of my life, and my (ongoing) journey as an educator. I also provided an overview of the literature that focuses on the integration of critical psychology and critical pedagogy and identified the nexus between critical psychology and critical pedagogy within higher education in South Africa as largely under researched and, therefore, the focus of my self-study. I also discussed how self-study is a methodology that does not appear to have been used formally by any critical psychology lecturer in South Africa, nor internationally, to formally explore their pedagogical practices.

In this chapter, I aim to give an account of my personal psychology, infused by a wider neoliberal academic culture, from which my decision to do a self-study emerged. Following this, I describe how, using an artefact in the form of a photograph, I explored my research interests, formulated by research aim and began the process of identifying my research objectives.

Research Productivity and Imposter Syndrome

Globally, there has been increasing pressure for academics to produce and publish research in academia, and " 'productivity' appears to have become synonymous with research publication" (Pithouse-Morgan & van Laren, 2012, p. 416). This is also true for the South African context. The university I work in places great significance on one's ability as an academic to publish research articles. In a context that is increasingly driven by a neoliberal ideology, my value as an academic is assessed and judged in accordance with the number of articles I have published in high impact journals. It is clear, based on the rewards earned for publishing, that an

academic's role as researcher is prized over and above their role as an educator. For a long time, I felt 'unproductive' and of little 'value' because of my limited research publications. This is despite the excessive number of hours I have dedicated to teaching and learning related practices and that I have won two university teaching awards. The first being *The Distinguished Teachers Award*, awarded by the university at large and the second, a certificate, awarded by my school, for innovative teaching methods. When asked to introduce myself in professional contexts, I have historically avoided the title of 'academic' as I felt like an imposter. Instead, I came to refer to myself as a critical educator invested in teaching and learning within higher education. Parkman (2016, p. 51), drawing on Clance and Imes (1978), describes those experiencing the "imposter phenomenon" as high-achieving individuals who struggle to "internalise their success". Despite being high-achievers in certain areas, they are riddled with self-doubt and feelings of being a fraud. Parkman (2016, p. 53) argues that the imposter phenomenon has been "linked to those individuals who find themselves in careers where objective measures of success are not always aligned with quality of the product or work such as the creative arts". While I am not in the creative arts, I have often felt like I am in a profession where my own areas of productivity and achievement, in relation to teaching and learning, are not aligned with the prioritised objective measures of success stipulated by the university, that is, those around research productivity. As I had not published as frequently as many of my colleagues, and before I conducted this self-study, I did not believe I could own the identity of a 'real academic'.

A personal communication with a colleague, Kathleen Pithouse-Morgan, challenged my imposter syndrome. During a personal conversation, she asked me to consider the fact that teaching is a form of research. I had never thought of my practice as a critical educator as a form of research. It was at this point that I began to consider the possibility of making my practice as an educator and critical psychologist, the focus of my Doctorate. Kathleen suggested

a self-study, this appealed to me, as it allowed me to stay focused on what I value most about my position as an 'academic', that is, the opportunity to be involved in educating students in critical psychology, while also meeting the expectation to engage in research and publish. Self-study, however, has also enabled me to engage in a form of research where the *primary* aim is not simply to publish, but is also to bring about transformation. Self-study offered the opportunity for me, as a researcher, to focus on what Pithouse-Morgan and van Laren (2012, 417) refer to as "academic generativity" rather than "productivity". They argue that "generativity connotes creativity and a calling to contribute to the well-being of others" (p. 417). Embedded in this notion of generativity is the idea of change. By focusing on my own teaching practice, I am able to develop my own praxis as a professional educator invested in critical pedagogy and critical psychology. Self-study also enables me to contribute towards the development of a wider critical pedagogical praxis specific to the South African context. This, in turn, contributes towards the development of students who are committed to social praxis, that is, students who understand the psychological and socio-political factors at play in their lives, and are committed to act upon them and thus contribute towards transforming their social worlds (Prilleltensky and Nelson, 2002). As LaBoskey (2004p. 833) argues, self-study has a political underpinning, in other words, it has a "reform agenda", and, therefore, aims at the transformation of the educator, critical pedagogical praxis, and wider institutional contexts.

Refining my Research Focus

When I was first introduced to the self-study methodology, I recall being anxious about adopting it. For me, at the time, self-study was out of the realm of the mainstream qualitative research methodologies that I was so familiar and comfortable with. A defining feature of self-study is that it "defines the focus of study, not the way the study is carried out" (Loughran, 2004, p. 18). For Loughran (2004), the methods of data generation are "determined by the study

rather than being predefined" (p. 18). Unlike in traditional research, the particular methods used in a self-study are not "solely or inevitably driven by the nature of the research question", but rather "emerge as a function of the particular context" (Tidwell, Heston & Fitzgerald, 2009, p. xiii). I was not used to the 'openness' and 'creativity' of such a methodology and, in particular, its emergent character. I also felt lost as, while I was aware that I wanted to focus on my pedagogical practice as a critical psychologist and educator, I was not sure exactly *what* I wanted to study about it.

To allay some of my anxiety, my supervisor invited me to a workshop where a group of prospective self-study researchers would work together to discuss and explore their research interests. We were asked to bring an artefact of our choice to the workshop. Drawing on a definition by Prown (1982), Dhlula-Moruri et al. (2017, p. 81) define artefacts as "objects that have a particular personal, sociocultural, or historical significance that are made or modified by humans". Not long before this workshop, I had taken a group of students, who were in a workshop I was facilitating on HIV and AIDS, to the KwaMuhle Museum, which is Durban's Apartheid museum. I wanted them to gain insight into the lived experiences of migrant labourers who worked away from home and were, because of their mobility, particularly vulnerable to HIV infection. I wanted them to understand that the spread of the virus was linked to the political practices of Apartheid (Phatlane, 2003). It was there that I found the postcard I would later choose as my artefact. Deeply moved by it, I purchased it and took it to my office, where it lay on my desk until the call for this workshop. When I received the email that asked us to choose an artefact that would capture our research interests, I looked around my office and the photograph caught my attention. Without any hesitation I decided that this would be my artefact, although at the time I was not entirely sure why.

We were told that we would use this artefact to discuss and explore our research interests with other self-study researchers during the workshop. I was skeptical. This activity

seemed too 'whimsical' and I doubted its pedagogical value over and above its creative appeal. A body of literature, however, exists that provides evidence of the ways in which studying artefacts has been an effective strategy in self-study research (Pithouse-Morgan & van Laren, 2012; Dhlula-Moruri, Kortjass, Ndaleni & Pithouse-Morgan, 2017). A common theme that emerges through this body of literature is the ways in which the study of artefacts enables the researcher to 'access' information, that for the large part is either difficult to access or remains under-explored and, therefore, invisible in research. Pithouse-Morgan and van Laren (2012) argue that objects, or artefacts, become tools through which the self-study researcher is able to access and explore their own historicity and its link to their research and educational practices. The artefact is a reflexive tool in that the object will 'signal' particular experiences, open these up for close analysis, and inform future action (Pithouse-Morgan & van Laren, 2012) related to either, or both, research and educational practices. Images, like photographs, according to Mitchell, Weber and Pithouse (2009, p. 119) are particularly useful as they "connect us to the self, yet distance us from ourselves" and enable a wider view on the contexts in which we are embedded as educators.

Available literature on the use of artefacts as research tools refers to their utility in 'accessing' or 'unearthing'; highlighting that they have the potential to bring 'hidden' things to the fore. For me, this research strategy is similar to a psychological assessment tool I was trained to use during my training as a professional psychologist: the Thematic Apperception Test (TAT). This assessment involves showing a person a series of black and white pictures, and asking them to tell a story about each picture. The person's stories are recorded and analysed systematically to identify recurring themes. Cramer (2004, p.5) explains that each story provided by the person being assessed provides an "explanation of his or her psychological reality". She argues that the themes identified "reveal aspects of human nature that may otherwise remain unknown and silent" (6). The underlying assumption is that the

person will use the intrapsychic mechanism of projection to project their own private world onto the stories, and thus open up for exploration, parts of themselves that would otherwise not be accessible (Cramer, 2004). Through my discussion below, I aim to show how the photograph was a catalyst for an intrapsychic mechanism of projection that accessed, and opened up for reflection, parts of my socially and historically embedded self in relation to my current position as a critical pedagogue and critical psychologist in the South African context. I will illustrate how this process assisted me in articulating and refining my research interests, aim and objectives. This was a process that I returned to a number of times during the research process. Stating ones research aims and objectives in a document often masks the iterative, and ongoing, process involved in navigating one's way through self-study.

Working with My Artefact

Pithouse-Morgan and van Laren (2012) distinguish between the connotative and denotative meanings that can be attached to artefacts. Connotative meanings refer to the personal meanings that the researcher attaches to the object, while the denotative meanings "relate to factual and social aspects of the objects" (Pithouse-Morgan & van Laren, 2012, p. 419). In the following section, I will describe the denotative meanings of the photograph to reveal its factual and social aspects. This will provide the backdrop for the analysis of the connotative meanings I have attached to it and which helped me to formulate the focus of my self-study and, ultimately, the research aim and objectives.

Denotative meaning of my artefact

The picture that I chose as my artefact is a photograph, printed onto a postcard, depicting the police removing a group of Black women demonstrators from the Victoria Street beerhall, in Durban (South Africa), on 18 June, 1959. When researching the events of that day, I came across the dissertations of Paul la Hausse (1994) and Radhie Pillay (1998), who both analyse the significance of the beerhall protests.

Image 3.1: Removal of women demonstrators from Victoria Street beerhall (18 June, 1959)

The Victoria Street beerhall, or 'eMatsheni', as it was informally known, was built in 1908 and was the first beerhall to be built by the Durban municipality in its endeavor to hold a monopoly on both the production and the sale of African beer. Paul la Hausse (1984) describes how the cost of African labour at the time was subsidised by the revenue that was generated through municipal beerhalls. He argues that "this revenue provided the material platform for a singularly repressive system of urban control" (p. viii) in Durban. Prior to the introduction of the beerhalls, black African women sold their own brewed beer or "utshwala" from rented rooms or in the city market place (La Hausse, 1984, p. 46). By 1908, many black African women had moved into the Durban area and were the principal beer brewers who sold their

brews in shebeens[2]. The Native Beer Act (No.23) of 1908 was passed and a monopoly system was opted for in Durban in 1909, through which the local authorities would establish a "municipal system of brewing and sale" (ibid, 1984, p. 60) and, in the process, take away this form of employment from the black African women brewers. By January 1909, three eating houses with beerhalls were established in Victoria Street and their revenue would ultimately fund the "Durban System" through which Durban's Black African workforce would be controlled. The money generated was used to maintain the oppressive hostels and barracks of black African people who entered the CBD to seek work. The anxiety White people started to feel about the urbanization of these African beer sellers, was palpable. La Hausse notes:

> If African women living in the town symbolised the potential permanence of the workforce in Durban, then beer brewing by these women provided the economic support for their position as urban dwellers (1984, p.54).

According to him, the beer monopoly was nothing more than an attempt "to rework a traditional cultural practice in a more general effort to ensure White hegemony in Durban" (p.69).

Despite the regulation of alcohol through the beerhalls, many black African women in the Cato Manor area, a suburb of Durban, resisted the laws and continued to brew 'illicit' liquor to compensate for low wages in a context with a high cost of living. On June 17,1959, a group of women in Cato Manor protested the increasing police raids that were exacerbating the economic hardship that they faced. During the protest, "the Cato Manor beerhall was invaded by women who proceeded to eject men drinking in the beerhall. Beer vats were overturned and brewing machinery destroyed" (La Hausse, 1984, p. 310).

---

[2] A shebeen was originally an illegal drinking establishment, but now days are mostly fully legal.

The photograph I chose as my artefact, documents the forceful and violent removal of women on the 18th June 1959, who despite being dispersed by the police the day before, had returned to carry on protesting. According to La Hausse (1984):

> … over 2 000 African women demonstrated near the beerhall and three Africans were shot dead while setting fire to the beerhall, an unambiguous symbol of the community's daily oppression. By 21 August, more than 10 000 women had been involved in the disturbances, 624 Africans, most of whom were women, had been sentenced to 168 years imprisonment and/or fines totaling £7 130 (p. 310).

The struggle of these women led to even greater resistance:

> In early 1960, nine policemen were killed while on a liquor raid in an area of Cato Manor where the inhabitants were in the process of being removed. On 18 February, an ANC mass meeting, attended by 4 500 people, was held at the Durban City Hall. Following the meeting, plans were made for a general strike and a bus and beerhall boycott, in protest against the uprooting of the people of Cato Manor. Durban's nine large beerhalls rapidly felt the impact of this boycott (Lau Hausse, 1984, p. 310).

In her dissertation, Radhie Pillay (1998) notes that these protests were significant because they revealed a growing resistance by women that was not common at the time. She describes how ordinary African women:

> …asserted their independence by entering the public protest sphere. This was a new concept since the Natal Code of Native law (1891) had enshrined in it that women had to be subordinate to men. Women were now no longer afraid to voice their immediate frustrations over issues that affected their daily lives (p. 21).

These protests were "specifically women's resistance movements" (Pillay, 1998, p. 21). Pillay (1998) contends that these protests provided rural women in Natal (now known as KwaZulu-

Natal) with a model for their own protests against legislation, that affected their social and economic standing. Pillay (1989) concludes her dissertation with the following appraisal of the protests at the time:

> There is no doubt that these women should be admired for the bold political initiatives which they displayed, given the period in question. In the late 1950s, given the economy and the low wages received by men, it was virtually impossible for them to go on strike, or to display the militancy seen in the womenfolk. Together with the fact that many employers raised wages by small amounts in the wake of the June riots, this too may have dulled the men's enthusiasm for action (Yawitch 1977). One cannot ignore the fact that the women emerged as a formidable force over this short period of time (p. 55).

For the first time, Black African women, residing in both rural and urban areas, entered the political realm with force. They did not sit back and passively accept policies and legislation that had dire social and economic implications, but, rather, gathered in collectives to actively resist. These protests would, in time, become the impetus for greater forms of resistance against Apartheid legislation, and were, therefore, a significant historical marker of a collective resistance that would finally see the dismantling of the inhumane system of Apartheid.

The connotative meaning of the artefact and my research focus

At the workshop, we were asked to discuss in small groups the reasons behind our selection of our chosen artefact, and what it said about our research interests. I explained to the others in my group that I felt that I had chosen the photograph because it resonated deeply with my positioning as a critical psychologist, dedicated to challenging the ways in which mainstream psychology has been complicit in the reproduction of oppression, through creative teaching methods. I have always been drawn to teaching, from a critical perspective, around pertinent social issues such as HIV and AIDS, gender, and sexuality. When asked to link the artefact to

my research interests, it was clear that the act of resistance and the pursuit of social justice during Apartheid, in South Africa, depicted in the image was something that I recognised in my own teaching in the democratic context. Being an image taken during Apartheid, my artefact revealed that my research interests were situated firmly within the South African context, and more specifically, within the 'post-Apartheid' context, where a number of factors such as gender, class, race and sexuality intersect to inform educator subjectivity and practice.

I explained to the group that while, on one level, I identified with the Black women's' oppression, on another, I recognised that I could not distance myself from the White policemen's acts of domination and oppression. As a queer woman I have experienced many forms of stigmatisation because of my status as 'women' and because of my non-conforming gender and sexual identities. I am, however, acutely aware that our common status as 'women', and having both experienced 'oppressions', does not mean that my experiences are the same as that experienced by Black women in South Africa. Having been brought up as someone categorised as White in South Africa during Apartheid, I hold, alongside my position of oppression as a gay and gender non-conforming person, positions of privilege. Melissa Steyn (2005, p. 121) refers to this privilege as Whiteness, which "is best understood as an ideologically supported social positionality that has accrued to people of European descent as a consequence of the economic and political advantage gained during and subsequent to European colonial rule". Whiteness is, therefore, a position of privilege that has "psychological, cultural, political and economic dimensions" (p. 122). Carastathis (2014) argues that the concept 'intersectionality' provides a framework that acknowledges that the oppression that women experience is not adequately captured by gender alone. Intersectionality posits that "oppression is not a singular process or a binary political relation, but is better understood as constituted by multiple, converging, or interwoven systems" (Carastathis, 2014, p. 304). Over time I have come to acknowledge the ongoing privilege I hold because of my

Whiteness, even though I have experienced discrimination and stigma, based on my sexual orientation and non-conforming gender identities. I, therefore, hold positions of both oppression and privilege that make my experiences, even those of oppression, inherently different to that of Black African women. I cannot, therefore, underestimate the ways in which my history as a White South African, and the associated privilege I hold, impact on how I practice as a critical psychologist and educator, especially in the South African, post-Apartheid educational context in which I currently practice.

Many white South Africans are often defensive against accusations of racism because they do not act in 'obvious' racist acts. As Matthews (2012) argues, however, older forms of White domination (White supremacy) do not preclude the reality of current forms of White domination (White privilege). Matthews (2006, p. 172) defines White supremacy as "'conscious deliberate forms of white domination' and White privilege as a 'constellation of psychical and somatic habits formed through transaction with a racist world' which are often unconscious, but which have the effect of maintaining White domination". White privilege does not necessarily take the form of White domination acted out in the days of Apartheid (although it can), or the form that is depicted in the photograph chosen as my artefact. It is often less visible and much quieter, but just as destructive (Matthews, 2012). Few White people are willing to engage in the level of reflection that enables insight into the ways in which they may be implicated in the reproduction of White privilege. Opposing White privilege involves a process of unlearning (Mathews, 2012). As a White academic/educator it has taken me a considerable amount of time, and reflection, to understand the ways in which I have been implicated in White privilege. For example, I am entitled to write academic articles in English, my first language, and all the literature that I read is, conveniently written in English. Most of the theories I engage with are Euro-Centric and, therefore, deeply familiar to me. In both respects I am privileged. This is not the case for many of my Black African colleagues who are

expected to write in a second language. My students, too, are expected to engage with ideas that primarily emerge from the North and are written in English. They are also expected to debate and write about them in English, a second language for a large percentage of them.

bell hooks (2013), in her book *Teaching Community: A Pedagogy of Hope*, powerfully illustrates the way in which the historical legacy of racism and segregation in the US impacted on the way in which White academics she engaged with developed theories and interacted with Black colleagues. In line with a pedagogy of hope, she states, however, "I believe wholeheartedly that White people can choose to be anti-racist" (p. 61). For hooks[3]:

> Anti-racist White women are not afraid to engage with critiques by Black women/women of colour because those White women fundamentally understand that as long as we fear our differences and avoid conflict we cannot arrive at a place of solidarity and sisterhood… their commitment to anti-racism does not mean they never make mistakes, that they never buy into race privilege, or that they never enact in daily life racial domination. This could always happen in an unconscious level. What it does mean is that when they make a mistake they are able to face it and make needed repair (p. 61).

While reading the book a few years ago, in the margin I had penciled in the following: *The question is, what if I sit with the critique rather than be defensive or dismissive? I can either remain the guilty-White-other or be courageous enough to engage with the critiques.* I cannot remember when I wrote this comment, but I know, from the notes I made when I read the chapter, that it had resonated deeply with me. The whole section is filled with underlined quotes and comments in the margins. This is testimony to the fact that I have been grappling, for a number of years, with the way in which the legacy of Apartheid continues to be infused in the

---

[3] I opened to this section in her book to make reference to her in this discussion and found that I had, during an earlier reading of her work, underlined this quote.

relationships between people categorised as Black and White during the Apartheid era, and in particular, how this is manifesting in my current relationships and practices as an educator. hooks (2003), in my opinion, offers not only a pedagogy of hope, but also a pedagogy of care. There is a humbling and moving graciousness in her willingness to recognise the possibility for White people to change, their attempts to change *and* the likelihood that they will continue making mistakes. She does, however, call for action, reflexivity, a level of accountability and an ongoing commitment to change on the part of White people. She states:

> Anti-racist White folks recognise that their ongoing resistance to White supremacy is genuine when it is not determined in any way by the approval or disapproval of people of colour. This does not mean that they do not listen and learn from critique, but rather that they understand fully that their choice to be anti-racist must be constant and sustained to give truth to the reality that racism can end (p. 65).

I value my position as a critical pedagogue and a critical psychologist, believing that I contribute towards a social justice agenda. In what ways, however, am I complicit in perpetuating White privilege in my work as an educator through my curriculum, relationships, and teaching practices? While I may not be engaging in overt acts of violence, like the White policemen in the photograph, what forms of "normative violence" (Chambers, 2007, p. 43) could I be complicit in? These are pertinent questions during a time in South Africa where students and academics are calling for racism in academia to be addressed, and for the decolonization of the curriculum more broadly, including in psychology. What is my position and my role as a White educator in Higher Education in South Africa in (re)imagining what a decolonised university may look like?

The photograph depicts a specific historical context, that is, a particular historical time in the South African context. The events that the picture depicts must be understood in relation to this wider context. The Black women captured in this picture were actively resisting the laws

and regulations of the time. Their, and the policemen's', behaviour is intimately connected to the wider social and political context within which they resided. While a positivist logic might lead many educators to believe that their teaching practices are separate from the contexts in which they are embedded, in reality their subjectivities as educators, and by implication, their praxis, cannot be extricated from the wider social, historical, political, and economic contexts in which they are embedded. As Giroux (2001) points out, educational contexts are not merely sites of instruction, they are also "cultural and political sites" (p. 13). The practices of educators, the relations amongst the various educational workers in these sites and their curriculums are far from neutral. Giroux (2001, p. 13) argues that "specific mechanisms of ideological control… permeate the consciousness and practices of advanced capitalist societies". Education is, therefore, heavily influenced by the wider social context in which it is embedded, and educational sites are "agents of social and cultural reproduction" and are sites that "embody conflicting political values, histories and practices" (p. 37). For Giroux (2001), educators need to move beyond the confines of a "technical rationality" (p. 176), through which educators are seen as reproducing neutral knowledge through neutral practices. What is needed, rather, is a fostering of "emancipatory rationality", that recognises that educational sites "mediate on a daily basis the ideological and material forces produced directly from within the contexts and sites in which they exist" (Giroux, 2001, p. 192).

It is not only education that is complicit in the reproduction of dominant culture narratives and relations of oppression and subordination. The discipline of mainstream psychology has also been implicated in these processes. Derek Hooks (2004a) contends that mainstream psychology as a practice, is far from neutral and that it is, in fact, a powerful political tool that reproduces oppressive relations of power. Critical psychologist Tamara Shefer (2004), for example, critiques the ways in which mainstream psychology has reproduced ideas, about gender that are based on essentialist ideas and the assumption of a

binary that positions men and women as inherently different. This serves to legitimate gender inequality (Shefer, 2004). Psychology has also been implicated in gender inequality, through its practice of pathologising anyone who does not fit within the gender binary. Individuals who are gender non-conforming, or have sexual orientations that are not heterosexual, have historically been pathologised by psychology (Shefer, 2004). Another critical psychologist, Derek Hooks (2004a, p.16), notes the "imperialism of Western psychology", that is, that it has produced particular types of knowledge within a particular context, which have "come to be generalised, assumed to be universal, and hence applied to non-Western settings in prescriptive ways". Mainstream psychology has historically overlooked the realities, experiences, and worldviews of Africans (Mkhize, 2004).

In sum, psychology and education are systems of knowledge that are constantly constructed within particular social and historical contexts, with implications for the ways in which it is practiced. In what ways have my subjectivities and practices as a psychology educator been influenced by the wider contexts in which I am located? For example, linked to my Apartheid education, how has this political history impacted on my current practices and identity as an educator? How is the current context of neoliberalism, and its market fundamentalism, impacting on my subjectivity and practices as an educator? In what ways am I responding to the calls for a decolonised curriculum and an African-Psychology? How has my own training in mainly mainstream psychology influenced how I teach, and what I teach?

While the image depicts acts and relations of oppression and subjugation, it also depicts acts of resistance on the part of the Black women who are not only resisting the wider laws and regulations of the time, but are also contesting unequal gendered norms. As noted earlier, the active involvement of the women captured in this photograph was unique. These women were not only resisting the laws of the time and White hegemony, they were also resisting dominant cultural norms around gender. Their actions would come to be the impetus for other protests

that would bring about social transformation in the laws and regulations, but also within the sphere of gender politics.

While we may be caught up in relations of oppression, it is possible to resist these relations. Giroux (2001p. 38) emphasises that:

> … more dialectical notions of power and resistance have to be developed, positions that recognise wider structural and ideological determinations while recognising that human beings never represent simply a reflex of such constraints. Human beings not only make history, they also make the constraints, and needless to say, they also unmake them.

From this perspective, within the very workings of domination and oppression, are the seeds for resistance and transformation. While educational contexts may be the sites for the reproduction of oppression and domination, they can also be the sites in which new forms of social relations are negotiated (Giroux, 2001). Transformation is possible through a critical analysis of the relations of subordination. Education can be used as a means through which oppressed people are empowered to act and bring about social transformation. Paulo Freire's (1970, p. 67) vision of a critical pedagogy is based on a belief in people's ability to develop a "deepened consciousness", to "overcome their false perception of reality" and to engage in "transforming action". He further argues that dialogue, which he sees as an essential component of learning, through which educators and students engage in a joint knowledge construction process, requires "an intense faith in humankind, faith in their power to make and remake, to create and recreate, faith in their vocation to be more fully human" (p. 71). He acknowledges that hierarchies of power undermine some people's access to power, but reiterates that "in and through the struggles for liberation" people are able to harness their "power to create and transform" (p. 72).

In much the same way, critical psychology, an approach to psychology that developed in opposition to many of the ideas and assumptions of mainstream psychology, offers hope.

Critical psychology offers a means through which to critique the ideological workings of mainstream psychology and develop a liberation psychology that can work towards social transformation (Foster, 2004). Foster (2004, p. 575) emphasises that while people are influenced by wider hegemonic orders and the self-governing techniques of psychology, "techniques of resistance" have emerged, highlighting that people are able to resist and challenge the wider social systems and processes that inform their subjectivity. Psychology has, without doubt, been involved in (re)producing racism and sexism and other forms of exploitation. Critical psychology, however, drawing on critical theories, offers psychology "an anti-essentialist view of subjectivity" (Foster, 2004, p. 579). From such a perspective persons are "not fixed, predetermined, immutable or unchanging essences. Rather persons are subjects, self-aware and with capacities for action… Selves are temporally and partially fixed locations or positions (spatial metaphors), not things or entities, and they can be relocated and repositioned in new configurations" (Foster, 2004, p. 579). Transformation is not a simple process, it is "historical, sometimes slow and always entails a struggle" (Foster, 2004, p. 579), but it is possible.

What led to my own development as a critical pedagogue and a critical psychologist? In what ways can I develop my own pedagogical practices so that my work as an educator and critical psychologist resists wider dominant cultural narratives and contribute towards wider social transformation? In what ways does the curriculum I teach address wider social issues such as unchecked Whiteness, heteronormativity, and neoliberalism?

Through my initial engagement with my chosen artefact the focus of my self-study became clearer and I was able to state my research aim. The engagement also initiated the process of identifying my research objectives.

Overarching Research Aim and Objectives

The overarching aim of this self-study is three-fold: 1) To explore my own pedagogical practices and positioning as a critical pedagogue and a critical psychologist, teaching within the higher education context in South Africa. 2) To examine how I might improve my own pedagogical practice and, 3) To contribute owards the development of a context relevant critical psychology pedagogy.

Objectives

1. To explore which social discourses inform views of youth sexuality and what   impact they are likely to have on   the way in which sexual health interventions for youth are developed, with the overarching aim of developing appropriate reading material for students preparing to design and implement such interventions in local high schools..

2. To explore whether and how body-mapping, a creative and participatory learning exercise, might facilitate the development of a critical reading of the HIV and AIDS epidemic, and motivate psychologists in training to commit to addressing some of the wider social factors that drive the epidemic, through their professional practices.

3. To explore how I, as a White educator, can continue to position myself as a psychology educator within Higher Education in South Africa amidst calls for the decolonisation of education and the development of African psychology.

4. To explore whether integrating my personal narrative and embodiment as a queer educator into the curriculum is a valuable pedagogical tool in disrupting a wider culture of heteronormativity.

5. To explore the epistemological and ideological influences on my own educational history, how a wider neoliberal ideology has infiltrated my current pedagogical practices, and how I can resist a growing neoliberal fatalism through my educational practices.

To address these five research objectives, I engaged in a self-study over a number of years (officially starting in 2013), during which time I used a variety of qualitative methods to explore my practice as a critical psychology pedagogue. In Chapter Four, I will describe the overarching research design and paradigm I adopted for my self-study.

Chapter Four

Working with Self-Study

In Chapter Three, I provided an account for how I came to pursue a self-study and described how an artefact assisted me in exploring my research interests and formulating my research aim and objectives. In this chapter, I describe how my research design was driven by a critique of positivism. I outline the multi-paradigmatic approach of my study, that is, a critical and postmodern paradigm. I provide an outline of the characteristics that constitute a self-study and describe how these are related to my self-study. Through this discussion, I outline the data methods that I adopted and describe how I ensured the trustworthiness of my self-study.

As discussed in the introduction to this thesis, each individual article that is included in this thesis will outline the method of data generation adopted in each particular study on which the article is based and I will, therefore, not describe them in any detail here. Rather, this chapter seeks to provide an overview of the overarching methodology of my thesis as a whole, and to report on some of the nuances of the process that are not necessarily accounted for in the individual articles.

Research Design and Paradigm

Both critical pedagogy and critical psychology are critical of the rationality of positivism, a predominant paradigm in mainstream psychology. Critical pedagogue Henri Giroux (2001, p. 15) argues that positivism, during the enlightenment period, presented a crisis in reasoning that was characterised by "a view of knowledge and science that stripped both of their critical possibilities". Positivism is focused on the collection, measurement, and calculation of facts, that are then wrapped in claims of objectivity and neutrality. Giroux (2001, p. 15) argues that "since it recognises no factors behind the 'fact', positivism freezes both human beings and

history" (p. 15). Positivism fails to recognise "the value of historical consciousness", which, combined with its claims of objectivity and neutrality, renders it unable to "judge the complicated interaction of power, knowledge and values" (Giroux, 2001, p. 16). Through its obsession with a quantifying methodology, positivism, in its pursuit for neutral and objective knowledge, fails to consider the role that historical context plays in everyday life. According to Giroux (2001, p. 17), theorists of The Frankfurt School saw this obsession with facts and the belief in neutrality as not only an "epistemological error", but also as a "form of ideological hegemony that infused positivist rationality with a political conservatism that made it an ideological prop for the status quo". The logic of positivism, according to Giroux (2001), precludes any inquiry into its own ideological, or normative, functioning in society. Similarly, critical research psychologist, Catriona Macleod (2004), critiques the fact that most research in psychology tends to be driven by a model of science that argues that logical and rational processes can be used to locate the truth. Critical psychology researchers argue that knowledge production cannot be neutral because it is a process that is "always and already political" (Macleod, 2004, p. 524). She contends that claims of neutrality are in fact attempts to mask "the political nature of research" (p. 524).

As a critical pedagogue and critical psychologist, I reject a positivist paradigm and, rather, adopt a "multi-paradigmatic approach": an interpretivist, critical, and postmodern paradigm (Taylor, Taylor & Luitel (2012, p. 381). The interpretivist paradigm is summed up by Taylor et al. (2012, p. 378) as focusing on "generating context-based understanding of people's thoughts, beliefs, values and associated social actions". Firstly, informed by the interpretivist paradigm, my self-study takes an "emic perspective", that is, it is a process that is firmly grounded in my experiences and insights as someone who resides "at the educational site of inquiry" (Brown, 2004, p. 542). The knowledge I generate is primarily from an insider's perspective.

Secondly, linked to the critical paradigm, my study explores how the wider social, historical, political, and economic context imbues my educational practices (Giroux, 2001). In line with the critical paradigm the study also has an "interventionist role" (Taylor et al., 2012), that is, my self-study is focused, ultimately, on contributing towards change in my own practices, but also within the wider educational context in which I am embedded. It also aims to contribute towards the development of a wider, context specific critical psychology pedagogy and is thus intent on contributing to the generation of "a professional praxis" (Taylor et al., 2012, p. 378) that works to bring about social transformation. Through the process of writing up my self-study and publishing its findings, my research also aims to engage its "reader in pedagogical thoughtfulness" (Taylor et al., 2012, p. 378). It is hoped that the findings will inspire other critical psychology pedagogues to reflect on their educational practices and consider how they might be complicit in reproducing the status quo through their practices, and how they might challenge the status quo.

Thirdly, from a postmodern paradigm perspective, the write up of my self-study adopts a narrative approach. This storied approach has enabled me to "contextualise" my knowledge claims within my "personal, professional and cultural contexts" (Taylor et al., 2012, p. 379). It is through the narrative structure that I have attempted to create what Taylor et al. (2012, p. 379) refer to as a "diachronic vision", that is, insight into the unfolding of my self-study "as a chronological evolution of emerging events, research foci and ideas". The postmodern paradigm is also evident in, for example, the way in which I used an artefact, a photograph, to assist me with identifying my research focus, aim and objectives. It is further evident in the discourse analysis where I explore the way in which language practices produce problematic constructions of youth sexuality and potentially infiltrate my students design of sexual health interventions with young South African school learners, if left unexamined.

The multi-paradigmatic approach of my self-study is perhaps best reflected in the choice of my methodologies. I have adopted a discursive study for Article One, a critical autoethnographic methodology for three of my inquiries (Articles 2, 3 and 4), and a personal history methodology for Article 5. Taylor et al. (2012, p. 382) contends that critical autoethnographic research is a "hybrid research method", informed by a hybridity of interpretivist, critical and postmodern paradigms. In my autoethnographic and personal history studies I open up for critical exploration my cultural and social situatedness as an educator in a specific social and historical context. Through the publication of the findings of these studies I also hope to encourage my readers (other educators) to reflect on their own practices and make suggestions for pedagogical practices that will contribute towards a more socially just world.

What is Self-Study?

Self-study refers to the process through which educators aim to "better understand: oneself; teaching; learning; and, the development of knowledge about these" (Loughran, 2004, p. 9). Importantly, self-study is a research process; it is "a systematic and rigorous process" (Clark & Erikson, 2004, p. 55) through which educators explore their practices. Clark and Erickson (2004, p. 55) contend that self-study is oriented towards the development of "*teacher knowing*" rather than "*teacher knowledge*". The former emphasises that learning is a process and an ongoing activity, while the latter suggests it is fixed. This is an important distinction, because "*teaching knowing*" is open ended and "enables concepts such as 'uncertainty' and 'doubt'", which "allows for more authentic renderings of teaching practice" (Clark & Erikson, 2004 p. 55). A reading across the literature on self-study makes it possible to identify a number of self-study characteristics. A few of these characteristics and how they are related to my self-study are discussed below.

Self-Study as interactive and collaborative

Samaras (2011) emphasises that, while self-study focuses on the 'self' it is, paradoxically, a collaborative method, or, in LaBoskey's (2004, p. 821) words, an "interactive method". Loughran (2004, p. 20) notes that, for a researcher who is unfamiliar with the methodology, the term self-study often "conjures up notions of withdrawn, self-reflective individuals more concerned for themselves than the world around them". When I first started on the journey of this self-study, I held this perception and, as a result, in the initial stages I often felt hesitant to tell colleagues that this was my chosen methodology. My hesitancy was embedded in my lack of experience and my own concerns that a self-study would amount to nothing other than 'navel gazing'. With time, I have come to understand that the process is far from individual and is, indeed, a highly collaborative process that relied upon the insights of many people around me.

Loughran (2004) points out that the collaborative process of self-study improves the validity of one's interpretation of their personal experience. It is this collaborative process that addresses the "egocentric concern" (Loughran, 2004, p. 20) that so many people have with self-study. Loughran (2004) contends that, through the process of collaboration, the self-study researcher is able to stand back from the process that they are so intimately embedded in and gain the perspective that is difficult to obtain when exploring one's own personal experience. Similarly, LaBoskey (2004, p. 821) notes that the interactive nature of self-study helps to overcome the "inevitable limitations of individual interpretation so affected by personal history". LaBoskey (2004) includes interactions with colleagues, students, the educational literature and, educators' personal research, as forms of interaction that self-study researchers can engage in.

With regards to my self-study, I have interacted with a number of "critical friends" (Samaras, 2011, p. 75) who were influential throughout the process of conducting my self-

study. These critical friends have 'provoked', that is, they have posed other possibilities and broadened my perspective (Samaras, 2011). I enlisted the assistance of trusted colleagues who agreed to read my research as it unfolded, and provided me with feedback, enabling me to deepen my analysis, or consider aspects I had not been able to see for myself. For example, in Article Three, I explore how I am positioned as a White educator in the South African context in relation to a wider process of decolonization. In this article, I work with a number of experiences where Black African students 'call me out' on my Whiteness. My colleague, who acted as a critical friend, pointed out that my reading and interpretation of the data was hesitant. He was picking up on the anxiety I felt writing about such a difficult and sensitive topic in the post-Apartheid context, where racism continues to prevail. As a result, my analysis was both reserved and safe. My colleague encouraged me to return to my analysis, and provided me with some theoretical resources that would help me to engage in a less apologetic, if not patronising, analysis of what was happening in my data. After having submitted this article to a journal for review, I woke up one night in a cold sweat and, in a state of panic, decided that perhaps I should withdraw the article from the review process. I was afraid of the possible repercussions. I called a close friend and asked for her to read it and help me decide whether to pursue it or not. After reading it, she encouraged me not to withdraw it from review. She felt that it offered a critical perspective on an important conversation in the South African context. She did, however, point out that I was likely to have people 'talk back' to what I was arguing and that this was not necessarily something to fear, but, rather, an important part of developing further insight into my positioning as a White educator. With her encouragement, and that of my supervisor, who reassured me she would guide me through any response, I did not recall the paper. I received a positive response from the editor and two reviewers who provided me with invaluable feedback that assisted me to fine tune the article's argument. The article was

published in 2019, in the peer reviewed, critical psychology journal *Psychology in Society (PINS)*.

My supervisor also acted as a critical friend throughout the process of conducting my self-study. She read multiple drafts of my work and frequently made suggestions on where I could expand on my ideas or consider different angles. And, because I am completing a Doctorate by publication, the peer reviewers and the editors from the respective journals I submitted my work to, became additional critical friends, providing valuable insights and making suggestions on how I could develop my ideas. For example, Article 2 shares the findings of a classroom-based study that explores whether a creative teaching methodology could develop, amongst trainee psychologists, a critical reading of the HIV and AIDS epidemic. After a careful reading by my supervisor, who offered useful insights and suggestions, I submitted the article to a journal for review. When it was returned I was initially overwhelmed by one of the reviewer's comments and suggestions, and felt discouraged. I took time, however, to read through my article carefully with the reviewers' comments in mind and as a result the article developed in a direction I never anticipated. One of the reviewers pointed out that she did not feel that my data was speaking to the research questions and that I needed to reframe these questions and return to the data analysis process with these questions in mind. This turned out to be an incredibly helpful suggestion and, as a result, I was able to access the nuances of the data in a way that I had not been able to during the initial analysis under my initial research questions. This process improved the validity of my interpretation of the data.

Another important 'critical friend' is the published academic research of other educational researchers and the theories of influential critical pedagogues (LaBoskey, 2004). For example, in Article 4, I explore an assumption I held that incorporating my own narrative and embodiment as a queer person, into the curriculum, has pedagogical value. I used the

insights of various critical pedagogues from different pedagogical perspectives to assist me in critically exploring this assumption.

My students also acted as critical friends. In Article One, two of my students worked with me to conduct the research and to write up the final article. In Article Two, my students acted as critical friends through their reflection papers where they shared their learning experiences with me and, therefore, spoke back to me about the teaching method I had used in class. After writing Article Four, I emailed two of my students who had provided me with feedback on my Whiteness and asked them to verify if they felt I had captured what they were saying to me.

In sum, these interactions with various critical friends provided me with "multiple perspectives" that required me to "justify and interrogate" my findings and interpretations, which adds to the validity of my research as a whole (LaBoskey, p. 859). Tidwell and Fitzgerald (2004, pp. 70-71) aptly describe the role of a critical friend in the following way:

> …it is through this process of self examination, of collaboration with a critical/collegial friend (or two), that self-study emerges as an experience with the potential to create an informed, entuned, opened self, interacting with others in ways that encourage and sustain learning for self and others.

Self-study as a well documented, systematic, and context specific research process

Self-study is regarded as a transparent research process, emphasising that the researcher needs to document the research process carefully so that readers can track the "spiral of questioning, framing, revisiting of data, and reframing of a researcher's interpretations" (Samaras, 2011, p. 11). As Hamilton (2004, p. 407) argues, "the power of self-study work can be undermined by a lack of apparent methodology and approach to the research". In

each of the articles included in this dissertation, the research methodology is clearly described.

Loughran (2004) adds that, in self-study research, the context needs to be foregrounded so that other educators will be able to see how what is being studied is applicable to their own context. Bullough and Pinnegar (2004, p. 18) similarly argue that "quality autobiographical self-studies attend carefully to persons in context or setting". It is through providing details about the context that the reader is able to make connections and conclusions. In all five of the articles that I include in this dissertation, the context of each study is foregrounded. While it does not appear under a separate heading it is integrated into each article. My description of the context also speaks to the appropriateness of the particular methodology that is used for each study, that informs each of the articles.

Self-study research aims to improve pedagogical practice

The ultimate goal of self-study, according to Samaras (2011), is the improvement of one's pedagogical practices. LaBoskey (2004, p. 818) similarly argues that self-study is driven by "pedagogical imperatives, responsibilities". It is hoped, however, that the improvement reverberates outwards towards institutional changes, the development of policy and the transformation of education as a whole. In LaBoskey's (2004, p. 821) words, self-study aims at the transformation of the educator so that they are better positioned to "help transform…their students, and the institutional and social contexts that surround and constrain" their pedagogical practice. Loughran (2004, p. 24) also touches on the aim of improved learning when he states that one of the features of self-study is that the outcomes "demand immediate action". He speaks to the need for educator researchers to finetune their pedagogical practices in response to their self-study findings. Teaching and research practice, therefore, become intimately interwoven. Loughran (2004) also points out that the research and teaching interaction is an

ongoing process. I have personally been overwhelmed by the ways in which my self-study has fed back into my pedagogical practices. In order to avoid repetition, I will not describe the changes here, as I will explain them after I present each article further on in the thesis.

Self-study generates educational knowledge that can be shared

Self-study research works to contribute to a wider knowledge base, by making one's findings accessible to a wider audience. By making one's research public "it contributes to the accumulation of pedagogical content, and issue-based knowledge and serves to build validation across related work" (Samaras, 2001, p. 11). While self-study might aim at improving individual practices, it also aims to add to a wider body of educational knowledge, theory and practice. LaBoskey (2004, p. 827) articulates this beautifully, when she states that our work as self-study researchers is "about showing ourselves and others that we know, and inherently, that we know that we know".

Loughran (2004) emphasises that, in order to resonate with others, the findings need to be written in clear and accessible ways. He contends that it is the sharing of the findings of self-study that make it inherently different to reflection on practice. He points out that reflection is a private experience, that largely takes place within an individual. Self-study moves beyond this individual and internal process by insisting that the findings of the reflection process be shared with others and, through this process, subjected to a wider process of interrogation and critique.

I have chosen to do my Doctorate by publication primarily because I wanted my self-study to have applied significance. I did not want my dissertation to become one of many that simply sits in a university library and remains unread. I hope that, through the process of publication, my findings could inform the practices and research of other pedagogues who are engaging with similar contextual issues I face and be opened up to critique from other

pedagogues. For example, in Article Three, I state that I hope that the findings will help other White academics to reflect constructively on how their Whiteness may be implicated in their own pedagogical practices. I also hope that this article will start an important discussion among pedagogues in South Africa grappling with the complexity of race relations in post-Apartheid South Africa.

LaBoskey (2004) suggests that self-study work only becomes valid "through the construction, testing, sharing, and re-testing of exemplars of teaching practice". This highlights the importance of self-study researchers publishing their work and sharing their findings with others in their professional communities. Another way in which I have done this, is through sharing my research with a group of self-study researchers, who meet on a monthly basis to share and critically discuss their ongoing self-study work. Recently, after sharing Article Five with this group, one of the people in the audience gave me feedback that indicated to me the authenticity of my research. He reflected that he had experienced my engagement with my memories of growing up in Apartheid and their influence on my pedagogical practices as honest and authentic. Robert and Pinnegar (2001, p. 16) argue that one of the guidelines to ensure the quality of autobiographical self-study research is that it "should ring true and enable connection". I believe that, through the process of sharing, I had created that connection, because my research was experienced as honest and authentic by another educator. It is significant that the person who gave me this feedback is Black African. In a country characterised by tenuous race relations, it was significant that my research had enabled connection, despite the fact that it exposed my embeddedness, as a White person, in a dehumanising Apartheid system. My self-study had, therefore, created a space in which sensitive issues around the politics of South Africa, and its impact on education, can be discussed in meaningful ways.

Data Generation in My Self-Study

In order to be able to make sense of educational practices in complex and varied contexts, it is necessary for self-study researchers to make use of a variety of research methods (LaBoskey, 2004). Due to the fact that the context in which I am embedded in is characterised by complexity, I have employed a range of research methods to explore my pedagogical practices. LaBoskey (2004, p. 851) also notes that a variety of qualitative methods "are often combined within a single self-study in order to capitalise on the assorted advantages of each".

My research paradigm is interpretivist, critical and postmodern, therefore, all of the research methods that I have adopted for my self-study are qualitative. Berry (2004) contends that self-study researchers need to make use of alternative methods to the conventional social science methods because of the complexity and personal nature of what is focused on in a self-study.

As each article discusses the methodology employed for each study and provides reasons for the methodological choices I made, I will only summarise here the various methodologies in tabular form (Table 4.1). Diagram 4.1 illustrates how each method is part of the larger self-study methodology. Why I have chosen each method will become clearer when I introduce and contextualise each article in Chapter Five. The narrative will highlight the way in which I negotiated my research methods and processes as the study unfolded.

Chapter	Article	Method description
Chapter Five	Article One	A discourse analysis of newspaper articles that report on youth sexuality in South Africa.
Chapter Six	Article Two	A Classroom-based study that analyses reflective papers written by students participating in an HIV and AIDS workshop.
Chapter Seven	Article Three	A critical autoethnographic study that analyses a collection of memories of engagements with Black South African students.
Chapter Eight	Article Four	A critical autoethnographic study that analyses memories of experiences related to my non-conforming gender and diary entries that record experiences in my class room and conversations with colleagues.
Chapter Nine	Article Five	A personal history study that uses an adaption of metaphor analysis to analyse a series of memories of my education during Apartheid and a critical analysis of an incident that reflects a growing neoliberal fatalism in the educational context in which I work,

Table 4.1: Methods of the studies presented in the five articles.
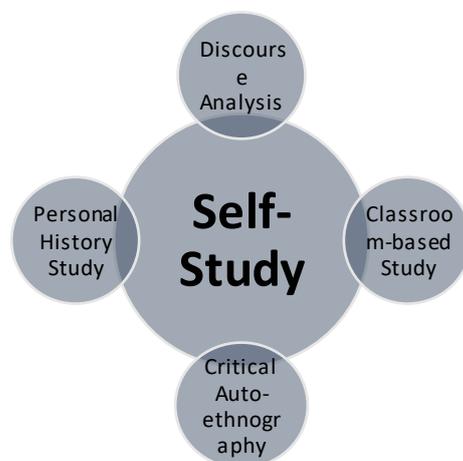
Diagram 4.1: Data generation methods in the self-study

A Concluding Statement on the Trustworthiness and Rigor of My Self-Study

I have made reference to the various ways in which my self-study has addressed the issues of trustworthiness and rigor throughout this section. I wish, however, to make a concluding statement based on Ham and Kane's (2004) suggestion that one of the ways to ensure the validity of a self-study is through a form of objectivity that is different to the one that falls within the logic of positivism. Ham and Kane (2004) describe this alternative form, "not as the impersonal, the non-personal, or the unbiased in research, but objectivity as archive and record, objectivity as triangulation, objectivity as multiple perspectives, objectivity as consensual validation, objectivity as collaborative critique". In this section, I have noted that I have archived and recorded my research processes and findings, that I have used a multiplicity of research methods and that I have included multiple perspectives and collaborative critique through frequent interaction with a variety of critical friends. I hope, therefore, to have achieved the form of 'objectivity' that Ham and Kane (2004, p. 129) describe:

> This form of objectivity, or call it self-critical reflexivity if you prefer, thus becomes a way of passing both the test of honesty and the test of self-delusion in judging self-research as valid or convincing representations of how an experience was for me. It derives not from a passive romantic remembering in tranquility of a single experience, but from the iterative and consciously self-analytical reflection on, repetition of, and gathering data about, the purposeful social actions that are the center of the study.

In Chapter Five through to Chapter Nine I will present each of the five articles that make up this thesis. Each chapter will begin by describing what led to the study on which the particular article is based and then present the article in the format it was, or will be, published in. I will then describe the impact each study has had on my pedagogical practice.

Chapter Five

Vulnerable Sexualities

Article One

Frizelle. K, Jwili, K & Nene, K. (2013). Vulnerable sexualities: Constructions of youth sexuality in South African newspaper articles aimed at an adult readership, *Agenda, 27* (3), 94-106.

Prelude

When I was first employed in the Discipline of Psychology in 2002, in the university in which I currently work, I was asked to be involved in a wider programme driven by the *Joint Education Trust* (JET) through which pilot service-learning modules would be developed in various institutions of higher education across South Africa. Service-learning is defined by Bringle and Hatcher (1996, p. 222) as:

> a credit-bearing educational experience in which students participate in an organized
> service activity that meets identified community needs and reflect on the service activity
> in such a way as to gain further understanding of course content, a broader appreciation
> of the discipline, and an enhanced sense of civic responsibility.

Data at the time confirmed that the rising mortality rates of young and middle-aged South Africans was largely the result of HIV and AIDS. Under the guidance of JET, and in partnership with a local high school and a group of their learners, I was involved in developing a module called *HIV and AIDS and Service-Learning: Transforming Theory into Practice*. The module was designed to be offered to third year students majoring in psychology, and to a class that consisted of between twenty to thirty students. In 2008 I published an article in a JET document

entitled *Service-Learning in the Disciplines: Lessons from the Field*. In it I wrote the following summary:

> The students are given the opportunity to develop and implement an HIV and AIDS and sexuality intervention with young learners at a local high school, with the aim of enabling youth to make more health-promoting decisions. Evaluation of the programme has indicated that service-learning provides a valuable learning experience, where both university students and school learners begin to think critically about their location within the HIV and AIDS pandemic. School learners' knowledge base is extended, and through debate and dialogue they come to understand better the factors that influence sexual behaviour. University students have the opportunity to translate theory into practice and to begin to think critically about their assumptions about themselves, other and the HIV and AIDS context. The school is provided with an extramural activity that creates s safe and appropriate space for learners and students to discuss questions around a topic that most teachers feel ill-equipped to deal with (Frizelle, 2008, p. 262).

With regards to what was needed to prepare the students to run this intervention I wrote the following:

> Most students arrive with a set of pre-existing 'knowledges' about HIV and AIDS within South Africa, and about youth who come from backgrounds and contexts different from their own. Having been exposed to HIV and AIDS interventions themselves, many of these students cannot think beyond these limited and often problematic experiences. These knowledges have to be deconstructed before the students are able to prepare for the implementation of the programme (Frizelle, 2008, p. 262).

I continued to run this module over a period of 13 years. Each year, the module would be revised as an outcome of the feedback from my students, and my reflections on the process. What was constant across the years was the recognition that unless my students were able to interrogate their own assumptions about youth sexuality, they were likely to design and implement problematic interventions. While I had access to literature that challenged the way in which youth are problematically constructed as 'vulnerable', 'at risk' and 'innocent' in relation to their sexuality, the literature was mostly international and, therefore, did not reflect the reality of the South African context. I often found myself referring to newspapers, to illustrate the way in which the media is partly responsible for the way in which young peoples' sexuality in South Africa is socially constructed. I teach the module from a social constructionist approach and, therefore, ask the students to consider how wider discourses around youth sexuality may influence how sexual health interventions are constructed. This is a difficult theoretical framework for the students and they often battle to understand what I am trying to get across to them. As a result, I decided to develop suitable reading material that could assist my students in understanding this difficult theoretical concept. I enlisted the help of two of my Honours postgraduate students and helped them to design a discursive study, for their honours project, in which they would explore the ways in which youth sexuality is constructed in a sample of South African newspaper articles. The aim was to use the data the students collected to write an article that could be used by myself, and other educators, as a pedagogical tool to challenge the narratives around youth sexuality that students have internalised. The underlying pedagogical assumption was that by exploring the different discourses that are drawn on by South African media to construct youth sexuality, they would be able to identify the extent to which they have internalised these discourses and, how these discourses might

problematically inform the sexuality workshops they would be involved in designing. Article One, is, therefore, an outcome of this process.

Article One achieves two things. Firstly, it produced reading material that can be used by students to understand what discourses around sexuality are at play in newspaper articles, and how these discourses influence responses to youth sexuality and the design of interventions. Secondly, it accounts for how the article was developed, primarily, with my teaching practices in mind. In sum, I recognised that there was a gap in my teaching material and I collaborated with two students do develop an article that I believed students could read, that would 'trouble' internalised constructions of youth sexuality, and contribute to the development of appropriate interventions.

See Appendix 1 for the article.

Implications for practice

Due to the massification of students on my campus from 2013 onwards, I was, sadly, told that I could no longer run a module that could only cater for a maximum of 30 students. Currently, our third-year level classes contain close to 400 students in the general psychology stream. The HIV and AIDS service-learning module, that I described in the prelude to this article, can only be run with a small group of students, because it requires taking students off campus to a local high school. We simply do not have the resources, financially, and in terms of human capital, to run this module.

Article One, however, continues to be of value for my teaching practices. It is included as content in the *Community Psychology* module that I teach. In this module I introduce students to social constructionist theory and how it is applicable to the work that community psychologists do. As already noted, students find this theory very difficult to comprehend. The concept of a 'discourse' and a 'narrative' is foreign to most of them and how discourses work to construct representations and their implications for practice are difficult for many of my students to comprehend. I have found this article extremely useful, as it helps my students to understand the implication of 'discourses' for applied community psychology.

The usefulness of this article is evident in the examination question that I have set for students registered for this module (see Box 1 below). Briefly discuss what social constructionist theorists mean when they argue that our realities are constructed through language? (5 Marks).

a.   Briefly define and discuss the concepts "narrative" and "discourse" (5 Marks).

b.   Identify and discuss three of the discourses relating to youth sexuality that were identified in the analysis by Frizelle et al. (2013) (15 Marks).

c.   Identify the narrative that emerged from the analysis by Frizelle et al. (2013) (5 Marks).

d.   Discuss the consequences of the discourses and narrative you have identified for youth and their sexual health (10 marks).

e.   Discuss how you would intervene as a social constructionist community psychologist (10 Marks).

Box 5.1: Example of an exam question informed by Article One

While some students battled with the question, many them answered it exceptionally well, especially when I compare these answers to those of previous years. The question was a 'seen question', meaning that the students were given the question in advance to prepare, and was one of two options they chose from in the examination. What stood out for me, while marking the students' answers, was how often students identified the 'racial discourse' when answering section c of the question. This discourse is significant because it is closely linked to the 'parental discourse' and the 'expert discourse' and, is, therefore, a pervasive discourse running through many of the articles analysed. Although I have not conducted formal research on the students' answers, my impression was that the 'racial discourse' resonated strongly with many of them because of their own racial classification as Black Africans and their categorisation as young. Answers demonstrated a nuanced understanding of the ways in which the 'racial discourse' positioned young Black people and their sexuality in problematic ways in the South African context. Sub-question f was, however, the section that demonstrated more explicitly their level of understanding because they had to make suggestions for an intervention, informed by social constructionist theory, that could be used to address the consequences of the discursive constructs, without much direct guidance from me as their lecturer. It was here that I saw the significance of their insight into the way this discourse worked and how it was

possible to challenge it. One student, for example, applied a narrative approach to addressing this discourse and proposed creating spaces where youth could dialogue. They described the process as follows:

> *I would help and facilitate them in developing new narratives in which they have control of their sexualities and can express themselves without the overshadowing discourse. This would then give them power to re-author their experiences and overpower the initial dominant narrative.*

I was pleased with this student's answer, primarily because it showed their understanding of, firstly, a 'dominant discourse' and its pervasiveness, seen in their description of an 'overshadowing discourse', and, secondly, the power such discourses have over how youth experience their sexuality. The answer also, however, showed insight into the fact that discourses can be challenged, contested and 're-authored' by young people, that is, that change is possible.

In sum, my impression is that because the article material comes from a context that students are familiar with, that is, the post-Apartheid context, where the social and political construct of race continues to inform how topics are framed and because it addresses the experiences of youth, they were able to grasp the theory. These insights will, however, need to be researched more formally to be able to make stronger claims about the usefulness of this article for pedagogical purposes.

Chapter Six
Body Mapping as a Pedagogical Tool

Article Two

Frizelle, K. (2019). An exploration of body mapping as a critical pedagogical tool for developing socially just psychologists in the context of HIV and AIDS. *Educational Research for Social Change, 8* (2), 45 – 60.

Prelude

In 1999, I completed my Counselling Psychology internship at the university Student Support Services Unit. 1999 is significant because, based on 1999 antenatal clinic data, the Department of Health and UNAIDS estimated that as many as 4.2 million in South Africa were infected with HIV at the time. The incident rate (new infections) at the time was also high, with "more than 1 700 people … infected with HIV each day, leading to a total of more than 550 000 new infections" in 1999 (Allen, Simelela, Makubalo, 2000, p. 10). In the literature the HIV epidemic at the time was described as a "significant emergency" (Allen et al., 2000, p. 11). 1999 is also the year in which the presidential leadership transitioned from Nelson Mandela to Thabo Mbeki, and where Manto Tshabalala-Msimang took over as Minister of Health from Nkosozana Dlamini-Zuma. Thabo Mbeki is known for his AIDS denialism and the Minister of Health, Manto Tshabalala-Msimang, was seen as promoting the use of vegetables such as beetroot and garlic, rather than Antiretroviral treatment. 1999 is, therefore, historically known as crisis period in the treatment of HIV and AIDS. In the context of such a high incidence rate (new infections), prevalence rate (total number of people infected), and a lack of appropriate HIV treatment from the government, the importance of preventing HIV was prioritised as an intervention.

Due to the significance of the unfolding HIV epidemic at the time and the call for HIV prevention efforts, I, alongside two other trainee psychologists, were tasked with the job of putting together an HIV and AIDS awareness campaign on the campus. As a team, we put together a series of events on campus that included the outgoing Minister of Health, Nkosazana Dlamini-Zuma, to address our students on the prevention of HIV and AIDS. These events occurred over a few days.

Part of the portfolio of events was a conference where students and academics were invited to present papers on the issue of HIV and AIDS. During the plenary of this conference I requested the Head of School of the Psychology Department to include HIV and AIDS in the training curriculum of psychologists. I shared that one of the clients who had arrived in my office required pre and post test HIV counselling and that I had felt inadequately equipped to deal with this case. I had used what knowledge I had to work through the process and the student left to get her test at the Campus Health Clinic. The result was sent back to me to communicate to the student and attached to the result was the following note: *"did you explore the window period with this student to ensure that this positive result is not possibly a false-positive"?* I was left stunned! What was the 'window period', and what was a 'false-positive'? I contacted the clinic sister who explained the terms to me, then expressed her concerns that I did not have this knowledge. It was this experience that drove me to address the Head of School and to ask her to commit to providing training to all future psychologists. This training was initiated in 1999 and has been integrated into the training of psychologists in the Department of Psychology ever since.

During my internship I was fortunate enough to be trained, to train pre and post test HIV counsellors. After qualifying as a Counselling Psychologist, and entering academia in 2003, I would go on to train a number of students on campus who volunteered in the Campus HIV and AIDS Support Unit. I would also be asked to train, each year, the master's students

who were studying towards becoming professional psychologists. This started a pedagogical journey, during which I would transform the content and pedagogical approach of this module, in response to the ways in which the HIV and AIDS epidemic itself transformed. The module also evolved as I became increasingly committed to critical psychology and using pedagogical practices informed by critical pedagogy. It is this history out of which Article Two emerged.

In line with the interpretivist paradigm, the study analysed in this article took an "emic perspective", that is, the research process was firmly grounded in my experiences and insights as someone who resides "at the educational site of inquiry" (Brown, 2004, p. 542). The knowledge I generated through this study is from an insider's perspective.

See Appendix 2 for the article.

Implications for practice

As a result of completing the classroom-based study on which Article Two is based, I have changed the content of what I teach. I now include information about the skills that are required to address the wider social issues that are driving HIV and AIDS. These include advocacy skills, activism, mobilisation skills, and networking and partnership skills.

Currently I am only allocated two days to run my training and so I will be advocating that in future I am given a week so that I am able to conduct this training more extensively. I will be networking with various activists and community organisations to provide training around the skills that I identified in Article Two. The acquisition of these skills is essential if students are able to turn their critical reading of HIV and AIDS into action.

Article Two has also driven me to start the process of advocating for wider changes in the ways in which psychologists are trained. For example, one of my Master's postgraduate students, who completed his research project under my supervision, interviewed a number of psychologists in practice to identify if they felt prepared to address many of the social issues that their clients raise in the context of psychotherapy. This study provided evidence of the ways in which Departments of Psychology are failing to provide future psychologists with the skills that will enable them to address many of the complex socio-political and historical issues that emerge during counselling. I will be using the findings of this research to motivate more strongly for the revisioning of the training of psychologists in my Department. More specifically, I will be asking our Deputy Vice Chancellor to consider driving an initiative to add another stream of training in professional psychology, that is, Critical Community Psychology. This is a sub-division in psychology that prioritises seeing individual health (physical and mental) as the outcome of the influence of multiple factors and systems that constrain individuals' abilities to negotiate their well-being. It is this stream of psychology that I believe needs to become a recognisable category, for which students receive specific training

and are expected to register for, with the Health Professional Council of South Africa (HPCSA).

In line with the postmodern paradigm, the study analysed in this article engages discourse analysis to identify the various, albeit intersecting, discourses that work to construct youth sexuality in the South African context as essentially and inherently problematic. Using this analysis, the article can arguably be used as a teaching tool to assist students to critically analyse the ways in which wider language practices have informed their own perceptions of youth sexuality, to be vigilant about how these discourses may problematically inform their design of sexual health interventions for school learners, and to consider how they may contribute to the reconstruction of youth sexuality in more enabling way, through their interventions. This applied aspect of the research is in line with the critical paradigm, which is focused on contributing towards change in education practices, student learning, and within the wider educational and social contexts in which educators are embedded.

Chapter Seven

Troubling Whiteness

Article Three

Frizelle, K. (Under Review) Troubling whiteness: A critical autoethnographic exploration of being white in the context of calls for the decolonisation of higher education. *Psychology in Society (PINS)*, *58*, 4-16.

Prelude

In 1990, the year that I finished my high school education, I witnessed the release of Nelson Mandela from prison, where he had spent 27 years. On May 9, 1994 I was old enough to vote for the first time and had the privilege of casting my first vote in the first all-race, democratic elections, that elected Nelson Mandela as the first Black South African president (Longley, 2018).

While my entire pre-primary, senior primary, and secondary education occurred during Apartheid, all my post-secondary education occurred after the demise of Apartheid and during the newly established democracy. I entered academia at a time when the university from which I had graduated had begun to transform. The university I had known as the University of Natal, changed to the University of KwaZulu-Natal in 2004, a year after my permanent employment in 2003, through a merger between the University of Natal (Durban and Pietermaritzburg) and the University of Durban-Westville. One of the outcomes of this merger, and the wider transformation agenda, was a change in the demographics of the student body. An increasing number of Black Africans registered to study at the university, and the staff demographics, similarly, began to transform, to represent the demographics of South Africa more accurately.

It is within this dynamic and complex context that I have been embedded for my entire academic career. It is from this historical context that Article Three emerged.

Article Three explores several memories of a series of engagements with Black South African students who have called me out on how my ongoing Whiteness has been, and continues to be, infused in my pedagogical practices. It explores how I believe I can continue to work as an academic in a context in which calls are being made to de-colonise the curriculum, to address ongoing racism within academia and to develop an appropriate African psychology.

This was by far the single most difficult research process that I have ever engaged in. I wrote multiple drafts. I struggled to find a way to address the research aim. This article, in particular, testifies to how the context drives the choice of research methods in self-study. It was through a process of writing up my memories of engagements where I had been 'called out' on the ways in which my Whiteness was manifesting in my pedagogical practices, that 'the way' forward emerged. Through memory work, I was able to engage with my students voices and, therefore, reflect on my own positioning as a White South African, trying to navigate my positioning in higher education during a significant historical period in South Africa.

Why was this article so difficult to write? The legacy of Apartheid continues to be manifested in racial politics in South Africa. White South Africans are exposed daily for their ongoing racism and their refusal to acknowledge their privilege. There is a recognition that, as a nation, we have not healed from the interpersonal wounding inflicted by the systems of Apartheid. This is a good example of what Hooks (2004a, p. 20) refers to as "psychopolitics", that is, "the explicit politicisation of the psychological". Our psychology, that is, how we experience ourselves and how we interact with other people, is infused with the politics of the past and the present. These wider social systems, over time, become rooted into our psyche and

have implications for our behaviours and relationships. The history of Apartheid, and its ongoing legacy in South Africa, has resulted in tenuous relationships between those categorised as White and Black by Apartheid. In the pursuit of redressing the inequalities of the past South Africans continue to be categorised in these ways. For example, in pursuit of the transformation of universities, ongoing racial classification is required to ensure that demographics of staff and students represent the demographics of South Africa as a whole. The university context, including the one that I work in, is characterised by tenuous relational politics, as is the world of academia more widely. Recently a group of White researchers from the Health Sciences Faculty, at the University of Stellenbosch, rightly had a research article[4] they published in a peer-reviewed Journal retraced as the result of the outrage of academics, and members of the public, who pointed to the fact that the article and its findings (re)produced problematic stereotypes and assumptions about race as inherent, rather than a social construct.

As a result of this tenuous context, writing Article Three and then, in the spirit of self-study, making it available to critical friends for review was an extremely vulnerable experience for me. I was terrified that what my paper engaged with, and some of the conclusions I came to, would be read as problematic and that I would, as a result, be open to harsh criticism. I therefore asked three different critical friends to guid me through this emotional process.

In line with the critical paradigm, the article provides insight into how the wider social, historical and political context in which educators are situated powerfully mediates educational practices (Giroux, 2001).

See Appendix 3 for the article.

---

[4] RETRACTED ARTICLE: Nieuwoudt, S., Dickie, K. E., Coetsee, C, & Englebrecht, L. Age and education related effects on cognitive functioning in Coloured South African women. *Aging, Neuropsychology, and Cognition* DOI: 10.1080/138255585.2019.1598538

Implications for practice

This has been the most significant piece of academic work I have ever engaged in. While the research process was extremely difficult, I am convinced that the ways in which it has impacted on my current pedagogical practices has made the struggle worthwhile. I am currently teaching a *Gender and Sexuality* module, and the content of this year's module (see Appendix 1) reflects the extent to which I have engaged with the debate around decolonisation and African psychology, and my positioning as a pedagogue within this debate. I believe this process was facilitated by engaging in this particular piece of research. I have 'listened' to the emerging theorising of Black African scholars and, as a result, the reading material that I have prescribed foregrounds the theorising of Black African scholars working within the area of gender and sexuality. To further root the theory in the context of South Africa, I have designed an autobiographical exercise (see Appendix 2) that mentors students in using theory to analyse their personal experiences around their gender and sexuality, helping them to recognise the ways in which they are rooted in, and influenced by, the wider social structures in which they are embedded. I have consulted with colleagues within my discipline, at other universities, who are at the forefront of discussions around what an African psychology 'looks' like, to give me input into my module design. For example, because of engaging with Kopano Ratele, I came to include the theory of intersectionality. This ensures that discussion about how sexuality and gender is constructed do not avoid acknowledging the influence of the complex intersection of other social constructs, such as race and class, on how we negotiate our sexuality and gendered identities.

A significant 'learning' for me, because of researching Article Three, is the importance of recognising that the role for working through the difficulties of being White is the responsibility of White South African educators. That is, it is *our* responsibility to constantly reflect on the ways in which Whiteness is infused in our psychology, in our interactions and

within our pedagogical practices. While at times my students may be 'suspicious' of me, they are, considering the history of this country, justifiably so. This is a difficult realisation, but it is my task to find a constructive way forward, rather than ask Black African students to not be suspicious. I have also become critical of the tendency for White people to ask their Black colleagues for suggestions on what they can do to make a difference. It is not the work of colleagues who have experienced the trauma of Apartheid politics to tell White people how to make a difference, it is our responsibility to navigate a way forward. I am also, albeit slowly, learning when to keep quiet, to listen, and when to step forward in my role as an academic in a very specific historical period in South Africa. This insight has also infiltrated my growing work as an activist, where I am learning to be directed rather than direct as a White woman. As a well-educated person, and with my upbringing as a White South African, I am used to having a platform for my voice. I have had to learn to do the kind of listening that I have been introduced to through the process of engaging in this research.

Chapter Eight

The Personal is Pedagogical (?)

Article Four

Frizelle, K. (In Press) The personal is pedagogical (?): Personal narrative and embodiment as teaching strategies in higher education. *South African Journal of Higher Education*.

Prelude

In the opening prelude to this dissertation I reflected on the fact that it took me quite some time to acknowledge to myself, my friends, and family, that I am queer. I had been brought up during Apartheid and the multiple and intersecting networks (familial, educational, religious), in which I was embedded, sent me a clear message that I internalised and accepted as the norm. The message was that 'homosexuality' is a pathology and/or a sin. Familial discourses, religious discourses, educational discourses, and media discourses all intersected into a narrative that I internalised. As a result, the gender binary, a social and historical construct, and the assumed alignment between sex/gender/desire, was naturalised and I accepted it as normal. As a result, coming to terms with my sexual orientation, and then my gender identity, has taken time. It was not something I, nor my family, were entitled to experience as 'normal'. I still recall how my mother, in a moment of 'emotional rage' in the days following my 'coming out', penetrated a ball point pen through her fingernail. I recall when my father met me for breakfast, after my mother had told him I was gay. He was pale and could not stomach eating. He was concerned that after all the time I had invested in my education that I would experience discrimination. I recall hearing that when my mom disclosed to a close childhood friend that I was gay, she had burst into tears. This friend, and other members of a commune I had once lived in, sent me flowers. Although, at some level, I knew it was out of support, I could not

help noticing that the arrangement resembled that of one you see at funerals. What 'death' were they mourning? It is not surprising that I no longer have contact with them.

As discussed above, in addition to acknowledging my sexual orientation, I had also slowly come to acknowledge my non-conforming gender identity. I identify and express myself in what I consider to be an androgynous manner. At university, I changed the Ms that preceded my surname to Mx as I wanted to use a gender-neutral term. The morning after doing this I noticed, while unlocking my office, that someone had torn the Mx down. Interestingly, my office block has a security gate that needs to be unlocked. This means that the people most likely to have had access to my door when I was not there were senior students or colleagues. I felt violated in that moment. It was not just vandalism; it was a passive-aggressive statement that performatively erased my identity and informed me that my attempts to work outside of the gender binary were unacceptable. I can remember the humorous way in which my then line manager dealt with it and my anger and humiliation as I tried to explain what it meant to me. I took a permanent marker and wrote the Mx back in, in bold letters. I do have to acknowledge, however, that over the last few years colleagues and students have started to use this when they introduce me, and when they write emails to me.

I live in a country that is characterised by gender-based violence. In 2019, a university student, Uyinene Mrwetyana, from Cape Town was raped and murdered by a post office clerk, in a post office building. Uyinene's murder was a tipping point for South African women. Overnight, marches and protests were organised. After the announcement of her murder there was a public outcry of grief and anger. Her murder and death were one too many! Statistics South Africa estimates that in 2016/17 a startling 138 per 100 000 women were raped (DHET, 2019). One of the contributing factors behind this epidemic, alongside the social and economic failings of past and present governments, is the "normative violence" (Chambers, 2007, p. 43) that is embedded in a heteronormative society. Embedded in heterosexism is not just the

assumption of a certain sexual orientation, but assumptions about the nature of the relations that characterise people categorised as either male or female. A "hegemonic masculinity", a set of socially, historically, politically, and economically driven practices, serve to subjugate women and gender non-conforming people and empower and privilege men (Ratele, 2014). It is this background normative violence that 'sets the scene', so to speak, for much of the violence and rape that we witness in this country. Hegemonic masculinity is not biological or innate, but rather socially produced and maintained (Ratele, 2014). It is precisely because of its socially constructed nature that it requires the subjugated positioning of women and gender non-conforming people to ensure its continued existence (Ratele, 2014). When women and gender non-conforming people 'push back', so to speak, there is resistance from those whose power is threatened. Hegemonic masculinity is, in essence, extremely, and paradoxically so, fragile. This hegemonic masculinity, that emerges from heteronormativity, is pervasive in my country and women live in fear.

Recently I had a discussion with a friend about the measures women and queer people often put in place before we leave home to lessen the changes of being attacked, physically and/or sexually. The notion of normative violence, however, highlights that it is not just physical, but that it can play out and manifest at a normative level. It is seen, for example, in universities where men continue to take up high leadership positions and delegate emotional work to women colleagues. It is seen in the fact that, year in and year out there are rumours that male student leaders use their positions of power to manipulate women into exchanging sex for a room in residence, or in a more desired residence. This is noted in a report by the Department of Higher Education and Training policy document on gender-based violence (DHET, 2019), and yet it still goes unaddressed. Recently I heard that a male SRC (Student Representative Council) member was given a suspended sentence after physically assaulting a

female lecturer. He is refusing to apologise and step down from the SRC and is wanting to appeal the sentence even though another student witnessed the incident and identified him.

The above is testimony to the fact that, while I live an openly gay and gender non-conforming life, I do so in a wider context of heteronormativity. The embodiment of my identity is pedagogical in the sense that it is disruptive and provocative. Over time I started to note how often I turned to my own stories when I taught, and then even started to put on a tie during lectures to demonstrate the performativity of my gender identity as subversive. I used my own narrative to illustrate the ways in which, for example, discourses permeate our identities and drive our behaviours. I illustrated the aggressive ways in which gender non-conforming people are treated in certain contexts, through my own narrative. I have always assumed that doing this has pedagogical value, that is, that it can contribute to learning and to a process of addressing heteronormativity. Over time, however, I came across colleagues and literature that challenged this assumption. I, therefore, decided that I needed to critically interrogate this assumption, through formal research. This led to the study that informs Article Four.

Again, in line with the critical paradigm, this article opens up for critical analysis how the wider social, historical and political context in which I am situated has powerfully mediated my subjectivity as a queer person and, therefore, my educational practices (Giroux, 2001). In line with the interpretivist paradigm the research I analyse is from an insider perspective and, therefore, provides rich "context-based" (Taylor et al., 2012, p. 378) insights into educational theorising and educational practices.

See Appendix 4 for the article.

Implications for practice

As a result of having engaged in the research process that informed Article Four, I now teach more confidently using my embodiment as a gender non-conforming person, and my narrative as a queer person, as pedagogical tools. I have, however, recognised the importance of ensuring that I am using my personal narrative and embodiment strategically with pedagogical intent. It is easy to believe that because you have entertained students that you must have educated them. This is not the case, and when I taught this module in 2019, I was much more focused, than in the past, on making theoretical links to the examples that I was using.

One of the most important things to emerge from Article Four is my commitment to nurturing a much more caring pedagogical practice. I have realised that, because of my marginalised identity, it is easy to project anger at students who might (re)produce homophobic attitudes in class. I have come to strongly believe that, while anger might be a useful form of protest on 'the streets', it is not appropriate in educational spaces. I do not deny that there may be moments when I will have to step in to protect myself or students if, for example, there is conscious and intentional bigotry or discrimination. I believe, however, that when it comes to issues around, in particular, gender and sexuality, few students have ever been given the tools to think critically about it. They reproduce problematic ideas and attitudes from a place of problematic learning, that has happened in the intersecting institutions that they are embedded in. An educational context is a space in which students are encouraged, and provided with the conceptual skills, that will better enable them to critically explore deeply held worldviews. Unmediated anger and shaming are not strategic pedagogical tools. If students are to reflect and interrogate what they believe and value, they will need to be assisted though the bell hooksian (2013) form of 'love' I describe in Article Four. I have come to realise how reactionary I can be towards students I perceive to be acting in unjust ways, and that, if I prioritise my agenda as a pedagogue, I need to foster a more caring and kind response. This

does not mean condoning what is said, and it most certainly does not mean that I must not address it, but it is the manner in which I do this, that matters.

I have also come to acknowledge the importance of recognising the ways in which affect impacts on pedagogy. Our own histories and the traumas that we have experienced in life will be reflected in the ways in which we teach and interact with our students. I now regularly visit my therapist when I recognise intense emotions surfacing. This is evident in the following letter I recently wrote to my students after an incident in class recently, which was subsequently published on the Mail and Guardian Thought Leader site. I wrote this after I had taken the experience to therapy.

(https://thoughtleader.co.za/psyssa/2019/09/09/an-open-letter-to-my-students-cat-calling-women-is-not-okay/).

An Open Letter to my Students: Catcalling is Not Okay

By Kerry Frizelle
While I was lecturing, a female student arrived late*. As she made her way to a seat, another student cat-called her (a whistle). The female student was already conspicuous because she was late, and the catcall drew the entire class's attention to her. It took me a while to process what was happening. When I looked at the female student, I noticed she was wearing a revealing top and I quickly put two and two together. At this point I asked everyone, "Did I just hear someone cat-call in my classroom?" I stated very firmly that this would *never* happen in my classroom again. I was angry and reactionary. This led me to feeling an uneasy level of discomfort for the rest of the day. I have learned from practice that when I feel that particular feeling, it is something I need to reflect on and learn from. This letter testifies to this process.

Dear Students
After yesterday's incident in class I spent some time reflecting on my reaction and feel that it is necessary for me to share the outcome of this process with you.

Firstly, I think that it is very important for any professional person to be willing to reflect on their behaviour. It is not always an easy task to engage in, but it is one way to develop our practice so that we can be more effective in what we do. This is especially true for certain professionals, such as educators, social workers, criminologists, and psychologists. If we want to be better at what we do, we need to be able to look back on our practice, so that we can improve our future practice. It is a vulnerable process, but a necessary one.

So, you would have noticed that when this incident occurred, I had a *very* strong reaction. I was angry! Having spent so much time in our previous lectures raising awareness around the ways in which larger dominant cultural narratives inform the ways in which women are oppressed and represented around their sexuality, I was angry that someone would, after these insights, still behave like that.

On one level I would like you to consider that the anger you saw me display, so intensely, is the anger that so many women experience, who are exposed to this behaviour repeatedly in a variety of contexts, but do not feel empowered to say anything back. I was able to use the power I have, as a lecturer, to call this behaviour out, to push back against a practice that is so often experienced as dehumanising.

In the moment when a woman is being cat-called, she is not being complimented. It is often behaviour elicited from a stranger, and is anonymous, usually by someone in a group situation who would probably not do that if they were alone. In most instances I am sure that women actually feel threatened and afraid and this it is not, in fact, experienced as a positive compliment. Some people will argue "But if a woman dresses that way, she is responsible for what happens!" Is that really true? I doubt that women dress up in the morning focusing *only* on how their breasts look. I am sure that they are, rather, concerned with their *overall* look, and how it all comes together. I doubt that many women who choose to reveal parts of their breasts do it with the intention of soliciting aggressive catcalls from men they do not know. Women have the right to want to be seen as attractive, to feel sexy, to even solicit admiring glances, and not necessarily only from men, but from her friends too. Perhaps she would like a comment, from someone she knows well, about how gorgeous she looks. I am sure she does not, however, want to be reduced to her breasts. She does not want her breasts to simply become sexual objects. She does not, in turn, want to be objectified.

So, with this thinking behind my actions I do not regret speaking out against this behaviour in class today and I will always insist that the classroom space needs to be safe. This kind of behaviour will not be tolerated in my classroom.

However, I do have some regrets about aspects of my response. I recognise that the level of intensity of my response was not necessarily appropriate. I responded primarily from a place of anger. While I am a lecturer, I too am human, and as a result I reacted as a human. However, I am also an educator and my job is to create spaces where students can make mistakes and then learn from them. If anger is the primary emotion driving my response, I am not creating a context for learning. In future, when I feel such a strong reaction, I will pause and let some time pass before I address the issue. In this particular case I could have taken a deep breath, carried on with the lecture and when I felt calmer, I could have returned to the incident and spoken calmly about what had taken place. Perhaps I could have engaged you in a discussion where everyone could have been left with something to think about.

So, while I do not apologise for addressing the issue, I do apologise for the level of my anger and for the manner in which I addressed it (and the F-word that raged out!).

I cannot force you to take a particular position on the matter, but I can ask you to think critically about what happened and consider the ways in which we respond to each other. There are wider macro structures in which we are embedded, and they have implications for our behaviour. I would like to believe that at the end of the day we all wish to become better and kinder humans.

Kind Regards,

Kerry

Kerry Frizelle is a lecturer at the University of KwaZulu-Natal (UKZN), currently working on her PhD that explores her pedagogical practices. She teaches in the area of critical psychology, across various levels.

* I considered the ethical complexity of sharing this as an open letter on a public platform. I teach over several levels in a number of different modules that all focus on gender. My aim is to not name and shame any particular student, and I have, therefore, purposely not identified the level or module to protect the identities of all students involved.

I believe that, on the whole, my pedagogical practices have transformed for the better since taking the decision to focus on being kinder and more compassionate when I teach. As a result, I have experienced students as being much more open in terms of engaging with me around sensitive issues. Magnet, Mason and Travenen (2014, p. 13) argue that kindness enables educators to actively connect with students and create learning experiences that engage their "sense of personhood". They contend that shame "simply does not work" as a pedagogical tool and, rather, "works as a kind of psychological violence in which professors use their power to humble their students" (p. 13). They propose that kindness can be used as a "political tool" and that "every refusal of shame and humiliation is a resistance to structural inequalities that shape our classrooms and the institution of the university as a whole" (p. 14). It is this political act of kindness that I am committed to practicing in my ongoing pedagogical practices.

Chapter Nine
Addressing Neoliberalism in Higher Education

Article Five

Frizelle, K. (under review) Using personal history to (re)envision a praxis of critical hope in the face of neoliberal fatalism. *International Journal of Qualitative Studies in Education*.

Prelude

When I was first employed at the university I work in, we had small numbers of students, well-staffed departments, and adequate access to resources. The stationery cupboard that stands in one of the administrator's offices is a good metaphor for the changes that have occurred over the years. This stationery cupboard used to stand unlocked. It was well stocked with the stationery we needed to perform our work as academics. When we needed it, we could access pencils, pens, erasers, staples, and paper for the photocopier, without any formal procedures. The photocopier was also available for all of us to use when we needed it. It was from this cupboard that I was also allowed to take stationery that I could use in community interventions that I ran off campus with my students.

Over time, this has changed. The stationery cupboard started to empty and, soon after, we were told that we would no longer be free to access stationery. Instead we would be allocated a certain amount of stationery once a semester. If you needed anything more, you needed to motivate for it. A few important items remain in the infamous stationery cupboard, but it is now locked and only opened when the reason for the item is explained. We have also been instructed that we now must sign out reams of printing paper, and there was recently an unsuccessful attempt to enforce a rule that we were only allowed a ream a term! Not so long

ago, I went to print reading materials that would make up the updated reader I was preparing for a module. In the middle of the printing process the copier stopped working. I checked the printer's functioning and for paper jams. I eventually noticed that the screen was informing me that I had reached my maximum printing credits! I was subsequently informed that the Financial Officer, in his pursuit to save money, had limited every academic in our School to a certain amount of copies. After several complaints, the School Manager organised for the limit to be lifted.

The stationery cupboard, and the regulation of the photocopying machine, are good examples of the changing culture of our university within a broader context of neoliberalism. The university, that used to function on a basis of trust and access to resources, has turned into a 'corporate' space that closely governs, and is suspicious of, its staff. In a changing context where student numbers rapidly increased within a short space of time, without adequate infrastructure in place, and without increasing staff capacity, we are expected to cut back further in every respect. Instead of addressing the issues that compromise our financial stability, like the exorbitant salaries of those at the top and the lack of adequate government subsidies, our management celebrates little victories like reduced stationery, paper, and printing bills. With increased student numbers and reduced staffing, our individual hours that we dedicate to teaching and learning related tasks have more than tripled. At times, I am expected to repeat lectures across three streams, for one module, to accommodate the student numbers. In cases where I do not spend more hours in the classroom, my assessment time increases dramatically due to increased student numbers. This has huge pedagogical implications. For example, I used to teach a community psychology class of no more than 80 students. As a result, I could allocate several smaller assessment tasks or expect a longer critical essay. I now have close on 400 students in this class and am now forced to make one of the assessments a multiple-choice test as a computer marks these. I can only allocate one short written task if I am able to get the

marking finished before the end of the semester. These concerns are very rarely addressed in any constructive way, or with pedagogical concerns in mind. Academics are tired, despondent, and feel demotivated.

In a university context that values research productivity over and above other forms of productivity, staff and departments are often set up in competition with each other. The aim is to publish as many research articles as possible in high impact journals. You are also rewarded more if you produce single authored articles. This spirit of competition does not foster collegiality or collaboration. It, rather, thrives on competition and isolation. As a result, staff members do not spend much time working together and disciplines, even those within one school, become insular. It is this wider context of neoliberalism, and the ways in which neoliberal ideology has infiltrated the university context and led to a neoliberal fatalism, that lead to Article Five.

The study I analyse in this article perhaps best embodies the multi-paradigmatic approach of this self-study thesis, that is, an interpretivist, critical and postmodern paradigm. The study, using personal history, opens up for critical exploration the cultural and social situatedness of an educator, the construction of their subjectivity and how their educational practices are informed by a specific social and historical context.

See Appendix 5 for the article.

Implications for practice

One of the most dramatic implications I draw from Article Five has been the action I took to reclaim my *Gender and Sexuality* module. In 2019 I taught this module again. While it was relatively easy to negotiate this, because the honours module required another elective on its books, I am adamant that I will not be forced to relinquish this module in the future because of the neoliberal ideology of the university context. I recognise the need for academic modules that educate students, rather than train them, primarily for business. There is a need for modules that address the social ills that characterise the social context of South Africa. I will insist that I am able to teach on critically orientated modules and will not be seduced into team teaching modules that are not in line with the approaches of critical psychology and critical pedagogy. This commitment is also evident in a recent email that I sent to my Teaching and Learning line manager after I had read the proposed Teaching and Learning strategy for our university:

> Hi X
>
> My main concern with the teaching and learning strategy is its underlying neoliberal ideology. While I recognise the need to prepare students for the workforce, I am very concerned that the emphasis on being responsive to the needs of businesses and improving the employability of students will diminish the universities key role in addressing many of the social issues of society. A key critical pedagogue, Henry Giroux (2010) puts it like this: "Not only does neoliberalism undermine civic education and public values and confuse education with training, it also treats knowledge as a product, promoting a neoliberal logic that makes no distinction between schools and restaurants (Gutman 2000). Under such circumstances, public life and civic education are not eliminated by the forces of neoliberalism as much as they are closely harnessed to its market-driven policies, social relations, values, and modes of understanding". *
>
> The university has completely transformed my understanding of 'community engagement'. In my earlier days as an academic, community engagement referred to working in and with communities that were experiencing social problems to assist with addressing these issues. For example, developing service-learning modules where students (as part of the curriculum) worked closely with communities to develop

interventions that addressed issues like HIV and AIDS, sexual health, literacy etc. This all fell away with funding costs and the massification of students. Community is now considered a business. The curriculum is focused on training students to be employable, which in itself is a good thing, but what happens to developing critical thinking skills? I fear training will take over education. In addition, students should be taught how to challenge and hold those in power accountable. Will this happen in a context where students are being prepared to be 'employable', does this not foster compliance with the market-driven values and social relations, rather that critical analysis and social justice?

 *Henry A. Giroux (2010) Bare Pedagogy and the Scourge of Neoliberalism: Rethinking Higher Education as a Democratic Public Sphere, *The Educational Forum*, 74:3, 184-196, DOI: 10.1080/00131725.2010.483897

Regards

Kerry

The autoethnographic research, which Article Five reports on, therefore, also equipped me to resist the ways in which the ideology of neoliberalism is infiltrating the wider university teaching and learning agenda. This form of resistance was inspired by the resistance I recounted amongst my own educators during Apartheid. I, however, recognised, as a result of writing Article Five, that individual and isolated forms of resistance against oppressive ideologies are not enough. What is needed is collective action.

The research has also led to me working much harder to develop links between myself and the other disciplines on campus. For example, I have started to share the focus of my work with colleagues in *Culture and Media Studies* and, as a result, we offer each other support and share reading material on a regular basis. One of my colleague's students also attended one of my module lectures as her research is focused on the topic we were engaging with. I have also started to form communities of practice by organising writing retreats for academics. This is an attempt to develop supportive writing spaces for women that encourage partnerships of support and friendship in a context that can be experienced as highly competitive and

alienating. The retreat combines coaching, mindfulness exercises, and yoga with a space to write and opportunities to form encouraging and supportive friendships. A well received retreat was held in 2019 and another one was run in January 2020.

As a result of the research that Article Five is based on, I have also started developing partnerships with civil society. I have recently become part of a developing coalition of concerned people who want to address gender-based violence in our society. I am starting to see ways in which I can, as an academic and educator, partner with some of the people I am meeting. For example, recently, a community activist from an organisation called *Activate Change Drivers* screened a movie during one of my *Gender and Sexuality* classes. The movie is called *Pray the Devil Back to Hell* and has recently been screened in various communities.

This movie was used to provide evidence, to my students, of an agentic African female sexuality, which provides a counternarrative to the "hegemonic discourse of sexual terrorism" (Bakare-Yusuf cited in Arnfred, 2015, p. 152), which suggests that female sexuality is primarily characterised by violence and domination. I would not have had access to such powerful learning material if I had not become part of this coalition. This coalition is in the process of becoming a more formal structure. In 2019 I organised for a community psychologist, who uses a process called Participatory Action Planning, to work with this group to start the process of developing an agenda and navigating a way forward.

In Chapter Ten, I propose a set of assumptions that might underly a critical psychology pedagogy, based on a collective reading of all five articles I have presented in Chapter Five.

Chapter Ten

Towards Developing a Critical (African) Pedagogy in Psychology

In Chapters Five to Nine I present the five articles that make up the body of this thesis. In each of the chapters I, firstly, contextualise each study. Secondly, I present the article and, thirdly, I discuss the implications of each study for my practice as a critical psychology pedagogue. Each of the studies that inform the articles aimed to address the overarching research aim: to explore my own pedagogical practices and positioning as a critical pedagogue and psychologist, teaching in the higher education context in South Africa, with the intent of improving my own pedagogical practice.

The final objective of my self-study was to use the findings from the various studies to contribute towards the development of a context relevant critical psychology pedagogy. In this chapter I, therefore, propose seven principles that might underly a critical psychology pedagogy in the South African context. The principles that I discuss in this chapter are informed by a cross analysis of the findings documented across the five articles, but also engage with the voices of other critical psychology pedagogues, who, guided by critical pedagogy, are reflecting on their own critical psychology teaching. In particular, in this chapter I foreground the voices of critical psychology pedagogues who are practicing within the South African context.

Towards a Context Specific Pedagogy

Giroux (2004, p. 37) highlights the importance of developing critical pedagogies that are *context* specific[5]:

---

[5] I quote Giroux (2004, p. 37) extensively to highlight, once again, the importance of developing critical pedagogies that are *context* specific

Any critical comprehension of those wider forces that shape public and higher education must also be supplemented by an attentiveness to the conditional nature of pedagogy itself. This suggests that pedagogy can never be treated as a fixed set of principles and practices that can be applied indiscriminately across a variety of pedagogical sites. Pedagogy must always be contextually defined, allowing it to respond specifically to the conditions, formations, and problems that arise in various sites in which education takes place. Rather than treating pedagogy as a commodity, progressive educators need to engage their teaching as a theoretical resource that is both shaped by and responds to the very problems that arise in the in-between space/places/contexts that connect classrooms with the experiences of everyday life. Under such circumstances, educators can both address the meaning and purpose that schools might play in their relationship to the demands of the broader society while simultaneously being sensitive to the distinctive nature of the issues educators address within the shifting contexts in which they interact with a diverse body of students, texts, and institutional formations.

In this quote, Giroux (2004) speaks to the 'conditional' nature of critical pedagogy. While it is possible to identify a common underlying philosophy or common principles that drive critical pedagogy, it is not possible to put forward a fixed set of practices. As various critical pedagogues repeatedly point out, education is not a technocratic practice, but rather a morally and politically driven process. As a result, when the social context in which pedagogues practice changes, so too must their pedagogical practices. In this regard, critical psychologist, Anthony Collins (2004), emphasises that critical psychology is not a theory in itself, but, rather an approach to psychology that, depending on the context in which it is practiced, draws on a wide range of critical theories to engage with, and respond to, various social issues that are pertinent at a particular historical period. As a result, neither the practices nor the knowledge

production processes of both critical pedagogy and critical psychology can be seen as fixed and neither can they be applied 'indiscriminately' across different sites of practice.

Critical psychology pedagogy can, therefore, not be developed into a recipe that can be applied in a uniform way in different contexts or sites of practice. As the context in which practitioners work 'shifts', so too must their pedagogical practices. It is with these insights in mind that I tentatively propose seven principles that might underly a critical (African) psychology pedagogy (C(A)PP), that is specifically relevant to the South African context. Hopefully, these principles will contribute towards a wider dialogue and discussion with other critical psychology pedagogues, and, therefore, foster a commitment to a collective praxis that works towards the ongoing development of such a pedagogy. There is an overlap between many of these principles and the attempt to tease them out is for pedagogical purposes, but in the world of praxis they are infused.

The seven principles for C(A)PP that I propose in this chapter embody my contribution, as an outcome of my self-study, to the development of a context relevant pedagogy, that other critical psychology lecturers may engage with as they navigate their educational practices.

Principle One: C(A)PP is Responsive to the Context in which it is Embedded

The findings from the studies presented in the five articles in this thesis have highlighted the importance of C(A)PP in responding to the context in which it is practiced. Therefore, C(A)PP is, in essence, a pedagogy of place.

A critical pedagogy of place

The areas that we choose to teach around and, therefore, our curriculum need to address the social issues that characterise the wider context within which we practice. This is aptly articulated in Grunewald's (2003, p. 9) notion of a "critical pedagogy of place", that is, a

pedagogy that addresses the specific experiences and problems of the context in which it is embedded. This requires educators to ensure that they are using and/or developing contextually relevant teaching material. For example, psychology students need to be taught how to read the social phenomenon they work with, like the HIV and AIDS epidemic, through a critical lens, and, in this way, expand their analysis beyond the confines of individualism that is so pervasive in much of psychology students' education. This requires that educators, firstly, ensure that their teaching focuses on social issues that are relevant to the South African context. Secondly, educators must provide students with appropriate learning material that emanates from this context, and, thirdly, use non-normative methods that are effective for teaching around social issues.

Findings from my research also point to the importance of practitioners being aware of how socio-historical and political factors infuse their subjectivities and educational practices and exploring ways of responding to these influences. With this critical insight, we can, at the site of our pedagogical practices, for example, address Whiteness, the lingering effects of colonialism on our teaching practices, and resist the onslaught of a neoliberal fatalism.

An (African) pedagogy

Conceptualising critical psychology pedagogy as a 'critical pedagogy of place' also supports the current calls for a decolonised curriculum in education more widely and in psychology more specifically. Grunewald (2003, p. 9) suggests that a critical pedagogy of place is involved in two interrelated processes, reinhabitation and decolonisation. Grunewald (2003, p. 10) describe these intertwined process as follows:

If reinhabitation involves learning to live well socially and ecologically in places that have been disrupted and injured, decolonization involves learning to recognize disruption and injury and to address their causes. From an educational perspective, it

means unlearning much of what dominant culture and schooling teaches and learning more socially just and ecologically sustainable ways of being in the world.

From this perspective, a pedagogy of place in South Africa has the potential to work towards developing a curriculum that emerges from its context, addresses aspects of that context that are oppressive and need to be transformed, while simultaneously identifying those cultural patterns that should be restored or conserved. As bell hooks (1994) suggests, critical pedagogues need to be able to recognise when the curriculum is reflecting biases and/or reinforcing those systems that uphold domination and contribute towards transforming these curriculums, and ensuring that they are more respectful of the social realities and lived experiences of students.

My engagement in this self-study has made me particularly cognisant of the importance of engaging students in a re-reading of African realities through a critical lens. It is, for example, imperative that we not only foreground the theoretical perspective of African scholars, but that we also work to provide a counter-narrative to problematic colonial discourses that have informed how, for example, African sexualities have been viewed historically and continue to frame how they are viewed.

The work of Kopano Ratele (2017) offers critical psychology pedagogues a way of contributing towards both reinhabitation and decolonisation in South Africa. Ratele (2017) critically engages with what *African* psychology is and might look like. He identifies four 'kinds' of African psychology. One of these 'kinds', "critical African psychology" (p. 10), resonates with the contextually driven nature of critical pedagogy. A critical African psychology offers some suggestions for what critical psychology pedagogues working in the African context, might include in their curriculums. For Ratele, critical African psychology foregrounds a critical analysis of the ways in which power, privilege, and oppression constrain the lives of people in Africa. It opens up for critical contestation what

is meant by concepts such as 'culture' and 'tradition', and the ongoing negotiation of identity within a wider socio-political and economic context (Ratele, 2017). Through its recognition of the significance of the role of colonisation on the psychology of Africans, a critical African psychology, therefore, works, through its pedagogical practices, towards a decolonisation project. C(A)PP should, therefore, rely, not only on critical Western thought, but also critical African thought, and it should foreground such thought.

Ratele (2019, p. 2) further argues that African psychology is "psychology that places African and Africans at its centre, while simultaneously being open and talking to a wider world". He goes on, however, to point out that "the psychology that tacitly places Africa and Africans at its centre is, however, the ideal" (p. 3). He envisions a time when a South African student says they are studying psychology and "it is immediately presumed to be referring to African psychology" (p. 3). Therefore, he envisions a time when it will no longer be necessary to refer to *African* psychology, and hence he places the adjective 'African' in brackets. By doing this, he maintains that until psychology "emerges from under the rubble of colonial ruins, apartheid racism and post-independence despotism" the use of the adjective 'African' is a necessary one "in order to be granted recognition" (2019, p. 3). Informed by this reading of Ratele's work, I refer to 'critical (African) psychology pedagogy' (with Africa in brackets) to emphasise that until educators have worked to decolonise their own minds and their educational practices, they will need to consciously and strategically consider what theories they are foregrounding, what teaching materials they are using and what teaching methods they are adopting.

Embedded within Ratele's (2017) conception of a critical African psychology is the expectation that White critical psychology educators recognise their own political and historical positioning within the current 'post-Apartheid' and de-colonising context. Through this self-study, and in particular its autoethnographic components, as a White

critical psychologist, I have become aware of the benefits of being open to the continual process of recognising the varied and nuanced ways in which I am implicated in my own history. Unless we do this, we run this risk of 'othering' and developing defensive responses to the challenges presented to us by our context. While we need to be aware of the ways in which power and privilege contribute towards the ongoing oppression of many Black South Africans, we also need to be critically conscious of the ways in which power continues to position us in privileged ways, and our reluctance to relinquish this privilege in its many forms. In other words, White South African critical psychologists would benefit from using reflexive methods to explore how our Whiteness may be implicated in our pedagogical practices. Through this process we are positioned to discover constructive and appropriate ways to position ourselves within the project of envisioning what a post-colonial, African psychology might look like. As Ratele (2019, p. 73) points out, White (and Black) "African-identified psychologists" are well positioned to change the curriculum and teaching practices, that is, initiate changes that "leads to Africa and the lived experiences of most Africans being reflected in what students learn and what we teach". However, for him, educators of psychology need to, firstly, recognise their power to be able to contribute towards this endeavour. To this end, he proposes that one of the defining (positive) features of African-centred psychology is that it is a "call to rid yourself of the shackles of intellectual servitude to Euromerican-centred knowledge", but notes that this requires "an inward-looking process" (Ratele, 2019, p. 82).

A pedagogy rooted in students' lived experiences

Freire (1970) insists that it is not feasible to expect positive outcomes from an educational programme that does not take into consideration the worldview of the people involved. He regards such education as "cultural invasion" (p. 76). Educational programmes that do not

speak to students' "own preoccupations, doubts, hopes, and fears" are futile (p. 76). If educators are not aware of the lived reality of the people they are dialoguing with, Freire (1970) argues, "their talk is just alienated and alienating rhetoric" (p. 77). To change this, educators need to develop non-normative teaching practices and use, for example, autobiographical exercises, designed to ensure that students understanding of theory is rooted in their own contextualised experiences. This could involve foregrounding prescribed reading material written by African theorists. This would ensure that discussions in class are contextually appropriate, and that the experiences reflected in the chosen materials resonate, albeit to differing degrees, with the students' own realities.

Nonqaba Msimang interviews Ngũgĩ Wa Thiong'o "about the vital role African literature can play in enabling people to hear and tell their own stories" (Msimang, 2006, p. 325). The following is an extract from the interview:

Msimang: *Talking about liberation, how about people who are "educated", who feel that because they have MAs and PhDs, they are expected to quote Charles Dickens, D.H. Lawrence, or Simone de Bauvior?*

Wa Thiong'o: Once again, I find it ridiculous that I can be very proud of my knowledge of French, and I'm totally ignorant about my mother tongue. It's very shameful, very embarrassing. To me it is higher for somebody to be rooted or to be grounded in say, Achebe, Sembène, Dhlomo, Nyembezi and, at the same time, to be able to quote Simone de Beauvoir, Sartre, Brecht, Tolstoy etc. It is a richer experience for me.

Msimang*: What is the damage to the African child?*

Wa Thiong'o: When you make a child not learn literature which has images which reflect his own world, you are destroying that child, because you are making that child look at the world through images that often distort that world, or that make that world

absent. In other words, his world does not exist. He will identify with the world that seems to exist and it is a world that is often in conflict with the actual, real images he himself had formed about his own world and the world around him. It is a process of alienation. You make children uncomfortable with what is around them. About themselves (Msimang, 2006, pp. 330-331).

In this interview, Wa Thiong'o highlights the transformative outcome of ensuring that when we teach we use images and foreground experiences that reflect the world of the students we are teaching. In this way we avoid a process of alienation and instead ensure that the students' learning experiences are rich and resonate with the worlds in which they exist. As Ratele (2019) has argued, "African psychology as a whole is in the upside-down state it is because the bulk of psychology in Africa is alienating; it does not address the experiential life of those who may be most in need of what psychology could offer them, but does not" (p. 66). To address this, he argues for a curriculum, and ways of teaching psychology that makes sense "from the perspective of the daily life we live with others" in the African context (p. 67) and for the "utter significance of locating a student and his or her values and material structures of living at the centre of the context of learning" (p. 68).

Another African critical psychologist and critical pedagogue, Peace Kiguwa (2017) views education as not just a technical process, through which students learn abstract content, but rather an affective process that creates spaces for students to "rethink and re-learn old ways of thinking about their lives and the lives of others in the social world" (, p. 99). Her research engages with the complexities of foregrounding the personal in the learning process. However, she concludes that by focusing strategically on often avoided dimensions of pedagogy, including the "affective dimensions of learning" and "the teacher and students material bodies as possible 'texts'" (p.114), it is possible to productively challenge their own and tIheir

students' social positioning. For Kiguwa, if engaged with appropriately, personal experiences can be harnessed with significant pedagogical outcomes.

In line with Kiguwa's (2017) work, the findings from my self-study suggest that while the personal *may* be pedagogical it is not *always* pedagogical. If not dealt with appropriately, engaging with the personal may, in fact, close down pedagogical dialogue (Kiguwa (2017). In other words, the personal is only pedagogical in the form of praxis, that is, if it is driven by critical reflexivity and informed by theory. In sum, C(A)PP should aim to engage the personal for pedagogical purposes, rather than reduce it to mere "affectation, and entertainment" (Pineau, 1994, p. 4).

Resisting neoliberalism

The self-study I used in this thesis has assisted me in gaining insight into, and resisting, a growing neoliberal fatalism in my current educational practices. For me, C(A)PP means being critical of the wider context of neoliberalism. In an article that reviews the work of critical psychology in South Africa, critical psychologists Painter, Kiguwa and Bohmke (2013) point out that, while critical psychology is alive and well in academia in South Africa, it cannot argue that it is over and above the workings of power, and in particular, the workings of capitalism. The authors emphasise that critical psychology runs the risk of failing to recognise the ways in which it may be complicit in the reproduction of a neoliberal ideology within academia. For example, they ask us to consider in what ways critical psychology might have become "a marketable academic niche?" (Painter, Kiguwa & Bohmke, 2013, p. 851). According to them, what is needed is for critical psychology to move beyond an "aesthetic mode of self-stylisation" (p. 851). They envision a critical psychology that does not distance itself from mainstream psychology in only superficial ways and, rather, uses critical theory to engage in the ongoing process of revealing the ways in which individual subjectivities are intimately linked to the

wider organisation of society. For them, exploring how mainstream psychology plays a role in "strategies of control and reproduction in the contemporary university and society at large" is key to effective teaching and learning in critical psychology (p. 851).

In the international context, critical psychologist Ian Parker (2014) (located in the UK) makes a similar argument, proposing that "if we want to do critical work in psychology we need to attend to the conditions in which we do that work" (,p. 250). The conditions he is referring to are the institutional conditions of higher education infused with a neoliberal ideology. He argues that "the combination of stress, cynicism, affect and self-abasement" under neoliberal conditions is "anathema to scholarship, to the conditions that are needed to do anything like critical psychology" (p. 261). Similarly, critical psychology pedagogues David Fryer and Rachel Fox (2019, p. 16), argue that teaching psychology critically inside neoliberal higher education institutions cannot be "satisfactorily realised". They describe how the higher education context in which they have worked, or continue to work (the UK and Australia), has become "increasingly preoccupied with engineering passive compliance" with the status quo amongst students and staff and is "decreasingly tolerant of teaching which challenges the status quo inside education or outside it" (p. 17). For example, Fox (2019) describes how student evaluations bring students into a wider institutional "regime of discipline". In such a context, educators who, in line with assumptions of critical pedagogy, use discomfort as a teaching strategy are at increased risk of being negatively evaluated. In a neoliberal context, positive (read comfortable) learning experiences produce positive evaluations, which have economic benefits for institutions of higher education.

While Fryer and Fox (2019) both account for the ways in which a wider neoliberal context constrains their work as critical psychology pedagogues, both provide examples of the ways in which they are have, albeit in small ways, succeeded as critical pedagogues. As Parker (2014) suggests, critical psychologists need to identify and defend the limited spaces in which

it is still possible to do critical work. As critical pedagogues we need to analyse the ways in which a neoliberal ideology is infused in our pedagogical practices and adopt strategies for resisting a growing neoliberal fatalism. In this self-study, I have become aware of several strategies, including, but not limited to, building communities of praxis, working in interdisciplinary ways, and, informed by critical hope, harnessing opportunities to resist neoliberalism and pursue education focused on social justice outcomes.

Principle Two: C(A)PP Recognises the Need for Creative and Participatory Teaching Methods

The findings of my self-study point to the fact that C(A)PP must, in addition to considering *what* is taught, also consider *how* it is taught.

Recognising the influence of a positivist logic

Being motivated to use creative and participatory teaching methods requires that critical psychology pedagogues recognise the ways in which a positivist rationality has infiltrated their pedagogical practices (Giroux, 2001). bell hooks (2013), in her book *Teaching community: A pedagogy of hope*, notes with concern the way in which the logic of objectivism has infiltrated the consciousness of educators in higher education. She argues that, in the pursuit of objectivity, educators disconnect with their students and, therefore, do not create caring or emotionally engaging learning spaces. In her book, *Teaching to transgress: Education as the practice of freedom*, hooks (1994) notes how emotions, such as excitement, are viewed as "potentially disruptive of the atmosphere of seriousness assumed to be essential to the learning process" (p. 7). In mainstream education, creating excitement as a teaching strategy is considered transgressive of "those boundaries that would confine each pupil to a rote, assembly-line approach to learning" (p. 13).

Paulo Freire (1970) also speaks against what can be seen as an outcome of a positivist pedagogical framework in his critique of 'banking education'. He notes how students are viewed as "objects" (p. 52) and is critical of the tendency for educators to: "talk about reality as if it were motionless, static, compartmentalized and predictable" or talk around a "topic completely alien to the existential experiences of the students" (p. 53). What students are taught is stripped of its context, broken down into compartmentalised facts that are separate to the lives of students, and "deposited" into students who are seen as empty "receptacles to be filled" (p. 53). Freire aptly describes the banking approach to education as "necrophilic" because it is based on a "mechanistic, static, naturalistic, spatialised view of consciousness" and transforms students into unthinking, uncritical, and unengaging objects, that is, 'dead' entities(p. 58). He reiterates this idea, noting how banking education "anesthetises and inhibits creative power" (p. 58). The end product of a depositing teaching method is students who are passive and adapt to the world they are embedded in (Freire, 1970).

In her work, Rachel Fox (2019) describes how ideas embedded in positivism also infiltrate how students respond to critical content and how she attempts to disrupt the assumed construct of the self as a singular and autonomous entity and introduce them to a poststructuralist understanding of self. In this regard, she argues that "attempts at disrupting regimes of truth and practice in relation to 'self' as a unitary, rational, autonomous, discrete subject is pervasive at every level of our lives… it is very difficult for students to reflect on and engage with it" (Fox, 2019, p. 13). In sum, challenging the influence of a pervasive positivist ideology is difficult work when students who engage with critical views of subjectivity in a critical classroom, walk straight back into a positivist matrix that reaffirms mainstream regimes of truth about the self.

Through this self-study I have come to see the value of using creative, non-normative teaching methods. My research, however, emphasises that we need to, in formal ways, analyse

our assumptions that creative and innovative teaching practices have pedagogical value. It is easy to assume, because our teaching methods capture the attention of our students and entertain them, that they have pedagogical significance. It is, therefore, important for critical psychology pedagogues to explore formally, through structured research processes, their assumptions about their pedagogical practices. It is through this process of praxis that teaching practices can be modified and developed so that their pedagogical value is maximised. It is also important for educators to recognise the limitations of what they can achieve using creative teaching methods.

I propose that C(A)PP should consider engaging with what Kincheloe and Tobin (2009, p. 514) refer to as an "'undead' positivism" that lingers in the Social Sciences and Humanities, influencing how educational practices are researched and understood. As a result, a "crypto-positivist ideology" (p. 526) continues to inform educational practices and, in particular, educational research. They argue that such an ideology enables and reproduces a "culture of positivism with its scientific kinship ties to behaviourism, logical empiricism, and instrumentalism" (p. 18). Crypto-positivism emphasises the importance of objectivity, and, therefore, undermines research where researchers turn the lens of analysis onto themselves. Self-knowledge is, in Kincheloe and Tobin's (2009, p. 524) words, viewed as a "narcissistic inward turn", and unnecessary. They evocatively describe what happens when researchers challenge crypto-positivist ideology:

> … as long as knowledge producers support dominant power—no matter how much human suffering it may help perpetuate—they are viewed as reasonable and neutral moderates. Challengers to such power are irrational and disruptive 'episto-paths' (Kincheloe & Tobin, 2009, p. 526).

Using novel research designs and methods is, therefore, a risk for educational researchers embedded in contexts where crypto-positivist ideology is pervasive and in neoliberal university

contexts where research productivity determines your worth. However, it is a necessary risk if critical educators are to mitigate against the impact of crypto-ideology on educational practices. It is not surprising, therefore, that when I started this self-study, I was anxious about using the research methods that were being suggested to me. I remember, vividly, the looks of apprehension on colleagues faces when I attempted to explain the research, I was engaging in. Fortunately, I had access to a group of self-reflexive researchers who meet often to dialogue about their research and was, therefore, supported through the process of conducting the novel research that is central to my self-study.

Dialogue and dialectical exchange

Paulo Freire (1970), in his description of a problem-posing education, emphasises the importance of dialogue in the learning process. Dialogue directly opposes the vertical relations of authority that characterise most forms of mainstream education. Students are not viewed as "docile listeners" but are regarded as "co-investigators in dialogue" with their educators (p. 62). Education is not seen as a space in which students have a view on the truth imposed on them, rather it is, in the words of Freire (1970, p. 70) "an act of creation". For Freire (1970), any situation that prevents students from engaging in the process of inquiry "is one of violence… to alienate human beings from their own decision-making is to change them into objects" (p. 66). bell hooks (2013) argues that "dialectical exchange" is often closed down in educational spaces, because of the dominant narrative of objectivity.

Researching one's own teaching practices and publishing the findings in appropriate peer reviewed journals, as I have done with my research, is one way critical psychology pedagogues can share their experiences, and provide other critical pedagogues with applied ideas on how to improve their own practices. Other critical psychology pedagogues, working within the South African context, are sharing their novel and critical approaches to teaching

psychology (e.g., Carolissen et al., 2010; Collins, 2013; Kiguwa, 2017; 2018). Conferences and research publications are means through which C(A)PP can share information and build a critical community of praxis, but also make critical psychology educators and their work accountable to members of that community. By sharing our work, we also make it open to constructive criticism and further development.

Theory driven praxis

C(A)PP practitioners need to explore and experiment with a range of creative and participatory teaching methods. It is not enough to be teaching critical psychology ideas without considering *how* one is teaching that content. However, while novel methods have a performance component to them, informed by the notion of a theoretically driven educational praxis, their primary aim should be pedagogical and transformative. As Giroux (2001) proposes, pedagogical practice that aims at social transformation should be informed and mediated by critical theory.

Darder et al. (2009, p. 13) argue that one of the philosophical principles that informs critical pedagogy is the importance of praxis, that is, the "alliance of theory and practice". They state the following with regards to praxis:

> as praxis, all human activity requires theory to illuminate it and provide a better understanding of the world as we find it and as it might be… Cut off from practice, theory becomes abstraction or 'simple verbalism'. Separated from theory, practice becomes ungrounded activity or 'blind activism' (Darder et al., 2009, p. 13).

For Freire (1970, p. 106), human activity consists of "action and reflection: it is praxis; it is transformation of the world". He, however, argues that "praxis requires theory to illuminate it" (p. 106). In other words, educational praxis, driven by critical pedagogy, is "theory and practice; it is reflection and action" (Freire, 1970, 106).

Principle Three: C(A)PP Emphasises the Need for Pedagogues to be Aware of their Own Socio-Political and Historical Positioning

This self-study has demonstrated the importance and benefits of situating the institute I work in, my curriculum, and my pedagogical practices, within their wider social context to reveal "both their historical development and the nature of their existing relationship with the dominant rationality" (Giroux, 2000, p. 195). Through a variety of reflexive methods, I have come to understand the complex and nuanced ways that I am positioned, as an educator, within wider ideological, political, and material structures. Understanding how one is positioned in society requires that critical psychology educators recognise that their 'self' as educators is socially constructed:

> In this sense, social, and cultural forms in the larger context are given shape internally in our psychic, subjective lives. As individuals participate in sociocultural, political, educational, and economic arenas, sociohistorical processes become internal to the self and are actively mediated by the self. From this perspective, the racial and social class meanings that are created in society, that constitute hierarchical relations between groups and that are a part of individuals' lived experiences on a daily basis, become internalized in the process of self-formation and inform our beliefs, values, and worldview, e.g., about race and social class (Brown, 2004, pp. 528-529).

Here Brown (2004) speaks to the fact that the ways in which wider social determinants impact on educational practices are not always obvious, because they are driven by deep socio-political-psychological processes. There is, therefore, the need for C(A)PP practitioners to engage in structured and purposeful critical self-reflection so that they are able to recognise the

ways in which their socially mediated worldviews are impacting on the teaching and learning process.

From engaging in this self-study, I have come to recognise the power of approaches like autoethnography and personal history and, therefore, propose that it is a method that critical psychology practitioners could consider using to assist them with better understanding the ways in which they are embedded in wider social, historical, political, and economic contexts, and how their positioning may be influencing their pedagogical practices. This is particularly important in a context that is increasingly being infused with a neoliberal ideology, leading to alienated, exhausted, and discouraged academics. In a wider context of neoliberal fatalism, it is unlikely that academics will commit themselves to curriculum transformation or be willing to put in the emotional labour needed to develop creative and dialogical teaching methods. Such a reflexive process is especially important for academics, and in particular White academics, to engage in, within the current context of calls for the decolonisation of education generally, and the development of African psychology, more specifically.

Principle Four: CCP Works Towards Critical Analysis and Social Transformation

The self-study research analysed in this thesis has made me acutely aware of the fact that while critical pedagogy and critical psychology aim to foster critical consciousness, they also need to work towards enabling social transformation. In this regard, Giroux (2001, p. 17) views the function of education as engaging students in a critical analysis that unmasks the workings of society, a process that Freire (1970) refers to as critical consciousness. Both Giroux (2001) and Freire (1970), however, foreground the importance of change. Giroux (2001) identifies two concepts that are fundamental to the function of critique: "immanent criticism" and "dialectical thought". Immanent critique speaks to the idea that is intent on exposing the social processes

that drive systems and actions. Dialectical thought, however, recognises that within any theory are "social and political constellations" and that their historical genesis needs to be traced and their constraints unmasked. Dialectical thought emphasises that "human activity and human knowledge" are "both a product of and a force in the shaping of social reality" (p. 18). While human's behaviour may be constrained by wider social forces, it also has the capacity to change social reality. Critique motivates for "critical thinking in the interest of social change" and a socially just society (Giroux, 2001, p. 18). Giroux (2001, p. 19) sums up the position of critical theory in the following way: "rather than proclaiming a positivist notion of neutrality, critical theory openly takes sides in the interest of struggling for a better world". As McLaren (2009) points out, "critical educators argue that praxis (informed actions) must be guided by phronesis (the disposition to act truly and rightly)". McLaren (2009, p. 74) argues that, related to critical pedagogy, this means "that actions and knowledge must be driven to eliminating pain, oppression, and inequality, and promoting justice and freedom". As a result of these insights I have become much more focused on ensuring that I build in opportunities for introducing knowledge about what skills are needed for change *and* creating opportunities to engage in action that brings about change.

The self-study process has made me cognisant of the fact that it is not only the students who must be driven towards transformation. Critical pedagogues also need to be committed towards bringing about change. As LaBoskey (2004) emphasises, self-study should also contribute towards changes in the very institutes in which we are embedded. To illustrate, in 2019, I was part of a task team in my school that ensured that students were well informed about the university's gender-based violence policy. We drafted a letter to our students that stated our commitment to zero tolerance of gender-based violence and identified staff members who were available to assist students in reporting cases of assault. The letter was sent out on a Friday and, by Sunday, a student, from one my modules, contacted me to assist her in reporting

a sexual assault that had occurred on campus on the Saturday. I worked closely with this student, Campus Support Services and Risk Management Services to ensure that the alleged perpetrators were investigated in line with the universities gender-based violence policy. Based on this experience, a colleague and I have drafted a document that outlines the weaknesses of the current policy, and the procedures put in place to address reported cases. This document is being considered by relevant faculty members who are revisiting the current policy and procedures. Recently, in a public forum, I directly challenged the Vice Chancellor to address repeated allegations that certain male academics and male student leaders are implicated in various forms of gender-based violence. My commitment to addressing gender-based violence on campus is driven by my insight, as a result of engaging in this self-study, that critical psychology pedagogues need to move beyond a critical analysis of the issues they examine in their classrooms and engage in social practices that address these issues in the institutions in which they are embedded. I teach about gender-based violence and encourage my students to take action against it where they can, I am, therefore, obligated to do the same thing in the spaces I occupy.

From this analysis, I, therefore, propose that C(A)PP moves students *and* pedagogues beyond critical analysis towards social action that has the intent and potential to contribute to wider social transformation.

Change requires critical hope

The findings from my self-study highlight the importance of critical psychology pedagogues engaging in a pedagogy of hope. Giroux (2001) points to the origins of such a pedagogy in the critical theory of The Frankfurt School. Critical theorists drew on Freud's theory of the unconscious to explain how society maintains control over people who appear to willingly participate "at the level of the everyday life in the reproduction of their own dehumanisation

and exploitation" (Giroux, 2009, 41). Marcuse (cited in Giroux, 2009, 41), for example, critically engaged with Freud's theory, and emphasised the antagonist relationship that exists between the individual and society. He argued that, within this antagonism, lay the potential for transformation. So, while the depth psychology of Freud provided insights into the ways in which people participated in their own subjugation, it did not provide insight into those "formal aspects of consciousness that might provide a basis for resistance and rebellion" (Giroux, p. 42). According to Giroux (2009), for Marcuse, the origins of domination were not biological, universal givens, but rather "historically contingent" and, therefore, open to modification and transformation. Citing Marcuse, Giroux (2009, p. 44) argues that it is "within the dialectical interplay of the personality structure and historically conditioned repression that the nexus exists for uncovering the historical and contemporary nature of domination". It is within this dialectical nexus that the possibility for change, and hope, lies. As Giroux (2009) contends, Marcuse's work is informed by hope for a better future, rather than a debilitating sense of despair over the constraining structure of society.

A pedagogy of hope requires educators to foreground the historicity of students. Freire (1970) argues that mainstream banking education serves to isolate consciousness from the world, "thereby denying people their ontological and historical vocation of becoming more fully human" (p. 65). Banking education strips people of their historicity, while problem-posing education takes it as its starting point (Freire, 1970). This approach recognises that reality, rather than being fixed and static, is constructed through an ongoing process. By enabling students to recognise their historicity, C(A)PP has the potential to assist them in recognising themselves as "beings in a process of becoming", that is, "unfinished, uncompleted beings with a likewise unfinished reality" (Freire, 1970, p.???). Importantly, for Freire (1970), reflecting on the past should instil a sense of hope in a better future. The task of people looking into the past must "only be a means of understanding more clearly what and who they are so that they

can more wisely build their future" (p. ??). To believe in the possibility of change, students need to be equipped to see "their state not as fated an unalterable, but merely as limiting – and therefore challenging" (p. 66). By recognising the historicity of reality, students are encouraged to see the possibilities for transformation.

C(A)PP should, therefore, work to enable an analysis of the "structural and ideological forces" that constrain both students' and educators' lives (Giroux, 2001, p. 203). Students and educators, however, need to be taught how they can work collectively to resist and challenge these forces, by engaging in a pedagogy that is "infused by a passion and optimism that speaks to possibilities" (Giroux, 2001, p. 103), and instils hope in a new, and better society. While Freire (1970) argues that the conditions that create injustice have embedded in them the potential for change, and, are therefore, the basis for hope and not despair, he, however, emphasises that hope is not passive, it "does not consist in crossing one's arms and waiting" (p. 73), but can only be achieved and maintained though action.

Through the process of engaging in this self-study I have become aware of the importance of instilling hope in students. When teaching about the ways in which wider patterns of inequality constrain health, for example, it is important to avoid eliciting a sense of hopelessness or paralysis among students. I do this, by, for example, highlighting the success of activism to bring about treatment in South Arica, demonstrating that it is possible to successfully contest current political practices. While I recognise that neoliberalism has impacted on my current teaching praxis and driven a level of neoliberal fatalism, I am also re-imagining a future characterised by critical hope and engaging in acts of resistance. I, therefore, propose that C(A)PP is one that is driven by a praxis infused by critical hope.

Principle Five: C(A)PP is Collaborative and Interdisciplinary

Through my critical analysis of the way in which a neoliberal fatalism was infusing itself into my pedagogical practices I became aware of my tendency to work in an isolated way, as a critical psychology pedagogue. I also become aware of the extent to which I felt alienated from many of my colleagues, and how neoliberalism undermined collaboration and interdisciplinary work. Painter, Kiguwa and Bohmke (2013) note, with concern, that critical psychologists in South Africa often find themselves as isolated figures in many psychology departments. I once commented to a colleague how difficult it was to teach students critical psychology when, in reality, they would be engulfed by a positivist, mainstream psychology matrix the moment they stepped out of my lecture venue and into the next mainstream one. While there are a few critical psychologists in the discipline I work in, most of my colleagues' work falls within the realms of mainstream psychology.

Giroux (2004, p. 34) argues that the role of a political pedagogy is to "offer opportunities to mobilise instances of collective outrage, if not collective action" and that this "points to the link between civic education, critical pedagogy, and modes of oppositional political agency that are pivotal to elucidating a politics that promotes autonomy and social change". For him, unless we build partnerships and alliances at different levels, our pursuits for social transformation will be constrained. In essence, critical pedagogy is:

… a form of academic labour that bridges the gap between individual considerations and public concerns, affirms bonds of sociality and reciprocity, and interrogates the relationship between individual freedom and privatized notions of the good life and the social obligations and collective structures necessary to support a vibrant democracy (Giroux, 2004, p. 41).

Critical educators need to build alliances with civil society, with colleagues, and between disciplines, if critical psychology pedagogues are to effectively resist neoliberalism in the university context. We cannot be individual heroes, but rather recognise that significant change is only possible through collective action.

Principle Six: C(A)PP is a Pedagogy of Care, Love and Affect.

In her 2013 book, *Teaching community: A pedagogy of hope*, bell hooks critiques the ways in which the values and interests of the marketplace and a capitalist ideology have, through "authoritarian practices", become part of the institutional culture of many institutions of higher education. She argues that these practices render education "repressive and oppressive" (p. 43). The dominant culture values "division, dissociation, and splitting" over a sense of community and leads to experiences of "disconnection" and "fragmentation" (p. 49). The work of "democratic educators", according to hooks (2013, p. 48), is to "unlearn dominator models of education". A democratic education focuses on building a learning community, characterised by connection and care. It challenges hierarchies of power and control. To do this, however, requires exposing and resisting the way in which a culture of competition and authoritarianism works within learning spaces. hooks argues that "dominator culture promotes a calculated objectivism that is dehumanising" (2013, p. 131). Students and educators are nothing more than objects and the issue of care and nurturance in higher education is seen as redundant. Informed by this work and the findings from the self-study in this thesis, I propose that an effective C(A)PP is one that is based on an ethic of care.

A pedagogy of care

The self-study process has made me particularly aware of the importance of a pedagogy of care. Further, a reading of bell hooks (2013) suggests that when people hold very strong worldviews and have not had opportunities to challenge those views, they require, particularly in contexts of education, pedagogical structures built on compassion and care. Through the process of reflexivity, I have become aware of how acts of care by several of my own educators led to personal transformation and contributed towards my own pedagogical views on the power of a pedagogy of care.

To illustrate, recently, I attended a conference with a transgender student, where we presented on his experiences of normative violence while transitioning within the university context. During the discussion session, a member of the audience suggested the importance of support services for 'these kinds of people' (queer and gender non-conforming people). The audience was made up of a diverse crowd of people, including gender activists, who immediately challenged him, and asked what he meant by 'these kinds of people'. He listened and, before he proceeded, apologised for his ignorance. As the chair closed the session an activist at the back stood up, interrupted the chair and said something along the lines of 'I want to address the person who made the comment, we cannot let it go'. The chair tried to stop the activist, who carried on insisting on further engaging with this person, who was now clearly the focus of everyone's attention. As the activist started berating the audience member, I turned to the chair and told her that I was not comfortable with this. I pointed out that the issue had already been directly and firmly addressed, that the responsible person had apologised, and that I could not condone or allow him to be further shamed. The chair, and various other members of the panel, supported this decision and the activist took his seat and the session ended. I spent some time reflecting on this experience afterwards. Had I mistakenly prevented an activist from doing their work? I settled on the

following conclusion: I had made a choice to intervene based on my positioning as a pedagogue. Having engaged in this self-study, I have become acutely aware of the need for a pedagogy of care when challenging people's strongly held worldviews. A conference is a pedagogical space where people sign up, and pay, to learn. Learning requires having the space to identify, and engage critically with, one's beliefs.

My analysis in this thesis suggests that there is a difference between 'critical pedagogical activism' and 'street activism'. Critical pedagogical activism works to disrupt and challenge, but, as I have come to learn, is driven by an ethic of care and compassion, and is based on the assumption that people can change through the process of learning. When I confront and address larger structural oppression, I turn to street activism, which is not afraid of offending and draws on a politics of vulgarity. This form of street activism is seen in the political stance of Egyptian American feminist, Mona Eltahawy. Journalist Leila Ettachfini (2019) describes Eltahawy as "having developed a reputation for telling the patriarchy and its foot soldiers - as she calls the white women who believe in polite feminism – to fuck off, literally". She describes to Ettachfini (2019) what led to the emergence of this form of politics:

> … in November of 2011… Egyptian riot police beat me and broke my left arm and right hand and sexually assaulted me. I was detained for 12 hours… now I'm like fuck this shit. I am not waiting anymore, Fuck all of you. That's what happened to my feminism since. So, I dyed my hair red right there just because I was like, fuck you, I survived. As a gift to myself, I'm not hiding. I got tattoos on both my arms to celebrate survival and retake ownership of my body. I know that since that time, I've basically been like in your face fuck the patriarchy kind of feminism. And this is what I want to take to the next decade. I want, for me, for the next decade of feminism to look patriarchy in the eye and say, I'm going to fucking destroy you.

Eltahawy explains that in the face of police brutality there is nothing to be polite about and that civility is, in fact, what upholds the power of authority and keeps patriarchy in place. In the interview she refers to the work of Ugandan feminist, Stella Nyanzi, who has only recently been released from prison for using a politics of vulgarity to call out the oppression of President Yoweri Museveni. Eltahawy calls for a form of feminism that is "profane and confrontational – to defy, disobey and disrupt" (Ettachfini, 2019). I recognise the need for this kind of street activism to challenge dominant forms of authority. However, I stand by my proposition that in educational spaces, and, particularly within the classroom, a pedagogy of care, rather than a confrontational one, is primarily needed. In the case of the activist at the conference, that I describe above, I believe a critical pedagogical activism was appropriate and that it was important to defend the 'student' from a public shaming for something he had already acknowledged and engaged with, in a space focused on educating. I suggest, therefore, that, for the most part, C(A)PP should be based on an ethic of care. This is not to be mistaken for being apologetic or endlessly tolerant. This requires the discernment of the educator to decide when a more confrontational, street activism is required.

A pedagogy of love

A pedagogy of care is, in turn, driven by a pedagogy of love. For bell hooks (2003) the pursuit for objectivism undermines a pedagogy of love. Objectivism aims to teach people to conform to objective truths and, according to bell hooks (2013), this is linked to processes of domination and control. As hooks (2013, p. 128) notes, "where there is domination there is no place for love". Rather, love is "a combination of care, commitment, knowledge, responsibility, respect and trust" (p. 131). Love encourages dialogue, it overcomes fear, and

allows for mistakes. It does not overlook the importance of healthy boundaries but fosters respect and responsibility.

hook's (2003) emphasis on a pedagogy of love resonates with Giroux's (2001) argument that a critical pedagogy, driven by critical theory, needs to be based on compassion. This pedagogy of love and compassion is also evident in the theorising of Paulo Freire (1970) in *Pedagogy of the oppressed,* in which he emphasises the importance of an education that "embodies communication" (p. 60). Through a process of dialogue, it is possible for students to develop critical consciousness and a motivation to bring about change. For Freire, "dialogue cannot exist, however, in the absence of a profound love" (1970, p. 70). He, like hooks (2013), notes that within relations of domination, there is no room for love. Essentially, dialogue is a loving pedagogy that fundamentally rejects an approach to education that does not acknowledge the importance of relationship and trust.

Apple (2014) refers to the "desocialising sensibility" of much of mainstream education, where concerns for social justice, care and love is undermined. In this self-study I reflect on several memories of engagements with my own educators and come to recognise that much of my own growth was the outcome of a pedagogy of love. I also come to a realisation that what is needed to bring about social transformation is a collective form of "public love" (Solnit, 2019). Individuals need to be included in supportive communities of praxis, where, through solidarity and collaboration, they can act as "catalysts for change" (Solnit, 2019).

A pedagogy of affect

A pedagogy of care and love are, in turn, rooted in a pedagogy of affect or emotion. As Hamilton (2004) points out, emotion is often avoided in discussions about pedagogy, in the pursuit of objectivity. Hamilton (2004) also notes that working with emotion in education is

difficult for people who rely on prescriptive teaching methods. C(A)PP, however, requires educators to work outside of their comfort zones and consider pedagogical practices that regard emotion as legitimate forms of knowledge. The critical psychology pedagogue, therefore, recognises their role as guiding students intellectually *and* emotionally (Allender, 2004).

hooks (2013) argues that the objectivism that infiltrates education makes educators and students alike suspicious of emotion, and, in particular, the possibility of conflict. She, however, proposes that a loving classroom makes room for difficult emotional encounters and argues that, in such classrooms, educators have the opportunity to teach students that critical exchange can take place constructively without shaming anyone. She describes an experience of working with students' intense emotional reactions when they learned that James Baldwin was gay and explains how she worked with these difficult reactions to create a community of learning. She argues that if she had ignored these intense emotions, she would have deadened the experience. A critical classroom is, therefore, a dynamic space, characterised by interpersonal interactions and emotions.

Trumbull (2004) contends that educators should pay attention to two sets of emotions, those of their students, *and* their own emotions. She argues that student emotions will, in turn, elicit emotions from educators.

All five of the articles that make up this thesis touch on, to varying extents, emotions related to my pedagogical practice and as a result I believe that I have become much more tuned into the emotional responses of my students and myself. For example, recently I spent time working through my students' emotional responses on the morning that we found out about the senseless rape and murder of the university student, Uyinene Mrwetyana. After this lecture I wrote the following reflection:

I have just walked into my office. The date is the 3rd of September, and I believe that I have just experienced an important event. Overnight, a huge crowd of students, mostly

women, have mobilised to protest the death of the UCT student, Uyinene Mrwetyana, who was senselessly murdered and raped by a post office cleric. I have never experienced anything like this in the 17 years that I have been working as a university lecturer. The energy is unbelievable, the emotion palpable and the statement clear: we have had enough! As I write, I can hear their voices lift in harmony and carry across the high walls of the university, permeating our spaces and rocking us out of our comfort zones.

This morning, before I knew about the protest march, I decided to use my lecture to reflect, with my students, on the death of Uyienene Mrwetyana. Led by the suggestions of a friend and colleague, Dr Jude Clark, I engaged the students in a three-pronged process. We started by having the class representative light a candle and then we sat in silence for a minute holding the family of the deceased in our thoughts. I then invited them to engage in an open discussion about how they were feeling, pointing out that their emotional reactions were likely to be the same as many people across our country. One by one, students started to name emotions and reflect on their thoughts. The predominant emotion was a mix of anger and fear. A female student commented on being angry, but also fearful, of the fact that she might be next. Another student commented that it was particularly scary because this happened in a post office, which is a government space. She asked: 'Should the government not be keeping us safe'? Another student reflected on the fact she is fearful walking home every night. Another commented on the fact that when men cat-call her and she does not respond they, swear at her: 'I am entitled not to have to respond, why do they feel they can insult me and call me a bitch'? Noticing the silence of the men I invited them to talk, one acknowledged the fear of the women and stated that men need to ensure that women

feel safe. Women responded with desperation, commenting that in general men do not speak out! 'Look, even in this class only two men have been willing to speak up'!

Step two of the process involved linking the students experiences to the content of the module. When an exasperated female student said: 'I think there is something very wrong with men in South Africa and across the world'!, I asked the students to think about the concept of hegemonic masculinity that we had discussed in class. I reminded them of a the critique of an essentialist perspective on masculinities, that is, that they are "not biological", but rather social and cultural constructions: "instead of one single masculinity there are plural masculinities, differing from place to place, historically changeable, located within intersecting social divisions, co-constituted with other social practices and defined by power" (Ratele, 2016, p. 2). In this way, I was able to steer them away from assuming that men are inherently bad, but rather to focus on the form of socially constructed hegemonic masculinity that was possibly feeding into the variety of gendered "performativities" (Butler, 1996:33) that we are witnessing. Working with the concept of performativities, I reminded students of the fact that within these very performativities lies the potential for change and transformation and for recognising that hegemonic masculinity can be contested. This linked with what we had read in another paper, by Sylvia Tamale (2014), the week before, where she critiques the ways in which religion, law and power have intersected to lead to the control and subjugation of positive conceptions of African sexualities. Importantly, she emphasises that "needless to say, not all African's passively conform to the hegemonic or dominant sexual discourses constructed by the establishment". As she so rightly points out, "women have made real attempts to construct a counter-hegemonic sexual discourse through subversion, activism, advocacy, and research". In

this way, she highlights that the very institutions and relations of power that inhibit women can be used to bring about their liberation.

The third part of the process was directed at highlighting the possibility for resistance and change. One student was sceptical and asked if it would ever be possible. I highlighted the need for hope but reminded them that there is a difference between critical hope and naïve hope. Freire (1970, p.72) clearly believes in the possibility of change and highlights the importance of hope in the process of dialogue. He argues that the conditions that create injustice, have embedded within them, the potential for change, and, are therefore, the basis for hope, and not despair. However, he clarifies that hope is not passive, it "does not consist in crossing one's arms and waiting" (Freire, 1970, p. 73). Hope can only be maintained by fighting, by action. We cannot stand by and hope for a better day, rather, we need to act to bring about change. I then invited them to share ideas on what could be done. A female student suggested that 'women need to come together, to stop hating on each other and to stand together'! As we were having this conversation, we heard a commotion outside. Shortly after a student, dressed in all black, pounded on the door and called for people to join their march. I pointed out that protest was a form of action and encouraged the students to join the protest. One by one all of them moved outside the lecture room to join the growing throng of students.

bell hooks (2013) illustrates, in her theorising about pedagogy, how teaching practices and values are mediated by the wider context. She argues that the pursuit of objectivism, in academic spaces, has impacted on how educators relate to their students. Within the context of higher education, objectivism is favoured because it frees people up from becoming attached to a particular theory. bell hooks (2013, p.

128) argues, however, that those professors who pride themselves in their objectivity are, ironically, "most often those who were directly affirmed in their caste, class, or status position". Here bell hooks (2013) points to how the social and historical construct of race is infused into a technocratic rationality. And so, the values of White, middle, class men become infused into knowledge systems and practices, constructed through the logic of positivism. bell hooks (2013, pp. 128-129) argues "embedded in the notion of objectivity is the assumption that the more we stand at a distance from something the more we look at it with a neutral view". She argues that this has had implications for how academics view their roles as educators. Objectivism has, according to hooks (2013), enabled the psychological process of dissociation. Objectivism enables educators to objectify their students, by viewing them as empty vessels, disconnected from the world and without any "opinions, thoughts, and personal problems" (bell hooks, 2013, p. 129). This leads to an emotional disconnect and undermines care. Teaching becomes about passing on facts, while strategically ignoring emotions. Educators adhere to lecture notes and, therefore, safely stay away from any discussions that might elicit emotional reactions. bell hooks (2013, p. 135) describes how this undermines "critical exchange" and serves to reinforce the status quo because the 'sticky' stuff (like race) is never engaged with.

*In this encounter with my students I had not avoided, but rather **foregrounded** their emotional reactions. What was extremely moving was the deep emotional connection we felt in this moment. I believe that we experienced a moment of collective educational love, that is, a James Baldwin (1963, p. 95) form of love:*

> *Love takes off the masks that we fear we cannot live without and know we cannot live within. I use the word 'love' here not merely in the personal sense but as a state of being, or a state of grace - not in the infantile American sense of being*

> *made happy but in the tough and universal sense of quest and daring and*
>
> *growth.*
>
> *By allowing the students to identify and name their emotional responses, I believe*
>
> *that I was able to address their anger, their sense of despair, and point them towards*
>
> *critical hope[6].*

Several critical psychology pedagogues in the South African context have reflected on the pedagogical value of emotions when dealing with sensitive topics like trauma and race. Anthony Collins (2013) notes how difficult emotional responses, during a module focusing on trauma, became opportunities for students to engage constructively with important topics related to race. Lindy Willbraham (2016) notes the complexity of engaging with students' emotional reactions to topics around race and gender in a module where she engages critically with the topic of HIV and AIDS. Peace Kiguwa (2018) documents how she engages with students' emotional reactions, during her classes, to assist them in developing critical insight into their own social positioning. Importantly, however, what distinguishes Kiguwa's work, is that she acknowledges the potential for these emotions to close down pedagogical spaces. Zembylas (2015), similarly, warns that pedagogues that use emotions such as discomfort, for example, as a teaching strategy, run the risk of being guilty of ethical violence. He defines pedagogical discomfort as:

> the feeling of uneasiness as a result of the process of teaching and learning
>
> from/with others; insofar as the others 'de-centre' us in this process, namely, they

---

[66] Although I have ethical clearance for a methodology that includes drawing on reflections on my practice I felt it was important to share with my students that I had reflected on this particular experience and that I was including it in my PhD. I, therefore, sent an email out to everyone through Moodle and explained what I had included in the reflection, reassuring them that I had not identified any student and that my focus had primarily been on the pedagogical approach I had used. I invited students to email me to discuss any concerns they might have and to request a copy of what I had written if they wanted to read the reflection. I had received no responses at the time of printing this thesis.

challenge our cherished beliefs and assumptions about the world, pedagogical discomfort seems to be a necessary and unavoidable step in pedagogical actions (p. 170).

Zembylas (2015) rightly questions, in light of the power dynamics that infuse the relationship between students and teachers, whether eliciting discomfort is a justifiable act. Drawing extensively on Judith Butler, he asks educators to consider whether creating discomfort is not, in fact a form of ethical violence? He further asks, "if such violence can be expunged as part of the struggle for an ethics of nonviolence" (p. 170). He is concerned that experiences of discomfort may simply become a means through which to govern the subjectivity of students and to push them into confessional corners. He acknowledges, however, that the pursuit towards developing an ethics of nonviolence is not possible without some level of ethical violence, that is, normative disruption. He notes the following:

> the struggle against any form of ethical violence is one which accepts that violence is part of the 'bind' that is nonviolence. Inevitably, one has to accept that a pedagogy of discomfort is entangled in some form of ethical violence, therefore, what is important is whether this sort of pedagogy has the capacity or offers the 'tools' to minimize violence, critically and strategically (Zembylas, 2015, pp. 171-172).

From this perspective, he proposes that one of the ways to do this is to ensure that creating emotions is not simply about developing student's content knowledge, but also awareness of the ways in which they can engage in action and change.

Peace Kiguwa (2018) carefully considers how she engages with emotion to ensure its pedagogical value. She describes, for example, how she works with students' emotional responses to a film they watch during her module. She is able to use their emotional responses as an entry point into discussing why they respond to texts in particular ways,

and from here students are enabled to consider, and begin to shift, their "identifications, investments and resistances to ways of thinking and being" (p. 111) as individuals embedded within a very particular socio-political context. My practice has made me aware of the fact that non-normative teaching methods have the potential to elicit very strong emotional reactions as students engage with their own social positioning. I have become aware of the need to develop strategies to mitigate against unjustifiable ethical violence, like, for example, by providing students with a theoretical framework through which to process their emotional reactions. Another strategy is to identify ways in which they can contribute to change. This prevents students experiencing an overwhelming sense of hopelessness and paralysis in response to the enormity of the situations they are critically analysing in the classroom.

I, therefore, propose that C(A)PP is a pedagogy of affect, but that it is one that ensures that emotions are processed carefully and strategically to ensure that they minimise, although not eliminate, ethical violence. This is partly informed by Zembylas' (2015) proposal that when using a pedagogy of discomfort to disrupt closely held world views and beliefs critical pedagogues should pose the following set of questions: How can I minimize the ethical violence exerted on students? Is the cost of causing students discomfort and pain worthwhile pedagogically, politically, and ethically? (p. 173). I propose that such ethical violence might be minimized by asking two further questions: Am I acting from a position of care? Is this process driven by love?

Principle Seven: C(A)PP is an Embodied Pedagogy

Having engaged in this self-study I have come to recognise the importance of acknowledging the role of embodiment in the educational process. Critical psychologist, Peace Kiguwa (2017, p. 101), proposes that a pedagogy of hope is also an "engaged pedagogy". Based on reflections

on her own teaching experiences, she argues that, in the discursive space of the classroom, bodies matter and mediate engagement. She argues that the bodies of students and educators are a core dimension of the teaching and learning process, and that the material body has the capacity to "open up as well as shut down dialogical space" (Kiguwa, 2017, p. 112). For example, she argues "my Black body confers on my authority to speak on Blackness and oppression in society in a way that my colleagues White body may not", with implications for how students engage with those who embody this Blackness or Whiteness (Kiguwa, 2017, p. 113). My engagement in this self-study has highlighted for me that we cannot underestimate the importance of the discursive effect of our bodies as educators. If we do not critically examine the ways in which our bodies mediate the teaching and learning experience, they have the potential to close down engagement. However, if recognised as "possible 'texts'", material bodies can be "deployed in productive was to challenge our situatedness in relations and structures of power" (Kiguwa, 2017, p. 114). This is particularly important in contexts characterised by heteronormativity and racism, like South Africa.

In this chapter I have, based on a cross analysis of all five articles, proposed seven principles that might characterise a critical (African) psychology pedagogy. As already stated, I emphasise the tentative nature of these principles. In line with the aspirations of a critical and context specific pedagogy, it is not possible, nor appropriate to put forward a fixed recipe for a singular C(A)PP. The list of seven principles I have included is not an exhaustive list. The primary aim is to initiate dialogue with other critical psychology pedagogues to take this work forward. In the next chapter, I will make some concluding comments on the process of having engaged in the self-study process and how it was an effective methodology for allowing me to address my research aim and objectives.

Chapter Eleven

Self-Study as Critical Praxis: Conclusion

Introduction

When conceptualising my self-study, my review of the literature confirmed Prilleltensky and Nelson's (2002) view, and concern, that there is only a small body of critical psychologists, internationally and locally, who have researched how they are working to integrate the ideas of critical pedagogy into the teaching of critical psychology in higher education. I wanted my self-study to contribute to this important growing body of critical research. More specifically, I wanted to understand how the wider context in which I have been, and am embedded, has mediated my pedagogical positioning and practices, as a critical pedagogue and a critical psychologist, in a South African higher educational context. As Giroux (2001, p. 37) contends, a critical theory proposes that educators' "subjectivities get constituted" within educational contexts. Through the process of critical self-reflection, it is possible for educators to examine how society has constructed their "self-formation" (p. 38).

Informed by critical theory, I recognised that I needed to engage in self-reflection to critically analyse the influence of the wider context on my pedagogical positioning and practices. Such an analysis is central to the "political task" of becoming a "better-informed citizen" and an effective educator in transforming society, and, in turn, assisting my students in developing a "greater social awareness as well as a concern for social action" (Giroux, 2001, p. 196). In this way, critical theory informed the overarching aim of self-study, which is threefold: 1) To explore my own pedagogical practices and positioning as a critical pedagogue and a critical psychologist, teaching within the higher education context in South Africa. 2) To examine how I might improve my own pedagogical practice and, 3) To contribute towards the development of a context relevant critical psychology pedagogy.

In Chapter Ten, informed by the findings and my reflections in this thesis, I present the seven principles that I propose might inform a Critical (African) psychology pedagogy (C(A)PP) in the South African context. The principles are informed by a cross analysis of the findings documented across the five articles and engagement with the voices of other critical psychology pedagogues who have reflected on their own critical psychology teaching, particularly those working in the South African context. Chapter Ten specifically speaks to how the self-study I present in this thesis has contributed towards the develop of a critical psychology pedagogy that is appropriate for the South African context.

In this concluding chapter I, firstly, review the self-study process as a whole. I reflect on the methodology of self-study and its relevance for critical psychology pedagogues who wish to explore their pedagogical practices. Secondly, using Paulo Freire's (1970) three components of praxis (reflection, theory, and action), I propose that my self-study aligns itself to the principles of critical educational praxis.

Review of the Self-Study Process

In this section I provide an integrated review of the thesis and what each of the chapters covers, with some reflections on their significance to the self-study as a whole. In particular I reflect on some of the theoretical and methodological implications of my thesis.

In Chapter One, I present my research aim and introduce the self-study methodology I use to address it. I discuss my positioning as a critical pedagogue, and why I have taken up self-study as a strategy for improving my own practice *and* contributing towards the development of pedagogical practices within the wider educational community, while also contributing to wider social transformation. I briefly describe the broader social context out of which each of my five research objectives emerged. As a critical psychologist and a critical

pedagogue, I have always aimed to address relevant social issues within the curriculum I teach. The higher education institute in which I teach is located within a country (South Africa) that is characterised by very particular social issues, for example, HIV and AIDS, gender-based violence, neo-colonialism, racism, and neoliberalism. These social issues have, in various ways informed my positioning as an educator, and my pedagogical practices. In this chapter I briefly discuss these issues, in an attempt to contextualise my self-study, and objectives more specifically.

Contextualising my self-study was essential as one of the major contributions of my study has been the proposition of seven principles that might underly a critical psychology pedagogy in the South African context specifically. From a critical theoretical perspective, how critical pedagogy develops, and is taken up in practice, is context dependent (Giroux, 2001). By ensuring that my research aims, and objectives were informed by the wider context in which I am embedded, I was ultimately able to present a set of pedagogical principles that are particularly relevant to the South African context. As Giroux (2001, p. xxiv) insists, a pedagogy of resistance "is no magic bullet", that can be universalised. Resistance is a "multi-layered phenomenon" that "registers differently across different contexts and levels of political struggle" (Giroux, 2011, p. xxiv). By consistently contextualising my self-study I have avoided what Elizabeth Ellsworth (1989, p. 310) refers to as the danger of producing a "generic 'critical teacher'" and producing a problematic "single master discourse" (p. 321), that undermines the ability to engage critically with the complex identity politics, specific to a particular socio-historical and political context, that are at play in educational spaces.

In Chapter Two, first, I present relevant aspects of my history and my identity. Inspired by the concept of 'blood remembering' (Mood, 1975), I propose that my self-study is essentially a process of reflection on a 'long life' as an educator, during which I have experienced many things, observed intimate 'gestures', explored 'unknown regions' and

experienced the struggle and life inherent to 'transformations'. Although my self-study focuses on various aspects of my current practice, and imagines the possibilities of future practice, every aspect of it is ultimately infused by years of pedagogical experience that precede it. As Tidwell and Fitzgerald (2004, p. 71) put it, educational practices are "a compilation of a life of experiences, from contexts early on and ongoing in one's life that shape and create an individual's world understandings". Central to critical education theory is an acknowledgement that educational sites are actively involved in the production of subjectivities. By presenting relevant aspects of my history, in a particular socio-historical context, I provide the background for an analysis (through the self-study) of how the identity markers of race, class, gender and sexuality are implicated, in a dialectical and nuanced way, in my pedagogical positioning and practices. Giroux (2001) argues that a focus on how subjectivities are constructed in educational spaces has been largely down-played by critical pedagogues, and yet exploring them, through a dialectical lens, is essential in harnessing human agency and social action, *despite* "the constraints of wider structural and ideological determinants" (Giroux, 2001, p. 38). It is this view of human subjectivity and agency that enabled me to open up my multilayered identity for critical analysis, in pursuit of improved pedagogical practices "that break rather than continue existing forms of social and psychological domination" (Giroux, 2001, p. 39).

Second, Chapter Two provides an overview of critical theory and the theoretical framework that informs both my positioning and practices as a critical pedagogue *and* a critical psychologist. I provide an overview of the approaches of critical pedagogy and critical psychology respectively and demonstrate how each approach is infused with the ideas of critical theory. This is an important section, as it clarifies my resistance towards both educational practices and psychological practices that are informed by a positivist rationality and complacent in reproducing, through their practices and knowledge

production processes, oppression. From my analysis, I note that although mainstream forms of education and psychology have been guilty of reproducing relations of oppression and domination, in critical forms they have radical potential and can contribute towards resistance against, and transformation of, wider structural and ideological constraints.

I end Chapter Two by discussing the research that has been conducted internationally and locally, by critical psychologists who integrate critical pedagogy into their teaching of critical psychology. It is here that I locate my self-study in the under-researched nexus between critical psychology and critical pedagogy. In particular, my review of the literature suggests that no critical psychologist working towards integrating critical pedagogy into their teaching practices has adopted a self-study methodology. My self-study, therefore, contributes to addressing the gap.

In Chapter Three, I begin by describing an interaction with a colleague who introduced me to the idea of exploring my pedagogical practices using a self-study. In the rest of this chapter I document how I used an artefact, a photograph, printed onto a postcard, depicting the police removing a group of Black women demonstrators from the Victoria Street beerhall, in Durban (South Africa), on 18 June, 1959, to help me refine my research focus. Through a connotative and denotative analysis of my artefact, I was able to explore my positioning within the South African context more broadly and begin to question the implications of this for my pedagogical positioning and practices.

My exposure to critical theory, even before I started this self-study, informed *how* and *what* I taught as a critical psychology lecturer, even though I had never formally reflected on this connection. Critical theory, as an overarching theory that had become embodied in my practices, drew me to my chosen artefact and ultimately framed the denotative analysis of the artefact. Therefore, my research aims and objectives, that emerged through the analysis of my artefact, were informed by my immersion, in many forms, over many years, in critical theory

and how I had begun to embody components of it in my practices as an educator. My chosen artefact acted as a powerful reflexive tool in that it 'signaled' out particular experiences (Pithouse-Morgan & van Laren, 2012) related to my pedagogical positioning and practices, that I would ultimately open for close analysis in my self-study. This chapter documents a useful tool (artefact) and process of analysis (framed by critical theory) that provides the basis for a critical analysis "of those aspects of everyday life that structure human relations in order to reveal their historical genesis and the interests they embody" (Giroux, 2001, p. 148). Reflecting on this process I realise that so much of our practices and experiences as pedagogues become 'forgotten' over time. We are also simply not consciously aware of the ways in which the wider context has become infused in our positioning and practices as educators. The process I describe in this chapter enables a process of 'remembering', that is, acknowledgement of, and insight, into "the degree to which historical and objective forces leave their ideological imprint upon the psyche itself", and opens up for critical analysis the ways in which wider social structures are constraining our social practices (Giroux, 2001, p. 149). As indicated in my research objectives (an outcome of the analysis of my artefact), I went on to explore the ways in which I was implicated in, for example, perpetuating Whiteness in my pedagogical practices, how I was complicit in reproducing oppressive social relations in my use of shame as a teaching method, and how a wider neoliberal ideology was infusing itself in my pedagogical choices. It was only through this critical analysis, enabled by my artefact, that I was able to come up with ways in which to address these issues in my future pedagogical practices.

In Chapter Four, I present my research design and methodology. In the first half of the chapter, I describe how my research design was driven by a rejection of positivism and the adoption of a multi-paradigmatic approach, that is, an interpretivist, critical and postmodern paradigm. Firstly, I describe how, informed by the interpretivist paradigm, my self-study takes an "emic perspective", that is, it is a process that is firmly grounded in my experiences and

insights as someone who resides "at the educational site of inquiry" (Brown, 2004, p. 542). The knowledge I generated was, therefore, primarily from an insider's perspective. Secondly, linked to the critical paradigm, my study explores how the wider social, historical, political, and economic context imbues my educational practices (Giroux, 2001) and is focused on contributing towards change in my own practices, but also within the wider educational and social contexts in which I am embedded. And thirdly, from a postmodern paradigm perspective, my self-study adopts a narrative approach to reporting. This storied approach has ultimately enabled me to "contextualise" my knowledge claims within my "personal, professional and cultural contexts" (Taylor et al., 2012, p. 379) and attempted to create what Taylor et al. (2012, p. 379) refer to as a "diachronic vision", that is, insight into the unfolding of my self-study "as a chronological evolution of emerging events, research foci and ideas".

In the second half of this chapter I outline some of the key characteristics of self-study. Firstly, self-study is collaborative and interactive, making the reference to 'self', in self-study, almost ironic. It is the collaborative nature of my self-study that improved the validity of my interpretations of my personal experiences (Loughran, 2004). A number of "critical friends" (Samaras, 2011, p. 75) were influential throughout the process of conducting my self-study. These included my colleagues, student reflections, my PhD supervisor, the blind reviewers of the articles that I have published. Collectively these people acted as critical friends who provided me with "multiple perspectives" that required me to "justify and interrogate" my findings and interpretations (LaBoskey, p. 859). In addition, my review of the literature ensured that I located my analysis in scholarship, and by so doing, interrogate and justify my theoretical and methodological choices in this self-study.

Secondly, self-study is a well-documented, systematic, and context specific research process. This component of self-study ensured that insights into my practices, and

decisions about future practices, are grounded in the findings of structured, formal research process. Each of the five articles describe in detail, the context out of which the research emerged and the research process it engaged in, contributing to the trustworthiness of my self-study as a whole.

Thirdly, self-study research aims to improve pedagogical practice. This component of self-study highlights its generative and action orientated nature. In LaBoskey's (2004, p. 821) words, self-study aims at the transformation of the educator so that they are better positioned to "help transform…their students, and the institutional and social contexts that surround and constrain" their pedagogical practice". I reflect on the transformative impacts of my self-study, in some detail, later n in this chapter.

Fourthly, self-study generates educational knowledge that can be shared. Self-study researchers are encouraged to write up their research findings and share it with a wider audience of pedagogues. In line with this, I chose to do my Doctorate by publication. I wanted my self-study to have applied significance and to be read by a wider audience than the patrons of my university library. I hope that, through the process of publication, my findings might inform the practices and research of other pedagogues who are engaging with similar contextual issues I face. Sharing my findings through publication also ensures that the research process I engaged in, and my findings, will be opened up for further critical analysis and debate, by a wider audience of critical pedagogues.

In the last section of this chapter I introduce the data generation methods I adopted. In line with self-study I adopted a variety of qualitative research methods to explore my educational practices (LaBoskey, 2004. As LaBoskey (2004, p. 859-860) argues a variety of qualitative methods, conventional and innovative, "provide us with opportunities to gain different, and thus more comprehensive, perspectives on the educational processes under investigation". My positioning as an educator and my experiences in the classroom are

multilayered and take diverse and complex forms. I certainly found that the variety of qualitative methods I adopted enabled me to open up for critical exploration a variety of dimensions of my pedagogical positioning and practices that would not have been possible if I had used only one method. The variety of methods, therefore, brought "complexity and nuance" (Crow and Dinkleman, 2010, p. 1), and multiple perspectives, into my analysis of, and insights into my practice.

Having engaged in the self-study process, I propose an extension to the proposition that self-study is collaborative. As mentioned earlier, the term 'self-study' is a misleading one, primarily because, in reality, it is highly collaborative. However, it is also misleading because, as Brown (2004) points out, the term 'self' risks conjuring up images of a modernist view of the self, that is, a view of the self as decontextualized and ahistorical. From such a perspective, an individual is conceived of as autonomous and independent of their social and historical context. The separation of the individual from the social sphere is one of the key criticisms that critical psychology levels against mainstream psychology. Hooks (2004, p. 15), for example, argues that: "psychology has effectively isolated the individual from the social sphere, the intra-subjective from the ideological, and the *psychological* from the *political*". It is hardly surprising then, that in most mainstream psychology discourse "the self-contained individual is taken to be primary and the world of the social, political, cultural and economic power secondary" (Hook, 2004a, p. 15). Freire (1970) is also concerned about the view of the self that is at the core of most mainstream educational practices. He argues that "implicit in the banking concept is the assumption of a dichotomy between human being and the world" (p. 56). People are seen as empty "containers", "receptacles" (p. 53), or disconnected "listening objects" (p. 52). Humans are viewed as asocial and ahistorical.

I, therefore, find the term 'self' in self-study misleading, precisely because the self that is under inquiry in my self-study, is not the self as conceptualised and reproduced by

mainstream psychology and education. The 'self', in my self-study, is understood as socially and historically constructed. I am, as Freire (1970, p. 82), would put it, a "historical-social being". As Brown (2004, p.528) argues "concepts of the self are cultural constructs that have changed historically within varying sociocultural, economic, and political contexts…". Brown (2004, p. 528) goes on to argue that the view of the self as constructed within and through the wider social context is in line with those self-study researchers who focus on "the self-in context and reflections on the self in local educational practice".

My self-study is evidence of the fact that the wider social and historical discourses that we as individuals internalise, "show up in the local practices of our educational work" (Brown, 2004, p. 531). While my experiences as an individual pedagogue are explored closely throughout the self-study process, what has ultimately been opened up for close analysis has been the ways in which my subjectivity and, therefore, my pedagogical practices, are infused by the wider social and historical context in which I am embedded. It is this social-self that is central to the self-study I present in this thesis.

My reading of much of the self-study literature suggests that the objective of most self-study is transformation, for example, *The International Handbook on Self-study of Teaching and Teacher Education Practices*, edited by Loughran et al. (2004), mentions the word 'transformative' no less than 104 times. However, this notion of transformation is largely limited to discussions of the ways in which self-study brings about pedagogical transformation amongst pedagogues, transformation amongst students and transformation at a collective level of educational practice. What is not focused on is its potential to bring about social transformation. I believe this might, partly, be the result of not engaging fully with a postmodern notion of self and subjectivity. If we buy into the assumption that the self and the social word are dichotomous, it is likely that our concept of change will be limited to the self and, perhaps at a push, the wider institutions in which we work. Having engaged in this self-

study I propose that what is largely missing, from my reading of the self-study literature, is a more critical perspective on the *social* transformative potential of self-study. Griffiths, Bass, Johnston and Perselli (2004, p. 656) confirm my reading of the self-study literature, stating that "most self-study research projects do not address issues of social justice, yet self-study is rich with possibilities for addressing these types of issues". An exception is Mitchell, Weber and Pithouse (2009, p. 112) who argue that, through a "critical gaze", self-study has the potential to contribute to wider social transformation.

As an educator working through a 'critical gaze' (read critical theoretical framework), through my self-study I am focused on more than just individual level change. Rather, I am invested in bringing about changes within the educational institution in which I practices, and am also hopeful of contributing towards the development of a critical pedagogy that has the potential to stimulate "action upon reality" (Freire, 1970, p. 65). From this perspective I propose that critical pedagogical educators who engage in self-study, and who envision their research contributing to wider social transformation, consider referring to 'critical self-study', rather than simply, 'self-study'. It is for this reason that my thesis changed from simply a 'self-study' to a 'critical self-study', an important and necessary linguistic strategy that should be considered by other critical pedagogues using self-study to explore their pedagogical practices.

In Chapters Five to Nine, I present the five articles that respond to the aims and objectives of this self-study. In each chapter I start with a prelude to contextualise the study, which is reported on in the respective article. I then present the article and end the chapter with a discussion of the implications of the study for my pedagogical practices.

Central to responding to the aim of this self-study, the five articles are informed by my review of the literature and the gaps it identified in available scholarship. For example, my review did not yield any studies that critically reflect on what is necessary to prepare students to be able to develop appropriate sexual health interventions for youth. Psychology students

tend to be schooled in problematic developmental discourses that reinforce decontextualized and universalised notions of youth. From my reading of the literature, no research has intentionally and specifically produced empirical data that can be used as teaching material to assist students in a process of "discursive space-clearing" (Appiah cited in Lewis, 2011, p. 200). I address this gap in the study I present in Article One (presented in Chapter Five).

Second, while there is a body of literature by White South African academics and educators who explore the implications of their Whiteness for their practices, I have not come across any research that explores what it means to be White *and* negotiating how to position oneself within the project of decolonising psychology specifically, and, particularly, within the South African context. I address this gap in Article Three (presented in Chapter Seven).

Third, there is a body of literature that explores how the innovative and creative method of body mapping has been used to help HIV positive people explore their embodied experiences of HIV and AIDS within socio-political contexts. From my review of the literature, however, no critical psychology pedagogue has explored the effectiveness of using this method to assist psychology students in critically exploring the social determinants of health and orientating them towards addressing these determinants through their professional practices. I address this gap in Article Four (presented in Chapter Eight).

Fourth, while there is a significant body of literature that explores the use of embodiment and personal disclosure as teaching strategies, I was not, however, able to locate any literature where *critical psychologists*, teaching gender and sexuality, research the pedagogical value of these strategies. I address this gap in Article Four (presented in Chapter Eight).

Lastly, while there is a small body of research where critical psychologists touch on the ways in which neoliberal ideology is impacting on curriculum development and teaching practices, none have used formal research methods to explore this impact. Collectively these

five articles testify to the ways in which engaging in this self-study as a whole enabled me to explore various aspects of my positioning as a critical educator and a critical pedagogue. The proposition of seven principles that may underlie C(A)PP illustrates, in an integrated way, the effectiveness of self-study as a methodology to explore a body of pedagogical practices, with the intention of contributing to the development of a wider pedagogical praxis. From my reading of the literature, no critical psychologist has used self-study to explore their pedagogical practices in this way. I have also seen no attempt in the literature to identify the principles that underly critical psychology pedagogy. These are two additional unique contributions of my self-study.

In Chapter Ten, based on a cross analysis of the findings reported in the five articles presented in this thesis, I propose the seven principles that I believe may underly a Critical (African) Psychology Pedagogy that is specific to the South African context. The chapter reflects on how, in the thesis, I address the aim of this self-study: to explore my own positioning and practices as a critical psychologist and a critical pedagogue, with the intention of improving my practices and contributing to a wider, context specific critical psychology pedagogy.

Towards a Critical Education Praxis

My analysis in this self-study suggests that what I needed to understand, reflect on, and improve is a critical educational praxis. In this way, my self-study can be seen as critical praxis (Freire, 1970), in and of itself. In essence, in this self-study, as proposed by (Freire, 1970), I have engaged in the three central components of critical praxis.

Conscientizaçâ

As I discuss in Chapter One, the 'epochal unit' (Freire, 1970) that I have been located in for most of my journey as an educator is one that materialised out of Apartheid. The post-Apartheid context has been characterised by a number of 'epoch themes' that dialectically interact. While

the post-Apartheid context is characterised by democratic values and an advanced constitution, it is also characterised by a neoliberal agenda. As a result, equality and inequality exist simultaneously. The context is characterised by complex identity politics around race. Gender based violence is pervasive, as is heteronormativity. It is this context in which I practice as an educator. While I have certainly been aware of these wider situational factors, I have never formally reflected on the ways in which the 'epoch themes' mediate my actions as an educator. In 'limit-situations' people are mostly unaware of the extent to which they are constrained by the wider social and material structures in which they are embedded. My self-study and the various research methods I adopted, including auto-ethnography and personal history, enabled a process of critical awareness, through which I have become more acutely aware of the 'limit-situations' I am located in. As Freire (1970) argues, people are either involved in maintaining the structures in place, or they work to change them. Perhaps most are involved in a complex process of simultaneously maintaining and challenging the structures around them.

The self-study I present in this thesis represents a process of critical analysis that has shed some light on the societal context in which higher education in South Africa is embedded, and some of the ways in which I am dialectically positioned in it. In each of the five Articles, I document how, through a process of reflection, I come to realise how my positioning and practices as a pedagogue have been mediated by these 'epoch themes'.

The self-study created opportunities to formally reflect, through structured research, on my pedagogical practices within a particular time-period and context. In the performance orientated culture of neoliberalism, and its focus on evaluation, educators "are increasingly put under surveillance and disciplined" through evaluation surveys and in our case, performance management protocols (Fryer & Fox, 2018). In such a context, critical self-reflection is considered risky and, as a result, educators tend to avoid reflecting on the "nuances" of their teaching experiences (Keck, 2015a, p. 23). A critical educational praxis, however, requires

"renouncing static notions of perfected practice" (Keck, 2015a, p. 43) and "being present to oneself", which, in turn, "requires conscious attention, self-study, and reflexivity" (p. 44). Pithouse-Morgan, Michell, and Weber (2009, p. 47) argue that engaging in self-study research "involves risk and requires courage" as educators turn a critical lens on their own pedagogical practices. As Freire (1970, p. 157) proposes, praxis requires people to be "bold". Freire (1970, p. 83) contends that unless they are aware of the various contextual dimensions (epoch themes) that are mediating their pedagogical practices, educators are "unable to transcend the limit-situations to discover that beyond these situations- and in contradiction to them – lies an *untested feasibility*". Thus, pedagogues need to recognise that education is far from neutral and never apolitical they need to critically reflect on the ways in which their own teaching practices are infused with wider cultural and political "baggage" (Giroux, 2004, p. 38). Such critique motivates "critical thinking in the interest of social change" and a socially just society (Giroux, 2001, p. 18). This is the work of 'conscientizaçâ' (Freire, 1970).

Theory

Through-out my self-study, I have consistently drawn on critical theory to frame my analysis of my pedagogical positioning and practices. The self-study, and the choice of qualitive methods adopted, was also mediated by theory, that is, an interpretivist, *critical* and postmodern paradigm. Such an epistemological paradigm is in direct opposition to the positivist paradigm. Freire (1970) spoke out vehemently against the use of science to dehumanise people. He argued for the adoption of "scientific revolutionary humanism" (p. 114), science in the pursuit of "being more human" (p. 83). Such science is driven by a "courage to love", not love in the romantic sense, but rather love in the form of action in pursuit of the "increasing liberation of humankind" (Freire, 1970, p. 157). The critical epistemology

informing my self-study is invested in contributing to the transformation of society, in line with a social justice agenda.

As Au (2007) argues, Freire's critical theory is informed by a material dialectical epistemology. On the one hand, Freire acknowledges that human subjectivity is constrained by material conditions. On the other hand, he recognises that because people are in "constant dialectical, critical reflection with the material and social worlds, and because as humans we have the capacity to act with volition on our critical reflection to change those worlds, we are not totally 'determined beings'" (Au, p. 2007, p. 4). It is in the concept of 'dialectics' that Freire (1970) sees the potential for change. In his description of 'epochal units', Freire (1970) proposes that 'epochal themes' are "always interacting dialectically with their opposites". It is in the antagonism of the opposites that the potential for change lies. It is, therefore, possible to push back against relations of power and transform social reality. As Giroux (2001, p. 199) argues, "power in the service of domination is *never* as total as this image suggests". A dialectics recognises that there are "wider structural and ideological determinants while recognising that human beings never represent simply a reflex of such constraints" (Giroux, 2001, p. 38). In the "dynamics of historical continuity" lies the potential for resistance against relations of power (Freire, 1970, p. 82). This leads to the next component of praxis, that is action.

Action

As a result of engaging in an analysis, mediated by critical theory, of the social context in which I am embedded as an educator, I have become aware of the ways in which the wider social, historical, political and ideological contexts, in which I am positioned, have come to be embodied in my educational practices. In line with the dialectal framework of critical theory, that recognises that it is possible for humans to resist wider contextual constraints (Giroux, 2001), the five articles I present in this thesis collectively address how the process of self-study

enabled me to contribute towards 'pushing back' against the many social issues that continue to constrain education in the South African, higher education context. The articles document the various ways in which I have worked to resist (I cannot make any claims to *major* social transformation) the lingering effects of positivism and individualism, the wider context of heteronormality, the ongoing influence of Apartheid ideology and Whiteness, and the influence of a neoliberal ideology. In this thesis I have also attempted to document in detail the implications of the self-study process for my personal pedagogical practice, at a more microlevel. For Freire (1996) action comes in many forms, for example, he states that through a critical analysis of a situation, it might become apparent that no action, is in fact appropriate at that particular time. In this way 'non-action', is action. As he puts it "critical reflection is also action" (p.109). Action, therefore, does not only have to be targeted at the macro level.

One of the key features of self-study is its commitment, through formal and systematic research, to the improvement of teaching practices. Self-study, therefore, provides "immediate and informed impetus to improved practices" (Lighthall, 2004, p. 232). Improved practice can be considered action.

Conscientizaçâ, theory and action

In this thesis, having engaged in a process of self-reflection through the self-study process, I hope to have opened up, for critical analysis, the "cluster of social,…economic, political, and historical forces that inform… the 'I' (Wershoven cited in Elijah, 2004, p. 249), that is, the educator 'I', that can never be extracted from the social 'I'. The combination of methods (discourse analysis, classroom-based study, critical autoethnography and personal history) I used to generate the five articles I present in the thesis enabled me to engage in self-reflection, framed by critical theory, that assisted my in gaining insight into the ways in which a wider institutional and socio-political context were mediating my pedagogical positioning and

practices. As a result of this situational analysis I was able to engage in 'limit-acts' (Freire, 1970), that serve to challenge and resist the wider contextual dimensions that impact on my pedagogical positioning and practices.

My self-study documents the reflection and action processes, both 'illuminated' by critical theory. This praxis has created what Freire (1970, p. 160) refers to as "dialectical relations of permanence and change". The 'permanence' in this dialectic can be seen in my proposition of seven principles that may underlie a Critical (African) Psychology Pedagogy, while the 'change' in this dialectic can be seen in my insistence that it is not appropriate, or possible, to develop a universalising critical pedagogy. Inherent in the idea of critical praxis, therefore, is the continuity of history. My self-study is critical praxis that is far from final. Critical praxis requires an ongoing process of reflection and action, mediated by critical theory, as I continue to work the dialectical tensions that characterise the 'epochal units' I find myself in as pedagogue.

Some Concluding Reflections

In his book on critical pedagogue, Maxine Greene, William Pinar (1998, p. 1) recounts a talk Greene gave in 1996 on her passions at the time:

> It is late morning now and she has been talking for an hour. As she draws near to what feels like the end of the speech, she pauses and looks at us. 'Who am I'? she poses, partly to us, partly to herself. She answers: 'I am who I am not yet'. 'Not yet… the phrase hung in the air around me. Maxine Greene **is… not yet**. Her own sense of incompletion, of what is not yet but can be, inspires us to work for a future we can only imagine now.

I conducted the self-study reported here, as the thesis title suggests, *in pursuit of a critical (African) Psychology pedagogy.* As I draw to the conclusion of the self-study, I echo Maxine Greene's sentiments. This self-study is, in reality, not complete. While I have attempted to illustrate how engaging in this self-study has already impacted on my practice, many of the conclusions I draw across the five papers speak to 'what is not yet but can be' in relation to my practices as a critical psychology pedagogue and my vision for a wider C(A)PP. Burr (2002, p. 139) argues that humans have a "propensity for framing their experience within a narrative structure". Our narratives, however, are never bounded, nor final. As Burr (2002) contends, narratives are inherently socially imbued processes. Our narratives are informed by a multitude of relationships we are entangled in, which are themselves embedded in wider social and historical contexts. What this speaks to is the 'unfinished business' of our narratives. As our relationships shift, and as our wider social context transforms, so do our identities and practices as pedagogues. I return to the conclusion of one of the articles included in this thesis (Article Three), as a conclusion which applies to the self-study as a whole:

> The journey that I am on, as I navigate my way forward, is a complex and nuanced one. It requires a constant engagement with my sense of self, my varied emotional reactions, and my student's voices. It is far from radical and requires a commitment to remaining grounded and implicated in the contingent history within which I was constituted, and out of which I practice as an educator. May (2006: 123) describes this history as "at once constitutive and contingent: it makes us who we are, but not by necessity". It is only in acknowledging this tenuous position that new possibilities and ways forward begin to unfold. An awareness of the history from which we have emerged does not erase that history nor elevate us above its constraints, rather, as May (2006: 124) suggests, it allows us to "play with, overturn, undercut, rearrange, parody, go beyond the legacy

that we are", but all the while remaining cognisant of the impact of this creative process (Frizelle, 2019, p.22).

From such a perspective the narrative of self-reflection that I account for in this thesis is far from over. The wider social context, within which I am embedded, is constantly changing and so my pedagogical practices can never 'settle'. I also cannot simply, based on the findings of my self-study, elevate myself above the constraints of my social context. I need to work within the limits of my contexts and engage in the 'patient labour' required to contribute towards the transformation of my own practices, the practices of education more widely and society as a whole.

LaBoskey (2004, p. 829) proposes that "the process of learning to teach… has much to do with identity formation or *reconstruction"*. Here LaBoskey (2004) speaks to the unfinished process of our educator identities. Brown (2004, p. 529), similarly speaks to the importance of recognising that the process of identity formation (or reconstruction) as educators is incomplete:

> In the ongoing process of self-construction, the individual draws on a myriad of sociocultural, political resources, i.e., ways of being, to sustain, maintain, and change dimensions of the self. From this perspective, the self is dynamically constructed through and reciprocally influences social life. Why is this important? It is important because it is this self that teaches, reflects, and engages in the thoughtful self-study inquiry that may, in turn, change educational practice.

Thus, the self that teaches, is not a private, autonomous individual, but, rather, a self that is constantly saturated with the wider socio-political context in which we are embedded, and this has implications for what we teach and how we teach. From this perspective the social contexts in which we are embedded do not simply influence how we are positioned in the world, in a

unidirectional manner, but, rather, infiltrates our very psyches through an active interpersonal process (Brown, 2004). If we recognise that this process is ongoing, we acknowledge the importance of continually reflecting on our identity formation. In this way, the work that I have done in this self-study that, for example, explores my positioning as a White, middle class, educator is unfinished. It is something that I must commit to on an ongoing basis. In much the same way, my positioning as a queer person requires constant analysis, as does my positioning within a wider context of neoliberalism. This is important precisely because it is these multiple and intersecting positionalities that manifest in social practices, like teaching.

Brown (2004, p. 530) uses the concept "history-in-person" to describe the potential for educational practice to be a site for the "ongoing process of reproducing, reforming, and transforming social life". This idea of history-in-person is also reflected in the work of Maxine Green (2009, p. 95) who emphasises that necessary change can only be achieved from *within* spaces of constraint: "the freedom we cherish is not an endowment, … it must be achieved through dialectical engagements with the social and economic obstacles we find standing in our way, those we have to learn to name". She goes on to state "we cannot and out not escape our own history and memories, not if we are to keep alive the awareness's that ground our identities and connect us to the persons turning for fulfilment to our schools" (p. 95). Importantly, she argues that the only way to do this is to aspire "towards becoming persons among other persons". This requires turning towards and engaging with our students, our colleagues and civil society. In closing, I echo the sentiments of Greene (2009, p. 95), who proposes that recognising the interdependent nature of pedagogy is to:

> affirm our own incompleteness, our consciousness of spaces still to be explored, desires still to be tapped, possibilities still to be opened and pursued… We have to find out how to open such spheres, such spaces, where a better state of things can be imagined; because it is only through the projection of a better social order that we can perceive

the gaps in what exits and transform and repair. I would like to think that this can happen in classrooms, in corridors, in schoolyards, in the street around.

Afterword: Envisioning a 'Pandemic Pedagogy'

In preparation to submit my thesis for examination, I re-read the concluding quote above, which led me to think about how relevant it is to the current context I find myself in. It is the end of April 2020 and I am currently in lock-down due to the outbreak of the Corona virus. As an educator I have been thrust into a new space of imagining an appropriate pedagogical response to the challenges the virus presents to higher education. There is a desperate attempt by the university to save the year, and educators have been instructed to prepare for the commencement of online teaching and learning. As many have pointed out, within this context it has been hard to keep the agenda of marginalised students on the table. There seems to be an attitude that we need to make the best of a bad situation, that it is not ideal, but that we must press on with our plans to teach the remainder of the year online. As many have done, I have repeatedly raised my concerns about leaving behind a group of marginalised students who do not have access to the internet (many of our students reside in rural areas), or the technology needed to be able to access the online forums, nor simply do not have the academic skills required for such engagements. Recently a group of concerned educators have endorsed a document that calls for the National Department of Higher Education and Training to slow the process and to engage students to find a way forward that will not prejudice those who cannot access online learning. The fact that to date we have not had any feedback on these issues, illustrates the pervasiveness of the neoliberal agenda, where an emphasis on output supersedes any concerns with how it is achieved.

I have been deeply moved by an online article written by Deborah Cohan (2020) entitled *What do we need to teach now?* In this article she discusses the urgency with which a

"pandemic pedagogy" is being developed. My reading of Cohan (2020) is that she is arguing for a slowing down of the process and the foregrounding of a caring pedagogical response. She describes her current goal as "this simple and this complex: to try to be kind to myself as I move in and out of fear". Describing the online teaching endeavour, she aptly observes:

> This shift to online and the issues it brings forth have convinced me more than ever that online teaching is much more about transferring information than about anything thoroughly transformative on intellectual and emotional levels. And things are bound to flop when methods drive and dictate content. In this current pandemic situation, online delivery is determining what we do with our students. That's a lot of power to hand over to a mode of learning and teaching that does not work for many students and educators and that often feeling limiting and constraining.

In Article Four (presented in Chapter Eight), I explore the pedagogical value of my narrative and my embodiment as a queer educator when teaching an introduction to gender and sexuality to first year psychology students. I have been asked to transform these lectures into PowerPoint presentations with an audio to explain each slide as this will not require the same amount of data that a recorded lecture would. The process has left me feeling frustrated and alienated from what I teach and how I teach it. I find myself focusing on content and ensuring key concepts are covered and explained in detail. What is missing is my performance. My narrative has disappeared, and I have become disembodied and reduced to a voice. While I will attempt to link the content to the pandemic, as asked to do, I am left feeling apprehensive. How do you address difficult emotions in reaction to discussing the increase in gender-based violence over a PowerPoint slide presentation?

Cohan (2020) states that it would be far more beneficial to use the pandemic as an opportunity to encourage her students to "pause and think about how they might be better and

healthier selves, citizens and leaders in the fact of uncertainty, crisis, fear and change". She contends that the pandemic is an opportunity for use to re-evaluate the agenda of education. And so, a new 'self-study' begins as I begin to grapple with what it means to be a critical pedagogue, teaching critical psychology, in the context of a pandemic that is characterised by social distancing and isolation. Will the terms 'distancing' and 'isolation' become metaphors to describe, in the future, how education unfolds in the next few months? How, as a critical psychologist and critical pedagogue, do I create meaningful and critical opportunities for learning on an online forum, that is, at present, completely alien to me, and largely inaccessible to many of my students? How do I resist the insistence that we push forward, without ensuring that we do not leave behind the most marginalised students?

I end with the words of writer Neil Gaiman (2020) captured in an Instagram Ted Talk. He describes the current pandemic as a "peculiar pause". He goes on to say:

> I don't think there is a word for the moment between one breath and the next. The pause between an inhalation [pause] and an exhalation. But it seems to me that is precisely where we are, living in that fermata, a world full of people waiting to breath again.

I am an educator living in a 'fermata'. And as Maxine Greene (2009, p. 95) argues, it is in this space "where a better state of things can be imagined; because it is only through the projection of a better social order that we can perceive the gaps in what exits and transform and repair". *And so, begins the process of (re)imagining.*

References

Adema, J. (2013). Practice what you preach: Engaging in humanities research through critical praxis. *International Journal of Cultural Studies, 16*(5) 491 –505.

Allen, D.M., Simelela, N.P. & Makubalo, L. (2000). Epidemiology of HIV/AIS in South Africa. *The South African Journal of HIV medicine, July* 9-11.

Allender, J. (2004). Humanistic research in self-study: A history of transformation. In J.J. Loughran, M.L. Hamilton, V. LaBoskey, R. Tom (Eds.), *International handbook of self-study of teaching and teacher educational practices* (pp. 483-516). Dordrecht: Springer.

Arnfred, S. (2015). Female sexuality as capacity and power? Reconceptualising sexualities in Africa. *African Studies Review, 58*(3), 149-170.

Au, W. (2007). Epistemology of the oppressed: The dialectics of Paulo Freire's theory of knowledge. *Journal of Critical Education Policy Studies, 5*(2), 1-14.

Berry, A. (2004). Self-study in teaching about teaching. In J.J. Loughran, M.L. Hamilton, V. LaBoskey, R. Tom (Eds.), *International handbook of self-study of teaching and teacher educational practices* (pp. 1295-1332). Dordrecht: Springer.

Bozalek, V. and Boughey, C. (2012). (Mis)framing higher Education in South Africa. *Social Policy and Administration, 46*(6), 688-703.

Brandt, R. (2009). The mental health of people living with HIV/AIDS in Africa: A systematic review. African *Journal of AIDS Research, 8*(2), 123-133.

Brown, E. (2004). The significance of race and social class for self-study and the professional knowledge base of teacher education. In J.J. Loughran et al. (Eds.), *International handbook of self-study of teaching and teacher educational practices* (pp. 517-574). Dordrecht: Springer.

Bringle, R.G. & Hatcher, J.A. (1996). Implementing Service Learning in Higher Education. *The Journal of Higher Education, 67*(2), 221-239

Bullough, R. & Pinnegar, S. (2001). Guidelines for quality in autobiographical forms of self-study research. *Educational Researcher, 30*(3), 13-21.

Bullough, R., & Pinnegar, S. (2004). Thinking about the thinking self-study: An analysis of eight chapters. In Loughran, J., Hamilton, M., LaBoskey, V. & Russell, T. (Eds.), *International handbook of self-study of teaching and teacher educational practices* (pp. 313-342). Dordrecht: Springer.

Burr, V. (2002). *The person in social psychology*. East Sussex: Psychology Press.

Butler, J. (1990). *Gender trouble: Feminism and the subversion of identity.* New York, America: Routledge.

Callaghan, J., Fellin, L. & Alexander, J. (2018). Children's experiences of domestic violence: A teaching and training challenge. In C. Newnes & L. Golding (Eds.), *Teaching critical psychology* (pp. 219-237). New York: RoutlEd.ge.

Campbell, C., Foulis, C.A., Maimane, S., and Sibiya, Z. (2010). The impact of social environments on the effectiveness of youth HIV prevention: A South African case study. *AIDS Care, 17*(4), p. 471-478.

Carastathis, A. (2014). The concept of intersectionality in feminist theory. *Philosophy Compass, 9*(5), 304-314.

Carolissen, R., Leibowitz, B., Swartz, Z., Bozalek, V., Nicholls, L., & RohlEd.er, P. (2011). bell hooks and the enactment of emotion in teaching and learning across boundaries: a pedagogy of hope? *South African Journal of Higher Education, 25*(1), 157-167.

Carolissen, R., RohlEd.er, P., Bozalek, V., Swartz, L., & Leibowitz, B. (2010). "Community psychology is for poor, black people": Pedagogy and teaching of community psychology in South Africa. *Equity and Excellence in Education*, *43*(4), 495-510. doi:10.1080/10665684.2010.516695

Chambers, S. (2007). Normative Violence after 9/11: Rereading the Politics of Gender Trouble. *New Political Science, 29*:1, 43-60.

Clarke, A., & Erickson, G. (2004). The nature of teaching & learning in self-study. In J.J. Loughran, M.L. Hamilton, V. LaBoskey, R. Tom (Eds.), *International handbook of self-study of teaching and teacher educational practices* (pp. 41-68). Dordrecht: Springer.

Cohan, D (2020). What do we need to teach now? https://insidehighered.com/advice/2020/03/20/beyond-focusing-educational-delivery-models-faculty-should-prioritize-essential

Collins, A. (2004). Theoretical resources: Summary. In D. Hook, N. Mkhize, P. Kiguwa, A. Collins, E. Burman & I. Parker (Eds.), *Critical Psychology* (pp. 1-9). Lansdowne: UCT Press.

Collins, A. (2013). Teaching sensitive topics: Transformative pedagogy in a violent society. *Alternation, 9* 128-149.

Collins. A. (2013). Teaching sensitive topics: Trauma pedagogy in a violence society. *Alternation, 9*, 128-149.

Cooke, A. (2018). Training that domesticates or Education that liberates? Tensions and dilemmas related. to teaching critical psychology in the context of UK clinical psychology training. In C. Newnes & L. Golding (Eds.), *Teaching critical psychology* (pp. 259-277). New York: RoutlEd.ge.

Cramer, P. (2004*). Storytelling, narrative and the thematic apperception test.* New York: The Guildford Press.

Cromby, J. (2018). Suggestions for critical teaching in psychology. In C. Newnes, L. Golding (Eds.), *Teaching critical psychology: International perspectives* (pp. 19-36). London: Routledge.

Crow, A.R. & Dinkleman, T. (2010). Self-study and the social studies: Framing the conversation. In A.R. Crow (Ed.), *Advancing social studies education through self-study* (pp. 1- 19). New York: Springer Science and Business Media.

Darder, A., Baltodano, M.P. & Torres, R.D. (2009). Critical pedagogy: An introduction. In A. Darder, M.P. Baltodano, & R.D. Torres (Eds.), *The critical pedagogy reader: Second edition*. (pp. 1-20). New York: RoutlEd.ge.

DHET (2019). *Policy and framework to address gender-based violence in the post-school education and training system.* Pretoria: DHET.

Dhlula-Moruri, M.N., Kortjass, M., Ndaleni, T. & Pithouse-Morgan, K. (2017). A stove, a flask, and a photograph: Learning together through object inquiry in self-study research. In D. Pillay, K. Pithouse-Morgan, & I. Naicker. (Ed.), *Object medleys:*

Interpretive possibilities for education research (pp. 81-98). Rotterdam: Sense Publishers.

Elijah, R. (2004). Voice in self-study. In J.J. Loughran et al. (Eds.), *International handbook of self-study of teaching and teacher Educational practices* (pp. 247-272). Dordrecht: Springer.

Ellsworth, E. (1989). Why doesn't this feel empowering? Working in the repressive myths of critical pedagogy. *Harvard Education Review, 59(3)*, 297-324.

Ettachfini, L. (2019). Mona Eltahawy would like you to fuck right off with your civility politics. https://www.vice.com/en_us/article/xgq8nz/mona-eltahawy-would-like-you-to-fuck-right-off-with-your-civility-politics

Fairclough, N. (1992). Introduction. In N. Fairclough (Ed.), *Critical language awareness*. London: Longman.

Fiske, E., & Ladd, H. (2005). Racial equality in Education: How far has South Africa come? *International Journal of Educational Development.* January. 1-21.

Foster, D. (2004). Liberation psychology. In D. Hook, N. Mkhize, P. Kiguwa, A. Collins, E. Burman & I. Parker (Eds.), *Critical psychology* (pp. 559-602). Lansdowne, South Africa: UCT Press.

Freire, P. (1970). *Pedagogy of the oppressed*. London: Penguin Education.

Frizelle, K. (2005). Negotiating identity within the politics of HIV/AIDS: Developing interventions for young South Africans. *Critical Psychology, 13*, 76-95.

Frizelle, K. (2008). Service-learning in psychology (UKZN). In CHESP (Ed.), *Service-Learning in the disciplines: Lessons from the field*. Pretoria: CHESP.

Frizelle, K., & King, J. (2002). Learning through action: University students' input into interventions. *AIDS Bulletin*, December 10-11.

Fryer, D. & Fox, R. (2018). Teaching psychology critically. In C. Newnes & L. Golding (Eds.), *Teaching critical psychology* (pp. 1-18). New York: RoutlEd.ge.

Gaiman, N. (2020). A message of hope, TedTalks. https://mobile.twitter.com/tedtalks/status/125346105821316710?lang=en

Gergen, K. (1992). Constructionist dialogue and the vicissitudes of the politics. In I. Velody & R. Williams. *The politics of constructionism* (pp.33-48). London: Sage Publications.

Giroux, H. (2001). *Theory and resistance in Education: Towards a pedagogy for the opposition.* Westport: Bergin & Garvey.

Giroux, H. (2004). Critical pedagogy and the postmodern/modern divide: Towards a Pedagogy of democratization. *Teacher Education Quarterly*, Winter 31-47.

Goodley, D., Miller, M. & Runswick-Cole, K. (2018). Teaching disability studies. In C. Newnes & L. Golding (Eds.), *Teaching critical psychology* (pp. 64-81). New York: RoutlEd.ge.

Gqola, P.D. (2007). How the 'cult of femininity' and violent masculinities support endemic gender Based. violence in contemporary South Africa. *African Identities, 5*(1), 111-124.

Greene, M. (2009). In search of a critical Pedagogy. In A. Darder, M.P. Baltodano, & R.D. Torres (Eds.), *The critical pedagogy reader: Second Edition*. (pp. 84-96). New York: RoutlEd.ge.

Greenhill, B. & Golding, L. (2018). Human rights and critical psychology. In C. Newnes & L. Golding (Eds.), *Teaching critical psychology* (pp. 195-218). New York, America: RoutlEd.ge.

Griffiths, M., Bass, L., Johnston, M. & Perselli, V. (2004). Knowledge, social justice, and self-study. In J.J. Loughran et al. (Eds.), *International handbook of self-study of teaching and teacher educational practices* (pp. 651-708). Dordrecht: Springer.

Gruenewald, D. (2003). The best of both worlds: A critical Pedagogy of place. *Educational Researcher, 32*(4) 3-12.

Ham, V. & Kane, R. (2004). Finding a way through the swamp: A case for self-study as research. In J.J. Loughran et al. (Eds.), *International handbook of self-study of teaching and teacher educational practices* (pp. 103-150). Dordrecht: Springer.

Hamilton, M. (2004). Professional knowlEd.ge and self-study teacher Education. In J.J. Loughran, M.L. Hamilton, V. LaBoskey, R. Tom (Eds.), *International handbook of self-study of teaching and teacher educational practices* (pp. 375-420). Dordrecht: Springer.

Holscher, D. (2018). Caring for justice in a neoliberal university. *South African Journal of Higher Education*, *32*(6), 2018, 31-48.

Hook, D (2004a). Critical psychology: The basic co-ordinates. In D. Hook, N. Mkhize, P. Kiguwa, A. Collins, E. Burman & I. Parker (Eds.), *Critical psychology* (pp. 10-23). Lansdowne: UCT Press.

Hook, D (2004b). Frantz Fannon, Steve Biko, 'psychopolitics' and critical psychology. In D. Hook, N. Mkhize, P. Kiguwa, A. Collins, E. Burman & I. Parker (Eds.), *Critical psychology* (pp. 84-113). Lansdowne, South Africa: UCT Press.

Hook, D., Mkhize, N., Kiguwa, P. Collins, A Burman, E. & Parker, I. (2004). *Critical psychology*. Lansdowne, South Africa: UCT Press.

hooks, b. (2013). *Teaching community: A Pedagogy of hope.* London: Routledge.

HSRC. (2019*). South African national HIV prevalence, incidence, behaviour, and communication survey, 2017: Towards achieving the UNAID 90-90-90 target.* Cape Town: HSRC Press.

Janks, H. & Ivanič, R. (1992). Critical language awareness and emancipatory discourse. In N. Fairclough (Ed.), *Critical language awareness*. London: Longman.

Johnson, W.R. (1982). Education: Keystone of Apartheid. *Anthropology and Education Quarterly, XIII*(3), 214-237.

Keck, C. (2015). Getting to the heart of teaching experience: The journeying of reflexivity, self-study, and conscious attention. *Innovación Educativa,15*(67), 21-47.

Kincheloe, J.K. & Tobin, K. (2009). The much exaggerated death of positivism. *Cultural Studies of Science and education, 4*, 513-528.

Kiguwa, P. (2017). How and why do we disturb and challenge: Possibilities of pedagogy of hope in socially just pedagogy. In R. Osman and Hornsby, D.J. (Eds.). *Transforming teaching studies in higher education*. London: Palgrave Critical University Studies.

Kiguwa, P. (2018). Engaging forced introspection: Teaching social justice in critical diversity literacy. In E. Walton & R. Osman. (Eds.), *Teacher education in diversity* (pp. 21-35). London: Routledge.

Kincheloe, J., Mclaren, P., & Steinberg, S. (2011). Critical pedagogy and qualitative research: Moving to the bricolage. In N. Denzin & Y. Lincoln, *The sage handbook of qualitative research* (4th Ed., pp 163-177). Thousand Oaks: Sage Publishing.

La Hausse, P. (1984). *The struggle for the city: Alcohol, the ematsheni and popular culture in Durban, 1902-1936*. Unpublished thesis. Cape Town: University of Cape Town.

LaBoskey, V. (2004). The methodology of self-study and its theoretical underpinnings. In J.J. Loughran, M.L. Hamilton, V. LaBoskey, R. Tom (Eds.), *International handbook of self-study of teaching and teacher educational practices* (pp. 817-870). Dordrecht: Springer.

Langa, M. (2017). Researching the #FeesMustFall movement in UKZN. In M. Lange. (Ed..). #*Hashtag: An analysis of t the #FeesMustFall movement at South African universities* (pp. 6-12). Johannesburg: Centre for The Study of Violence and Reconciliation.

Leibowitz, B., Bozalek, V., RohlEd.er, P., Carolissen, R., & Swartz, L. (2010). 'Ah, but the whiteys love to talk about themselves': Discomfort as a pedagogy for change. *Race Ethnicity and Education*, *13*(1), 83-100.

Lewis, D. (2011). Representing African sexualities. In S. Tamale (Ed.), *African sexualities: A reader*, 199-216. Cape Town: Pambazuka Press.

Lighthall, F.F. (2004). Fundamental features and approaches of the s-step enterprise. In J.J. Loughran et al. (Eds.), *International handbook of self-study of teaching and teacher educational practices* (pp. 193-246). Dordrecht: Springer.

Longley, R. (2018). When did Apartheid end and how? Thought Co. https://www.thoughtco.com/when-did-apartheid-end-43456

Loughran, J.J. (2004) A history and context of self-study of teaching and teacher education practices. In J.J. Loughran, M.L. Hamilton, V. LaBoskey, R. Tom (Eds.), *International handbook of self-study of teaching and teacher educational practices* (pp. 7-40). Dordrecht: Springer.

Macleod, C. (2004). Writing into action: The critical research endeavour. In D. Hook, N. Mkhize, P. Kiguwa, A. Collins, E. Burman & I. Parker (Eds.), *Critical psychology* (pp. 523-539). Lansdowne: UCT Press.

Madlingozi, T. (2007). Post-Apartheid social movements and the quest for the elusive new South Africa. *Journal of Law and Society, 34*(1), 77 – 98.

Magnet, S., Mason, C.L., & Trevenen, K. (2014) Feminism pedagogy and the politics of kindness. *Feminist Teacher, 25*(1), 1-22.

Malabela, M. (2017). We are not violent but just demanding free decolonized. Education: Witwaterstrand University. In Lange, M. (Ed..). *#Hashtag: An analysis of the #FeesMustFall movement at South African universities* (pp. 132-148). Johannesburg: Centre for The Study of Violence and Reconciliation.

Matthews, S. (2012). White anti-racism in post-Apartheid South Africa, 39(2), 171-188.

May, T. (2006). *The philosophy of Foucault.* Chesham: Acumen.

McLaren, P. (2018). Preface on critical psychology. In C. Newnes & L. Golding (Eds.), *Teaching Critical Psychology* (pp. xv -xxii). New York, America: RoutlEd.ge.

Meth, O. (2017). #FeesMustFall at Rhodes University: Exploring the dynamics of student protests and manifestations of violence. In Lange, M. (Ed..). *#Hashtag: An analysis of the #FeesMustFall movement at South African universities* (pp. 97-107). Johannesburg: Centre for The Study of Violence and Reconciliation.

Mkhize, N. (2004). Psychology: An African perspective. In D. Hook, N. Mkhize, P. Kiguwa, A. Collins, E. Burman & I. Parker (Eds.), *Critical psychology* (pp. 24-52). Lansdowne, South Africa: UCT Press.

Moffett, H. 'These women, the force us to rape them'. Rape as narrative of social control in Post-Apartheid *South Africa. Journal of South African Studies, 32(1), 129-144.*

Msimang, N. (2006). Ngugi: In his own words. In R. Sander & B. Lindfors (Eds.), *Ngúgí wa Thiong'o speaks.* Oxford: Currey.

Newnes, C. & Golding, L. (Eds.), *Teaching critical psychology: International perspectives*. London: Routledge.

Nwoye, A. (2015). What is African psychology the psychology of? *Theory and Psychology, 25*, 96-116.

Olley, B.O., Zeier, M.D., SeEd.at, S. & Stein, D.J. (2005). Post-Traumatic among recently diagnosed. patients with HIV/AID in South Africa. *AIDS Care, 17*(5), 550-557.

Painter, D., & Terre Blanche, M. (2004). Critical psychology in South Africa: Looking back and looking ahead. *South African Journal of Psychology. 34*(4) 520-543.

Parker, I. (2014). Managing neoliberalism and the strong state in higher Education: Psychology today. *Qualitative Research in Psychology, 11*, 250-264.

Parkman, A. The imposter syndrome in higher education: Incidence and impact. *Journal of Higher Education Theory and Practice, 16*(1), 51-60.

Phatlane, S.N. (2003). Poverty and HIV/AIDS in apartheid South Africa. *Social Identities, 9* (1), 73-91.

Pillay, R. (1999). Rural women's protests in Natal in 1959. Unpublished Thesis. Durban: University of Natal.

Pillay, S. (2017). Cracking the fortress: Can we really decolonize psychology? *South African Journal of Psychology. 47*(2) 135-140. Doi:10.1177/0081246317698059

Pinar, W.F. (1998). Introduction. In W.F. Pinar (Ed.), *The passionate mind of Maxine Greene: 'I am…not yet'.* London: Falmer: Press.

Piper, R. (2018). Fear and loathing in the Education system. (2018). In C. Newnes & L. Golding (Eds.), *Teaching critical psychology* (pp. 82-99). New York: RoutlEd.ge.

Pithouse, K., Mitchell, C & Weber, S (2009). Self-study in teaching and teacher development: a call to action. *Educational Action Research*, 17:1, 43-62

Pithouse-Morgan, K. & van Laren, L. (2012b). Towards academic generativity: Working collaboratively with visual artefacts for self-study and social change. *South African Journal of Education, 32*(4), 416-427.

Pithouse-Morgan, K., & van Laren, L. (2012a). Towards academic generativity: Working collaboratively with visual artefacts for self-study and social change. *South African Journal of Psychology 32*(4), 416-427.

Prilleltensky, A., & Nelson, G. (2002). *Doing psychology critically: Making a difference in diverse settings.* Basingstoke: Palgrave Macmillan.

Ratele, K. (2014). Hegemonic African masculinities and men's heterosexual lives: Some uses for homophobia. *African Studies Review, 57*(2), 115-130.

Ratele, K. (2017). Four (African) psychologies. *Theory and Psychology, 27*(3), 1-15.

Ratele, K. (2019). *The world looks like this from here: Thoughts on African psychology.* Johannesburg: Wits University Press.

Rivers, K. & Aggleton, P. (1999). *Adolescent sexuality, gender, and the HIV epidemic.* London: Thomas Coram Research Unit, Institute of Education, University of London.

Samaras, A.F. (2011). *Self-study teacher research: Improve your practice through collaborative inquiry.* Los Angels: Sage.

SANews.gov.za. (2018). Gender based violence on the rise. https://www.sanews.gov.za/south-africa/gender-basEd.-violence-rise

Shefer, T. (2004). Psychology and the regulation of gender. In D. Hook, N. Mkhize, P. Kiguwa, A. Collins, E. Burman & I. Parker (Eds.), *Critical psychology* (pp. 187-209). Lansdowne: UCT Press.

Steyn, M. (2005). 'White talk': White South Africa and the management of diasporic Whiteness". In A.J. López (Ed.), *Postcolonial Whiteness: A critical reader on race and empire* (pp.119-136). Albany: State University of New York Press.

Sullivan, E. (1990). *Critical psychology and pedagogy: Interpretation of the personal world.* New York: Bergin & Garvey.

Tamale, S. (2014). Exploring the contours of African sexualities: Religion, law, and power. *African Human Rights Law Journal, 12*, 150-177.

Taylor, P.C., Taylor, E., & Luitel, B.C. (2012). Multi-paradigmatic transformative research as/for teacher education: An integral perspective. In K. G. Tobin, B. J. Fraser & C. McRobbie (Eds.), *Second international handbook of science education* (pp. 373-387). Dordrecht: Springer.

Tidwell, D., & Fitzgerald, L. (2004). Self-study as teaching. In J.J. Loughran, M.L. Hamilton, V. LaBoskey, R. Tom (Eds.), *International handbook of self-study of teaching and teacher educational practices* (pp. 69-102). Dordrecht: Springer.

Tidwell, D., Heston, M.L. & Fitzgerald, L.M. (2009). Introduction. In D. Tidwell, M.L. Heston & M.L. Fitzgerald (Eds.), *Research Methods for the Self-Study of Practice* (pp. xiii-xxii). New York: Springer Science & Business Media.

Trumbull, D. (2004). Factors important for the scholarship of self-study of teaching & teacher Education practices. In J.J. Loughran et al. (Eds.), *International handbook of self-study of teaching and teacher educational practices* (pp. 1211-1230). Dordrecht: Springer.

Tuffin, K. (2005). Understanding critical social psychology. London: Sage.

UNAIDS. (2019). *UNAIDS Data*. Geneva: UNAIDS.

Vally, S. (2007). Higher Education in South Africa: Market mill or public good. *Journal of Higher Education in Africa, 5*(1), 17-28.

Varga, C.A. (1997). Sexual decision making and negotiation in the midst of AIDS: Youth in KwaZulu-Natal South Africa. *Health Transition Review, 7*(3), 45-67.

Vishwas, S. (2012). Beyond Marikana: The post-Apartheid South African state. *Africa Spectrum, 47*(2-3), 33-62.

Wilbraham, L. (2016). Teaching Aids: Struggling with/through student resistances in psychology curricula in South African universities. *Race Ethnicity and Education, 19*:3, 546-576,

Zembylas, M. (2015). 'Pedagogy of discomfort' and its ethical implications: The tensions of ethical violence in social justice education. *Ethics and Education, 2015, 10*(2), 163-174.

Vulnerable sexualities: Constructions of youth sexuality in South African newspaper articles aimed at an adult readership

Kerry Frizelle, Olwethu Jwili & Khanyisile Nene

Vulnerable sexualities: Constructions of youth sexuality in South African newspaper articles aimed at an adult readership

Kerry Frizelle, Olwethu Jwili and Khanyisile Nene

abstract

This *Article* aims to problematise the way in which youth sexualities are constructed through South African newspaper articles written for adults. Using an adaption of discourse analysis the article identifies and critically explores the way in which several discourses work interdependently to construct a dominant narrative of black South African youth sexuality as vulnerable, problematic and in need of the surveillance and intervention of experts. It is argued that such an analysis can be used to create spaces in which those working with youth can interrogate their own internalised constructions of youth sexuality. Unless these normative constructions are challenged there is a risk that interventions may be inappropriately designed and facilitated according to these problematic representations of youth and youth sexuality.

keywords

Youth, sexuality, media, discourse analysis

Introduction

During the 1980s social research related to young people and HIV/AIDS was informed by taken for granted assumptions about youth. In their analysis of such research Warwick and Aggleton (1990) illustrate how the research was vigilant for certain qualities (negative) in young people that ultimately rendered them as 'high risk'. These ''attributes are often assumed to inhere quite unproblematically in all 'adolescents''' and more so in youth from minority ethnic communities in contexts such as the United States of America (USA) and Europe (Warwick and Aggleton, 1990: 89). The concern is that research informed by

this homogenous view of youth as at risk then informs the design of problematic youth sexual health education. More recent research undertaken in the South African context follows a similar trend where HIV/AIDS materials aimed at adolescents are based on and, therefore, (re)produce a number of problematic assumptions about adolescents (Macleod, 2006). These materials reproduce ideas about a turbulent transition from a distinct phase of adolescence to adulthood. This ''transition discourse'' positions adolescents as lacking rationality and, therefore, as ''inferior'' to adults (Macleod, 2006: 127). Despite research that challenges the inevitability of conflict during the transition

stage, this discourse that presumes adolescence as a time of turmoil remains dominant in psychological literature. Assumptions about youth ''as static and homogenous beings'' who are sexually innocent continue to inform scholarly work and policies that work to ''prohibit, ban and punish the sexualisation of minors'' (Nyanzi, 2011: 495). As a result youth sexuality is constructed primarily in negative terms and interventions, developed by well-meaning adults, are experienced as ''paternalistic, patronising and presumptuous and delivered in condescending, child-hostile ways'' (Nyanzi, 2011: 495).

Clearly these problematic assumptions about youth sexuality have a significant impact on the design of interventions aimed at 'protecting' young people from the assumed 'perils' of sexuality. There is also a growing body of research that challenges these assumptions and calls for alternative interventions based on more enabling understandings of youth (Bay-Cheng, 2003; Frizelle, 2005; Pattman, 2005; Allen, 2007; Macleod, 2009). Despite this, recent research in Africa illustrates how school pupils continue to be positioned as ''asexual, childlike, innocent, and dependent on adults for guidance and protection'' when it comes to their sexual health curriculum (McLaughlin et al, 2012: 45).

As a lecturer on a youth sexual health education module the first author, Frizelle, works from the position that unless her students interrogate their 'own' socially constructed assumptions about youth sexuality they are at risk of (re)producing problematic assumptions in their design and implementation of sexual health interventions. During seminars Frizelle identifies how the media, alongside other social institutions, inform popular understandings of youth sexuality. More specifically she refers to newspaper articles written for an adult readership that tend to reproduce representations of youth sexuality of the problematic kind described above. Recognising this tendency she designed a discursive study with the co-authors of this *Article* (Jwili and Nene) who completed the study as part of their honours degree in Psychology. The primary aim of the study was to produce empirical data that could be used for teaching purposes by Frizelle to challenge and ''disrupt the normative narrative

of youth'' (Lesko, 2001: 139) held by her students. Willig (1999): 11) argues that through discursive studies:

> ''workings of language and their socio-political and personal consequences are problematised and scrutinised, a process, which, it is hoped, will facilitate progressive personal and social change.''

The aim of the discursive study is, therefore, ultimately to use this analysis alongside other relevant and critical literature to contribute towards problematising and scrutinising popular, although problematic constructions of youth sexuality. By troubling (Lesko, 2001) the way in which youth and youth sexuality is constructed in this media space it is hoped that a process of ''discursive space-clearing'' will be enabled through which students can critically explore their own ''historically imagined'' assumptions about youth and youth sexuality (Appiah in Lewis, 2011: 200). It is these assumptions that continue to be problematically embedded in sexual health campaigns designed for youth (Bay-Cheng, 2003). By making youth ''differently visible'' (Lesko, 2001: 139) it is intended that students ultimately contribute to a more critical and reflexive approach to the design and implementation of a youth sexual health intervention that is an integral component of the module they are registered for.

school pupils continue to be positioned as ''asexual, childlike, innocent, and dependent on adults for guidance and protection''

Constructs of 'childhood', 'youth' and 'youth sexuality'

This study was informed by an understanding of 'childhood' and 'youth' as ''historically situated'' social constructs (De Boeck and Honwana, 2005: 3) rather than fixed and incontestable biological categories. Conceptualised as ''social shifters'' and ''relational'' concepts, childhood and youth are ''situated in a dynamic context, a social landscape of power, knowledge, rights and cultural notions of agency and personhood'' (Durham in De Boeck and Honwana, 2005: 4).

The law is argued to have contributed to how childhood is defined in African contexts (Sloth-Nielsen, 2012). Sloth-Nielsen (*ibid*: 126) highlights that through the

historical process of 'modernisation' the law has extended childhood in Africa to the age of 18 and constructed it as ''a period of immaturity warranting differential treatment''. Historically childhood in Africa was not ''a protected period of physical and psycho-social development'' as it is constructed in contemporary Western contexts (*ibid*: 118). Through the processes of international law, the concept of children's rights has served to portray all children and youth as ''innocent and vulnerable and in need of adult protection'' (De Boeck and Honwana 2005: 3). By developing global standards that aimed to protect the rights of children a particular definition of childhood became universalised. Such a definition portrays all children and youth as ''dependent, immature, and incapable of assuming responsibility, properly confined to the protection of home and school'' (*ibid:* 3). The law historically has played a significant role in developing a predominantly ''protectionist stance'' towards children (Sloth-Nielsen, 2012: 131). Merely consider the recent (although failed) attempt in South Africa to criminalise consensual sexual acts between individuals who are younger than 16 years of age.[1]

young people ''actively create and recreate their roles in the face of changing conditions''

Delius and Glaser (2002) provide a historical perspective on the sexual socialisation of children and youth within the South African context. They describe how a number of socio-historical processes (such as Christianity, urbanisation and migrant labour) have impacted on the ways in which youth sexuality is understood and experienced in the South African context. They argue that black youth sexuality was recognised as natural and was not problematised to the extent that it is today in the South African context. The 'modernising' agenda that emerged was based on ideas of Christian morality and so ''sexual matters became shrouded in shame and secrecy'' (Delius and Glaser, 2002: 36). Current assumptions about youth as sexually innocent and vulnerable were, therefore, informed by notions of (white) ''Western prudery'' and ''Western respectability'' (Delius and Glaser, 2002: 46) that serve to deny and pathologise the sexuality of black African youth in particular.

This persisting social construction of youth is highlighted when the protectionist stance is contrasted with the emerging liberal stance that acknowledges ''children's evolving autonomy and agency'' (Sloth-Nielsen 2012: 131). An example of this stance is evident in the HIV related legislation that enables children over the age of 12 years to have an HIV test without the consent of their parents. Such legislation has the potential to re-define the concept of childhood and youth in line with changes in social context. The HIV/AIDS epidemic has resulted in many orphans taking on adult responsibilities such as running households. As a result the social divide between childhood and adulthood in the African context is often blurred as young people ''actively create and recreate their roles in the face of changing conditions'' (De Boeck and Honwana, 2005: 4). Despite this construction of childhood that acknowledges the autonomy and agency of children, this *Article* argues that the protectionist stance has, through a number of complex and layered social and historical processes, come to dominate in the South African context particularly in relation to youth sexuality, a position that constructs youth as vulnerable, innocent, irresponsible and in need of adult protection.

Intersectional analyses recognise how ''social positionalities such as class intersect with gender and 'race' or sexuality...'' and how these ''positionalities'' are axes of social power that intersect and shape each other (Steyn and van Zyl, 2012: 9). Linked to this is the discourse of African eroticism that has taken on a ''sexualised gender hierarchy of the West'', which ''eroticises male dominance and female subjugation as sexual'' (Nzegwu, 2011: 255). Nzegwu argues that in diverse African societies definitions of eroticism engage/d both men and women and tend/ed to ''avoid the domination/subjugation complex of patriarchal ideology, which infuses current understandings of the erotic and eroticism''(*ibid*: 263). Male and female youth were traditionally schooled to value sexual relationships based on ''equality and belongingness'' (Nzegwu (2011: 257). She attributes ''a notion of eroticism that is steeped in an ideology of gender inequality'' to capitalist power relations, the law and religion (*ibid*: 255).[2]

While 'youth' and 'youth sexuality' are social constructs, they are hegemonic and so become pervasive, enduring and experienced as universal. As a consequence youth sexuality is articulated as dangerous, deviant and taboo in African contexts (Nyanzi, 2011). Nzegwu (2011: 255) is thus concerned with this ''sexualised gender hierarchy'' which is now accepted as ''universal'' and ''putatively uniform'' within the African landscape.

The analysis that follows works to identify and critically explore (and trouble) the way in which the above complex and nuanced constructions of youth sexuality are (re)produced in South African newspaper articles written for an adult readership. We acknowledge that different forms of media exist and that some forms of media offer counter-constructions of youth sexuality. For example, Prinsloo (2007: 33) illustrates how particular forms of HIV/AIDS media (*loveLife* and *Tsha Tsha*) have moved beyond ''sentimental constructs of innocent youth'' and positioned youth as both social agents and engaged citizens. The newspaper articles that we analysed, therefore, exist alongside a wider array of media forms that will either reinforce or contradict the dominant construct of youth sexuality that emerges from our analysis. While we acknowledge these counter-constructions, we feel it is important to identify the way in which South African newspaper articles tend to reiterate a problematic construction around youth sexuality. Here we confine ourselves to discussions of 'youth' rather than 'children' and primarily make reference to children who are over the age of 14, but not older than 18 years – adopting a concept of 'youth' as a sub-category of childhood.

Method

Through an online search (IOL News) of archived South African newspaper articles we searched for any articles aimed at an adult readership that reported on the sexual experiences of youth and found 10 articles published between 2005 and 2011. We then analysed the articles using selected steps of discourse analysis proposed by Willig (2008). We have not engaged in an extensive critical analysis, but rather used some of the techniques of discourse analysis to help us explore how the discursive object (Willig, 2008) of youth sexuality is constructed as predominately problematic in this small selection of newspaper articles and to locate this construction within a number of wider discourses (Willig (2008).

First, through careful reading of the articles (Willig, 2008) to identify the ways in which youth sexuality is constructed in the newspaper articles we became aware of how the articles report on very particular experiences of youth sexuality. Both the articles that report on experiences such as rape and sexual harassment and those that address active youth sexuality frame these experiences in a negative light. Teenage pregnancy is constructed as problematic and the sexual activity of youth is attributed to a number of negative factors, for example, peer pressure, exposure to pornography or coercion. In sum, this first stage enabled us to identify how youth sexuality is discursively constructed in these purposively sampled articles as primarily negative and problematic.

During the second stage of analysis we aimed to locate this construction of youth sexuality within wider discourses surrounding youth sexuality (Willig, 2008). For example, we analysed the articles to see how the negative construct of youth sexuality is located in wider discourses like the legal/criminal discourse, the developmental/transitional discourse and a gendered discourse amongst others. In the third stage of analysis we took a closer look at the subject positions (Willig, 2008) that are offered by the construction of youth sexuality as primarily problematic. For example, we considered how adults are offered the subject position of moral police while youth are positioned as victims in need of close surveillance. The fourth stage of analysis considered the possibilities for action that are mapped out by the construction of youth sexuality as problematic. Here we considered ''what can be said and done by the subjects positioned'' (Willig, 2008: 116) in this construction of youth sexuality. For example, the positioning of adults as moral police requires adults to closely monitor and regulate youths' sexual behaviour, while youth are simultaneously positioned as passive and unable to contribute meaningfully

towards interventions focused on their sexual health.

For the purposes of this analysis, we do not focus on the legitimacy or severity of negative sexual experiences of youth reported on in the selected news articles, but rather attempt to highlight and problematise how a pervasive negative narrative of youth sexuality is foregrounded by the 10 newspaper articles. We consider this narrative to contribute to the negative public perceptions of youth sexuality.

Analysis and discussion

Legal/criminal discourse

Several of the articles report on 'criminal' sexual behaviour of youth. The use of legal terminology 'criminalises' sexual acts by youth in the following two extracts:

Extract 1
"Two **under-aged**[3] boys and a girl have been **charged** with **statutory rape** after having sex on Jules School grounds in Johannesburg, a controversial decision which has drawn much criticism against the National Prosecuting Authority" (SAPA, 'Teen sex concerns gender commission', *IOL News*, 19 November 2010).

Extract 2
"Apart from the numerous **incidents** of schoolboys **sodomising** one another in the school toilets, Saambou Primary School Principal Edwin Philander said young boys were often **caught** playing with their genitals during lessons" (Clayton Barnes, 'Meet Cape's "sex-crazed" children', *IOL News*, 19 September 2008).

Extract 1 makes reference to South African legislation[4] that criminalised consensual sexual acts between youth below the age of 16 years. In this article sexual behaviour between three youths is referred to as 'statutory rape'. In Extract 2 sexual behaviour between boys is described as 'sodomy'. The term 'sodomy' is a word closely associated with the pathologisation and criminalisation of homosexuality. Consequently possible consensual same-sex sexual exploration between boys is simultaneously rendered deviant and crim-

inal. Both rape and sodomy as criminal offences constitute these youth as sexual criminals. In both the possibility of consensual sexual behaviour is excluded. The word "caught" in Extract 2 suggests policing by adults who catch youth engaging in what are considered to be 'bad' sexual behaviours. Instead of offering advice on appropriate social behaviour, adults become moral police who survey and catch youth out and so the role of adults becomes one of surveillance.

When the articles do not report on the sexuality in terms of criminality on the part of youth, they report on youth as 'victims' of sexual crimes.

Extract 3
"Patric Solomons, Director at Molo Songololo, an NGO that lobbies for the rights of children, said he **suspected** that many of the cases were the result of sex being forced on the children. The Sexual Offences Act makes sex with anyone under the age of 16, even with consent, **illegal**" (Ilse Fredericks, 'Rash of Grade 5 pregnancies revealed', *IOL News*, 13 April 2011).

In Extract 3 reference is made to "suspected" "cases" of "forced" sexual behaviours with youth. What is rendered invisible is the possibility of a consensual, pleasurable and active sexual activity amongst youth. Research undertaken by Jewkes *et al* (2009) finds that by the age of 17 many youth are sexually active and despite high rates of gender violence, many sexually active youth engage in consensual sexual activities.

In Extract 3, and many other extracts in the articles active youth sexuality is only acknowledged when it is framed as a crime. Such a positioning of youth justifies an overly protectionist stance on the part of adults. It is hardly surprising, therefore, that most sexuality education (designed by adults) addresses young people as only future sexual subjects. Rather than acknowledging "the reality of young people as sexual beings who may wish to have consensual and pleasurable sex" sexuality education tends to focus on preparing youth to "become sexually risk averse, responsible 'adult' individuals" (Spencer, Maxwell and Aggleton, 2008: 352). A "sexuality as

violence'' discourse has been identified in national debates in the USA on sexuality education, which ''equates adolescent heterosexuality with violence'' (Fine, 1988: 31). Such an equation has resulted in sexuality education that is based on a widely held assumption that youth sexuality is primarily violent and coercive and is reduced to terrorising strategies that focus on topics such as incest, abuse and avoiding HIV infection. In her analysis of contemporary adolescent sex education in South Africa, Macleod (2009: 375) highlights how ''danger and disease feature as a guiding metaphor'' for many sex education and life orientation manuals. Fine (1988: 31) further identifies the ''sexuality as victimisation'' discourse that represents female youth sexuality as ''a moment of victimisation''. Young females are primarily taught about their sexual vulnerability and how to defend themselves against young men who are positioned as predators. What is generally missing in discussions of sexual education is a ''discourse of desire'' for sexual education materials hardly ever refer to sexual desire, pleasure or entitlement (Fine, 1988: 33). A singular focus on the threats and dangers associated with youth sexuality serves to ''constrain our understanding of adolescent sexuality and hinders our ability to provide teens with much needed guidance and support'' (Bay-Cheng, 2003: 65). Rather than a singular discourse of danger, there is a need for sexuality education to engage with a ''discourse of ethical erotics'' with youth that acknowledges the complexities of sexuality – that is, both its positive and negative aspects (Lewis and Allen, 2013).

Developmental/transitional discourse

Within the developmental discourse or transitional discourse (Macleod, 2006) youth are constructed as primarily experimental, explorative and driven by powerful internal developmental forces, where 'adolescents' are going through a phase of 'storm and stress' as a result of biological changes, an idea that has with time held sway and become disseminated widely amongst teachers and health workers (Warwick and Aggleton, 1990). This popularisation is evident in the following extracts.

Extract 4
''These children are **sex-crazed** and in most cases they are exposed to these kinds of things at home, he said'' (Clayton Barnes, 'Meet Cape's ''sex-crazed'' children', *IOL News*, 19 September 2008).

Extract 5
''You **cannot stop teenagers from experimenting**...'' (Di Caelers, 'Teen sex stats shock', *IOL News*, 29 April 2005).

Young people are constructed as inherently explorative, but also as ''sex-crazed'' in extract 4, consistent with the assumed developmental phase. Raging hormones are seen as driving raging youth sexuality (Lesko, 2001). Warwick and Aggleton (1990: 94) refer to this as the construction of ''the overdetermined adolescent''. Adolescents are considered to be unable to control their behaviour, which is determined by their biology, bodily changes and/or peer pressure. The assumed impact of peer pressure on youth is reflected in the following extracts.

Extract 6
''The specialists say the issue is not a simple case of yes or no to sex; **peer pressure** is huge, along with **coercive** sex being an unfortunate reality in our society today'' (Di Caelers, 'Teen sex stats shock', *IOL News*, 29 April 2005).

Extract 7
''**Peer pressure** contributed too and girls become pregnant to conform to the **norm** of being sexually active'' (Stephanie Saville, 'Study finds teen pregnancies ''fashionable''', *IOL News*, 25 October 2006).

It is argued that several ''confident characterisations'' (Lesko 2001: 2) operate in talk about adolescence. One of these characterisations is that youth are ''peer-oriented'' (Lesko, 2001: 4) and particularly vulnerable to ''succumbing to peer pressure''. As Lesko argues:

''to be fully under the influence of others implies that adolescents are not fully autonomous, rational, or determining, all of which are valued characteristics of successful, modern adults'' (*ibid*).

As a result youth are positioned as ''immature, as inferior to adults'' (*ibid*) and are

seen as being unable to make meaningful and health-enabling decisions.

Youth are actively constructed as inherently chaotic, and out of control, easily influenced and, therefore, in need of the intervention and careful surveillance of adults to control their sexual behaviour. The ''infusion of a biologically determined hypersexuality into the identity of the adolescent'' legitimises the need for the surveillance and intervention of fearful adults (Bay-Cheng, 2003: 62).

Gendered discourse

When reporting on teenage pregnancy most articles report on the number of female youth who fall pregnant. Only one article made reference to 'pupils', which is more gender neutral, however, even in this article it is apparent 'pupils' are equated with 'females' when it comments on the effect of pregnancy on the lives of 'girls'. The consequent invisibility of males in these articles renders teenage pregnancy a female problem. This emphasis is evident in the following extracts.

Extract 8
''It is difficult to find out why this is still happening – why is a **teenage girl** not using contraceptives...'' (Noor-Jehan Badat, Elliot Sylvester and Mbulelo Baloyi, 'Schoolgirls become moms at 11', *IOL News*, 26 March 2005).

Extract 9
''Goodness Buthelezi, a teacher at the Kuneningi Primary farm school in Ponga, said she had found that **girls** between the ages of 11 and 14 had become embroiled in love affairs. **They then fall** pregnant'' (Stephanie Saville, 'Study finds teen pregnancies ''fashionable''', *IOL News*, 25 October 2006).

Extract 10
''A study last year commissioned by Unicef on behalf of the national Educational Department found 66 percent of **young girls** who reported being pregnant said **they had not** been using contraception'' (Michelle Jones, 'Talk to pupils about sex', *IOL News*, 11 November 2010).

Further it is female youth rather than male youth who are represented as sexually 'immoral'. Consider how females' sexual behaviour is described in the following extracts.

Extract 11
''We kept getting reports **of girls** of 13 and 14 getting drunk and having sex in the club toilets' she said. **It seems they are up for anything**'' (Keith Ross, 'KZN teenagers falling down drunk at clubs', *IOL News*, 1 January 2007).

Extract 12
''Hinton was aware that some of the **very young girls** in the club were **highly promiscuous**. '**Girls are bad news nowadays**''' (*ibid*).

While reference is made on one occasion to adult men who frequent the clubs, it is the female youth who are specifically constructed as being hypersexual and sexually 'immoral'.

While both male and female youth are recognised as victims of sexual crimes, it is female youth who are more often explicitly or implicitly reported as being 'sexual victims' across the articles. Consider the following extract.

Extract 13
The department of Basic Education was concerned about **crime and sexual abuse** in schools **particularly against girls**... (Sinegugu Ndlovu, 'Schools not safe from sex bullies', *IOL News*, 17 November 2010).

In articles that report on teenage pregnancy reference is made to females falling pregnant due to sexual abuse.

Extract 14
In 2004, 43 **girls** reported being pregnant because of **sexual abuse**. In 2006, the figure had risen to 60 (Stephanie Saville, 'Study finds teen pregnancies ''fashionable''', *IOL News*, 25 October 2006).

In the articles women, therefore, appear to be positioned in a binary. They are positioned as either being sexually immoral or as sexual victims. Female youth are mostly reported as compromising or being forced

into having sex when it comes to their sexual behaviour. Macleod (2006: 129), in her analysis of literature on teenage pregnancy, also found that female youth are portrayed as ''being prone to negative peer and societal influences, and unable to resist male sexual advances'' and that a discourse of female desire was largely missing. The possibility that female sexual behaviour can be the result of desire and sexual agency (and not only abuse) is rendered invisible in these accounts.

While cases of sexual abuse against males are reported, male youth are primarily reported as being the perpetrators of sexual abuse. This was mostly implicit, especially in the articles that reported teenage pregnancy as a result of sexual abuse. Macleod (2006: 132) found that ''a discourse of female sexual victimisation'' resonated with her analysis of teenage pregnancy literature, where females were constructed as being at ''the mercy of the male sex drive''. In the following extract a school principal comments on what he problematically perceives to be the inevitable outcome of parents having sex in front of their children. While not stated explicitly it can be assumed he is making reference to the impact on male children, in particular, of mimicking adults.

Extract 15
'''This is a very big problem and I fear that if we don't address it, these children could become **serial rapists** by the age of 16 or 17,' he said.'' (Clayton Barnes, 'Meet Cape's ''sex-crazed'' children', *IOL News*, 19 September 2008).

In this way young males are represented as future perpetrators of sexual crimes. The above analysis is consistent with Pattman's (2005) position that boys are primarily constructed as perpetrators of harassment while girls are constructed as lacking sexual desire and agency. He questions how it is possible for boys and girls to develop any form of constructive relationship with each other while they ''construct themselves in opposition to each other'' (Pattman, 2005: 512).

Through the gendered discourse the articles construct youth sexuality to be almost exclusively heterosexual. The focus on teenage pregnancy serves to reinforce het-

erosexuality as the norm. Reference is made to a 'gay' youth only once, in an article about a male youth being gang-raped because he is gay (Sinegugu Ndlovu, 'Schools not safe from sex bullies', *IOL News*, 17 November 2010). All other same-sex sexual behaviour is referred to as sodomy and thus same-sex sexual behaviour is pathologised and criminalised. The repeated calls for interventions to prevent the 'problem' of teenage pregnancy prioritise the sexual health of heterosexual youth. Allen (2007) notes how sexual health education tends to exclusively address a heterosexual subject that serves to perpetuate heteronormativity in the school and simultaneously render same-sex sexual behaviour deviant.

Parental discourse

Parents are positioned in contradictory ways in the articles. On the one hand they are positioned as adults who are ultimately responsible for guiding and monitoring youth sexuality. On the other hand, however, they are constructed as failures and responsible for problematic youth sexual behaviour. This can be seen in the two following extracts.

Extract 16
''Miller and Julie Claxton are the driving forces behind the **Hillcrest Concerned Parents Action Group**, which they formed more than two months ago. **We keep a close watch** on what is happening and email information to our **concerned parents**, said Miller'' (Keith Ross, 'KZN teenagers falling down drunk at clubs', *IOL News*, 1 January 2007).

Extract 17
''Ramlachan said a **lack of adult vigilance** and **failure to instil a strong sense of self-worth and morality** was **the reason** young people were engaging in sexual behaviours (Sinegugu Ndlovu, 'Schools not safe from sex bullies', *IOL News*, 17 November 2010).

It is not, however, every parent that is constructed as a failure, but rather working parents or unemployed parents who are positioned as unavailable, permissive and irresponsible, as is evident in the following extracts.

Extract 18

''Goodness Buthelezi, a teacher… said parents, who often **worked long hours**, were **unavailable** to **supervise** their children'' (Stephanie Saville, 'Study finds teen pregnancies ''fashionable''', *IOL News*, 25 October 2006).

Extract 19

''The report also found that poverty led to teenage pregnancies. In most cases parents are unemployed and therefore they turn a blind eye when the girl is impregnated by a working partner who will in turn become a breadwinner for the family'' (*ibid*).

Here youth from low- and middle-income families are constructed as more likely to be sexually active than youth from higher-income families and in this way low- and middle-income parents are positioned as largely unavailable and ineffective parents and responsible for what is considered to be their children's problematic sexual behaviour.

Racial discourse

Although the racial category 'black' is not used directly in the articles, reference to particular geographical spaces that are known to be predominantly occupied by black South Africans, reference to surveys by various Departments of Education and visual representations suggest that 9 of the 10 newspaper articles are making reference to black families and youth. It is, therefore, primarily black children's sexual behaviour that is considered to be particularly problematic and in need of scrutiny and intervention. For example, in Extract 20 it can be assumed that the 'large' families that are being made reference to are likely to be black families as these are the living conditions of many black families in the South African context largely due to the legacy of Apartheid and on-going harsh economic conditions.

Extract 20

''**Large families** live together in the **same room**. These young children are either sodomised themselves or, or they are **exposed to pornography**'' (Clayton Barnes, 'Meet Cape's ''sex-crazed'' children', *IOL News*, 19 September 2008).

Macleod and Durrheim (2002) refer to the process of racialisation in South African scientific literature on teenage pregnancy. They argue that in this literature white youth sexuality is largely tacit and hidden and, therefore, 'normalised', while black youth sexuality is pathologised through its foregrounding in the literature. It is argued that the same process of racialisation occurs in the newspaper articles and problematically positions black youth sexuality as problematic and in need of ''explanation, investigation and intervention'' (Macleod and Durrheim, 2002: 781), while white youth sexuality is primarily seen as unproblematic.

A concern with the on-going stereotyping of African sexuality in the media and its role in ''the everyday imagining of identity'' is flagged by Lewis (2011: 210) who argues it has led to HIV interventions that (re)produce problematic and implicitly racist assumptions about an 'excessive' African sexuality.

Expert discourse

The newspaper articles, consistent with news practice, include frequent lexical reference to expertise or presumed authoritativeness, such as ''child experts'', ''guidelines'', ''management'', ''policy'', ''social workers'' and ''decision makers'' which serves to position professionals as the ultimate experts and regulators of youth sexuality, in the light of the failings of parents. In the following extract a professional provides an explanation for problematic sexual behaviour.

Extract 21

''**Carry Bekker, programme director of** Stepping Stones Addiction Centre, said it was alcohol that they were finding responsible for a lot of promiscuity'' (Di Caelers, 'Teen sex stats shock', *IOL News,* 29 April 2005).

The expert discourse further represents youth as irresponsible and incapable of contributing meaningfully towards the development of interventions. They are presumed to be in need of the expertise of professionals who know best. It is hardly surprising, therefore, that the voice of young people is almost completely absent in the articles except for one occasion where an 18 year old confesses that it is ''very irresponsible when you get pregnant'' (Noor-Jehan Badat, Elliot Sylvester

and Mbulelo Baloyi, 'Schoolgirls become moms at 11', *IOL News*, 26 March 2005). Young people are portrayed as lacking insight into what they need to know in relation to their sexuality and experts are constantly positioned as having the answer.

Extract 22
''Sex on school ground is so rife that parents, pupils and teachers **need** to sit down often for frank discussion about teenage pregnancy, say **experts**'' (Michelle Jones, 'Talk to pupils about sex', *IOL News*, 11 November 2010).

This construction of 'unfit' and 'incapable' low- and middle-income parents is prevalent in the newspaper articles as is the construction of the 'expert' who is ultimately seen as better equipped to provide 'proper' moral guidance to young people. Bay-Cheng (2003:63) points out that sexuality education was initially developed:

''as a means of saving those children whose poor, immigrant and/or non-white parents were deemed unfit and incapable of providing them with proper moral guidance.''

Similarly, it is a pathologised black youth sexuality that is constructed as in particular need of the scrutiny and intervention of expertise in the articles analysed.

Scientific discourse

Alongside the expert discourse the scientific discourse serves to verify the problematic nature of youth sexuality with statistical evidence. Through the use of scientific terminology youth become objects of scientific study through which their 'problematic' sexual behaviour can authoritatively be known as 'the truth'. Claims about problematic youth sexuality become difficult to question in the face of scientific evidence. Seven of the articles make direct reference to statistics to validate claims about 'problematic' youth sexuality, like teenage pregnancy. Such statistics are often a reflection of the close ''surveillance and control'' of youth sexuality (Breheny and Stephens, 2010: 310). Consider the following quote that follows the reporting of statistics of teenage pregnancy in the Western Cape in South Africa:

Extract 23
''The **problem** of pupil pregnancies, he **warned**, could be even more **widespread**, with some cases going unnoticed'' (Ilse Fredericks, 'Rash of Grade 5 pregnancies revealed', *IOL News*, 13 April 2011).

The construction of teenage pregnancy as a problem leads to the justification of a ''surveillance and control'' response (Breheny and Stephens, 2010: 310) where the lives and relationships of youth are closely monitored and controlled in an attempt to avoid teenage pregnancy. There is a growing body of research that contests the problematic construction of teenage pregnancy and suggests that it can be a transforming experience for young woman (*ibid*). These findings are, however, never foregrounded in research or in the media and so dominant constructions remain largely uncontested.

Research in the 1980s that concluded that youth are a high risk category was found to have contradictory data. While there was data to confirm high risk behaviour there was additional data that suggests that youth were also making healthy sexual decisions (Warwick and Aggleton, 1990). The researchers, however, failed to discuss this data but rather focused on data that would seduce readers ''into accepting *a priori* the waywardness of youth'' (*ibid*: 94). Problematic constructions of youth continue to be generated:

''by an 'outsider' perspective, based on what researchers construe to be the issues, encapsulated in their research question, rather than what young people themselves present as problems'' (Jackson, 2005: 283).

Gacoin (2010: 432) similarly emphasises that:

''the production of the 'truth' about youth sexuality is not based on an underlying foundational reality, but rather involves the validation of a specific set of beliefs as truths which relies upon scientific rationality.''

In this way youth voices remain marginalised and youth are, therefore, often excluded from contributing meaningfully to

the design of sexual health interventions (Nyanzi, 2011).

Conclusion

In the articles analysed South African youth sexuality is constructed as primarily problematic through a number of interdependent wider discourses. Active (black) youth (hetero)sexuality is authoritatively rendered problematic, inherently out of control and in need of the intervention of experts and professionals because of the failures of parents. Consensual and healthy youth sexuality is rendered non-existent for both male and female youth as well as problematic through its invisibility and silence. Youth are rendered unable to make meaningful contributions towards the development of appropriate and effective interventions that focus on their sexuality. The analysis demonstrates how constructs such as 'race', class, gender and sexuality intersect to construct youth sexuality in a very particular way.

The problematic construct of youth sexuality that is foregrounded in the 10 newspaper articles analysed is likely to contribute towards and is a reflection of an enduring public conceptualisation of a dangerous and deficit youth sexuality. This conceptualisation contributes towards conservative forms of sexual health education. Accordingly, Bay-Cheng (2003: 71) argues that unless ''tacit reliance on sexist, classist and racist notions of sexuality'' and narrow definitions of a ''normal'' adolescent sexuality are challenged, sexuality education will continue to propagate ''a prejudicial and limited conception of sexuality'' and fail to truly inform and empower teens to make healthy and responsible sexual choices. University modules such as the one Frizelle teaches offer a space in which opportunities can be created for students to problematise racist, classist and gendered notions of youth sexuality, to 'trouble' interventions that are informed primarily by a discourse of victimisation (Bay-Cheng, 2003) and to explore alternative accounts and positionings of youth (Willig, 1999).

Burr (1995: 151) warns that because dominant constructions are ''tied to social arrangements and practices which support the status quo and maintain the positions of powerful groups'' encouraging the fore-

grounding of counter-constructions on youth sexuality may not be an easy task. Frizelle can testify to the struggles many of her students have as they grapple with dominant and taken-for-granted assumptions of youth sexuality. When asked, for example, to debate the law that criminalises youth sexuality, many students found it very difficult to move beyond a reactionary protectionist stance on the subject. It requires an on-going process of dialogue with students to enable them to identity and engage critically with their internalised views on youth sexuality. It is hoped that the critique offered in this *Article* will be one resource that can be used to encourage and equip students with the skills to read their textual worlds in more critical ways. The development of this ability to be critically reflexive is a necessary step in preparing students to be able to contribute to the design of youth sexual health education that does not simply reproduce limiting and narrow definitions of youth sexuality but rather provides youth with an opportunity to engage meaningfully and constructively with the nuanced reality of their sexualities.

Notes

1. See Boshoff and Prinsloo in this issue.
2. The acknowledgment of experiences of sexual gender equality should not detract from the existences of patriarchy and gender hierarchies in pre-colonial Africa. For example, while Tamale (2000: 9) aims to highlight the significant roles women in pre-colonial Africa played in both reproductive and productive activities, she acknowledges that ''the status of African women was not equal to men...and patriarchal societies predominated on much of the content''. Nzegwu (2011: 266) herself highlights that ''uncritical representations of tradition and traditional practices are unacceptable''.
3. Authors' emphasis.
4. Sections 15 and 16 of the Sexual Offence Act which made consensual sex a crime for people younger than 16 was ruled to be inconsistent with the Constitution by the North Gauteng High Court on January 16th 2013 and referred to the Constitutional Court. See Perumal in this issue.

References

Allen L (2007) 'Doing it differently: Relinquishing the disease and pregnancy prevention focus in sexuality education', in *British Journal of Sociology of Education*, 28, 5, 575–588.

Badat NJ, Sylvester E & Mbulelo B (2005) 'School girls become moms at 11', *IOL News*, 26 March,

available at: http://iol.co.za/news/southafrica, site accessed 19 July 2011.

Barnes C (2008) 'Meet Cape's ''sex-crazed'' children', *IOL News*, 19 September, available at: http://iol.co.za/news/southafrica, site accessed July 19 2011.

Bay-Cheng L (2003) 'The trouble of teen sex: The construction of adolescent sexuality through school based sexuality education', in *Sex Education*, 3, 1, 61–74.

Breheny M & Stephens C (2010) 'Youth or disadvantage? The construction of teenage mothers in medical journals', in *Culture, Health and Sexuality*, 12, 3, 307–322.

Burr V (1995) *An Introduction to Social Constructionism*, London: Routledge.

Caelers D (2005) 'Teen sex stats shock', *IOL News*, 29 April, available at: http://iol.co.za/news/south africa, site accessed 19 July 2011.

De Boeck F & Honwana A (2005) 'Introduction: Children and youth in Africa' in A Honwana & F De Boeck, (eds) *Makers and Breakers: Children and Youth in Postcolonial Africa*, Oxford: James Currey.

Delius P & Glaser C (2002) 'Sexual socialisation in South Africa: A historical perspective', in *African Studies*, 61, 1, 27–54.

Fine M (1988) 'Sexuality, schooling and adolescent females: The missing discourse of desire', in *Harvard Educational Review*, 58, 1, 29–53.

Fredericks I (2011) 'Rash of Grade 5 pregnancies revealed', *IOL News*, 13 April, available at: http://iol.co.za/news/southafrica, site accessed 19 July, 2011.

Frizelle K (2005) 'Negotiating identity within the politics of HIV/AIDS: Developing interventions for young South Africans', in *Critical Psychology*, 13, 76–95.

Gacoin G (2010) 'Sexuality, gendered identities and exclusion: The deployment of proper (hetero)sexuality within an HIV-prevention text from South Africa', in *Culture, Health and Sexuality*, 12, 4, 429–444.

Jackson S (2005) 'Dear Girlfriend: Constructions of sexual health problems and sexual identities in letters to a teenage magazine', in *Sexualities*, 8, 3, 282–305.

Jewkes R, Morrel R & Christofides N (2009) 'Empowering teenagers to prevent pregnancy: Lesson from South Africa', in *Culture, Health & Sexuality*, 11, 7, 675–688.

Jones M (2010) 'Talk to pupils about sex', *IOL News*, 11 November, available at: http://iol.co.za/news/southafrica, site accessed 19 July 2011.

Lesko N (2001) *Act Your Age! A Cultural Construction of Adolescence*, New York: Routledge Falmer.

Lewis D (2011) 'Representing African sexualities' in S Tamale, (ed) *African Sexualities: A Reader*, Cape Town: Pambazuka.

Lewis VC & Allen L (2013) 'Teaching pleasure and danger in sexuality education', in *Sex Education: Sexuality, Society and Learning*, 13, 2, 121–132.

Macleod C & Durrheim K (2002) 'Racialising teenage pregnancy: 'Culture' and 'tradition' in the South African scientific literature', in *Ethnic and Racial Studies*, 25, 5, 778–801.

Macleod C (2006) 'Early reproduction and gendered assumptions about adolescent (hetero)sexuality'

in T Shefer, F Boonzaier & P Kiguwa, (eds) *The Gender of Psychology*, Cape Town: UCT Press.

Macleod C (2009) 'Danger, and disease in sex education: The saturation of adolescence with colonialist assumptions', in *Journal of Health Management*, 11, 2, 375–389.

McLaughlin C, Swartz S, Kiragu S, Walli S & Mohamed M (2012) *Old Enough to Know: Consulting Children About Sex and AIDS Education in Africa*, Cape Town: Human Sciences Research Council (HSRC).

Ndlovu S (2010) 'Schools not safe from sex bullies', *IOL News*, 17 November, available at: http://iol.co.za/news/southafrica, site accessed 19 July 2011.

Nyanzi S (2011) 'Unpacking the [govern]mentality of African sexualities' in S Tamale, (ed) *African Sexualities: A Reader*, Cape Town: Pambazuka.

Nzegwu N (2011) '''Osunality'' (or African eroticism)' in S Tamale, (ed) *African Sexualities: A Reader*, Cape Town: Pambazuka.

Pattman R (2005) '''Boys and girls should not be too close'': Sexuality, the identities of African boys and girls and HIV/AIDS education', in *Sexualities*, 8, 4, 497–516.

Prinsloo J (2007) 'Media, youth and sex in the time of HIV: A South African story', in *Journal of Children and Media*, 1, 1, 25–34.

Ross K (2007) 'KZN teenagers falling down drunk at clubs', *IOL News*, 1 January, available at: http://iol.co.za/news/southafrica, site accessed 19 July 2011.

SAPA (2010) 'Teen sex concerns gender commission', *IOL News*, 19 November, available at: http://iol.co.za/news/southafrica, site accessed 19 July 2011.

Saville S (2006) 'Study finds teen pregnancies ''fashionable''', *IOL News*, 25 October, available at: http://iol.co.za/news/southafrica, site accessed 19 July 2011.

Sloth-Nielsen J (2012) 'Modern African childhoods: Does law matter?', in M Freeman, (ed) *Law and Childhood Studies: Current Legal Issues Volume 14*, Oxford Scholarship On Line.

Spencer G, Maxwell C & Aggleton P (2008) 'What does 'empowerment' mean in school-based sex and relationships education?', in *Sex Education*, 8, 3, 345–356.

Steyn M & van Zyl M (2012) 'The prize and the price' in M Steyn & M van Zyl, (eds) *The Prize and the Price: Shaping Sexualities in South Africa*, Cape Town: Human Sciences Research council (HSRC).

Tamale S (2000) '''Point of order, Mr Speaker'': African women claiming their space in parliament', in *Gender and Development*, 8, 3, 8–15.

Warwick I & Aggleton P (1990) ''Adolescents', young people and AIDS research' in P Aggleton, P Davies & G Hart, (eds) *AIDS: Individual, Cultural and Policy Dimensions*, London: Falmer Press.

Willig C (1999) 'Introduction: Making a difference' in C Willig, (ed) *Applied Discourse Analysis: Social and Psychological Interventions*, Buckingham: Open University Press.

Willig C (2008) *Introducing Qualitative Research in Psychology: Adventures in Theory and Method*, New York: Open University Press.

Wyn J & White R (1997) *Rethinking Youth*, London. Sage.

KERRY FRIZELLE is a registered Counselling Psychologist who works as a lecturer at the University of KwaZulu-Natal, Durban, South Africa, in the Discipline of Psychology, where she teaches a module to post-graduate psychology students that focuses on the topic of promoting youth sexual health through a positive, rights based approach to youth sexuality education. Kerry has also been involved in designing and facilitating training workshops for sexual health counsellors and peer educators that aims to explore and challenge their strongly held beliefs about youth sexuality and introduce them to a positive and rights based approach. Kerry was the research supervisor of the two co-authors (Khanyisile Nene and Olwethu Jwili) who conducted the research on which this article is based while completing their Honours degree in psychology. Email: Frizellek1@ukzn.ac.za

OLWETHU JWILI is currently completing her internship in Research Psychology at the University of KwaZulu-Natal, Pietermaritzburg, South Africa. She is currently involved in a project that explores Activity Theory and Behaviour Change using the Change Laboratory methodology in the Eastern Cape. Olwethu (in collaboration with her colleague Khanyisile Nene and research supervisor Kerry Frizelle), conducted the research on which this article is based while completing her Honours degree in psychology at the University of KwaZulu-Natal, Durban, South Africa. Olwethu is interested in community based research as well as student modules that incorporate a practical component within the discipline of psychology. Email: Olwe2@gmail.com

KHANYISILE NENE is an aspiring young Research Psychologist who is currently completing her Research Psychology internship at the Africa Centre for Health and Population Studies, Somkhele, University of Kwazulu-Natal, South Africa. Khanyisile (in collaboration with her collea-gue Olwethu Jwili and research supervisor Kerry Frizelle), conducted the research on which this article is based while completing her Honours degree in psychology at the University of KwaZulu-Natal, Durban, South Africa. Khanyisile's research interests are in the area of HIV/AIDS and youth sexuality. Email: 206511839@stu.ukzn.ac.za

Body Mapping as a Critical Pedagogical Tool: Orientating Trainee Psychologists Towards Addressing HIV and AIDS[1]

Kerry Frizelle iD
University of KwaZulu-Natal
ORCID: 0000-0001-5706-9269
Frizellek1@ukzn.ac.za

Abstract

> This article is the outcome of a classroom-based study that explored whether body mapping, used in a workshop, facilitated a critical analysis of HIV and AIDS amongst a group of trainee psychologists, and orientated them towards addressing some of the factors that drive the epidemic. The article outlines the body mapping exercise and describes how it fits into a broader HIV and AIDS workshop informed by a social justice approach. Key pedagogical insights that emerged about running the body mapping exercise and the workshop as a whole are discussed. The central finding of the study is that body mapping, integrated into a wider social justice workshop, is a useful pedagogical tool that facilitates a critical analysis and orientates students towards addressing HIV and AIDS through their professional practices. However, if this teaching method is to contribute to the kinds of substantial social and systemic change needed to address many of the social issues that drive the epidemic, it needs to be complemented with wider changes in the way in which psychologists are trained.

Keywords: body mapping, HIV and AIDS, critical pedagogy, social justice education, classroom-based study

Introduction

In South Africa, as in many parts of the world, there is growing pressure on higher education to produce students who are able to meet the economic demands of the country. Waghid (2007) argued that higher education runs the risk of disregarding important political and social issues that should be its concern, and he argued that a critical university pedagogy is needed. Common to many variations of

---

[1] Ethical clearance number: HSS/0244/013D

critical pedagogy is, firstly, a belief in education as a "moral and political practice" and, secondly, a belief that education should contribute towards building a substantive democracy (Giroux & Giroux, 2006, p. 21). In South Africa, where the curriculum of higher education has historically (re)produced "deference, chauvinism, xenophobia and other illiberal and undemocratic processes" (Waghid, 2004, p. 283), critical pedagogy is particularly important. Giroux (2001, p. 201) argued for a "citizen education" that cultivates "civic courage," that is, insight into, and the motivation to challenge, wider social forces that constrain democracy.

I am an educator working in an institute of higher education in the discipline of psychology. For more than 10 years, I have been addressing the social issue of HIV and AIDS through my educational practices. Willan (2000) argued that HIV and AIDS is a social issue that has the potential to undermine the democratic project of South Africa. While significant improvements in treatment mean that the number of people in South Africa living with HIV and AIDS has increased, HIV incidence is still relatively high. In 2017, there were 88,000 new infections in the 15–24-years age category (Human Sciences Research Council, HSRC, 2018). The ongoing gender disparity in these new infections is worrying with 22,000 in males, and an alarming 66,000 in females. Similarly, in 2012, in the 20–34-years age category, the highest number of infections was in black African women. In terms of location, people living in urban informal settlements had the highest incidence rates (Shisana et al., 2014). In the words of Fassin (2003), these statistics illustrate that HIV and AIDS in South Africa is largely the "embodiment of inequality" (p. 54). HIV and AIDS "is a social condition" where a number of social factors (like gender, race, and class) lead to a disparity in the risk of infection, in access to treatment, and in the ability to confront the epidemic (Fassin, 2003, p. 55).

Early in the HIV and AIDS epidemic, research and interventions were largely focused on analysing and changing thinking. Researchers, for example, relied on measures of individual knowledge, perceptions, and behaviour to try and explain HIV transmission. This meant that the contexts in which knowledge was received, and sexuality was negotiated, were consistently overlooked (MacPhail & Campbell, 2001). HIV and AIDS were considered to be the outcome of risky individual behaviour, and this view was embedded in many of the interventions developed to address the rapidly growing epidemic. In 1998, for example, as a trainee psychologist, I was trained to instruct HIV and AIDS counsellors on how to conduct pre- and post-HIV test counselling. We counsellors were trained in behavioural and cognitive methods to change our clients' thoughts—with the expectation that this would, in turn, change their behaviour. What was missing was recognition of the ways in which, for example, class and gender mediated our clients' negotiation of their sexuality. Shortly after entering academia, I volunteered to train trainee psychologists in pre- and post-HIV test counselling. However, my reading of critical psychology, particularly critical health psychology, forced to me to reconsider *what* I was teaching. Critical health psychology challenges mainstream psychology's tendency to see health as the outcome of individual lifestyle choices. A mainstream perspective leads to victim blaming where people who, for example, are HIV positive, are seen as responsible for their status (Murray, Nelson, Poland, Maticke-Tyndale, & Ferris, 2004). A critical approach adopts an ecological perspective that recognises the impact of power and social contexts on health (Murray et al., 2004). Having also become increasingly familiar with the ideas of critical pedagogy and, in particular, Freire's (1970/1996) emphasis on a dialogical teaching approach and the development of critical thinking, I realised I also needed to rethink *how* I was teaching. Informed by these insights, I started to contemplate how I could engage students in a more dialogical, critical analysis of the institutional, social, and individual factors that create the oppressive contexts that constrain how people experience HIV and AIDS (Hackman, 2005). Giroux (2001, pp. 203–204) emphasised that while critical pedagogy should enable students to gain insight into the "structural and ideological forces that influence and restrict their lives," this analysis should not lead to despair and the "inability to dream, imagine or think about a better world"; he argued that critical pedagogy should be "infused with a passion and optimism that speaks to possibilities." It was, therefore, important to create opportunities for students to consider how they

could, through their future professional practices, address some of the factors they identified during their analysis.

I had recently read about a colleague who used a participatory educational technique called body mapping to encourage critical reflection amongst her media students (Mpofana, 2013). I was not entirely unfamiliar with the technique because I had previously been introduced to it through a book called *Long Life: Positive HIV Stories* (Morgan & The Bambanani Women's Group, 2003). This book provided an account of how body mapping was used to visually represent the lived experiences of a group of HIV positive women. Briefly, the exercise involves providing each student with a piece of life-size paper on which they trace the outline of their bodies. Using paints and crayons or pastels, the students respond to a series of reflective questions by drawing and writing onto their traced bodies. Brett-MacLean (2009) argued that body mapping "offers both a metaphor and means of recognizing the fluid tracings of the personal, social, geographical and emotional experience" (p. 740). MacGregor (2009) similarly argued that body mapping creates an awareness of the social context of HIV and AIDS; she saw it as "tracing the personal and political dimensions of HIV/AIDS" (p. 85). I wondered whether a body mapping exercise would assist my students in better understanding how wider social and political processes impact on how HIV and AIDS is experienced. In this article, I report on the findings of a classroom-based study in which I formally explore the pedagogical value of using body mapping as a teaching method as part of a wider HIV and AIDS workshop informed by a social justice approach.

The remainder of this article is composed of two parts. In the first, I outline the theoretical framework of the intervention and how it informed the design of the HIV and AIDS workshop, and then I describe the body mapping exercise in detail and explain how it fitted into the HIV and AIDS workshop as a whole. The second part of the paper focuses on the methodology of the study, outlines its research questions, and presents the findings of an analysis of reflection papers written by the students at the culmination of the workshop.

Critical Pedagogy and Social Justice Education: Theory and Approach

Henry Giroux (2001) contended that critical pedagogy is built on the critical theories of the Frankfurt School, citing the various works of theorists including Adorno, Horkheimer, and Marcuse. He argued that the Frankfurt School presented a body of thought that acknowledged the "antagonistic relations between the individual and society" (Giroux, 2001, p. 36). Giroux (2001, p. 31) emphasised the writing of critical theorist Marcuse (1955, 1964), who recognised that despite the way in which society constrains human behaviour, human beings can act on and transform society. Foregrounded by critical theory is the importance of *critical thinking*, which is seen as "a constitutive feature of the struggle for self-emancipation and social change" (Giroux, 2001, p. 8). Applied to education, Giroux (2001, p. 36) argued that critical theory points critical educators "toward a mode of analysis that stresses the breaks, discontinuities, and tensions in history, all of which . . . highlights the centrality of human agency." Critical pedagogy, therefore, emphasises the importance of developing students' ability to critically analyse society. However, Giroux (2001, p. 38) stressed that "human beings not only make history, they also make the constraints; and needless to say, they also unmake them." Thus, the belief in resistance and hope in transformation is fundamental to critical pedagogy.

Paulo Freire (1970/1996) is a key critical pedagogy theorist whose vision of a critical education is seen in his notion of *problem-posing education* (p. 60); in opposition to *banking education* that "anesthetises" students, problem-posing education "involves a constant unveiling of society" and strives for "the *emergence* of consciousness and *critical intervention* in reality." This critical form of education emphasises a dialogical teaching approach that actively engages students in the learning approach, develops critical thinking, and fosters a belief (hope) in the possibility of transforming the world (Freire, 1970/1996, p. 65).

A form of critical pedagogy is *social justice education* (Bell, 2007, p. 2). Bell described the goal of social justice education as enabling students to:

> develop the critical analytical tools necessary to understand oppression and their own socialisation within oppressive systems, and to develop a sense of agency and capacity to interrupt and change oppressive patterns of behaviours in themselves and the institutions and communities they are part of. (2007, p. 2)

Social justice education, therefore, acknowledges both the pervasive and restrictive workings of oppression in society and the ability to change them (Bell, 2007). Hackman (2005) has translated the theory of social justice into a practical approach, and identified five essential components to social justice education:

- Content mastery
- Tools for critical analysis
- Tools for social change
- Tools for personal reflection
- An awareness of multicultural group dynamics. (p. 104)

Hackman (2005) argued that that it is the "combination and interaction" of all five of these components that creates the ideal environment for effective social justice education. Her work provided me with a way of framing my workshop and the location of the body mapping exercise within it. Body mapping is a fun, creative, and evocative method—but its main function is not entertainment and it, therefore, needs to be used strategically with other teaching methods to ensure that it facilitates learning. In the next section I provide a brief description of the workshop, the body mapping exercise, and illustrate how it is located in a workshop informed by a social justice approach (I identify which component is relevant in parentheses).

The Workshop and Body Mapping Exercise

I adapted the body mapping exercise described by Morgan and The Bambanani Women's Group (2003) and Mpofana (2013).

Day One

Part One: Introductory activities.

The workshop was run with a group of nine trainee psychologists, registered for their master's degree in psychology. The group was made up of eight female students and one male student. Five students were white, three black, and one Indian. While South Africa strives to be non-racial, the classification of races is still recognised in an attempt to address many of the inequalities of the past. In addition, the analysis will show that the social construct of race informed how these students viewed and experienced HIV and AIDS. Each student was provided with a piece of body length paper. I provided an outline of the workshop and the technique of body mapping, and emphasised the confidential context in which it would be facilitated. It is essential to create a safe space for this exercise. Students then took turns to trace the outline of each other's bodies onto the paper (see Image 1). Time was given for them to use paints to give colour to their outlines.

Image 1

Part Two: The head.

Students were asked to draw into the space of the head, the first image or symbol that came to mind when they heard the word "AIDS." Once finished, I asked the students to walk around and observe their colleagues' drawings and then discuss what the images revealed collectively. Through analysing their own symbols and those around them, I wanted them to become aware of how people have internalised social representations of HIV and AIDS (Components 1, 2, & 4). During the discussion, I was able to link their personal experiences to relevant information (Component 1). For example, one student drew a red balloon (see Image 2) in her head, and shared that it represented an experience when she had attended a friend's funeral. Due to the magnitude of AIDS-related deaths at the time, the family had flown a red balloon at the site of his grave to point mourners in the right direction. This led to a discussion of the way in which the development of, and increased access to, ARVs has led to a decrease in the number of deaths and the implications of this for families and friends. As a class, we also discussed the importance of exploring clients' internalised representations of HIV and AIDS that have been found to impact on how they experience themselves or others as being HIV positive (Rohleder, 2016). In this way, factual information emerged in relation to the students' personal experiences—a dialogical teaching strategy (Freire, 1970/1996). This strategy also applied to the other stages of the body mapping exercise.

Image 2
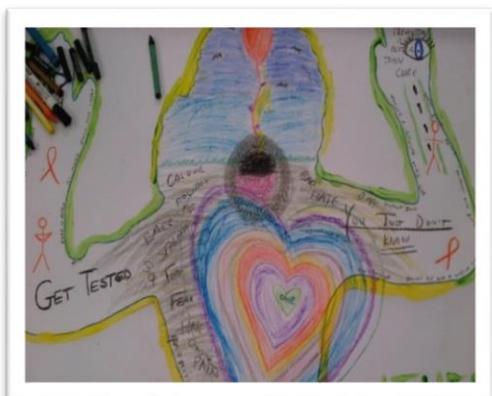
Part Three: The hands.

I asked the students to see their hands as metaphors for their everyday communities and as embodying these communities' beliefs about HIV and AIDS and, more specifically, how these wider beliefs may have influenced the meanings that they themselves have attached to the epidemic (Components 2 &

4). The students were asked to write these beliefs into the hands (see Image 3). They were then given the opportunity to discuss these beliefs collectively (Component 4).

Image 3

Part Four: The heart.

Next, I asked the students to focus on the chest area of their body maps, and to think about the heart as a metaphor that represents their emotional responses to the epidemic. I asked them to express these emotions with colour in the chest area (Image 4) and write down any memory they had of a direct experience with HIV and AIDS (Component 4). Opportunity was again given for a group discussion. Day One of the workshop ended after Part Four was completed.

Image 4

Day Two and Day Three

Presentation and discussions.

The first of the five components identified by Hackman (2005) acknowledges that central to any social justice education is relevant information. Content mastery (Component 1) was central to all of the activities incorporated into the workshop. Day Two and Day Three used more formal presentations to facilitate discussions around the history of HIV and AIDS locally, nationally, and internationally, central facts and information about HIV and AIDS, and the range of psycho-social issues related to HIV and AIDS.

Hackman (2005) emphasised that social justice educators need to also be vigilant not to "reproduce dominant, hegemonic ideologies" through the content they teach (Component 1). It is, therefore, important for educators to ensure that they include a thorough historical and political overview of the information they include (Hackman, 2005). Hackman (2005, p. 107) suggested that educators need to reflect (Component 4) on their own social position and the impact this can have on what they teach; through critical self-reflection, an educator can "extricate oneself from the trappings of," for example, "invisible privilege." I am a white South African and my response to HIV and AIDS has a history that has needed to be reflexively engaged with on an ongoing basis. In the past, for example, I have included information on how former President Mbeki contributed to a number of avoidable HIV infections through his AIDS denialism. Over time, I have recognised how my position as a white person had led me to foreground Mbeki while overlooking how leaders during colonialism and apartheid contributed to the unfolding of a devastating epidemic in South Africa (Phatlane, 2003) and, therefore, now ensure that I include this information in my workshops too.

Hackman (2005) emphasised that social justice educators also have to be aware of the many identities that present themselves in the learning space (Component 5). The students I teach are mostly from South Africa and continue to live in a context characterised by the inequality and oppression that are a legacy of apartheid. There are students from all the socially constructed racial categories that were entrenched during the years of apartheid. It is not unusual for students to produce problematic statements, for example, around race, when trying to understand the epidemic in South Africa. During the workshop presentations, for instance, we critically analyse the statistics around HIV prevalence (Components 1 & 2). Evidence from surveys suggests that more black Africans are infected than any other racially defined group in the country. The latest South African national HIV prevalence study reported that HIV prevalence among black Africans is 16.6 per cent, while it is 5.3 per cent amongst coloured people, 1.1 percent amongst whites and 0.8 percent amongst Indians (HSRC, 2018). In a country where the sexuality of both black men and women has been historically denigrated, it is extremely important not to contribute towards a (re)production of problematic representations of a hypersexual black male sexuality and passive female sexuality (Lewis, 2011) and so a careful and critical engagement with these statistics is essential. As Hackman (2005) argued, the aim is not to avoid such difficult discussions but, rather, to facilitate them in constructive ways. This requires "strategic empathy"—a willingness to "empathise with the troubled knowledge students carry with them, even when this troubled knowledge is disturbing to other students and the teacher" (Lindquist, 2004, as cited in Zembylas, 2015, p. 172). If lecturers deal with these responses with strategic empathy they have a better chance of assisting students to challenge these views (Zembylas, 2015).

An important part of content mastery (Component 1) is providing students with tools to critically analyse and, therefore, "understand the micro-level implications of macro issues" (Component 2; Hackman, 2005, p. 105). One way of doing this is to provide students with a theoretical framework through which they can process the information they are engaging with. When presenting information on the prevalence and incidence of HIV and AIDS, for example, I introduce the students to parts of activity theory. In sum, activity theory draws attention to the "communal and social character of action" by arguing that human behaviours are always mediated by wider interacting subsystems (Kelly, Parker, & Lewis, 2001, p. 251). This theory essentially challenges decontexualised explanations of human behaviour. This theoretical framework is particularly useful as a tool for critically analysing health-related behaviours and, in the analysis section, I discuss how the theory was used by a participant to reframe a personal experience.

Day Three

Reflection paper guidelines and body mapping Part Five: The feet.

On the second half of Day Three, the students were given some broad guidelines on how to write a reflective paper. They were asked to reflect on the entire process of the workshop, identify and discuss key learning moments, and indicate how they are likely to respond to HIV and AIDS as a psychologist based on what they have learned (Component 4). The students were then asked to return to their body maps and write into their feet their plans for future action as practising psychologists. This part of the body mapping exercise (Component 3) orientates them towards action and fosters a sense of possibility rather than the despair and cynicism that can happen when identifying wider social factors that drive the epidemic (Hackman, 2005). The students completed the reflection paper in their own time.

Classroom-Based Research and Methodology

Background, Aim, and Questions

When I read the students' reflection papers, I was excited to see how many of them made specific reference to the body mapping experience and the learning that this had enabled. Classroom-based research recognises that many educators engage in informal reflection on their practices, but that there is a need to "deliberate more explicitly about practice" (Wilson, 2012, p. 1). From my initial reading of the reflection papers, I felt that the body mapping exercise had been an effective learning experience. I decided to explore this assumption through a formal analysis of the students' reflection papers.

The aim of this research, in line with the main aims of classroom-based research (Kostoulas & Lammerer, 2015), was to improve my own teaching practices and provide other educators working in the context of HIV and AIDS with data-based evidence on the usefulness of the body mapping exercise and the HIV and AIDS workshop, more broadly.

I aimed to answer three research questions though this small-scale, qualitative classroom-based study:

- Did the workshop and the body mapping exercise facilitate a critical reading of the HIV and AIDS epidemic?

- Did the workshop and the body mapping exercise orientate the students towards action through their future professional practices?

- What pedagogical insights into running the workshop and body mapping exercise emerge from an analysis of students' reflection papers?

Data Source, Collection, and Analysis

The data for this study was student generated, and consisted of the students' reflection papers. The study is part of a larger study that has received ethical clearance from the University of KwaZulu-Natal's research ethics committee. After I had read the papers, I returned them to the students with a consent letter attached, which explained that I wished to use their reflection papers to reflect on my teaching practices. I explained that they were not obligated to let me use their papers, and that if they consented they were free to highlight areas they did not want me to use. I also explained that they could withdraw from the process at any point without any negative consequences. In order not to put face-to-face pressure on them, I invited them to leave their papers and their signed consent letters with the administrator if they consented. The students were also assured that they would remain

anonymous in the write-up of the results. All nine of the students who participated in the workshop gave me their consent to use their papers for research purposes.

Thematic analysis was used to analyse the reflection papers. The initial process of analysis occurred when I first read the students' reflection papers. I then did a second reading of the papers, with my first research question framing my analysis. I was vigilant for when students made reference to the body mapping exercise, and any indication that it had enabled a critical analysis of the HIV and AIDS epidemic. I then proceeded with a third reading, where I was vigilant for when students made reference to their future plans to address HIV and AIDS as professional psychologists. During the fourth reading, I looked for any pedagogical insights I could gain into the process of facilitating the body mapping exercise and the workshop, more broadly. The discussion of the data was informed by my broader reading around critical pedagogy and social justice education. While all of the students' papers were included in the analysis, due to space constraints the findings will include data extracts from five of the students (Participants A through to E).

A Critical Reading of HIV and AIDS

Insights into socially mediated beliefs and experiences relating to HIV and AIDS.

Participant A described how the body mapping exercise enabled her to understand her own positioning in relation to HIV and AIDS. She described leaving the first day of the workshop with a headache and put this down to the "emotional intensity" of hearing her black peers' personal experiences. She had the following insights:

> *Ironically, my greatest discomfort was in realising that I did not have a personal experience of HIV and AIDS to share. . . . I found myself asking the following question: Had my privileged, white, middle-class upbringing afforded me the opportunity to keep far away and be protected? . . . The answer I arrived at was a yes.*

The following extract demonstrates how the same participant began to challenge her problematic assumption that HIV infections are primarily the result of experiences of violation, rather than everyday sexual activities, and how this process of othering allowed her to insulate herself from any personal perception of risk.

> *In my mind, HIV and AIDS was only . . . the consequence of violation, violence and assault and I found myself part of the hundreds of people who believe that "it will never happen to me."*

Participant C, also a white student, reflected on the dilemma she felt when she was asked to draw a symbol that represented HIV and AIDS in the head of her body map. The first image that had come to mind was of a rural landscape with African huts. She acknowledged that, as she reflected on this image, she realised with horror that the image implied that HIV and AIDS was "a disease occurring in the black, South African population." As a result, she considered drawing a "more politically correct image" such as an AIDS ribbon, but in the end:

> *I decided to draw my initial image . . . in order to externalise the evident prejudice my image was embodying, thereby providing the opportunity to address my prejudice. . . . Realising the extent of the prejudice that exists in relation to HIV and AIDS and, most frighteningly, that this prejudice existed within me, made this one of my biggest learning areas.*

During Part Three (the heart) of the body mapping exercise, Participant B, a black student, drew into the chest area a brightly coloured heart (see Image 4). Alongside it, she wrote about a painful personal experience. The following extract highlights how she expressed her anger and confusion in relation to loved ones who had died as a result of what she had perceived as "inaction" in the face of available resources:

> *The first seminar of the workshop was the worst because it revealed so many things for me. During this day, we were asked to think of HIV and AIDS and write down anything that comes to mind when we think of those words, for me this really brought about discomfort and a lot of emotions because I thought of my loved ones that I have lost because of HIV and AIDS and how those emotions were accompanied with anger. Anger is mentioned, not because I was angry at the virus itself, but angry at them for not taking a stand against the virus and taking the medication that would assist them in getting better. Instead, they decided to suffer alone and not tell anyone what was wrong with them until it was too late. Knowing that the government has made the medication available and there are support groups that are in place to help them cope with this situation came with a lot of confusion as to why they would really choose to suffer like that even though they know that there are services that can help them.*

It was only when I read her reflection paper that I was able to appreciate the full extent of what the body mapping process, combined with other aspects of the workshop, had enabled for her. On Day Two, I had introduced the students to the activity systems theory outlined by Kelly et al. (2001, p. 255), which argues that human activities are always mediated by a number of intersecting subsystems "termed 'intentionality,' 'communality' and 'sociality.'" To explain this theory, and to model how theory can facilitate critical analysis, I shared how I had come to understand a personal experience using the theory. During my counselling psychology internship, I was part of a group responsible for organising an HIV and AIDS awareness campaign on a university campus. One of the events focused on raising awareness about, and promoting, male condom use. The then minister of health, Nkosazana Dlamini-Zuma, addressed the students and directly promoted condom use; we widely distributed male condoms with relevant information and made sure that condoms were accessible on campus. A few days later, a woman presented at the clinic with injuries from being assaulted after initiating condom use. Using activity systems, I explained to the students that, at the individual level of intentionality, our intervention had clearly motivated this student to initiate condom use with her sexual partner. At the sociality level, a strong message from a powerful person had been communicated and we insured condoms were accessible to students on campus. Something, however, at the communality level had undermined the functioning of the intentionality–sociality system. Initiating condom use in a context where unequal gender norms and hegemonic discourses of masculinity were pervasive and left unchallenged, came at a cost for this student.

The following extract illustrates, powerfully, how using the theory of activity systems enabled Participant B to critically analyse and, therefore, reframe her understanding of her loved ones' decision not to seek treatment:

> *This model made me realise and understand the reasons behind the resistance of my loved ones in taking medication and rather keeping their sickness to themselves. This is not because the resources were not there but because of their surroundings and their environment which made them react this way. I understand, at a sociality level, there are structures that provide services for HIV and AIDS patients and the treatment is readily available to the general public as well, but because at the communality level the treatment they received from the nurses and the stigma that is attached to the virus they, at the individual level, decided not to go to the clinic or even to the hospital to get the treatment.*

On the first day of the workshop, Participant B had connected with her anger and pain in relation to the death of loved ones through the body mapping activity. On Day Two, activity systems theory had enabled a critical analysis through which her family were no longer positioned as simply passive or irresponsible in a wider context of available resources. She now understood how their ability to act at the individual level had been constrained by wider social factors and that her loved ones' adherence to a life-saving treatment was undermined by a wider system of stigma.

Participant D, a black student, wrote about how the body mapping exercise had brought up memories of his brother's death as a result of AIDS. He gained insight into the way in which the pervasive stigma in his community at the time had resulted in silence around his brother's death and negatively impacted on his ability to grieve:

> *When a family member, friend, colleague passes away because of AIDS, there tends to be silence around the event. It is kept hush-hush, no one dares talk about it, not dares to ask about . . . no one wants to talk about it, it gets ignored, but it never goes away, it haunts you, it keep creeping out and making its presence felt.*

The body mapping exercise appears to have facilitated a process of politicisation, a critical process through which social phenomena are placed "within the register of the political and thereby show up the extent to which human psychology is intimately linked to, and in some ways conditioned or limited by, the socio-political and historical forces of its situation" (Hook, 2004, p. 20). In this case, students became aware of how an ideology of race had informed their views and positioned them in particular ways in relation to HIV and AIDS. Participants B and D illustrate insight into the wider context of stigma and discrimination that had severe emotional implications for them.

Pedagogical Insights

A pedagogy of discomfort.

Participant B described connecting with her anger in relation to the death of her loved ones as the "worst" part of the workshop. She further described this as causing "discomfort." Almost all the students commented on the intense emotions that the body mapping exercise elicited. For example, Participant D described how the exercise led to him sharing, for the first time, his experience of losing his brother to HIV and AIDS:

> *Let the reader not be disillusioned, it was not easy; it was one of the hardest things I had to do. I thought, "What if my classmates then judge me, what if they judge my late brother, what if they stigmatise me?"*

Zembylas (2015, p. 163), a critical pedagogue, argued that difficult and uncomfortable emotions are a necessary part of learning. He, however, questioned whether there are limits to such a *pedagogy of discomfort*:

> *If students are essentially "forced" to experience discomfort, pain or suffering as a result of being exposed to "difficult" testimonies, and if they are "pushed" into particular directions in their transformation, do such acts risk doing violence to students? (Zembylas, 2015, p. 170).*

Zembylas (2015, p. 163) referred to this outcome as "ethical violence." I believe that if there had not been an opportunity for Participant B to process her strong emotional reaction, it would have been a basis for ethical violence. However, the rest of the workshop, and the analytical frame of activity theory

in particular, enabled her to think through her experience and to reframe it. Participant D described how, despite his initial fears associated with sharing his experience, "I felt heard, I felt listened to, for me that was the healing part . . . I felt contained and I felt supported." Participant C, a white student, reflected on how when she was exposed to the stories of some of her black peers whose sociohistorical positioning meant they had had more personal experiences with HIV and AIDS, she had experienced guilt. She wrote the following:

> I felt guilty that I had been so privileged to have never had to deal with the virus affecting me or anyone close to me . . . I believe this shame and guilt that arose out of my coming into awareness about my prejudice was healthy, however, as it served as a powerful impetus to address my own and others' prejudice.

Importantly, for Participant C, the workshop did not leave her feeling immobilised by her guilt but, rather, led to a commitment to challenge problematic prejudice in herself and those around her.

Walker and Palacios (2016, p. 175) noted that emotive learning is often labelled as "individualistic 'therapeutic pedagogy,' counter to transformational change" and warned that when learning evokes strong feelings like guilt or shame, the experience could turn out to be "pedagogically unproductive" (p. 179). Fortunately, Participants B and C and D were able to work constructively with their emotions. This highlights the importance of dealing with emotional responses both critically and strategically (Zembylas, 2015) by ensuring an ethic of care, and building in opportunities for students to process and understand their emotional reactions.

A pedagogy of hope.

Hackman (2005, p. 106) emphasised that social justice educators need to avoid the "pitfalls and paralysis, hopelessness, cynicism, and powerlessness" that a critical analysis of oppression can elicit. It was encouraging to note how many students made reference to hope as a result of engaging in the workshop as a whole. Six of the participants made direct reference to hope, and one made indirect reference to it. For example, Participant B described how the workshop as a whole had provided her with a new learning experience that fostered hope rather than fear:

> I have learnt and was taught about HIV and AIDS almost throughout my life and some of the methods of teachings that were used did not benefit me in any way because they made me fear. . . . Upon finishing this workshop, I feel that there is a sense of hope.

Participant E recounted how, as a result of having attended HIV and AIDS workshops throughout school, she was not very enthusiastic about the prospect of having to attend another workshop, but indicated, indirectly, that this workshop had instilled hope:

> I never expected to learn as much as I did, and to come away from the workshop feeling inspired to make a change.

Participant A wrote that, as a result of participating in the workshop, she has developed hope that has motivated her to work in the area of HIV and AIDS:

> I have also found a renewed hope and compassion for HIV positive individuals, which has stirred my interest in becoming professionally involved in facing this disease head-on.

Participant C described how she can use the information she gained about antiretrovirals to educate people "to provide them with a sense of hope."

Zembylas (2015) argued for a pedagogy of critical hope that challenges the belief that nothing can be done to overcome the challenges presented by material conditions. I foster critical hope by, for example, including, alongside a historical analysis of the South African government's failings around treatment, information about how the activism of the Treatment Action Campaign (TAC) led to greater access to treatment (Mac Gregor, 2009). Historical stories of resistance "provide hope as well as evidence that oppressive circumstances can change through efforts of human action" (Bell, 2007, p. 5). The group analysis and discussion of the symbols students drew into their heads also revealed a counter-narrative of hope, challenging a more pervasive historical narrative of despair and pessimism.

Orientation Toward Action

While all the students identified ways in which they could respond as professionals, the analysis suggests that despite their critical insights into the HIV and AIDS epidemic they were primarily orientated towards individual-level interventions as psychologists working with individual clients. This is evident in Participant A's reflection paper:

> *I therefore see my role as a professional . . . as working with other mental health care workers to improve the mental health of HIV positive people. This includes working towards branding HIV and AIDS as a manageable illness rather than a death sentence, and working within the realm of positive psychology rather than pathology to support HIV positive individuals through their journey.*

Participant A did, however, highlight the need to work in collaboration with other health care workers to address the shortage of mental health services and, therefore, committed herself to "be involved in training community health care workers."

Participants C also made reference to individual-level change in her commitment to challenge prejudice:

> *The most important role I can play is to shift people's ideas of HIV away from viewing it as a racialised, stereotyped virus that comes with a death sentence, to that of a normalised, universal infection that is treatable and manageable.*

While participant C saw herself as primarily challenging individual views, she did indicate that she wished to do this work beyond the confines of individual psychotherapy by running workshops and challenging people in her private and social settings.

Participant D also emphasised the importance of working with families and communities rather than with individual clients. He showed insight into the need for changes in wider systems:

> *Individuals are not just stand-alones, rather, they are embedded in larger systems that affect them in various ways. Changes implemented at the individual level may not last if the system is in opposition, however; if changes are implemented in the larger system, there is a greater likelihood that they will be sustained.*

Participant B also indicated that she would like to conduct talks within her community. She, however, identified potential social barriers to doing this:

> *There will be a challenge that I will encounter especially because I am still young and I am a woman. There will be difficulties getting more people involved because they will not take me seriously, especially the elders and majority of men in my community.*

What stands out is the fact that Participant B clearly felt unequipped to deal with the patriarchy and ageism she identified as potentially inhibiting her work.

While most of the students' responses indicated that they were primarily orientated towards individual-level interventions, some indicated that they were motivated to extend their work beyond individual therapy. I was not, however, convinced that they understood what was actually required to address the wider systemic issues they had been exposed to. For example, how can a psychologist assist a client who is being stigmatised and prejudiced in the health care system—beyond helping her or him cope emotionally? How does the student who recognises how gender dynamics will prevent her from working within her community act to challenge this? Does the student who wishes to collaborate with, and train, community workers in the health care system have the skills to enable her to develop such a partnership?

McArthur (2010, p. 493) contended that a common feature of critical pedagogy is the view that the primary aim of education is the improvement of social justice through change. McArthur (2010) pointed out that advocates of critical pedagogy have been criticised for not bringing about the social and systemic change they aspire towards. He suggested that one of the reasons for this is because such change is "multi-levelled" and "multi-dimensional" (McArthur, 2010, p. 499). Substantial change, therefore, requires the collaboration of individuals, groups, and organisations—and educators cannot risk believing that an isolated educational practice can lead to social change. As Freire argued in an interview on empowerment: "Critical development of . . . students is absolutely fundamental for the radical transformation of society. Their curiosity, their critical perception of reality, is fundamental for social transformation but is not enough by itself" (Shor & Freire, 1987, p. 23). Therefore, while I have presented evidence that body mapping can lead to a critical analysis that orientates future psychologists towards civility (Waghid, 2007), I cannot claim that the workshop and use of a critical pedagogical tool like body mapping in and of itself leads to wider social transformation that meaningfully addresses the social factors that drive the HIV and AIDS epidemic.

I believe that the students' vision for future practice is mediated by their extensive training, from undergraduate through to postgraduate levels, in mainstream psychology. Trainee psychologists have been, for the main part, entrenched in individualistic theories that explain human behaviour, and directed towards individual interventions like psychotherapy (Nelson & Prilleltensky, 2010). It is not surprising that their aspirations for social change will be limited. In order to equip students to address these kinds of situations, professional psychology training programmes in South Africa need to engage more rigorously with the aims of a social justice approach to counselling. Such an approach emphasises the importance of training students in the areas of social advocacy and activism, outreach and prevention programmes, and public policy (Ratts, Singh, Nassar-McMillan, Butler, & McCullough, 2016). In addition, they need to teach psychologists in training how to develop collaborative partnerships with various stakeholders to bring about the multi-level and collective action needed to implement changes that will make a meaningful and significant difference to those infected and affected by HIV and AIDS (Campbell, 2004; McArthur, 2010).

Conclusion

Giroux and Giroux (2006, p. 29) contended that "public education is about more than job preparation or even critical consciousness raising; it is also about imagining different futures and politics as a form of intervention in public life." Students, therefore, need to be taught how to imagine a better world

and how to intervene to bring about a better world. While body mapping has the potential to develop critical thinking and to orientate future psychologists towards addressing HIV and AIDS through their professional practices, unless they develop the skills to actually bring about the kinds of systemic changes that are needed in the context of HIV and AIDS, the critical pedagogical value of social justice-orientated workshops and exercises like body mapping remain limited.

Acknowledgments

References

Bell, A. (2007). Theoretical foundations for social justice education. In M. Adams, A. Bell, D. J. Goodman, & K. Y. Joshni (Eds.), *Teaching for diversity and social justice.* New York, USA: Routledge.

Brett-MacLean, P. (2009). Body mapping: Embodying the self living with HIV/AIDS. *CMAJ, 180*(7), 740–741.

Campbell, C. (2004). The role of collective action in the prevention of HIV/AIDS in South Africa. In D. Hook (Ed.), *Critical psychology* (pp. 10–23). Lansdowne, South Africa: UCT Press.

Fassin, D. (2003). The embodiment of inequality: AIDS as a social condition and the historical experience in South Africa. *EMBO reports, 4*(special issue), S4–S9.

Freire, P. (1996). *Pedagogy of the oppressed*. London, UK: Penguin. (Original work published 1970)

Giroux, H. A. (2001). *Theory and resistance in education: Towards a pedagogy for the opposition*. Westport, USA: Bergin & Garvey.

Giroux, H. A., & Giroux, S. S. (2006). Challenging neoliberalism's new world order: The promise of critical pedagogy. *Cultural Studies, Critical Methodologies, 6*(1), 21–32.

Hackman, H. W. (2005). Five essential components for social justice education. *Equity and Excellence in Education, 38*, 103–109. doi:10.1080/10665680590935034

Hook, D. (2004). Critical psychology: The basic co-ordinates. In D. Hook (Ed.), *Critical psychology* (pp. 10–23). Lansdowne, South Africa: UCT Press.

Human Sciences Research Council (HSRC) (2018). *The fifth South African national HIV prevalence, incidence, behaviour and communication survey, 2017: HIV impact assessment summary report*. Cape Town, RSA: HSRC Press.

Kelly, K., Parker, W., & Lewis, G. (2001). Reconceptualising behaviour change in the HIV/AIDS context. In C. Stones (Ed.), *Socio-political and psychological perspectives on South Africa* (pp. 251–276). London, UK: Nova Science.

Kostoulas, A., & Lammerer, A. (2015). *Classroom-based research: Materials created for EIT connect.* Graz, Austria: University of Graz.

Lewis, D. (2011). Representing African sexualities. In S. Tamale (Ed.), *African sexualities: A reader* (pp. 199–216). Cape Town, RSA: Pambazuka Press.

MacGregor, H. N. (2009). Mapping the body: Tracing the personal and the political dimensions of HIV/AIDS in Khayelitsha, South Africa. *Anthropology & Medicine, 16*(1), 85–95. doi:10.1080/136484708024226326

MacPhail, C., & Campbell, C. (2001). "I think condoms are good but, aai, I hate those things": Condom use amongst adolescents and young people in a South African township. *Social Science and Medicine, 52*(11), 1613–1627.

McArthur, J. (2010). Achieving social justice within and through higher education: The challenge for critical pedagogy. *Teaching in Higher Education, 15*(5), 493–504. doi:10.1080/13562517.2010.491906

Morgan, J., & The Bambanani Women's Group. (2003). *Long life: Positive HIV stories.* Landsdowne, South Africa: Double Storey Books.

Mpofana, N. (2013). CCMS Freirearian workshop 2013: Documenting the self. *SUB texts, 23,* 6–7.

Murray, M., Nelson, G., Poland, B, Maticka-Tyndale, E., & Ferris, L. (2004). Assumptions and values of community health psychology. *Journal of Health Psychology, 9*(2), 323–333.

Nelson, G., & Prilleltensky, I. (2010). Community psychology: Journeys in the global context. In G. Nelson & I. Prilleltensky (Eds.), *Community psychology: In pursuit of liberation and well-being* (pp. 3–22). Basingstoke, UK: Palgrave Macmillan.

Phatlane, S. N. (2003). Poverty and HIV/AIDS in apartheid South Africa. *Social Identities, 9*(1), 73–91.

Ratts, M. J., Singh, A. A., Nassar-McMillan, S., Butler, S. K., & McCullough, J. R. (2016). Multicultural and social justice counseling competencies: Guidelines for the counseling profession. *Journal of Multicultural Counseling and Development, 44*(1), 28–48.

Rohleder, P. (2016). Othering, blame and shame when working with people living with HIV. *Psychoanalytic Psychotherapy, 30*(1), 62–78. doi:10.1080/02668734.2015.1107125

Shisana, O., Rehle, T., Simbayi, L.C., Zuma, K., Jooste, S., Zungu, N., . . . Onoya, D. (2014) *South African national HIV prevalence, incidence and behaviour survey, 2012.* Cape Town, South Africa: HSRC.

Shor, I. & Freire, P. (1987). What is the "dialogical method" of teaching? *The Journal of Education, 169*(3), 11–31.

Waghid, Y. (2004). Deliberation and citizenship: Closing some of the gaps related to the "Values in Education" initiative in South Africa. *South African Journal of Education, 24* (4), 278–283.

Waghid, Y. (2007). University education and critical pedagogy. *South African Journal of Higher Education, 21*(2), 360–363.

Walker, J. & Palacios, C. (2016). A pedagogy of emotion in teaching about social movement learning, *Teaching in Higher Education, 21*(2), 175–190. doi:10.1080/13562517.2015.1136280

Willan, S. (2000). *Considering the impact of HIV/AIDS on democratic governance and vice versa.* Durban, South Africa: HEARD, University of KwaZulu-Natal.

Wilson, E. (2012). Introduction: Why should teachers do school-based research? In E. Wilson (Ed.), *School-based research: A guide for educators* (pp. 1–11). Los Angeles, USA: SAGE.

Zembylas, Z. (2015). "Pedagogy of discomfort" and its ethical implications: The tensions of ethical violence in social justice education. *Ethics and Education, 10*(2), 163–174. doi:10.1080/17449642.2015.1039274

Troubling whiteness: A critical autoethnographic exploration of being white in the context of calls for the decolonization of higher education

Abstract

The context of higher education in South Africa continues to be a racialised space despite its transition from Apartheid to democracy in 1994. This article reports on a critical autoethnographic study that uses reflexive memory work to explore how the author can continue to position herself and practice as an educator within this current context of higher education. The central argument of the paper is that complex forms of identity politics and white fragility heighten a tendency for white people to respond with 'injurious' self-defensiveness when their whiteness is called out. Such responses are counter-productive to finding constructive ways of positioning oneself as a white person in the ongoing and wider project of decolonising higher education in South Africa. A process of critical reflectivity, mediated by a range of theoretical insights, enabled the author to work with her own white fragility and move beyond a limited defensiveness towards a position that allowed her to acknowledge her on-going whiteness while envisioning more constructive ways of being a white educator in the current South African context.

Funding details

Introduction

Two recent movements in South Africa have had a significant impact on the way in which I see myself as

Kerry Frizelle

Discipline of Psychology, University of KwaZulu-Natal, Durban, South Africa
Frizellek1@ukzn.ac.za

Keywords

decolonisation, African Psychology, higher education, whiteness, identity politics

an academic and educator. The first is the #FeesMustFall movement, which intensified across 2015 and 2016. Langa (2017) explains that this movement started as a reaction to the increase of fees at universities but expanded to include a call for the decolonisation of education. Students argued for a curriculum that reflects "the lived experiences of African people, including recognition of their work that is often on the periphery of what is taught…" (Langa, 2017: 10). However, Langa (2017: 39) points out that the call for decolonisation was also about "the composition of the academy" and challenging ongoing white privilege in academia (see also Maringira & Gukurume, 2017). The second influential movement has been an intensified call within the discipline I teach in, psychology, for the recognition and development of African psychology. Academics, such as Nwoye (2015), argue that the need for an African psychology is the outcome of a dissatisfaction with the discipline's over-reliance on euro-centric psychological theories.

As a lecturer teaching within a post-apartheid context, it has been an increasingly difficult process to know how to locate myself as a 'white' academic and educator within the current context of higher education in South Africa. While the South African constitution aims for non-racialism, there is no doubt that the country remains a highly racialised context. Historically, people in South Africa came to identify themselves through a system of racial classification because of legislation. As Jawtiz (2016) highlights, most South Africans continue to identify themselves through this system and, as a result of national policy and legislation that seeks to redress historical inequalities, educators and students in higher education continue to use racial categories to classify themselves. Consequently, the South African higher education context is a "racialised space" (Jawits 2016: 2) where race continues to impact on aspects such as teaching and learning (Soudien, cf Jawits, 2016). This article reports on a piece of critical autoethnography (CAE) research through which I attempt to answer the question of how I can continue to practice as a white academic and educator during a time in which a decolonised higher educational system and an African psychology are being negotiated in a space where race continues to impact on the everyday experiences of educators and students.

Changing demographics, changing engagement with race

I have been an educator within an institute of higher education in the post-apartheid context for approximately 16 years. During this time, the racial demographics of the student population at the university in which I teach have changed considerably. When I first started teaching, a large portion of the student population were classified as white, but over the years the enrolment number of black students increased and as a result the majority of students at the university in which I teach are now classified as black, with white, Indian and coloured students constituting the minority. The change in racial demographics is important because it indicates a positive transition away from

the legacy of Apartheid, during which the intersection of race and class meant that the majority of black South Africans could not attain a university education (Kujeke, 2017). As the demographic of the students has changed, my engagement with race (a social, political and historical construct) has also changed.

At the time that white students were still present in fair numbers, I was introduced to the concept of "whiteness" through the work of Melissa Steyn (2005: 121) who argues that whiteness:

> *"is best understood as an ideologically supported social positionality that has accrued to people of European descent as a consequence of the economic and political advantage gained during and subsequent to European colonial rule".*

Whiteness is, therefore, a position of privilege that has "psychological, cultural, political and economic dimensions" (Steyn, 2005: 122). Through a process of self-reflection, I became increasingly aware of my ongoing privilege as a white person, and the difficult idea that despite my view of myself as non-racist, I may, albeit unintentionally, still be engaging in whiteness in some of my everyday teaching practices. As a result, instead of positioning myself as non-racist, I identified myself as anti-racist; a position that acknowledges my desire to be non-racist but simultaneously recognises my on-going whiteness (see Leonardo & Zembylas, 2013).

Ahmed (2004a: 1), however, points out that claims of being anti-racist are often 'non-performative'. Referring to the work of Austin (1975), she argues that speech is performative only "when it does what it says" (1). Ahmed (2004a: 4-5) questions the performative value of admissions of racism embedded in anti-racist claims, noting:

> *"… sayings are not always doings, or to put it more strongly… the investment in saying as if saying was doing can actually extend rather than challenge racism. The claims I describe do not operate as simple claims. They have a very specific form: they define racism in a particular way, then imply 'I am not' that. So, it is not that such speech acts say, 'we are anti-racists' (and saying makes us so); rather they say, 'we are this' while racism is 'that'; so, in being 'this' we are not 'that', where 'that' would be racist. So, in saying we are racists, then we are not racist, as racists don't know they are racist…".*

In retrospect, I realise that during my earlier years at the university I frequently engaged in non-performative, anti-racist speech acts. Committed to a project of anti-racism, I spent a lot of time encouraging white students in my lectures to critically reflect on their position as white people and often challenged them on their enduring whiteness. I took on the omnipotent task (see Ringrose, 2007) of someone who could see their own

whiteness while exposing other white people's denial of their whiteness. My role was calling on white students to reflect on their ongoing privilege. Problematically, I often read these students resistance to my insights as resistance to change, rather than a complex engagement with their racialised subjectivity (see Ringrose, 2007). Ironically, in acknowledging my on-going whiteness (through my claim to be anti-racist), I was claiming that I was "actually not really subject to whiteness", which according to Ahmed (2004b: 4) is a "transcendent fantasy". In declaring my ongoing whiteness, I was, therefore, firmly in control of it. Even above it. From this position, the real racists were my white students. From this position, I did not have to reflect on the way in which my racial subjectivity as a white person was playing-out in my everyday practices as an educator. I did not really have to act in anyway because, after all, the problem wasn't with me! Ironically, while my anti-racist stance was non-performative in the way in which Ahmed (2004b) notes, that is, it did not contribute to the kinds of changes needed, it was still inherently performative in the sense that it re-inscribed the effects of whiteness. My curriculum and my teaching practices were kept safe from scrutiny and my racial performativities left unchecked. From this perspective, non-performativity, has inverse performative effect.

This comfortable position has been increasingly challenged as the demographics of the student population have changed. Through a reflection on memories of a series of engagements with black students (that I report on in this article), it is clear that I have increasingly been confronted with my own whiteness. Yancy (2012: 1) has come up with the phrase "Look, a white!" to describe what happens when black people call out white people on their whiteness. Yancy developed the phrase in response to Fanon's writing about his encounter with a young white boy. In this encounter, the boy sees Fanon and shouts out to his mother, "Look, a Negro! I am frightened"! Yancy (2012: 4) argues that it is this exclamation (in various forms and contexts) that is repeated over and over again when white people constantly mark black bodies as "different/deviant/dangerous". Yancy (2012: 6) proposes that the exclamation 'Look, a white!', repeated by black people (in a variety of forms) who experience whiteness:

> "counters the direction of the gaze, a site traditionally monopolised by whites' that has the potential to lead to a moment of uptake that indicates a form of white identity crisis, a jolt that awakens a sudden and startling sense of having been seen".

In exclaiming 'Look, a white!' in the face of whiteness, Yancy (2012: 11) argues that black people are countering the gaze and pointing out ongoing problematic "white discourse and white social performances". In the past, the ways in which my whiteness was playing out in my roles as an educator were largely invisible to myself, precisely because, and ironically so, I had positioned myself so firmly as anti-racist and because

I had a large enough pool of white students to deflect my own whiteness onto. This changed as black students became the majority and through a number of engagements with these students, my whiteness has been made increasingly visible to myself.

When I first started this research my initial analysis of my memories of engagements with black students was influenced by my reading of research and theory that fits into the field of (critical) whiteness studies. However, during this process I came across the work of Ahmed (2004b) who challenges the many declarations that whiteness studies make. When I looked at my own research, I realised that what I was engaging in was a process of "white seeing" (2004b: 4) that read as nothing more than an admission of the ways in which I was reproducing whiteness. The confessional tone of my emerging analysis was troubling me because I felt like I had cornered myself into a position where the only worthwhile thing that I could really say as an admission of my whiteness was, 'Look, I am sorry'; a position that is entirely unproductive according to Achille Mbembe (2015) if it is paralysing and does not lead to a constructive outcome. A further challenge to my early analysis came as a result of having engaged with the ideas of a number of academics who are critically engaging with, for example, what African psychology is (Ratele, 2010), what decolonisation is, or could be (Mbembe, 2016), whether white South Africans should engage in political and professional silence (Hook, 2011; McKaiser, 2011; Vice, 2010), the role of identity politics (Haider, 2018), the concept of white fragility (Di Angelo, 2011) and black anger (Jones & Norwood, 2017) and Althusser's (1968/2004) notion of interpellation. Collectively, these academics challenged me to think differently about my initial analysis, which had done little more than describe and acknowledge my whiteness. As Ahmed (2004b: 12) argues, "saying is not sufficient for an action and can even be a substitute for action". Too much of whiteness research tends to do little more than re-describe (and re-inscribe) whiteness in its various forms, when what is needed is action that will attend to and undo ongoing whiteness (Ahmed, 2004b).

My way forward was to attempt to engage in an analysis that, on the one hand, acknowledges the way in which my whiteness has continued to play out, but, on the other hand, addresses this whiteness and critically engages with what might be some of the implications for acknowledging this whiteness. Rather than responding from a position of paralysing and patronising guilt as a result of having had my whiteness seen, I attempt to demonstrate a critical engagement with some of what I have been confronted with by these students. In this way, I hope that I have engaged, to some degree, in the "double turn" that Ahmed (2004b: 14) proposes. In her words:

"the task for white subjects would be to stay implicated in what they critique, but in turning towards their role and responsibility in these histories of racism, as histories of this present, to turn away from themselves, and towards other" (Ahmed, 2004b: 14).

Therefore, in this study I avoid what Hook (2011: 30) describes as "politically correct self-flagellation" by engaging critically *with* the voices of the black students who have called out my whiteness. This is an attempt for me to actively rethink and renegotiate (van der Watt, 2007) how I can continue to be and practice as a white educator in the current context of higher education in South Africa.

Critical autoethnographic memory work

To reflect on my ongoing position and practice as a white educator I engaged in a process of critical autoethnography (CAE). CAE challenges the dominance of positivism in the social sciences and demonstrates how personal accounts of lived experiences can open up for exploration aspects of cultural life that traditional research methods often cannot access (Chang, 2013; Jones, Adams & Ellis, 2013).

Giorgio (2013, 407) argues that autoethnographers use memory as much of their data. She writes, "when I write from memory, I re-live and re-imagine, shaping my memories into autoethnography, a suturing of lived experience with theory, memory with the forgotten, the critique of self with those of others and culture". Her assertion highlights a few important characteristics of memory work as a method of CAE. Firstly, it suggests that memory work involves a process of reflexive writing. Miller (2008), for example, demonstrates through a process of reflexive writing how he was able to revisit experiences and develop a more nuanced and complex understanding of how race plays out in the context of higher education.

Secondly, Giorgio's (2013) contention highlights that memory work is a process of remembering with the aim of social critique. Through writing about memories, autoethnographers open up the social and the political for critical exploration. Reed-Danahay (2017: 149) aligns CAE with the "reflexive self-analysis" that Bourdieu advocated for and argues that the critical and reflexive process of CAE enables a "vigorous reflection on the institutional practices and fields in which we operate" (Reed-Danahay, 2017: 152). Similarly, Potter (2015: 1436) demonstrates how CAE allows for a "process of theorizing through self-exploration and reflexivity" that leads to a "nuanced and complex" understanding of how the self is embedded in wider social systems.

Thirdly, Giorgio (2013) suggests that through reflexive writing, CAE has the potential for "re-imagining". In other words, for change. For example, Magnet (2006) demonstrates how CAE enabled a process of reflexivity which assisted her in understanding how she, as a white, Jewish, lesbian woman occupies, simultaneously, spaces of both marginalisation and privilege. She sees this process as a "methodology for change", as it contributes towards the development of an "oppositional consciousness" and developing alliances that allow for resistance (Magnet, 2006: 747).

In this article I aim to demonstrate that reflexivity and writing about memories of engagements that I have had with black students is a powerful method through which I have, over time, come to understand my past and imagine my future social and political positioning and practice as a white educator in the context of higher education in South Africa.

The process of collecting my data began at the point of engagements that I had with some of the black students in my class and carried on when I started the process of writing up each of these experiences in the form of evocative story telling. The process of analysis began at the point at which I consciously tried to make sense of these engagements after they had occurred and were relegated to the realm of memory. Through the process of writing up the memories I engaged in another level of analysis as I tried to make sense of what I was writing. This writing and analysing has been an iterative process, rather than a once-off experience; a process that I returned to over and over again while immersing myself broadly in theory and research that exists around the topic.

'Look, a white!' memories

In this section I will present an integrated discussion of the memories of different engagements I have had with a few black students on campus over a number of years that have brought my whiteness under the spotlight. There are two 'types' of memories that I will present. The first set of memories recounts actual engagements related to my teaching practice with students who I have directly taught. The second set of memories relates to engagements with two students I did not actually teach and who called me out on my whiteness based not on any direct incident or interaction with them, but rather on the mere presence of my white corporeality. The trajectory of memories highlights the changing nature of the engagements around my whiteness and my response to it. These memories demonstrate how, through a commitment to praxis, I was able to respond to the feedback on my whiteness in relation to the engagements that occurred directly in relation to my teaching practice. However, the feedback that occurred in relation to the presence of my white corporeality, rather than my practice, was more difficult to work with and required considerable critical reflection.

Memories in relation to my teaching practice

'African thighs'
During one of my community psychology lectures I questioned the way in which Western notions of beauty have taken hold globally. The discussion was situated in a wider lesson around social constructionism where I introduced the idea of discourse as constitutive of reality and identity. I used a personal experience as a way of illustrating the multiplicity and changing nature of discursive subject positions.

I recounted how, while growing up, I had been embedded in a Western culture that constructed the ideal female body as a slim body. I spoke of my discomfort at puberty when I developed a curvaceous body with voluptuous thighs and soon realised that I did not have what was considered a 'beautiful' or 'acceptable' body. Accordingly, I positioned myself as increasingly unattractive against a dominant normative construct of beauty and as a solution I decided on liposuction and made an appointment with a plastic surgeon. I shared with my class how the Western *construction* of beauty became apparent to me: I had run a seminar and afterwards a young black woman approached me to discuss an aspect of the seminar. Before leaving she told me that, on a different note, she wanted me to know that she and her colleague had decided that I had 'the perfect African body'. In that moment, their perspective transformed my body into something more acceptable and shortly after this encounter I cancelled the appointment with the surgeon. I explained to my students that someone from a cultural context different to mine had presented another discourse of beauty that clashed with and disrupted the Western discourse of beauty that had become naturalised for me. From the reactions of my students it felt that the example had been well received. However, at the end of the module I was horrified to read the following comment on an anonymous student evaluation: *"Kerry is racist as she said all black people have fat bums"*.

I recall my deep distress and discomfort as I tried to comprehend how this could have happened. I approached a colleague who reassured me that the student had simply misunderstood. This experience, however, never left me and I was haunted by a nagging feeling that somehow, I had in fact been 'racist', but could not see how. While I certainly never said *"all black people have big bums"*, this student's perception that I was problematically racializing black bodies led me to think more carefully about the example I had used. The answer came while reading a paper by Magubane (2001) who critiques a paper by Gilman which explores how black bodies like Baartman's have been objectified by white people. It was an observation she made about how Gilman developed his argument that stood out for me. She writes: "although Gilman's intention is to argue that perceptions of difference are socially constructed, he focuses on Baartman's "inherent" biological differences" (Magubane, 2001: 821). I can recall in this lecture, and on other occasions, that I have made reference to "*my African thighs*", not "*African perceptions of my thighs*" and as a result, while my intention was to demonstrate that ideas about what kinds of bodies are beautiful are socially constructed, I inadvertently reproduced the idea, through reference to "*my African thighs*", that black bodies are *inherently* different.

Through reflection, I have further realised that my example also risked constructing culture as static rather than changing and contested. Black and white bodies vary

considerably and cultural scripts about these bodies are not static or monolithic. Not every black person reveres a voluptuous and curvy body. Not every white person opposes a voluptuous and curvy body. In retrospect, I believe that in using the example, I was also reproducing a duality between African culture (read black) and Western culture (read white), a binary that does not acknowledge the complex ways in which ways of knowing are "entangled" and "intertwined" (Jansen, 2017: 5). Such a dualism "ignores the fact that cultures are dynamic, always in a process of becoming, moving targets, always being hybridised from both within and without" (Tomaselli, 2017: 7). This has led me think more carefully about how I use this example in my teaching in the future, if at all.

Euro-centricity

On a number of other occasions black students have challenged me on aspects of my teaching practice that are related to my whiteness. For example, a student rightly challenged me on the Euro-centric slant of my reading list for my sexuality and gender module, which led me to immersing myself in the literature and becoming much more versed in the work of a wide range of African academics writing and theorising in the areas that are now included in the course content. Another student reacted angrily to an article that I prescribed that critiqued and, through the critique, reproduced representations of African sexuality during colonialism and apartheid. She told me that this reading should not be included in the module. I interpreted her reaction as a misunderstanding of what the author was aiming at, but after reflecting on this experience I realised that as a white person I was afforded the luxury of observing this history with a certain level of emotional detachment. I had not acknowledged or even anticipated how she, and the other black students in my class, would possibly respond to seeing how black South Africans had been viewed through a colonial and apartheid lens. This has made me much more aware of how I teach particular content. For example, there is a need to prepare students for difficult content and then to engage meaningfully, rather than defensively, with difficult emotional responses as part of their learning experience.

As argued earlier, I believe that my commitment to praxis has meant that I have been open to these 'Look, a white!' exclamations from my students and acting on them purposefully. Drawing on the work of Freire, Breunig (2005: 111) describes praxis as involving a process of both reflection and action: "Praxis, therefore, starts with an abstract idea or experience and then translates it into purposeful action. Praxis is reflective, active, creative and socially constructed". I am fortunate enough to have been formally trained as a teacher before becoming an academic and I believe that this training prepared me to engage in a process of critical praxis that has enabled me to respond constructively to my students' feedback on my whiteness.

Memories in response to my white corporeality

My commitment to praxis, however, has not been sufficient for me to deal with the more recent 'Look, a white!' engagements that I have had with two students who I did not teach and who called me out on my whiteness in response to the mere presence of my white corporeality rather than any direct incident or interaction with them. These engagements required a different level of reflection and analysis to resolve how I could respond to the feedback that I was receiving on my whiteness.

'All the white people should go home'
At the end of a panel discussion on the decolonisation of education, held after-hours at my University, a student stood up and asked what a white person was doing on a panel that was exploring what decolonised education could look like. He was angry! He shouted, *"all the white people should go home and drink tea and coffee and do the things that white people do"*! I was sitting in the theatre a few rows ahead of him. I felt humiliated and angry and I recall having a strong urge to leave right at that moment and then quickly reconsidered the decision. If I left I would run the risk of being further humiliated, perhaps booed or applauded as I left. Some of my black colleagues were in the audience and I feared that they would judge a dramatic exit as defensive or a declaration of guilt on my part. I waited until the end and left, angry with this student's aggressive confrontation.

'These white people'
After a lecture, I was walking to my office when a student (not a student from any of my classes) who was sitting with a group of his friends, called to a student who was walking just ahead of me to come and join them. As he turned to face them, he noticed me. He said to his friends, while holding my direct gaze, *"I can't! I am on my way to a lecture to deal with these white people".* His friends laughed and one responded *'Everyday'!* I felt a strong emotional reaction and an urge to challenge him, but instead I lowered my head and kept walking. I could feel my cheeks grow warm with humiliation and frustration.

It was after these engagements that I started to reconsider whether I could continue to be an educator as a white person. In the first of the two engagements, the student is clear that white people should *"go home"*, that is, that white academics have no role to play in conversations about the decolonisation of education in South Africa. The student makes reference to a stereotype about white people: *"drink tea and coffee and do the things white people do"*, suggesting that they are all alike. In the second engagement, the idea of white people (plural) needing to be *'dealt with'* implies that action needs to be taken against *all* white academics, who are positioned as equally problematic. My first analysis of these engagements was guided by various commentators' reflections on student protests at the time.

These commentators' focus was on the problematic identity politics at play. From this perspective I saw these memories as reflecting *some*, and most certainly not all, of the spirit of the #FeesMustFall movement, after which both engagements occurred. While few doubt the legitimacy of the movement and the reality of many of the grievances that the students raised, concerns have been raised about some of the aggressive politics at play. Watermeyer (2016) contends that, as a revolutionary political movement, the #FeesMustFall movement needed to identify an "enemy against whom they could pit their battle. He notes that on several occasions the slogan "kill all whites" was seen on display during the movement. Jonathen Jansen (2017), similarly, is critical of the fact that white academics became the 'enemy' through a strong identity politics at play during the #FeesMustFall movement.

Haider (2018) is critical of many forms of contemporary forms of identity politics which tend to present race as a fixed entity and produce an ideology of race that reproduces essentialised, reified and biological constructs of race that reinforces rigid divisions between people classified according to different racialised categories (Haider, 2018: 42). Haider (2018: 46) argues that essentialised notions of race serve to reinforce the idea that whiteness is the outcome of individual psychology rather than a social, historical and "political formation". So, while he does not deny racism and the importance of the project of anti-racism, he does question the problematic way in which contemporary forms of identity politics are reifying and essentialising whiteness. As Snyman (2008: 94) points out, essentialist thinking about race not only "stifles the debate on racism, but also makes it difficult to transcend its parameters". Kimberly Foster (2018) warns that "when identities can be invoked to assert an unquestionable authority" careful political analysis and "thoughtful conversations and meaningful activism" that aims to benefit *everyone* are closed down. Through contemporary identity politics race ideology serves to place black and white people in oppositional categories that "consolidate[s] a type of paralysing standoff' between people positioned in these over-determined racial categories" (Gunew, 2007: 141).

My reading of the authors above led to an analysis of the students' behaviour through the lens of a 'problematic' identity politics at play. Feedback from one of the reviewers of this paper challenged this initial analysis and proposed that it is perhaps better to conceive of it as a 'complex identity politics'. As a white person, if I *only* see the students engagements through the lens of a problematic identity politics on their part I am essentially let off of the hook. No further analysis is required and I can conveniently see the students as out of line. What is needed is a much closer analysis that recognises the nuances of what is at play. In this set of memories, the students' engagements *were* very difficult to relate to in any meaningful way because I experienced my identity as a white person as being reified and from such a position

I felt like I had been relegated to the position of the eternal enemy who simply reproduces white supremacy and, therefore, needs to be excluded from the project of decolonisation. I felt intense discomfort, as I had in the first set of memories, but this time I felt unable to negotiate a way forward.

What I have come to realise is that a large part of the paralysis I experienced in this moment was what Robin Di Angelo (2011: 54) refers to as "white fragility", which she defines as "a state in which even a minimum amount of racial stress becomes intolerable, triggering a range of defensive moves". She argues that this fragility is the outcome of being socialised in contexts in which most white people did not have to "build the cognitive or affective skills" nor the "stamina that would allow for constructive engagement across racial lines" (Di Angelo, 2011: 57). I certainly experienced a defensive emotional reaction, which included anger and a deep sense of personal injury despite the fact that the students hadn't personally called me out on anything specific. In my memory I describe wanting to, in that moment, leave the room and even considered leaving academia. These are some of the defensive moves Di Angelo (2011) identifies as associated with white fragility.

During these engagements with these two students I was, against the back drop of a colonial and Apartheid past, "interpellated" or "hailed" (Althusser, 1968/2004: 700) as a particular white subject. In the well known example of a policeman calling out 'hey you!", Althusser (1968) demonstrates that in such an instance most people are likely to turn around as though they are being directly addressed, even if they know they have done nothing wrong. In that moment you literally become the thief being called out. Without anything being directed at me personally I immediately recognised myself in the interpellation and, as a result, interpreted and experienced the student's statements as a personal affront.

In an article entitled *Aggressive encounters and white fragility* Jones and Norwood (2017: 2044) argue that when black women speak out against microaggressions they risk their actions being read through the trope of "the angry black woman. Loud. Erratic. Uncontrollable. Full of attitude". In these moments "the problem becomes the Black woman as opposed to the condition to which she is responding". This response is, according to Jones and Norwood (2017) mediated by white fragility. I now recognise my own response as the outcome of a combination of my white fragility and the images of the "kill the whites" signs I had seen and internalised during the #FeesMustFall movement. The result was that I, in turn, read these students through a particular trope. The students in this moment were perceived through the trope of 'the angry young black man'. Aggressive young black men. Personally threatening black men. As a result I was upset and angry. However, left unmediated, nothing

constructive emerged from these emotional responses other than a reading of the students as a problem. Jones and Norwood's (2017) explanation of the trope through which anger is read offers a way of reframing the experience, one that recognises the fact that in these moments the students are not calling me out per se, but the continued inequalities and injustices of the post-Apartheid university context that continue to linger in the present university context.

In the second of the two incidents I describe in this set of memories the student does not direct his comment directly at me, but the presence of my white corporality, which, in that moment, elicits his response. This reflects that the racialisation of subjectivity involves, on many occasions, "reading the body as a text" (Dudek, 2006: 2). Harte (2016: 74) argues, after Stuart Hall, that race is "a collection of fragmented floating signifiers and semiotic sequences" and that "skin colour can be seen as a badge of a shared socio-cultural history, produced by dominant discursive powers" (Harte, 2016: 75). From such a perspective, a person's skin colour becomes a "primary defining signifier that appears to fix race" (Harte, 2016: 77). As a white lecturer, moving around a campus in a post-apartheid context, against a backdrop of calls for the decolonisation of education, my skin colour will be read as a text and will illicit a response from black South African students. As Harte (2016: 77) argues, "race is a floating signifier that slides and shifts depending on context…". Within the current context of higher education in South Africa, and considering my sociohistorical positioning, I have to acknowledge that it is likely my white skin will be read as signifiers of my economic and cultural privilege. In this encounter my corporeality is read by the student as what Harte (2016: 75) above referred to "as a badge of a shared socio-cultural history", that is, my presence as a white person in both of the engagements in the second set of memories elicits an invocation of a generic white *people* and a calling out of the injustices of a particular social and political reality. These encounters are not, as I initially experienced them, a personal attack directed at me specifically. In my initial reading of the situation, through a lens of what I interpreted as only a problematic identity politics on the part of the students, I was inadvertently putting the onus onto my students to remedy their behaviour. They needed to change their tone, to accommodate my emotional needs. They should sort out their aggressive approach or phrase what they are saying better so that I am not personally injured.

What explanation is there for my intense emotional reactions to these engagements if they are clearly not direct at me personally? Butler (1997: 100) contends that "identities are formed within contemporary political arrangements". Who we are and how we experience ourselves and others is constituted socially, and we inevitably become deeply attached to our identities. As Foucauldian philosopher Todd May

(2006) proposes, if I am to capture the rhythms of how I navigate my thinking and desiring human body through the world I "have to talk about the world in which my navigating occurs, a world that has a specific character... it is often the stamp of this world that, in important ways, makes me who I am, makes us who we are" (p. 11). Who I am, according to Todd (2006), is "largely a collective matter...deeply bound to the question of who *we* are" and because this 'collective self' emerges from a particular historical legacy, "it is not something we can simply shake off" (p. 16). Our socially mediated identities are largely not recognisable by ourselves as historically constructed and contingent, but are, rather, experienced as 'specified' and fixed identities. As a result when these identities are experienced as being attacked we defend them and reinforce them because our very 'self' (constituted through the language of these identities) feels vulnerable and threatened. I have become aware that my initial response was from a sense of personal injury to my identity. Unlike when students pointed out where my whiteness was implicated in my teaching practice and where I could alter my behaviour through praxis, I felt paralysed when I experience my white identity as being challenged and, as a result, found myself oscillating between, on the one hand, defensiveness and anger and, on the other hand, considering whether I should resign from academia. This injured response is performative only in the way in which it serves to reinforce my need to protect my identity as a white person. In this way, instead of responding constructively to the 'Look, a white!' exclamations, I became more invested in defending, what I perceived to be, my 'injured self' and, therefore, my whiteness.

Fortunately, Butler (1997: 104) points out that that these injurious positions can be resisted and challenged: "As a further paradox, then, only by occupying – being occupied by – that injurious term can I resist and oppose it, recasting the power that constitutes me as the power I oppose". However, in this quote, Butler (1997) points out that resisting and opposing is not just a matter of stepping outside of our socially constructed self. As she points out we occupy and are occupied by our historically contingent selves, and it is only from within these occupied spaces that we can, therefore, begin to navigate and negotiate a different self. I cannot simply step above the historical reality that I am a white South African, born, raised and schooled throughout Apartheid.

Navigating a way forward

Once I was able to recognise the cause of my injurious defensiveness I started to consider how I could engage more constructively with the question of how I can continue to position myself and practice as a white pedagogue within the current context of higher education and, more specifically, within the discipline of psychology. Firstly, I recognised that such a response had to incorporate acknowledging my on-

going whiteness. As Sara Ahmed (2004b: 15) puts it, white people are required to "inhabit the critique with its lengthy duration". I cannot simply step outside of the historically contingent space I occupy, but I can navigate a way through it in a critically reflexive and *ongoing* manner. Secondly, I have to recognise that I am not entitled to what Di Angelo (2011: 60) terms "racial comfort". Di Angelo (2011: 61) proposes that historically white people "have not had to build tolerance for racial discomfort. In sum, I have to learn to accept the reality of race discomfort, especially considering that I am white in a post-colonial and post-Apartheid context.

Zembylas and McGlynn (2012: 41) contend that discomfort can have transformational effect:

> *"discomforting emotions play a constitutive role in challenging dominant beliefs, social habits and normative practices that sustain social inequities and in creating possibilities for individual and social transformation".*

By acknowledging discomfort and working with it, one is able to recognise those aspects of our selves that may be implicated in wider social injustice and with this recognition may come the motivation to bring about change (Zembylas & McGlynn, 2012). Zembylas and McGlynn (2012) theorise about the pedagogical effect of discomfort within the school setting and argue that students need to be supported, emotionally and intellectually, through a pedagogy of discomfort for it to have transformative effect. The way in which I have addressed the race discomfort I have experienced, in order for it to have transformation effect, has been to mediate it through an engagement with the writing of white South African academics who are grappling with their white identities. One such academic is Samantha Vice (2010) who published an evocative paper that proposed that because all white South African people have been implicated in whiteness, they should focus their energies on self-rehabilitation and engage in silence in political spaces as their voices have historically been heard too loudly and repetitively. From such a perspective, the black student's suggestion that white academics should remove themselves from the decolonisation project seems legitimate. However, other academics have challenged Vice's (2010) suggestion of political silence. For example, while Eusebius McKaiser (2011: 453) agrees with Vice that "shame and regret are appropriate moral responses" for white people to experience in realising their implications in the subjugation of black South Africans, he does not agree with the suggestion that they should, therefore, respond with silence. He argues that the focus of Vice's critique needs to be on "*paradigmatic ways of being white* that are unjust…" (McKaiser, 2011: 455) and, therefore, importantly highlights that not all white people engage in the same levels of whiteness all the time. McKaiser (2011: 458) states that he prefers Vice's (2010) idea of being careful and

"living in reflective self-awareness" over and above her proposed silence. McKaiser (2011: 457) expands on what it means to be careful: "whites should engage politically in a way that does not perpetuate unearned privileges, *qua* whiteliness, and, in a way that allows other interlocutors to engage them – whites – fully, as moral equals". He also highlights that white people are citizens and should exercise the right to engage. As Mbembe (2016) argues, there is no reason that white people "should put their citizenship into hibernation" and that "opting out" is not constructive "in these times of re-engagement". Similarly, Di Angelo (2011) suggests that silence and withdrawal are also counter-moves against discomfort and that "continual retreat from the discomfort of authentic racial engagement results in the perpetual cycle that works to hold racism in place" (p. 66). Rather than retreating or remaining silent we need to start building the affective and cognitive skills and stamina to "sustain conscious and explicit engagement with race" (Di Angelo (2011, p. 66) and, therefore, contribute to the disruption of "common (and oppressive) discursive patterns around race" (p. 67).

McKaiser (201: 460) further argues that not engaging black people within public political space is "an expression of lingering whiteliness, insofar as that decision presupposes the hegemony of whiteness could not be effectively rebutted by a black interlocutor". Hook (2011: 499) makes a similar point that silence can be tantamount to a "self-aggrandizing form of detachment" and that by failing to enter into dialogue one "steps outside the bonds of reciprocation". He argues that, in not speaking, people secure themselves from corrective feedback and that "silence connotes all to easily the distance of superiority". Hook (2011: 499) recognises that retreating into silence may be driven by altruism, and a desire to listen and learn from historically marginalised voices, but argues that if one is "genuinely willing to take a secondary position… then to speak, to ask questions, is surely more an indication of modesty than is silence". He also adds that silence closes down the potential for the kinds of transformative "dialogical practice" that theorists such as Paulo Freire argued for. In the end, Hook (2011: 499) recommends that white people should take up

> "a speaking position proportionate to one's representation – i.e., minority – status a white subject in a post-apartheid context' by which one 'attains a less remarkable position by being a small voice, than by being the voice – so noticeable for its absence – that has exempted itself from the set of possible contributions".

While Vice (2010: 335-336) argues for silence she does verify that this silence should be active, that is, that it should not be "a failure to listen and engage and silence should not rule out conversation". Reflecting on my memories in this article I suggest a re-reading of what she means by silence. If silence is active and engaging, then the silence Vice (2010) speaks of is the silence that happens when we take the time to actively listen

and to develop "the perspectives and skills" (Di Angelo, 2011: 66) needed to engage meaningfully and constructively when we do speak. Through an 'engaged listening', white people are better positioned to involve themselves in conversations that do not reproduce the historical privileging of white voices, and, therefore, contribute to the process needed to contribute towards the undoing of whiteness.

I have found such an opportunity to participate in 'engaged listening' around what my role might be in contributing towards African psychology, through an engagement with the work of Kopano Ratele (2016) who responds to a paper by Augustine Nwoye (2015) called **What is African psychology the psychology of?** Ratele (2016: 1) agrees with Nwoye's (2015) call to advance African psychology and to challenge the euro-centric focus of Western psychology, but in his response asserts that "the growth of Africa(n)-centred psychology is hindered by the view that it is singular and static instead of composed of dynamic and manifold orientations". He proposes four different African psychologies:

> "African psychology as psychology in Africa; as a culturally, metaphysically, or spiritually inclined Africa(n)- centred psychology (which will be referred to as cultural African psychology); as a materially, politically, or critically focused African psychology (shortened to critical African psychology); and what we can refer to as psychological African Studies" (Ratele, 2016: 1).

By proposing these four psychologies Ratele (2016: 14) attempts to "illuminate and create space for different ways of locatedness on this terrain". That is, the four African psychologies recognise the "different orientations, approaches, or stances to Africa and psychology" (Ratele, 2016: 14) that various academics within the discipline might inhabit. Through his argument he creates a space for *everyone* to locate themselves in the project of developing Africa-centred psychology in the South African context. African psychology is, therefore, not just the work of black South Africans, but *every* psychologist practicing and researching in the South African context. Therefore, the work for white academics, like myself, in the discipline of psychology is, in the spirit of Vice (2010), to listen to, engage with and converse with these different African psychologies to find out in which ways it is most appropriate to orientate themselves within the project. As Vice (2010) suggests, knowing when to be appropriately and actively silent (rather than silent as a form of disengagement) is the anxious task that white academics need to engage in on an ongoing basis.

Conclusion

Gannon (2013, 230) argues that through the process of reflexive writing in critical autoethnographic research (CAE), "we write ourselves into being... into particular

subject positions… and, in unpredictable ways, we call others into relation – both inside the text and in their readings of our texts". Giorgio (2013: 231) proposes an "autoethnographic subjectivity" that is "an ongoing project… shifting, contradictory, multiple, fragile, fragmented" and an always collaborative process. CAE enables an unpredictable process of re-imagining the self that occurs when people engage with texts, either in the process of writing them or reading them (Gannon, 2013). In this way, the process of working through memories in the written form moves the writer and reader of CAE texts to "engage with and respond… in constructive, meaningful – even vulnerable – ways" (Jones, Adams & Ellis, 2013: 25). The process of engaging in this piece of CAE memory work, has created a reflexive process, mediated by various theoretical insights of other academics, that has enabled me to critically dialogue *with* the voices of black students who have highlighted the ways in which my whiteness is implicated in my practices as an educator. By sharing it I hope to invite and provide other white academics with an method to think critically about how their ongoing whiteness might be implicated in their practices in constructive rather than injurious and self-defensive ways.

At a personal level I acknowledge the need to remain committed to praxis if I am able to contribute appropriately and meaningfully to imagining what a decolonised psychology might look like in the context of higher education. This requires recognising that as a white South African I am implicated in, in an ongoing way, the practice of whiteness. Shannon Morreira (2015) makes this point in her critical analysis of a body of work by black and white South African academics across a number of universities who are engaging in a process of re-imagining the humanities and taking steps towards contributing to the decolonisation of education in various faculties. Morreira (2015: 9) acknowledges that even those academics whose work is critical and socially and politically responsive continue to be "implicated in the colonial matrix". She argues, however that within this colonial matrix of power lie "the possibilities for a shift in the epistemological hierarchies at work in universities" (Morreira, 2015: 13). It is these possibilities that I hope to harness in my ongoing work as a white academic.

I would like to end this paper by sharing a colleague's response to reading a draft of this article. While her feedback was encouraging she pointed out that she felt that my article lacked a certain amount of authenticity. She said that she could see that what I was doing was working to gain perspective on my reactions, however, she said that in the process I failed to acknowledge the extent of my emotional reaction in relation to, in particular, the experiences I recounted in the second set of memories. She suggested that as a black South African she recognised that I may have avoided this out of fear for the possible repercussions of such honesty, but

felt that I had, in the process, sacrificed a truly authentic piece of reflexive writing. In light of this feedback, I think it would be disingenuous of me not to acknowledge the full extent of my emotional response. As I have argued, the identity politics at play in these encounters are complex and the experience of discomfort I report on is, therefore, equally complex. It is filled with a mix of shame, guilt and even anger. These emotions do not miraculously resolve themselves, rather, they linger as I try to engage with them and navigate a way forward. I am, for example, still deeply disturbed, when I see banners like the "kill all whites" one on display during the "FeesMustFall" protests. It would be dishonest and unauthentic for me not to acknowledge the angst it elicits and my personal position that this kind of particular behaviour is unacceptable. It is undeniably hard not to react when your whiteness is called out. My stamina still needs considerable development. However, the process of mediated reflexivity has enabled me to tease my discomfort apart and to recognise what might be driving my varied emotional responses and where I need to take responsibility. It is this process of engaging *with* my emotions, rather than acting out on them or disregarding them, that facilitated an awareness of my white fragility and opened up the possibility for a more constructive engagement with my social world and my positioning and practices within it.

Todd May (2006: 23) argues that because who we become is historically contingent it is, therefore, possible to gradually work ourselves into a different position and take up a different set of practices. He proposes we can "use the material of who we are in order to create new possibilities for who we might be". Citing Foucault, May (2006: 23), however, emphasises that these new possibilities require "patient labour" as we work on our "limits". The journey that I am on as I navigate my way forward is a complex and nuanced one. It requires a constant engagement with my sense of self, my varied emotional reactions and my students' voices. It is far from radical and requires a commitment to remaining grounded and implicated in the contingent history within which I was constituted and out of which I practice as an educator. May (2006: 123) describes this history as "at once constitutive and contingent: it makes us who we are, but not by necessity". It is only in acknowledging this tenuous position that new possibilities and ways forward begin to unfold. An awareness of the history from which we have emerged does not erase that history nor elevate us above its constraints, rather, as May (2006: 124) suggests, it allows us to "play with, overturn, undercut, rearrange, parody, go beyond the legacy that we are", but all the while remaining cognisant of the impact of this creative process. It is this process that I commit to as I re-enter into the project of finding my place in the wider collective project of contributing, as a white educator, to a decolonised psychology in the context of higher education in South Africa.

References

Ahmed, S (2004a) The non-performativity of anti-racism. Paper presented at LGS Colloquium, Text and Terrain: **In Legal Studies in Gender and Sexuality**, University of Kent, October 25.

Ahmed, S (2004b) Declarations of whiteness: The non-performativity of anti-racism. **Borderlands eJournal, 3** (2), 1-15.

Althusser, L (2004) Ideology and ideological state apparatus. In Rivkin, J and Ryan, M (eds) **Literary theory: An anthology.** Oxford: Blackwell Publishing (1968).

Breunig, M (2005) Turning experiential education and critical pedagogy theory into practice. **Journal of Experiential Education 28** (2), 106-122.

Butler, J. (1997) **The psychic life of power: Theories in subjection.** California: Standford University Press.

Chang, H (2013) Individual and collaborative autoethnography as a method: A social scientist's perspective. In Jones, S H, Adams, T E and Ellis, C (eds) (2013) **Handbook of Autoethnography.** California: Left Coast Cress.

Di Angelo, R (2011) White fragility. **International Journal of Critical Pedagogy 3** (3): 54-70.

Dudek, D (2006) Dogboys and lost things; or anchoring a floating Signifier: Race and critical multiculturalism. **A Review of International English 37** (4): 1 – 20.

Foster, K (2018) Identity politics has veered away from its roots. It's time to   bring it back. https://www.theguardian.com/commentisfree/2018/may/05/identity-politics-veered-ideal-kimberly foster

Gannon, S (2013) Sketching subjectivities. In Jones, S H, Adams, T E and Ellis, C (eds) (2013) **Handbook of autoethnography.** California: Left Coast Cress.

Giorgio, G A (2013) Reflections on writing through memory in autoethnography. In Jones, S H, Adams, T E and Ellis, C (eds) (2013) **Handbook of autoethnography.** California: Left Coast Cress.

Gunew, S (2007) Rethinking whiteness: introduction. **Feminist Theory 8** (2): 141-148.

Haider, A (2018) **Mistaken identity: Race and class in the age of Trump**.
London: Verso.

Hook, D (2011) White privilege, psychoanalytic ethics, and the limitations of political silence. **South African Journal of Philosophy 30** (4): 494-501.

Harte, A (2016) Becoming a racialised subject: The subjectifying power of stereotypes in popular visual culture. **Social and Political Review XXV1**, 74 – 99.

Jones, S H, Adams, J & Ellis, C (2013) Introduction. Coming to know authoethnography as more than a method. In Jones, S H, Adams, T E and Ellis, C (eds) (2013) **Handbook of Autoethnography.** California: Left Coast Cress.

Jones, T & Norwood, K J (2017) Aggressive encounters and white fragility: Deconstructing the trope of the angry black woman. **Iowa Law Review 102**: 2017-2069.

Kujeke, M (2017) Violence and the #FeesMustFall movement in UKZN. In Lange, M (ed) (2017) **#Hashtag: An Analysis of the #FeesMustFall Movement at S.A Universities**. Johannesburg: Center for The Study of Violence and Reconciliation (CSVR).

Langa, M (2017) Researching the #FeesMustFall movement. In Lange, M (ed) (2017) **#Hashtag: An Analysis of the #FeesMustFall Movement at S.A Universities**. Johannesburg: Center for The Study of Violence and Reconciliation (CSVR).

Leonardo, Z & Zembylas, M (2013) Whiteness as technology of affect: Implications for educational praxis. **Equity and Excellence in Education, 46** (1),115-140.

Magnet, S (2006) Protesting privilege: An autoethnographic look at whiteness. **Qualitative Inquiry,12** (4): 736 – 749.

Magubane, Z (2001) Which bodies matter? Feminism, poststructuralism, race, and the curious theoretical odyssey of the 'Hottentot Venus'. **Gender and Society, 15** (6): 816-834.

Maringira, G & Gukurume S (2017) Being black in the #FeesMustFall and #FreeDecolonisedEducation student protests at the University of the Western Cape. In Lange, M (ed) (2017) **#Hashtag: An analysis of the #FeesMustFall movement at S.A universities**. Johannesburg: Center for The Study of Violence and Reconciliation (CSVR).

Mbembe, A J (2015) Achille Mbembe on the state of South African political life. Https://africasacountry.com/2105/09achille-mbembe-on-the-state-of-south-african-politcs/-

Mbembe, A J (2016) Decolonising the new university: New Directions. **Arts and Humanities in Higher Education, 15** (1): 29-45.

McKaiser, E (2011) How whites should live in this strange place. **South African Journal of Philosophy, 30** (4): 452-461.

Miller, D M (2008) Shades of gray: An autoethnographic study of Race in the academy. **International Journal of Qualitative studies in Education, 21** (4): 347 – 373.

Morreira, S (2015) Steps towards decolonial higher education in southern Africa? Epistemic disobedience in the humanities. **Journal of Asian and African Studies,** 1-15.

Nwoye, A (2015) What is African Psychology the psychology of? **Theory & Psychology, 25**, 96–116.

Potter, J E, (2015) The whiteness of silence: A critical autoethnographic tale of a strategic rhetoric. **The Qualitative Report, 20** (9), 1434 – 1447.

Ratele, K (2016) Four (African) Psychologies. **Theory and Psychology, 27** (3), 1-15.

Reed-Danahay, D (2017) Bourdieu and critical autoethnography: Implications for research, writing and teaching. **International Journal of Multicultural Education, 19** (1), 144 – 154.

Ringrose, J (2007) Rethinking white resistance: Exploring the discursive practices and psychical negotiations of 'whiteness' in feminist, anti-racist education. **Race Ethnicity and Education, 10** (3): 323-344.

Steyn, M (2005) White talk: White South Africans and the management of diasporic whiteness. In A J López (ed.) (2005) **Postcolonial whiteness. A critical reader on race and empire** New York: State University of New York Press.

May, T (2006) **The philosophy of Foucault**. Chesham: Acumen.

Van der Watt, L (2007) Making whiteness strange. **Third Text, 15** (56), 63-74.

Vice, S, (2010) How do I live in this strange place? **Journal of Social Philosophy, 41,** (3): 323-342.

Watermeyer, B (2016) Making sense of the student protest movement: Saying yes to anger and no to hate. https://www.dailymaverick.co.za/opinionista/2016-10-31-making-sense-of-the-student-protest-movement-saying-yes-to-anger-no-to-hatred

Yancy, G (2012) **Look, A White! Philosophical essays on whiteness**. Philadelphia: Temple University Press.

Zembylas, M & McGlynn, C (2012) Discomforting pedagogies: Emotional tensions, ethical dilemmas and transformative possibilities. **British Education Research Journal, 38,** (1): 41-59.

THE PERSONAL IS PEDAGOGICAL (?): PERSONAL NARRATIVES AND EMBODIMENT AS TEACHING STRATEGIES IN HIGHER EDUCATION

K. L. Frizelle
Department of Psychology
University of KwaZulu-Natal
Durban, South Africa
e-mail: Frizellek1@ukzn.ac.za / https://orcid.org/0000-0001-5706-9269

ABSTRACT

This article is a piece of "self-reflexive action work". In it, I critically explore the pedagogical value of infusing my personal narrative and embodiment as a queer person into the content of a series of lectures on sexuality and gender. In an academic culture that promotes objectivity, incorporating one's personal narrative and embodiment into the learning space as an educator is often criticised for being excessive and disruptive. I argue that if approached strategically and with an ethic of care, infusing personal stories and embodiment into educational content is pedagogically performative with the potential to challenge dominant cultural ideologies like heteronormativity. I use autoethnographic memory work, reflections from my teaching diary and theoretical insights from various critical theorist and pedagogues to make an argument for a queer, dialogical performative pedagogy that contributes towards the *possibility* of students who are able to think critically about their own gendered positions and relations within a wider context of heteronormativity.

Keywords: reflexivity, critical pedagogy, critical psychology, autoethnography, heteronormativity, dialogical pedagogy, performativity, queer pedagogy, higher education

INTRODUCTION

Teaching is a political act (Shor and Freire 1987). It has the potential to either reproduce or disrupt the oppression that shapes students' social worlds. For teaching to contribute towards social justice, Knowles (2014) argues that normative/normalising teaching practices need to be challenged. Education is replete with seldom questioned norms that inform what students are taught and how they are taught. For example, many educators assume they should separate the personal from the professional, that education is not concerned with emotions, the body or aesthetics and that teaching is apolitical and objective (hooks 2003; Shor and Freire 1987; Sternberg 2002). These assumptions justify teaching practices that serve to reinforce the status quo and prevent lecturers from developing creative and innovative teaching methods. As a critical psychologist/pedagogue, I believe that the status quo and normalised teaching practices

need to be challenged. However, it is equally important for "pioneering" educators to be vulnerable enough to critically reflect on their pedagogical practices. Knowles (2014) argues that it is this vulnerability that enables critical educators to learn and develop their praxis.

I am a lecturer working in a South African institute of higher education within the discipline of Psychology. I identify as a critical psychologist, and am, therefore, invested in recognising and critiquing how mainstream psychology has contributed, and continues to contribute, towards oppressive social practices (Prilleltensky and Nelson 2002). My earlier formal training in education means that I have always had an interest in the *how* of teaching and I believe my leaning towards critical psychology led me to critical pedagogy, an approach that sees the aim of education as challenging hegemony and critiquing dominant ideologies at work in the lives of students and educators (Darder, Batodano and Torres 2009). Critical pedagogues are asked to challenge their teaching practices, that is, to think critically about what they have assumed to be "normal, unproblematic, and expected", how their teaching practices contribute towards constructing the subjectivities of their students, the possible consequences of this for society at large (McLauren 2009, 71) and to work at developing innovative teaching practices.

In this article, I open up for critical analysis the assumption that my personal narrative and embodiment as a queer person have pedagogical value, focusing specially on a set of lectures I offer to first year psychology students that introduces them to a range of theoretical perspectives on gender and sexuality. I am drawn to teach around this topic because of the life I have lived as a queer person. Schippert (2006) proposes that when queer educators have lived, or expressed their bodies, in counter-normative ways, they will either actively avoid bringing these aspects of themselves into the educational space or will purposively and strategically play with it in their pedagogical practice. I fall within the latter group and, therefore, not only choose to teach in the area of gender and sexuality, but have also incorporated my queer corporeality and narrative into my pedagogical practice. I have always assumed the pedagogical value of doing this, but never opened this assumption up to critical examination.

This article achieves two things. Firstly, it aims to open up for critical analysis my assumption that using personal narrative and embodiment is pedagogical. Through this exploration I hope to not only improve my own praxis, but also contribute towards a wider critical pedagogical praxis through which educators can seek to develop students who are motivated and equipped to engage in social praxis, that is, to understand the psychological and socio-political factors at play in their lives, to act upon them and thus transform their social worlds (Prilleltensky and Nelson 2002). Secondly, I aim to address the deficit in research that

explores how critical psychologists are taking up the ideas of critical pedagogy in their teaching practices. There is only a small body of psychologists in South Africa who explore the nexus between critical pedagogy and critical psychology (for example, Kiguwa and Canham 2010; Leibowitz et al. 2010; Ratele 2019).

METHODOLOGY

The article does not report on a study that empirically evaluates the effectiveness of my teaching strategy by, for example, pre- or post-module interviews with students. Rather, it is a *self-reflexive* exploration and theorisation of my own teaching practice. Waghid (2002, 463) describes "reflexive action" as "critically examining one's personal and theoretical dispositions and ... how one's personal and theoretical commitments can transform patterns of critical educational discourse". In turn, these transformed critical educational discourses challenge people's taken-for-granted assumptions and free them from the ways in which they are constrained by society. Against this background, this article is a piece of "reflexive-action work" in which I explore my personal and theoretical dispositions, with the aim of contributing towards a pedagogy that can bring about social change.

I have drawn on the method of autoethnography to critically analyse the ways in which my personal and theoretical positioning have informed my teaching practices. Starr (2010, 2) defines autoethnography as a methodology that enables a "cycle of enlightenment, reflection and action" through a "critical process of self-analysis and understanding in relation to cultural and social discourses". In autoethnography, the "historical implications" of researchers' "living body/subjective self" becomes the subject of the research process (Spry 2001, 711). In the context of educational research, autoethnography is a "reflexive practice" that enables educators to understand for themselves, and open up for wider scrutiny, past experiences, linked to wider socio-historical and political contexts, that have contributed towards their philosophies and practices as educators (Warren 2011, 141).

To conduct the research that informs this article, I engaged in autoethnographic memory work. In an attempt to understand how I came to assume that including my personal narrative and queer embodiment into the curriculum has pedagogical value I documented a number of memories of interpersonal engagements I have had around my gender non-conforming identity. For example, I spent some time thinking back on how I came to understand myself as gendered. To be able to explore the pedagogical significance of my approach to teaching the content I kept a teaching diary where I documented critical incidents that occurred while I was teaching and also recorded reflections on conversations I had with a colleague around my teaching

experiences. I then turned to various critical theorists and pedagogues to analyse my memories, experiences and conversations as a way of interrogating the assumption I held about the value of my teaching approach. For example, I analysed my own gendered memories using the critical theory of Judith Butler (1999) and analysed various critical incidents in the classroom using the theories of various critical pedagogues (for example, Freire 1970/1996; Shlasko 2005; Zembylas and McGlynn 2012).

Autobiographical researchers are at risk of being accused of engaging in nothing more than evocative naval gazing. Allen-Collinson (2013, 282) suggests a way of avoiding this in in her description of autoethnographic research as a process of engaging with one's self "in relation to others, to culture, to politics, and the engagement of selves in relation to future possibilities". She speaks to the view that the "self" is not autonomous, but saturated socially. In this research I focus on my own practices, but I have avoided egocentricity by, firstly, using critical theories to analyse my data and, therefore, link my personal experience to the wider social context (Stahlke-Wall 2016). Secondly, I ensured that my research is not merely descriptive but, rather, contributes towards knowledge building and pedagogical praxis (Stahlke-Wall 2016). I also enlisted the assistance of a colleague who read my initial analysis and offered me alternative perspectives. The reviewers of this article also provided me with critical feedback that broadened my view. These processes collectively ensured I achieved a level of perspective that is difficult to attain in research that foregrounds the "self" and personal experience (Loughran 2004, 20).

The remainder of this article is the write-up of my findings. I start by locating myself within the discipline of psychology and the context of higher education with the aim of introducing the forms of hegemony and ideology that I see as important to challenge through my teaching practices. Using personal memories, I turn to illustrate how my ongoing negotiation of my queer subjectivity and my positioning as a critical psychologist and pedagogue has informed my belief that the personal is pedagogical. I then describe how I have integrated my personal narrative and embodiment into the content that I teach. Lastly, I use theoretical insights from various critical theorists and pedagogues to critically explore my assumptions about the pedagogical possibilities of my teaching practices.

THE CONTEXT OF HETERONORMATIVITY IN HIGHER EDUCATION

As already noted, I regard myself as a critical psychologist, and am, therefore, critical of the workings of mainstream psychology. Derek Hook (2004, 18) argues that mainstream psychology has been effective in "depoliticising" experiences and the ways in which people

"know" themselves. Essentially, this leads to the idea of self-contained individuals who are largely dislocated form the social, political and cultural worlds in which they are embedded. Psychology has, for example, produced theories that serve to essentialise gender and has, therefore, played a role in reproducing the binary that positions men and women as inherently different (Shefer 2004). As a critical psychologist, I work to challenge such theories in my teaching. In opposition to many of the mainstream theories, I argue that gender and sexuality, rather than biological givens, are socially constructed. I draw on the work of Judith Butler (1999, 43–44) who defines gender as "the repeated stylization of the body, a set of repeated acts within a highly regulated frame that congeal over time to produce the appearance of substance, of a natural sort of being". From this perspective, while gender *appears* innate, it is, rather, socially constructed through repeated daily performativities within particular socio-political and cultural contexts and relations of power.

Butler (1999, 45) calls the "highly regulated frame" through which gender is constructed as the "heterosexual matrix". Chambers and Carver (2008, 144) describe this matrix as "an assemblage of norms that serves the particular end of producing subjects whose gender/sex/desire all *cohere* in certain ways". Chambers and Carver (2008, 144) liken the heterosexual matrix to heteronormativity, which they define as a "regulatory practice", which "takes heterosexuality to be normative in terms of identity, practices and behaviour". How people understand their bodies, how they come to understand themselves and others as gendered beings and how they interact with others is informed by this pervasive heteronormativity. The norms emanating from the heterosexual matrix work constantly to sustain and regulate particular understandings of gender that uphold "heterosexist power" (Butler 1999). The fact that the regulation of gender requires "an ongoing discursive practice", however, means that "it is open to intervention and resignification", that is, the potential to disrupt the heterosexual matrix lies within the very workings of the matrix itself (Butler 1999, 43), providing the opportunity to harness this energy to be disruptive and enable other possibilities.

As a queer person working within the university context, I am aware that it is a space in which the heterosexual matrix is alive and well. Karioris (2019, 2) argues that universities "establish and perpetuate a heteronormative ordering system" and are, therefore, influential in "shaping and forming sexual and gendered relations" (see also Munyuki and Vincent 2018; Nzimande 2017, for South African examples). Universities, through their systems, curriculum and teaching practices, (re)produce heteronormativity that is complacent in producing "normative violence" (Chamber and Carver 2008, 24). Normative violence can be understood as the outcome of the naturalising of gendered norms, that is, *social* norms take on the

appearance of being *natural* and, therefore, normal and acceptable. Identities or behaviours that present in opposition to these norms are considered pathological, "logical impossibilities" (Butler 1999, 24) and, therefore, unacceptable. These naturalised norms are "violent" because there are very real implications for people who transgress them. These implications range from discrimination to murder.

Chambers and Carver (2008, 76) argue that normative violence is powerful precisely because it is largely erased from "ordinary view". As Wallace (2002, 53) explains, "the performative nature of discourse is not readily visible" because "the ideologies of culture and discourse appear neutral". From this perspective, the ways in which heteronormativity plays out in the context of the university is often not visible to those who engage in (re)producing it. The following entry from my teaching diary, which recounts a conversation I had with a colleague during the period I was teaching, further highlights the invisibility of many of the gender norms that are reinforced through every day, seemingly neutral, educational practices:

> "I pointed out to a colleague that my reading of Crawley (2009) had made me realise that self-disclosure as queer is actually redundant because I present as gender non-conforming. My short hair and preference for pants, lace-up shoes and no make-up are likely to 'out me' before I say anything. How I express myself is a form of self-disclosure in much the same way that my colleagues' presentation is for her. The difference, however, is that she does not have to worry about the implications of her disclosure. She looked genuinely startled when she acknowledged this. She reflected that without a second thought she makes reference to her husband and children in lectures. She has no concerns with displaying a photo of her and her family in her office. She does not have to consider whether dressing feminine is appropriate or not. My colleague does not have to anticipate what could happen if she verbally confirms what people are likely to assume, that is, that she is heterosexual."

So, while my colleague does not teach on a module that directly addresses gender and sexuality, her everyday embodiment and speech acts (re)produce dominant discourses and are, therefore, pedagogical even though this has mostly been invisible to her because her embodiment and speech acts appear neutral. Her "neutral" daily performativities add to the maintenance of a highly regulated gendered frame in the university context and more widely in society (Butler 1999).

Chambers and Carver (2008, 82) argue that strategies are needed to denaturalise "reified notions of sex/gender" and that such strategies are political acts that work to resist and counter normative violence. As a critical psychologist and critical pedagogue, I see it as essential to expose and challenge the workings of heteronormativity so that what I do and teach in my lectures is not complacent in upholding the heteronormative matrix, but rather undermines it. Offering to teach an introduction to sexuality and gender in the first-year programme and

developing an innovative approach to teaching this content has been one of the contributions I have made to resisting and disrupting both heteronormativity and normative teaching practices through my teaching strategy.

BMXS, SKATEBOARDS AND LADIES TOILETS: HOW MY "PERSONAL" BECAME PEDAGOGICAL

My earliest recollection of becoming aware that my behaviour was not gender appropriate was when I was seven years old. I was riding my brothers BMX bicycle and stopped to chat to my mom and gran. I distinctly remember the emotional reaction I had when my gran asked, "are you enjoying yourself Mark"? I remember the joy of play dissipating and being replaced with shame and humiliation at her suggesting that I was behaving like a boy. I clearly already knew there were implications for being seen as a boy. Up until this point I experienced no personal conflict around wanting to play with bicycles instead of, for example, dolls. Bikes and skateboards were just much more fun. I had been introduced to these kinds of activities by my brother who is only fifteen months older than me. I was athletic and enjoyed physical play. The conflict came from realising that there were social expectations for my body, that my preferences for play were not matching these expectations and that there were implications for this. My preference of play activities became gendered through this interaction.

My preference for what was and continues to be primarily seen as "masculine" also extended to how I wanted to present my body. My mom tells me that when I was young she insisted that I wear a dress. I refused to leave the house until I was allowed to take the dress off and change into clothes better suited to my play activities. As I grew older, I realised that I preferred an androgynous look, however, for most of my life I have not fully explored such a look because the social consequences of playing with my gender expression were, and continue to be, disconcerting, sometimes simply humiliating. A fairly recent example was when I was in a restroom waiting to use the toilet. I was dressed in my mountain biking trail shorts, shirt, and helmet. I noticed a feminine woman walking down the passage towards me, we made eye contact and exchanged smiles. She stood behind me in the queue and after a few moments she asked, "these are the ladies' toilets"? Having read what she had said as a question I replied, "yes they are", but it quickly dawned on me that she hadn't asked a question, she had made a statement. She was telling me I was in the wrong bathroom! By this time, perhaps from my voice, she was convinced I was female bodied and in the "right" toilet and apologised. What had happened here? This woman had seen me from afar, we had made eye contact and had greeted each other with a smile and so I was clearly not a male predator lurking in the toilets.

Mountain bikers are common in this space, so my dress was not out of the ordinary. I firmly believe that she was not convinced I was male, rather, she had some doubts about whether I was female and her question was a way of finding out indirectly. For this woman, the way I presented my body was disconcerting and troubling. She could not assimilate what she was seeing because the appearance did not fit into the neat binary of male and female and she needed clarity.

Based on my reading of Judith Butler (1999), I now understand that, in the instances above, I was not "understandable" to either my gran or the woman in the toilet because people "only become intelligible through becoming gendered in conformity with recognizable standards of gender intelligibility" (Butler 1999, 22). I see both my gran and the woman in the bathroom as engaging in everyday regulatory gender practices, "calling me out" for not being entirely intelligible in those moments. In these situations I trouble the notion of gender by failing "to conform to the gendered norms of cultural intelligibility" (Butler 1999, 23).

I believe that my experiences of negotiating a queer subjectivity have been influential in my evolution into a critical psychologist. Having experienced the effects of heteronormativity, I became invested in challenging the ways in which mainstream psychology feeds the heterosexual matrix. As a queer person, I continue to engage in "disordering practices" that I believe create "critical opportunities" that function to "expose the limits and regulatory aims of that domain of intelligibility and hence, to open up within the very terms of the matrix of intelligibility rival and subversive matrices of gender disorder" (Butler 1999, 24). I believe that my lived experiences as a queer person, within the current prevailing heteronormative context, are inherently pedagogical, even beyond the confines of the classroom. My everyday gendered performativities actively disrupt and inform and taking my experiences into the classroom felt like a natural extension of my life pedagogy.

BRINGING THE PERSONAL INTO THE CLASSROOM

If my body is never neutral and is always read for meaning in the ways I describe above, it follows that that my body is never neutral inside classroom spaces. Rosenberg (2004, 90) posits that our "(teacher's) bodies do a kind of work with, for, against 'us' in the dynamics of teaching and learning" (Rosenberg 2004, 90, see Kopelson 2002). This was clear when in a module evaluation one of my students wrote: *Kerry dresses like a boy*. This comment was clearly not a neutral observation, but, rather, a recognition and criticism of my failure to conform to gendered expectations. If I were to "protect" my students from my queer corporeality I would have to actively conceal it. I choose not to because I believe that it has pedagogical possibility.

I start my lectures by introducing my students to the concepts of sex, gender and sexuality. To illustrate these concepts, I narrate my personal gender story by showing them a series of photographs of myself from when I was a toddler through to my adult years (credit to Crawley 2009). These photographs illustrate the varied ways in which I have expressed my gender identity over the years. In the toddler photograph, I am smiling happily in a dress. In a photograph from my early childhood, I am dressed in a bridesmaid dress and clearly uncomfortable. In another, I am dressed in corduroy pants and a dark polar neck jersey and look comfortably androgynous. The last photograph is of me as a smiling adult in a bridesmaid dress with make-up on and my hair done up. After showing them this photo narrative, I add a tie to the collared shirt I am wearing to show them how I prefer to currently express my gender identity. After I have done this, I ask them whether they believe that I am gay. Many smile, some laugh and nod their heads or shout out "yes you are". I point out that I am not surprised to hear this as there is an expectation that if a woman looks "masculine", according to social standards, she must be gay. I go on to tell them that I will not reveal my sexual identity at this point because while it may be true that I am gay, it may also not be true because sex, gender and sexuality do not align in predictable ways.

When I move on to the theoretical component of my lectures, I continue to weave my personal narrative into the content. So, for example, when I teach the social constructionist perspective, I illustrate how gendered discourses position us in particular ways and result in certain interpersonal interactions. I share an experience I had when I stood up for a shop assistant who I perceived to be treated unfairly by a man. I discuss how instead of being called out for interfering, I was called "raw and butch". The man approached me in such an aggressive manner that, in the moment, I feared physical violence. I try to illustrate how wider discourses of masculinity and femininity meant that a woman who was behaving outside of accepted gendered norms (by challenging a man directly and dressing in a non-feminine way) resulted in a conflict that extended beyond the origin of the conflict. This man was clearly not just angry for my imposition, he was also angry with my subversive bodily and gendered acts (Butler 1999).

IS THE PERSONAL PEDAGOGICAL?

I believe that my queer life has been influential in my development as a critical psychologist and, in turn, a critical pedagogue. Based on these intersecting aspects of my subjectivity, I have held the assumption that infusing my personal narrative and embodiment as a queer person into the content that I teach is an effective pedagogical practice. In the following section I use

theoretical arguments emerging from three different "forms" of pedagogy that emerge from the work of various critical pedagogues (queer pedagogy, dialogical pedagogy and performative pedagogy) to critically explore this assumption.

Queer pedagogy

In brief, queer theory is intent on making the performative nature of gender and sexuality visible and exposing "the regulatory processes of subject formation and categorisation" (Kopelson 2002, 19). Queer theory, therefore, throws into dispute accepted ideas that regulate how particular bodies should experience themselves, present themselves and how they should behave in relation to other bodies. It further exposes the problematic ways in which we become intelligible to each other (Butler 1999) through categorisation, and the precarious ways people are positioned if they are deemed unintelligible according to naturalised notions of gender and sexuality (Tourjee 2015). Allen (2015, 767) links queer theory with pedagogy and proposes that queer theory can inform a pedagogy that critiques "the repetitions of normalcy". When queer theory, therefore, serves to undermine dominant and normative assumptions about gender and sexuality, it becomes pedagogical, and when pedagogy challenges heteronormativity it can, according to Shlasko (2005), be considered queer.

Shlasko (2005) points out that queer pedagogy is not just about disrupting what is normative about sexuality and gender, but is also intent on challenging what has been accepted as normative in teaching practices. In the educational setting, for example, Kopelson (2002) highlights how queer educators' corporality can be used to disrupt students' assumptions about fixed identities. An educator whose bodily expression does not conform with, for example, normative notions of femininity, can become a "confounding, uninterpretable text" that troubles students' assumptions about identity categories and results in a "productive confusion" (Kopelson 2002, 20). Schippert (2006) shows how she uses her own queer corporeality strategically to encourage students to recognise and problematise the ways in which they make assumptions about people and their identities through normative cultural narratives and frameworks. Instead of teaching about difference by pointing out "the marginalised other", she uses her own queer presenting body (Schippert 2006, 286) to "expose and contest the normalising process of identity construction".

From a queer theoretical perspective, the use of my personal narrative and embodiment is a "disordering practice", a gendered "performativity" that disorganises "the rules that govern sex/gender/desire" (Butler 1999, 24). In these teaching moments, gender is "exposed as a norm and a fiction that disguises itself as a developmental law" (Butler 1999, 24). I do this disordering

by pushing the boundaries of what is considered appropriate in mainstream education. For example, Rosenberg (2004, 89) explores assumptions about what constitutes "appropriate professorial identity" and critiques a common belief that "(other) selves" should not "intrude on" or "come through" her teaching body. Sternberg (2002, 53) notes that bodies have been delineated as "excessive" in classrooms. bell hooks (2003) argues that because of the preoccupation with objectivity in higher education, emotion is not considered pedagogical. From a mainstream perspective, the personal subjectivities and bodies of educators do not belong in the classroom precisely because, I propose, subjectivities and bodies can be provocative.

Drawing on queer theory, Allen (2015) proposes that in order to disrupt heteronormativity, queer pedagogical practices *need* to be discomforting and emotionally disruptive. Zembylas and McGlynn (2012, 55) describe a pedagogy of discomfort as an approach that "assumes that discomforting emotions play a constitutive role in challenging dominant beliefs, social habits and normative practices that sustain social inequalities". Crawley (2009, 211), a queer educator, however, warns that a pedagogy that elicits emotions is not necessarily always pedagogical. She argues that when educators share personal information without *strategy* there is the risk that the classroom will devolve into the genre of popular talk shows with all their heightened emotions, but no pedagogical effect. She, however, contends that if used strategically, personal story has "pedagogical possibility" (Crawley 2009, 211) and can be used to illustrate to students the social processes at work in their lives, encourage self-reflexivity and enable them to make links between theory and their everyday gendered experiences. Bringing my personal narrative into the classroom is strategic and, in opposition to mainstream education, which argues that education should be satisfyingly pleasurable for students, it aims to be discomforting (Allen 2015), but productively discomforting, by encouraging students to think carefully about their own gendered subjectivities and to open their normative assumptions up for revision.

In one of my diary entries, I note an interaction with a student[1] that shows the disruptive effect of my personal narrative and queer corporeality:

> "I left the lecture drenched in sweat. A clear indication for me of how anxious I had been offering this lecture. Most students appeared to have responded positively to my teaching method. Only one student was willing to openly and repeatedly challenge what I was saying and made a number of troubling comments about 'deficient genes', 'normality' and concerns about people 'turning gay' resulting in the 'extinction of the human race'."

No matter how I responded to this student, they were intent on repeatedly stating, in different ways, that heterosexuality is natural and, therefore, normal. I believe that this interaction is in

itself evidence that I had managed to weaken heteronormativity. As Chambers and Carver (2008, 146) argue:

> "once norms reach the point that they require significant shoring up, then they have already been significantly weakened. This means that reinforcing a norm can never bring it back to full strength, since the very act of reinforcement serves to expose the norm as weaker than it could be."

While this student vehemently held onto their views of the world as they understood it, the very fact that they felt the need to do this suggests that their understanding of what was normative had been adequately emotionally disruptive for them to feel the need to forcefully reinforce their position.

Despite the fact that I left this lecture content with the possibility that I had been disruptive, I also felt uneasy about the engagement with this student and this did not dissipate in the weeks after this interaction. My reading of the theory of a pedagogy of discomfort helped me to reflect critically on this experience. Zembylas and McGlynn (2012, 55) note that a fundamental feature of a pedagogy of discomfort is that it pushes students and teachers outside of familiar "comfort zones" and for this very reason it is pedagogical. However, they also report that because such an experience is emotionally discomforting, a pedagogy of discomfort requires "commitment, responsibility and compassion" when executed. Boler (cited in Zembylas and McGlynn 2012) argues that "how teachers and students speak, how they listen, when and how they 'confront' one another matters a great deal". In retrospect, I have to acknowledge that my interaction with this student bordered on adversarial. If I am honest, I felt injured by their comments and responded by using my power to point out the "foolishness" of their views. I was able to counter all their arguments with "smart" come backs and while it was humorous for the rest of the class, I fear I ended up doing little more than shaming this student. bell hooks (2003, 131) argues that the "dominant culture" in universities is rooted in "dehumanizing practices of shaming". Ironically, and problematically, while challenging one form of dominant culture, that is, heterosexism, I reinforced another in this encounter. I used my power as a lecturer to "put them in their place". While I worked to challenge one presumed binary (that of man/woman), I reinforced another (that of lecturer/student) (Shlasko 2005). bell hooks (2003) proposes that an ethic of care and respect is needed to assist students with dealing with new world views. Students need emotional and intellectual support to enable a kind of self-reflection that leads to transformation rather than self-defensiveness (Zembylas and McGlynn 2012).

Another aspect that was problematic about my interaction with this student is that I attempted to show them "the truth" in my response. Shlasko (2005, 129) argues that the aim of

queer pedagogy, that is, subversion, is "not achieved simply by advancing new knowledges to replace old ones", but is, rather, achieved through the ability to "overwhelm our capacity to get it". The aim is to demonstrate that the area of gender and sexuality is messy and that there are no clear-cut answers to questions about the complexities of social reality. To acknowledge this uncertainty is, according to Shlasko (2005, 129) a "profound kind of wisdom"; in "lacking answers, we are able to embrace questions, engage with multiple understandings, and imagine new possibilities". During our interaction, I insisted on *my* truth, and, rather than working to help the student to question their position and open up to other possibilities, I forced them into a defensive position. So, while I believe that my strategy of using my personal narrative and embodiment to evoke discomfort does have pedagogical value, my experience illustrates that if the outcome of this discomforting practice it is not carefully managed it risks reinforcing some of the very hegemonic ideologies that such a strategy aims to disrupt in the first place.

One of the things that I have had to grapple with as a queer educator during these lectures is how to talk about my own sexuality. In these lectures, I introduce students to three foundational concepts: sex, gender and sexuality. For the purposes of these lectures, sexuality is defined as one's sexual orientation. The words that most of my students are familiar with are "lesbian", "gay" and "homosexual". So, while at the start of my lectures I refuse to confirm my sexuality to my students, I do at some point return to this aspect of my subjectivity in an attempt to make a point about the discursive practices at play when we talk about sexual orientation. When introducing the terms sex and gender through my photo narrative and "tie performativity", I work to challenge the binaries of male/female and masculine and feminine and "make room for multiple and seemingly contradictory elements" of my gendered subjectivity (Shlasko 2005, 131). I attempt to do this again when I return to the concept of sexuality.

This year when I taught this module I chose to explain to students that I *personally* prefer not to make use of labels like "lesbian" or "homosexual" to describe my own sexuality because the word "lesbian" shores up a range of stereotypes that do little justice to my nuanced life experiences and the word "homosexual" echoes psychology's history of pathologising non-conforming sexualities. Instead, I like to describe myself as queer, that is, someone who "resists the heteronormative system regarding sex/gender/sexual identity" (PsySSA 2017, 62). I then acknowledge that I have only ever had sexual and intimate relationships with other women. In this way the identity of "queer" allows to me to do two things in the classroom. Firstly, avoid essentialising and homogenising identities and "strives to push thought through circumscribed divisions" (Kopelson 2002, 20). The decision to use the term queer, "challenges us to move

beyond rather than into the governing structures of available, and oppositional, designations for sexuality" (Kopelson 2002, 16). However, and secondly, by acknowledging that I have only had relationships with women, I am also acknowledging the relative stability of my "identity of resistance", that is, a gay woman. While it is important to challenge essentialised notions of identity, it is equally important not to "erase the gains made by identity politics" (Kopelson 2002, 26). Gay people have fought very hard for the recognition and visibility of their identities and, therefore, hold onto the identifying labels of "gay and lesbian" and even "homosexual". It is, therefore, essential that I do not discredit these identity markers for my students in my *own* positioning as queer. Kopelson (2002, 27) cites the position of Malinowitz , who warns against expecting students, who might just be "beginning to recuperate from shame", to "dismantle" their identities. Kopelson (2002, 28) suggests that it is perhaps:

> "feasible to adopt a subject position while still contesting its coherence, possible to agitate for the rights of certain groups while still calling to the multiplicity of difference within the group".

Here Kopelson (2002, 32) proposes a "radically reconstructed identity politics" where "identity is a persistent and provocative question, but never a certainty". I, therefore, point out to students that they must decide on the identity markers they wish to use. I would like to believe that by working with the identity of "queer" I provide a space within which students are encouraged to see identities and experiences as nuanced and in less fixed and stereotypical ways, which makes room for them to recognise the possibility of their own and others' complex and nuanced gendered and sexual identities.

Queer theory has been, justifiably, critiqued for failing to address the ways in which race and class intersect with gender and sexuality to impact on the experiences of non-heteronormative people (Hames-Garcia 2011). I attempt to address this in my lectures. When I introduce the students to a social constructionist perspective, I emphasise how power and multiple discourses produced by multiple institutes are integral to the ways in which people experience their gender and sexuality. I point out that my historical privileges as a White person who was brought up during Apartheid means that my risk of "danger" as a gender non-conforming person is far less than many Black South African people who continue to live in spaces that are marked by the inequalities of Apartheid. For example, I have a car, which means I do not have to walk anywhere, especially at night. I am located in spaces that are well lit and the community I live in has security. This is not the case for many Black South African people who express their gender identities and/or sexualities in non-conforming ways, and who are, because of poverty, at greater risk of harassment or assault. I emphasise that talking about

gender requires addressing the "constant interrelations (rather than occasional 'intersections') among race, gender, sexuality and class" (Hames-Garcia 2011, 29). Through sharing my personal narrative, I propose that I engage in an educational act which "unveils reality" (Freire 1970/1996, 65) and opens up for exploration what is often left unexplored in psychology education, that is, the wider socio-economic, political and historical dimensions that influence how we experience aspects of our psychological reality (Prilleltensky and Nelson 2002). I believe this contribute towards a more just queer pedagogy that does not ignore the way in which race and class impact on experiences of gender and sexuality.

Dialogical pedagogy

Shor and Freire (1987) are critical of the fact that too much educational content is taught to students without connecting it to reality. A traditional pedagogical approach transfers knowledge "statically as a fixed possession", while what is needed, according to Shor and Freire (1987, 14), is a dialogical approach that "demands a dynamic approximation". Dialogical education involves a form of communicating that is not "mere verbalism, not a mere ping pong of words and gestures" (Shore and Freire 1987, 13), but, rather a social encounter; a "united reflection" between dialoguers (Freire 1970/1996, 69). Maistry (2012, 76), a teacher educator in South Africa, discusses how he uses students' personal stories in the form of memories as a "pedagogic trigger". He argues that by sharing his own memories with his students he creates a "bridging pedagogical moment", which he describes as a "sensitive, scaffolded teaching and learning space in which the pedagogue infuses *her* personal memories as a resource for meaning making". This, in turn, enables students to reflect on their own memories. Educator and student experiences are considered valuable sources of knowledge and through sharing personal experiences, students are encouraged to link knowledge with experience (see Clift and Clift 2017).

Through sharing my own personal gendered memories, I believe that I scaffold "bridging pedagogical moments" (Maistry 2012, 76) for my students, through which abstract concepts become "real" and personal. Students are asked to do more than just memorise content, they are asked to reflect on and challenge their own experiences and worldviews. So, for example, when introducing the social constructionist perspective I ask students to think of the religious discourses that they are exposed to and how this informs what they believe to be true about gender and sexuality, and how this belief is compounded by the discourses that they are exposed to while being educated and spending time with their families and friends. Sharing my story becomes a way of situating gender, sexuality, and theory in the realm of personal experience.

Personal narratives are dialogical moments where educators and students "meet to reflect on their reality as they make and remake it" (Shor and Freire 1987, 12).

Performative pedagogy

When I present my personal narrative, and don my tie during lectures, my teaching incorporates a dramatic component, and, therefore, becomes a performance. My performance, however, aims to do more than entertain, it aims to engage my students and to challenge and disrupt heteronormativity and is, therefore, a "discursive performativity", that is, "a kind of action that challenges the underlying ideology of culture" (Wallace 2002, 54). Denzin (2006, 333) also highlights that "critical pedagogy, folded in and though performance (auto)ethnography is not just entertaining, but is performative" because it challenges "hegemonic cultural norms and practices". Madison (2006, 322) further highlights the "generative" nature of a performative pedagogy when she argues for a "dialogic performative", that evokes "the imaginary to envision the world and ourselves differently".

Denzin (2006), Madison (2006) and Wallace (2002) collectively highlight that performance in education needs to be, and can be, performative, that is, it disrupts the status quo. A performative pedagogy, in opposition to most mainstream pedagogies, is a pedagogy through which alternative possibilities are witnessed and can be imagined. As Warren (1999, 257) argues, performance can be used as a "critical method of engagement that uses the body as a critical site for coming to know self and/in other" and that works as a "canvas for creating alternative possibilities through bodily play". I believe that my gendered performances are forms of bodily play that undermine heteronormativity and calls students to (re)consider what it is to be a gendered being.

CONCLUSION: A CRITICALLY QUEER, DIALOGICAL PERFORMATIVE PEDAGOGY

In this article I have held up for critical interrogation my assumption that including my personal narrative and embodiment as a queer person has pedagogical value. Through a process of critical analysis of personal experiences and class room practices I have made an argument for a critically queer, dialogical performative pedagogy that is in line with the kind of education envisioned by Freire (1970/1996, 64); a form of education through which "people develop their power to perceive critically *the way they exist* in the world *with which* and *in which* they find themselves" and "come to see the world not as a static reality, but as a reality in process, in transformation".

It is important, however, to emphasise that the personal *may* be pedagogical, but is *not always* pedagogical. It is *only* pedagogical in the form of praxis, that is, if it is driven by critical reflexivity and informed by theory. Without this, personal performance in the classroom risks being reduced to "pretense, artifice, deception, affectation, and entertainment" (Pineau 1994, 4). Personal performance in the classroom is, without doubt, entertaining and affective, but it must aim to be first and foremost *performative*, that is, it must foster a critical analysis of issues such as gender, sexuality and race and encourage transformation.

Lastly, Pineau (1994) speaks to the fact that a critically queer, dialogical performative pedagogy is not deceptive, that is, it does not manipulate students into accepting truths. As a critical psychologist I acknowledge to my students that my theoretical position on gender and sexuality is not neutral, but value-laden. The way I address this in my teaching is to acknowledge the position I take. For example, I tell students that I work from a social constructionist perspective because it aligns with my value system as a critical psychologist, but that they are not expected to take this as their preferred perspective. I do, however, suggest that they critically assess the theories offered and consider the ramifications of taking a particular stand. Instead of prescribing a set of truths I rather invite students to work collaboratively and with care in a process of "perpetually making and remaking world views and their tenuous positions within them" (Pineau 1994, 10).

ACKNOWLEDGEMENTS

NOTE

1.   To ensure the anonymity of this student I have chosen to refer to them in gender neutral ways. They could, therefore, have been any gender. I have, therefore, used "their", "they" and "them" in an unconventional way, but one that is recognised by the queer community.

REFERENCES

Allen-Collinson, J. 2013. Autoethnography as the engagement of self/other, self/culture, self/politics, selves/future. *In Handbook of autoethnography*, ed. S. H. Jones, T. E. Adams, C. Ellis, 281–299. California: Left Coast Creek.

Allen, L. 2015. Queer pedagogy and the limits of thought: Teaching sexualities at university. *Higher Education Research and Development* 34(4): 763–775.

Butler, J. 1999. *Gender trouble, feminisms and subversion of identity.* London: Routledge.

Chambers, S. and T. Carver. 2008. *Judith Butler and political theory: Troubling politics.* New York: Routledge.

Clift, B. C. and R. T. Clift. 2017. Toward a "pedagogy of reinvention": Memory work, collective biography, self-study and family. *Qualitative Inquiry* 23(8): 605–617.

Crawley, S. L. 2009. When coming out is redundant: On the difficulties of remaining queer and a theorist after coming out in the classroom. *Feminism and Psychology* 19(2): 210–215.

Darder, A., M. P. Baltodano and R. D. Torres. 2009. Critical pedagogy: An introduction. In *The critical pedagogy reader*, ed. A. Darder, M. P. Baltodano and R. D. Torres, 1–20. New York: Routledge.

Denzin, N. K. 2006. Pedagogy, performance and autoethnography. *Text and Performance Quarterly* 26(4): 333–338.

Freire, P. 1970/1996. *Pedagogy of the oppressed*. London: Penguin.

Hames-Garcia, M. 2011. Queer theory revisited. In *Gay Latino studies: A critical reader*, ed. M. Hames-Garcia and E. J. Martinez, 19–45. London: Duke University.

Hook, D. 2004. Critical psychology: The basic co-ordinates. In *Critical psychology*, ed. D. Hook, 10–23. Cape Town: UCT Press.

hooks, b. 2003. *Teaching community: A pedagogy of hope.* London: Routledge.

Karioris, F.G. 2019. *An education in sexuality and sociality: Heteronormativity on campus*. London: Lexington Books.

Kiguwa, P. and H. Canham. 2010. Creating a culture of thinking? Reflections on teaching an undergraduate critical social psychology course. *Act Academica Supplementum* 2: 62–90.

Knowles, C. 2014. Vulnerability: Self-study's contribution to social justice education. *Perspectives in Education* 32(2): 89–101.

Kopelson, K. 2002. Dis/integrating the gay/queer binary: "Reconstructed identity politics for a performative pedagogy". *College English* 65(1): 17–35.

Loughran, J. J. 2004. Learning through self-study: The influence of purpose, participants and context. In *The international handbook of self-study of teaching and teacher education in practice: Part one,* ed. J. J. Loughran, M. L. Hamilton, V. K. LaBoskey and T. Russel, 7 -39. Dordrecht: Springer.

Leibowitz, B., V. Bozalek, P. Rohleder, R. Carolissen and L. Swarts. 2010. Ah, but whitey's love to talk about themselves: Discomfort as a pedagogy for change. *Race, Ethnicity and Education* 13(1): 83–100.

Madison, D. S. 2006. The dialogic performative in critical ethnography. *Text and Performance Quarterly* 26(4): 320–324.

McLauren, P. 2009. Critical pedagogy: A look at the major concepts. In *The critical pedagogy reader*, ed. A. Darder, M. P. Baltodano and R. D. Torres, 61–83. New York: Routledge.

Maistry, M. 2012. Using memory as a resource for pedagogy: Fashioning a "bridging pedagogical moment". *Journal of Education* 54: 65–84.

Munyuki, C. and L. Vincent. 2018. Strangers "at home": Gay, lesbian and bisexual students' strategies for resisting heteronormativity in university residence life. *African Journal of Higher Education* 32(3): 64–80.

Nzimande, N. 2017. Experiences of challenging heteronormativity in pre-service teacher training at the University of KwaZulu-Natal: A reflective critical incident approach. *South African Journal of Higher Education* 31(4): 234–248.

Pineau, E. L. 1994. Teaching is performance: Reconceptualising a problematic metaphor. *American Educational Research Journal* 31(1): 3–25.

Prilleltensky, I. and G. Nelson. 2002. *Doing psychology critically: Making a difference in diverse settings.* Hampshire: Palgrave MacMillan.

Psychological Society of South Africa. 2017. *Practice guidelines for psychology professionals working with sexually and gender-diverse people*. Johannesburg: Psychological Society of South Africa.

PsySSA *see* Psychological Society of South Africa.

Ratele, K. 2019. *The world looks like this from here: Thoughts on African psychology*. Johannesburg: Wits University Press.

Rosenberg, S. 2004. Que(e)r(y)ing the teacher's body: Femme corporeality, vulnerability, and play. *Journal of Curriculum Theorizing* 20(2): 87–96.

Schippert, C. 2006. Critical projection and queer performativity: Self-revelation in teaching/learning otherness. *The Review of Education, Pedagogy, and Cultural Studies* 28(3–4): 281–295.

Shefer, Tamara. 2004. Psychology and the regulation of gender. In *Critical psychology*, ed. D. Hook, 187–209. Cape Town: UCT Press.

Shlasko, G. D. 2005. Queer (v.) pedagogy. *Equity and Excellence in Education* 38(2): 123–134.

Shor, I. and P. Freire. 1987. What is the "dialogical method" of teaching? *Journal of Education* 169(3): 11–31.

Spry, T. 2001. Performing autoethnography: An embodied methodological praxis. *Qualitative Inquiry* 7(6): 706–732.

Stahlke-Wall, S. 2016. Towards a moderate autoethnography. *International Journal of Qualitative Methods* January – December: 1–9.

Starr, L. J. 2010. The use of autoethnography in education research: Locating who we are in what we do. *Canadian Journal for New Scholars in Education* 3(1): 1–9.

Sternberg, S. J. 2002. Embodied classrooms, embodied knowledges: Rethinking the mind and body split. *Composition Studies* 30(2): 43–60.

Tourjee, D. 2015. Why do men kill trans women? Gender theorist Judith Butler explains. Sexuality Policy Watch. Https://sxpolitics.org

Waghid, Y. 2002. Knowledge production and higher education transformation in South Africa: Towards reflexivity in university teaching, research and community service. *Higher Education* 43: 457–488.

Wallace, D. L. 2002. Out in the academy: Heterosexism, invisibility and double consciousness. *College English* 65(1): 53–66.

Warren, J. T. 1999. The body politic: Performance, pedagogy, and the power of enfleshment. *Text and Performance Quarterly* 19(3): 257–266.

Warren, J. T. 2011. Reflexive teaching: Toward critical autoethnographic practices of/in/on pedagogy. *Cultural Studies: Critical Methodologies* 11(2): 139–144.

Zembylas, M. and C. McGlynn. 2012. Discomforting pedagogies: Emotional tensions, ethical dilemmas, and transformative possibilities. *British Educational Research Journal* 38(1): 41–59.

Using personal history to (re)envision a praxis of critical hope in the face of neoliberal fatalism

Kerry Frizelle

Routledge
Taylor & Francis Group

Check for updates

Using personal history to (re)envision a praxis of critical hope in the face of neoliberal fatalism

Kerry Frizelle

Discipline of Psychology, University of Kwazulu-Natal, Durban, South Africa

ABSTRACT

Who we are and who we become as educators is intimately connected to the historical and socio-political milieus in which we, ourselves, were educated and continue to work as educators. In this article I demonstrate how conventional conceptual metaphors are effective analytical lenses, through which we can explore our personal educational histories, rethink our current pedagogical practices and (re)envision our future educational philosophies. While higher education in South Africa attempts to respond to the post-Apartheid democratic project, it must also address the neoliberal ideology that has taken hold. Through personal history as method, I illustrate how a range of metaphors have enabled me to gain insight into the epistemological and ideological influences on my own educational history, the ways in which neoliberalism has infiltrated my current pedagogical practices, and led to a commitment to a future educational praxis characterised by critical hope, community and care.

Introduction

I have been an educator in higher education in South Africa for over 17 years. Born, raised and educated in South Africa, I have lived through many significant socio-political periods. I was born during Apartheid, attended Whites-only schools, and was educated under the policy of Christian National Education, through which the ruling National Party prioritised the needs of White learners, and schooled us in the ideology of Apartheid.

I finished school in 1990, the year in which, together with millions of other people across the world, I watched as Nelson Mandela was released from prison. In 1994, as a 19 year old, I cast my first vote in the first democratic elections in South Africa. As a White person it would be disingenuous of me not to admit my apprehension as a political system, that was engineered to privilege me as member of a White minority, was dismantled overnight. In the years following 1994, my White privilege would, partly, enable me to complete my undergraduate degree, a teaching diploma and two postgraduate degrees that would allow me to register as a Counselling Psychologist. I am currently an educator working at a University in South Africa, within the Discipline of Psychology.

Higher education in South Africa is currently characterised by two challenges. On the one hand, the higher education system must develop the project of democratisation, while, on the other hand, it must respond to the demands of neoliberalism (Le Grange, 2010). The post-1994

disposition has seen my institute opening its doors to an increasing number of students, and linked to this, an increase in the number of Black African students. This is indicative of a positive democratic move to redress a history that denied many Black South Africans access to higher education. This sharp increase has, however, occurred against the backdrop of neoliberalism. In the quest for a new South Africa, the post-Apartheid government has been accused of embracing a neoliberal macroeconomic programme that has, ironically, led to the worsening of inequality in the country (Madlingozi, 2007). The adoption of a development strategy, informed by transnational neoliberalism, has given rise to what Vishwas (2012, p. 47) refers to as an "Afro-neoliberal state" in South Africa. Such a strategy is "is locked into managing an elite economic consensus" (Vishwas, 2012, pp. 47–48), rather than addressing the needs of the citizens of South Africa.

As Brown (2003) has argued, neoliberalism is more than a set of economic policies. From a Foucauldian perspective, it is a form of governmentality that is achieved through the infusion of market values into all aspects of social life and institutes. Through a number of discursive practices neoliberalism "normatively constructs and interpellates individuals as entrepreneurial actors in every sphere of life" (Brown, 2003). In other words, neoliberalism is not maintained through express state rule, but, rather, through its infusion into the very identity and practices of social actors. Neoliberalism, however, simultaneously dismantles democracy (Brown, 2003).

Giroux and Giroux (2006) similarly describe neoliberalism as a "pervasive and dangerous" (p. 22) market ideology that has effectively infiltrated itself into everyday politics and social life, including education. As Giroux and Giroux (2006) argue, corporate culture has taken hold of educational spaces, which are increasingly commodified. The highly pressurised task of South African universities to address the inequalities of the past, while responding to the increasing demands of neoliberalism (Le Grange, 2010), is reflected in the focus on the "great efficiency" of university systems and the rise of "performativity regimes" (Le Grange, 2010, p. 1120). Education becomes a product, and the educator a factory worker whose goal is to "produce a maximum number of graduates in minimal time, while drawing on the least possible amount of resources" (Holscher, 2018, p. 38). As Holscher (2018) argues, the influence of market fundamentalism results in universities that employ "a minimal number of educators at as limited a cost as possible" (p. 37). Academics feel immense pressure, as they try to balance their role as educators with that of researchers, and ultimately, in a context where one's worth is primarily measured by their research productivity, research will increasingly take precedence over teaching and learning-related matters (Pithouse-Morgan & van Laren, 2012).

Responding to the needs of neoliberalism, higher education institutes in South Africa are also focused on developing curricula and programmes that prioritise producing skilled human capital for market economies (Baatjes, 2005). Thus, as Giroux and Giroux (2006) argue, neoliberalism runs the risk of exacerbating existing social issues, such as "poverty and inequalities between the rich and the poor, chauvinism, xenophobia and racism" (p. 24). This is because within an educational system driven by market fundamentalism it will be increasingly difficult to preserve education as a means through which to address social ills (Giroux & Giroux, 2006, p. 21). As a result a critical pedagogy that aims at social justice is increasingly side-lined (Giroux & Giroux, 2006). As Apple (2014) contends, neoliberalism in education fosters a "desocialising sensibility" where "collective responsibility and an immediate concern for social justice, care, love and solidarity" (p. xv) are seen as matters that will ultimately take care of themselves.

It is within this post-Apartheid, neoliberal context, that I presently find myself as an educator. My pedagogical practices are influenced by both a history entrenched in an ideology of Apartheid, and increasing engagement with the rise of neoliberal ideology. While I see myself as an educator committed to the pursuit of social justice, it is, however, increasingly difficult to remain committed to this project within a context that is being forced to "submit to the same neoliberal dystopia that celebrates wealth, privilege, and greed" (Baatjes, 2005, p. 3). This leads to what Baatjes (2005) terms "neoliberal fatalism", characterised by "apoliticised and

incapacitated" (p. 9) academics who are despairing and despondent. It is, however, possible to resist this neoliberal fatalism and contribute towards a world "less mean, less authoritarian, more democratic, more human" (Baatjes, 2005, p. 8).

In this article, I aim to demonstrate how my use of personal history as a method facilitated a critical engagement with my own educational history during (secondary school education), and shortly after the demise of Apartheid (university education), which in turn facilitated a critical reflection on my current position and practices as an educator facing a post-Apartheid, neoliberal fatalism in a higher education institute. I hope to illustrate how reflecting on one's personal history can provide one with a vantage point from which to envision and imagine new possibilities. In the first half of the article, I, firstly, locate the study analysed in this article within a broader self-study. Secondly, I discuss the generative function of metaphor and, define and briefly describe what is meant by 'conventional conceptual metaphor'. I then identify and describe three conventional conceptual metaphors that characterise the work of critical educators Paulo Freire (1970/1996) and bell hooks (2013). Thirdly, I describe the process of memory work I engaged in to collect the data for this study (memories of my education during secondary school and university), as well as the deductive analysis process, through the lens of the three metaphors. Lastly, I present a critical discussion of my analysis. In the second half of the paper, I discuss how the preceding analysis acted as a catalyst for, firstly, a critical exploration, through the lens of additional conceptual metaphors, of the ways in which neoliberalism has infiltrated my current pedagogical practices, and, secondly, for re-imagining a future characterised by critical hope, community and care.

Self-study and personal history research

The research on which this article is based is a component of a larger self-study in which I explore my pedagogical identity and practices. Laboskey (2004) argues that education is "an intensely personal, highly complex, always changing, moral and political act that requires continual monitoring and adaption which is self-study research" (Laboskey, p. 820). Self-study is aimed at, firstly, transforming the educator, so that, secondly, they are better situated to transform their students and the very institutional contexts in which they are embedded (Laboskey, 2004).

One of the ways that self-study educators can think about and develop their future praxis is through an exploration of their personal history. Samaras et al. (2004) define personal history as "those formative, contextualised experiences" that have been influential on how educators think about education (p. 906). Personal history research, therefore, involves recalling and recounting stories of one's past. Samaras et al. (2004), however, emphasise that it is not a matter of "simple story telling", but, rather, about telling stories "that deal with the surprises, failings, contradictions, and the desire to know, relevant to a particular space and time" (p. 911). Through personal history, research educators are able to open up for critique past socio-political contexts that have informed their own development as educators, critically explore the contexts that inform their current teaching realities, and imagine new educational possibilities.

Conventional conceptual metaphor

Lakoff and Johnson (1980, p. 3) propose that metaphor is not simply a language device, rather, it is a characteristic of "thought and action". Metaphor, broadly defined as "where one entity is treated (or at least partially identified) as another different entity" (Wan & Low, 2015, p. 2), is used pervasively in our everyday life and "governs our everyday functioning", that is, it frames our understandings, our actions, and our interactions (Lakoff & Johnson, 1980, p. 3). According to Lakoff and Johnson (1980) conceptual metaphors are reflected in the metaphorical expressions we use in our everyday language. Despite being so pervasive, we are mostly unaware of

the metaphors that govern our lives. It is only through a close examination of our language that we can gain insight into the conceptual metaphors that inform our everyday functioning.

Zinken, Hellsten and Nerlich (2008) emphasise that metaphors are not primarily individual, cognitive processes, but are, rather, generated in specific sociocultural and historical contexts. So while metaphors may structure our internal patterns of thinking, these patterns are, ultimately, tied to wider social and historical contexts from which they emerge. Citing Lakoff and Johnson (1980), Wegner and Nückles (2015, p. 627), argue that "those metaphors that are shared by a culture and that are deeply embedded in the language" are "conventional metaphors". They note that conventional metaphors exist in wider educational discourses, where they are used to explain perspectives on teaching and learning. Conventional metaphors can, therefore, "be viewed as lenses that a culture provides to look at a phenomenon" (Wegner & Nückles, 2015, p. 627). In their research, Wegner and Nückles (2015) use two pervasive educational conceptual metaphors, the "acquisition metaphor" and "participation metaphor" (p. 626), to deductively analyse how educators perceive teaching and learning. Embedded in these metaphors are underlying epistemological assumptions about education. In this way, conventional conceptual metaphors can be used as conceptual frameworks through which to deductively explore educational experiences.

Three conventional conceptual metaphors

Before conducting this study I had engaged in an extensive reading of Paulo Freire's (1970/1996) *Pedagogy of the Oppressed* and bell hooks' (2013) *Teaching Community: A Pedagogy of Hope*. Through this reading I had become aware of their use of particular metaphors to describe the process of education. Two metaphors used directly by Freire (1970/1996) are: "education as banking" and "education as problem-posing" (p. 54 & 60). The metaphor: "education as love" emerges through the use of metaphorical expressions in both Freire (1970/1996) and bell hooks' (2013) writing on education.

According to Tadeu da Silva and McLaren (1993) it is important to recognise that Freire's political pedagogy emerged from a particular historical context, one characterised by military dictatorship from 1964 until 1985. Brazil was (and still is to a large extent) characterised by economic and social inequality. The majority were excluded from participating in the economy, and their general civil liberties were suppressed (Tadeu da Silva & McLaren, 1993). Freire's (1970/1996) *education as banking* metaphor was, therefore, a reflection of the organisation of wider society and how education had become a means through which to uphold the status quo. On the one hand his *education as banking* metaphor opened up, for critical analysis, the politics that informed educators' educational views and practices at the time. On the other hand, the *education as problem-posing* metaphor encapsulated resistance to the dominating relations of exploitation and oppression. bell hooks' (2013) educational metaphor of *love* emerged as an active criticism of capitalism and the pervasive infiltration of positivism into education.

In short, the *education as banking* metaphor encapsulates Freire's (1970/1996) epistemological assumptions about education and his critique of an educational system that views students as "receptacles to be filled" by educators who deposit information, prescribe the 'truth' and domesticate students (p. 54). The words 'receptables', 'deposit', 'prescribe' and 'domesticate' are some of Freire's (1970/1996) metaphorical expressions tied to the conventional conceptual metaphor: *education as banking*. Through this metaphor Freire (1970/1996) captures the ways in which education serves to inhibit critical thinking and ensure adaption to the status quo. The *education as problem-posing* metaphor, in contrast, captures an approach to education that recognises students as having the ability to transform their social worlds, functions to unveil the workings of society, and stimulates critical thinking. Educators, rather than "regulators", are "revolutionary" (Freire, 1970/1996, p. 56). The power that metaphors have to inform our actions (Lakoff &

Johnson, 1980) is reflected in the fact that the work of Freire (1970/1996) was banned in South Africa by the Apartheid government. The metaphorical expressions of 'unveiling' to describe the agenda of education, and that of 'revolutionary' to describe the role of the educator, were, amongst others, considered too threatening by the Apartheid regime. My very first copy of *The Pedagogy of the Oppressed* was, in fact, a photocopied version of this book that had been smuggled into the country during Apartheid.

Freire (1970/1996) argues that a *problem-posing* approach to education is characterised by dialogue; a form of communicating that is the basis for social transformation and, therefore, "an existential necessity" (p. 69). He emphasises that dialogue cannot exist outside of a relationship, nor "in the absence of a profound love for the world and for people … love is at the same time the foundation of dialogue and dialogue itself" (Freire, 1970/1996, p. 70). bell hooks (2013) similarly emphasises that caring deeply for, even loving, students is essential for educators who want to open up learning spaces for their students. The metaphor of *education as love*, therefore, encapsulates a pedagogy based on 'care' and 'trust', which is a prerequisite for a transformative pedagogy.

Apartheid in South Africa created a context similar to the one from which Freire's (1970/1996) theory emerged. Like Brazil, it was (and still is) characterised by unequal access to social and economic resources, and, during Apartheid education was used as an ideological tool, but was also a space in which Apartheid was resisted. Post-Apartheid South Africa, as described earlier, is an "Afro-neoliberal state" (Vishwas, 2012, p. 47), characterized by "the rule of transnational capital, free markets and possessive individualism" (p. 57). It is the impact of capitalism on education that both Freire (1970/1996) and bell hooks (2013) are so critical of. The three metaphors described above, therefore, provide contextually appropriate conceptual lenses (Wan and Low, 2015) through which to explore pedagogical practices in the South African context.

Data generation and method of analysis

In this personal history study, I used memory work to generate my data. For Giorgio (2013) memory work is a process of remembering with the aim of social and political critique. The intertwined processes of writing about and analysing memories enables researchers to open up the social and the political for critical exploration. I started the process of memory work by posing the following question to myself: "What past educational experiences have had an influence on my becoming a critical educator/psychologist"? In response to this question I started by drawing a number of rough sketches that depicted each memory as it emerged, and then wrote a detailed account of each memory.

The process of analysis I used to analyse my memories, is, in effect, an inverted form of one proposed by Lakoff and Johnson (1980). They propose that metaphor analysis starts with identification of "metaphorical linguistic expressions" in everyday language, which in turn leads to the naming of "conceptual metaphors" (p. 5). Instead of identifying metaphors in my memories, a form of inductive analysis, I used the framework of *already* identified discourse metaphors as a lens through which to analyse my own educational memories. This is a deductive form of analysis, and mirrors that of Wegner and Nückles (2015) who used two wider conventional conceptual metaphors to analyse their participants' underlying epistemological assumptions of education. I, similarly, used conventional conceptual metaphors to explore the assumptions about learning and teaching that informed my own experiences of education. What would the metaphors used by Freire (1970/1996) and hooks (2013) reveal about the epistemological assumptions that informed my own education within a very specific context? In what ways had these epistemological assumptions informed my own practices as an educator? Seung, Park and Jung (2015) propose that metaphor research can be used as an intervention to improve teaching and learning practices. They describe the research of Marshall (1990) who used conventional

Table 1. Analysis of memory: Nelson Mandela.

Metaphor	Examples of linguistic expressions
Education as banking	*He was **not allowed** to talk about politics*
	*Open political debate in the classroom was **prohibited***
	*Through this **silencing***
Education as problem-posing	*Called us **inside***
	***Shut** the door*
	***Warned** us*
	*Told us a **counter-narrative***
	***Disrupted** my view*
	***Brought politics directly** into the classroom*
Education as love	*He proceeded to **tell us***
	*For our teacher to take a massive **risk***

metaphor as a "heuristic device", which enabled reflexivity and prompted the generation of new metaphors, through which new practices could be discovered. How would my deductive analysis, through the lens of metaphor, prompt reflexivity and the generation of new metaphors through which to imagine new ways of conceptualising education within another specific context and historical period, that is, post-Apartheid higher education, characterised by a neoliberal agenda?

I started the deductive analysis process by immersing myself into the data through multiple readings of the memories. Using the three metaphors as a conceptual lens, my attention was deliberately orientated towards certain experiences that reflected those assumed by each of the metaphors, that is, educational experiences of domination and regulation (*education as banking metaphor*), as well as those of liberation and resistance (*education as problem-posing*), and those of love (*education as love metaphor*). I highlighted and recorded these aspects of my experiences.

Table 1 summarises and reflects the deductive analysis of one of my memories involving a teacher who, during my secondary education, decided to challenge what I, and a group of my peers, had heard about Nelson Mandela, that is, that he was nothing more than a terrorist who deserved to be in jail. This teacher's behaviour was significant because, at the time (1990), teachers were banned from talking about politics in the class room.

In the discussion of my analysis that follows, I provide more detailed extracts from a selection of my memories so that the reader is provided with a clearer account of how the metaphors of Freire (1970/1996) and hooks (2013) became conceptual frameworks for exploring the perspectives that informed my own educational experiences.

Trustworthiness

In an attempt to avoid 'naval gazing', which is common in research that centres on the self, and to ensure the trustworthiness of my study, I used the following strategies. Firstly, through the use of conventional conceptual metaphors, drawn from educational literature, I have used critical educational theories (Low, 2015) to analyse and interpret my data. I have also provided a description of the entire research process (Seung, Park, & Jung, 2015) for other researchers to use to judge its trustworthiness. Secondly, the use of the chosen metaphors is justified (Low, 2015) through their link to lived experiences, documented in my memories, written even before this method of analysis was finally settled on. Thirdly, I ensured that my research is not merely descriptive but, rather, contributes towards knowledge building and pedagogical praxis. The analysis and discussion that follows will present evidence for the ways in which newly generated metaphors have been internalised and informed new pedagogical practices (Low, 2015). Fifthly, by sharing my findings with a colleague (and the reviewers) I built in a process of "peer debriefing" (Seung, Park, & Jung, 2015), through which the analysis and interpretation was deepened.

Analysis and discussion

In this section I present a critical analysis and discussion of selected extracts from a range of my memories, which will demonstrate how Freire (1970/1996) and hooks' (2013) conventional conceptual metaphors assisted me in critically exploring and understanding my own educational experiences during, and shortly after the demise of, Apartheid.

In each subsection that follows I will, firstly, discuss the deductive analysis of my memories framed by the relevant conceptual metaphor, and then, secondly, discuss the insights that the deductive analysis provided into the epistemological assumptions, ideology and beliefs about pedagogy that were likely to have informed how I was educated at the time. This discussion is guided by a conceptual framework applied by Littledyke (1996) in a study that explored the influence of epistemology and ideology on the ways in which science was taught at the time. They proposed that epistemology ("views on the nature and purpose of education"), and ideology ("views on the nature and purpose of education") (p. 128), not only inform each other, but also inform pedagogy ("views on appropriate teaching methods") (p. 129) in an interactive manner. The following analysis and discussion will illustrate how conventional conceptual metaphors, opened up for close exploration this interaction in my own educational experiences.

Education as banking and education as problem-posing

In this sub-section I explore my memories though the lens of *both* metaphors of *education as banking* and *education as problem-posing*. This demonstrates a dialectical tension in my memories. In other words, while each of the memories recounted challenges to mainstream education, these acts of resistance (identified through the framework of the *education as problem-posing* metaphor) threw into stark contrast the wider, more dominant and oppressive context (identified through the framework of the *education as banking* metaphor) in which I was educated. Central to my memories, therefore, were characters who transgressed or resisted wider oppressive educational norms that were pervasive at the time.

Memory: Nelson mandela

In 1990, my final year of secondary school, I was standing in the school corridor with a small group of peers (all White). We were talking about Nelson Mandela and our teacher (a White male) over heard some of the conversation. In response he called us inside, shut the door and told us to take our seats. He explained that he was going to talk to us about something, but warned us that if we told other teachers, students or our parents about the conversation he would most likely lose his job because he was not allowed to talk about politics in the classroom. He proceeded to tell us that what we had been told about Mandela, that he was a terrorist, was not true. He told us a counter-narrative that disrupted, for the first time, in any significant way, my 'White' view on the politics in our country and who Nelson Mandela was.

Discussions about politics were prohibited and silenced in our classroom because of the Apartheid legislation at the time. As a result, the conversation that this teacher overheard took place outside of the formal classroom, in the corridor. This suggests that as students we were not entirely oblivious to the politics of the time, but our discussions around them only happened outside the classroom. Our teacher took a risk addressing the topic directly, inside the classroom. This discussion, however, had to happen behind a shut door, emphasising the secrecy of the times. Interestingly, this experience marked the first time I became conscious of the fact that such topics were prohibited in the classroom. These sorts of discussions had simply never happened before and I was unaware, until this moment, of the formal educational policy that prevented teachers from discussing it, a powerful example of the workings of Apartheid ideology.

Memory: Taking a stand

> At the start of the lesson our teacher (a White female) elected one person from each table (we were grouped around large tables) and left the classroom with them. A few minutes later, they returned and the teacher explained that we were to discuss a provocation in our small groups, led by one of the students who had accompanied her outside. A friend of mine happened to be one of these students, and she started off the debate in our group and took a strong position on the topic. I was surprised because her position did not align with what I knew of her. I challenged her, and despite her attempt to sway our group, I held onto my position firmly. When our teacher ended the activity, she explained that the exercise had been designed to see how we reacted to peer pressure.

What stands out as most significant about this experience was that the teacher had singled me out during the feedback session and praised me for my determination to stand my ground and for refusing to relent to the pressure of the group leader. Ironically, my unwillingness to conform, was mostly frowned upon by those in management. At the start of my final year of high school (1990), there was a strong expectation that I would be elected as a student leader. I was not, and was told that this was because I did not adhere to the school rules strictly enough. It is clear that for the large part, adherence to the rules was rewarded, while non-conformity was punished.

Another significant part of this memory is the way in which we were seated in this particular class. Seated in groups, around big tables, was entirely different to the predominate way in which we tended to be seated, that is, behind single desks, organised into neat rows. It was common knowledge at the time that the students considered to be more 'academic' would be seated towards the front, where the teacher directed the lesson from. Those less 'academically inclined', and notoriously 'problem students', would take up the seats at the back. The classroom I describe in this memory was structured in a way that avoided these divisions.

In my memories, I make reference to a number of characters, including myself, whose behaviour was considered problematic. These characters' behaviours were consistently framed as 'rebellion', 'pathology' or 'rude'. The tendency to see such behaviour as oppositional is seen in the following memories:

Memory: Problem behaviours

In a memory entitled *Homosexuality is gross*, I recount that during my schooling, non-conforming sexualities existed on the margins and were seen as taboo, only to be spoken about in whispers and with horror:

> A rumour made its way around my school that a girl had kissed another girl because she was intoxicated. Rumour also had it that one of our sports teachers was a lesbian, again something no one dared to speak about openly for fear of being heard making such an outrageous allegation. I remember being particularly 'anxious' hearing this story. It would only become apparent to me why, when, at the late age of 26 years, I would come out as a gay woman.

During Apartheid homosexuality was banned and was conceptualised as either the outcome of pathology, through psychological discourse, or, as sin and/or rebellion, through the prevailing Christian discourse that underscored our education.

In a memory, *Church, family and state*, I describe an experience at the church I attended throughout my high school education:

> A tense silence permeated my church when an elder stood up at the end of a sermon and spoke out against Apartheid, she encouraged us to sign an anti-Apartheid petition. I remember the 'anxious' silence that permeated the church as the congregation waited for a response from the leaders or someone in the congregation. No one spoke. She took her seat and the minister moved on with the proceedings. I was deeply moved by the experience and when I got home I asked my parents if I could sign the petition, but was told not to because open resistance of Apartheid was prohibited and they feared it would put myself and my family at risk of interrogation.

This memory demonstrates how the politics of the time was not only embedded in our educational systems, but also the church and family systems. These institutes intersected to ensure a consolidated message was enforced and that the Apartheid system remained in tact. Anyone who dared challenged the system were seen as problematic, if not dangerous, and not to be encouraged.

In a memory, *Psychology and politics*, I describe a number of occasions, during my own training as a psychologist, when I was chastised for questioning more experienced psychologists about their practice:

> During my first year of training I attended a psychology conference and directly challenged a therapist whose presentation outlined how he had cured a male with ego-dystonic homosexuality using ego state therapy. In an attempt to highlight the absurdity of his intervention, I had asked him if he was prepared to treat ego-dystonic heterosexuality in the same way. Afterwards, I was approached and chastised by an established psychologist in the audience for being rude. On another occasion, during a case presentation, I questioned the presenting psychologist's decision to endorse a school's decision to punish a young girl for sending a more senior girl a 'love letter'. I had asked if she would have been punished if she had written the letter to a boy?

It is significant that I challenged these psychologists in this way soon after coming out as gay myself. I was sensitive to, and speaking out against, the heteronormativity of the profession. After a number of these challenges, I was told by my supervisor to consider whether I wanted to be a politician or a psychologist. Essentially, I was told that bringing politics into the practice of psychology was not appropriate.

Discussion. The preceding analysis highlights the political ideology of the time. Under Apartheid "oppositional behaviour", as I have described above, tended to be framed as "deviance" or the outcome of "individual pathology" (Giroux, 2001, p. 107). However, from a critical perspective, these actions are reinterpreted as 'resistance', which redefines oppositional behaviour by acknowledging it has "a great deal to do, though not exhaustively, with the logic of moral and political indignation" (Giroux, 2001, p. 107). From a critical pedagogical perspective, the problematic behaviours I describe in the memories above are 'subversive' rather than 'deviant'. They are seen as disrupting and challenging the hegemonic culture and practices of the time.

These memories of transgression and resistance highlight how the politics that were at play during my own education were, for the most part, "veiled" by the systems in place, and how policies were in place that ensured that our educators inhibited us from thinking critically about the workings of our social worlds (Freire, 1970/1996, p. 64). Education under Apartheid was driven by a "society centred ideology" (Littledyke, 1996, p. 128), which views education as a tool through which to assimilate students into society, with the goal of maintaining and improving current structures. We were mostly educated to conform to rules and wider hegemonic norms, and were seen as oppositional, or out of line, if we contested them in any way. In line with the *education as banking* metaphor, the primary role of most of the pedagogues, during my education, was to "deposit" information (rules) and, therefore, "regulate" our behaviour (Freire, 1970/1996, p. 57). In such a context, the "ideal" educated individual is the "adapted person", because "she or he is a better 'fit' for the world", and is resigned to the way their world functions (Freire, 1970/1996, p. 57).

It is clear that Apartheid, and its associated society centred ideology, had a direct impact on how we were taught. My memories of transgressive acts (seen through the lens of the *education as problem-posing* metaphor), throws into stark contrast the predominate pedagogical methods in place at the time. These teaching practices (the ergonomics of the classroom, the didactic teaching methods and the rule setting) were tools that served to induct us into conformity. Freire's (1970/1996) metaphors not only expose the ideology at the time, but also the dominant educational epistemology, which cannot be extricated from the prevailing ideology. It is clear

that a positivist epistemology, and its associated individualistic, rational logic, informed our educational experiences. Freire's (1970/1996) *education as banking* metaphor encapsulates how an individualistic rational logic results in students being viewed as "objects" (p. 52). Educators were taught to talk about reality as if it were "motionless, static, compartmentalized and predictable" and "completely alien to the existential experiences of the students" (p. 53). What students are taught is stripped of its context, broken down into compartmentalised facts and "deposited" into students who are seen as empty "receptacles to be filled" (p. 53). Freire (1970/1996) aptly describes the banking approach to education as "necrophilic", based on a "mechanistic, static, naturalistic, spatialized view of consciousness" (p. 58), which transforms students into unthinking and uncritical objects. A positivist, essentialist, epistemology "anesthetises and inhibits creative power" (p. 62). The end product is students who are passive and adapt to the world they are embedded in. The effect of this educational strategy is clear in my realisation, for the first time, in my *final* year of high school education, that politics was officially banned from the classroom.

The various characters I describe in my memories, however, challenge the hegemonic ideologies of the time, and, therefore, illustrate Giroux's (2001) view on the workings of ideology. He is critical of theorists like Althusser who understand ideology as a "structured feature of the unconscious" that determines social life. Such a perspective on the workings of ideology risks being "grimly mechanistic" and fails to acknowledge "resistance, struggle and contestation", and, therefore, the possibility of change (Giroux, 2001, p. 136). He proposes that human beings are not only implicated in reproducing "determinate social relations", but also in challenging them. (Giroux, 2001, p. 136). The characters I describe in my memories are evidence of resistance and contestation, within a wider system of ideological oppression.

The *education as problem-posing* metaphor, enabled me to reframe a series of oppositional acts on the part of my educators as subversive rather than oppositional. This indicates the kernels of a contrasting epistemology. If I had asked my educators to identify their epistemology at the time, there is no guarantee that they would have been aware of the positivist epistemology informing their practices. Positivism fails to recognise "the value of historical consciousness", which, combined with its claims of objectivity and neutrality, renders it unable to "judge the complicated interaction of power, knowledge and values" (Giroux, 2001, p. 16). According to Giroux (2001) the belief in neutrality is an "epistemological error" and a "form of ideological hegemony that infused positivist rationality with a political conservatism that made it an ideological prop for the status quo" (p. 17). The teaching practices my educators were well versed in were likely to be, in the main, accepted as neutral, scientifically driven techniques. However, the *education as problem-posing* metaphor orientated me towards educational acts that suggested that these teachers, at some level, recognised that knowledge is contextually and socially mediated (Wegner & Nückles, 2015). While they may not have labelled it as such, there willingness to challenge conventional teaching approaches and to bring politics into the classroom, suggest a critical and constructivist epistemology (Wegner & Nückles, 2015). I have since come to learn that the teacher who spoke to us about Mandela was an activist during his own university education. He was familiar with, and aligned himself towards, a wider resistance to the ideology of Apartheid. This resistance found its way into the classroom during a time when most White educator's teaching practices were comfortably aligned with the dominant ideology and epistemology of the time. To disrupt this would have been to disrupt their own power and privilege.

Education as love

What stood out in my memories is how influential practices of love and care on the part of my educators were on my development. Freire's (1970/1996) *education as problem-posing* metaphor made me cognisant of these acts as did his and hooks' (2013) *education as love* metaphor.

Memories of trust, love and care

In the memory *Nelson Mandela* (discussed above), my teacher showed a level of "mutual trust" (Freire, 1970/1996, p. 72) by talking to us directly about what was strategically silenced (prohibited) at the time. My supervisor, during my own education as a teacher, showed the same level of trust, as is reflected in my memory *Striking a deal:*

> In 1996, I enrolled to do a one year diploma in education that would qualify me as a high school educator. Each semester we were allocated to a local high school to do our teaching practicums. The first school I was sent to was a private all-girls high school where the majority of the students were White. This was a comfortable learning experience for me as it resonated with my own schooling. I excelled in my practice and received a distinction. For my second practicum, I was told by my supervisor that I had been allocated to a government school that had historically catered for only Indian students during Apartheid. Since the disbandment of Apartheid in 1994, the school was now made up of Indian and Black students. When my supervisor told me about the allocation he sensed my reservations and asked me directly if I was uncomfortable going to teach at the school because it was historically a Black school. He explained that he understood I might be uncomfortable acknowledging this because he himself was an Indian person. I burst into tears and between sobs admitted that I was terrified. He spent some time talking to me about my fears and told me that he felt I was up to the challenge of learning to teach in a context I was unfamiliar with. He struck a deal with me. He said that if I came to him the next day with a reason I personally felt was valid for not being allocated to this school, he would send me to the school of my choice without any further questioning. I left and spent the night agonising about it. I returned to the office the next day and admitted there was no reason that could justify me not going to this placement.

My supervisor had no guarantee of the outcome of his trust and faith, when he gave me agency to choose the location of my teaching practicum, and I could have simply opted for the easier, more comfortable option. Yet, he believed in me, despite the fact that I was so deeply steeped in the ideology of my recent past. This was evident in my fear of being sent to a school that was made up of only Black African and Indian students who, as a result of the social engineering of Apartheid, I had never interacted with during my own education. The fact that this school did not attract White learners, despite the demise of Apartheid, spoke to the ways in which Apartheid had stratified society and privileged White students who flocked to private schools, or at least schools with private governing bodies. My supervisor, severely constrained by Apartheid himself as an Indian person, was not obligated to be kind to me or even tolerate my apprehension.

In another memory entitled *Homosexuality is gross* I recounted another experience with a teacher who showed care:

> One of my teachers during my secondary education stands out because she was open to developing deeply caring relationships with her students. During a class debate, I had exclaimed out loud that homosexuality was 'gross'. I recall the shame I felt when she called me out for my homophobia.

A similar feeling of shame resulted in my tears when my supervisor gently challenged my hesitancy to teach at a historically Black school in the memory *Striking a deal* above. In retrospect, I believe that because I knew these educators cared so much about me, I experienced feelings of shame and discomfort when challenged by them, and that their ethic of care enabled me to constructively address these emotions.

Discussion. My analysis, through *the education as love metaphor,* opens up for further exploration the implications of the ideology of the time. One of the outcomes of the ideology of Apartheid is the pervasiveness of White fragility. Robin Di Angelo (2011) defines "white fragility", as "a state in which even a minimum amount of racial stress becomes intolerable, triggering a range of defensive moves" (p. 54). She argues that this fragility is the outcome of the socialisation of White people who did not "build the cognitive or affective skills" nor the "stamina" to engage in "constructive engagement across racial lines" (Di Angelo, 2011, p. 57). My tears, when my reluctance to attend the historically Black School was challenged by my supervisor, were an expression of my own White fragility. Freire (1970/1990) contends that peoples' power to transform in contexts of domination rarely emerge gratuitously. My White fragility suggests I clearly

would not have sought this experience out myself. The experience, however, served to disrupt my limited worldview. For the first time I gained first-hand insight into the impact of Apartheid on the quality of education provided to Black South Africans, and my own White privilege. The transformation I experienced, however, would never have happened without my supervisor's care, compassion and faith in my humanity (Freire, 1970/1996; hooks, 2013).

Au (2007) proposes that the teaching approach embedded in Freire's (1970/1996) *education as problem-posing* metaphor is underpinned by a "dialectical materialist epistemology" (p. 4). Au (2007) argues that Freire clearly recognised that knowledge is mediated by the wider material world, but also acknowledged the dialectical nature of knowledge. Herein lies the belief in social change as well as trust in people's ability to gain "social consciousness" and work towards material transformation (Au, 2007, p. 4). This belief is reflected in both Freire's (1970/1996) and hooks' (2013) metaphor of *education as love*.

The interaction with my supervisor, revealed his "faith" in my ability, as a White person entrenched in the ideology of Apartheid, "to be more fully human" (Freire, 1970/1996, p. 71) and to "transcend" myself (1970/1990, p. 65). My supervisor essentially engaged in dialogue with me, a pedagogical practice that was central to Freire's (1970/1996) view of a liberation education. He defines dialogue as "the encounter in which the united reflection and action of the dialoguers are addressed to the world which is to be transformed and humanized" and is an "act of creation", driven by "a profound love for the world" (p. 69–70). Like my teacher who brought politics into the classroom, my supervisor was also part of the resistance struggle against apartheid. He recognised how I had been positioned by Apartheid education, and chose to address it with compassion.

So alongside Freire's (1970/1996) dialectical materialist epistemology, there is evidence of a "care-full epistemology" (Motta & Bennett, 2018, p. 631). Yet again, it is unlikely that my educators would have identified it as such, but their pedagogical acts were certainly "care-full pedagogical practice" (Motta & Bennett, 2018, p. 637). I believe my individual transformation at the time was only possible because the feelings of discomfort and shame I experienced in many of the instances I describe in my memories had been prompted by, and held in, an ethic of care.

Implications of my personal history

What is the significance of the analysis and discussion I have engaged in above? Firstly, the analysis confirms what educators like Giroux (2001) have argued: education is not neutral, but, rather, heavily influenced by the wider social context in which it is embedded. Educational sites inhabit educators who are "agents of social and cultural reproduction" that "embody conflicting political values, histories and practices" (Giroux, 2001, p. 37). The preceding analysis and discussion reveals that despite a wider context of domination, there were moments of resistance, indicating that at least some of my educators were aware of the educational impacts of Apartheid. These acts of resistance, care, and love undoubtedly had a profound influence on my own development as both a critical psychologist and a critical pedagogue.

Secondly, personal history researchers do not just consider the significance of their findings in relation to their professional identities, but also in relation to their institutional contexts (Samaras, et al., 2004). In an unexpected way, the above analysis acted as a catalyst for reflecting on ways in which I am, as an educator, currently negotiating my practices in a wider neoliberal context. In this way, the conventional conceptual metaphors I used to frame my analyse of my educational history catalysed a renegotiation of my present practices.

Coming face to face with neoliberal fatalism

After repeatedly pointing out to management, at the university I work at, that it was difficult to reach my required research productivity units, owing to increasing student numbers and,

therefore, an increased teaching load, I was encouraged to cut back on my teaching activities. At the time, I had been teaching a postgraduate module called *Sexuality and Gender*, which draws on critical theory to challenge mainstream psychology's biological and essentialist approach to gender. I was asked to drop this module and team-teach on a *Counselling and Psychotherapy* module, which drew larger numbers than mine, primarily because students perceived it as increasing both their chances of being selected for professional training, and, therefore, their employability. The neoliberal agenda is also clearly seen in the recognition that team-teaching would effectively halve my hours of teaching and learning-related activities, 'freeing' me up to focus on my research productivity. While I was initially resistant to giving up my module, in retrospect I can see how it was the only 'life line' that I was offered at a time when I was on the brink of burnout, and I took it.

Agreeing to give up my module increased my research productivity and decreased my assessment hours, alleviating some of my anxiety. These benefits did not, however, come without consequences. As Parker (2014), drawing on Marx (1844), argues, academics will experience alienation in the context of neoliberalism. One type of alienation is "division in the human subject as they are separated from the products of their own creative activity" (Parker, 2014, p. 257). In such a context, it is hardly surprising that I started to fall victim to what Baatjes (2005) refers to as "neoliberal fatalism" (p. 9). Baatjes (2005) predicts that educators in the neoliberal context will become increasingly "disheartened" and are inclined to retreat from "contributing to and fighting for democratic cultures and practices" that should characterise higher education (p. 9).

Apple (2014) describes neoliberal education as "deeply disrespectful of the critical work that education must perform and just as disrespectful of the labour of love, care and solidarity that underpins so much of educational activities … " (p. xv). I started to feel the consequences of this neoliberal system. Not only did I become alienated from my teaching practices, but also from my students and my colleagues.

Resistance and critical hope

Apple (2014, p. xv) points out that, despite the pressure to conform to the values and of neoliberalism, it is usually difficult to extinguish "the spirit that animates critical work". As Bullough (2014) reminds us, "we are not fated … neoliberalism is not natural" and is, therefore, something that can be resisted and contested.

Since engaging in this personal history study I have insisted on being allowed to teach the *Sexuality and Gender* module that I believe is in line with the values and assumptions of critical psychology and critical pedagogy. It is in the acts of resistance that the "fleeting images of freedom are found". Inherent in these acts is, as Freire (1970/1996) argues, a "revolutionary futurity" that embodies hope and the belief that people can "transcend themselves" (p. 65). Zembylas (2014) argues for "critical hope" rather than "naïve hope", which he likens to "optimism or a blind faith that things will get better" (p. 13). Critical hope requires a "critical analysis of power relations and how they constitute one's emotional ways of being in the world" and an attempt "to construct, imaginatively and materially, a different worldview" (Zembylas, 2014, p. 13).

Towards new metaphors

The conditions for imagining a different educational experience in a neoliberal context became clear to me, and unexpectedly so, through a metaphor that a colleague proposed to me in a personal communication at the time I was conducting this study. I had shared with her a difficult online experience in which my identity as a queer person was rendered invisible. She suggested that I needed to find a way to address this, but pointed out that:

> I think the answer may be in not taking these issues on as an individual, but only as part of collectives of women who can support each other through the fallout? I have a sense of you being a LONE RANGER who is outnumbered by the forces … (Catherine Campbell, personal communication, 7 March, 2019).

I suddenly recognised that the metaphor of the *lone ranger* was also an appropriate framing device for my own educational history. I realised that in each of the memories I recall *individual* acts of resistance against wider systems of oppression. While the characters that I described were engaged in pedagogical acts of resistance, they were still primarily embedded in the wider Apartheid ideological apparatus. While they acted in ways that challenged the educational norms of the time, they were simultaneously implicated in upholding Apartheid through their everyday practices. They undoubtedly benefited from working and residing in well resourced, Whites' only, spaces that privileged them. As Wilbraham (2004, p. 492) explains, "resistance is not a statement of grand refusal or sustained protests that 'stops' power, but a brief moment of subversion". As Wilbraham (2004) suggests above, *individual acts* of resistance will not bring about substantial change, what is needed is sustained protests by collectives. This led me to recognise that most of my work as a critical pedagogue/psychologist has been in isolation. This was likely to have fuelled the neoliberal fatalism that was the impetus behind my decision to relinquish my module, after all, neoliberalism maintains itself by infusing itself into every sphere of life, including our individual psychology, social practices, and interpersonal relations.

This insight prompted me to rethink the *lone ranger* strategy that characterised my education, and my own pedagogical practices. This analysis was deepened by another conventional metaphor, that of the *hero*, introduced by Rebecca Solnit (2019) in an article entitled *When the hero is the problem*. She challenges the tendency for Western media, fiction, and film to tell stories of individual 'heroes' changing the world, when, in fact, such change often relies on "the ability to coordinate and inspire and connect with lots of people … ". She contends that the pervasiveness of the *lone hero* metaphor is not surprising within a wider culture of Western individualism that reproduces the narrative that "problems are personal" and solved through "personal responsibility". This narrative keeps the status quo intact precisely because, as Solnit (2019) argues, "our largest problems won't be solved by heroes. They'll be solved, if they are, by movements, coalitions, civil society".

Solnit (2019) argues that, instead of *heroes*, we need "catalysts for change" who build "public love", that is, a "sense of meaning, purpose, power, belonging to a community, a society, a city, a movement". This is in line with Zimbeylas' (2014) vision of a pedagogy of critical hope, through which educators engage in "the creative production of affects", where "compassion, kindness and solidarity" have the power to provoke educators to act against oppression and exploitation (p. 15). This perspective resonates with the metaphor of *education as love* that I recognised in my memories and, in particular, the transformational impact of acts of care, trust, faith and resistance on the part of some of my educators.

I now recognise the need to start forming alliances within my own university, between different departments and disciplines and with members of the wider community. Giroux (2001) argues that in academia disciplinary "borders" are often "policed" (p. 18) and educators are reduced to isolated, individual technicians. To counter this, he argues for a "public pedagogy" in which various "cultural workers" work together "to develop dynamic, vibrant, politically engaged and socially relevant projects … through more complex representations of identification, belonging and community" (p. 19). Central to this vision is collaboration, through which the neoliberal assault on higher education can be collectively challenged, and a critical pedagogy developed collectively in an effort to "revitalise democratic public life" and operationalise a vision of justice, equality and freedom (Giroux, 2001, p. 20).

It is important to keep in mind that in South Africa neoliberalism in higher education is practiced within a post-Apartheid context. Giroux (2003) warns that because the ideology of individualism is at the centre of neoliberalism, neoliberalism is also likely to perpetuate racism. Di Angelo (2010) similarly argues that the discourse of individualism serves to protect White people

from acknowledging how their race classification has privileged them as a collective, because 'not all Whites are racist', and should be judged as 'individuals'. Di Angelo (2010) and Giroux (2003) both contend that individualism, therefore, undermines collective action to address racism and, as a result, White peoples' positions of privilege are maintained. This led me to reflect on how as a White person working to resists neoliberalism, I may still perpetuate a sense of 'heroism' in this struggle? White people have undoubtedly been used to the historical privileging of their voice and so in working to form communities of practice, I need to be aware of the role I take in this endeavour as a White person. What this highlights is that any attempt to address neoliberalism in South African higher education, needs to simultaneously address the lingering ideology of Apartheid, often in the form of White fragility and racism (Frizelle, 2019).

Conclusion

Engaging in this personal history study has made me aware of the ways in which my developing educator subjectivity is intimately, and continuously, shaped by a wider historical, socio-political milieu (Samaras et al., 2004). In this article, I have demonstrated how exploring one's *past* experiences, through the lens of conventional metaphors, can catalyse a process of critical reflexivity, through which educators are able to explore their current practices, and (re)imagine their future educational values and practices.

Through this process, I have recommitted myself to being an educator guided by a critical, dialectical material and care-full epistemology. Pedagogy is, after all, not simply a "technical method", it is, rather, a "moral and political practice" (Giroux & Giroux, 2006, p. 28). To do this I, however, need to address the ongoing positivist epistemology and ideology of individualism that loiters in my pedagogical practices. Neither the ideology of neoliberalism, nor that of Apartheid, can be 'fought' in isolation, but rather in supportive communities that work to produce critical hope, that is, acts of "ethical and political responsibility" that have "the potential to recover a lost sense of connectedness, relationality and solidarity with others" and create "even small cracks in traditions of oppression and injustice" (Zembylas, 2014, p. 13 & 25) and, therefore, contribute to a critical pedagogy aligned with the aims of social justice.

Disclosure statement

No potential conflict of interest was reported by the author(s).

Funding

Notes on contributor

Kerry Frizelle is a registered counselling psychologist who works in the discipline of psychology at the University of KwaZulu Natal. She has 16 years experience as an educator and uses critical pedagogy to inform the ways in which she teaches critical psychology. She is currently working on a self-study for her PhD, which explores her praxis as an educator within the current South African context.

References

Apple, M. W. (2014). Foreword. In V. Bozalek, B. Leibowitz, R. Carolissen, & M. Boler (Eds.), *Discerning critical hope in educational practices* (pp. xv–xxii). Routledge: Oxon.

Au, W. (2007). Epistemology of the oppressed: The dialectics of Paulo Freire's theory of knowledge. *Journal of Critical Education Policy Studies*, *5*(2), 1–14.

Baatjes, I. (2005). Neoliberal fatalism and the corporatisation of Higher Education in South Africa: Education as market fantasy of education as public good. *Quarterly Review of Education and Training*, *12*(1), 25–33.

Brown, W. (2003). The end of liberal democracy. *Theory and Event*, *7* (1). doi:10.1353/tae.2003.0020

Bullough, R. (2014). Higher education and the neoliberal threat: Place, fast time, and identity. *Journal of Thought*, *48*(3–4), 13–32.

Di Angelo, R. J. (2010). Why can't we just be individuals?: Countering the discourse of individualism in anti-racist education. *UCLA Journal of Education and Information Studies*, *6*(1), 1–25.

Di Angelo, R. J. (2011). White fragility. *International Journal of Critical Pedagogy*, *3*(3), 54–70.

Freire, P. (1970/1996). *Pedagogy of the oppressed*. London: Penguin.

Frizelle, K. (2019). Troubling Whiteness: A critical autoethnographic exploration of being White in the context of calls for the decolonisation of higher education. *Psychology in Society (PINS)*, *58*, 4–26.

Giorgio, G. A. (2013). Reflections on writing through memory in autoethnography. In S.H. Jones, T.E. Adams, & C. Ellis (Eds.), *Handbook of autoethnography*. Walnut Creek: Left Coast Press

Giroux, H. (2003). Spectacles of race and pedagogies of denial: Anti-Black racist pedagogy under the reign of neoliberalism. *Communication Education*, *52*(3–4), 191–211. doi:10.1080/0363452032000156190

Giroux, H. A. (2001). *Theory and resistance in Education: Towards a pedagogy for the opposition*. Westport: Bergin & Garvey.

Giroux, H., & Giroux, S. S. (2006). Challenging neoliberalism's new world order: The promise of critical pedagogy. *Cultural Studies ↔ Critical Methodologies*, *6*(1), 21–32. doi:10.1177/1532708605282810

Holscher, D. (2018). Caring for justice in a neoliberal university. *South African Journal of Higher Education*, *32*(6), 31–48.

hooks, B. (2013). *Teaching community: A pedagogy of hope*. London: Routledge.

LaBoskey, V. K. (2004). The methodology of self-study and its theoretical underpinnings. In J. J. Loughan, M. L. Hamilton, V. K. LaBoskey & T. Russell (Eds.), *International handbook of self-study of teaching and teacher educational practices* (pp. 817–869). Dordrecht: Netherlands.

Lakoff, G., & Johnson, M. (1980). *Metaphors we live by*. Chicago, IL: The University of Chicago Press.

Le Grange, L. (2010). A survey of educational research in the second decade of South Africa's democracy: A focus on higher education. *South African Journal of Higher Education*, *23*(4), 115–1125. doi:10.4314/sajhe.v23i4.51052

Littledyke, M. (1996). Ideology, epistemology, pedagogy and the national curriculum for science: The influence on primary science. *Curriculum Studies*, *4*(1), 119–139. doi:10.1080/0965975960040107

Low, G. (2015). A practical validation model for researching elicited metaphor. In W. Wan & G. Low (Eds.), *Elicited metaphor analysis in Educational discourse* (pp. 15–31). Amsterdam: John Benjamin.

Madlingozi, T. (2007). Post-Apartheid social movements and the quest for the elusive new South Africa. *Journal of Law and Society*, *34*(1), 77–98. doi:10.1111/j.1467-6478.2007.00383.x

Motta, S. C., & Bennett, A. (2018). Pedagogies of care, care-full epistemological practices and 'other' caring subjectivities in enabling education. *Teaching in Higher Education*, *23*(5), 631–646. doi:10.1080/13562517.2018.1465911

Parker, I. (2014). Managing neoliberalism and the strong state in higher education: Psychology today. *Qualitative Research in Psychology*, *11*(3), 250–264. doi:10.1080/14780887.2013.872214

Pithouse-Morgan, K., & van Laren, L. (2012). Towards academic generativity: Working collaboratively with visual artefacts for self-study and social change. *South African Journal of Education*, *32*(4), 416–427. doi:10.15700/saje.v32n4a662

Samaras, A., Hicks, M., & Berger, G. (2004). Self-study through personal history. In J. Loughlin, M. Hamilton, V. LaBoskey, & T. Russell (Eds.), *The international handbook of self-study of teaching and teacher education practices* (pp. 905–942). Dordrecht: Springer.

Seung, E., Park, S., & Jung, J. (2015). Methodological approaches and strategies for elicited metaphor-based research. In W. Wan & G. Low (Eds.), *Elicited metaphor analysis in Educational discourse* (pp. 39–64). Amsterdam: John Benjamin.

Solnit, R. (2019, April). When the hero is the problem. *The Oklahoman*. https://oklahoman.com/article/feed/9810733/rebecca-slonit-when-the-hero-is-the-problem.

Tadeu da Silva, T., & McLaren, P. (1993). Knowledge under siege: The Brazilian debate. In P. McLaren & P. Leonard. (Eds.), *Paulo Freire: A critical encounter* (pp. 36–45). New York, NY: Routledge.

Vishwas, S. (2012). Beyond Marikana: The post-Apartheid South African state. *Africa Spectrum*, *47*(2–3), 33–62.

Wan, W., & Low, G. (2015). Introduction. In W. Wan & G. Low (Eds.), *Elicited metaphor analysis in Educational discourse* (pp. 1–12). Amsterdam: John Benjamin.

Wegner, E., & Nückles, M. (2015). Knowledge acquisition of participation in communities of practice? Academics' metaphors of teaching and learning at the university. *Studies in Higher Education*, *40*(4), 624–643. doi:10.1080/03075079.2013.842213

Wilbraham, L. (2004). Discursive practice: Analysing a *Loveliness* text on sex communication for parents. In D. Hook (Ed.), *Critical psychology* (pp. 10–23). Lansdowne: UCT Press.

Zembylas, M. (2014). Affective, political and ethical sensibilities in pedagogies of critical hope: Exploring the notion of 'critical emotional praxis. In V. Bozalek, B. Leibowitz, R. Carolissen, & M. Boler (Eds.), *Discerning critical hope in educational practices* (pp. xv–xxii). Oxon: Routledge.

Zinken, J., Hellsten, I,. Nerlich, B. (2008). Discourse metaphors. In R.M. Frank, T. Ziemke, E. Bernardez (Eds.), Body, language and mind: Sociocultural situatedness (pp. 363-385). Berlin: Mouton de Gruyter.

Dear Potential Critical Friend

My name is Kerry Frizelle from the University of KwaZulu-Natal (Howard College). I am currently employed as a lecture in the Faculty of Applied Human Sciences in the Discipline of Psychology. My email address is frizellek1@ukzn.ac.za and my contact number (031) 2603261.

You are being invited to consider participating in my PhD research project. The aim and purpose of this research is to explore my own process of becoming and being a lecturer whose practice is informed by critical pedagogy. Such an approach to education aims to develop social analysis skills among my students. It further aims to develop students who are able to reflect on their social position in the world and who are invested in contributing towards social change. I am interested in exploring my identity as a lecturer who teaches critical psychology. I wish to try and grapple with some of the following questions: Why am I teaching what I teach and the way I teach it? What are some of the challenges of teaching sensitive social topics? What is my role as a lecturer invested in social change in South Africa? Are the methodologies I use in the lecture room effective? What parts of my identity come to the fore in my teaching practice?

I would like to ask you to participate in my study as a critical friend. A critical friend is someone who I see as being able to help me critically reflect on some of the aspects of my teaching experiences. I believe that through this process I am able to better understand my own experiences as a lecturer working from a particular position.

You have written a reflection paper for your HIV/AIDS module and I would like to ask if I could use your paper as a 'critical friend'. I have found your reflections to be a valuable form of feedback about my teaching and have highlighted some important areas of interest in relation to the content of my teaching. I would also be pleased if you would allow me to use your drawings as part of my reflection as these were part of the learning experience.

My PhD study has been ethically reviewed and approved by the UKZN Humanities and Social Sciences Research Ethics Committee (reference number: HSS/0244/013D).

Your decision to act as a critical friend is entirely voluntary and you may at any point withdraw from participation without any negative consequences.

Your reflection paper will also be stored in a safe place for 5 years by my supervisor Professor Relebohile Molestane from the Faculty of Education, University of KwaZulu-Natal (Edgewood College) after which they will be destroyed.

I will make sure that you remain anonymous by referring to you in my write up as a critical friend. While I will disclose that you are/were a masters psychology student in an institute of higher education in South Africa I will not disclose the name of your university. I will respect your request to withhold any aspects of your paper at any point in the research process. Please highlight any aspect of the paper that you do not wish for me to use in my study.

CONSENT

I have been informed about the study by Kerry Frizelle.

I understand the purpose and procedures of the study.

I have been given an opportunity to answer questions about the study and have had answers to my satisfaction.

I declare that my participation in this study is entirely voluntary and that I may withdraw at any time without affecting any of the benefits that I usually am entitled to.

I have been informed about any available assistance if I should need it as a result of acting as a critical friend.

If I have any further questions/concerns or queries related to the study I understand that I may contact the researcher at (provide details).

If I have any questions or concerns about my rights as a study participant, or if I am concerned about an aspect of the study or the researchers then I may contact:

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION
Research Office, Westville Campus
Govan Mbeki Building
Private Bag X 54001
Durban
4000
KwaZulu-Natal, SOUTH AFRICA
Tel: 27 31 2604557 - Fax: 27 31 2604609
Email: HSSREC@ukzn.ac.za

I hereby provide consent to:

Audio-record my interview   YES / NO

_____   _____
Signature of Participant   Date

School of Applied Human Sciences

Howard College & Westville Campus

Gender, Sexuality & Society

PSYC722

2019

Module Coordinator: Kerry Frizelle

MODULE DETAILS
Module Title: Gender and Sexuality
Module Code: PSYC722
Credit Value: 16 credits

TIMETABLE
Tuesday. 10h30-13h30. MTBL1

STAFF ON THE MODULE
Module Coordinator
Kerry Frizelle

Administrator
To be announced

STUDENT ENGAGEMENT
Module Representatives
To be announced

MODULE DESCRIPTION AND AIMS
This module aims to explore the meaning of sex, gender and sexuality within society at large, and within Africa more specifically. The module explores the way in which sex, gender and sexuality are socially and historically constructed and how these constructions impact on how individuals negotiate their identities and their social interactions.

MODULE LEARNING OUTCOMES
Evidence that learners have achieved the required learning outcomes will be provided by learners' ability to demonstrate the following during assessments:

- Demonstrate an understanding of the distinction between essentialist and social constructionist perspectives on sex, gender and sexuality.

- Demonstrate an understanding of the socially constructed nature of multiple identities.

- Demonstrate an understanding of the theory of intersectionality.

- Demonstrate an understanding of the way in which institutional factors impact on the way in which sex, gender and sexuality is experienced.

- Demonstrate an understanding of the way in which wider discourses of masculinity, femininity, age, race and ethnicity intersect to construct our gendered and sexualised identities.

- Demonstrate an ability to think about the ongoing development and contestation of gender and sexual identities.

- Demonstrate the ability to critically reflect on one's own gender and sexual identity development.

- Demonstrate an understanding of why it is important to critically engage with ideas about sex, gender and sexuality from a critical theoretical perspective.

Seminar Style

As postgraduate students you will be expected to do reading in preparation of each seminar. While I will lead the discussion process the seminar will mostly be run through your participation. During each seminar I will at various times call up different groups to respond to questions or provocations. If you are not in the lecture that day and your group is called up you will receive 0%. Groups will be called up multiple times through-out the semester, randomly. Each group member must participate in the discussion. A final mark will be awarded for each group at the end of the semester. Please keep in mind that if you do not present with your group you will receive 0% for that days presentation, which means you will receive a lower mark than the rest of the group members.

MODULE STRUCTURE AND CONTENT

Tuesday 9 July	**Introduction** **Critical thinking**
Tuesday 16 July	**Self-study** *PSYSSA Document* *HSRC Document*
Tuesday 23 July	**Basic concepts** *PSYSSA Document* *HSRC Document*
Tuesday 30 July **What does it mean to say that gender is socially constructed?** **What does JB mean when she refers to the performativity of gender?** **What does JB mean by the heterosexual matrix?** **What does institutional and compulsory heterosexuality mean?** **What does normative violence mean?**	**Theoretical framework 1** Handout with quotes from Judith Butler *Gender Trouble.*
Tuesday 6 August **What does the term 'intersectionality mean'?** **How does this term link to the concepts of oppression and privilege?**	**Theoretical framework 2** *Leading at the Intersections: An Introduction to the Intersectional Approach Model for Policy & Social Change.* C. Nicole Mason, Women of Color Policy Network at New York University's Robert F. Wagner Graduate School of Public Service.

Is it possible to hold positions of privilege and oppression at the same time?	Sigle-Rushton, Wendy (2013) *Intersectionality.* In: Evans, Mary and Williams, Carolyn, (eds.) Gender: The Key Concepts. Routledge key guides.
Tuesday 13 August	**Assessment 1: MCQ Test (PSYSSA Basic Concepts)**
Tuesday 20 August **How is the concept of intersectionality relevant to this article?** **How is religion used to organise and shape meanings of sex and sexuality?** **How does the law impact on sexualities?** **What is meant by the term power and its impact on how sexualities are experienced?** **How does this paper link to ideas of Judith Butler?**	*Exploring the contours of African sexualities: Religion, law and power* Sylvia Tamale (2014) 14 *AHRLJ* 150-177
Tuesday 27 August **What is meant by nonconforming sexualities in Africa?** **Is same-sex sexuality unAfrican?** **What is meant by 'traditional masculinity'?** **What is meant by the concept of 'tradition'?** **What does it mean to contest masculinity?** **How does this article link to the ideas of Judith Butler and Intersectionality?**	*Confronting the Politics of Nonconforming Sexualities in Africa* Sylvia Tamale African Studies Review, Vol. 56, No., pp. 31-45. *The diamond in the G.* Kipkemboi (Jeffery Moses). *Contesting 'traditional' masculinity and men's sexuality in kwadukuza, south Africa*. Kopano Ratele
Tuesday 3 September **What does hegemonic masculinity mean?** **Why is the word masculinities used rather than masculinity?** **What constructions of White masculinities and Black masculinities are identified?** **How do these articles link to the ideas of JB?**	*Hegemonic African Masculinities and Men's Heterosexual Lives: Some Uses for Homophobia* Kopano Ratele African Studies Review, Volume 57, Number 2, September 2014, pp. 115-130 *Black Masculinities on Trial in Absentia: The Case of Oscar Pistorius in South Africa* Malose Langa, Adele Kirsten,Brett Bowman, Gill Eagle, and Peace Kiguwa. *Explain.* Hakim Abbas.

How do these article link to the ideas of intersectionality ?	
Tuesday 3 September **What are the main myths around rape?** **How is rape linked to hegemonic forms of masculinity?** **Is transport a site of gender performativity?** **What are the main demands of the collective group of women writing to Naledi Pandor?** **What is the outcome of this letter advocating for intervention?** **Do you think this letter reflects the reality of students on campus?**	*Rape: A South African Nightmare.* (Chapters 7 & 8). Pumela Dineo Gqola. 2015, Aukland Park: MF Books. *Safe Rides for Everyone!* Handout *Stop sexual harassment.* Handout. *Open Letter to Naledi Pandor* *Response to the letter*
Tuesday 10 September **Why is a positive and pleasurable female sexuality rarely focused on?** **Is sexual pleasure important to the quality of life?** **Has women's sexuality been suppressed in patriarchal society?** **Are young women taught about sexual pleasure?**	*Female Sexuality as Capacity and Power?: Reconceptualizing Sexualities in Africa* Signe Arnfred African Studies Review, Volume 58, Number 3, December 2015, pp. 149-170. Osunality (or African eroticism). Nkiru Nzegwu. *Questions, questions*. Lucy Nambajjwe.
Tuesday 1 October	Movie
Tuesday 8 October **How does technology impact on young people's sexualities?** **Why do the authors group together 'race/colors/ethnicities' and what are they arguing by doing this?** **How does this link to the concept of intersectionality?** **How does this article link to the ideas of JB?**	Tanja Bosch (2011) *Young women and 'technologies of the self': Social networking and sexualities*, Agenda, 25:4, 75-86. *Transforming Youth Identities: Interactions Across "Races/Colors/Ethnicities," Gender, Class, and Sexualities in Johannesburg, South Africa.* Brigitte Bagnol & Zethu Matebeni & Anne Simon & Thomas M. Blaser & Sandra Manuel & Laura Moutinho. Sex, Research and Social Policy (2010) 7:283–297.
Tuesday 15 October **Assessment 2: Group presentations**	*You have to be gay to know God.* Siya Khumalo

MODULE ASSESSMENT

The module is assessed in the following ways:

1. A multiple choice test of key concepts
2. Continuous group participation through-out the semester
3. A group presentation on the prescribed book (no mark, but DP requirement)
4. An critical autoethnographic piece of writing integrating theory

- **Class mark** = multiple choice test (15%), continuous group assessment (10%) + autoethnographic piece (30%)
- **Final mark** = 50% of your class mark + 50% of your examination mark.

Assessment Dates

Test	Date	Time	HC Venue
MCQ Test	13 August	10h30	Lecture Venue
Written task/essay	31 August	09h00-10h00	Administrators Office
Group presentation	15 October	10h30	Lecture Venue
Group assessment	Continuous	Continuous	Lecture Venue

What if you miss and assessment?

If you do not write either of the assessments you will only be allowed to write the make-up test IF you present legitimate documentation like a doctor's certificate or a death certificate. Fill in the appropriate application form and hand in these documents to Neli Mtselu as soon as you can. Please note that the original documentation must be shown to Neli Mtselu even if you leave a photocopy with her.

A makeup test will be scheduled as a LAST CHANCE to write any test missed for circumstances beyond the student's control.

Please note that we make times available for you to collect your written assessment once it is marked. If you do not pick it up during the prescribed times the assessments will be shredded as we do not have space to story large numbers of scripts.

DP REQUIREMENTS

The Discipline of Psychology reserves the right to withhold a DP certificate due to unsatisfactory conduct and/ or academic performance.

A term mark of less than 40% will prevent the student from writing the final examination. DP appeals must go through the appropriate channels. A form can be downloaded from the web and submitted to the administrator.

PLAGIARISM AND ACADEMIC MISCONDUCT

Plagiarism means to take other people's thoughts or writing as one's own. At an undergraduate level, this normally refers to students who copy pieces out of books, papers or the Internet, without acknowledging their source, and trying to pass it off as their own words or work. The University of KwaZulu-Natal regards this as a serious offence, and has an official plagiarism policy (see http://psychology.ukzn.ac.za/Libraries/publications/Plagiarism_Policy_---_CO05041209.sflb.ashx). Depending on the seriousness and extent of plagiarism, cases may be referred to the Student Discipline Court, and outcomes may include being awarded a mark of 0% for the assignment, and permanent record of the offence on a student's academic record.

Disruption of lectures is not tolerated. This is any conduct which interferes with learning and teaching. Please switch-off cell phones during class. Lecturers will warn students to settle down, if this does not happen lecturers will leave the lecture venue. Please note that if you attend lectures it is assumed that you will engage with them, please do not disrupt students around you by talking.

Copying of each other's work is strictly forbidden. Should it occur a zero mark is given to all involved and other disciplinary measures may be applied. It is the student's sole responsibility to secure their work to prevent inadvertent copying.

GENERAL

- Do not hesitate to consult with the Academic Coordinator for clarification of, and assistance with, anything regarding your academic progress. Do not leave it too late before consultation.

- It is your responsibility to check the moodle@ukzn website. All notices relevant to first year study are on the website.

- See the Course Administrator in connection with marks no showing on the system.

- Students are advised to keep any returned and marked work in case of subsequent queries.

- Students will be provided with various times to collect their written assessments. If you do not make these times your assessment will be shredded.

I wish you all the best for the semester.

Autoethnographic Exercise.

This assignment is designed to guide you to explore your gendered experiences by reflecting on your own memories and/or experiences. It will open up for critical exploration the way in which your gendered experiences are deeply influenced by the wider cultural meanings and practices in which your are embedded. You will be using your scholarly texts (reading material) to understand/analyse your own lived experiences. In this way you will be sharing your own personal experiences, like I do in class, with critical intention. That is, to learn about how our gendered subjectivities are socially constructed, to understand how we are intimately embedded in the norms of our cultures and how gendered practices and relationships maintain these norms. The aim is not simply story-telling, but about opening up our personal, lived stories to critical analysis. It is about critiquing the societies in which we live and asking how things might be different.

Step 1: Activity 1

I want you think about a personal experience that you have had that directly implicates your gender and/or sexuality in some way. I do not suggest that you choose a very traumatic experience because this exercise involves a deep process of reflection and it has not been designed to be primarily therapeutic (although it may have some therapeutic benefits). Think about your everyday interactions, did you personally experience something on your journey to university or home, standing waiting for a lift, while you were out socialising or in a shop? Perhaps it was an incident that you observed, but stood out for you.

Start by writing this memory down as a story. Describe it in as much detail as possible. Do not worry at this stage about how you are writing, just write. Try to document it in as much detail as possible. Let me use the example I discussed in class today.

- I described the context in which the incident occurred.
- I described the people I was with.
- I described the energy of the group.
- I described the person I made contact with. How he was looking at me. I could have added detail about his looks, what he was wearing.
- I described how I felt at the moment.
- I described some of what I believed may have been going through my head at the time.
- I described in detail how he inhaled his cigarette, how he narrowed his eyes, maintained his gaze and how he exhaled the smoke slowly.
- I described how my emotional reaction changed.
- I could have also focused on the sounds around me or the smells.

Here is an attempt for me to recreate the story I shared with you:

I had just been to a comedy show with a group openly gay female friends. The mood was jovial and we were happy. We bantered with each other and laughed. We were seated in an elevated space in the restaurant which overlooked an area with outside seating where people had grouped to enjoy the evening and sundowners. I suddenly became aware of a man seated at a table not far away from us. I noticed that he was looking at our group pensively. We made eye contact and we maintained it. In this moment I imagine that I believed he was admiring our group. His appearance and features and brown eyes were soft and this perhaps lead me to prematurely believe he was looking on with warmth and enjoying our banter. I held his gaze and smiled at him. In that moment the mood changed. My anxiety quietened the noise around me; I was enveloped in a moment of thundering silence. I felt my anxiety rise. He kept eye contact with me and at the same time drew

deeply on his cigarette, and then slowly exhaled the smoke. It curled up over his lips and moved over his face, I saw behind the cloud of smoke narrowed eyes that no longer emanated warmth and kindness, but what I can only describe as aggression. He slowly looked away from me with his cigarette poised in the air and turned his attention to his friends and said something. The two people with him turned to me, looked at me and laughed. I recall the absolute fear and apprehension I felt at the moment. I imagined him getting up and approaching me. I was bought back to reality by a friend who said to me "what just happened?" She said this as this as she turned back from looking at the man. I made some awkward comment and changed the subject, wanting to avoid an altercation or risk being humiliated in front of my friends. I could feel the heat emanating from my red cheeks as I worked to regain my composure.

Try this for yourself. Please do not worry about the quality of your story telling. Just give it a go, allow yourself to be creative and free in this process. You can do this with pen and paper or on a word document. Write it, re-write it until it feels like a coherent story that makes your experience vivid and real for your reader.

I will post the next step for you soon. Enjoy.

Step 2: Activity 1

Go back to your story and read it through a few times. Then ask yourself this question?

1. What is the socio-cultural-political context for the experience?
   Look for details that might suggest to you the context.

2. What power structure are being played out?
   Look for details that might suggest to you the power.

3. What experiences of empowerment, agency, dominance, oppression are reflected in the story?
   Look for details that might suggest to you the context

I had just been to a comedy show with a group openly gay female friends. The mood was jovial and we were happy. We bantered with each other and laughed. We were seated in an elevated space in the restaurant which overlooked an area with outside seating where people had grouped to enjoy the evening and sundowners. I suddenly became aware of a man seated at a table not far away from us. I noticed that he was looking at our group pensively. We made eye contact and we maintained it. In this moment I imagine that I believed he was admiring our group. His appearance and features and brown eyes were soft and this perhaps lead me to prematurely believe he was looking on with warmth and enjoying our banter. I held his gaze and smiled at him. In that moment the mood changed. My anxiety quietened the noise around me; I was enveloped in a moment of thundering silence. I felt my anxiety rise. He kept eye contact with me and at the same time drew deeply on his cigarette, and then slowly exhaled the smoke. It curled up over his lips and moved over his face, I saw behind the cloud of smoke narrowed eyes that no longer emanated warmth and kindness, but what I can only describe as aggression. He slowly looked away from me with his cigarette poised in the air and turned his attention to his friends and said something. The two people with him turned to me, looked at me and laughed. I recall the absolute fear and apprehension I felt at the moment. I imagined him getting up and approaching me. I was bought back to reality by a friend who said to me "what just happened?" She said this as this as she turned back from looking at

Comments:

Commented [KF1]: This is an indicator that sexual orientation is at play.
It is also an indicator of empowerment and agency.

Commented [KF2]: An indicator that gender is at play.

Commented [KF3]: This is an indicator of the fact that I am in a middle class space.
An indicator of privilege.

Commented [KF4]: An indicator that gender is at play.

Commented [KF5]: An indicator of an experience of oppression, dominance.

Commented [KF6]: Here is an indicator of dominant masculinity, and homophobia.

Commented [KF7]: An indicator of dominance and power.

Commented [KF8]: Homophobia

Commented [KF9]: An indicator of dominance and oppression.

the man. *I made some awkward comment and changed the subject, wanting to avoid an altercation or risk being humiliated in front of my friends.* *I could feel the heat emanating from my red cheeks as I worked to regain my composure.*

The next step is to take what you have identified and start working with it and start making some notes on possible links to the theory you have been reading.

I can see how the identity marker or markers of difference (this comes from the reading on intersectionality) that were playing out in this scenario are **gender and sexual orientation**. Although I am a gender non-conforming person on many levels, it is likely that my curvy hips and my breasts are still an indicator of my assigned sex female. However, the fact that I do not express myself in gender conforming ways troubles my identity as female. I am at a table of all women and some of the women are openly affectionate with each other in ways that indicate that they are together – indicating a non-normative sexual orientation. What this interaction, therefore, clearly indicates is a wider culture of particular gender and sexual orientation norms. The term that I have read in the literature that comes to mind is the concept of the **"heterosexual matrix".**

An indicator of privilege is that I am out at **a restaurant**. This suggests a middle-class background context. This also suggests a marker of similarity between this man and myself. I start to see the ways in which the concept of "**intersectionality"** (the reading material) are relevant to my story.

My reference to being **openly gay** suggests something about the sense of empowerment and agency to express myself in gender non-conforming ways and/or my willing to resists wider gender norms (here I think about Judith Butler's concept of **resistance**). This makes me think about my **happy emotions** and how liberated I feel to be myself and with my community in uninhibited ways. Perhaps I know that because I live in a country that prohibits discrimination based on gender and sexual orientation I can act this way (again **intersectionality** comes to mind).

The feelings of **anxiety and fear and experience of aggression** are all indicators of an experience of domination/oppression. I start to think about what led to **his act of aggression** and their **laughter**. The concept that comes to mind for me is the concept of **'intelligibility'** (Judith Butler).

The **awkward comment and changing the subject** are indicators of the power at play between him and me. I indicated I was afraid of him approaching me? Why? Because I feared he would be aggressive in some way. I feared he would humiliate me in front of the crowd gathered. And I backed off. I conformed to gendered expectations here, became the submissive female to get myself out of a difficult situation. I knew what the implications for challenging him would be.

Step 3: Activity 1

What follows is my write up where I integrate the theory into my analysis. Note the referencing style, you will be marked on this.

I had just been to a comedy show with a group openly gay female friends. The mood was jovial and we were happy. We bantered with each other and laughed. We were seated in an elevated space in the restaurant which overlooked an area with outside seating where people had grouped to enjoy the evening and sundowners. I suddenly became aware of a man seated at a table not far away from us. I noticed that he was looking at our group pensively. We made eye contact and we maintained it. In this moment I imagine that I believed he was admiring our group. His appearance

and features and brown eyes were soft and this perhaps lead me to prematurely believe he was looking on with warmth and enjoying our banter. I held his gaze and smiled at him. In that moment the mood changed. My anxiety quietened the noise around me; I was enveloped in a moment of thundering silence. I felt my anxiety rise. He kept eye contact with me and at the same time drew deeply on his cigarette, and then slowly exhaled the smoke. It curled up over his lips and moved over his face, I saw behind the cloud of smoke narrowed eyes that no longer emanated warmth and kindness, but what I can only describe as aggression. He slowly looked away from me with his cigarette poised in the air and turned his attention to his friends and said something. The two people with him turned to me, looked at me and laughed. I recall the absolute fear and apprehension I felt at the moment. I imagined him getting up and approaching me. I was bought back to reality by a friend who said to me "what just happened?" She said this as this as she turned back from looking at the man. I made some awkward comment and changed the subject, wanting to avoid an altercation or risk being humiliated in front of my friends. I could feel the heat emanating from my red cheeks as I worked to regain my composure.

Analysis – note the section that I have bolded are when I apply the theory to make sense of the experience. Please note that this takes practice and I am not expecting you to do this at this stage in a highly sophisticated way, but I am wanting to see effort to do so.

Having reflected on my story I can see that the **"markers of difference" (Mason, n.d, p. 5) that were playing out in this scenario are gender and sexual orientation.** Although I am a gender non-conforming person on many levels, it is likely that my curvy hips and my breasts are still an indicator of my assigned sex female. However, the fact that I do not express myself in gender conforming ways troubles my identity as female. I am at a table of all women and some of the women are openly affectionate with each other in ways that indicate that they are together – indicating a non-normative sexual orientation. What this interaction, therefore, clearly indicates is a wider culture of particular gender and sexual orientation norms. **This wider set of norms is what Judith Butler (1990) refers to as "the heterosexual matrix" (cited in Lloyd, 2007, p. 27). It is this matrix that works in the background to influence how this man and I interact in this particular moment. While I make 'sense' to this man, or in Butler's (1990, p. 22) am "intelligible", as a woman, I also am "unintelligible" (Boeston, 2014, p. 222, citing Butler, 1990) as a woman who expresses herself as gender non-conforming. It is perhaps this contradiction that led to this conflictual interaction.**

While there are markers of difference between this man and myself, there are ways in which are also similar. For example, we are both in a restaurant in a middle class, historically White suburb in Durban. We are both White. It is this mix of identity markers that I believe makes me mistakenly believe that this man is looking at us warmly and in admiration. **This mix of identity markers that marks me as similar and different to this man is referred to as "intersectionality" (Sigle-Rushton, 2013, p. 1). Intersectionality, according to Sigle-Rushton (2013, p. 3), "posits that different dimensions of social life… are intersecting, mutually modifying and inseparable". In this particular instance gender, sexual orientation, race and class all come together and intersect simultaneously, leading to a complex and nuanced interaction. Citing Brown and Misra (2003), Sigle-Rushton (2013, p. 3) contends that all these dimensions "fuse together to create unique experiences".** This certainly was the case in this situation.

Step 1: Activity 2

In the lecture on intersectionality you were asked to do an exercise that allowed you to get a sense of your experiences of privilege and oppression along a whole number of dimensions of your

identity. I would like you to write up a short reflective paragraph where you describe your reaction to this and your insights into your own levels or privilege and oppression. Think about your emotional reaction? Think about the ways in which this exercise might make you more insightful about your own subjectivity and how you are positioned in relation to other people with different markers of difference? In what ways may you be implicated in any of the "isms" we read about? What decisions can you make about how you can see yourself contributing to challenging or resisting some of the "isms" you are implicated in (either in terms of privilege or oppression)?

Step 2: Activity 2

Once you have done step one, think back on your life and ask yourself what various intersecting factors (identity markers, political factors, institutional, representative) have influenced your own sexual and gender identities. The best way to do this task is to read the material on intersectionality and then apply each concept to your own life. When you are writing provide a definition of each of the factors as you work with them so that the literature is integrated into your writing. Here is a small example applied to my own life and how different institutions have intersected to influence how I experience my sexuality. I don't have the literature on hand to link it but this should work as just an example to assist you with your own reflection process:

When I think back on all the institutions that have had an impact on how I have experienced my identity I start to understand the complexity of my subjectivity. I think about all the messages I received about the normativity of heterosexuality through-out my schooling, during Apartheid when homosexuality was legally banned. I think about my years in church when the idea of heterosexuality was again normalised. In all of these context any non-conforming gender identity or sexual orientation was for the large part invisible, and if it was 'seen' it was pathologized or seen as taboo. I think about the fact that for the large part this was also reconfirmed in my family system. It was, after all, assumed that I would want to marry a man and have children. My mother constantly fought me to dress feminine. I think of the fact that when I was growing up I only ever saw media representations of straight people, if they were present in media these characters were always seen in a state of crisis. No wonder coming out for me was a crisis. No wonder it took me until I was 26 years old to eventually acknowledge my sexuality to myself and my family. No wonder when I came out I did not do it boldly or with confidence, but as a form of confession. No wonder my best friend at the time (she is no longer part of my life) wept when she heard and sent me a flower arrangement that reminded me of the ones you see at a funeral. I now recognise how the practices of these different institutions have intersected to influenced how I experience my sexuality and my relationships with other people, and how these influences are nuanced, complex and layered.

Can you see how I have used the literature around intersectionality to reflect on my own life. This is what I would like you to do in this part of the exercise.

Step 3: Activity 2

As I illustrated in step 3 of activity 1, you need to insert theory to discuss your insights. I will illustrate below how I start to use the theory to analyse my story.

Commented [KF11]: Education

Commented [KF12]: Government

Commented [KF13]: Church

Commented [KF14]: Profession of psychology

Commented [KF15]: Family system

Commented [KF16]: Media

When I think back on all the institutions that have had an impact on how I have experienced my identity I start to understand the complexity of my subjectivity. I think about all the messages I received about the normativity of heterosexuality through-out my schooling, during Apartheid when homosexuality was legally banned. I think about my years in church when the idea of heterosexuality was again normalised. In all of these context any non-conforming gender identity or sexual orientation was for the large part invisible, and if it was 'seen' it was pathologized or seen as taboo. I think about the fact that for the large part this was also reconfirmed in my family system. It was, after all, assumed that I would want to marry a man and have children. My mother constantly fought me to dress feminine. I think of the fact that when I was growing up I only ever saw media representations of straight people, if they were present in media these characters were always seen in a state of crisis. No wonder coming out for me was a crisis. No wonder it took me until I was 26 years old to eventually acknowledge my sexuality to myself and my family. No wonder when I came out I did not do it boldly or with confidence, but as a form of confession. No wonder my best friend at the time (she is no longer part of my life) wept when she heard and sent me a flower arrangement that reminded me of the ones you see at a funeral. I now recognise how the practices of these different institutions have intersected to influenced how I experience my sexuality and my relationships with other people, and how these influences are nuanced, complex and layered.

According to Mason (n.d., p. 8) there are different forms of intersectionality. One of the forms of intersectionality that she identifies is that of "institutional intersectionality". She defines it as follows: "Institutional intersectionality focuses on the impact of institutions on the individual and on the group. It highlights how institutions present in society restrict, limit or deny access to resources for marginalised groups of individuals" (p. 8). My story above reflects the social and psychological impact of the intersection of various institutions. The institute of education intersected with the institute of the government, with the media and with the family to influence how I experienced by sexual identity. While it did not limit my access to resources, it did limit my access to individual and psychological well-being and to relationships. Interestingly, institutional factors interacted with political and representational form of intersectionality (Mason, n.d., pp. 8-9) to add another dimension of complexity to my experience. The media, for example, has been influential in producing particular depictions of sexual orientation, which have no doubt influenced political policies.

29 April 2013

Ms Kerry Lyn Frizelle 915364981
School of Education
Edgewood Campus

Protocol reference number: HSS/0244/013D
Project title: Becoming and being a critical psychology lecturer: A self-study

Dear Ms Frizelle

Expedited approval

I wish to inform you that your application has been granted Full Approval through an expedited review process.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number. Please note: Research data should be securely stored in the school/department for a period of 5 years.

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully
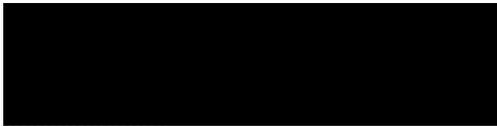
Professor Steven Collings (Chair)

/px

cc Supervisor Professor Relebohile Moletsane
cc Dr Kathleen Pithouse-Morgan
cc Academic leader - Research Dr MN Davids
cc School Administrator Ms B Bhengu

INSPIRING GREATNESS

Document Viewer

Turnitin Originality Report

Processed on: 07-May-2020 9:00 AM CAT
ID: 1318270943
Word Count: 58947
Submitted: 1

In Pursuit of a Critical (African) Psychology... By Kerry Frizelle

Similarity Index	Similarity by Source
5%	Internet Sources: 2% Publications: 4% Student Papers: 2%

include quoted   include bibliography   excluding matches < 20 words   mode:

quickview (classic) report ▼ | Change mode | print   refresh   download

---

1% match (publications)
Nellie J. Zambrana-Ortiz. "Pedagogy in (E)Motion", Springer Science and Business Media LLC, 2011

1% match (publications)
Kerry Frizelle. "Body Mapping as a Critical Pedagogical Tool: Orientating Trainee Psychologists Towards Addressing HIV and AIDS", Educational Research for Social Change, 2019

1% match (Internet from 03-Jun-2016)
http://www.goodreads.com

<1% match (publications)
"International Handbook of Self-Study of Teaching and Teacher Education Practices", Springer Science and Business Media LLC, 2004

<1% match (Internet from 29-Jun-2015)
http://creasfile.uahurtado.cl

<1% match (Internet from 06-Apr-2020)
https://link.springer.com/content/pdf/10.1007%2F978-1-4020-6545-3.pdf

---

<1% match (publications)
Kerry Frizelle, Olwethu Jwili, Khanyisile Nene. "Vulnerable sexualities: Constructions of youth sexuality in South African newspaper articles aimed at an adult readership", Agenda, 2013

<1% match (Internet from 09-Apr-2020)
https://www.insidehighered.com/advice/2020/03/20/beyond-focusing-educational-delivery-models-faculty-should-prioritize-essential?fbclid=IwAR1hHoCOBDIlUEsVt5WjAcfE1UCaA7NL0zvwWs-Gsq7actqGYCfEWXZrUEY

<1% match ()

http://hdl.handle.net

<1% match (publications)
Encyclopedia of Critical Psychology, 2014.

<1% match (Internet from 24-Apr-2020)
https://www.tandfonline.com/doi/full/10.1080/17449642.2015.1039274

<1% match (Internet from 15-Nov-2019)
http://www.jacoblove.net

<1% match (student papers from 27-Nov-2017)
Submitted to University of KwaZulu-Natal on 2017-11-27

<1% match (publications)
"Teaching, Learning, and Enacting of Self-Study Methodology", Springer Science
and Business Media LLC, 2018

<1% match (student papers from 19-Jul-2018)
Submitted to Florida Gulf Coast University on 2018-07-19

<1% match (Internet from 30-Aug-2019)
https://link.springer.com/chapter/10.1007%2F978-3-319-46176-2_6

<1% match (student papers from 29-Nov-2010)
Submitted to University of KwaZulu-Natal on 2010-11-29

<1% match (student papers from 25-Sep-2014)
Submitted to University of KwaZulu-Natal on 2014-09-25

<1% match (student papers from 20-Jan-2017)
Submitted to University of KwaZulu-Natal on 2017-01-20

<1% match (publications)
"Academic Autoethnographies", Springer Science and Business Media LLC, 2016

<1% match (student papers from 21-Jan-2016)
Submitted to University of KwaZulu-Natal on 2016-01-21

<1% match (student papers from 06-Jun-2017)
Submitted to University of Witwatersrand on 2017-06-06

<1% match (publications)
"Self-Study in Physical Education Teacher Education", Springer Science and
Business Media LLC, 2014

<1% match (Internet from 22-Feb-2016)
http://alternation.ukzn.ac.za

<1% match (publications)
"Advancing Social Studies Education through Self-Study Methodology", Springer
Science and Business Media LLC, 2010

<1% match (Internet from 07-Nov-2017)
http://chs.ukzn.ac.za

<1% match (student papers from 09-May-2017)
Submitted to Teachers College on 2017-05-09

<1% match (publications)

Polyvocal Professional Learning through Self-Study Research, 2015.

<1% match (publications)

Peter Neville Rule. "Dialogue and Boundary Learning", Springer Science and Business Media LLC, 2015

<1% match (publications)

Kopano Ratele. "Contesting 'Traditional' Masculinity and Men's Sexuality in Kwadukuza, South Africa", Tijdschrift voor economische en sociale geografie, 2017

<1% match (publications)

Lesley le Grange. "On "predatory" publishing: A reply to Maistry", Journal of Education, 2019

<1% match (Internet from 14-Jul-2017)

http://ourspace.uregina.ca

<1% match (Internet from 25-Mar-2019)

https://epdf.tips/second-international-handbook-of-science-education.html

<1% match (Internet from 29-Aug-2010)

http://faculty.cns.uni.edu

<1% match (publications)

"Making a Difference in Teacher Education Through Self-Study", Springer Science and Business Media LLC, 2005

<1% match (student papers from 15-Sep-2015)

Submitted to California State University, Sacramento on 2015-09-15

<1% match (Internet from 25-Oct-2018)

http://researchspace.ukzn.ac.za

<1% match (publications)

Walton R. Johnson. "Education: Keystone of Apartheid", Anthropology & Education Quarterly, 09/1982

<1% match (publications)

Robyn Brandenburg. "Powerful Pedagogy", Springer Science and Business Media LLC, 2008

<1% match (publications)

"Research Methods for the Self-study of Practice", Springer Science and Business Media LLC, 2009

<1% match (publications)

Isaac Prilleltensky, Geoffrey Nelson. "Doing Psychology Critically", Springer Science and Business Media LLC, 2002

<1% match (Internet from 20-Mar-2009)

http://www.vidyaonline.org

<1% match (Internet from 08-Mar-2016)

http://digital.lib.usf.edu

<1% match (publications)

"Encyclopedia of Educational Philosophy and Theory", Springer Science and Business Media LLC, 2017

<1% match (publications)

"Diversity and Decolonization in German Studies", Springer Science and Business Media LLC, 2020

<1% match (student papers from 10-May-2018)
Submitted to University of KwaZulu-Natal on 2018-05-10

<1% match (publications)
René Brandt. "The mental health of people living with HIV/AIDS in Africa: a systematic review", African Journal of AIDS Research, 2009

<1% match (Internet from 07-Feb-2019)
https://repository.up.ac.za/bitstream/handle/2263/60440/Viviers_Development_2017.pdf?isAllowed=y&sequence=1

<1% match (Internet from 13-Dec-2019)
http://citeseerx.ist.psu.edu

<1% match (publications)
"International Handbook of Educational Leadership and Social (In)Justice", Springer Science and Business Media LLC, 2014

<1% match (student papers from 18-Sep-2017)
Submitted to University of KwaZulu-Natal on 2017-09-18

<1% match (student papers from 09-Aug-2019)
Submitted to University of KwaZulu-Natal on 2019-08-09

Running head: CRITICAL PEDAGOGY AND CRITICAL PSYCHOLOGY In Pursuit of a Critical (African) Psychology Pedagogy in a South African University: A Critical Self-Study Kerry Lyn Frizelle 915364981 May 2020 Submitted in fulfilment of the requirements for the degree of Doctor of Philosophy in Education and Development School of Education, College of Humanities University of KwaZulu-Natal, Edgewood Campus, Durban. Supervisor: Professor Relebohile Moletsane Statement by Supervisor This thesis is submitted with my approval. _____ Professor Relebohile Moletsane Declaration I, Kerry Lyn Frizelle, do hereby declare that: 1. The research reported in this thesis is, except where otherwise indicated, my original work. 2. This thesis has not been previously submitted for any degree or examination at any other University. 3. This dissertation does not contain other person' s writing, unless specifically acknowledged as being sourced from other persons. 4. This thesis does not contain other person's writing, unless specifically acknowledged as being sourced from other persons. Where other written sources have been quoted, then: a. where their words have been paraphrased, but the idea attributed to them has been referenced. b. where their exact words have been used, their words have been placed inside quotation marks, and referenced. 5. Where I have reproduced a publication of which I am the author or co-author, I have indicated how much of the article I wrote and have fully referenced such publications. Signature: Date: 06/05/2020 I dedicate my PhD to the memory of Uyinene Mrwetyana, a 19 year old UCT student, who was raped and brutally murdered in a Post Office in Cape Town, South Africa, on August 24th, 2020. 'I see you'! I also dedicate my PhD to the memory of two beautiful people, Tamsyn Elaine Allison and Siyanda Ndlovu, who both weaved a colourful range of people into my life. Two powerful people who wanted the world to 'do better'. Acknowledgements Thank you Prof Lebo Moletsane, for walking this journey with me. You have shown immense patience and provided consistent support. Thank you for teaching me to trust the process and, most importantly, for giving me space to 'create'.