TRANSFORMING TEACHING AND LEARNING IN HIGHER EDUCATION

Towards a Socially Just Pedagogy in a Global Context

Edited by Ruksana Osman
and David J. Hornsby

Palgrave Critical University Studies

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Ruksana Osman • David J. Hornsby
Editors

Transforming Teaching and Learning in Higher Education

Towards a Socially Just Pedagogy in a Global Context

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Contents

1 Transforming Higher Education: Towards a Socially Just Pedagogy 1
Ruksana Osman and David J. Hornsby

2 Stuart Hall and Education: Being Critical of Critical Pedagogy 15
Nazir Carrim

3 Being/Becoming an Undutiful Daughter: Thinking as a Practice of Freedom 37
Danai S. Mupotsa

4 Creating Opportunities for a Socially Just Pedagogy: The Imperatives of Transformation in Post-Colonial HE Spaces 59
Felix Maringe

5 Teaching in and for Social Justice 79
Brenda Leibowitz, Kibashini Naidoo and Razia Mayet

6 *How* and *Why* do We Disturb? Challenges and Possibilities of Pedagogy of Hope in Socially Just Pedagogies 99
Peace Kiguwa

7 FVPA, Stuart Hall and the Labour of Transformation 119
Nicola Cloete and Joni Brenner

8 Thinking Through Things: The Transformative Work of the *Object Biographies* Project 137
Justine Wintjes

9 Race, Gender and "Personal" Pedagogy: Emotional Encounters in the Post-Apartheid Classroom 155
Mehita Iqani and Nicky Falkof

10 Redefining University Education in India: Pedagogy and Student Voices 175
Anitha Kurup and Chetan Singai

11 Where Pedagogy and Social Innovation Meet: Assessing the Impact of Experiential Education in the Third Sector 191
Carly Bagelman and Crystal Tremblay

Index 219

List of Figures

Fig. 3.1 Wits postgraduate student Simamkele Dlakavu at the #iamoneinthree protest, August 2016 46
Fig. 5.1 SOTL as a Journey Towards a Socially Just Pedagogy 94
Fig. 11.1 SI Cohort logic chain model 202

Introduction: Transforming Higher Education

The call for transformation in higher education has become a global phenomenon. Epitomised with the #RhodesMustFall movement in South Africa in 2015, the idea that universities need to change how they relate to the knowledge project and how they structure and treat teaching and learning has gained momentum and has featured prominently all over the world[1]. That said, the notion of the university as a site for transformation in higher education is not a new one. Arguably, universities have always been sites of transformation, where new information and knowledge has fundamentally shaped society and individuals. This has happened through the research undertaken and produced but also by our teaching and learning practice at universities. In this moment where calls are being made to transform university spaces, this book seeks to build theorised understandings of what transformation means in a pedagogical sense by highlighting a series of scholarship and practice from university teachers from across a range of disciplinary and geographical contexts.

We consider that the current debate about transformation in higher education speaks to concerns around how university education empowers (or not) students to challenge unequal and unjust societal practices. To do this, we tackle some of the meanings and conceptions associated with transforming higher education in relation to national and global demands, on the one hand, whilst touching on pedagogic possibilities, on the other hand. Thus, this volume contributes to a growing body of work on teaching and learning in higher education and how to effect social change, or what we call Socially Just Pedagogy. Each chapter addresses the idea of

advancing transformation in higher education by considering how to infuse pedagogy with ideas of social justice and what such pedagogy and practice looks like in different disciplinary areas and from scholars across country contexts, namely South Africa, India and Canada.

The book is structured by first considering the conceptual aspects of transformation and pedagogy followed by a series of case studies that explore how transformation practices can filter into our teaching and learning environments in universities globally. Given that transformation in higher education is not a specific disciplinary circumstance, we include contributions and insights from international relations, media studies, education studies, psychology, African literature and dramatic and fine arts. Scholars contributing to this collection draw on diverse methodological approaches to demonstrate that transformation can be integrated into our teaching and learning environments in different and imaginative ways, and that such integration raises complexities, conflicts and possibilities for teachers and students alike.

The first chapter by Osman and Hornsby seeks to frame the contribution of the book by engaging in a debate about the relationship between social justice, transformation and pedagogy, and what potential exists for institutions of higher learning. Drawing on a focused body of work and considering the contributions of this volume, a conceptual frame of what socially just pedagogy means is developed.

The second chapter considers the influence of a key theorist in transformation discussions, Stuart Hall. Carrim looks to the theoretical contribution of Stuart Hall to teaching and learning by engaging with his work on articulation and considering his conception of social reality. By doing this, Carrim offers insight into the conditions under which transformative pedagogies can be effective.

In Chapter 3, Danai S. Mupotsa engages with the figure of the undutiful daughter to focus students on problematising disciplinary forms of knowledge and to disrupt traditional understandings of race, gender, and sexuality. This is a chapter invested in thinking about how the social and political locations of students from non-dominant locations. The author suggest ways of foregrounding awarenesses of difference such as sex, sexuality, gender, race, and class as an approach to thinking that is enabling, even when it does not always make us happy.

Maringe, in the fourth chapter, develops the link between social justice and pedagogy as a key aspect of what the current debate around transformation in higher education means. Maringe, after engaging in a thorough

consideration of the notion of socially just pedagogy, articulates and defines its elements, offering an interesting conceptual routing for those considering how to transform their teaching and learning environments by engaging in ideas of social justice.

In the first of the empirical contributions, Leibowitz, Naidoo, and Mayet engage with the idea that the scholarship of teaching and learning (SOTL) can assist in establishing socially just pedagogies. Through arguing for a form of reciprocity where teachers and students learn from each other, a key inhibitor of social justice – unequal power relations, can be mitigated. In Chapter 5 of this collection, the authors provide evidence to support this conceptual framing through detailing the experience at the University of Johannesburg in South Africa.

Kiguwa in Chapter 6 reflects upon her experiences in teaching undergraduate and postgraduate courses in critical diversity literacy and psychology. Adopting a pedagogy of disturbance, the author provides interesting insight into how we can get students to challenge assumptions and mainstream analysis of social phenomena. She argues that disturbance is an important element of socially just pedagogies and needs to incorporate the affective domain, both in the formative and summative processes of teaching and learning.

Cloete and Brenner, in Chapter 7, shift our consideration to curriculum transformation and how particular interventions at the course level fit into this broader issue. Through engaging in a case study of the restructuring process of a first-year course on Film, Visual, and Performing Arts at the University of the Witwatersrand in Johannesburg, these authors discuss how giving students a voice is a central aspect of transforming higher education.

Chapter 8 by Wintjes offers a case study on a research project designed as part of a postgraduate course in the History of Art. By encouraging students to become active creators of knowledge from the beginning of their postgraduate experiences, Wintjes considers how transformation in higher education is effected by changing the relationship between students and knowledge creation. The author argues that engaging students in the research process as part of their learning experience excites their curiosity and engages them in societal issues.

Shifting to a media studies experience, Iqani and Falkof look to the how race and racial issues influence the process of transformation in higher education in Chapter 9. Through adopting a narrative methodology, the authors discuss their own experiences of confronting race and racial issues

in the classroom. Two acutely emotional, personalised, and extremely challenging pedagogical moments in which race was encountered, negotiated, and problematised in the post-apartheid South Africa media studies classroom are explored.

Chapter 10 looks to the notion of transformation in Indian higher education by raising critical questions about the complex relationship of university education, culture of pedagogy, students' voice and the increasing societal inequities in India. Kurup and Singai explore how the tensions between traditional pedagogy and the culture of open pedagogy are converting the passive learners of the past into more active learners involved in reconstructing new knowledge. The ongoing crisis in Indian universities like Jawaharlal Nehru University and Hyderabad Central University are drawn on as testimony to this change.

Bagelman and Tremblay in Chapter 11 consider the intersection of pedagogy and social innovation. Through exploring an innovative collaboration between higher education institutions and community organisations on Vancouver Island, Canada, the authors give insight into how transformation can be effected by connecting students with their community. They contend that real social change can come from such experiences and offer the Vancouver Island Social Innovation Zone as an example.

The social justice through transformation discussion as taken up in this book aims at considering how pedagogy can be used as an act of change that fundamentally reshapes how students and teachers engage and interact with society. It is fundamentally about returning higher education to its social justice roots, where the teaching, learning, and research environment orient students and their teachers towards a path of societal betterment through promoting more equal and just practices. In this vein, the book spans a variety of creative and intellectual modes of expression, maintains a critical orientation in line with what Fanon, Freire, Hall, hooks, amongst others, and offers practical insights into how to effect the change that the recent protests in South Africa, India, Chile, China, the United Kingdom and the United States have highlighted.

Ruksana Osman
David J. Hornsby

NOTE

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CHAPTER 1

Transforming Higher Education: Towards a Socially Just Pedagogy

Ruksana Osman and David J. Hornsby

Introduction

This chapter examines ideas pertaining to transforming learning in higher education. Starting with an introduction to a body of ideas as they have emerged and developed, we continue to a series of chapters which will take up a number of these ideas—conceptually and empirically—in a variety of contexts. In particular this chapter tackles some of the meanings and conceptions associated with transforming higher education in relation to national and global demands on the one hand, and touching on pedagogic possibilities on the other hand. The transformation-pedagogy nexus as taken up in this chapter aims at using pedagogy as a change process and transforming the pedagogical practices of higher education. The two key issues to be taken up here will relate to what constitutes transformative pedagogies or socially just pedagogies, and what is their transformative potential for institutions of higher learning.

Universities could face the prospect of becoming redundant unless the way teaching and learning takes place changes. The call for transformation

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in South Africa and elsewhere in the world is reflective of a perception and deep dissatisfaction with the role universities are playing in encouraging social change. The call for transformation influenced by the dissatisfaction may also be an indication of the structural limitations of our universities and may be a moment that recognises that some of societal solutions are indeed possible inside the university.

Whichever way one looks at this, movements like the #RhodesMustFall campaign argue that South African universities are not taking into account contextual understandings, rather reflecting ideas espoused from elsewhere and reinforcing ways of thinking and understanding that do not empower those disadvantaged. That higher education reflects an environment that is more concerned with the canon of disciplines largely developed in the global north than how we prepare our students to be thoughtful, reflective and critical thinkers is concerning. The need for linking the local call and struggle for a decolonised university sector, to local needs and aspirations and global concerns could be a critical and creative moment, if daunting in transforming our society as a whole. The fact that we see higher education in this moment is not unique. Gramsci (1971, p. 35) raised concerns that the education system was disconnected, theoretical and irrelevant to everyday lived experience, resulting in passivity amongst students rather than active engagement in societal problems. In *Pedagogy of the Oppressed*, Paulo Freire (2005) echoes Gramsci's concerns linking the role of education and how we teach to the persistence of inequality in societies.

Freire's (2005) vision of a pedagogy that is rooted in the lived experience of the masses is increasingly relevant to present-day debates globally. Freire (2005) argues that we need to confront inequality through inspiring students to question, challenge and agitate around existing power structures. He believed that education was about addressing the needs of the masses and to teach them to make a better society by addressing inequality.

Universities across the world are also under considerable pressure from student movements calling for greater access to better quality of education which is less expensive and free. Here one needs to think back to the protests at the Jawaharlal Nehru University in India (Burke 2016) demanding better access for poor students; the student protests in Chile (BBC 2016) demanding higher quality secondary schooling and university education; the demand for renaming of building that reflects a colonial past at Oxford University and Yale University (Flood 2016; Rhoden-Paul

2016); and the "black lives matter" movement in the US and more recently in the UK (The Guardian 2016).

The global call for better education, driven fiercely by student movements, highlights the need to reposition ourselves as university teachers, particularly in relation to what we teach, how we teach and why we teach. This repositioning also provides universities with an opportunity to rethink education for social change, reforming university education to foster social awareness and societal betterment by preparing citizens who are able to take their place in a transforming society and world and inspiring students to aspire for a world that is socially just, where socio-economic and institutional arrangements would transform to reflect the changes in ideas, thinking, consciousness, and sensibilities and lived experiences. These calls are shaping student politics the world over and opening up new possibilities for universities and pedagogies. These calls present creative and critical moments for thinking of universities across the world relationally and then to come up with organised and collective pedagogical responses from our own locations and histories. We are inspired by Sylvia Wynter (McKittrick 2014) who has emphasised the importance of creative resistance as an important condition for making epistemic shifts and by implication pedagogic shifts in university teaching and learning.

This chapter then examines and presents ideas pertaining to transforming the knowledge project in higher education with a social justice agenda. Incorporating social justice ideas into teaching and learning requires that we develop pedagogical approaches that take into account student needs and encourage what Fraser (2009) calls "participatory parity." Liebowitz et al., (in this volume) expand on this idea but briefly; this requires pedagogical stances that treat all as equal in the classroom and ideally outside too. Fraser (2009, p. 16) argues "[o]vercoming injustice means dismantling institutionalized obstacles that prevent some people from participating on a par with others, as full partners in social interaction." Ultimately this means that teaching and learning approaches in what and how we teach need to be tailored so as to overcome institutionalised exclusions if we are serious about transforming society. This means moving beyond what Liebowitz (2009, p. 87) laments as an overemphasis on focusing "solely on the material, or on the affective and relational, or on the more directly academic and cognitive experiences" in our teaching and learning environments. Both Fraser (2009) and Liebowitz (2009) argue for a broader vision for teaching and learning that considers

structural factors like the distribution of resources, fostering of participation, and recognition of identity, cultural affiliation or social status in our pedagogical practices.

Distribution in a teaching and learning context refers to ensuring that all have access to similar materials and resources in higher education. Participation speaks to ensuring our teaching and learning environments account for the fact that students come to the learning environments with contexualised understandings and pick up academic concepts and ideas through activities that resonate with their experiences of the world (Northedge 2003; Haggis 2006). This means that lecturers need to permit space for different approaches to learning to ensure participation as a key attribute of socially just pedagogies. Importantly, knowledge is situated given the contextual nature of knowing and of course constructed by the situated knower (teacher and learner/student) in a particular time and space.

Finally, recognition speaks to how we as lecturers ensure students feel safe and welcome within an institutional teaching and learning space. Given that differences exist amongst the student body in social class, identity and cultural affiliation it is important to recognise this and how it can affect a learning space. For example, Erasmus (2006) notes that racism can affect how black students learn—a lack of recognition of students' background and experiences can make them withdraw from teaching and learning. Waghid (2009) argues that openness and dialogue are really important for achieving recognition and encourages lecturers and students to develop a space to understand commonalities through teaching and learning. Whilst it is clear that there is no one way of doing social justice or one pedagogy, such work is about presenting pedagogical alternatives at the level of pedagogic ideas and pedagogical actions that fit most clearly within a frame of recognition and participation. But transformation in this context can also be seen as the redistribution of influence in learning and teaching in the university classroom, where the classroom is not only a microcosm of what society is but what it can be if we take social justice seriously.

There are also normative ways which can be engaged with in order to achieve a socially just pedagogy. Maringe (in this volume) argues that we need to develop a moral and ethical purpose to our teaching practice, seek to delete cultural relativism and ethnocentrism, liberate the learner from conformity, promote dialogical learning and challenge learning cultures and spaces. Both Mupotsa and Kiguwa

(each in this volume) add to the normative aspects by proposing that to transform our learning spaces and effect social justice, the assumptions of students need to be disturbed or disrupted through our pedagogical practices. Either way, structurally or normatively, with ideas driven by a social justice agenda, supported by transformative pedagogies and effective teaching, a socially just university and society is possible, albeit a tall order. It is about keeping the human spirit alive to new possibilities.

In thinking through transformative pedagogies with a social justice framing calls for a range of theorised understandings can be called upon or recruited in deliberations on teaching and learning for social justice. It is through offering and exploring substantive theoretical and practical resources for the social justice project of teaching and learning that wider social change even becomes possible.

Framed this way the university classroom becomes a powerful space for organised and collective social change. Transformation is at the level of ideas and consciousness and not just pedagogic action. Such a framing helps create a space for reasoning and dialogue and the deliberation of pedagogical alternatives to the current pressures for change and transformation.

To our mind this way of framing and responding to the current pressures on higher education is more suitable for transforming higher education and society more broadly than just pressure from authoritarian populism. After all, universities too are living in conditions of neoliberal globalisation and they too remain central to the transformation project. The university classroom seems to be the ideal place and space for enacting and imagining new futures and opening up possibilities of mutuality.

Transformative Pedagogies in Context

The notion of transformative pedagogies can be linked historically to the ideas of critical pedagogy and critical agency. Drawing upon and critiquing early Marxism, the idea of critical pedagogy is based on the understanding that education in capitalist societies tends to reproduce relations of inequality and acts as ideological mechanisms of the state. Critical pedagogy then raises awareness about the workings of capitalism and foregrounds the importance of an education for emancipation (Freire 2005), as opposed to an education for domination (Nkomo 1990) and indoctrination. Freire (2005) noted that education in capitalist society, which is based on "banking methods" of teaching and learning, does not

promote critical thinking. It is critical pedagogies which are based on critical thinking and democratic participation that enable possible transformations and change of capitalist societies. In this regard, then, transformative pedagogies are about being critical, thinking critically, enabling democratic educational relations and empowering people to be critical agents in order to transform unequal capitalist orders.

Transformative pedagogies link up currently with notions of liberal pedagogies (Young 2000), emancipatory pedagogies (Torress and Morrow 1995) and border pedagogies (Giroux 1988). Such notions of pedagogies attempt to engage with what critical pedagogy could mean in advanced capitalist, postmodern and post-colonial conditions. These types of pedagogies all assume the importance of critical thinking as the basis for enabling critical agency for transformation. As such, they presuppose several things: from relations between structures and agents; what constitutes alternatives in transformative terms; to individual and collective forms of action. In many ways as well, these presuppositions are being called to question because they point to shifts from colonial to post-colonial situations (see Mbembe 2001) and from modern to postmodern conditions (see Hall et al. 1992), locally and globally, and the kind of social actions they enable. Transformative pedagogies are about developing and fostering critical thinking to enable people in such conditions to exercise critical agency in order to transform contemporary orders on the basis of social justice. It is about being propelled by a passion to create a just society—"one that . . . links struggle to a new set of human possibilities" (Giroux 1983, p. 242). Said famously reminds us that critique and "dedicated consciousness" are essential in fighting for our rights and our future.

The Pedagogic Is Personal

So, whilst the vision for transformative pedagogies to facilitate critical thinkers capable of nurturing social change is a noble one, this brings to the fore a variety of complex issues which relate to the individual nature of knowing, learning and teaching on the one hand, and the personal and affective dimensions of knowing, learning and teaching on the other. Such pedagogies unsettle the familiar divisions between knower and known and between teacher and student. Such pedagogies challenge academe to consider multiple ways of knowing (from the teacher and the student) emanating from countless sites of practice and with the personal and the

emotional ever present. Given this complexity the danger always exists that transformative pedagogies for social justice can become an empty label or of assuming that linking transformative pedagogies to a just social vision is automatic.

It may also appear to some that the pedagogic encounter is being padded with ideas that sound or feel personal, emotional and subjective, and that academic and disciplinary integrity is devalued in the face of the affect and subjectivity. Doing social justice work will certainly engender moments of self-doubt for teachers and students about epistemology and pedagogy, both crucial to transformative pedagogies in higher education in South Africa and elsewhere in the world.

On another level, these complexities around the personal and the affective raise questions about the nature of higher education institutions as institutions for social justice. They point to the structural limitations of universities. For example, how does the institutional culture impact on the capacity of such institutions to be responsive? What acts of resistance are required of staff to facilitate equity and redress through education? What are the costs to staff as they come in direct conflict with normative values, beliefs and assumptions prevalent in higher education institutions? Whilst this chapter does not fully take up all of these questions, it is making visible critical issues about the culture of institutions, which are inextricably linked to lived experience of academics and students alike. Various chapters in this volume take up these questions more directly.

In spite of the complexities discussed above, an important aspect of transformative practice for social justice is for university teachers to place their practices, interpretations and biases before others for scrutiny. It could mean being open to present one's pedagogical practices for wider examinations by colleagues working in similar contexts. This kind of scholarly approach to social justice work falls well within the scholarship of teaching and learning paradigm (SoTL). SoTL provides an opportunity to re-examine and in some instances confirm one's epistemological and philosophical orientation as teachers as well as recognise the political nature of our work (see Liebowitz et al., in this volume). Or it could also be related to ensuring student voices are heard and strengthened through our pedagogical practices (see in this volume, Mupotsa; Kiguwa, Cloete and Brenner; Iqani and Falkof; Maringe; Kurup and Singai; Carrim; and Tremblay and Bagelman).

Pedagogy, Race, Class, Gender and Location

Transformative pedagogies cushioned under a social justice approach also cast doubt on the myth of the autonomous subject (knower), highlighting instead that "each of us, though unique as individuals, is positioned within society, along hierarchies of power constructed around . . . class, caste, race, gender, age and sexuality" (Brah and Hoy 1989, p. 71). Philosophically and pedagogically a transformative approach acknowledges the material positions of teachers and students in terms of race, class and gender and even location. It foregrounds the politics of difference and knowledge, power and inequality are firmly on the agenda. It pushes the boundaries so that the academy and the university classroom are the places for asking what, why, why not and where amongst other questions.

Such approaches, whilst daunting for teachers and students, create opportunities and space to talk about and propose curricula that are open and empowering to the world in which students' knowledge is constructed. In this moment possibilities of mutuality are made and acted upon. Teaching and assessment practices are selected for their capacity to take into account knowledges that are usually invisible in the institution, thereby enriching the knowledge project. Various methods are used and could include focus group discussions, talking and listening, argument and speculation, research seminars, community projects, re-enactments, collages, dialogue, narrative, life histories and other forms of self-expression such as music and dance. Whatever the pedagogic stance selected, sharing and reciprocity and mutual constitution are the underpinnings rather than domination and authority. In addition, students themselves are empowered to engage with the contested nature of knowledge. Such approaches and process weave the private and public lives of teachers and students into integrated and whole realities and call into question dichotomies that are ever present in our classrooms (see in this volume Iqani and Falkof; Mupotsa; Kiguwa; and Wintjes).

Pedagogy and Agency

The theme of agency as central to transformative pedagogies and social change cannot be overstated. Agency speaks to the empowerment of individuals who are marginalised for various reasons. Pedagogical stances that enhance agency naturally counter oppressive systems and actions

fostering societal transformation. For example, pedagogical approaches that relate the idea of social change to ideas that nothing is fixed, that change can be achieved if individual and collective agency is appreciated and activated, can be transformative (Carrim, in this volume). Further, a pedagogy that seeks to affirm can be transformative as it can build confidence in students helping them to realise or unlock their capabilities (Mupotsa; and Liebowitz et al., in this volume). Pedagogical strategies that challenge students to confront their own prejudices around issues of race can also enhance agency as they build awareness of how they limit the space for others (Maringe; Iqani and Falkof; and Kiguwa, in this volume). Finally, agency as inherent in pedagogy works towards national projects to reconcile difficult pasts or assert rights of particular groups within communities (see in this volume: Kurup and Singai; Tremblay and Bagelman; and Wintjes). Social change and the centrality of human agency in such change epitomise transformative pedagogies. Of course some will question the capacity for transformative pedagogies to challenge hegemonic discourses that permeate the university. It is our contention that in spaces where there is a history of flexibility around curriculum change and in contexts where there is pressure for change transformative pedagogies stand a good chance. Here the idea of small wins is pertinent, as small wins enable individuals or groups of people to "identify a series of controllable opportunities of modest size that produce visible results" (Weick 1984, p. 40). Small wins also contribute to individuals and groups feeling confident about their work, and this has the potential to impact on the environment in which such work takes place. It's about organised and collective responses to our struggles in academe.

Supporting Transformative Pedagogies

Engaging in transformative pedagogies is hard work. It often places the teacher in difficult and uncomfortable positions. It as much challenges those responsible for constructing a learning environment as it does for those engaging and participating in it. As such, it is also important to think through how best to support colleagues and institutions to adopt transformative pedagogies. Indeed, what are the conditions required for transformative pedagogies to thrive? What are the institutional conditions that facilitate or constrain the creation of "just" classrooms?

A condition that we consider paramount is the idea of the classroom as a dialogical space where teachers and students alike can explore and build

understanding around the issue at hand without silencing particular voices. In effect, we need to reinvigorate the traditional social compact in university spaces where academic freedom, freedom of expression and openness to differences are valued and encouraged and where authoritarian populism is challenged.

Another condition apparent is a commitment for individual institutions to place resources into support for curriculum reform and staff development in line with the integration of social justice practices. Resources can range from moral and financial support, to the establishment of considered and protected spaces to discuss and think through how transformative pedagogies could take shape and be most effective. To reframe our learning spaces to focus on the notion of social justice requires a degree of encouragement from institutional structures, so as to overcome those who are resistant to change. Osman and Hornsby (2016) and Liebowitz et al. (in this volume) discuss the importance of encouraging research-led teaching through SoTL as a mechanism to build space, understanding and institutional support in this respect. Whilst there are other ways to promote change, we consider SoTL to be an effective way to experiment with socially just pedagogies. Such a way allows for moving away from a purely institutional view of just pedagogies to a larger "balcony view" of socially just pedagogies. Essed (1991) reminds us that a balcony view allows one to experiment outside the fray of university politics and the structural limitations of universities.

The Global Relevance of Transformative Pedagogies

We argue that what and the way we teach matters significantly to the social justice mission inherent in higher education. We have constructed a set of arguments in this chapter that seek to clearly link social justice and transformation with pedagogy. We also made reference to some of the complexities associated with such pedagogy. Whilst our location and experience are primarily guided by the South African experience, we noted that social justice, transformative pedagogies and higher education are linked no matter one's location and history. We pointed out that the South African moment is linked to a global moment for change and transformation. If you consider that transformative pedagogies for social justice are about challenging and changing taken-for-granted approaches to knowledge, teaching, learning and assessing then the ideas presented here have purchase in any higher education environment in the world.

From the chapters in this book there are several global connections that can be made. Irrespective of the writers coming from different geographic regions in the world (India, Canada, South Africa) there are common threads across geographies from the use of theorists like Fanon, Freire and hooks, to the recruitment of pedagogical approaches and across a variety of disciplinary areas of study. Indeed, if you consider transformative pedagogies to be about questioning the value-laden nature of knowledge and knowledge production and disrupting the assumption that knowledge is universal and neutral, and that those who teach and assess this knowledge are rational and objective in the teaching and assessment process, the chapters in this book tackle these issues irrespective of the history and geography of the writers.

The current climate in higher education globally and in South Africa in particular provides a rich opportunity for theorising education for social justice. Thinking of transformative pedagogies for social justice is an innovation in higher education that requires a variety of shifts. Given a chance this philosophical and pedagogical orientation requires an institutional culture that is responsive to different ways of seeing and being and where pedagogy and social innovation meet. Of course such approaches are likely to put pressure on existing curricula within institutions, and they are likely to challenge the nature of knowledge making and the knowledge project of the university. Such an approach also requires an academic cohort engaged and committed to the idea of social justice through transformative pedagogies. The transformative potential of higher education is clear to us, but we acknowledge that this may not be immediately apparent to all colleagues, particularly those who believe higher education is about the transfer of disciplinary content and credentialing rather than expanding understandings and questioning knowledge and knowledge traditions. This means that without explicit buy-in and acceptance from colleagues, implementing transformative pedagogies as a rule, rather than exception, is difficult and requires concerted emphasis and focus. From our perspective, this is necessary and important in ensuring higher education stays relevant to societal needs and demands going forward.

In the pages that follow, the theme taken up in this chapter is extended and elaborated on in ways to offer insights and experiences of engaging with the idea of just pedagogies and the university classroom. By no means is this an exhaustive account of how transformative pedagogies can be employed for the purpose of social justice. Rather, we hope that the experiences and ideas expanded on here provoke the

making of new knowledge and encourage those interested in the social mission of higher education, wherever they may be, to advocate for changing the way we engage with teaching and learning and to return to the idea that higher education and social justice can be achieved through positioning the idea of transformation at the heart of pedagogy.

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CHAPTER 2

Stuart Hall and Education: Being Critical of Critical Pedagogy

Nazir Carrim

Introduction

This chapter focuses on Stuart Hall's theoretical contributions and their implications for teaching and learning. Hall's seminal theoretical contributions are far reaching and have implications on various levels and in relation to several issues. Not in all instances are the links between Hall's theoretical contributions and educational practice explicit, but it is equally clear that such links can be made.

In *Teaching Race* (1976), Hall makes such links to teaching and learning clear and explicit. However, *Teaching Race* which was first published in the 1970s only drew on the socially constructed nature of knowledge and social experience and their implications for teaching and learning, and did not explore such teaching and learning in relation to notions of relationality and articulation, which Hall later elaborated upon.

Using the ideas present in *Teaching Race*, this chapter explores the importance of social constructedness as a powerful pedagogical tool which not only promotes the notion of critical pedagogy but also extends it. This chapter, thus, builds on the idea of a social constructivist pedagogy, links it to

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Hall's later explications of relationality, intersectionality and articulation to demonstrate the tremendous generative potential of Hall's theories in informing pedagogical practice.

As will be seen in this chapter, the arguments provided by Hall in relation to these concepts also usefully provide a way of being critical about critical pedagogy. In this way, they also provide a more defendable pedagogy that may significantly contribute to social justice.

This chapter is divided into three sections. In the first section, the idea of a social constructivist account of pedagogy is outlined and, in particular, Hall's consistent rejection of reductionism, especially within classical Marxism, and, as a consequence, within traditional forms of critical pedagogy, is highlighted. The notions social constructivism, classical and post-Marxism, and critical pedagogy are also explained in the first section of this chapter. In looking at "race" Hall shows how reality and people's experiences cannot simply and only be reduced to the economic base. The importance of enhancing forms of thinking that do not lead to reductionist understandings is highlighted.

In the second section of this chapter the links between social constructivist pedagogies and the importance of developing relational thinking is explored. Hall's (1992) view of relational thinking and relationality encompasses both the dimensions of the intricate interplay between macro-sociological and micro-sociological forces in their construction of social experience, as well as the importance of recognizing that human identities cannot be artificially reified into singular "essences," or one single identity. Thinking relationally entails seeing the ways in which identities within the same individual intersect with each other and how they construct human beings and experiences in complex and multiply varying ways. Allowing students to understand such relational ways of thinking not only enhances their own understanding of social reality, but also equips them with ways to view the complexities of their own, and others', identities. The importance of these potential pedagogical effects is also shown to develop heightened social awareness.

Social constructivism, relational thinking and intersectionality are then discussed in relation to Hall's theory of articulation (Hall 1996) in the third section of this chapter. The theory of articulation and its dual meanings are covered in the third section, and emphasis is again placed on the importance of non-reductionist thinking and the need to hold on to the complexities of human life and experience.

Throughout this chapter, the importance of dialogue and avoiding unnecessary (and unhelpful) forms of polarisations are emphasised. Both

dialogue and non-polarised relations among people, especially among students in classrooms, are pointed out to be central for the development of social cohesion and social justice.

Social Construction

In *Teaching Race*, Hall (1976) notes the importance of using education in order to combat forms of racism and to teach about "race" so that students may have a better understanding of the ways in which racism is constructed. He also notes that exposing students to the ways in which "race" and racism are socially constructed phenomena is a critically important way to demonstrate that "race" and racism are not innate, biologically given or divinely ordained. This is an extremely important point to get across when teaching about "race" and racism since it is a tendency for people to view such phenomena as given, and, as such, as unchangeable. Hall provides three important arguments to show that "race" and racism are not unchangeable. However, before these three arguments of Hall are outlined, it is important to clarify what is meant by social constructivism or socially constructed phenomena.

Social constructivism is an idea that is central to sociological thinking (see also C Wright Mills 2000). It is an idea that suggests not all things are naturally given or divinely ordained. They are instead created or constructed by human beings, hence social (meaning human) constructions. Thus, as opposed to mountains and trees, for example, social, political and economic systems do not naturally occur but are constructed socially by human beings. As social constructions, such constructions also constitute the complexity of social lives, since human beings in societies are impacted by the socially constructed forces in their social worlds and lives. Human beings thus interact in complex ways with such political, economic and socio-cultural constructions to make sense of their lives and exercise their agency in relation to them. This means that rather than being naturally given, societies and the dimensions that constitute them are social, human constructions. This idea of social construction also means that such social constructions are also not divinely ordained. Political, economic and socio-cultural systems in the social constructivist view are not divinely ordained (or naturally given) but are creations of human beings, and are thus social constructions. As social constructions they can also be deconstructed and changed.

In *Teaching Race*, Hall (1976) indicates that before one demonstrates how "race" and racism are socially constructed, it is important to first show why "race" and racism are not naturally given, divinely ordained or innate. Hall provides three arguments to show why "race" and racism are not innate.

First, Hall argues that the notion of "race" itself is one that has not always existed. In this regard he refers to both Shakespeare and Snowden. Shakespeare's *Othello* is far from the image of a subordinated "black" man, and suggests that Shakespeare did not subscribe to such racist and negative (stereotypical at that) views of "black" people. Hall also shows how Snowden's archival historical work demonstrates that in early encounters between Africans and Europeans, such encounters were not in a racist mould. Instead, Snowden shows that in such early trade exchanges between Africans (mainly Abyssinians at the time), Greek and Roman texts about such exchanges, are replete with descriptions of Africans in very positive ways—Africans were admired for their strength, tallness and economic prowess. In these ways, then, Hall shows that the assumptions about the innate, naturally given and unchangeable inferiority of "black" people are without historical validity. The assumption, then, that "black" people are naturally inferior and have always been so is not valid.

Hall then also shows that not all people are racist. If "race" and racism were innate and unchangeable it would not be possible for anybody not to be racist. The unchangeability of "race" and racism suggest an ontological condition which, if true, ought to affect all people equally. The fact that not all people are racists (and this includes "black" and "white" people) means that "race" and racism are not ontologically given and unchangeable. If "race" and racism were naturally given, unchangeable and innate, then a Nelson Mandela—an internationally renowned symbol of anti-racism—would not have been possible. The claim, then, that "race" and racism are unchangeable, cannot be resisted and are innate is thus not sustainable.

The third point that Hall makes is that there are many, many people throughout the world and across all ages who are not easily classifiable in any or all of the racial groupings following de Gobineau's "hierarchy of races" (de Gobineau 1852). De Gobineau suggested that there were three distinct "races" of people—Caucasoid ("white"), Mongoloid ("brown" or as de Gobineau described them "yellow") and Negroid ("black"). Many so-called "white" people have supposedly "black" features (e.g. curly hair) and many so-called "black" people have supposedly "white" features (e.g. blue eyes).

Hall also indicates that many people who are off springs of mixed "race" couples tend to share features of more than one of these "races." In this regard, Hall also shows that the classification of people into racialized (racist) groupings is inherently flawed and scientifically invalid.

The above retorts to innatist claims about "race" and racism by Hall provide the beginnings of understanding the social construction of "race" and racism. For Hall, tackling the false assumptions of innatist accounts of "race" and racism is necessary also because one of the most dominant ideological manipulations about "race" and racism is the constant attempt to project them as naturally given, unchangeable and innate. These are done through various state ideological apparatuses, masqueraded in media and reinforced in schools. Two dominant images that are projected, for example, are the projection of all "black" people as criminals, and as another example, all "black" people as incapable and inferior (see also Frederickse 1989 in this regard). For Hall, then, teaching race needs to begin by showing that innatist assumptions about "race" and racism are false.

Once the innatist arguments about "race" and racism are demonstrated to be false, Hall notes that it then becomes necessary to show how "race" and racism are socially constructed. Hall suggests that the socially constructed form of "race "and racism can be shown, and taught, by looking at the historical dimensions of "race" and racism—answering whence it began, the economic level, political level, and socio-cultural level which all contribute to the construction of "race" and racism. In so doing, Hall uses a "sociological imagination" (cf. C Wright Mills 2000) to demonstrate that in teaching "race" and racism, "race" and racism are not "personal troubles" but "public issues" (cf. C Wright Mills 2000).

In practice, a lesson on "race" and racism could, following Hall (1976), be designed as follows:

1. Begin the lesson with an exploration of whether "race" and racism are naturally given or innate. Hall's three arguments, as outlined above, about why "race" and racism cannot be assumed to be innate can be used to do this.
2. Once it is established that "race" and racism are not innate or naturally given, it then needs to be shown how it is that they have arisen. In other words, the historical origins of "race" and racism need to be covered. Coverage of slavery and colonialism, Hall (1976) indicates, provide ample material to show how superiority got to be associated

with “white” people and inferiority with “black” people, and to also show how these were projected and assumed to be given naturally or innately.

3. The ways in which economic systems privilege “white” people and disadvantage “black” people can then be explored. Apartheid South Africa, with its Job Reservation Act and Colour Bar laws (see, e.g. Rose and Tunmer 1975), provides rich material for such an exploration, but examples from other countries in the world are not difficult to marshal as illustrative of inequalities between “black” and “white” people in economic systems.
4. The configurations of political systems which enable “white” people to ensure political power is in their hands can then be investigated. The disenfranchisement of “black” people, the prevention of “black” people being viewed as citizens and from assuming political power can then also be demonstrated. Colonial histories throughout the world provide ample and explicit examples of these. Contemporary political systems throughout the world can also be investigated to show how political systems also construct racial inequalities.
5. The socio-cultural location and experiences of “white” and “black” people can then also be looked at. Exploring issues like where people live, school, socialise and places they frequent can be explored to show how the arrangements within societies allow for different and differential, largely unequal, social lives to be lived. Again, apartheid South Africa provides a stark example of this given its blatant segregation of people on the basis of “race” on all levels and in particular, in relation to the Group Areas Act under apartheid which ensured that South Africans lived segregated and separate lives.

When one looks at the above outline of what a lesson on “race” and racism could mean in practice, and in relation to Hall’s (1976) suggestions it should be clear that C Wright Mills’ (2000) “sociological imagination” is used. The historical dimension of “race” and racism are covered. The economic, political and socio-cultural levels in societies are also covered to show how such systems construct “race” and racism on macro-sociological levels. For students in a class that covers such a lesson, they are also enabled to learn that “race” and racism are not “personal troubles” (C Wright Mills 2000). They are not just about one’s self. They are not about “me.” Rather, “race” and racism are shown in these ways to be “public troubles” (C Wright Mills

2000). They are "troubles" which go beyond the individual and encompass everybody—they are "public"—and, are complex phenomena that operate on various levels in societies and which have a history.

Hall (1976) also points out that when "race" and racism are approached in the manner that is outlined above then "race" and racism are seen as phenomena that need to be explored collaboratively and which does not need to go into a blaming of one "race" by another, or for it to be viewed as matters of mere personal prejudice. Instead, students are brought through such coverage to understand that "race" and racism are historical social constructions, and as such can be approached rationally and through exploration and dialogue. Hall (1976) indicates that this is one way in which the "emotionally volatile" potential of discussions and explorations of "race" and racism may be managed. It is through making people realise that these are not just personal, individual matters; not about blaming and shaming people, but to understand how the phenomena have been constructed and exploring what could possibly be done about them.

Hall (1976) does not, and neither does this chapter, suggest that doing dialogue about "race" and racism are easy to do in practice. However, exploring "race" and racism as socially constructed phenomena, as opposed to being treated as innate and unchangeable, allows such phenomena to be viewed as issues that can be investigated, explored and discussed. As "tough" topics, it is difficult to deal with "race" and racism rationally, and in dialogue. A social constructivist approach to "race" and racism allows them to be spoken about and has the potential to reduce their "emotionally volatile" effects by bringing them into a discussion that is exploratory in the main, and which opens up possibilities for how such phenomena may be changed in order to construct a more just social order for all.

There are two other aspects to what Hall (1976) suggests in the above. The first is to do with critical pedagogy and the second is to do with Hall's moving away from the economic reductionism of classical Marxism.

The above discussion on how to approach teaching "race" and racism illustrates the importance of social construction as a mode of conceptualisation that allows for social phenomena, which are assumed to be innate, to be engaged with critically. Such a critical engagement with social reality and its constitutive factors is central to a critical pedagogy itself. As such Hall uses the basic tenets of a critical pedagogy in his account of how to possibly teach "race" and racism.

Critical pedagogy is premised on the view that pedagogies should allow people to explore their lives, worlds and selves in ways that empower them to live better lives. In this view a critical pedagogy does not indoctrinate people, but equips them with the tools to empower themselves and better their lives. It is an education that ought to liberate people, not shackle or oppress them (see Freire 1970). In order to achieve such aims a critical pedagogy exposes people to the ways their societies and levels within them are constructed. It explores and shows how inequalities in societies are constructed with the constant emphasis on how to move towards more socially just social orders for all. This view of critical pedagogy, which has been significantly elaborated upon by Freire (1970) and subsequently used and developed by others (see, e.g. Aronowitz and Giroux 1986; Gibson 1986) has its theoretical emergence within classical Marxism.

Drawing on Marx's XI *Theses on Feuerbach* which stated "philosophers have only interpreted the world in various ways, the point is to change it" (Marx, K and Engels, F, 1886, p. 15), a critical pedagogy emphasizes the need to develop a critical understanding and awareness of things not only for the sake of understanding them or becoming more aware of them but also to use such understandings and awareness to change conditions of inequality, oppression and exploitation. Critical pedagogy, then, is not just critical thinking, but thinking critically about ourselves and world/s in order to change them for a better and more just social order and world/s.

It should be noted that in developing such critical awareness critical pedagogy will explore the forces and levels in societies and how they come into being. Given that its emphasis on changing such social orders, critical pedagogy also assumes that such orders can be changed and are socially constructed—i.e. not naturally given or divinely ordained. It can also be seen that a critical pedagogy will use the "sociological imagination" in ways that will allow people to develop a critical understanding of the different macro-sociological and micro-sociological levels of societies and their histories. It is in these ways, then, that Hall (1976), as he indicates in *Teaching Race*, uses a critical pedagogical approach to exploring the social construction of "race" and racism and ways in which they may be changed for a more just world.

However, Hall is critical of critical pedagogy too. This is because of his anti-reductionist view of "race" and racism. In order to understand this anti-reductionism, it is important to take into account the developments and critiques of Marxism from traditional or classical Marxism to post-Marxism and the influence of the Frankfurt school. It is, however, not

possible to cover these developments fully in this chapter. Briefly, they are to do with debates about the economy or the economic base in society being the determinant of all things in the first and final instances.

Within classical Marxism, and within which critical pedagogy is historically located, capitalism is viewed as the major determinant for the configuration and dynamics in societies. Capitalism as an economic system is viewed as the base for all things, and it determines in the first and final instances how things in societies are ordered. Thus, in response to the question: why does "race" and racism exist? The classical Marxist response would be: because they serve the interests of capitalism. "Race" and racism are, for classical Marxists, about the economic interests that they fulfil (see, e.g. Morrow and Torres 1998).

Critical theorists, who came into existence in their critiques and responses to classical Marxism argued that not all of social reality can be explained only by recourse to the economic base. For the post-Marxist, critical theorists, many of whom were linked to and significantly developed by the Frankfurt school, the economic base is not the essence of all of social reality, and neither is it the sole determinant of the many layers of experiences within social reality, in the first or final instances. For critical theorist, post-Marxists "race" and racism have an (relative) autonomy of its own (see, e.g. Scott and Usher 1996). They are not only economic, but also political and socio-cultural and each of these levels impact "race" and racism in specific ways that cannot be reducible to or explainable in terms of capitalism or reduced to it only (see also Gibson 1986).

The view that all things can be explained economically is an economic reductionist argument which has been characteristic of classical Marxism. Post-Marxist critical theorists argue against such reductionism and recognize that there may be specific issues, forces and experiences which have a dynamic of their own. Hall (1976) uses such a post-Marxist, critical theorist approach in *Teaching Race* by recognizing that "race" and racism are not only explainable economically, but also have political and socio-cultural dimensions as well.

Students exposed to such a non-reductionist, social constructivist account of social reality are also pushed beyond the frames of traditional critical pedagogy which has its historical links within classical Marxism. Students within such a non-reductionist approach are enabled to view the ways in which "race" and racism are socially constructed on various levels of society, and they are also able to see the specificity of "race" and racism, that is as not just superstructural manipulations of false consciousness of capitalism.

The generative potential of Hall's (1976) treatment of "race" and racism as social constructions, in non-reductionist and critical ways is due to his recognition that "race" and racism are not given, innate or divine phenomena. It is also to do with the understanding that as social phenomena "race" and racism can be spoken about, explored and deconstructed. It is also generative because it allows for phenomena, "race" and racism in this instance, to be viewed as being constructed on several levels and in non-reductionist ways.

Such an approach is also pedagogically generative because it can be tailored to suit different levels of education. Socially constructed phenomena, such as "race" and racism, can be taught and approached in these ways from early education through to higher education, tailoring the content for the appropriate educational level and still ensuring that the approach and the dimensions that it covers are maintained. The generative potential of Hall's (1976) approach to "race" and racism is thus pedagogically significant.

Relationality and Intersectionality

Hall's (1976) useful suggestions about *Teaching Race*, however, speak more to what he later described as the "first wave of antiracism." This first wave, Hall indicates is one that saw the development of "old forms" of racism. These old forms of racism, which still persist in many ways are nonetheless in decline. Old forms of racism are explicit and blatant forms of racism. They explicitly exclude, deny, dehumanise and inferiorize "black" people, as they simultaneously and equally blatantly put into place notions of "white" superiority and automatic entitlement. Since the global consensus about "race" being "scientifically false" and indicated as such in UN declarations (see UN 1948), and the recognition of racism as a violation of human rights, such old fashion forms of racism have become, to put it mildly, not so "politically correct." This is not to suggest in any way that old-fashioned forms of racism do not exist anymore. It simply states that old forms of racism are more difficult to express currently, and more importantly, mechanisms to take legal action against such overt forms of racism exist. What Hall notes is that due to such developments, catalyst mainly by anti-colonial and anti-racist struggles (Hall et al. 1992) in the modern era (twentieth century), a "second wave of racism" has now become more prevalent.

The "second wave of racism" is, according to Hall (1992), a subtler, inferential and covert form of racism. It is not obvious and blatant. In this second wave of racism "black" people may experience discrimination not by being excluded, but by what happens to them and how they are treated when included.

However, Hall is also more interested in showing that in this second wave of racism, what he refers to as "new ethnicities" (Hall 1992) emerge. These new ethnicities fracture the solidarity that once existed amongst "black" people in their struggles against (old forms of) racism. "Black" people in this second wave of racism have also asserted various forms of their own identities, identities that go beyond "race." "Black" people in this second wave are classed, gendered, with various and varying political positions, different religions, different sexual orientations, different ages and with different levels of ability and/or disability, occupying various spaces in society and on differing levels. The idea of a homogenous "black" group, as a collective necessarily in solidarity with each other, is, therefore, not a necessarily given state of affairs. Not all "black" people are the same, and not all "black" people will necessarily respond to the same issues or in the same ways.

Hall et al. (1992) use the example of Judge Clarence Thomas, a "black" USA judge who was accused of sexual harassment by Anita Hill, a "black" woman and junior colleague of Judge Thomas. Hall et al. demonstrate that in this case an automatic solidarity of "black" people could not be assumed and did not happen. What this case showed was that the complex intersection between "race" and gender, and "black" solidarity, and "blackness" were fractured. "Black" people responded to this Judge Thomas case from political positions—Judge Thomas was politically conservative, some "black" people responded on racial grounds—Judge Thomas was a "black" man, some responded on gender grounds—Judge Thomas was a man, others responded on class grounds—Judge Thomas was a privileged judge, and others responded in terms of abuse of power by a senior person in relation to a junior colleague. In addition, Hall et al. also show that not only were "black" responses fractured but also "white" responses were fractured too—for example, "white" conservative women sided with Judge Thomas on political grounds by defending a fellow conservative colleague, other "white" women opposed Judge Thomas on gender grounds emphasizing the sexual harassment of a woman by a man. Hall et al. (1992) show in this example that "Whiteness" and "blackness" were fractured, indicating that an automatic sameness and solidarity on the basis on "race" cannot, and could not, be assumed.

It is this complex assembly of identities which intersect with each other that capture the shift to what Hall et al. also describe as "a politics of difference." As Hall et al. put it: "This is sometimes described as a shift from a politics of identity to a politics of difference" (Hall et al. 1992, p. 280). This "politics of difference" gives rise to "new ethnicities" in the "second wave" (Hall 1992). A "second wave" is where identities are more complex, where identities intersect with each other (and in the same individual) and where identities fracture and dislocate individuals and groups of people.

The Zuma rape trial in 2006 in South Africa reverberates with the Judge Thomas case discussed above (see The Guardian May 2006 for more on the Zuma rape trial). Jacob Zuma, then and current (2016) President of South Africa, was accused by a "black," HIV positive, South African woman of rape. Although Zuma was acquitted of rape charges, the responses to the Zuma rape trial were almost the same as those of the USA Judge Thomas case. In the Zuma rape trial, "black" and "white" women and men were fractured along "race," gender, class, political party lines and in differing positions in relation to HIV/AIDS. For example, "black" woman who are supportive of the same political party as Zuma supported him, other "black" woman opposed him on the grounds of gender, others opposed him because they did not support his political party, and others still opposed him on the grounds of a man abusing his power over a woman who was his junior, others still did not support Zuma because of HIV/AIDS. Similar to the Judge Thomas case, the Zuma rape trial also showed the ascendency of the "politics of difference" and the ways in which identities interconnect with each other and how identities in the "second wave" (Hall 1992 in Rattansi and Donald 1992) are complex and not reducible to single homogenous identities either in individuals or groups of people.

Understanding the shift from the first to the second wave of racism, and from a homogenous "black" subject to one with various and varying forms of identities which go beyond "race" has profound theoretical implications. In the following sectin, these implications are dealt with in terms of relationality, intersectionality and their significance for teaching and learning.

The fracturing of the "black" subject in the second wave of racism indicates two things. First, it allows inferential forms of racisms to come to the fore. "Black" women could be discriminated on the basis of "race" and gender by "white" men and women (with "black" women as their "maids"),

and on the basis of gender by "black" men. This means that experiences of racisms will differ from one "black" person to another, and thus old forms of blatant racism which homogenised all "black" people begin to decline. This also points to the ways in which "race" and racism are relational; they relate to different people in different circumstances and which are constituted in varying and complex ways. At the same time, these developments also indicate the importance of recognising the many identities that make up each individual, and the ways in which such identities intersect with each other.

The idea of relational thinking, or relationality, is one which indicates that things and indeed people do not exist in isolation or in a vacuum. This links up directly with the social constructivist approach discussed earlier. In the social constructivist approach, it was noted that history, economy, politics and the socio-cultural interact with each other in the construction of phenomena. Relationality entails a recognition of and engagement with such macro-sociological forces in understanding social reality. However, relationality also includes the recognition and engagement with how the macro-sociological forces relate to the micro-sociological realities of people's daily and individual lives. On the micro-sociological level, the contexts and spaces people occupy, the types of people they interact with in such spaces, how they make meaning of themselves and others, and how they decide on what actions to take by way of negotiating their existences in such spaces, matter. Relating these micro-sociological dimensions to the macro-sociological forces that simultaneously impact them is key to any mode of relational thinking and relationality.

Understanding one's individual, local location and how it is influenced by the historical, economic, political and socio-cultural macro-sociological dimensions constitutes the basis of relational thinking and it also prevents one from lapsing into forms of individualism and simultaneously allows one to recognise the specificity of people's actual experiences and avoids forms of reductionist thinking. This would be the case since in each individual life there is a configuration of specific forces at work, there are specific actors and dynamics at work, and these are informed by particular ways in which such individual circumstances are influenced by macro-sociological factors that may be at work. Assuming that only one singular causal factor allows for such situations to emerge becomes very difficult to sustain. Mono-causal explanations, a hallmark or reductionist thinking, are thus, categorically prevented in relational thinking.

As should be clear from the above discussion on relational thinking, relational thinking is pedagogically very powerful. It allows students to view themselves and others in complex ways. Students are also prevented from lapsing uncritically into forms of individualism and are tasked with exploring the complicated ways in which specific lives and particular people are brought into being and experienced. Students develop a critical awareness of themselves and their worlds through relational thinking, and they also develop theoretically sophisticated, as opposed to common sense, understandings of social reality and lives.

An immediate corollary of the above is that if relational thinking works in non-reductionist ways and does not lapse into mono-causal explanations, then human beings and their identities too need to be viewed in the same way. This means that people are more than being just one thing. People carry within them various and varying forms of identities and these intersect with each other. At the same time such identities are not static. They are dynamic. These identities also do not always sit in harmony with each other and may be in tension and contradict each other. These identities may also change. It is to these forms of identities that Hall (1992) refers to as “new ethnicities,” and which he also describes as the “post-modern subject” (Hall et al. 1992).

In relation to “race,” as also discussed earlier, this means that it is crucial to view “black” (and “white”) people for the complex human beings that they are. They are more than just being “black” (or “white”). Not only are “black” (and “white”) people classed, gendered, etc., but they also experience “race” and racism differently. Variations of “blackness” (as well as “whiteness”) will also need to be recognised. It also points to the possibility that “black” people can be racist as well, and amongst themselves; just as much as “white” people can be more anti-racist than “black” people (see MacDonald Inquiry 1989 also in this regard). The point of importance in this regard is to note that identities intersect with each other and the recognition of such intersectionality is crucial for any understanding of how human lives are lived and the kinds of people they become. Such, intersectionality and relationality of identities were also shown in the Judge Thomas case and Zuma rape trial discussed above.

It is precisely on the grounds of the importance of relationality and intersectionality that Ellsworth’s (1989) experiences of teaching a post-graduate class at Wisconsin-Madison were based. Ellsworth notes that although she tried to use a traditional critical pedagogy approach to her

teaching, she soon realized that both the reductionism and mono-causal explanation of social reality and human identities in traditional critical pedagogy (as reducible to the economic base only) were unsustainable in her teaching. She found that the more one emphasized the Marxist understanding that the mode of production, the economic base of capitalism, was the cause for all of reality the more she could not access and allow students in her class to express their own lived identities.

During the course, students in the class broke up into what Ellsworth describes as "affinity groups," with these groups and membership to these groups shifting during the course. Students broke themselves into "black" and "white" affinity groups, then into "black and female," "white and female," "white and male," "black and male," then "lesbians," then "white lesbians," then "black lesbians," then "black, working class lesbians," "black middle class lesbians" and so on. In other words, Ellsworth's class fractured, into motley of "new ethnicities" and "difference."

Ellsworth notes that it was in this pedagogical encounter that she found the reductionism and mono-causality of traditional critical pedagogy, with its basis in classical Marxism, "repressive" and "mythical." She found it "repressive" because it silenced the complexity of social reality and students own lived identities. It was "mythical" because it failed to recognize the intersectionality of complex human identities and the complexity of social life.

It is Hall's insistent emphasis on non-reductionist thinking and constant endeavour to work with the complexity of relational and intersecting forces and identities that prevents one, pedagogically, from lapsing into the reductionism of traditional critical pedagogy and its "repressive myths." Students experiencing such a pedagogy, which exposes them to the complexity of social realities, human identities, and relational and intersectional thinking, develop a far more nuanced understanding of issues and themselves and are equipped to explore their worlds in critical ways. Hall helps with being critical of critical pedagogy, and significantly assists with helping students to think critically in the wider sense. Hall also helps pedagogically to allow students to explore and express their lived identities and experiences, promotes rational and critical dialogues about issues in their joint exploration of the construction of the complexities of social lives and themselves, even if they choose to do so in the Ellsworth-type "affinity groups" which shift and change too.

The ideas of social constructivism, relationality and intersectionality are usefully brought together by Hall is his exposition of the "theory of articulation." The following section looks specifically at the key features of the theory of articulation as enunciated by Hall (1996).

The Theory of Articulation

Hall (1996) states:

> Articulation has a nice double meaning because "articulate" means to utter, to speak forth, to be articulate. It carries that sense of language-ing, of expressing, etc. But we also speak of an "articulated" lorry: a lorry where the front and back can but need not necessarily be connected to one another. The two parts are connected to each other, but through a specific linkage, that can be broken. (Hall 1996, p. 141 in Morley and Chen 1996)

There are two important points made in the above quotation from Hall. The first is the idea of "language-ing"; and, the second is the idea of a non-necessary linkage. The latter idea will be dealt with first.

The idea that a "lorry" is connected by a linkage that is not necessary and can be broken is a reference to non-reductionism and non-essentialism. Hall elaborates that

> The theory of articulation . . . is that the political connotation of ideological elements has no necessary belongingness, and, thus, we need to think of the contingent, the non-necessary, connection between different practices . . . to break with necessetarian and reductionist logic. (Hall 1996, p. 142 in Morley and Chen 1996)

This idea of non-reductionism has been dealt with throughout this chapter. In relation to social constructivism and in the discussion on *Teaching Race*, it was noted that "race" and racism are social constructions which can be changed. As such there is no necessary connection that compels "race" and racism to always exist. It was also pointed out that "race" and racism are contingent upon a particular set of historical, economic, political and socio-cultural configurations, and whilst they directly affect people's lives, there is no necessary belongingness for such configurations to exist. It is in recognising the non-necessary belongingness of such configurations that alternatives can be imagined, unequal relations transformed and social justice developed. No situation is allowed to change if such situations are conceived of as necessary (read also innate). As such, non-necessetarian, non-reductionist logic, and one which allows us to think the contingent, is one that is central to any attempt to change existing social orders to ones that are more socially just.

In relation to the idea of "language-ing," Hall (1996) notes that language is central to any mode of expression. However, in order to ward off any suggestion that Hall may be agreeing with the idea that reality may be collapsed into language and the expressions that emanate from it, Hall is clear that such a move would be tantamount to another form of reductionist thinking. Hall explains that, "It's a kind of reductionism upwards" (Hall 1996, p. 146).

Hall has been emphatic about this because the reductionism upwards which suggests that reality is language or that language is reality is among one of the trends within postmodern thinking. Such an approach which privileges language as the mono-causal explanation of and for all reality is as reductionist and mono-causal in its explanation as classical Marxism. For classical Marxism it is the economic base, in the first and final instances, that constructs reality; for those who only emphasise language, language is what constructs reality, in the first and final instances. Both tend to veer in the direction of reductionism, and both project what is non-necessary, as necessary, and what is contingent as fixed. Both positions, as Hall indicates, are fundamentally theoretically unsustainable, and both are equally counterfactual. Both are reductionist. The one (classical Marxism) is a reductionism downwards (the economic base), and the other (language) is a reductionism upwards (language-cum-ideology).

The theory of articulation then is about recognising the social construction of reality. Such social constructions bring things into relations with each other, and they also render human identities complex, through multiple possible intersections between different types of identities, even within the same individual. These forms of social constructions and relations are not necessary. They are contingent. They are also in a complex interplay which has no necessary belongingness, and as much as they interplay in such non-necessary ways to construct, they can be deconstructed and changed.

Pedagogically, the theory of articulation reinforces the social construction, relational and intersectional approach to pedagogy as outlined earlier. The theory of articulation, however, importantly makes students aware that the realities they experience and explore, including their own selves, is not necessary but contingent, and that these can, and do, change. For students, as with others, the realization that one need not believe that things are so fixed that they cannot be changed, that we are what we are, and that too cannot be changed, is an extremely powerful realization. It is a realization that things, and we, can and do change. It is a realization that we can do something about things and ourselves; we can exercise our agency to transform our world(s).

How would this then work pedagogically in practice? Assume one were to teach about the *Charlie Hebdo* incident which occurred in Paris, France at the beginning of 2015. The *Charlie Hebdo* case was about the shooting to death of 11 *Charlie Hebdo* cartoonists/editors at point-blank range while they were in an editorial meeting at the *Charlie Hebdo* offices, and one police officer was also later shot to death outside of the offices by Yemen-linked Al-Qaeda Jihaadists. Later a widely televised three-day chase of the perpetrators followed and the perpetrators were killed. The incident caused outrage throughout the world and ushered in among one of the most significant events in the year. Teaching about *Charlie Hebdo* could, using the theory of articulation, entail the following:

1. Viewing the incident in articulated, complex, intersected and multiple ways. It is not only about the killings or only about militant Islamic fundamentalism. It is also about freedom of the press, freedom of expression, and the possible limitations thereof and their links with responsibility; modes of representations and how people get depicted through the images; religions and the constructions of Islamophobia; terror and their use as the only means of expression and power; political and economic systems in the context of a global economy, including relations between France and Syria for example; experiences of minority groups in Europe; traditional forms of citizenship and refugees; nationalism, identity and difference. It is not just about the killings or about militant Islamic fundamentalism.
2. Understanding each of these dimensions in relation to their histories and macro-sociological constructions in terms of the economic, political and socio-cultural levels that constituted them may then be explored.
3. Exploring then the different ways in which identities intersect with each other in each individual and in groups of people may then be looked at. Looking at the various and varying ways in which people in Paris, in France and in the rest of the world reacted to the incident may be part of such an exploration too. Looking then at what makes a Jihaadist, how they come into being, what constitutes being French and what is used to construct such an image, French-ness may also be explored. Students can also choose to do such explorations in "affinity groups" with the understanding that other students would also be in such groups, that these groupings may shift and change and that each group will need to substantiate how they see themselves being constituted.

4. Arriving through dialogue at an understanding that *Charlie Hebdo* is a complex phenomenon, it is constructed on several levels in complex ways and not reducible either to a mono-causal explanation or view, can then be used to explore what may be done to change it for a better and more just order for all.

Again, neither is the application of Hall's approach nor is this chapter suggesting that it would be as easy as this. What is being suggested here is that approaching topics such as "race" and racism or *Charlie Hebdo* may be done in productive ways if they are approached as socially constructed, intersecting, relational and articulated phenomena. Such an approach allows for such phenomena to be explored and discussed, and for such phenomena to be viewed as changeable. This is as opposed to approaching such phenomena as matters that cannot be spoken about, cannot be taught, cannot be approached rationally, cannot be dialogued about and about which nothing can be done.

In addition, whilst Hall's approach of articulation (which brings together social constructivism, relationality and intersectionality) is being suggested here as a useful and generative pedagogical approach, as a pedagogical approach, it is also recognized that it is in itself limited. Pedagogies do not transform worlds. A lot more is needed for change to happen. However, what is being suggested here is that Hall's approach when applied to pedagogy does help to allow us and students to view the world and themselves in complex ways, in ways that do not reify them into imagined identities that are reducible to only one thing, and which allow their world and themselves to be understood as complex social constructions that can be deconstructed and transformed.

Conclusion

In conclusion, then, this chapter has focused on Hall's significant contribution to sociological thinking, and how these may be used to inform pedagogical practice. It has been argued throughout this chapter, that working within socially constructivist, relational, intersectional and articulated forms of thinking and which are framed in non-reductionist and non-necessitarian ways are crucial for any critical pedagogy. In fact, they also allow us to go beyond the historical mono-causal and reductionist tendencies within traditional forms of critical pedagogy by ensuring that the multiplicity, fluidity and dynamism of social life and human identities as experienced and lived are explored.

Equipping any student with a view of themselves and their worlds that is informed by such ideas of social construction, relationality, intersectionality and a non-necessary and non-reductionist framework is of tremendous pedagogical value. Students are not only able to shift from common sense to more theoretically informed, nuanced and sophisticated forms of thinking, they also develop critical awareness of their worlds and themselves. Rational dialogues about such constructions of phenomena are thereby also made possible. Not only are explorations of how such constructions, relationality, intersections and articulation interesting and relevant to students' own experiences, but they also enable students to explore possibilities for change in the process. Cultivating a sense of critical agency among students, and allowing them to explore how change may be possible for a just social order is undoubtedly one of the key aims of education (see also Dewey 1941), as opposed to indoctrination. Stuart Hall's seminal theoretical contributions significantly help with such an aim of education.

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CHAPTER 3

Being/Becoming an Undutiful Daughter: Thinking as a Practice of Freedom

Danai S. Mupotsa

The undutiful daughter is a figure brought to life in the title of a recent edited volume (see Gunkel et al. 2012). In Rosi Braidotti's (2010) preface to *Undutiful Daughters* she describes her as one who rejects the logic of One, but is disloyal not only to one but to many. One way to see this is to say that the undutiful daughter rejects disciplinary boundaries; for instance, in *Patterns of Dissonance*, Braidotti (1991) refers to this figure to describe Luce Irigaray, whose body of work on sexual difference is disloyal to the Father figures of philosophy and psychoanalysis.

This chapter reads processes of defamiliarisation in the context of the South African university *beside* the rebellious actions of many young women who are students and activists at the University of the Witwatersrand. Elina Oinas (2015) offers three versions of "rebellious girls": an HIV activist in South Africa, a young Finnish feminist and an online activist in post-revolution Tunisia, arguing that while the scenes of their protests differ, their actions and the ways that they are received share important qualities. The first is that "girly protest" is often not taken seriously. Oinas reads against this impulse to argue that these rebellious girls produce scenes of

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epistemic mutiny. Reading *beside* a group of rebellious girls at Wits, my intention is to reflect on the object or objective of the classroom.

Reading *beside* is my intuition in this task. Eve Kosofsky Sedgwick describes the preposition as interesting because there is "nothing dualistic about it; a number of elements may lie alongside one another, though not an infinity of them. *Beside* permits a spacious agnosticism about several of the linear logics that enforce dualistic thinking [. . . whose interest] does not depend on a fantasy of metonymically egalitarian or even pacific relations, as any child knows who's shared a bed with siblings. *Beside* comprises a wide range of desiring, identifying, representing, repelling, paralleling, differentiating, rivalling, leaning, twistiness, mimicking, withdrawing, attracting, aggressing, warping, and other relations".

I read the undutiful daughter in relation to near-kin figures of rebellion in part with an interest in the productive work an oppositional or differential consciousness might offer. My reading of pedagogy is framed by the actions of these rebellious girls, in the context of an ongoing rebellion in South Africa and conditions of increasingly untenable contradictions for the university and its project across the world. It is not my conclusion that our pedagogy must act mimetically to these girls and simply "rebel," although I am more broadly interested in mimesis. I am keen on thinking about the scene of protest and the university as an institution through the relation between the undutiful daughter and the feminist killjoy. Describing the feminist killjoy, Sara Ahmed (2010) refers us to the scene of a table, which we can imagine to be the university:

> We begin with a table. Around this table, the family gathers, having polite conversations, where only certain things can be brought up. Someone says something you consider problematic. You are becoming tense; it is becoming tense. How hard to tell the difference between what is you and what is it! You respond, carefully, perhaps. You say why you think what they have said is problematic. You might be speaking quietly, but you are beginning to feel "wound up," recognizing with frustration that you are being wound up by someone who is winding you up. In speaking up or speaking out, you upset the situation. That you have described what was said by another as a problem means you have created a problem. You become the problem you create.

We can think of the undutiful daughter as a figure of defamiliarisation. That is, in being or becoming an undutiful daughter, one becomes aware of the cartographies or relations of power that they participate in.

This practice of defamiliarisation is not purely a dialectical relation to power, where the politics of location such as race, sex or gender simply produces negative effects of difference. Difference here becomes a strategic site of complex, multiple and shifting consciousness. Braidotti (2012) describes defamiliarisation as an ethics of freedom, a way to think about difference as productive and creative. Defamiliarising "identity" offers us a lens to Stobie's (2005) double valence of the rainbow. Rather than locking identity as solid, confirmed and complete, difference here offers a politics of location that is better characterised as estrangement or disidentification. José Esteban Muñoz offers a compelling definition of disidentification:

> The process of disidentification scrambles and reconstructs the encoded message of a cultural text in a fashion that both exposes the encoded message's universalizing and exclusionary machinations and recircuits its workings to account for, include, and empower minority identities and identifications. Thus, disidentification is a step further than cracking open the code of the majority; it proceeds to use this code as raw material for representing a disempowered politics or positionality that has been rendered unthinkable by the dominant culture. (1994, p. 31)

The undutiful daughter describes the figure around which feminist critique of patriarchy and other power structures can be instigated. The feminist killjoy is a figure who "ruins the atmosphere." I would like to propose a fugitive relationship between the undutiful daughter and the killjoy. Fugitivity is a relation of defamiliarisation or disidentification described by Fred Moten and Stefano Harney in their book *The Undercommons: Fugitive Planning and Black Study* (2013). The undercommons as the site or scene for fugitivity refers to experimentation, relation and antagonism in relation to institutional life framed by the continuing effects and affects of dislocation (also see Kelley 2016). When I suggest a reading beside "rebellious girls" as not simply mimetic, it is rather this set of relations that I wish to instigate.

Taking a cue from Oinas' (2015) intuition about an epistemic mutiny, I enter a discussion of pedagogy that is followed by that of the undutiful daughter. I am interested in the relationship between the undutiful daughter and the "feminist killjoy." Through a reading of this relation, I target institutionalised rape culture. The body as a site of difference threads the sections together, as I conclude with a section on joy as possibility for the

kinds of defamiliarisation I would like to instigate as a practice of the classroom. Defamiliarisation here would refer to a transformative process of decoding the political economy of the classroom, losing familiar habits that are universalising and exclusionary.

Pedagogy

Shose Kessi (2016) makes the case for a decolonised theory that guides my general optimism about teaching, writing that "academic freedom in our context is about the freedom to challenge racist ideas and oppressive policies and practices [. . .] when an institution keeps repeating or recycling old practices without dialogue and consultation, or without evaluating what it does, then colonial thinking will remain." Kessi's (2016) instigation for a consultative and dialogic approach to decolonising the university presents reiterative and citational practices that locate it within the politics of what Paulo Freire names as a "pedagogy of the oppressed." In *Pedagogy of the Oppressed* (1972), Freire makes the case for a view of education as a site for liberatory agendas. Freire critiques the "banking" system of knowledge which refers to the university as a project, increasingly influenced (now) by neoliberal reforms where one attends university to acquire a degree whose excellence is measured as achieving its value by the extent to which the recipient of that degree can enter the labour market and subsequently, a process of embourgeoisement. This concept also refers to the relation between the teacher and the student: the teacher who feeds knowledge to the student, the student who receives knowledge from the teacher. A pedagogy of the oppressed emphasises dialogue to break apart this relation between the teacher and the student; dialogue is a generative process or a methodology that bears the potential of education as producing liberatory agendas.

In *Teaching to Transgress* bell hooks (1994) meditates on this very process. She wrote the book when she had recently received tenure and felt a sense of disappointment about this achievement. As a child, hooks always imagined a life where she wrote and taught, as this teaching was a job that "smart" black women could expect to end up doing. hooks writes "teaching was the place of ecstasy—pleasure and danger" (1994, p. 3) describing the segregated schools where black teachers taught black students. Unlike the unsegregated schools she would later attend where "knowledge was suddenly about information" (1994, p. 3), "almost all of our teachers [. . .] were black

women. They were committed to nurturing intellect so that we could become scholars, thinkers, and cultural workers—black folks who used our 'minds.' We learned early that our devotion to learning, to a life of the mind, was a counter-hegemonic act, a fundamental way to resist every strategy of white racist colonization. Though they did not define or articulate these practices in theoretical terms, my teachers were enacting a revolutionary pedagogy of resistance that was profoundly anticolonial" (1994, p. 2).

hooks' reflections continue to her university life where she was made increasingly aware that education was structured by hierarchy, authority, control and obedience. There was no excitement, no pleasure; there was no arousal. hooks encountered the work of Freire and was densely guided by it in her now seminal book. She refers to an engaged pedagogy which she describes:

> To educate as the practice of freedom is a way of teaching that anyone can learn. That learning process comes easiest to those of us who also believe that there is an aspect of our vocation that is sacred; who believe that our work is not merely to share information but to share in the intellectual and spiritual growth of our students. (1994, p. 13)

The classroom as a room with desks where students arrive for their lessons produces the possibility of egalitarian conditions. Yet we have observed the falseness of this assumption. Many poor students come to school hungry. Many students travel long distances every day. Many students do not have accommodation and are forced to sleep where they can manage a space. Many students will also arrive at the classroom having been educated in classrooms with limited resources and capacities. Even when students have had access to privileged resources, many of these students continue to experience a strong sense of alienation from the form and content of the classroom. The habitus of the classroom is something that is not simply given. It is an awareness of this set of relations that animates my own concerns for the classroom to be an object/objective that unconditions us from the baggage it often carries. So we ask about how we teach, what we teach, whose faces we look at, or remember when we teach, and how when in the mode of performance it perhaps feels most comforting to seek the gaze of the one who appears most engaged with our ideas, and then we stop this, perhaps recognising that it is most certainly possible that those most accustomed to being heard when they speak will be the most accustomed to

speaking. We might ask ourselves over and over again, "What and how do we measure the value produced here?"

Freedom is an optimistic object. I refer to freedom in this way, part in response to my own turn to it as the "answer" in the title of this chapter, projecting the idea as the thing that will be returned by an approach to knowledge, writing and teaching that foregrounds a rupture against the Logic of One. The Logic of One refers to the symbolic structures that frame or produce our language in the Name of the Father. This language is structured around the masculine or the phallus as the universal signifier so for women to take up a subject position, they can only do so as "little," or imitation men. The figure of the "New South African Woman" described by Pumla Gqola is a good example. Gqola refers to the ways that images of "women's empowerment" in post-apartheid South Africa lie constitutively beside ruling masculinity (2015, p. 65).

Freedom time in South Africa is signalled by the transition to democracy, marked by commitments for social transformation. Freedom time means that the categories of difference that once legislated constitutive forms of violence are no longer there, so they can now be capitulated into descriptive and occasionally celebrated categories. Freedom time is a troubling notion, and perhaps it is worth grappling also with the assumptions a liberatory agenda might carry as inheritance. The optimism for the classroom I speak of here carries the wish for the value of the classroom to produce an oppositional consciousness. I would like to describe this through Chela Sandoval's (2000) notion, or practice as she refers, of a differential form.

Differential form in Sandoval (2000) captures technologies, processes and procedures of a methodology of the oppressed; there are endless genealogies and figurations that produce the vocabulary of this form that includes schizophrenia (see Deleuze and Guattari 1983), nomad thinking (see Braidotti 2006), la mestiza (see Anzaldúa 1987), signifyin' (see Gates 1988), trickster consciousness (see Lorde 1983, 1985), différance (see Derrida 1997), etc. These figurations are not meant to mean that we can produce a taxonomy of oppositional grammars and describe their geometries as being simply analogous. What I find useful in Sandoval is precisely the ways she instigates a geometric awareness, rather than the circular repetition that frames thinking in dialectics. Sandoval (2000) describes a topography of

"oppositional consciousness" through five oppositional sites: "equal rights," "revolutionary," "supremacist," "separatist" and "differential." There is no clear or pure temporal location for any one of these sites or grammars—and a differential form is one that demands code switching, constantly between them. My purpose is to test this possibility through the figure of the undutiful daughter as a particular kind of figure that produces sites of thinking, politics and action, or a line of flight. This figure is also a relation to disciplinary modes of thinking.

Undutiful

> Quiet.
> When a feminist is raped
> It is the quietest that she has ever been.
>
> (Godsell 2016, p. 51)

Early in 2016, students at Wits collected themselves to protest in support of students at the University Currently Known as Rhodes on the matter of the #RUReferenceList. The #RUReferenceList was released by a group of students with the aim of forcing the university to attend to its current sexual harassment policies (Pather 2016). The protest actions surrounding the release of the list included the circulation of statements like:

> 60% of RU students surveyed in 2015 did not know where to report sexual assault at the university.
>
> Rhodes University hires rapists and abusers.
>
> Victim: "I would like to report an assault." RU Management: "Sorry, the person who handles that isn't here, would you like to come back next week?"
>
> "Girls shouldn't get too drunk or else they will be raped"—RU Management[1]

The intention of the #RUReferenceList was to hold university management accountable for a general apathy to institutionalised rape culture. Students at other universities participated in recognition of the specific stakes articulated by students in Rhini, as well as the triggering conditions of their own institutions.

In *Notes Towards a Performative Theory of Assembly*, Judith Butler offers the argument that "acting in concert can be an embodied form of calling into question the inchoate and powerful dimensions of reigning notions of the political" (2015, p. 9). An assembly involves plural forms of action articulated through speech acts. The body carries expression through these forms of assembly not as action that takes its meaning from the acting of speaking in words, but that the body itself articulates a range of embodied and occupational gestures and practices. The body produces meanings, rather than being simply inscribed with words from which it takes meaning.

The bodies of women and the sexual meanings attached to them are a marked feature of university life. The display of the naked body to make claims in the political field has a long history in Africa (Kazeem 2013) and, in particular, in relation to the institutional life of the university. In April 2016, Stella Nyanzi a feminist scholar and activist at Makerere University stripped naked outside of the office of the director of the institute, Mahmood Mamdani, where she works as a researcher (Redden 2016), for example.

Bibi Bakare-Yusuf (2011) reads the connection between women's bodies, nudity and university life. What makes the naked body on stage at university campuses a dense site for politics is attached to a set of prior assumptions that include the causal relation between nudity and sexuality; the assumption that women's agency is formed or made in relation to men; that exposed flesh demands a response concerning morality; and that young women's bodies are more generally sites where social anxieties get meted out.

Rape culture refers to the conditions around which rape is made to appear as not only normal, but necessary—it is a way of organising the world, or what some people would say is a way of keeping women in control. Rape culture makes it possible for us to be unable to even name what is rape and what is normal. When we talk about rape culture as institutionalised, we refer to the ways that rape forms part of the institutional culture itself. There are some difficult examples for us to work from or with. Say in the public cases at Wits where several male academics were eventually fired, they were described as "sex pests" (see Mtshali 2013). While I would not want to take away the intentionality that they displayed in their actions, this label makes their behaviour appear as though it is singular, out of the norm, and seeing them in this way requires thinking about some men as good and some

men as bad. I do not refuse this possibility: some people are good, others are bad; but rape culture, or thinking about the ways that it is institutionalised, demands something more from us. My thinking here is guided by what Pumla Gqola (2015) describes as "ruling violence" to refer to the relationship between rape culture and what I have described here as freedom time.

Figure 3.1 is an image of Simamkele Dlakavu at the #IamOneinThree protest with the words "revolt" on her bare chest. Dlakavu is a master's student in the department of African Literature. She is also an activist, writer and regular columnist for the *City Press*. In the picture taken at the protest, Dlakavu's body performs the gesture instigated in Sarah Godsell's (2016) poem titled "When a Feminist is Raped," along with the argument posed by Butler (2015) with regard to the power of assembly. That is, it is not necessarily the words "REVOLT" written on her chest that make the largest political claim, but rather it is the nudity of her body. Writing about her experience of being a student at Wits and this protest, Dlakavu states:

> Many young women and rape survivors on my Twitter timeline were deeply triggered. We sent each other direct messages on Twitter, "Are you okay?", knowing very well we were not. "I can't stop crying," came a reply. (2016a)

Along with Dlakavu, other women stood in various shades of nudity with various kinds of statements that read "not asking for it," "my body, my choice," etc. The rhetoric of these statements draws from a range of feminist protest traditions concerned with body politics. The body here is recorded as property of the person that speaks to the failures and contradictions that our present notions of freedom carry for black women in post-apartheid and post-colonial African states (see Ligaga 2014; Gqola 2016).

"Body politics" is described by Sophie Oldfield, Elaine Salo and Ann Schlyter as "the negotiation of power via the body, processes that operate sometimes directly (for instance, violently), but also processes that work as a symbolic and representational scale" (2009, p. 3). When we think through this lens, we understand relations as constituted in processes and institutions, negotiated in ordinary practices such as the classroom. This is the kind of thinking that informs Bakare Yusuf (2011) in her claims about the connection between nudity, morality and the university in Africa.

Fig. 3.1 Wits postgraduate student Simamkele Dlakavu at the #iamoneinthree protest, August 2016

Sara Ahmed (2006) describes institutional speech acts to refer to those acts that make claims on behalf on an institution, around which the institution acquires its attributes. We might consider the claim of "freedom" as such a claim, brought to life by the metaphor of the rainbow nation as an example to further elaborate Ahmed's argument. The 'rainbow nation' is a term used to describe South Africa's democratic project, where categories of racial difference marked by the different colours of a rainbow are offered as unified in their difference. Difference becomes something that is no longer harmful. Yet as Gqola would write 10 years into the democratic period, "diversity and a powerful expression of freedom are not in and of themselves automatically transformative" (2004, p. 7).

Ahmed demonstrates that not all speech acts can be considered to be performative, writing that "An utterance *is* performative when it does what it says: "the issuing of the utterance is the performance of an action" (2006, p. 104, citing Austen 1975, p. 6, my emphasis), and later reiterates the same point using Butler as her interlocutor to say that performativity does not refer to a single act, but instead refers to "reiterative and citational practice by which discourse *produces the effects that it names*" (Ahmed 2006, p. 105, citing Butler 1993, p. 2, emphasis added by Ahmed).

Adam Habib (1997) is also suspicious of the rainbow as a metaphor, arguing that it is used by elites and the acceptance of the metaphor relies on a non-interrogation of its underlying assumptions. Habib offers that socio-economic class is what is taken for granted in this metaphor and it is the non-consideration of class that makes the rainbow nation fail in consolidating democracy. Specifically referring to the state of higher education, Enver Motala and Salim Vally (2010) suggest that analyses that elide social class as an analytical category are impoverished by this blindness. Motala and Vally (2010) go further, to argue that "when social class is referred to in educational analyses it is all too often understood as a *descriptive term rather than an explanatory concept*" (2010, p. 87, my emphasis). Access, or inclusion to the university under the optimism of the rainbow nation, is understood to address past exclusions, but if we take Motala and Vally's (2010) conclusions, a project aimed at inclusion misrecognises the university's complicity in reproducing the very order of injustice that produces class difference in the first instance.

Habib's (1997) view of the rainbow relies on an understanding of the categories of racial and sexual differences as descriptive, much in the ways

that Motala and Vally (2010) view the ways that class has been descriptively treated. This point of view informs some scholars who have described the recent student protests as rehearsing "identity politics". In this view, "identity politics" appears to be understood to describe categories of difference, rather than revealing an understanding of race, class and gender as constitutive projects and processes that are sutured into the very constitution of the university's project.

We can take Zethu Matebeni's (2015) reflection on what it means for black queer women to inhabit university spaces to illustrate this point. Matebeni writes:

> Countless women will tell you of the everyday pain they carry as they walk around campus, dodging men's sexual advances, or even attempts to take over their bodies without consent. Routinely, they are reminded that certain spaces do not belong to women; that their bodies, or body parts, do not belong to them; and that the university is a hetero-patriarchal male space. Its aggressive masculinity colludes with its suffocating whiteness. For many women, speaking out is not an option. It is a must, even when their voices are shaking. [. . .] Escaping what everyone loosely terms "rape culture" becomes sheer luck. Rape, as culture, is made so palatable that it is even stripped off its gruesome harm and violence. Wounded bodies move around campus watching their backs, minimizing their risks to injury, and attending classes with their male perpetrators.

The "politics of admission" refers to acts when institutions "admit" to past injustices for example when a university defines institutional racism in order to admit to how the institution is structured by racism. Ahmed problematises this view writing, "we might wish to see racism as a form of doing or even a field of positive action, rather than as a form of inaction" (2006, p. 106). Ahmed makes this distinction in reference to the ways that an admission, like that to institutional racism makes its value in the admission "as if by saying that we 'do it' means that's no longer what we do" (2006, p. 109).

Ahmed continues with a discussion on commitments to refer to documents that institutions produce committing to transformation, for instance. In the case of South African universities, these commitments are informed by a compliance to the law enshrined in the Constitution of South Africa and various laws concerning equity.

Read in Ahmed's terms, these commitments are "literally under the law" (2006, p. 110). For Ahmed, the declaration of a commitment blocks the recognition of the site of injury. That is, the university's recognition of rape culture might actually act to block the university's commitment against rape culture, or said another way "the failure, or nonperformativity, of antiracist speech acts is a mechanism for the reproduction of institutional authority, which conceals the ongoing reality of racism" (ibid.).

I think what goes wrong with "admissions" to institutionalised rape culture (or racism) rests with our inattentiveness to the relationship between the university and body politics. The university as a post-colonial project "of new men, for new men" cannot be seen "as static, gender-neutral spaces to which women have been benignly and invisibly added" (Barnes 2007, p. 12). Teresa Barnes (2007) points to the inheritances the African university carries that should be at the centre of our discussions of decolonisation and transformation:

> The identification of men and masculinity with the labour of the mind and of women with the body, was also transmitted to Africa, along with senates, the vice-chancellors, the graduation robe, the funny flat hats and the rituals of examination. To Africa was transmitted the idea that learning is a combative and aggressive process; that the worthy candidate is one who survives attackers and bests his foes, and that the experience of intellectual combat is intrinsic to intellectual life and production. (2007, p. 8)

Barnes' (2007) analysis supports my retreat from thinking about racial and sexual differences as descriptive (also see Grosz 1994). Braidotti (2003) necessarily identifies the body, or embodiment of a subject, as *the* key site of struggle for redefining subjectivity, understood by her as "neither a biological nor a symbolic category, but rather as a point of overlay between the physical, the symbolic and the material social conditions" (2003, p. 44). That is, like in Barnes' (2007) reading, there is a dualism between the mind and the body that rests at the foundation of "the university." Braidotti recognises the "difference" that the body presents as being the very foundation of this "European history of philosophy and the 'metaphysical cannibalism' of European thought" (2003, p. 45; also see Magubane 2001).

Joy

rape trigger	**trigger warning**
It hurts so much to be touched. Like when fresh air hits you in the lungs and you choke, chest feels broken And you are hoping not to make sound. It hurts so much to be touched.	Breathing together like this fills me with power. Breathing together like this fills me with pride. Breathing together like this hurts. We breathe out of the wound, feels like breaking into speech into pieces. Breathing together like this fills me to pieces.[2]

At the beginning of *Willful Subjects,* Sara Ahmed (2014) retells the story of the Grimm fairy tale of the wilful child. Being wilful, like the killjoy, kills the flow of happiness. The wilful child is disobedient and does not do what authority asks of her. Her wilfulness is compromising as she is punished. Her wilfulness compromises her so much that it eventually draws a passive death. Dlakavu (2016b) writes about wilfulness: "Soloko ndixilile, soloko ndiqhunyiwe Sima . . . Andiko right [I am always high and drunk Sima]"; these words were spoken to her by a fellow activist. Dlakavu seeks a vocabulary that resists romanticising what it means to possess an oppositional consciousness, much in the way that I read Henry Giroux when he speaks of nihilism in relation to critical pedagogy (1997; also see Luke 1996). bell hooks (1994) refers to the classroom as a site or a scene of joy, and by this she talks about the classroom as a scene for feeling. I want to conclude in thinking about making joy the subject/object/objective of the classroom, not as an exit from oppositional consciousness, but as added strategy, technique and response that demonstrates fugitivity, defamiliarisation or differential form that attends to this possible nihilism.

Carmen Luke (1996) outlines some useful ways to enter this discussion. Luke's point of departure is in accounting for the contradictions that a feminist pedagogy poses. That is, feminist pedagogy is not a pure victory over phallogocentric models of pedagogy, but might also need to continue to contend with power and authority and the range of racialised and gendered embodiments constituted in and through pedagogical relations. Luke outlines some of

these contradictory dimensions, with the intention of revealing the limitations of "good girl" feminism, "feminist pedagogy, conceptualized as (maternal) nurture and distanced from claims of pedagogical authority and institutional power, [which] leaves itself wide open to the theoretical impossibility of having a 'foundation' from which to arbitrate knowledges, student voices and experiences, and the teacher's own epistemological position" (1996, p. 284).

Sharing hooks' (1994) intentions around joy, M. Jacqui Alexander (2006) speaks of this process of feeling as an object/objective in the classroom. Alexander describes this as a process, not a given; this kind of pedagogy intervenes in multiple spaces. What this involves is the practice of encountering pleasure along with danger, or as Michelle Rowley (2007) describes with regard to Alexander's work, the erotic and the Sacred work against the mind/body dualism that we inherit from phallogocentric training:

> The seduction here resides in the capacity and tools that we bring to bear on persuading students that knowledge, politics, and praxis matter. Learning, I would argue, is far from a purely cerebral exercise. Pedagogy as politics is not abstract; teaching for justice is a project that requires us to put our bodies in the fray, and this, of course, repositions our discussion of Alexander's assertion of pedagogy as Sacred. (Rowley 2007, p. 148)

Pedagogy framed in intersubjectivity and relationality takes risk, without discounting the questions of power instigated by Luke (1996). I go to another example from Lauren Berlant who tells the story from the perspective of two lovers:

> When in a romance someone has sex and then says to the lover, "You make me feel safe," we understand that she means that there's been an emotional compensation to neutralize how unsafe and close to the abject sex makes her feel. "You make me feel safe" means that I can relax and have fun where I am also not safe, where I am too close to the ridiculous, the disgusting, the merely weird, or—simply too close to having a desire. But some situations are riskier than others, as the meanings of unsafe sex change according to who's having the sex (2009, p. 266). That's where the politics comes in. (Berlant 2013, p. 13)

I would like to conclude with some thoughts on this politics as a mode or reparative reading and writing and a love letter to burnt out students and teachers who feel the risk of being "woke." Reparative reading and writing, offered by Sedgwick (2003), speaks of the work of love that does not

seek repair. This kind of love is what Harney and Moten (2013) conclude with in their discussion of fugitive study.

Joy, love, risk and pleasure are some of the things that I inherit from the feminist teachers I have had who have shown me what it means to teach as vocation. Here, I would refer to Char Kunkel, Jyoti Grewal, Valerie Sigwalt, Kim Powell, Elaine Salo, Elina Oinas and Pumla Gqola to name a few. I am very drawn to the ways Alison Bartlett (1998) refers to her role as a feminist pedagogue, or what it means to be a woman and a teacher in a university. Bartlett begins with some thoughts about how we are taught to be girls, then women and the relation with what it means to be an academic woman as part of the consequence of how we in turn will teach. Another point of departure for her is pleasure.

On pleasure, Bartlett offers some interesting thoughts about women as teachers that we can place in the broader discussion of what it means for women to enter the university as I have proposed it here, through a discussion of breasts. Breasts are an interesting proposition as they present the maternal and the erotic at once. The university has some association with the figure of the mother, whom I have spoken quite a little of thus far, with my interest in thinking about the university as ordering the Law of the Father—placing myself and the student in the location of the daughter in this social/symbolic reading of education. "Alma Mater," the Roman goddess of teaching, is one entry for thinking about the location of the maternal "translated variously as 'bounteous mother,' 'foster mother,' 'soul mother'," Bartlett writes; "this association between sexuality, maternity and teaching has been left behind in favour of the benign and self-less maternal teacher" (1998, p. 87). Breasts as maternal/erotic produce different kinds of desire outside of being "good" mothers or daughters, or "good or bad" teachers.

Sedgwick (2003) offers a sketch of paranoia, not as a diagnostic tool, but rather as a means of revealing differential practices. Her main headings are paranoia as "anticipatory," "reflexive and mimetic," "strong theory," "a theory of negative affects" and "faith in exposure" (2003, p. 130). I focus here on paranoia as strong theory. For a definition of theory, first I turn to Rey Chow:

> I use the term *theory* to mark the paradigm shift introduced by poststructuralism, whereby the study of language, literature, and cultural forms becomes irrevocably obligated to attend to the semiotic operations involved in the production of meanings, meanings can no longer be assumed to be natural [. . .] henceforth *meaning* is a term that occurs within scare quotes. (2002, p. 172)

Chow is concerned with the relation to theory that scholars who speak from minority discourses have. Theory, as she defines above, comes to characterise Western theory in a relation she wants to explore through the term "referentiality." That is, often minority discourses enter the field of theory, and the reference to the conditions where that theory emerged as oppositional politics or practice produces or requires a temporal displacement. They are encountered via the references that students might already carry and often these references place these examples as specific, to be translated to be meaningful or "universal" through what is more recognisable as "theory." Barbara Christian's (1987) thinking on the same subject leads her to think about the relation between the object and the subject. Christian argues that "people of colour have always theorized—but in forms quite different from the Western form of abstract logic. And I am inclined to say that our theorizing (and I intentionally use the verb rather than the noun) is often in narrative forms" (1987, p. 52).

The "race for theory" (Christian 1987), or theory in Chow's (2002) terms, relates to what Sedgwick (2003) critiques with reference to her description of paranoia as strong theory. Sedgwick's concern is that this has become the only mode for us to think with, rather than one of many routes. She also worries that critical value, say in relation to social justice, is simply produced *as* or by the critique. That is, much like Ahmed's (2006) critique of non-performative speech, "the powerfully ranging and reductive force of strong theory can make tautological thinking hard to identify even as it makes it compelling and near inevitable; the result is that both writers and readers can damagingly misrecognize whether and where real conceptual work is getting done, and precisely what that work might be" (Sedgwick 2003, p. 136).

This is where I want to assemble joy, or breasts, around the figure of the feminist killjoy who is an undutiful daughter. To settle on her body, no less the breasts, risks the accusation of prescribing an essentialist location. That is, in escaping phallogocentrism this definition potentially produces woman as other again in the logic of the Same. Mimesis refers to imitation, or mimicry, so for Irigaray, if *W*oman emerges out of patriarchal language, mimesis as a strategy would mean to speak from the location of woman as other to defamiliarise it, revealing it as a code (Braidotti 2003; also see Probyn 1991). Bakare-Yusuf (2003) refers to becoming woman then as thinking about the body as a situation.

Being/becoming as referred in the title of this chapter plays on thinking the body as a situation in such manner. As Ahmed (1998) reads it, becoming

woman as strong theory can do precisely what Chow relates in her reading of poststructuralism. That is, minority discourse becomes another route for reproducing racist phallogocentrism. With reference to the university, which privileges strong theory and its attendant dualism between mind/body, the questions of the relation between being/becoming woman require a retention of the body as the site of difference—as well as for us to read the points of enunciation. As Ahmed (1998) writes:

> Woman signifies the very impossibility of women as referent, the very absence of figures to ground her meaning and de-limit the play of her difference. Although it is not a question of the woman's figure, the figure of "woman" nevertheless stalks the text as a figure for that which cannot be contained within philosophy; it is *through* her figure that masculine philosophy is speaking about the impossibility of speech. (86)

The fugitive relation between the undutiful daughter and the feminist killjoy might be in play through the girl as a repetitive scene of becoming, or entry into the social (or institutional) (see Mupotsa 2015), "constrained by the sexualizing male gaze, patriarchal limitations, or normative expectations [. . . which] underlie the agency of the girl who resists (Oinas 2015, p. 119; also see Gunkel 2010; Ekine and Abbas 2013). I return to the image of Sima again, for her "corporeal and social nakedness, vulnerability and exposed desire establishes the issues of sexuality and pleasure in such a way that a protest becomes a social one, not for self-determination, freedom, and autonomy alone" (Oinas 2015, p. 130). As a scene to orient our questions concerning a demand/desire for the university but also a larger frame for pedagogical questions, Oinas reminds us again that "the rebellious girl resists a scholarly agenda that solely seeks freedom because a child, by definition, is needy" (2015, p. 119).

This is perhaps the cause of my retention of freedom, but not freedom that reduces the materiality of difference to reference (Chow 2002), or trope (Magubane 2001), as it is this way of knowing and teaching that eternally reconstitutes the unmarkedness of the white male body (Ahmed 1998). When Fred Moten (2004) writes of the "Knowledge of Freedom," he begins by demonstrating the ways that race, or the raced figure, is the event, or instrument foundational to our current colonised philosophical fields. Moten also gives us various routes for being/becoming, such as intensity described as "that laughter out-from-outside of being" (2004, p. 277) and improvisation, that we can relate to reparative reading.

Reparative reading moves against an emphasis on academic distance and is less angst ridden and less aggressive as it is the work of love against cognition (see Love 2010). I offer "joy," almost counter-intuitively. My own writing reflects just how much paranoid writing "sticks"; I am a killjoy after all, living endlessly, repetitively in proximity to a nerve. Yet in this mode and practice of defamiliarisation remains an optimism that I attach to the Sacred place I hold for the work of teaching. This is a way of teaching through the route of difference with the need to "still contrive to reduce things to the Transparent" (Glissant 2006, p. 189). So it then seems best to argue for joy as a "recursive potentiality" (see Nyong'o 2010).

Notes

1. These posters were made by Chapter 212, a campaign at the University Currently Known as Rhodes to confront rape culture. They can be found at https://www.facebook.com/Rhodes-University-Chapter-212-1559145351052501 (accessed August 18, 2016).
2. I wrote these twin poems in February 2016 during a closing session of a conference.

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CHAPTER 4

Creating Opportunities for a Socially Just Pedagogy: The Imperatives of Transformation in Post-Colonial HE Spaces

Felix Maringe

Introduction and Background

This chapter provides a theoretical exploration of the idea of a socially just pedagogy in the context of universities undergoing transformation in post-colonial periods. Colonial education was both an instrument of the unjust social engineering project of the colonisers and a strategy for perpetuating the underdevelopment of the indigenous people (Nwanosike and Onyije 2011). In Africa as in many parts of the less-developed world and especially the formerly colonised nations, education at all levels was designed to meet the needs of colonisers. In both its content and pedagogy, colonial education was designed to alienate indigenous people from their cultural roots and to integrate them at the margins and not at the core of Western thought where they would

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serve as menial labourers with simple functional and uncritical skills. Introducing Bantu Education to parliament in 1953, Dr. Hendrik Verwood said:

> I just want to remind the Honourable Members of Parliament that if the native in South Africa is being taught to expect that he will lead his adult life under the policy of equal rights, he is making a big mistake. The native must not be subject to a school system which draws him away from his own community, and misleads him by showing him the green pastures of European society in which he is not allowed to graze.

Such beliefs emboldened the idea of separate development and segregation which characterised both colonial and apartheid South Africa. Education was seen as the major vehicle for a racially separated society and this was evident both at school and post-school levels in South Africa. Prior to 1994, there were 19 departments of education to cater for racial, ethnic and linguistic differentiation (Msila 2007). Some people argue that the complex issue of multiple languages in South Africa was an apartheid-engineered strategy to accentuate ethnic difference as a justification for differentiated systems of education (Makalela 2015). Post-school education was not spared these cruel injustices either. There were separate universities and technical institutions for Whites, Coloureds, and Indians and Blacks. Some subject disciplines especially in the STEM field were not supposed to be taught in the Black universities.

With the onset of democracy in 1994, all this had to change. The entire education system had to be desegregated and come under unitary policy oversight. Recruitment into different universities was no longer racially determined. Access to university for previously marginalised communities was to be encouraged and promoted and the very nature of the academy both in terms of its racial composition and its leadership was to gradually become transformed to reflect the racial composition of the South African society (Msila 2007).

Despite all these changes, which have seen the composition of Black students increase from a mere 10% prior to 1994 to about 70% in 2015, with equally impressive figures for the staff, especially those in the junior ranks, it can be argued that much transformation has occurred in the past 20 years following the attainment of democratic rule in 1994 (Kallaway 2002). However, I shall equally argue that these changes have resulted in significant transformation of the curriculum and the teaching which are the epicentre of the business of education including in our higher education

institutions. I shall explore in this chapter why the status quo in relation to the curriculum and pedagogy seems to have been maintained. I will then proceed to argue that for as long as the curricula and pedagogy remain untransformed, higher education (HE) in South Africa will continue to reproduce the inequalities and inequities of the past. I propose in the end the adoption of an Afro-global curriculum transformation processes in which contextualised knowledge is prioritised and in which dialogical learning through the creation of third space learning cultures is emphasised. In pursuance of these fundamental arguments and propositions, I will develop the chapter in response to the following critical questions:

- What conceptual ideas help shape an understanding of pedagogical transformation in higher education?
- What form does a socially just pedagogy take, and what are its characteristics?
- What possible implications would a socially just pedagogy have in post-colonial HE spaces?

The chapter will not attempt to provide a recipe for developing socially just pedagogies for two reasons. First, pedagogy is a contested concept which does not have a consensual definition. However, there seems to be some agreement that the term refers to two aspects which concern teaching and learning (Shulman 1987). The first is its focus on a general knowledge base of teaching and learning which makes no reference to the teaching and learning of specific subjects or disciplines. The second focus is the knowledge base of specific subjects and the way these subjects can best be taught and learnt. Attempting to provide a recipe for such diverse purposes would simply generate controversy and misunderstanding. Secondly, and in the same way, this book is not about specific subject disciplines and so the chapter shies away from providing a discipline-directed focus.

We start with some exploration of the broad conceptual ideas that help shape the idea of a socially just pedagogy.

A Conceptual Mapping of Transformation in Higher Education Pedagogy

A range of conceptual ideas compete for space in discussions relating to transformation in HE pedagogies. I shall briefly define a few key ideas so as to have a shared understanding of the parameters of the

arguments and propositions. I begin with the concepts of transformation, change and reform and then explore the notions of teaching, learning and pedagogy.

Change, Reform and Transformation

Following Afro-political theorists especially those of a post-colonial persuasion and literary writers and philosophers such as Julius Nyerere (1967), Kwame Nkrumah (1970), Robert Mugabe (2002), Chinua Achebe (1966), Ngugi Wa Thiongo (1986), Achille Mbembe (1992), Paul Mudimbe (1988), Paul Zeleza (2012), Steve Biko (1987) and Franz Fanon (2004), I see a clear distinction between three concepts that are often conflated and used interchangeably. These are change, reform and transformation.

Change means different things in different contexts. Some change can be cosmetic, as when people decide to use a different approach in pursuit of the same goal. Some change can be short term or long term depending on the time it is intended to last. Change can also be fundamental as when the peoples' attitudes and behaviours significantly become altered as a result of an intervention. The term reform is sometimes used in relation to change that does little to alter the long-term goal but which marks the use of different approaches to achieving the same goals. A good example of reforms is what happened during the period of reformation when people agreed to worship God in different ways resulting in the establishment of different Christian churches. Transformation on the other hand is a term that implies a complete change in structure, purpose, method related to social processes in communities and society. It signifies a rejection of the status quo and the establishment of a new order of things. It is revolutionary, urgent and drastic.

So while change can be everything from slow to fast and cosmetic to fundamental, reform is necessarily slow and incremental and does not necessarily change the fundamental purpose and focus of organisations. Though transformation may thus encompass dimensions of change and reform, not all change and reform is transformative. Transformation speaks to a totally different type of change which seeks to establish something totally new and different—something which is recognisably unfamiliar with anything in the past, something people cannot accurately predict and describe, but which nevertheless satisfies the imagination and

provenance of a new status quo. Daszko and Sheinberg (2005, p. 1) provide a useful definition of transformation:

> Transformation happens when people managing a *system* focus on creating a new future that has never existed before, and based on continual learning and a new mindset, take different actions than they would have taken in the past.

There are several important things we can say about transformation from this perspective:

- Transformation requires leaders capable of creating a vision of fundamental change.
- It depends on constant and persistent questioning of the status quo.
- It recognises the need for new and profound knowledge systems.
- It has no precedence but is based on continual learning through questioning which happens as a result of culture of inquisitiveness and critique.
- The past is only useful as it presents a template for understanding what needs to be changed. It should not influence the future.
- The creation of something totally new that never existed before.
- Those who call for transformation need to see its creation now and not in a few years down the line. It is urgent and radical.
- It is based on the actions of courageous leaders willing to risk everything in order to attain something new.
- It requires change of mindsets as the starting point, based on fundamentally new belief systems and values.

All this sounds nihilistic and can be mistaken for being a recipe for disaster. That is precisely why organisations are deeply fearful of transformation and would rather tinker with small changes and reforms. We shall return to this later.

Pedagogy

Pedagogy is a deeply misunderstood concept. Often linked to the methodology of teaching and learning, Shulman (1987) coined the term pedagogical content knowledge which he distinguished from general pedagogy in quite useful ways. Teachers need to know general

theories and philosophies of teaching and learning as grounding to a more precise understanding of how specific subjects can be effectively taught. Pedagogical Content Knowledge (PCK) is therefore knowledge of the content of a specific discipline and the ways in which that content can best be taught to learners in schools. For example, effective biology teachers are expected to have a sound grounding in general pedagogy of teaching together with a solid foundation and understanding of the conceptual ideas that shape the discipline of biology in schools including the methods known to produce the best understanding of that content. Shulman has argued that the separation of these ways of knowing about teaching is the greatest obstacle to the training of teachers across the world. In many university departments, the opportunities to integrate general pedagogy (the knowledge of teaching) and subject content pedagogy (the knowledge of teaching a subject) are not adequately utilised. What this means is that effective teachers are well grounded in both general and subject specific pedagogy. However, subject specific pedagogy is not just about how to teach the subject, but also a solid understanding of the subject content itself.

Although the term has definitional inconsistences, I adopt the view of Watkins and Mortimore (1999) who define it as "any conscious activity by one person designed to enhance learning in another" (Watkins and Mortimore 1999, p. 3). The link with methodology is clear in this way of looking at pedagogy but it does not exclude the intentional purposes of educators which are a product of their subject specific and general understanding of what students have to learn and understand.

Internationalisation, Glocalisation and Globalisation

While it can be argued that universities have always been international in character, the idea of internationalisation in higher education grew with more intensity as globalisation gathered pace in the 1980s and 1990s. Jane Knight of the Ontario Institute of Science Education in Canada is credited with providing us the first definition of internationalisation. She wrote:

> It is the process of integrating an international, intercultural or global dimension into the purpose, functions and delivery of post-secondary education.

There is a sense in which the global provided the gaze for influencing and enhancing the transformation of education. More recently however as De Wit (2015) observes, Jane Knight (2014) has revised this definition to read:

> It is the **(intentional)** process of integrating an international, intercultural or global dimension into the purpose, functions and delivery of post-secondary education **(in order to enhance the quality of education and research for all students and staff and to make a meaningful contribution to society). (pp. 23)**

The notion of *intentional* was inserted in order to highlight the importance of making internationalisation a key strategic goal of the university rather than a naturally occurring phenomenon, happening in an undirected way. The last bit seeks to deflect a growing criticism about the dominant focus on the economic aspects of internationalisation which have been closely associated with the recruitment of international students in order to raise third stream money. It also demonstrates a commitment to the development of society. Nevertheless, the definition remains true to prioritising the global over the local in developing our universities.

Recognising the potential for creating and recreating knowledge and cultural hierarchies in internationalised spaces and the reproduction of inequalities through the application of deficit models and thinking and the need to align internationalisation as a transformational process in global south institutions, I have contributed the following definition of internationalisation: Internationalisation is a value creation process involving co-learning and co-production of knowledge which has mutually beneficial value to participating individuals, organisations, institutions and which is designed with the specific intention of enhancing the international value of our institutions, the processes therein and the outcomes anticipated (Maringe 2015, p. 13).

In the early years of the new millennium, the term glocalisation was born. Specifically to address the introduction of new ideas and products through an adaptive process to new markets, glocalisation has been defined as: "... adaptation of globally marketed products and services to local markets" (Herod 2010, p. 15). Specifically, this requires a close analysis of the culture, social dynamics and attitudes of people within the new markets including various other contextual factors in order to

determine the best ways to introduce the new products. It became the basis for the "think globally, act locally" maxim. Although designed and rationalised on the basis of maximising chances of successful adoption of the new ideas in a different environment, there is sense in which predetermined solutions from the global world are being grafted to local situations, a belief in the universal application of Western ideas to all situations albeit with minimal adjustments. But as we know, the history of markets and trade is littered with numerous examples of failed innovations introduced in different countries.

On the other hand, globalisation has been defined variously to suggest four important developments: the increasing interconnectedness of nations, people and economies (Steger 2003); the increasing flows and movement of humans, goods and services and of knowledge and information across the globe (Castell 1996); the intensifying homogeneity of cultures and cultural practices including the widespread use of English as a dominant language of communication, teaching and business (Held et al. 1999); and the intensification and widespread use and utilisation of technologies as communication and knowledge development tools. No single definition captures the entirety of developments associated with globalisation and my contribution to the understanding of this concept is as follows:

> Globalisation describes the mutually reinforcing and rapid economic, political, socio-cultural, linguistic and educational integration of the world facilitated largely by developments in technology, transport and communication. (Maringe 2015)

While globalisation can be credited for a wide range of improvements to life such as the increase of free trade which promotes global economic growth; increased competition which has driven prices down in some sectors; eradication of absolute poverty in many parts of the world; cheaper access to information and knowledge; speedy travel (it took Captain Cooke four years between 1768–1771 to sail from Plymouth England to Australia, a journey which can now be done in about 22 hours on a jumbo jet); and mass dissemination of information through the internet amongst others. However, globalisation is also linked to many ills, such as the widening of the poverty gap among the rich and poor countries; job losses due to transfer of business to countries with low wages; tax avoidance due to the growth of tax havens where people can transfer their wealth without having to pay tax; the corporatisation of

business, governments and even HE which has led to the demise of leadership and a dominance of managerialism; the speedier spreading of communicable diseases due to increased human movement amongst others; and most pertinently, the endorsement of the neoliberal project which widens rather than narrows opportunities and poverty differentials (Maringe 2015).

The three concepts of globalisation, glocalisation and internationalisation are intricately intertwined and mutually reinforcing. They are united by a neoliberal philosophy which prioritises the power of the markets to dictate what we teach and how we teach it. Markets thus ignore the reality of the existence of marginalised in society who have neither the power nor the resource to become competitive in this cut-throat environment. Internationalisation as currently understood and practiced, imposes Western epistemes through subtle northern leadership opportunities required and instituted by those who support and fund partnership education and development in education. Although glocalisation seems to move our thinking nearest to the requirements of the local environment, its focus on the dissemination of ready-made products which need contextual modification imply a subtle perpetuation and dominance of Western epistemes in educational transformation. I therefore think glocalisation is pseudo transformation and does very little if anything to promote socially just pedagogies in education.

A Socially Just Pedagogy

Education everywhere has been used as an instrument to promote and preserve privilege and the exclusion of the marginalised, the poor and the disadvantaged from the processes of development. Giroux (2003) aptly captured this when he noted:

> Educators . . . should reject forms of schooling that marginalise students who are poor, black and least advantaged. This points to the necessity for developing school practices that recognise how issues related to gender, class, race and sexual orientation can be used as a resource for learning rather than being contained in schools through a systemic pattern of exclusion, punishment and failure. (Giroux 2003, p. 10)

South Africa, like other post-colonial states has a history of injustice maintained and perpetrated chiefly through education. Education in

colonial and apartheid South Africa was the instrument through which the philosophy of separate and unequal development was put into practice from the formative years into adulthood through to the grave. In post-democracy South Africa, social injustices were deleted from the experience of the new nation through legislation and the creation of structures that promoted the integration of society and the equality of all peoples. A socially just pedagogy thus has to do with the levelling of the educational playing field through measures which seek to achieve the following:

- The redistribution of resources and support to overcome the defects of previous injustices
- The equalisation of opportunities to all to access knowledge, to succeed and to progress beyond demarcated educational cycles
- The integration of academic and practical education across all phases of learning
- The re-examination and re-evaluation of curriculum content, methods and assessment regimes which are sensitive to both local and global contexts
- The development of pedagogies which promote the expansion of human capacities to deal effectively with immediate and prospective challenges contributing to their sense of self-worth and integrity as citizens of their immediate and expanded localities.

The concept "socially just" itself is problematic and potentially difficult to pin down as it covers a wide range of social contexts. Such contexts could include political, racial, gender, sexual orientation, ability and disability and related legislative dimensions among others. Any social context which places a group of people above others and provides unequal and differentiated opportunities to groups of people and individuals is potentially socially unjust and becomes a target for a socially just pedagogy. While these contextual dimensions are important and act as lenses through which socially just pedagogies can be evaluated and developed, the focus of this article will be on developing a framework through which teachers and educators at different levels can provide socially just pedagogies at the level of the classroom.

The concept of socially just pedagogy has a relatively short history in South Africa even though its emergence on the international stage can be traced to the work that focused on differentiation (Burton et al. 2009). As differentiation came under scrutiny and criticism, primarily because it was seen as contributing to inequities and unequal educational opportunities,

especially for those learners working at the bottom of performance levels, it soon was replaced by what was seen as a more encompassing idea of inclusion. Emanating from the notion of inclusion, were the ideas for example, of mainstreaming, through which arguments for creating common spaces for learning for all learners were advanced. However, inclusion is rapidly going out of fashion too as the supposed common spaces tend to continue favouring the elite rather than the disadvantaged learners. The common spaces created through inclusion tend to delete the experiences and capital of the disadvantaged as they are created on the foundations and cultures of the privileged. Learning in inclusive classrooms is thus described as a process designed to equalise opportunities through processes that delete the experience of the disadvantaged. Inclusion has thus been criticised for encouraging acculturation and assimilation as the means to equalising educational opportunities. It can be argued that previous approaches to equalising educational opportunities have had both an intended and unintended effect which amounts to social engineering, achieved through deletion and privileging. In this presentation I shall argue that the imperatives of internationalisation through the development of internationalised curricula do not provide a solid foundation for a socially just pedagogy, and that the new concept of glocalisation addresses the concerns of a more socially just pedagogy in an increasingly globalised world. I start by addressing the concept of a socially just pedagogy. I then move to a critique of internationalisation and internationalised curricula. Following this, I identify what I see as key elements of a socially just pedagogy and end the presentation with a set of principles we could take away for further discussion and deliberation in our quest for socially just pedagogies in our areas of teaching.

Defining Elements of a Socially Just Pedagogy

A socially just pedagogy speaks to a number of critical dimensions which address the human condition.

A Moral and Ethical Purpose

A socially just pedagogy cannot be based on a flawed premise such as the beliefs that underpinned colonisation and apartheid in many African countries. It has to be based on morally defensible beliefs which see human beings as fundamentally equal despite their racial origins, gender differences, social privilege, and familial opportunities and capital.

As Dewey has argued, a good education is both ethical and morally defensible. A socially just pedagogy thus has a moral and ethical compass that directs its purposes and its enactment. It provides an education with a moral and ethical purpose.

Seeking to Delete Cultural Relativism and Ethnocentrism

Secondly, a socially just pedagogy recognises that the culture and capital people bring to the learning situation are as important if not more important than the learning we plan for them to achieve. I argue that our educational approaches tend to privilege the internal institutional culture more than it does the external cultures students bring to the table. For example, we spent a lot of time and invested a lot of money and effort in teaching international students how to speak good English as if there was any such thing called good English. I went through several sessions at my foreign university learning how to pronounce and to use the British accent. I also lived in a UK family home for two weeks to understand the British culture. I was properly being acculturated into the UK culture and no one seemed to care at all about the culture I was bringing to the UK from my country. A socially just pedagogy would seek to interrogate such practices and explore ways in which the cultures and values of our international students become an integral part of the teaching and learning milieu we should create in our classrooms. It should seek to create authentic spaces for the inclusion of these foreign values and cultures.

> One cannot expect positive results from an educational or political action program which fails to respect the particular view of the world held by the people. Such a program constitutes cultural invasion, good intentions notwithstanding.

Seeking to Liberate the Learner From Conformity

Thirdly, a socially just pedagogy seeks to liberate learners rather than to encourage conformity. In pedagogy of the oppressed, Paulo Freire suggests that:

> No pedagogy which is truly liberating can remain distant from the oppressed by treating them as unfortunates and by presenting for their emulation

> models from among the oppressors. The oppressed must be their own example in the struggle for their redemption. (Freire 1970, p. 54)

Students in general and in particular international students tend to be treated in a deficit fashion. International students in particular tend to be treated, as unfortunate migrants who are escaping some fundamental problem at home or who can be turned in to leaders for their communities by presenting them with new models to emulate and to apply. The annual one day celebration of international students in many universities gets much hype but is at best an excuse for the cultural oppression we subject these students to over the years. How often do we prescribe ways of writing an introduction and indeed insists that all good writing should begin with an introduction and end with a conclusion? Some of the lasting memories about traditional learning where the stories we were told which started with a song, followed by the story and ending with what one would now call an introduction.

Promoting Dialogical Learning

Fourthly, in socially just pedagogies, learning tends to be dialogical, rather than monological. According to Brown and Renshaw (2006), dialogic teaching and learning looks at least at two ways of creating knowledge and understanding during a teaching learning encounter. Common binaries for understanding are: books and teachers; technology and books; rarely are the students seen as sources of understanding and the problem is worse with international students. The majority of university lectures/ teachings tend to be:

- Monologues
- Teacher-centred/-dominated
- Content-driven
- Assessment-driven
- Norm-referenced assessment

Socially just pedagogies thus prioritise the role of the learner in the teaching learning process, in terms their previous knowledge, their capacity to reconstruct learning and instruction and most importantly, how they work with other learners to develop socially constructed understanding (Bandura 1971). Learning dialogues should however not just

be opportunities for abdicating the responsibility for teaching on the assumption that student should do the learning.

Creating Third Culture Learning Space

Fifthly, learning involves reconstruction that takes place in three spaces; the personal space; the disciplinary space and the social space. The social space is what some refer to as third culture learning space. In the current internationalisation approaches, the personal space of the international student is largely ignored, while the disciplinary space is given priority. As they get introduced in to the social space, because their personal space has largely been discredited and undervalued, they get in to the social space as inadequate, undermined, and taken for granted and marginalised learners. The new learning lacks personal relevance and they learn to survive by memorising and regurgitation of facts and principles.

Defining Socially Just Pedagogy

Given the above five dimensions, a useful way of viewing socially just pedagogy would be to see it as:

> A pedagogy which aims to integrate a moral and ethical purpose to the intellectual project; consciously seeking to embed cultural pluralism in developing knowledge and understanding; aspiring to liberate the learner from the shackles of conformity; through a dialogical process of knowledge generation in horizontal rather than hierarchical knowledge spaces. More explicitly, it speaks issues of moving the marginalised into the mainstream, creating equal access to opportunity and instilling a sense of common citizenship among different groups of people.

Ball and Wilson (1996) referred to this as integrity in teaching while Moje (2007) defined socially just pedagogy as teaching that values the importance of the knowledge of the domains in the same way as the knowledge of the learners which they bring to the knowledge generation spaces. Four such spaces can be identified as described below.

The knower or inquirer space: Glocalisation prioritises the knowledge the inquirer brings to the learning process, the ways in which they make sense of the world and the models they rely upon to understand the world. Teaching based on this understanding always seeks to encourage students

to explore issues first and foremost from the perspective of their inherent understanding as inquirers, using their local knowledge and models of inquiry.

The local contextual space: This is often referred to as the primary space of knowledge induction and generation. Knowledge without context is incomplete. The context provides us with a better understanding of why things happen the way they do, and suggests ways in which new innovations need to be sensitive about the context.

The global contextual space: This is a space which allows learners to have an understanding of the ramifications of the problem in the global context. How the local problem is similar or different from the global one is in itself valuable understanding that brings useful perspectives to the new learning.

The Third Culture Learning Space: In this space, new knowledge is created and recreated; processed and reprocessed; generated and regenerated. Its authentic nature is judged by the knowledge credentials of the knower, the explication of the contextual elements, the understandings brought to the problem through understanding its global ramifications and an attempt to bring some solutions which reflect this rounded consideration and reflection. This is what others refer to as third culture learning space (see, e.g. Patel and Lynch 2013).

It is a way of knowing that:

- Places the knower at the centre of the knowledge process, rather than the subject
- It nurtures authentic learning in which the local context is the primary focus
- It drives problem solution beyond the parochial purviews which privilege some but not other spaces and forms of knowing
- It seeks to equalise the value of each of the learning spaces emphasising their horizontal rather than their vertical articulation

Implications of a Socially Just Pedagogy in Post-Colonial HE Spaces

In ending, I briefly sketch five tentative ideas which emerge from this chapter and which I present as potentially informative in the context of HE transformation in post-colonial states. These ideas emerge from an

Afro-global curriculum transformation process we have been engaging with at the University of the Witwatersrand in the Faculty of Humanities. Based on the assumption that the pedagogies that support globalisation and the internationalisation of HE tend to pursue neoliberal intentions, I propose below that a socially just pedagogy has the power to transform teaching and learning in HE in the following ways:

1. *Developing a culture of persistent and continuous questioning of the status quo in the academy*. Post-colonial states have a tendency of returning to the colonial condition for numerous reasons including the fact that the past is the only available template for development in the academy and those who teach know only the methods and approaches they were taught by the colonisers. In order to create the conditions which generate a culture of questioning the status quo in the academy, I suggest that every discipline in our universities be asked to develop a course taken by all students which critically explores colonial education and ways in which past injustices in teaching and learning in the discipline can be interrogated and corrected.
2. *Facing Africa squarely as a prelude to engaging with the global*. The conditions and experience of injustice are prevalent first and foremost in the local even if they could have been engineered in the global. I suggest that courses in the academy of post-colonial states be developed to embed the African condition as a significant component without of course ignoring the global developments in the discipline.
3. *Curriculum transformation*. Every discipline needs to undertake a curriculum transformation process. The current university curricula are heavily Eurocentric and based on Western epistemological frameworks. We have to dig deep to rediscover appropriate indigenous epistemes that relate to our subject disciplines and find ways of growing these and integrating them with existing knowledge bases. Students have already indicated that they would like to see course outlines with 90% African scholarship. While this may not be possible immediately, it has to remain a guiding goal for the transformation of curricula in the academies of the post-colonial states. Engagement with Western and other global epistemes does not have to be deleted completely, as these can still find space in comparative and transnational education courses. Yet we have to

be acutely aware Biko's caution when he reminds us that African academics are steeped in European knowledge systems, yet there is a galaxy of African scholarship they can draw from—if they're brave enough Biko (1987)

4. *Teaching and learning transformation.* The chapter has identified a number of ideas that define the idea of a socially just pedagogy. I propose that the ideas of developing third culture learning spaces and the embedding of dialogical learning principles be an integral part of the teaching and learning which aims to embed social justice objectives.
5. *Transforming assessment.* Most of the assessment regimes in the academies are to do with providing evidence of achievement by students. Assessment which informs learning and which is used as a tool for learning needs to be elevated and developed. So too should collaborative working and testing be an integral part of the teaching and learning as well as the assessment of our students.

Concluding Comments

The chapter has explored a range of conceptual ideas that relate to the notion of socially just pedagogies in HE. It has provided a definition of socially just pedagogies which could be critiqued and applied by others in the quest to further explore issues of transformation in HE in post-colonial states. More importantly, it has sketched five key implications which can be discussed and debated in the academies in ways which have the potential to confront the scourge of coloniality which has engulfed our post-colonial academies.

There is much legislation in South Africa and elsewhere in post-colonial states which seeks to interrogate issues of past injustices in education. What seems missing is the commitment in the academies to move away from our current comfort zones. Transformation is painful and as we have seen in this chapter, aims to radically change the status quo and uses no existing templates in achieving its objectives. We however should be careful not to throw away the baby with the bath water. While the local has to be the focus of our transformation, our problems and challenges are rarely exclusive of the experience of others. A socially just pedagogy for post-colonial states is no longer a simple academic idea for ivory tower debates. It provides a meaningful template for the transformation we need as we transform the post-colonial academies.

This chapter has argued that the global and international contexts and the pedagogies they promote continue to serve the requirements of the neoliberal project. Developing socially just pedagogies in HE is a significant part of the decolonisation process which not only require changes to the curriculum content, but promotes ethically and morally defensible ways of engagement with the content. It speaks to liberating the mind in the process of creating new knowledge which defines and creates new identities especially for the previously marginalised.

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CHAPTER 5

Teaching in and for Social Justice

Brenda Leibowitz, Kibashini Naidoo and Razia Mayet

Introduction

Towards Socially Just Educators

Is it possible to teach in a socially just manner or for social justice if as an educator or academic community, we have not engaged in a measure of learning and unlearning, if we have not reflexively reconsidered our own assumptions, our views of our students, or the practices we share with students (Kumashiro 2015)? In considering the way that our collective biographies influence our current behaviour, and the ability of academics to mediate learning about transformation and social justice, Jonathan Jansen (2009) writes:

> The teacher is implicated within the social and pedagogical narrative, not some empowered educator who has figured out the problems of an unequal world and stands to dispense this wisdom to receiving students. . . . the teachers are themselves carriers of troubled knowledge, and this has serious implications for critical education. (Jansen 2009, p. 258)

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Academics from all walks of life are implicated, in a manner that influences or impedes our abilities to teach for social justice.

What are the dangers of not engaging in this work on the self? One might become defensive, unconfident (Metz 2015) or, on the contrary, one might feel too confident, ignorant of one's own subject position, one's own prejudices. One might maintain assumptions about the ignorance of others, unaware of how these might be influenced by our inexperience of the experience or suffering of others (Santos 2001).

An example of the danger of lack of critical reflexivity is evident in the experience of one of the authors of this chapter, who when writing about a project designed to foster social justice with colleagues, received the comments about this research from a journal editor, that the early draft of the article was one dimensional and essentialising, and that:

> Author(s) could be more critical of their positioning of "marginalised students" as simply not having access to particular forms of academic discourse. Isn't this also about certain forms (i.e. middle class) of discourse & practice being (arbitrarily) positioned as having more legitimacy as compared to those from "marginalised" groups?

How do we "come to know" or to do this kind of work on the self, as educators? Several activities are required: introspection about oneself, one's preconceptions, one's privilege or lack of privilege, and how these influence one's actions; exploration about our society, in what manner it is unjust and how one as an educator can play a positive role; introspection about the role of one's discipline. But further, one does need to theorise about society and about teaching and learning—and about social justice (Leibowitz and Bozalek 2016). This is where, we would argue, the scholarship of teaching and learning (SOTL) can play a role. SOTL is defined as "where academics frame questions that they systematically investigate in relation to their teaching and their students' learning" (Brew 2007, p. 1/2). SOTL can be transformative, provided that it is harnessed to activities of introspection, exploration, theorisation, and empirical work. The reflection inherent in SOTL is stressed by Booth and Woollacott (2015). In order to be transformative it is important that the SOTL activities are based on the activity of reflection about the premises, the processes, and the content in teaching (Kreber 2013). Perhaps equally important is our introspection and interrogation of our own values and assumptions, about ourselves and social life more

generally, as this will influence how we relate to students. SOTL involves "systematic study of teaching and/or learning and the public sharing and review of such work through presentations, performances, or publication" (McKinney 2006, p. 39). SOTL for socially just pedagogy extends beyond individual concerns for social justice and individual performance with our students. It is important that socially just pedagogies are open to scrutiny and can be reviewed critically by members of an appropriate community of scholars, which allows it to be built upon and advanced by others in the field (ibid). Hence, the scholarship in socially just pedagogies becomes crucial in ensuring criticality.

In this chapter, we consider what is meant by a socially just pedagogy, and what this requires of academics in their teaching roles. It presents the workings of the UJ project: SOTL @ UJ: Towards a Socially Just Pedagogy, which attempts to support academics to teach for social justice. It reflects upon one of the first data gathering activities of the group, a series of interviews with a group of 22 academics at the University of Johannesburg (UJ), about what constitutes socially just teaching. The chapter concludes with suggestions for what a model of SOTL in order to advance a socially just pedagogy might look like.

A Socially Just Pedagogy

A socially just pedagogy is one that both teaches *in* a socially just manner and teaches *for* social justice (Kreber 2013; Leibowitz and Bozalek 2016). To teach in a socially just manner implies that the teaching is fair, encourages participation by all students, and respects their integrity. To teach for social justice goes further: it implies teaching students in such a manner that they can contribute towards generating a socially just society, and that once they have graduated they are critical, compassionate, and active citizens. These two claims are of course interrelated, such that one cannot teach for social justice, if the manner of teaching is fundamentally unjust. Similarly, if one teaches in a just manner, it would be fair to assume that graduates will learn, by experiencing justice in the lecture halls and online discussions, by seeing it modeled, and that they will want to contribute towards a socially just society.

While there might not be one clear definition of what a socially just pedagogy is, we argue that it should work towards the conditions as outlined in the following list, derived from the literature on social justice and critical pedagogy. The first set of considerations or precepts are

characterised by the account of participatory parity by Nancy Fraser (2008, 2009), namely that social justice should pay adequate attention to:

1. Matters of distribution of resources
2. Matters of recognition of social status
3. To voice and framing

While these are outlined separately, they are in fact inseparable. Social justice cannot occur if all three of these dimensions are not attended to. These three dimensions are basic to ensuring the participatory parity of students—as peers in the classroom, but also as graduates in society. Bozalek and Leibowitz (2012) have illustrated the relevance of these dimensions in relation to teaching and learning previously: attention to matters of distribution of resources would include attention to material artefacts such as computers, textbooks, or finances to study in comfort. Matters of recognition of social status would include respect for one's ethnicity, race, sexual orientation, or age, but in addition, respect for one's language background, culture, and prior learning. Attention to voice and framing would include being perceived to be a legitimate member of the school community, and being able to voice needs.

Fraser, and many other authors about social justice and education, for example Badat (2009), draws attention to the distinction between ameliorative and transformative change, arguing that the former does not intentionally lead to change in existing social relations and institutions, whereas transformation should. There has been considerable debate about whether education can advance social change in a progressive direction. For example, Apple (2013) provides examples of where it can, whereas Young reminds us that Bernstein once said that "education cannot compensate for society" (2008, p. 171). Our view is that there is a continuum from more transformative to more ameliorative strategies, and that well-intentioned actions may have unintended consequences, much as Kumashiro (2015) demonstrates. One tries one's best, but there is always potential to do harm. This is one of the reasons why critical reflection on one's own practice and the scholarship of teaching is so important. Bozalek (forthcoming) shows with regard to the use of information technologies in teaching and learning that it is possible to teach in a more transformative manner. She concludes her study thus: "while affirmative strategies provide short term and ameliorative solutions in each of the dimensions, the preferable option would be to strive towards transformative

approaches which could lead to more far reaching changes and more socially just practices in higher education pedagogies." The examples she gives of transformative approaches are: steps to reshape power relations so that students are seen as knowledge producers rather than merely knowledge consumers; or to encourage students to learn across institutions, to counter stereotypes of these students; or to use inexpensive forms of electronic communication to enable all students to communicate outside the bounds of the classroom.

In addition to the three-dimensional account of participatory parity as outlined by Fraser, we have added several further considerations from the literature on social justice, cognitive justice, and critical pedagogy. An important consideration for us is that socially just teaching is affirming rather than disqualifying or denigrating, and that it generates in students a sense of confidence and agency. This is linked to the notion of participatory parity. To feel qualified (rather than disqualified by colonial knowledge—Santos 2014) requires recognition of one's ability and one's prior learning, but simultaneously it requires one to be supported or scaffolded to learn. It also requires the knowledge structures to be decolonised, such that one's own indigenous, local, or popular knowledge (Ndebele 2016) is respected, or can be utilised to lead to the acquisition of new knowledge. This is complemented by affirmation in the sense of "hope," which requires a measure of solidarity (Jansen 2009, p. 271), or "critical hope" (Bozalek et al. 2014) that is founded on openness, reflexivity and criticality. Hope is also an important aspect of affirmation.

A second further consideration is the need for students to become critical, of the injustices in society and of the hegemony of the dominant forms of knowledge (Kumashiro 2015) and one's own assumptions (Anzaldua 2015) to be able to perceive injustice and to perceive the need to work against it.

A third further consideration is based on ideas about learning and coming to know. Learning and coming to know are not only cognitive, as commonly understood, but also experiential, emotional and affective (Zembylas 2010). We come to know with all our being, not solely our intellect. We come to know by experiencing, not only analysing and learning formally. Thus to rephrase the previous words, "to be able to perceive injustice and to perceive the need to work against it" could be expressed as, "to *feel* injustice and to *feel* the need to work against it." The kinds of emotions referred to here might be anger (against the injustice) or strategic empathy (Zembylas 2012).

A fourth consideration is the notion that students and lecturers are both constrained by their structural conditions and by their "troubled knowledge" (Jansen 2009). If this is the case, the pursuit of social justice through teaching and learning involves a journey that students and teachers embark on together. This idea is important because it speaks to the relational dimension of a socially just approach to teaching; students are not the only ones who are transformed as a result of the teaching and learning interaction. Nor are the lecturers. It is only if they see themselves as related, in processes of learning, conflict or joy, that transformative learning can occur. Yuval-Davis (2010) in her theorisation of identity argues that identities are relational and that identity relations can be very different in nature. She identifies four relations between self and non-self, which have different implications for how people relate to each other and for inclusion and exclusion. These include "me" and "us"; "me/us" and "them"; "me and other"; "others"; "me"; and the transversal "us"/"them" (Yuval-Davis 2010, p. 275). The significance of this for this study is that a socially just pedagogy has to take into consideration the boundaries that are constructed between lecturers and students and how these influence the teaching and learning interaction. She argues for moving beyond the "us" and "them" dichotomy.

A fifth consideration pertains to praxis and one's growth as an educator. One's understanding of social justice should be accompanied by knowledge and understanding gained from a combination of practice and theory about learning, teaching approaches and about society. This is necessary in order to translate social justice considerations into practice; otherwise the concepts remain merely abstract moral precepts.

These considerations of what a socially just pedagogy implies, based on the three-dimensional account of participatory parity (distribution, recognition and voice and framing); allied with considerations for criticality; learning as affective and experiential as well as cognitive; relationality; and pedagogy as praxis, lay the basis for an enquiry into academics' perceptions of socially just teaching. This is in the context of a project at the University of Johannesburg, which seeks to encourage socially just teach with the support of an array of SOTL activities.

About the SOTL @ UJ Project

The SOTL @ UJ project was begun approximately two years prior to the writing of this chapter, to stimulate SOTL towards social justice at UJ and to provide an interdisciplinary community of practice for academics to

support each other, reflect and debate. Members are from a variety of disciplines, with a strong component from academic development. Membership is somewhat floating, with an invitation and email list of 90 members and anything from 7–50 at a seminar. The activities include:

- Seminars by speakers from UJ as well as outside who have either theorised or conducted research into teaching and learning
- A blog with entries about the seminars and other relevant events
- Discussions about a conceptual framework and how we go about our research
- An annual mini-conference where members of the group report on their research
- A set of interviews with members and non-members on their views of socially just teaching.

For more information on the project, and discussions on the seminars, see http://sotlforsocialjustice.blogspot.com.

This Study

At a meeting of the project, it was decided that project members should conduct audio-taped interviews with each other, as well as with colleagues who are not members of the project, in order to stimulate dialogue about social justice. We were aware of similar projects to our own, at the University of the Free State (UFS) and at the University of the Western Cape (UWC). A series of questions had been drawn up at UFS and we decided to use these, rather than to draft a separate set of questions. These questions were also adopted by the UWC study, a National Research Foundation (NRF) funded project. The questions are included in Appendix A.

We decided to interview members of the project, as well as individuals within our departments, in order to simulate discussion in those settings and because we wanted to understand the implications of our questions, for how to support SOTL and teaching for social justice at the University more broadly. In all, 22 individuals were interviewed, 11 who were members of the project and 11 who were not. We interviewed members as well as non-members, thus the data does not reflect on the project or its success as such.

The following disciplines were featured: Academic Development (9), Education (4), Humanities (4), Engineering (2), Science (2) and Health Science (1). The breakdown in terms of seniority was: Professor and

Associate Professor (6) and Senior Lecturer and Lecturer (16). The gender weighting was highly skewed towards women: 17 out of 22 interviewees were female. In terms of race, the breakdown was: African (5), coloured (1), Indian (4) coloured (1), and white (12). We were more interested in the range of views than numeric representativity, as we were not attempting to show causal relationships or correlations of any sort.

Three of the team members elected to analyse the interview transcripts in order to reflect on the project: what it could achieve, and how it can support the flourishing of teaching for social justice amongst members as well as non-members. For our analysis we turned to the draft conceptual framework we had outlined for the SOTL @ UJ: Towards a Socially Just Pedagogy project (see http://sotlforsocialjustice.blogspot.co.za/p/draft-conceptual-framework.html) and highlighted those elements which found the most resonance with the data that we collected, either because the data affirmed the concepts in the framework, or because they troubled them. This iterative movement between the conceptual framework of the SOTL @ UJ Project and the interview data was consolidated into the outline of what a socially just pedagogy means, presented at the beginning of this chapter.

Views on Socially Just Teaching

Many of the comments by the staff interviewed make reference to conceptions of social justice and Fraser's three dimensions: recognition of social status, distribution of resources and voice and framing. With regards to social justice, most staff interviewed believe that the higher education context is plagued by a number of social injustices that have to be addressed in teaching and learning. When asked what he understands by social justice one of the lecturers interviewed begins by stating that social justice is hard to define despite it being a question that has concerned philosophers, like Aristotle, and one may add social scientists, for a long time:

> I think about inequality, poverty, access, dignity, respect, survival of the fittest, difference between individuals and societal rights, Ubuntu[1] vs liberal views, consciousness. (respondent 21)

The notion of socially just pedagogies as addressing inequalities resonates with many of the staff interviewed. Many believe that in broad terms a socially just pedagogy pays attention to inequalities, which if not addressed could hinder the progress of many students. Interviewees are most

concerned about poverty, which results in students going hungry, having to travel long distances and studying under difficult circumstances and with limited resources. In addition to factors relating to the distribution of resources, some interviewees refer to the recognition of social status as a social injustice that they pay attention to in their teaching. This importance of recognising diversity results in a few interviewees arguing for a broader understanding of social justice because they believe that in order to address social injustices one must not only look at access to resources but also at the intersection of race, class, gender etc. In the words of one of the lecturers, social justice:

> is mediated through different identity markers, race, culture, gender and language and ethnicity and politics; understanding how different people have been subject to various types of oppression, marginalisation, victimisation in different contexts. (respondent 16)

Understanding who the students are: their experiences, as well as the values, skills and the knowledge that they bring into the teaching and learning context is seen as crucial to the recognition dimension of participatory parity. The importance of a socially just pedagogy as recognising difference and giving consideration to student backgrounds is captured in this quote from a lecturer who believes that academics need to be aware of

> what is the journey that brought each student here . . . their struggles, compassion and understanding of each ones humanity. (respondent 4)

Another participant agrees and contends that

> being able to relate to where students come from makes a big difference. Knowing their contexts is important. (respondent 18)

Some interviewees, like respondent 15, regards students' prior experience as a resource and sees the role of the teacher as being to recognise and affirm the prior knowledge that students have. She points out that:

> individuals come into a group with different resources, skills and capabilities. In a programme on social justice you have to take difference into consideration and take individuals into consideration. (respondent 15)

In order to understand their context, the staff member quoted above interviews each student at the beginning of each year to find out about their backgrounds, their financial, family, and life circumstance and uses these insights in her teaching. She uses examples that draw on this background information to explain difficult concepts. This, she argues is particularly useful when teaching difficult scientific concepts. In this way, the recognition of students' prior knowledge and abilities is important in that it provides the lecturer with a platform onto which further learning can be built. This strategy is valuable in providing students with access to disciplinary discourses and which in turn enhances participation parity.

All the staff interviewed are very much aware of what one respondent referred to as the "uneven playing field" (respondent 9) and stress the importance of introducing what many refer to as "fairness" in their pedagogical practices. The lengthy quote that follows captures this notion of what it means to be a fair teacher in higher education:

> Students have been denied the basics . . . that fair is to give them quality teaching, quality access to new ideas and theories and also "fairness" for me is a lot of people almost make our students feel helpless in a sense sometimes as if they are the poor African students or they can't really do much. Don't expect too much. For me fairness is to also say, you know what, actually our students can deliver a lot and I see that . . . and one should never underestimate them. (respondent 17)

This quote also illustrates another important aspect of a socially just pedagogy, that of affirming students so that they become agents in their learning journey. Building students' confidence and developing in them a sense of agency involves implementing strategies to help students realize their capabilities. This lecturer is not averse to challenging students in her assessments so that they can see their own potential. For her it is very rewarding when "students deliver a piece of work . . . and you can see the satisfaction afterwards in what they've done and they feel proud of what they've accomplished." (respondent 17)

Another participant uses authentic learning and group work to help students to become agents in their learning. One strategy that she uses is to design the curriculum so as to allow students to make choices about the kinds of problems they want to work on in the group projects (respondent 9) which helps to develop their confidence and build agency. Providing

opportunities for students to make decisions and participate and create a safe space where students are not judged is important in developing agency in students and affirming them. Academic staff employ a number of innovative strategies to encourage students to participate in class, thus paying attention to the criteria of voice and framing, which is important for participatory parity. Some of the respondents, while acknowledging the importance of encouraging participation, have expressed their frustration because they find this difficult in large classes. By contrast, this respondent maintains:

> It's interesting in even big classes students are quite happy to say something. But often when students don't say—are not confident enough to something in class . . . I have an exercise where I show them how to make a little paper airplane and let them write on that and then fly it, then other people read what they say so that we get a variety of opinions but not attached to any individual's name. (respondent 2)

Learning with technology, digital and reflective diaries and peer assessment are additional strategies that are used to encourage students to engage actively in learning and that help them become valued members of the class.

As mentioned earlier, building on students' prior knowledge is seen as important for students' access to disciplinary discourses and some academics see students' prior knowledge as a resource. In contrast to those who valorise students' prior knowledge there are those who place greater emphasis on the knowledge and skills that students do *not* have but are required to have in order to succeed in higher education. One of the interviewees makes reference to students' lack of cultural capital and another speaks of students' lack of discursive resources. She sees her role as to implement programmes that provide students with access to these:

> Very specifically my work is focused on giving students access to discursive resources. Kinds of language and knowledge that they may not have. (respondent 8)

Another example of deficit provided by interviewees is students' competence in English, which prevents them from engaging in class as the following quote illustrates: "Students have also got very poor communication

skills" (respondent 19). For this staff member, poor communication skills in combination with cultural difference, further inhibits their participation:

> I found, and because of the cultural differences, they often feel embarrassed to ask somebody . . . who is older than them certain questions. But they have to realize that they are professional, and a professional has to ask those questions, and it doesn't matter how awkward it might be. (respondent 19)

What may be considered a deficit view of students' prior experience, might well lead to strategies aimed at ameliorating inequalities and gaps in students' knowledge and skills. We wonder whether the perception of some respondents that students come into higher education with deficits or gaps in their knowledge and skills, results in a "quick fix" approach to address social injustices. These approaches at best allow students to be assimilated into the higher education system. They do not, however, challenge knowledge structures in ways that allow students' prior knowledge to be used to develop new knowledge as suggested by Ndebele (2016). This is a question we would like to investigate further.

There were examples of respondents pursuing an explicitly transformative agenda. One staff member speaks of challenging stereotypes by talking to students about "disempowering beliefs" (respondent 11). She stresses the importance of students being aware of and challenging beliefs that may perpetuate stereotypes, which result in certain groups of people being regarded as having less power than other groups. Another respondent designs tasks that enable students to learn on their own and from each other in order to challenge the notion that learning can only occur when the lecturer speaks. The approach stands in opposition to what one of the respondents refers to as "authoritarian voice and authoritarian figure" (respondent 2). Respondent 2 speaks of the importance of addressing power relations in the teaching and learning environment and argues that there is a need to challenge the notion of the lecturer as the authoritative voice. For many lecturers this is a challenge and they refer to negotiating power relations as one of the difficult and complicated aspects of teaching in a socially just way. While acknowledging that lecturers do have more power in the teaching and learning environment they do see the importance of, as one interviewee says, academics having "to use the power you have in a fair way" (respondent 17).

Developing students as critical citizens, as a task of education *for* social justice, is not something that many of the academics interviewed are consciously aware of doing. When asked about their understanding of

critical citizenship many report that they seek to inculcate the ability to critique in their students. In some cases closer examination revealed that the process they refer to is teaching simple critique and not the process of becoming more reflexive through experiential learning opportunities. For some, however, critical citizenship relates to developing students who are aware that they have a role to play in addressing social injustices and that they have the confidence to do so. It is must be acknowledged that in order for students to be developed as critical citizens, they need to see themselves as being part of society. One of the interviewees expressed concern about the extent to which students accept this role. She argues that "students set themselves apart from broader society" (respondent 2) and this could potentially be a barrier to developing critical citizenship and transformation.

Modeling the practices and graduate attributes that embody critical citizenship is one of the strategies that lecturers employ. For one of the interviewees (respondent 22), developing students as critical compassionate citizens begins in class with difficult dialogues. She points out that "students come into the classroom with closely held beliefs which must be respected, but they need to offer that up for critique." She points out that this creates discomfort but "we must support the discomfort and be respectful of people's stories." She argues that while this is challenging in a large class of 200–300 students, it is important to take the time to listen to some of the stories. This she argues is important for developing professionals.

For some of the respondents being respectful of people's stories involves the mind as well as emotions and spirit. For respondent 18 being able to connect with students on an emotional level is one of the joys she has experienced. The importance of the affective dimension is also evident in the work of one of the lecturers who sees the process of developing a teacher as more than a cognitive process. She emphasises the importance of the experiential and affective dimensions of teaching for social justice and believes that this begins with being sensitive to how students experience what and how we teach. She sees teaching and learning being a cognitive and emotional journey, which teachers and students embark on together. She designs tasks that allow students to share their stories and hear those of others in the class. She also shares her own story and encourages students to critique it. This notion of a socially just pedagogy as being a journey that students and teachers embark on together is important because it speaks to the relational aspect of socially just pedagogies, which involves learning together. Learning

together is important because it not only recognises students' prior knowledge and experience—it also validates it by providing spaces for students to offer it alongside those of the teacher and more established disciplinary knowledge. The value of this pedagogical approach is that when the approach is made explicit to students it has the potential to instil in them a sense of hope and belonging.

In contrast with the notion of students and lecturers being on a learning journey together as outlined previously, there are a number of lecturers who see themselves as being separate from their students. This is illustrated in the quote that follows, where a lecturer who sees her identity as a white woman as creating a boundary between herself and her students:

> I have to keep in mind that my students see me as somebody from a different race group. What does she know? Ja she knows everything. And I get that, I absolutely get it, but I can't change that for them. I can give them the information, what they do with that is up to them. (respondent 11)

As educators, we are all constrained by the conditions that place us where we find ourselves to be, but it is also our own imaginations and willingness to travel with students from various social backgrounds, through experience or "strategic empathy" (Zembylas 2012) perhaps, that would facilitate our collective learning, relationally.

We end this section by examining the joys and challenges experienced by staff. Many interviewees say that their greatest reward is seeing students succeed and receiving affirmation from students. In many instances, this affirmation is received years after the student has left university. While teaching in a socially just way and teaching for social justice is very rewarding, many interviewees express frustration at the performative, managerialist and compliance culture which places greater emphasis on "quantifying outcomes" (respondent 10) and is often a constraint. In addition, structural constraints like timetabling, lack of small venues and the need to meet university deadlines (for marks) also prevents staff from implementing more innovative and engaging assessment and teaching practices. Respondents also say that the curriculum is sometimes too prescriptive and this prevents them from being creative. A few staff find the constraints and frustrations of working in an institution where the dominant culture does not value their efforts of working in a socially just manner overwhelming. This results in disengagement and in one extreme case in a resignation.

Discussion and Conclusion

In concluding, it is necessary to return to the questions asked at the outset of this article. Is it possible to teach for social justice when as a teacher one has not embarked on a journey of critical reflection about one's own premises and social location? What are the conditions for a lecturer to be able to teach for social justice? What kind of journey does one embark upon? Does one need to possess a special set of competencies or skills? Staff members that were interviewed inferred that they attempt to teach in a socially just manner. The responses reveal that most interviewees are keenly aware of the social injustice inherent within higher education practices and that many implement a number of strategies on a continuum from the more ameliorative to the more transformative, with varying degrees of success, to address some of these injustices. Many interviewees stress the importance of recognising students' prior knowledge and experiences. Some see these as resources that they can build on to provide students with access to disciplinary discourses and others focus more on the gaps in students' knowledge that need to be addressed in order for students to succeed in higher education. Some lecturers are very innovative in their endeavours to provide students with opportunities to participate and fully engage in the teaching and learning environment, thus paying attention to notions of "voice" and "framing." Many report being constrained by the managerialist, performative and syllabus-driven agendas of the university. Several issues pertaining to deficit or "us/them" views in relation to students require further attention not only by us, but by the education community more broadly.

An important distinction that emerged from the analysis of the data is between those interviewees whose approaches are more ameliorative and those who seek to work towards a more explicitly transformative agenda. For the latter group it is clear that a socially just pedagogy involves a journey of becoming which both students and lecturers embark on together. In this case, teaching and learning is relational and lecturers do not see themselves and their journeys as being separate from those of their students. A socially just pedagogy is one where lecturers learn along with students, resulting in transformation. This is more aligned with Boyer's (1990, p. 24) understanding of SOTL when he says "good teaching means that faculty as scholars are also learners". Our model of SOTL towards a socially just pedagogy, adapted after the interviews, is provided in Figure 5.1.

The dimensions of the journey towards socially just teaching are interrelated: our teaching should be informed by a robust conceptualisation of

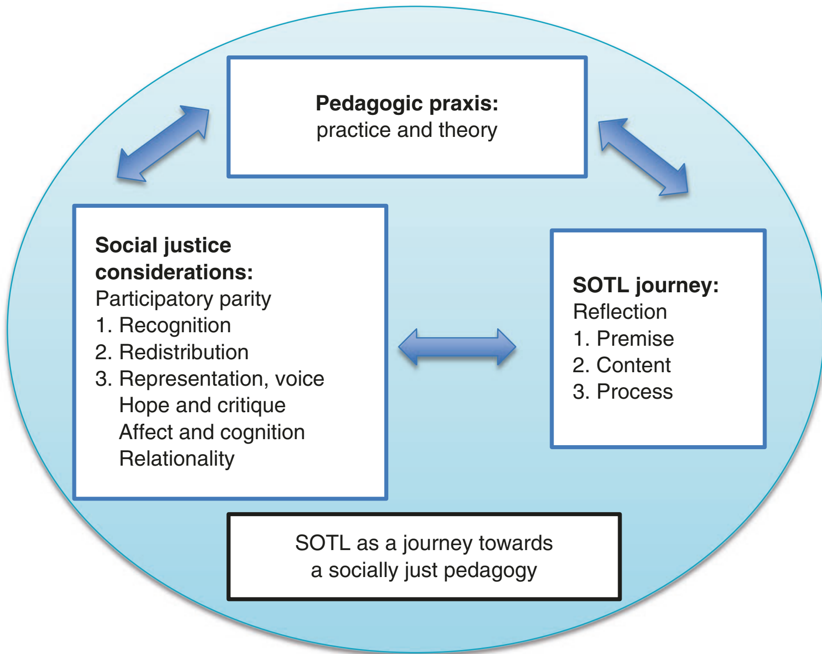

Fig. 5.1 SOTL as a Journey Towards a Socially Just Pedagogy

social justice and of how individuals and groups should relate to each other, in society and at university. This requires pedagogic praxis, as a combination of practice and theory. A reflective and introspective approach to SOTL will facilitate a socially just approach to teaching. The corollary of this is also important: one cannot be a "socially just" scholar of teaching and learning, if one's research is not based on a socially just teaching approach. SOTL as transformative engagement is also a journey that academics embark on together with students and colleagues. The journey is relational, where students and academics learn from each other and both are transformed as a result of their interactions. These statements give the impression that there is an idea that one "arrives" at a point of being socially just. On the contrary, this is a lifelong pursuit, and the reference to social justice is about the striving, rather than the arriving.

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Appendix A

1. What are the higher educators' perspectives on social justice? And on critical, compassionate citizenship?
2. What pedagogical approaches do they use for teaching about /for social justice?
3. What are their notions of critical citizenship/social justice education and how do they practice this in their classrooms and to what effect? What they are trying to achieve in their own practice regarding critical citizenship/social justice/social inclusion? What is their perspective and/or practice in relation to emotional reflexivity?
4. What sort of knowledge/qualities/dispositions/values are they wanting to develop in their students, and why?
5. What are the achievements and joys they encounter when implementing their pedagogical approaches and how do they explain this?
6. What are the challenges or obstacles they encounter when implementing their pedagogical approaches and how do they account for these?

Note

1. Ubuntu is an ancient African word meaning "humanity to others." It also means, "I am what I am because of who we all are." www.ubuntu.com/about/about-ubuntu

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CHAPTER 6

How and *Why* do We Disturb? Challenges and Possibilities of Pedagogy of Hope in Socially Just Pedagogies

Peace Kiguwa

Introduction

In her book *Teaching Community: A Pedagogy of Hope*, Bell hooks (2003) presents us with possibilities and challenges of educating for transformation. She suggests that education has possibilities for opening up *as well as* shutting down any potential for learning and change in consciousness. In the case of the latter, she convincingly demonstrates education's function in sustaining and reinforcing oppression and privilege. My first encounter with hooks' writing on this subject was both an enlightening and disturbing moment. For the first time, I had to seriously consider my teaching practice as not only imbued with the capacity for opening up spaces for students to rethink and re-learn old ways of thinking about their lives and the lives of others in the social world. However, I had to also seriously consider the potential for creating the exact opposite response—how spaces for re-thinking and re-learning could also easily be shut down. Engaging pedagogy of hope remains a continuous endeavour that cannot be taken for granted whatever the teacher's pedagogical orientation. This

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task then is two-fold: continuously striving towards transformative spaces in the classroom that make it possible for re-learning to occur; at the same time, continuously taking seriously and working with the impediments to re-learning that become relevant in the classroom.

In this chapter, I discuss my teaching experiences that aim to disrupt how students think through and about the social. Such an endeavour, I argue, entails engaging a pedagogy that purposefully aims to disturb how students currently think about and experience being in the world. hooks (2003) highlights the capacity for student learning and transformation to occur in the classroom. I would add that learning and transformation is equally necessary and possible for the teacher. My orientation in engaging a social just pedagogy entails thinking about the relationship between affective assemblages and the practice of teaching and learning in the classroom. The chapter discusses what it would mean to:

- Delineate principles of a pedagogy of hope for teaching and learning in the classroom
- Work with how students experience unsettling texts as part of their reading material
- Think about the role of affective assemblages in students' and teachers' resistances and experiences in the classroom
- Think about how the material body of the teacher and student are simultaneously inscribed as part of this affective assemblage
- Think about how the material body of the teacher and student can be "othered" in ways that hinder possibilities for shared dialogue

Engaging a Pedagogy of Hope

As Jacobs (2005) observes, hope is so much a part of lives—whether we are educators or not. As professionals in the academy with a view to teaching for critical consciousness, we may have a hope that our students will not only succeed in their career prospects or that their (and our) social realities will change for the better, but that our practice as educators means something in bringing about this better world and critical consciousness in our students—who may be instrumental in bringing about this better world. In the words of hooks: "Educating is always a vocation rooted in hopefulness. As teachers we believe that learning is possible, that nothing can keep an open mind from seeking after knowledge and finding a way to

know" (hooks 2003, p. xiv). We hope. And yet, hope is not a subject matter that we explicitly talk about as part of our curriculum or pedagogy. hooks (2003) further engages hope in the context of an immediate classroom as well as more broadly in thinking about the social world as classroom. Relying on Freire's (1994) idea of change being possible via collective effort and action, she contends that such collective action includes the capacity to re-orient ourselves towards a better future, world. Freire (1994) and hooks (2003) emphasise the role of both teacher and student working in partnership towards such a future. Albrecht-Crane (2005) in thinking about the conservative classroom similarly pinpoints the need for both teacher and student to meet each other in ways that are not confrontational—however much they may disagree with each other's worldview—that allow for new ways of relating to each other. In this sense then, confrontation is understood to be counterproductive to meaningful dialogue and shared understandings between student and teacher. Confrontation, when framed as defensive engagement with knowledge and text, shuts down meaningful possibilities for un-learning deeply entrenched ways of thinking and being as well as entering into critical awareness of alternate ways of understanding. And yet, the very nature of dialogue implies some kind of struggle towards new discursive spaces that challenge what we already know (or think we know). Defensive engagement refuses any possibility for critical self-reflection given the latter's potential to disrupt our very sense of self. This includes not only the student's identity (as both student and social individual) but also the identity of the teacher. Fostering classroom environments that disrupt teacher's authoritative and comfortable position of "expert" while at the same time opening up dialogical spaces for students to challenge, question and explore *how, what* and *why* we (and they) know, remains a murky and somewhat contentious space. A different kind of conceptualisation of what an engaged pedagogy looks like is therefore useful and necessary.

Pedagogy of hope is also an *engaged pedagogy*. Challenging the practice of passive consumption of knowledge that is transmitted from an expert, hooks (2003) directs our attention to the function of investments made by both students and teacher when they enter a classroom. Choosing to be present and participate in a discursive space created within such a context means that the bodies present make a commitment to engage each other in a meaningful manner that facilitates understanding and change. The task then is to create a space that can allow for such engagement to occur. It is here that the role of *dialogue* becomes important. It is only through

dialogue with the other that we are able to understand alternate worldviews, including the investments we make to particular actions and thought. It is through dialogue and engagement with the other that a shift in consciousness is made possible. Freire (1994) in *Pedagogy of the Oppressed* reiterates the value of dialogue for creating spaces of hope and change. Mbembe (2015) in his claim that "the self is made at the point of encounter with an Other" reminds us that any movement for social change is bound to fail in its striving towards social and personal freedom when couched exclusively via exclusionary and authoritarian constructs of group freedom. Put differently, any attempt to privilege a social group's understanding of and navigation of the material and sociopolitical world to the detriment of dialogue with the other, implicitly shuts down possibilities for freedom. The politics of "self-enclosure" becomes dangerous when it fails to see that "what makes us human is our capacity to share our condition—including our wounds and injuries—with others" (Mbembe 2015). The relationality of pedagogy (Sellar 2009) becomes a critically reflective means of engaging this micro-politics of the everyday. And yet this relationality can be fraught with tensions that speak to the affective and emotive configurations within the classroom.

Dialogical space is not always a neutral and comfortable space, blind to the social and personal embodiments of oppression and privilege that individuals in a group possess. Through his notion of "limit-situations," Freire urges us to consider the possibilities of transformation in relation to and in acknowledgement of our material social reality. Such a practice allows us to engage possibilities of transformation even within constraining conditions. This also us to avoid a re-enactment of violence in people's lives that inevitably occurs when we ignore or undermine the social material conditions that act upon us and limit our actions of resistance and lived experiences. He argues:

> limit-situations imply the existence of persons who are directly or indirectly served by these situations, and of those who are negated or curbed by them. (Freire 1996, p. 83)

It is in this regard that Apple (2014) notes that a critical task for the activist scholar in education must include the willingness to "bear witness to negativity". Bearing witness here includes the willingness to shine a light on the interconnected ness between education practice and policy and relations of domination. Similarly, such endeavour must

include continued reflection upon possible sites for resistance and social action and contradictions within in social practice. Elsewhere Bozalek et al. (2013a) maintain that the constant engagement with "critical hope" in education is crucial to how we respond to social inequality. Critical hope as pedagogy means the illumination of how socio-historical conditions influence the present (Bozalek et al. 2013a). Echoing Freire's (1994) caution that we do not engage blindly with the possibility of hope for the future, Zembylas (2007) distinguishes between naïve hope and critical hope. The latter demands an attentive reflexivity that can lead to transformation that is in indirect contrast to the false optimism present in naïve hope, which fails to recognise and grapple with present material conditions for transformation. In *Pedagogy of Freedom* (1998), Freire returns to his belief in hope as central to challenging the fatalism inherent in much cynical and fatalistic ways of thinking about the social world, especially one characterised by inequality. It is the work of hope that enables a desire for change and a better ideal for the future that ignites passion for learning in both teacher and student to reflect on their lives and their social world with a view to making it better.

Socially Just Pedagogy: What is it and Why do We Want it in Education?

Moje's (2007) distinction between socially just and social justice pedagogy is useful in attempting a working understanding of what principles underlie the task of critical education for transformation. Socially just pedagogy is fundamentally a call to make learning accessible and equitable for all. Such a call is not always possible to materialise given that access to resources remains fraught with broader sociopolitical constraints. Moje (2007) goes on to note that socially just pedagogy may inadvertently reinforce cultural dominance in education in its goal of teaching students conventional literacy practices. Nonetheless, socially just pedagogy is necessary to social justice pedagogy practice. Both these orientations strive to cause change in the learner. For Moje, however, social justice pedagogy's emphasis on challenging the spaces in which we learn is fundamental.

Social justice pedagogy urges that we not only consider how access to learning can be equitable for all learners, but also that we consider how the knowledge and the contexts in which such knowledge is transmitted can be challenged and critiqued. Here students learn not only knowledge

but also how to critically reflect on and critique what they learn. At the same time, social justice pedagogy draws attention to the ways that equitable access to learning can often be complex and contradictory. Equity is influenced by a myriad of issues related to the learner's sociopolitical and material positioning. In general, it is useful to think about the interweaving of both socially just and social justice pedagogy as necessary to critical consciousness and engaging a pedagogy of hope. And yet, given social just(ice) pedagogy's attention to disruption or disturbance as necessary to learning *and* un-learning, the potential productive and counterproductive hazards of such a pedagogy must be continuously questioned. Part of such questioning must include a reminder for *why* we must disrupt/disturb. A straightforward answer is that we hope to develop students with a capacity for reflection about their immediate and broader sociopolitical worlds.

The capacity to reflect on our society and its struggles and contradictions remains an imperative agenda for its citizens. The role and function of education in initiating such a critical reflection cannot be understated. Indeed, a fundamental responsibility of education as practice is to nurture and produce critical citizens capable of contributing to and changing their society and communities for the better. Such responsibility in turn means that as educators we continually engage in reflective processes that consider the relevance of our disciplines, the way we teach, and what we teach. Reflecting on such relevance of the discipline of Social Psychology Ratele (2003) observes that the time has come to seriously engage the discipline's passive orientation to pertinent sociopolitical issues and its ideological function in this regard. He urges that we begin to deliberate what it would mean to engage a "social psychology of an actual, living society" (p. 12) that is immersed in the material lived realities of individuals in society. Similarly, increasing emphasis on a psychology of "relevance" (see Kiguwa 2015; Sher and Long 2012; Segalo 2016; Macleod and Howell 2013; Macleod 2004, among others) attests to the need for a re-engagement with the material and social aspects of society in a post-apartheid South African context. Current challenges and contradictions of deracialisation in South Africa today (Stevens et al. 2006) amongst other social and political complexities and struggles such as gender based violence, structural violence, xenophobia, interpersonal and intergroup racial tensions and conflict demonstrate a crisis of social cohesion that cannot be ignored (Kiguwa and Langa 2015). Conceptualizing social justice in

the education terrain demands that we critically reflect on these and other global social ills of our time with a view to thinking about the "good" society. Educating students and transforming education for social justice in this sense becomes a social responsibility task that we must perform (Gewirtz 1998; Hackman 2005; Leibowitz et al. 2010; Merrett 2000, 2004).

Socially just pedagogy and teaching for social justice incorporates a wide and diverse array of teaching orientations, philosophy and practice (Gewirtz 1998). My teaching orientation incorporates five core dimensions of what I consider to be fundamental to socially just pedagogy and social justice: *engaging critical literacies* in the classroom (this includes engaging students in a diverse reading of the social world by providing different theoretical tools for critique and reflection). South Africa's sociopolitical history and its resultant education inequalities raises some complex issues with regards to how critical literacies may be engaged with given the under-developed literacy of a majority of students. Perhaps it is in the context that the merging of *social just* and *social justice* pedagogies are best exemplified—i.e. creating spaces for fostering equal access to spaces of learning by developing and building the literacy skills of students that have been deprived of it. At the same time engaging critical literacy skills, that enables students to "read" their social world reflexively. This will require transforming basic undergraduate education curriculum considerably that accommodates this dual objective for developing different sets of skills. It also means critically thinking about the myriad ways that we are constrained by legacies of sociohistory to engaging social just pedagogy and how we can meet such a challenge; *teaching to disrupt* (working towards *disturbing* how students conservatively think about the social world and their place in it, with a view to challenging the taken-for-granted assumptions we make about oppression, domination and privilege); *engaging affective assemblages* in the classroom (the role of affect and emotions in how students respond to and resist knowledge); *engaging the storied lives* of the everyday (the role of narrative as a personal and political reflection in how lives are lived and experienced); *engaging the psycho-social* (revisiting the macro and micro-politics of power that allows for both the structural and subjective analytics of power) and engaging embodied literacies (bringing the material body back into education—thinking critically about the bodies that teach and learn and the social inscriptions that make these tasks both possible and impossible).

Introduction to the Courses

My reflections draw on my experiences of teaching undergraduate and postgraduate courses in critical social psychology, gender, and critical diversity literacies, respectively. These courses engage what Boler and Zembylas (2003) describes as pedagogy of discomfort as part of teaching social justice issues. The critical social psychology course engages what hooks (2005) describes as a return to the psychopolitical. Not only is the psychological approached in terms of the political but also the political is approached via registers of the psychological. Such an orientation allows for a critically reflective analytics of power through the lens of the psycho-social. The overriding aim of the course is that students are able to re-think and re-imagine the function and possibilities of psychology as discipline and practice as more than just professional care but also as political. Incorporating postcolonial theory as critical orientation—and engaging the works of postcolonial theorists such as Biko and Fanon—the course is aimed at opening up new ways of engaging not only the psychopolitics of subjectivity but also of race and racism in particular. Zembylas (2015) has argued that race and racism may function as "technologies of affect" in which race and racialisation may be understood as affective modes of being that may come to bear in the contact moment within a classroom.

Critical diversity literacy course attempts to engage the psychosocial and social world through an interdisciplinary lens that equips the student with capacity to think through the social and engage diversity along different and intersecting matrices of power and subjectivity. The aim and emphasis here is on challenging the ways that we traditionally conceive of power. During the second half of the course, guest lecturers are invited to engage students on different areas and topics of diversity. These topics range from thinking about urban citizenship and the meanings of space photovoice methodology and social intersections of Black adolescent masculinities in the townships; Whiteness in post-apartheid South Africa; Everyday Intimacies focusing on sexuality and practice and geographies of social space and intersections of race and sexuality. As part of their practical component, students are expected to submit reflective visual essays (using photovoice methodology) with the guiding question: "*what does diversity mean to me?*" This exercise allowed for a personal immersion in the everyday social world and deep reflection that is put in dialogue with other narratives and theoretical analytic tools.

The gender in psychology course aims to introduce and challenge students to think critically about the theoretical, social and political issues of gender within the broader project of the psychosocial. In thinking about gender and both its psychological and social aspects, it seems important to revisit how we conceptualise and work with gender in the form of social analysis and interventions. In this regard, a specific approach to conceptualizing gender is adopted. Students are encouraged to pose and reflect on the role of psychology in theorizing and engaging gendered subjectivities and politics, conceptualise gendered rights and subjectivities within the context of the postcolonial state for example. Interrogate pertinent issues such as how we may begin to understand the claims to rights within larger claims to freedom and politics. As part of course structure, students watch the 2005 film "Water" by the Indian film director Deepa Mehta as a springboard to discuss issues of gender's intersection with cultural, religious and other sociopolitical structures of power. In the next section, I discuss some of the problematics of teaching and learning that present themselves in these different course presentations. These problematics highlight the function of affect in how students respond to potentially disruptive course material, the body politics of *whose body* is presenting the course as well as the potentially productive and unproductive practice of teaching to disrupt.

Problematics of Teaching and Learning We do Not Talk About

While the practice of education is often fraught with a myriad challenges and tensions, I want to consider three core dimensions of this practice that for the most part remains unspoken in dominant discourse on teaching and learning. Here, I adopt Pratt's (1991) idea that the (multicultural) classroom is an instance of a "contact zone" (p 6) whereby collisions of representations, cultures occur. Puwar (2004) in her work *Space Invaders: Black Bodies Out of Place* similarly makes the argument that the contact moment between different racialised bodies is fraught with tensions related to representations and racialised affective assemblages. These tensions to my mind encapsulate core dimensions of teaching for social justice and engaging socially just pedagogies. These are: (1) affect and emotion as part of discomfort and (2) the body of the teacher and student.

Affect and Emotion as Part of Discomfort

The terrain of teaching and learning has for a long time ignored the role of affect and emotion in how we teach and learn. Recently however, attention to teachers' and students' identities and embodied literacies has drawn attention to what has been described as "affective assemblages" (Cooper 1998; Mulcahy 2012; Wise 2005; Witcomb 2013; Zembylas and Bekerman 2008). This is in recognition of the fact that moments of encounter in the classroom are not only sociocognitive in nature but may also be affective and emotive for the student and the teacher. I would also argue that such affective encounter may not only occur in the form of interpersonal contact with each other, but also encounter with texts, teaching philosophies and engagement with the narrated storied lives of the other. As Lovat (2010, p. 491) argues:

> Evidence is building that indicates that the potency of quality teaching is not restricted to pedagogical techniques solely concerned with subject content and academic processes, but that its efficacy also lies in attending to the affective dimension of teaching and learning.

Probyn (2004) engages emotion and affect as intimately connected, and cautions against rigid conceptualisations that undermine the potential of these two assemblages to pedagogy. Wetherell (2012) and Massumi (1995) provide a useful review of the ontological distinctions in both concepts. I am in favour of Probyn's (2004) emphasis on engaging the possibilities of potential productive function of these assemblages for learning. For Zembylas (2007), two spectres haunt the contact zones that are classrooms—bodies and affects. For MacLure (2010, p. 284) "affect registers on the body. It is carried by facial expressions, tone of voice, breath and sounds, which do not operate as signs, yet are not mere epiphenomena." Most importantly, "because affect 'affects' bodies, it can be transmitted, and is intimately social" (p 284). Thinking about the significance of what Hemmings (2005) refers to as affective racialisation, the ways in which affects may attach in gendered, racialised, classed, sexual ways that mimic broader micropolitics of power in society. The ways in which we may experience our bodies through the affective responses of the other is critical for how processes of racialisation intertwine with emotional registers. Frantz

Fanon's (1967) and Audre Lorde's (1984) famous encounters with the (White) Other exemplify this. These scenes are worth describing at length here:

> My body was given back to me sprawled out, distorted, re-colored, clad in mourning in that white winter day. The Negro is an animal, the Negro is bad, the Negro is mean, the Negro is ugly; look, a nigger, it's cold, the nigger is shivering, the nigger is shivering because he is cold, the little boy is trembling because he is afraid of the nigger, the nigger is shivering with cold, that cold goes through your bones, the handsome little boy is trembling because he thinks that the nigger is quivering with rage, the little white boy throws himself into his mother's arms: Mama, the nigger's going to eat me up. (Fanon's famous train passage scene and his evocative reflection on a white child's fascination and later fear of his black body) (Fanon 1967, p. 80)

Lorde describes a similar encounter with a White woman on a bus that initially puzzles her but then slowly transitions into awareness of her Black body as evoking affective responses of hate in the other:

> When I look up the woman is still staring at me, her nose holes and eyes huge. And suddenly I realise that there is nothing crawling up the seat between us; it is me she doesn't want her coat to touch. The fur brushes past my face as she stands with a shudder and holds on to a strap in the speeding train . . . Something's going on here I do not understand, but I will never forget it. Her eyes. The fared nostrils. The hate. (Lorde 1984, pp. 147–148)

Akin to Bourdieu's socialised habitus (Bourdieu and Wacquant 1992), affect may function as political because power is intimately tied to how different social bodies may engage each other in the contact zone (Zembylas 2007). In this sense then Hickey-Moody and Crowley, 2014, p. 401) have argued that "affect maps the micro-political relations that constitute the beginnings of social change." The idea of affective assemblages allows us to extend the concept of affect beyond mere bodies but also the constitution of social and material spaces, objects etc. that are inscribed with meaning. It is in this sense that Mulcahy (2012) argues that affect is not something that resides inside of the individual but rather circulates in (embodied) relationships. I think about how I sometimes read privilege onto particular students' bodies and my resultant efforts to "make up for" perceived lack of similar privilege on the

bodies of others. Or sometimes I may attempt to change, shift the (perceived) affective assemblages of shame, lack of confidence that I see in some students. I do this in different ways—give more of my time, put in more effort, initiate some form of mentorship and so on. Sometimes race informs how I read these affective assemblages onto these different bodies. Other times, my blinder is gender. Sometimes a student's perceived social class. Other times, it simultaneously incorporates all of these. If I were honest, I respond to the raced, gendered, classed bodies of my students differently and in ways that may mark them in problematizing ways. I wonder: do they do the same with/to me?

Similarly, student's affective responses to reading texts or social justice subject matter more generally are implicitly a social response that is informed by broader sociopolitical micro-politics of belonging and non-belonging. My White and Black students have responded to Fanon and Biko in emotive ways. As part of their reflection my White students predominantly describe both these theorists—Biko in particular—as "racists." There are moments of visible upset. The Black students—perhaps it is greater familiarity with Biko's work and concept of Black consciousness—respond less favourably to Fanon's reading of the psychosocial configuration of race. Although less visibly upset, they are just as emotive in their denunciation of the text as a whole. One student tells me that the sentiments expressed in the text is "just too much" but is unable to elaborate. What do we do with disruptive texts? Texts that inspire strong emotive responses in ourselves that either causes us to delve deeper or to resist altogether? Can the affective responses that result be useful for unlearning and re-learning? In another instance, we watch and critically on a film viewing: Deepa Mehta's "*Water.*" Set in 1940s India, the film juxtaposes the struggle and release of Gandhi with the plight of widows—as young as eight years old, the film's protagonist—sentenced to a lifetime of poverty and isolated existence, following the deaths (and therefore expulsion from rest of society) of their husbands. The film is a critique of the dominant cultural and religious social order that is characterised by hypocrisy, greed and patriarchal configurations of a gender-normative order. Throughout the film, we follow Chuia, our young protagonist, as she navigates her new world as a young widow, forming friendships and partnerships with the rest of her community. Finally caught in the web of this insidiously violent system, young Chuia is coerced into a violent sexual transaction that leaves her broken. The end of the film is especially emotive—although Chuia is "rescued" and able to leave this violent space and society, we are left with the harsh realisation that the story remains never-ending for her, for the millions of widows still living under these conditions. Similar to Probyn's (2004) challenge to her students to pay

attention to the "goose bump effect" (p. 29)—that moment a text elicits a deep emotional response and the body responds to this. This is her starting point for thinking about embodied effects. The film has also provided a meditative starting ground in the class for critically reflexive discussion on the nuances of gender politics and intersections of the personal and the political. Over the years, my students have consistently had the same "goose bump" effect watching this film that has been deeply emotive. I agree with Probyn that emotive resonances with visual and written text are in themselves critical entry points for decentering the subject and providing an epistemological space to begin to think about *why* we respond to texts in the way that we do. From this first step, students are able to voice their identifications, investments and resistances to ways of thinking and being—locating these processes in their everyday existence and incrementally broader sociopolitical systems that cannot be divorced from the everyday existence. It is through disruption—taking a step out of the comfort zones of thought and being, through engagement with the affective dimension of relating to textual material in any form—that a shift begins to occur. Dell and Anderson (2005) however caution that the affective emotions unearthed in such moments must be considered and dealt with by the teacher as part of social responsibility.

The Body of the Teacher and Student

How does a Black (queer, gendered) body teach social justice to diverse composition of students? The intricate politics of who teaches and what gets taught in the classroom begs the question: *does the teacher's body matter*? The following reflection from my postgraduate class on gender highlights this: . . . the guest lecturer that I have invited for my gender class engages the class on critical readings of sexuality and its myriad intersections. Suddenly, out of nowhere it seems, a voice belonging to one of my students denounces same-sex practice and orientation as "disgusting." I say out of nowhere but perhaps not. Perhaps this has always been (silently) present and I have not paid attention to it. In the moment, my colleague and I are taken aback. Where did this come from? For me, I wonder: "why now"? We had engaged in different moments on this same topic with no sentiment expressed that evoked such disgust. Why now? Where did this come from? We engage with the student's outburst as best we can. Later I wonder: "did both our bodies—mine and my colleague's—make it im(possible) for such an emotive response to be made present? Did students' reading of my at times androgynous, queer-presenting body shut down possibilities for particular emotive

and dialogical interactions to occur? Did my colleague's more normative presentation of femininity open up space for this dialogical space? These are questions that I am not fully able to answer but can only speculate on the meanings of mine and my colleague's material bodily presentation and the social inscriptions that the students write on our bodies. For Zembylas (2007), emotions are central to a pedagogy of discomfort and even more when theorised as relational and political in nature. Such a conceptualisation allows us to re-think students' emotive responses and outbursts as social and relational in nature as opposed to individual and personal responses.

Understanding students' sociopolitical location and how this may or may not influence their responses texts and alternate storied lives that they inevitably come into contact with, is an insightful entry point to thinking about the boundaries that students create and re-create as part of learning. This capacity for one's material body to open up as well as shut down dialogical space resurfaces in a separate reflection related to my undergraduate teaching with a colleague: Undergraduate second year social psychology lecture on race and racism. I am teaching parallel sessions with my (White female) colleague. At the end of the lecture, my colleague and I share our experiences. She has had a difficult time of it—absolute disengagement from the majority of the Black students, tentative responses from majority of White and minimal from other social groups in the class. She posits that the sensitive nature of the topic could be a key factor. I am surprised. I have had opposite experience in my lecture from across the different social groups. Active and passionate engagement on the part of the students, we almost run over time. Personality and teaching styles aside, I believe something else is happening here: ironically enough, my Black and her White body make certain interactions with the students im (possible). Bozalek et al. (2013a) argue that in such instances, engaging pedagogies of discomfort and disruption means that students must take responsibility for their sociopolitical situatedness and what this means for how they learn. Such a process implies that a pedagogy of disruption and disturbing how and what students think is by necessity a pedagogy of morality. Such a deep reflection requires a facilitative process that the teacher provides by allowing students to think about their lives in relation to others as well as in relation to their material and other forces. Using photo-voice as such a tool for reflective relational thinking that intersects with personal situatedness and structural forces, I have been able to engage students' entrenched resistances and investments in a way that was not confrontational but allowed for dialogue and exposure to alternate social realities. Photo-voice approach has also been

useful in bringing the material body into the classroom space that allows both student and teacher to acknowledge the existence of the other not as separate but interconnected. Using such a medium, we were able to bring into the classroom *social stories* of shame, anxiety, fear, anger that are fundamental to how we may theorise domination, oppression and power. Engaging the latter dimensions of what it means to be interpellated in particular ways and within particular systems and networks of domination and how these are imbued with affective economies of the self and being in the world.

Engaging embodied literacies as part of how students learn and respond to knowledge is made salient in the previous moments. As Felly Simmonds (1999) notes it is impossible to escape the body when we teach—even inside the "teaching machine" (p. 52). Our raced, gendered (inscribed) bodies confer specific forms of authority on us. My Black body confers on me authority to speak on blackness and oppression in society in a way that my colleague's White body may not. Our students (unspoken) reading of the authority of both our experiences influences in part the disengagement. And yet, this is not to argue for a narrow essentialist approach to teaching whereby specific types of bodies teach specific subjects. After all, in another context my Black body may be positioned as too "emotionally involved," not objective enough for teaching the same subject matter.

Finally, teaching for social justice and dealing with the problematic narratives emerging in the classroom must entail engaging pedagogies of discomfort that unsettle what and how students' position themselves relative to others and the world at large (Nel 2011). The following reflection from an interaction with a group of second-years in my social psychology class reflects this urgency: We are talking on inter group conflict and violence. I present past and more recent examples of genocide as a way of thinking about the socio-historical re-imaginings of identities. The discussion is vigorous across the room. At the end of the lecture, I am met by a cohort of Black students waiting to speak with me. They tell me how insightful they found the lecture and thinking about the distinctions of repetition in inter-group conflict. This is followed by a silence from which I assume designated speaker in the group makes a request: could I not engage with the holocaust or other such similar (Western) case analyses because "this is not our story." Although I am puzzled, I think I have an idea what they are getting at but need further clarity. "Whose story"? I probe. "This is not our story, the black story" they clarify. We

discuss the implicit problem with such self-positioning and social analysis of the world. I do not know if I influenced a shift in how they reflect upon the social world but I can only hope.

Concluding Thoughts: Complexities of Teaching Social Justice

This chapter has discussed some of the tensions and challenges in my different moments of contact with my students as a way of thinking about the value of social justice teaching. I have argued that part of a pedagogy of hope entails thinking about the ways an environment of disruption or disturbance may be fostered within the classroom in a way that does not shut down possibilities for learning. Part of such a hope means fostering an engaged pedagogy that actively involves student and teacher in a practice of challenging and exploring alternate worldviews and social realities. Teaching for social justice means engaging dimensions of pedagogy that has traditionally not been acknowledged as relevant to the learning environment. This includes affective dimensions of learning, working with the teacher and students material bodies as possible "texts" that can be deployed in productive ways to challenge our situatedness in relations and structures of power. And yet, there is always a caution to engage the personal dimensions of embodiment in political ways that disturb complacency in what and how we know. Engaging social just pedagogy remains a pedagogy rooted in hope that must guard against closing down of dialogical space to question, challenge, explore and re-think our identities as teachers and as students.

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CHAPTER 7

FVPA, Stuart Hall and the Labour of Transformation

Nicola Cloete and Joni Brenner

In the run-up to contributing a chapter for this volume, a colleague, Peace Kiguwa, put forward the notion that "transformative pedagogy is emotional work."[1] Kiguwa's comment implies that transformation happens when the learning is personal, when it means something, resonates, affects. This struck a chord for us because in the context of the Film, Visual and Performing Arts course (FVPA) at the Wits School of Arts—a first-year course with 300–400 students in it—as staff lecturing and developing content and learning materials in the course, we had long been considering that unless, or until, the material taught meant something to individual learners, it would have a slim chance of up-take or absorption in any meaningful way.

The recent restructuring of this core Wits School of Arts first-year course, took shape through a series of conversations across disciplines in which teaching staff, based on their engagement with students in the classroom and on their experience of students' academic performance in the course, thought about some of the academic struggles and contemporary social issues that students confront in their experiences at Wits, and more broadly in South Africa.

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This chapter discusses this restructuring in terms of the new content introduced, alongside some longstanding pedagogical approaches that support the learning. The carefully considered combination of “what” is taught along with “how” it is taught underpins our approach to enabling transformation in this course.

Film, Visual and Performing Arts—A Brief History

Academic departments were restructured at Wits in 2001, and with this, various previously separate departments were merged into schools, and the new Wits School of Arts encompassed the divisions of Visual Arts, Film and Television, Music, Theatre, and Performance and Digital Arts, all housed under one roof in the old dental hospital, which was transformed to accommodate its new tenants. The restructuring had economic and organisational purposes but its intellectual project was to encourage interdisciplinary work—something that is often easier said than done. In our school, FVPA, the new common first-year course was conceived, and introduced, in 2003. It was, and is, the only course in the school which is co-taught by all the different divisions, and which is taken by every first-year student entering the school.

FVPA had an earlier precedent in the foundation level course called Visual Literacy, which was introduced in 1996 as one of five foundation courses—the others were offered in English, Geography, Sociology, and AELS (Applied English Language Studies) –established to support students entering the university from disadvantaged educational backgrounds and with low matriculation (school leaving qualification) ratings. The foundation courses ran for 10 years and closed in 2006. The Visual Literacy course had established a strong profile locally and internationally, and was recognised for its role in implementing specific pedagogical strategies aimed at helping students to improve their academic performance. Some of these were recorded in a report on the course written by the then coordinator Elizabeth Delmont in 1998 that framed them, interestingly, as effective though labour-intensive because of the following:

- The mentoring system
- The interactive teaching process
- The emphasis on weekly writing tasks with constant feedback
- The emphasis on the process of essay writing
- The cohesive structuring of the programme necessitating tutors to sit in on all lectures and to act as facilitators in workshops
- The heavy involvement of mainstream staff in lectures and workshops

When it closed in 2006 Joni Brenner, who was coordinating the Visual Literacy course at the time and had been teaching on it since 1999, was redeployed to help develop some of the foundational pedagogical practices in FVPA.

Though Visual Literacy had at most 25 students registered in any given year and FVPA had easily 10 times that number of students (and in its current form even more than that) it is interesting on reflection, to see how many of the previously discussed principles are at work in the structure and approach of FVPA.

FVPA: Structure, Content and Methods

Structure

The course is structured in such a way that students have two formal lectures per week with the whole group together, currently that is approximately 400 students, in a large lecture theatre, and they have one tutorial per week where they are divided into small groups of 15 to 20 students and thus have access to the opportunities present in smaller group learning situations. In these sessions, they are able to establish a more personal and individual set of relationships with a small peer group and one tutor. In these tutorials, students are known by name, and they have the chance to make their voices known, to test out ideas, and to ask questions that they may not have felt able to ask in the more intimidating lecture theatre situation.

In these safer tutorial spaces students work with activity based modes of learning and with materials designed to help them with assignment questions. Here they might, for example, conduct small group discussions of texts; debates in class; fulfil tasks to draft short answers to questions; make comparative tables that are aimed at helping them establish argument; practice asking different types of questions about images and finding answers in discussion or establish languages of analysis and so on.

Content

Both semesters of the course are structured around the principle of engaging with a broad theoretical text and then analysing various case studies that are introduced in the lectures using the given theoretical framework. Because we want students to be familiar enough with the

theoretical text in order to use it, we base the first assignment in each semester directly on that text.

The first semester text is Stuart Hall's chapter *The work of Representation*,[2] which is taught in conjunction with John B Thompson's chapter *The concept of Culture*[3] as the core theoretical texts—both dealing with issues of representation, power and visibility.

In 2012, we introduced in the second semester Hall's chapter *The Spectacle of the Other* as part of our restructuring. This was a curriculum development that enabled us to deal directly with topical issues of race, sex and body politics. Making space to address questions of identity and politics was a deliberate action to surface debates relevant to ideas of decoloniality, power and social justice.

Stuart Hall: A Meaningful Engagement

The inclusion of this new material—a transparent engagement with topical issues—is one part of how the course is committed to ongoing acts of transformation. However, because so many of us who teach on the course also tutor on the course—tutorials are the sites of small group work that give insight to what students are actually grasping—we also know that whilst one might introduce topical and relevant theoretical texts like Hall's it is easy to create a curriculum that appears transformed, but in which the texts are only superficially engaged with.

Equally counter to meaningful transformation in a curriculum is a set of texts that students learn well enough to summarise and recount, but still fail to reach a point of internalising how and why the ideas might or could help to make sense of lived experience in our particular individual and collective contexts. This is something that Pierre Bourdieu was concerned with in "Systems of Education and System of Thought" when he noted that

> verbal reflexes and thinking habits should serve to sustain thought but they may also, in moments of intellectual "low tension", take the place of thought; they should help in mastering reality with the minimum effort, but they may also encourage those who rely on them not to bother to refer to reality. (Bourdieu IN: Bourdieu 1971, p. 401)

An FVPA classroom can have both scenarios which require an active response; those who will pick up the complex theoretical ideas and be able to use them, or as Claude Levi-Strauss puts it, be able to perform the

"mental gymnastics" (1961, p. 55) required for competently assessing texts and using them to formulate arguments, and there are those students for whom the texts represent an impossible hurdle.

If a transformed curriculum therefore means one in which the content is relevant to the student body that encounters it and the engagement with it is meaningful in that it encourages reflective thought in students and can be applied to the task of processing our contemporary sociopolitical contexts with the tools to understand, question and challenge the status quo, then both kinds of problems need to be engaged with. Students who can grasp the material need help in making sense of it with respect to their own realities, and students who struggle to grasp the ideas need help in finding some initial ways to access complex texts.

Stuart Hall: Both Useful and Difficult

The FVPA curriculum is designed on the one hand to make the core theoretical texts accessible, at least in some way to all students registered for the course, and on the other to make it meaningful in our South African context. The use of Hall's chapters and the systematic engagement with them in lectures and in the tutorial programme is an attempt to do that.

Both of Hall's texts are useful because they are already written in an accessible manner with a number of exercises included in the chapters themselves, which encourages students to test their understanding as they read. The lectures explore a number of related examples to further illustrate the key ideas. The chapters are also written in a way that does not resemble what students imagine "correct" academic texts to be—with relatively easily understood language and style, we believe it acts as a good example and encourages students' own writing skills and voice. The selection of work such as Hall's is therefore an attempt to challenge the idea that academic texts are of necessity opaque.

But despite its accessible language, the texts introduce ideas that are nonetheless complex and nuanced, and we recognise that meaningful uptake of the ideas needs to be supported by a range of pedagogical strategies and layered engagements. In requiring students to actively participate in the tutorial programme and in designing assignments that connect Hall's text to the lectures and tutorials we hope to resist the formation of habits that might take the place of thought—or in other words, the temptation to address texts and assignments in a comprehension-style

manner rather than thinking about how or what they might mean for us in our own time and place.

Methods

Paolo Freire argued that students "need comparative readings of texts, readings by different authors who deal with the same topics but with varying degrees of language complexity" (2005, p. 41) and it is indeed so that when students work across texts it can be affirming of what they know or it can begin to make familiar what they have sought to understand in the primary text.

Using one text to access another is something we do early on in the course. In the first semester, working with Hall's chapter *The work of Representation* students write an assignment that is supported in the tutorials and in the optional (and consistently well attended) weekly Reading & Writing groups offered.[4] For the second assignment in this first semester, they work with John B. Thompson's text on culture and ideology where in many ways his ideas are similar to Hall's. To help with the Thompson text, they have an intensive worksheet for the reading which works through his text in nine sections, paraphrasing main ideas, and asking questions to help them navigate the text; they have a mind-map of the text to get an overview of the argument before starting to read it, and they have an essay which makes the connections between the Hall and Thompson texts written especially for them by a senior staff member, who also happens to be teaching them in the lecture periods. This specially written text is precisely what Freire promotes—the same topic with a more accessible level of language complexity.

The course is thus designed in a way that encourages students to work across multiple kinds of texts, and the assignments and activities are also structured in such a way that each one builds on the knowledge and skills acquired in the previous one. The following examples—one a group of questions from the first assignment in the second semester, and one a connected activity from the tutorial programme—trace this kind of "building": in the first example it is necessary for students to actively engage with the text and in the second they are asked to apply their understanding to their own selected examples in order to test, and illustrate, comprehension of the relevant ideas.

This group of questions from the assignment based on Hall's text *The Spectacle of the Other* asks students to "mine" the text to extract

and demonstrate a broad understanding of the histories, functions and strategies of stereotyping:

> Hall argues that representational practices that have been used to mark racial difference are infused with power relations. He notes three "fateful encounters" between the "West" and black people. These encounters gave rise to an "avalanche of popular representations based on the marking of racial difference." (1997, p. 239)
>
> 1. Name these three fateful encounters. (3 marks)
>
> All three encounters gave rise to what Anne McClintock termed, "organized racism" (1997, p. 240), and all of the imagery relied on the entrenchment of binary oppositions.
>
> 2. Explain this racialised discourse through outlining the ideas associated with Culture/Nature. (4 marks) work with page 243
>
> 3. Explain what Hall means by "Naturalization" and how it works as a representational strategy. (4 marks)
>
> Read pages 244–257. Hall explains the representational practices known as stereotyping.
>
> 4. Use some of the examples Hall presents, to help you explain what he means by the essentialising and reductionist effects of stereotyping. (4 marks)

The learning acquired through working with this assignment is followed, and augmented, by an activity in the tutorials (also for marks that form part of the assignment discussed previously) whereby students apply their knowledge of how stereotyping works to an example of their choice from their own social experiences. The activity is itself "scaffolded," or introduced incrementally, and by way of example. In this way what students are required to do is first modelled for them, where together with their tutor they engage with an image/text/music track.

Work With the Example Your Tutor has Brought to Class:

- Describe the image/text/music your tutor has brought.
- How have you responded to this example? What has it made you think/feel?
- What are the deep structure messages embedded in this example?

- Where is the ambivalence in this example?
- Who is empowered, and who is compromised in this example? Is it obvious, or subtle? Does everyone in the group share the same response?

Following this session they are required to do the same in small groups of their own:

Tutorial Activity Brief: Work With Stereotypes

Part One

- Work in groups of three or four
- Find an image, a song, a film clip, an advert or a text/poem that clearly demonstrates a representation of identity/subject position/ politics /bias
- Write a short paragraph in which you describe your selected example
- Write a short paragraph in which you outline the key messages underlying the representation you have selected.

Part Two

- Perform one change to your selected example—for example, change the colour or shape or clothing of the person/people represented; change an aspect of the caption, lyrics or the sound /voice over of the clip and so on.
- Write a short paragraph in which you explain the revised message, and how your changes exposed the stereotyping at work in the original version.

    Plan ahead: make sure that your group is ready to present your research to the rest of the group. Plan a 5–8 minute presentation of your main intentions and observations.

This activity is also the first moment of group work, where discussion, planning and delivery need to be negotiated among the group's members. It is an important learning opportunity where students understand that they need to think, look, describe and talk together in order to negotiate

and produce meaning. They are encouraged to analyse their example using Hall's theoretical framework.

The examples given previously—working across different kinds of texts, and building skills from one task to the next—are the kinds of layered, or what we have called "scaffolded," teaching and learning moments which we see as crucial to the transformative pedagogies in FVPA, and which fundamentally echo Paolo Freire's approach. He notes that "a reader does not suddenly comprehend what is being read or studied, in a snap, miraculously" (Freire 2005, p. 42) which we suggest points to the sustained efforts required by learners and the significant patience and perseverance necessary for learning and comprehension.

Freire conjures the image of bricklayers who "require a collection of tools and instruments without which they cannot build up a wall," and like the patient bricklayer whose wall (or bigger picture) emerges in incremental steps, "student-readers also require fundamental instruments, without which they cannot read or write effectively." Students acquire skills and knowledge slowly and they have to work hard for the privilege: they have to attend lectures and actively participate, prepare for and engage in weekly tutorials, they need to read various texts and in order to fulfil assignments they need to piece together all of the learning happening in different moments. A colleague once quipped that "FVPA is not a spectator sport"—you cannot watch from the sides and cheer on the lecturers! The course requires some struggle and some perseverance.

Learners also achieve differently and at varying moments in the degree programme and, with this in mind, we structure the exam paper to meet these different levels of ability. In the exam, there is the option to answer an "essay type" question, or a "short answer question." The former requires a student to structure an argument on their own, and the latter enables them to write within a given structure. The following example is taken from the 2014 end of year exam:

Case Study Essay

Carefully introduce and contextualise ONE of the case studies below. Briefly outline at least two key strategies of stereotyping as presented by Hall and/or Thomson and show how these strategies are present in the case study you have described. (100 marks)

OR

Short answer questions (answer all THREE questions)

- Give a detailed contextual description of ONE of the images below (40 marks)
- Explain ONE of the following stereotyping strategies in detail: ambiguity/ambivalence OR binary oppositions (30 marks)
- Show how this concept is at work in the example you have selected. (30 marks)

We put other methodological /pedagogical changes in place that students cannot see, which are behind the scenes, but they are important changes in terms of our efforts to transform learning. For example, to enhance coherence within the lecturing programme staff identified the need for an academic champion for each semester. This champion is responsible for overseeing the ways in which the various contributions made by the lecturing staff connect to the key theoretical texts. The champion for each semester introduces and concludes the material in lectures at the beginning and end of each semester and this is intended to help students to make the connections between the different sections—to prepare them to see the shared theoretical ideas unpacked in the different case studies/examples across the arts. By way of example, a course champion having introduced in lectures the main theoretical text/s is then tasked at the end of the semester to make explicit the shared theoretical framework introduced in case studies as varied as South African Jazz culture (which includes a discussion of the stereotypes and power relations entailed in representing and reading jazz culture in South Africa); the construction of the "Monstrous Other" in the video game, *Resident Evil 5*; and representations of the "Arab figure" in Hollywood films to consider the seemingly innocuous representation of the "other" and how stereotypes as signifying practice require constant awareness and response.

The course demands a fully engaged student, prepared to tackle new ideas, to question texts and to persevere. But the patience and perseverance that Freire speaks of as a prerequisite for the learner, is very much a requirement of the teacher too. The staff involved in the teaching of the course meets regularly to assess the successes and failures of various case studies and assessments. We revisit and refine the tutorials, and the training of tutors, and we evaluate the relevance of the texts we set. Such an involved and on-going structuring of the course means that many voices

are heard, and different perspectives and ideas are offered and considered. Keeping the processes of evaluation and development alive and productive depends on the long-term commitment from teaching and management staff, and as demanding as this is, it also enables us to strengthen and continue to drive the interdisciplinary project in our course and into the broader reach of the school's academic project.

This form of ongoing incremental work and reflexive and self-reflexive interrogation for all participants—students and staff—is we suggest, the necessary labour of transformative pedagogy.

Although the fruits of our labour do not always show themselves immediately, we patiently continue to invest in students. In keeping with Freire's use of metaphors—like his brick-laying example to capture the nature and patient labour of transformative pedagogy—the work of writer Jean Giono feels apt. Giono tells a tale of a shepherd in a rural and remote part of France who daily carefully sorts and selects 100 acorns collected in the field. In three years, he had planted 100,000 of them. Out of those, 20,000 took root and began to grow. Of the 20,000 he expected to lose half, because of rodents or, as he phrases it in the story, "the unpredictable ways of Providence." That still meant that 10,000 oaks would grow where before there had been nothing (1996, pp. 16–17).

On the one hand when read in relation to our context, the tale speaks of a high attrition rate, but, on another, it also speaks of the multiple seeds sown to create a forest. If one regards a student as the end product (or forest), it is easy to see how the making of that forest required several attempts, and a great deal of perseverance and patience: trial and error of methods and texts, case studies and assessments.

Making Our Methods Transparent

We have always paid attention to ways of teaching and learning that help to improve student performance, but the recent and ongoing calls for decolonising the curriculum foregrounded the need for yet further consideration of not simply what we teach, but how we teach it and how we get students to engage beyond the superficial. Achille Mbembe's *Decolonizing Knowledge and the Archive* suggests that the decolonizing of the university begins with "the de-privatization and rehabilitation of the public space" (2015, p. 2) and must also contend with alternate methods of teaching within our classrooms, systems of management, Western epistemic traditions, Africanisation and global agendas if it is to be meaningful.

In a similar vein, in March 2016 Ihsaan Bassier wrote an article for Groundup, a local news site, in which he argued for the University of Cape Town (UCT) to "decolonise" the way in which undergraduate economics was taught.[5] Both professors and students, and a range of stakeholders in between, have contributed to the need for the debate as well as with providing strategies for the realisation of a "decolonised" curriculum.

In the Wits School of Arts, FVPA plays a significant role in preparing students to engage critically with their academic work and with the social environments within which they work. This position is crucial to guiding students towards using the critical knowledge they acquire in class to question convention, to understand the politics of representation and to challenge the ways in which images and texts, language and actions, create situations of inclusion and exclusion and can impact on their experience in powerful ways. In addition to talking about these issues with tutors, and directly with students in lectures, we added the following as a prompt for discussion in the first tutorial that engaged with Hall's text, *The Spectacle of the Other*:

> Before we begin working with Activity ONE, let's establish what Hall's text is really exploring/explaining/unpacking: The chapter we are working with tries to show how the establishment of difference is not a neutral act. His very important observation is that in the establishment of difference, one party is always constructed as dominant/better than the other. These differences have been constructed in terms of race, gender, class, language and so on. Beliefs about people's race/sex/gender/class/language are established and spread and upheld or maintained in a variety of ways (some even through legislation) and they are always loaded and powerful in their impact.
>
> This text helps us to see *that* we are, and *how* we are, affected by such relations of power, and that we also all participate in them—we are each one us full of assumptions and unfounded beliefs that we carry and that shape our responses to each other and the world we live in.
>
> The assignment requires us to consider and write about **what** is being communicated in various images/case studies, **how** it is being communicated, and **why** it is being communicated.

As part of our engagement with the broader calls for "decolonised" curriculum we continue to evaluate texts in terms of their accessibility, relevance and critical positioning and we also hold the university systems in mind—attempting to best prepare our students for success in this system and simultaneously finding ways for them to recognise

and challenge the inherent privilege and power that the institution has come to represent.

Part of our project of implementing nuanced approaches to engage with the curriculum in line with the project of decoloniality (decolonising the curriculum) for FVPA is to make transparent other moments of knowledge that students encounter. One example is found in how students are introduced to Stuart Hall and his theoretical ideas about representation. An important moment for students when dealing with the theoretical texts is to also be introduced to the idea that *people* produce those texts—something that is also made clear by including a text written by their lecturer. When students read chapters from Hall's book *Representation* they're also taught about Stuart Hall himself—the Jamaican-born sociologist and cultural theorist who lived in the United Kingdom, who is perhaps made more accessible when students see him as an ardent jazz enthusiast and significantly for many, as a Black man, whose ideas are central to the work they will do as students studying and producing cultural theories. These attempts at revealing the personal and human aspects of who produces ideas is one way in which the course and staff who teach on it begin to reduce stereotypes and assumptions about what is taught and who teaches it within a decolonised curriculum.

Still Not Enough

Although the calls for transformation of the curriculum were not new, they were perhaps far more urgent against the backdrop of the 2015 student movements. In 2015, the Higher Education sector in South Africa was set to undergo major changes in the wake of student protests that called for radical changes to the system. The Rhodes Must Fall movement (RMF) that began at the University of Cape Town (UCT) in early 2015 saw calls for the removal of the Cecil John Rhodes monument that occupied a central place on the UCT campus as a symbolic gesture that would action a broader shift in decolonising both the curriculum and students' experiences of it and higher education in general.

The events that surrounded this movement informed the Fees Must Fall Campaign (FMF) later that year that spread rapidly across most public Higher Education institutions with mass student protests and action that culminated in a march to the Union Buildings where students called on

the president of South Africa to address them about the cost of fees for Higher Education.

One of the more publicised outcomes of these student protests was the 0% increase on fees for the 2016 academic year. Within our own institution there was also a mandate to staff to address the current climate of student protests and the clear dissatisfaction with the system—for academics this was particularly concentrated on the intellectual academic project of decolonising the curriculum. In various forums students too called on staff to not proceed with "business as usual" and to address the pressing issues that were emerging from the FMF movement.

The climate of student protests and their varied characteristics also signalled that it was no longer possible to speak of "the": student body/staff body/Black population/White population/university. The protests illustrated that there are many positionalities, perspectives and agendas—which all made up the complex landscape of higher education, those who occupy it, the vision for what it should look like, who it should serve and its place in South African society more broadly.

There is thus the need for nuanced debates both in terms of decolonisation movements and curriculum. For us involved in FVPA this is particularly evidenced in the choices that have been implemented: using content that meets the needs of students both politically and philosophically and remains accessible and intellectually rigorous; producing teaching that is responsive to the actual needs and skills of students; acknowledging that the university is a flawed system in which traditional knowledge production takes place and simultaneously exposing that system and its structure to assist students in successfully navigating it; continuously making power relations transparent and consistently challenging inherent patriarchal systems that sure up certain structures, reproduce certain ways of being and knowing. These choices along with drawing attention to stereotyping, assumptions and mis-representation are aligned with Hall's work on these themes, and they are core to the FVPA curriculum at present.

Against this backdrop, the work we have done using Stuart Hall's texts to examine representation and power, to deconstruct the flattening practices of stereotyping and categorisation, has now surfaced within the constitution of the classroom itself. As such, students must now contend with the complex and layered ideas embedded in texts as they are forced to understand and reckon with the weight of these issues in real time. We are late for the kinds of conversations about transformation and change that

Professor Jonathan Jansen warned were best to happen with students in what he called "peacetimes" (Jansen 2015) rather than in these revolutionary anxious and urgent times. But we continue to strive to improve—with some measure of patience for the extent of work that is necessary and that will require even more of staff and students.

Perhaps in addition to transforming the curriculum we need to continue to talk about our changes and choices with students. We could for example set the parameters and then make a space for sharing with students the high level of thoughtfulness that has led to these shifts in the curriculum. This may be something deeper and further than the different kinds of engagement with students that Freire was referring to when he suggested that

> there are moments in which the teacher, as the authority talks to the learners, says what must be done, establishes limits without which the very freedom of learners is lost in lawlessness, but these moments, in accordance with the political options of the educator, are alternated with others in which the educator speaks with the learner. (Freire 2005, p.111)

In addition to thinking through the "what," and the "how" of a transformative pedagogy in FVPA, we suggest that it is also necessary to include an ongoing engagement with transparency in order to advance the goals of transformation. By this we mean that we as staff, along with students, may need to find better ways of seeing and understanding who we are working with and what shared goals we have in our efforts to co-produce knowledge. If this is indeed so, then it brings us back to the emotional work that our colleague Peace Kiguwa referred to, and it brings us again to the investment required from teachers *and* students to understand what is needed from the academic project in this moment.

We All Know Something; We are All Ignorant of Something[6]

As part of this transparency then, insisting on a two-way listening endeavour in the project of learning might be key to helping students see that their teachers, and their institution, are collaborating with them in their education. Students need to observe more closely, and to consider more closely the work that is being done to reshape the academic project, and perhaps staff need to listen in a different way, with more compassion, and

to listen *through and beyond* what is actually being said, to try and understand what the larger issues are, beneath the surface.

The FVPA course, in structure, content, and method, attempts to enable and draw on these kinds of opportunities for the co-production of knowledge and a transparent listening endeavour in the formal classroom and outside of it.

The course's self-reflexivity and willingness to revise and include new and topical material also means that students and staff continue to recognise—and utilise—this site of teaching and learning as a key first-year moment in which complex "hot" content is politicised, and the politics made transparent to students. Both parties thus always have something to learn and contribute in the co-production of decolonised curriculums and learning experiences and the ongoing work of transformation.

Notes

1. Dr. Peace Kiguwa. School of Human and Community Development, Psychology, University of the Witwatersrand, Workshop, Transforming Higher Education, 3 February, 75A 2nd Ave, Melville, Johannesburg.
2. This is the first chapter in Hall's seminal book: *Representation: Cultural Representations and Signifying Practices* (1997)
3. This is the third chapter in Thompson's book *Ideology and Modern Culture: Critical Social Theory in the Era of Mass Communication* (1990)
4. In addition to the compulsory weekly tutorials, FVPA also offers an optional weekly Reading & Writing group. This group, intended to be a small group learning experience, has been so well attended that we have had to split it into three, and sometimes four, parallel groups. These groups attract a wide range of students, some struggling to pass the course, and others high achievers wishing to improve their marks and to reinforce their learning through further discussion. Most students who attend these sessions attend them regularly throughout the year, and it is gratifying to see that a class that is optional is so clearly valued. The underlying principle of the Reading & Writing group is that if students better understand the material they are being asked to engage with, and can express it in their own words, then they have a better chance of writing more clearly, and constructing more coherent argument in their written responses to assignment questions. The work of rooting their understanding in the relevant literature and introducing integrated quotations to back up claims is another level of writing practice that is addressed in these sessions. Learning how to improve expression, and seeing that it is connected to internalised understanding is an empowering

experience that produces more agentive students and writing that begins to assert student voice. It is a privilege to have the space in a large course situation that allows for such side-by-side learning and development.

5. See http://www.groundup.org.za/article/ucts-economics-curriculum-crisis/ for more details
6. Freire (2005, p. 72)

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CHAPTER 8

Thinking Through Things: The Transformative Work of the *Object Biographies* Project

Justine Wintjes

The theme of "transformation" has been a constant one in discussions around numerous aspects of society since the dawn of democracy in South Africa in 1994. In the field of schooling, the desire for transformation is frequently voiced, but the post-apartheid era has not seen the effective democratisation of quality education, from basic to higher, due to a range of structural problems in South African society. The #RhodesMustFall and #FeesMustFall campaigns of 2015 and 2016 highlighted various ways in which South African universities are seen to be upholding the legacies of the past, the full burden of the failure of transformation seeming at times to come to rest on the shoulders of higher education.

The editors of the current book point out that this moment in South Africa is not unique in the history of thinking about education and society, and that there is a deepening dissatisfaction with the role schooling plays in effecting social change in different contexts around the world. Since the rise of formal and institutionalised educational systems accompanying the

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development of modern capitalist economies, numerous theorists have raised questions about the role of education in society. Paulo Freire (1970) and Antonio Gramsci (1971), two writers still frequently cited in debates around education today, both point to the role of education in the persistence of inequality in societies, inspiring a critique of the education system as disconnected from, and irrelevant to, everyday lived experience, instilling disengagement from societal problems. Ivan Illich (1970, pp. 2, 31) too speaks about schooling, which he sees as an institutionalisation of values, and its role in perpetuating inequality, and suggests that formal educational institutions need to be dismantled entirely and reconfigured as their "institutional inverse," which he envisioned as an educational web or network, which would "heighten the opportunity for each one to transform each moment of his living into one of learning, sharing, and caring," and consist of an "autonomous assembly of resources under the personal control of each learner."

In South Africa, challenges of transformation in the education system are linked to global processes combined with uniquely South African problems. As the country still battles to come to terms with the consequences of the highly divisive apartheid regime, transformation in education is often formulated in terms of a process of "decolonisation" (e.g. Habib 2015). Elsewhere, thinking about transformation is linked to questions around the position of universities in relation to societal development (e.g. Arvanitakis and Hornsby 2016). Richard Pithouse observes that "the battles over the future of our universities are complicated by both the imperative to transform our universities after apartheid and conflicts around the nature of transformation" (2010). Clearly, the question of how to address transformation in education is vastly complex, but one palpable area in which teaching staff in university contexts are well placed to intervene actively is in the field of "curricular transformation."

The aspirations for transforming university curricula put forward by the editors of this book derive from the critique of the higher education sector that has emerged in recent protest campaigns, summarised as follows: South African universities are seen to be failing to take sufficient account of contextual understandings, "rather reflecting ideas espoused from elsewhere and reinforcing ways of thinking and understanding that do not empower those disadvantaged," constituting "an environment that is more concerned with the canon of disciplines largely developed outside of South Africa" (R. Osman and D. Hornsby, personal communication, October 5, 2015). The editors asked us to think about pedagogical stances that

respond to this critique by integrating a sense of cultural pluralism, and moral and ethical purpose, in developing knowledge and understanding; encouraging learners to liberate themselves from existing power structures by fostering a desire to challenge and change the social system in which we live; and connecting the reality around us and its many problems to the knowledge-generation process. At a more general level, the editors asked us to think about formulating a pedagogy that is socially just, and one that prepares our students to be thoughtful, reflective and critical thinkers based on an African experience.

To this end, I examine here a postgraduate coursework project that we have run for several years in the History of Art department at the University of the Witwatersrand and reflect on the results of this project through the question of transformation. The project places students in direct, personal encounters with local museum objects, transforming students' relationship to sources of knowledge and processes of knowledge production.

The *Object Biographies* Project

The History of Art department at the University of the Witwatersrand began re-imagining its undergraduate and postgraduate programmes in 2012, aiming to offer a fully reconfigured programme by 2015. Following the loss of several senior staff members, the reconfiguration corresponded with a realignment of curricular offerings with the research interests of new staff. The reconfiguration also sought to respond to calls for curricular transformation across the university. Within the History of Art department, this translated into a conscious attempt to re-interpret an internationally established discipline, often perceived as structurally Eurocentric, in terms of local needs and lacunae, through an overarching conceptual frame of "histories from here" (*Wits School of Arts* 2015, p. 66).

A course titled, "Writing Art's Histories" has for some years been a core unit for History of Art postgraduate coursework degrees. One of the objectives of this course had been to establish a firm footing in the discipline for postgraduate students that come from a range of different disciplinary backgrounds. In previous years, the course had been structured around a thematic exploration of a number of core art-historical texts, tracking recent theoretical developments in the discipline. But students had struggled to overcome the challenges they experienced with approaches to learning that were heavily driven by texts and by theory.

Also, even though a choice of readings might appear "transformed," and even though many students are able to assimilate and recount complex ideas contained in such texts, as Joni Brenner and Nicola Cloete (this volume) observe, they are not always able to internalise them or apply them outwards, onto other situations, or back into the reality of lived experiences.

I imagined a project where the point of departure was not the field of History of Art *per se*—the discursive elaboration of a scholarly discipline—but rather the basic materials that inspired the discipline in the first place: the products of human creativity, highly varied, but also patterned, across space and time. I was also encouraged by Mieke Bal's call for a return to the practice of "close reading," to re-connect with objects that otherwise tend to vanish in approaches that are overly concerned with the contextual and interpretative (Bal 2002, pp. 9–10). Keith Moxey also observes that the discipline of art history has been particularly interested in situating the work of art within its original context, but that a powerful transformation can occur in the directionality and temporality of interpretation if one pays greater attention to the "'presence' of the work of art—its ontological existence, the ways it both escapes meaning yet repeatedly provokes and determines its own interpretation" (Moxey 2013, p. 3).

In conversation with Laura De Becker, then post-doctoral researcher at Wits Art Museum (WAM) in charge of activating engagement with the collections, I began to formulate a project that would allow students to work directly on the collections, more specifically, on precisely those objects about which not much was known. Engaging students in direct encounters with museum objects was not a new approach in the History of Art department, as it had formed part of teaching strategies since at least the 1980s and so enabled students to have the experience of viewing tangible objects (Nettleton 2015, p. 115). With a view to finding suitable objects for the project, De Becker delved into the storerooms and came up with a list of candidates. Each student had to choose one, and research and write, for the duration of a semester, its "biography."

The object candidates for the *Object Biographies* project have ranged from historical pieces to contemporary works, from sculptural objects to pictorial ones (including photographs), from items that have a practical or prosaic function to items made more for aesthetic purposes (although this distinction is also highly blurry); the objects have also originated from different geographic locations, within South Africa and elsewhere in Africa. This choice of such a diverse array of objects is also

a conscious choice to challenge the conventional categories of objects normally studied alongside one another. WAM's collections have grown over decades, and currently comprise over 10,000 pieces, whose "history and origin reflect the genesis of African art scholarship in South Africa, itself a reflection of the country's history and the many narratives that comprise its past" (Charlton 2015, p. 40). Objects in the collections come primarily from Africa, with a strong focus on South Africa, and include several large sub-collections: the Standard Bank African Art Collection (SBAAC), the University Art Galleries (UAG) collection and the Wits Museum of Ethnology (WME) collection (Charlton 2015, p. 19). Over the years, students have worked on the biographies of a wide range of objects across the storerooms, of different cultural origin (sometimes unrecorded), of a range of materials (sometimes mysterious), from well-known artists to lesser known to completely anonymous ones: a David Goldblatt photograph, a fur-and-wire sculpture by Fanlo "Chickenman" Mkhize, a carved wooden figure by Nelson Mukhuba, a plaster-and-bone sculpture by Jane Alexander, a black-burnished beer pot by Nesta Nala, a beaded waistcoat from Bergville, a ZANU-PF khanga shirt from Zimbabwe, a hand-painted barbershop poster from Ghana, a pair of sausage-shaped charms collected in the Belgian Congo in the 1920s, a carved wooden snake mask from Burkina Faso, a pot with no recorded provenance or date, among others. Over and above seeking a diversity that is broadly representative of WAM collections as a whole, the criteria we have used for pre-selecting these objects included the presence of tangible "handles" that students could grasp: an archival lead, a body of work, a living artist or collector, a mystery, a compelling question. We have observed how important it is that students adequately "identify" with an object—that they find something that they are genuinely enthusiastic about researching—and in certain situations we have gone back into the storerooms in search of an object to suit the particular interests of a student.

While the object is the focal point of the project, we also attempt to provide a supportive theoretical scaffolding for students. We explore key texts in "object biography" scholarship, beginning with Igor Kopytoff's seminal 1986 article, "The cultural biography of things." Students will not usually have the benefit of published materials about their specific object, but each of the researched items can usually be connected to literature relevant to the object-type, broader material cultural field or the historical context of its production. In this way, published texts are

highly important, but not the focus of their work; rather, each student uses these texts to help guide their quest to uncover new information. Because the course consists of a number of structured group report-back sessions, students also learn from each other's learning processes. Each of the biographies is unique, produced from a unique and personal encounter, as the life of each student becomes embroiled with the life of their object, and each student grows into the role of expert on their particular object.

Working with students to achieve goals beyond the requirements of coursework is another way in which we seek to transform the curriculum. For two years running, Laura De Becker and I, together with Joni Brenner and Stacey Vorster of the History of Art department, transformed the resulting research into exhibitions that took place at the Standard Bank Gallery in Johannesburg, *Lifelines*, 2014, and *Life–Line–Knot*, 2015. For each exhibition, we produced a book comprising a bundle of object-specific chapters, each co-authored by a student together with one of us (Brenner et al. 2014, 2015a). The third exhibition in the series will take place at WAM in 2017 under the title *Lifescapes* (Brenner et al. 2016), and the project will continue to run in 2017 as a coursework project.[1]

Over and above these direct outputs, we have written several pieces reflecting back on our experiences in a book about different forms of engagement with WAM collections (De Becker and Nettleton 2015). De Becker (2015) performs an analysis of the standard-format label that accompanies an object on display, and how this label has the potential to be transformed through an "object biography" model of research. Each label presents a kind of summary of what is known about its referent, and so often in the field of historical African art places the objects into reductive categories, or reveals significant gaps such as "artist unrecorded," "date unrecorded" or "provenance unrecorded." De Becker writes about how the "object biography" research has filled some of these gaps in astonishing ways, for example the investigations of Masters student Susan Middleton into what was an apparently generic ceramic beer pot, formed by an anonymous potter, of unknown geographic origin and date (one of so many similar pots lying on storeroom shelves), powerfully transforming it into what we now understand to have been the vessel out of which King Mandume ya Ndemufayo (today one of Namibia's national heroes) drank his last sip of beer before dying in battle with colonial forces in 1917 in Ovamboland (De Becker and Middleton 2015).

Brenner and Vorster (2015) write about the social and collaborative nature of knowledge making. They point out a particular shift that

happens through the *Object Biographies* project, where students are encouraged to join the process of generating new knowledge alongside the lecturer, rather than being placed into a position where the primary vector is knowledge transmitted from lecturer, or authoritative text, to student (2015, pp. 169–170). Within each new cohort of students working together on individual object stories, unexpected connections between initially ostensibly unrelated items also begin to emerge, pointing to the potential for weaving objects together to tell a wider, collaboratively generated social history. Brenner and Vorster also observe a certain cumulative effect in the quality and depth of the projects from one year to the next, as students had the benefit of an increasing number of previous projects to look to as a model (2015, p. 183).

In my chapter in the same book (Wintjes 2015), I reflect on two pedagogical strengths inherent in the project. The first considers the "object biography" approach as a particular kind of inquiry into material culture that creates productive bridges between individual objects and larger-scale understandings of the world in which we live: the idea of a "world in one object" (Wintjes 2015, pp. 137–140). While objects are physically finite, they are potentially infinite in meaning, and through this kind of research they are revealed to be microcosms of the wider world in which they are embroiled.

This idea is closely tied to a second pedagogical theme, which is a concern for the creation of balance in the curriculum between theoretical and empirical approaches. Students learn that theory is not always something that is applied to the material, but can arise from it in a dynamic recursive relationship, and some of them ultimately thrive in learning to extend the "object biography" scaffolding to create a theoretical framework that is adapted to their particular object (Wintjes 2015, pp. 140–151).

Object Worlds

The transformative dimension of the project is rooted in the choice of an under-researched *object* (which can also be a picture) as the point of departure, rather than within an existing body of art-historical scholarship. The object itself exists in the first instance outside of, or beyond, or prior to, the realm of textual production, and we encourage students to begin by simply spending time with their object. Students are then tasked to formulate a certain number of questions. Guided by these questions, students begin to navigate through published texts, and at the same time to uncover that there are gaps, sometimes large cavernous absences, in the existing literature. Students also quickly

realise that there are many resources outside of that which is published in an academic form, and are encouraged to find knowledgeable people to consult, archival sources to consult, similar or related objects to examine, and generally to call on their own resourcefulness to find anything and everything that might shed light on their chosen object's life story.

Even though each object is usually relatively stable physically, students learn not to strive for a single, current or correct interpretation. Rather, they study the objects as things that have moved through different frames of meaning. Each object has travelled a particular, often convoluted, path to arrive in a collection of African art housed in a university museum, an institution that, although dynamically shaping itself in a democratic South Africa, can be seen to be the inheritor of colonial and western ideas and constructs. Students quickly learn that the objects are not responsible for the labels that either have or have not been attached to them (in the case of the "anonymous" artist for example). It is here that the project has the potential to work powerfully against essentialising and reductive abstractions, "reified in every database entry on African art which typically defines the individually made object in terms of a general group, type or region" (Brenner et al. 2015b, p. 13).

Students learn that they have the potential to fill real gaps in an object's story, that they can play a role in that object's future, and that they become a part of the object's life. Students are motivated by the pleasure and enjoyment of the detective-like nature of the work, and realise that they can also become active contributors to a field of knowledge.

Because of the closeness between biographer and object, this approach to research tends to foster in the student an affinity with the object, but also with other people attached to the object (the maker, community, collector and so forth), and in a certain way the work reactivates, and in some ways *remakes*, the object. The biographer has to grapple with the material and conceptual complexity of the object, which originates as an idea, and at some stage is made into a material thing, and is the entangled product of both making and thinking. An artist works in a lineage and occupies a position in history, and is only in a rather narrow "authorship" way the producer of something "original." The artist nonetheless creates something singular and unique at the scale of a single object; similarly, an art historian works within a large community of knowledge-makers, but has the potential to connect in an intimate, "insider" way to the maker of the object they are researching, thereby making a unique and personal contribution to the field. It is here that the *Object Biographies* project begins to blur the boundary between the maker, worker or practician of a technical, manual or artistic profession, and

the academic researcher who studies the products of making. There is also a discernible blurring of other disciplinary boundaries, as students often bump up against, and have to venture into, allied fields such as anthropology, archaeology, or literature studies.

In speaking with students about how to write their biographies, it usually helps to speak about the writing as a creative pursuit: it is a literary, even poetic, genre of writing. An object-focused story that unfolds as a chronological narrative, like the story of King Mandume's pot, is rare. Moxey points to the anachronic and heterochronic power of a work of art—its ability to inspire different, "incongruous" understandings of time, when considered beyond the horizon of its original context of production, "disrupting the orderly progression of instants into which duration has been plotted by cultural convention" (2013, p. 174). It is indeed much more common for a student to remain with many unanswered questions and gaps in the information collected, next to a host of unexpected discoveries that are often challenging to place into a time-based sequence. This was the case for the pair of "Luba" sausage charms collected in the Belgian Congo in the 1920s, researched by Caroline Thompson. The magical, esoteric properties of the charms in their original context seemed to contribute to other kinds of auras surrounding the charms in subsequent contexts, and even to cloud any possibility of clear answers to the questions they raised in the *Object Biographies* context. As a final resort, the student conducted an experimental micro-CT scan to see if the charms contained any recognisable structures. This unexpectedly produced pictures of whole seeds, opening up a new set of ethnobotanical questions (Wintjes and Thompson 2015). The story of the charms uncovered by the student is not a linear one, and might be likened to the field of "dark matter," an abundantly present hypothetical substance, not directly observable but inferred, next to a sparing number of visible, luminous elements.

The use of the under-researched object as focal point also raises the question of the limitations of knowledge. But rather than seeing those limitations as a problem, the project is premised on an acceptance of incompleteness and uncertainty as a viable theoretical position (see also Arvanitakis and Hornsby 2016, p. 19). Again, the example of King Mandume's pot is on one level a kind of best-case scenario, where the student was fortunate to stumble across an archival link that lead to virtually all of her questions being answered, but most students remain unable to answer all of the questions they have. The research invariably leads to some new information in each case, but certain items remain frustratingly opaque and mysterious. When starting out with their projects, students are often anxious about the amount

of information they will find (which is not known to anyone at that point). They are understandably fearful of the unknown—the empty space in which they are required to work—and have a sense that some objects will lead naturally to better findings, and assume that this will lead to higher grades. We always insist that, although students will need to show evidence of a thorough and systematic search, overturning every stone, it is not about what concrete information they find or do not find. It is about what they do with what they have, and it is about acknowledging and working actively with the indeterminacy, provisionality and uncertainty of knowledge (Smiles and Moser 2005, p. 11).

Themes of Transformation

The editors of this volume suggested that contributions to this book could be framed in terms of a number of different themes: the first is "bringing a different archive to the fore," the second is "philosophical/theoretical/conceptual threads," the third is "reimagining higher education through pedagogy" and the fourth is "curriculum and transformation: empirical interventions." The *Object Biographies* project arguably addresses all four themes.

The "different archive" that is brought to the fore in the *Object Biographies* project is in the first instance the objects themselves, a diverse, non-verbal, non-documentary, heterochronic assemblage of human-made objects, accumulated as much by design as by accident; the silent, and in some ways incongruous world of the storeroom. Because the student's task is ultimately to write the story of the object—to turn the object into a particular kind of text—each student ends up generating new materials and ultimately building up an archive around their object. These materials become in turn a part of the object's existence in the world, as students' findings are added to the museum's database.

The second theme, the notion of a "conceptual thread" clearly resonates with the metaphor of "line" that we have used to frame the various curatorial forms the project has taken—*Lifelines*, 2014, *Life–Line–Knot*, 2015, and *Lifescapes*, 2017. In *Lifelines*, the inspiration was the links made by people, the lines of meaning and survival, between objects and life. In *Life–Line–Knot*, we took inspiration from Kopytoff's "tangled mass" of knowledge (1986: 67) that is the result of following the (mostly faint) leads or threads of information, to think further about knowledge as a knot that calls to be undone but is at the same time always re-forming itself

from the loose ends that are leftover at the end of any enquiry. The framing of the third iteration—*Lifescapes*—we have formulated in terms of the ways in which the lines and knots unfold into a more open three-dimensional space, a landscape of lives and objects, an object-world. The theme of life is a conceptual thread that appears to create a strong model from one generation of postgraduate students to another. It is also a thread that students follow into the other courses they take, and into their lives beyond their studies (we reflect on the personal dimensions of the entanglement of students and objects in the introduction to *Lifescapes*, Brenner et al. 2016, pp. 1–14).

The third theme, "reimagining higher education through pedagogy," infers a grass-roots approach: transforming the university through working, doing and teaching. In my vision it is closely linked to the fourth theme—that of "empirical interventions" in the curriculum. The *Object Biographies* project is an example of a real and ongoing intervention in the curriculum, but it is also a project that brings a strongly empirical approach into teaching History of Art, centrally concerned with not only *what* is taught in the curriculum, but *how* it is taught (see also Brenner and Cloete, this volume). However, in this focus on experiential learning, the project has not generally appeared to create an imbalance for individual students between practice and theory, perhaps because of the specific way in which theory and practice support and feed back into each other. The stronger students in the group gain almost obsessive investigative momentum in this task, which has the potential to lead them into becoming self-directed researchers, but, because of the typically incomplete nature of their discoveries, they orientate themselves by looking to more general, or analogically or obliquely relevant, historical and theoretical texts, which help them to create bridges between the particular but fragmentary, and the bigger and more general picture. The interface between the known and unknown becomes a highly productive space. This work is strongly directed by the student. Each chapter published as a result of this project presents different responses and solutions to these challenges and opportunities (Brenner et al. 2014, 2015a, 2016).

Transformation and the Third Space

The project has a particular three-part configuration: the object, embodying a creative, visual and material mode of thought and incomplete in its documentation, the text, incomplete in its rootedness in the visual and

material world, and the student-biographer, who has to translate from the one to the other in order to create some sort of coherent narrative. This arrangement evokes Homi Bhabha's statement that "theory has no priority over experience and that experience has no authority over theory," the one causing "local skirmishes" at the boundaries of the other, and opening up a supplementary or interstitial space for articulation, or a "third space" (Mitchell 1995).

Homi Bhabha's notion of Third Space can help us to think further about the kind of transformative space that is opened up through the *Object Biographies* project. Although concerned in Bhabha's formulation with questions of cultural identity, and constructions of self and other, the notion of Third Space is also a somewhat open-ended concept that can be adapted for different purposes. But it also seems appropriate to think about Bhabha's notion of a Third Space within the context of this project, because of the strong personification of the object that takes place, the ways in which the object and student-researcher's lives becomes entangled, and the disruption to the normative relationship between the student and the production of knowledge. Exploring the notion of Third Space in a teaching and learning environment, Susanne Gannon suggests that we can imagine "pedagogy not as the effective delivery of knowledge, content and skills but instead as a series of particular encounters in relational, affective and embodied space where teacher as well as students are in a mutually constitutive space of becoming" (2010, p. 27).

Bhabha's Third Space is further explained as a hybrid space that responds to binaries such a general/particular, empirical/conceptual, universal/historical, from a third position that is in between, not the one or the other, but something else besides. To these binaries we can add some that are more relevant to the ways in which the field of History of Art has traditionally been framed: textual/material, intellectual/embodied, self/other, person/object, animate/inanimate, contemporary/traditional, colonial/postcolonial. The notion of a hybrid might be seen as problematic precisely because it upholds two distinct polarised positions or identities as a structural part of its formation, but Bhabha sees it as a productive space from which to examine the needs and implications of a binary code in the process of making meaning, and to search for ways to disrupt, displace and renew that code (Mitchell 1995). In Bhabha's statement that the Third Space, "though unrepresentable in itself, . . . constitutes the discursive conditions of enunciation that ensure that the meaning and symbols of culture have no primordial unity or fixity; that even the same

signs can be appropriated, translated, rehistoricized, and read anew" (Bhabha 1995: 208), we recognise a space akin to the "object biography" research in which our students become implicated, where objects are read and re-read, and shown to be constantly shifting in meaning, changing the way we see the object as well as the way we think about the production of knowledge.

Thinking Things Through

The *Object Biographies* project fits in with other ways in which the History of Art department has responded to the bigger transformation agenda emerging across the University of the Witwatersrand, and South African university institutions more broadly, over the past few years. This response is discernible in various aspects of the department's reshaping of its curriculum, over and above its reliance on the pedagogical principle of writing "histories from here" (mentioned previously). As a discipline centrally concerned with the visual, History of Art naturally leads us to explore beyond verbal and textual modes of inquiry. In examining the power of the visual, we also delve into other sensory terrains as we guide students to learn about art through experiential learning. In this there is also a challenge to the authority of the published text, a breaking away from teaching through particular canons, movements or artists, or key moments in art-historical thought. At different levels, in working with colleagues in History of Art, I have experienced the department as a space that is almost post-disciplinary, even "undisciplined." We have often debated the matter of changing the name of the department (History of Art departments elsewhere have reshaped themselves as "Visual Studies," "Visual Culture," and so forth), however we have remained with History of Art for now, which roots us in a particular historical disciplinary lineage, and we use this space to counter and complicate the discipline's own foundational sets of knowledge while still dealing with issues surrounding constructions of the past. Although this sense of the discipline's own history unfolds naturally in any discipline concerned with the study of the past, it is a direction that we strongly emphasise.

Transformation and Time

The urgency in the task of transformation in South Africa was emphasised anew in the disturbances experienced in the higher education sector towards the end of 2015, and again in 2016, with protests connected to

the #FeesMustFall and related campaigns emphasising the inaccessibility of tertiary education for many, and the perceived slowness in "transformation" within university curricula. There are numerous ways in which the bigger project of transformation, in its varied forms, continues to fail more than 20 years into democracy—in the ways in which access to higher education is not reducing inequality, for example—such that our universities, in the words of Wits University's Vice-Chancellor Adam Habib, "remain at a tipping point" (Habib 2016). The #FeesMustFall movement in particular saw one great victory, namely that it "achieved in a matter of 10 days what vice-chancellors had been advocating for at least 10 years—bringing down the costs of higher education" (Habib 2016). Habib describes the shape the protest took to do this as a "multiclass and multiracial alliance," "organised beyond party and ideological divides," but observes that after this victory it broke up into a cacophony of fragmented voices, afflicted to its own detriment by reassertions of racial essentialism, the glib dismissal of the achievement of earlier generations of activists, and a propensity for violence. While the particular strain of transformative energy embodied by the protest movements appears to be dissipating at present, the bigger project of transformation continues elsewhere, because it is a vast social project, unfinished, and arguably unfinishable. It has to take on different forms and be mobilised at different levels of society, and it has to happen at different time scales.

For Baladrán and Havránek (*Monument to Transformation* 2009), "time is much more important than geography or geopolitics" for transformation to take place, and certainly some aspects of the kinds of curricular transformation that this chapter deals with are slow and incremental, and require the "patience and perseverance" that Brenner and Cloete (this volume) also speak about. Transformative curricular strategies produce returns that reflect this slow, processual kind of change, the kind of ongoing work that continues, behind the scenes and outside of the reactive moments of acute, sometimes violent, protest. The work of transformation must be taken further in the ways that students and teachers of all kinds collaborate in the bigger project of using knowledge, creating a generation of a different kind of scholar, transforming the formal educational process into an effective motor for change towards greater social justice.

But, as Pithouse (2010) warns, in this increasingly urgent call for social justice and wider access to universities, "it is also essential that the realities of inequality are not used to justify an agenda for research and teaching that ties all intellectual work to the immediate and instrumental needs of

the market and the state." He goes on to point out that "the bitter reality of poverty doesn't make open-ended intellectual pursuits a luxury." Within this context, our work in History of Art takes on another dimension of importance: even in the midst of severe inequality and injustice, people always find ways to reach beyond the material, in the aesthetic, poetic and philosophical strivings of human life. Many, indeed arguably all, of the objects we study in this close and biographical way provide examples of this.

Perhaps, in the meantime, considering the awkward relationship between urgency and patience in the current higher education sector in South Africa, we can start immediately by working towards bringing issues of transformation more explicitly into our reasons for what, why and how we teach.

Note

1. The project also has the potential to extend beyond WAM: for example, Stacey Vorster, who taught the course in 2016, elected to take fourth generation of objects for biographies from the art collections of the Constitutional Court of South Africa. We also encourage students to present and publish their work in professional contexts. For example, at the South African Visual Arts Historians (SAVAH) conference at the University of KwaZulu-Natal, Pietermaritzburg (September 11–13, 2015), we organised an "object biography"-themed session in which eight students participated. Aside from the *Object Biographies* project, we have begun a program called "Papers into Publications," where we work with students to turn their research papers into journal articles.

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CHAPTER 9

Race, Gender and “Personal” Pedagogy: Emotional Encounters in the Post-Apartheid Classroom

Mehita Iqani and Nicky Falkof

This chapter explores two emotional and challenging pedagogical moments in which race was encountered, negotiated and problematised in the post-apartheid classroom. The authors are close colleagues who teach Media Studies at Wits University and who both research questions of race, gender, class and popular culture: Nicky in relation to moral panic (2015b) and psychogeography (2015a) and Mehita in relation to consumer culture (2015a, 2015b, 2016). Because of the enduring inequalities of post-apartheid South Africa, race often takes centre stage in our teaching. In two separate courses that we convened for the same group of third-year students, one focusing on consumer culture and the media, the other focusing on digital media and society, we found ourselves faced with challenging pedagogical moments in which white students were forced to encounter privilege, oppression and equality in highly personal ways.

In this chapter, which we intentionally structure as a conversation, we reflect on questions of race and gender, personal positionality, the politics of emotion and the role of pedagogy in social justice. Productive

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conversations between academic peers are often published as “interviews” (e.g. Borgerson and Miller 2016). In this chapter, we are less “interviewing” each other than we are making transparent our process of dialogue, exchange, and learning from one another. We see pedagogy as one form of discourse in practice and share the view that “those engaged in critical pedagogy [should] continually attempt to redefine themselves through the context in which they find themselves” (McLaren and Kincheloe 2007, pp. ix–x). We want this chapter to explicitly show that our conversations about pedagogy are an important part of our practice, as well as being a route to developing knowledge and analytical thinking.

In this chapter, we think through and reflect on two quite different but also similarly challenging classroom experiences that we had at around the emergence of the influential #FeesMustFall movement that first appeared on the University of the Witwatersrand campus in late 2015. In its original incarnation, #FMF was a radical student collective characterised by the significant presence of strong black, queer and feminist voices speaking from an intersectional position to demand increased access to higher education in South Africa, particularly for poor students for whom appropriate financial aid is seldom available. While students from various political groupings were involved, #FMF as it began was notable for going beyond party affiliation to take a pro-black and pro-poor stance on higher education (Falkof 2015; Naicker 2016). The original #FMF protests shut down university campuses across South Africa and caused major disruption to the end of that year’s teaching. While many uninvolved students were supportive of the movement, others experienced it as threatening. The following discussion is based on events that occurred before and immediately after the initial protests, during a period when issues of race and privilege had a particularly potent affective power on Wits campus.

The purpose of this conversation is for us to critically reflect on what happened in the classroom, then to theorise what those experiences mean politically and pedagogically and to think about what we learned from them. We structure our conversation in three moves: first we each tell the story of what happened; second we discuss what those stories might mean politically; and third we think about them pedagogically.

Challenging Classroom Encounters

Nicky Falkof (NF): I was teaching a third-year course called *New Media and Society* that was concerned with the way in which digital and social media forms and conversations structure, influence and respond to

ongoing transglobal social issues. The course was arranged around five distinct themes—race, gender, religion, morality, and self-display—that recur across media usage and context. It was assessed innovatively; I wanted students to be active online and to undertake creative projects that showed that they understood not only the theoretical concepts but also the way in which social media operates. Students were put into groups and were asked to design a Tumblr blog for a theme assigned to them. They were to be assessed on the creativity of the blog, a group post that discussed the critical issue of that week, and individual posts reflecting on what they learned. This project was assigned just before the #FeesMustFall protests.

The final presentations of the blogs happened at the end of the course which was just after Wits had been shut down by the protests. It a moment that was incredibly politically pregnant with affect and with different positions. The class was racially mixed and it included some students who were at the forefront of #FeesMustFall and others who were quite afraid of what was going on. Students were coming at major issues from very different angles. Throughout the course I had been taking a political position strongly related to social justice and critical of various forms of privilege, particularly the entrenched white privilege produced by centuries of racist exploitation that set white South Africans up as socially and economically privileged, a legacy that continues today (see, e.g., Beinart 2001; Bozzoli and Delius 1991). One of the things we had come up against repeatedly in class was the idea of “colour-blindness,” which, as Amy Ansell (2006) has shown, actually entrenches white dominance in a post-segregation context. I wanted students to understand that only white people have the luxury of not seeing race. Most black people do not have that opportunity because it is in their faces every day.

The challenging situation developed in the final session of this class when groups were presenting on their Tumblr projects. I had a graduate student Teaching Assistant (TA) working with me, who had put the students into project groups. Students had come to her and asked to change the composition of the groups so they could work with their friends. We ended up with one group comprised of white students from privileged backgrounds who had been assigned the topic of race for their project. For that class they had been asked to read scholars like Jacob Wambugu (2005) and Melissa Steyn (2001), who discuss the problems of “resistant” white discourses that work to deny white South Africans’ imbrication in post-apartheid racial injustice.

When it came to assessing their Tumblr and class presentation, I noticed that this group had not internalised any of the critiques that we had collectively been making about white privilege throughout the course. Instead they had created a project that repeated ideas about how everything in South Africa would just be okay if it people stopped "going on about race." There were even some suggestions that #FeesMustFall was racist and that whites were the victims of this racism. It seemed that what I had been emphasising throughout the course had not come across to these particular students.

Some members of the group were more critical of this position in their individual blog posts. This suggested to me that the main problem was that a political orthodoxy had developed among them in their presentation and collectively authored blog post that had reinforced prominent white South African ideas about reverse racism, the value of colour blindness and the fact that racial conflict was just about black South Africans "not getting over it." Although they showed the capacity to be more thoughtful in their individual work, the group post and presentation revealed the power of collective whiteness to undermine the potential critique of privilege.

MI: That really is an interesting pedagogical situation. My experience had some counterpoints. Incidentally, this was with the same group of around 35 students, because the courses ran consecutively. Mine was called *Consumer Culture and the Media* and was taught directly before Nicky's. The material in my course covered questions about retail geographies of shopping malls, colonial histories and their relationships with different formations of consumption, questions of gender and sexuality in relation to consumption, whether it is possible to be an ethical consumer, and how outdoor advertising shapes public spaces.

In one class, which was about colonial histories, consumption and race, I asked my students to read three pieces of writing. The first one was by Timothy Burke, who writes about the history of soap as a commodity in colonial Zimbabwe (1992). The second was a chapter from Zine Magubane's (2004) book *Bringing the Empire Home* about dandy fashion in colonial diamond mining communities in Kimberley. The third piece, which became contentious in class, was by the historian Lynne Thomas about the skin-lightening industry in South Africa (2012). That article opens by discussing the funding of the Apartheid Museum in Johannesburg, a well-visited tourist attraction. What many people do not know—and what Thomas' piece taught me and which I wanted to teach my students—was that the museum was funded by two white South

African businessmen who made billions by manufacturing and marketing skin-lightening products to black South Africans throughout apartheid. I read this an attempt to mitigate their white capitalist exploitation post-apartheid. I was really excited about dropping this “truth bomb” in class and seeing students’ reactions to this particular piece of information, and using that as a segue into a critical debate about the link between apartheid oppression and consumer culture. I wanted us to have a discussion about how skin-lightening commodities, which are damaging psychologically and physiologically to the men and women who use them, can be understood as part of the colonial economy that still has a legacy and a footprint.

In class, I summarised the key points from the readings in a PowerPoint presentation, and on one slide I included a picture of the businesspersons who had funded the museum. It showed them (they happen to be twin brothers) standing on either side of Nelson Mandela, which I thought was a perfect photograph to illustrate the complexities of the topic, because it pictured the famed (and some say fabled) figurehead of the new South Africa and the rainbow nation, flanked by two businessmen who made billions from exploiting black consumers. Just as I was about to get the conversation started, one of the students, a young white woman, put up her hand and said, “Those are my uncles.” It was a surprise. I responded with something like, “How fascinating that we have such a strong personal connection within the class to this particular topic that we are dealing with.” The student did not say anything further, and I did not encourage her to.

NF: I can see how, given the context of the discussion you were planning to initiate, attempting to get her to give further detail or reflection might have suggested that you were being critical of one particular individual on the basis of a family connection.

MI: Exactly. I did not want to single her out in a way that would have been unfair. So I tried to move the discussion into the general and abstract, and asked students their general thoughts on skin-lightening ointments. The conversation progressed haltingly and with a little bit of difficulty. Then another student in the class, a young black woman, put up her hand and said, “My late aunt was addicted to skin lightening creams.” She then, without any prompting, went on to explain how her aunt had tried the creams for a while, decided to stop using them, but then discovered that there are awful side effects to stopping once you have started. Apparently, one’s skin can break out into all sorts of uncomfortable rashes and the only way to not get that reaction is to carry on using the cream;

there is a form of addictive chemistry to the products that her aunt was never able to escape from until she passed away. So there were these two young women on opposite sides of the classroom, who both had direct, very personal family connections, one as an addicted consumer and one as a profiting producer, to what I had imagined would be an abstract, theoretical conversation. The class had brought together deeply personal memories with huge metastructural issues of race, privilege and the economy. It was really interesting and also really hard, as a teacher, to know how to work with that.

The Personal is Political

NF: Before we begin reflecting on what each of our experiences mean, we need to think about how we dealt them at the time. One of the biggest challenges of being an educator is the fact that we sometimes face unexpected situations and have to think in the moment. The way in which we operate requires an intellectual flexibility and an emotional fluidity that cannot be taught in postgraduate diplomas in HE. We have to learn these things in practice. And of course, as researchers have shown, our racial positioning as white also affects the way we feel and work in the classroom (Harlow 2003), which needs to be considered alongside this.

My experience was similarly complicated. Although I could approach the work with more distance when I was examining the blog posts that different students had written, I had to respond instantly to the class presentation. It was difficult and I was not sure what to do. It seemed that everything that we had been discussing for the last seven weeks had had little effect on these students. I could see the other students in the class, some of whom spoke from politically radical positions, reacting badly. I could see them bristling and becoming angry, and the students who had just presented shuffling their feet and feeling uncomfortable because they could tell their presentation had not been well received. I wondered whether the classroom might become a space of attack and counter-attack. I wanted to, on the one hand, strongly critique their presentation that repeated some of the most troubling discursive constructions that protect white privilege in South Africa, and on the other to defend them from potential attacks from their peers. I was concerned that the thread of the conversation might be lost in invective, and that interpersonal attacks might undermine our collective ability to talk about difficult things critically and thoughtfully.

MI: I share that worry. But, at the same time these are issues that *should* make us angry, right? This makes me wonder: at what point were we taught as educators that there isn't place for anger in the classroom? If I reflect back on the skin-lightening discussion, we were talking about an issue that I myself had strong feelings about. I felt angry about the existence of an industry that has exploited people for decades and enriched some at the expense of the health and wellbeing of others. I actually had intended to discuss that anger in the classroom. I wanted to allow my students to feel angry too. Yet all of a sudden, there was a potential scapegoat in front of us: this young woman who was a part of a family who we now all knew was very wealthy. It would have been destructive and unfair to turn on her as the representative of that industry. Thinking back, she was actually very brave to have put up her hand and identified her uncles and herself as part of this wealthy, privileged family and system.

NF: Was she acknowledging her own privilege in stating that or saying simply, "Hey, I know those people?" Did she elaborate on her relationship with her uncles, or indicate anything about her feelings, personal or political, towards their legacy?

MI: No, she did not say anything aside from identifying them. I do not want to over-interpret the moment, or speak for her in any way. But on reflection, that moment was powerfully symbolic in some ways that she might not have intended. I have started to think about it as a pedagogical opportunity to reflect on and consider white privilege. I do not think she intended to personally confess anything, but the act of speaking up as a white South African and identifying her relatives indicates a link to a historically oppressive system, one all white South Africans share to some extent or another. Instead of moving swiftly on, I think I could have stopped to think about that for a moment. I could have recognised her contribution more explicitly and invited her to explore a little more what the association brought up for her, intellectually and emotionally. I could have said, yes, I too as white South African have benefited from this system and let us stop and think about what it means politically for white people to say this.

NF: Let's come back to the question you asked about whether there is a place for anger in the classroom. I think you have hit the nail on the head of what is so important about allowing emotions into the classroom. Anger is often legitimate and in so many cases justified, and necessary for us to learn from. But what could be problematic is when anger becomes not about

systems of injustice but about individual scapegoats. Yes, they (and we) remain disproportionately privileged and, as Mbembe (2008, pp. 6–7) says, the emergence of individual black entrepreneurs and a visible black middle class has not unsettled the structural power of white privilege in South Africa. But nonetheless, it could be counter-productive for young white South Africans to feel that they are *personally* being made emblematic of everything that is wrong with the system, rather than being beneficiaries of systematic injustice. Perhaps this is because I am a white South African myself. I feel that one of the most important things I can do is try to educate white students about their own privilege and how they benefit from structures of injustice. White South Africans do not often acknowledge this or admit it. But if we place individual young people in a position where they feel that they personally are taking the brunt of others' legitimate rage we may create a generation of defensive racists instead of a generation of critical thinkers who can see and analyse their own positionality. The classroom should be a place where people who suffer injustice feel safe enough to express their rage. But it should also be a place where people who benefit from unjust systems can come to a legitimate consciousness of that.

MI: Your comments are helping me reflect on the moment when this young white woman put up her hand. At first, it made me uncomfortable because subconsciously I think I was afraid of the discussion becoming a "race war." That was a silly fear, because our students are thoughtful and smart. But I had a niggling worry that if I went down that route it might become something more than I could personally handle in the space, or something that was pedagogically counterproductive. The more I think about the student's statement, the more I interpret it as a bold and humble thing to have done. It cracked open a little space—which I did not fully exploit—for me to invite a conversation about legacies of white privilege in consumer society. If something like that ever happens in my class again I will know a little bit better how to handle it.

NF: Similarly, one of the things I learned from reflecting on how I handled the Tumblr project is that racially charged pedagogical moments can and should be dealt with head-on.

MI: It is really interesting that as two relatively experienced scholars (we have both published quite a bit and have taught at Wits for a number of years) we both felt unprepared for these encounters. I think this has something to do with our own positionality as citizens and educators. Something that black students have been asking, especially recently, is,

"Why are all our lecturers white?" Although it would be more accurate to ask "why are *most* of our lecturers white?" the question is crucial. I am a "white" lecturer myself; or to be precise I am someone who the apartheid regime classified as white and who benefitted from that, even though I do not fully self-identify as white. Anyway, us white educators have a huge responsibility to think about that question. The question about the racial profile of the academy is about more than whether we belong at South African universities. It is about what our being here means to the students around us. What does my presence symbolise to most of the students in my class? How should I be dealing with that in how I construct my courses, how I teach in the classroom, how I deal interpersonally with my students?

NF: These questions are another way of showing how white privilege is something larger than white individuals, regardless of where they sit on the spectrum that goes from outright racism to anti-racist activism. For people who come from a position of privilege, who are cognisant of it and who try to be critical of it, a big part of our work is recognising it as structural. How do we use our privilege appropriately? I think one way is to create relationality between ourselves and our students and between students and other students. This can allow these very difficult questions to be asked in a ways that are sensitive, but not over-sensitive.

MI: One way of dealing with the racial material that came up in my class would have been for me to recognise that emotional and personal difficulties arose for me as well as for the students. I could have said, "You know what? As a white South African myself, here are some of the things I battle with," brought in counter-arguments about the importance of recognising our privilege as unjustly acquired, and asked, "Does this relate to anything other white people in the room are feeling?"

NF: My response to the classroom presentations was, I think, shaped by an instinctive desire to protect all my students from a racially charged conversation that could have got out of hand. My written response to the white group was extremely critical, though, I think, fair. But I could have done more to give them feedback face-to-face. They could of course have contacted me individually to request this, but given the scenario it is not surprising that none of them did. As an educator, I could have done more to bypass their inevitable discomfort at my comments and to facilitate productive conversations. Part of the learning process is having a chance to

shift one's ideas. I could have allowed them to go through the process of misunderstanding the way in which we were talking about race, being critiqued for it and then responding. By not facilitating a discussion of the debate in the classroom I did not allow the more radical and progressive students to have their voices heard, and did not allow the white group to hear the damaging impacts of race blindness and race privilege. The most significant lesson I have taken from this discussion is that my own fear of putting my students into difficult or inappropriate situations led me to be too cautious. And this may have limited the potential that my students had to go further in their thinking. When he was speaking at Wits, the Lithuanian philosopher Leonidas Donskis talked about how the university needs to be "a place where responsible citizens are trained" (2016), and I think sometimes that needs to involve both awkwardness and discomfort.

MI: We both took an almost automatic default position that saw us privilege the idea that it was our responsibility to protect our students from the ugliness of coming face-to-face with talking about race on a personal level. With some critical distance that position now seems naïve, and is perhaps something that only relatively privileged white South African lecturers would prioritise. On a day-to-day basis, the ugliness of racism is present all the time and those who experience it are of course black. Why do we think we need to protect students, and who in the classroom benefits from that protection? Perhaps we should instead be making it clear from the outset that even though we care deeply for our students and see our job as providing the "scaffolding" (Martin and Rose 2007) for everyone to learn from everyone else, we're not there to protect students from each other (except, of course, in instances where it's legitimately needed). I think we need to face up to our responsibility to create uncomfortable environments where we can respectfully, decently, have difficult conversations, and to think about how power, privilege, history and structure play out in our own lives and political positions.

NF: I agree. Should we protect white students from challenging discussions about race because we are afraid that they might feel attacked? Should we protect black students who we want to shield from additional hurt and offence? Or should we allow all students to take ownership of these complex conversations? Racism is a social reality so we cannot treat the classroom as a place where it can be escaped. I think we both work hard at this project in general, but in these particular instances we came up against something that was so pointedly personal that it moved beyond the dispassionate discussion

of politics, race, racism, privilege and justice, and so we were overwhelmed and tried to act as protectors rather than facilitators.

MI: You are right; educators should think of themselves more as facilitators than protectors, because there are associations with the role of protector that are not appropriate in an educational setting. Although we work with young people, they are adults not children and they deserve to be treated as equals.

NF: This is particularly true in the current moment in the political economy of Wits, where students are showing very clearly that they are adults, that they will take control of situations where necessary and that they have an enormous amount of agency. Students do not need to be protected; they need their voices to be respected.

Structural Power and Emotional Pedagogy

MI: I want to come back to another point that you raised about our responsibility as white educators to conscientise white students in particular. I'm bringing this up because there have been other moments in my career at Wits and in the South African academy where I've noticed that explicit complaints about racism often come from white students. The second time I taught *Consumer Culture and the Media* I set up an anonymous online course evaluation and asked students for some qualitative comments at the end of the course. One of them came from someone who self-identified as a white male, who complained about how often we talked about race in class. The gist was, "I signed up for this course to learn about consumer culture but we ended up talking about race all the time and it's not relevant, it's alienating, it's not fair." I recall other situations where white students have complained that the "race card" has been played, or that race is been made an issue where it is not an issue. This echoes some of the complaints that women teachers get about bringing feminist theory into their teaching (Bauer 1990). I think these moments, as you suggested earlier, tap into a broader unwillingness on the part of white South Africa to deal with what racism really means. A backlash is becoming more and more explicit, for example, with the ever more frequent appearance on social media of hateful and awful comments, which exposes something ugly about the psyche of white South Africa. How do we deal with that in an educational setting that we are trying to

transform? How can we keep linking the themes we are teaching on to questions of social justice and privilege?

NF: I've had similar uncomfortable experiences where white students ask, "Why are we still talking about this?," or react to discussions about whiteness as instances of reverse racism, in keeping with the kind of "symbolic racism" and resistant white discourses that other researchers have pointed out in post-apartheid South Africa (Franchi 2003; Steyn and Foster 2008). But we have to maintain the legitimacy and urgency of conversations about race. One potential pitfall is that although conversations about race are necessary, could they not potentially lead to us once again re-centring the experiences and perspectives of white students and of whiteness? If we are thinking so intricately about how we draw white students into conversations that critically acknowledge the importance of structural racism in the lives of all South Africans, are we not over-inflating their importance? In my experience (and this is a generalisation, it does not of course refer to everyone I've taught), black students come with me on the critical journey I'm trying to take them on, which examines the importance of acknowledging race in South Africa. White students resist. My concern is that we need to avoid making anti-racist work an act of re-centring whiteness, as Sara Ahmed (2004) explores in her work on whiteness and the institution. But at the same time, in political and theoretical conversations about race in South Africa, we are generally *not* talking about whiteness and it is important that we bring that in. It is a difficult line to walk.

MI: I have heard black colleagues, friends and peers say, over and over, "It's not my job to educate you," where "you" means white people. "Educate yourselves, sort your stuff out, learn what you need to learn so that you can understand our anger. It's not our job to do this work for you." I agree with this. As a feminist I feel the same way in that it is not my job to take time out of my own project of recovering from the oppression women experience to educate men out of misogyny, sexism and chauvinism. This actually places a particular responsibility on white academics to use our positions of privilege in ways that are progressive, by inviting white students to come to a place where they are willing to face up to their privilege, acknowledge it, then hopefully act on that in positive ways.

NF: That is a really useful perspective. The fact that those of us who already inhabit this particular form of privilege have a responsibility that

black scholars do not have need not mean that we are necessarily re-centring whiteness. But this still leaves us with the complexity of how we as white educators operate in the classroom in a way that keeps everyone central.

MI: Yes. We do not want this project to degenerate into classroom scenarios where we are labouring over questions of white privilege, guilt, and shame at the expense of discussing matters of importance to the black students in the room. Perhaps this is something we need to be doing outside of the classroom. Perhaps we need to think about devoting only a certain percentage of time within the classroom to facing up to white privilege, asking those difficult questions, inviting white students to reflect on them while also making an effort to ensure that a much larger percentage of time gives students of colour the opportunity to express their anger, pain, experiences and arguments in a way that gives full recognition to the importance of their perspectives.

NF: We also need to make ourselves available personally and intellectually outside the classroom when necessary, so that we ensure that these issues around white privilege are dealt with while not taking up too much of the airwaves.

MI: In her book *The Cultural Politics of Emotion*, Sara Ahmed (2013) makes an argument for the importance of anger and shame, and says that such emotions must be a part of any political project of social justice. In my skin-lightening class I worried that one student might feel sadness and anger about her aunt's battle with the products, and that the other student might feel ashamed or defensive about her uncles' complicity. I was working from a position of thinking that the classroom needs to be a space outside emotion, one in which we have to perform these professional, neat and sanitised versions of intellectual discourse. But if I had opened it up and indicated that it was okay for us to feel rage, anger, despair or shame in that moment, it may have been a more productive and real learning experience for all of us. Talking about the emotions that come up as a result of oppression—on both sides—is not sentimental. It's political.

NF: Both of us, both within and outside of our lives as teachers, are extremely comfortable with emotion and with getting involved in issues politically and affectively at the same time. Yet in the classroom we both shied away from that. I think this has to do with how the classroom is imagined and

structured as a space. There is a normative, colonial, and patriarchal understanding of what the classroom is allowed to be. Typically, it is a space that is designed to reject emotionality and the expression of feelings, the expression of things that are not seen to be appropriately "objective." Why should classrooms be dispassionate? This can in fact lead to the pathologisation of "emotional" students (Gillies 2011). Part of the act of what our students are calling decolonising the curriculum should involve decolonising the classroom. We need to be stronger in our conviction that all kinds of expressions are permissible, not just the expression that is privileged by an Anglo-Saxon model of education that believes opinions must be expressed in a "reasonable" fashion (because of course the issue is who gets to decide what is and isn't reasonable). Although we should never tolerate hate speech or violence, we need to actively encourage multiple forms of knowledge and expression. There is also something gendered about the colonial model of the classroom. As women teachers there is often a sense in which if we allow too much emotion in the classroom we are undermining or diluting the purity of the intellectual project. Again, we need to collectively strive to rethink this, because there is no politics without emotion in the pedagogical project.

MI: This discussion so far has given me a vocabulary for positioning myself not only in terms of my race (as I mentioned earlier, this is something to which I hate to attach particular labels, but which I recognise has socially and historically privileged me), but also in terms of gender. Gender and sexuality are themes that we constantly bring up in our classes. I really resonate with this strong feminist stance on the place of emotion in a learning environment. I cannot count the number of times I have been made angry in my working environment because of the ways in which I have been treated by male colleagues. Yet I have never allowed myself to express that in the moment, because I have a built-in idea that it would be unprofessional to call someone out on patronising me or saying something sexist in a high-level committee meeting.

NF: Most universities remain deeply patriarchal, despite all the systems that are put in place to support gender equity. There is a constant sense that when women speak up we are speaking too emotionally, and this allegation is used by older, more established, higher status male colleagues to undermine our voices. Emotion, affect, rage, passion, and the personal are generally not considered appropriate within an institutional

context and this is something that we as employees and members of the university community are constantly taught and re-taught in our daily interactions with colleagues and superiors. But those emotions are part of our experiences as human beings, citizens, educators, and students. Although the university as an institution consistently instructs us to ignore those emotions, they are part of our reality, and should rather be harnessed into the learning experience. Why should we pretend that they do not exist?

MI: We have internalised the idea that there is no space for "messy" emotions in a university, and perhaps subconsciously brought it into our classroom settings. Now that we are conscious of it, we can actively start working against it. This is quite empowering.

NF: It is an interesting example of the intersectionality of privilege. We both, I think, work at being critical of our positions as people who are classified as white and who benefited from the structures of whiteness. Examining this has allowed us to also grapple with the assumptions of how an academic woman is supposed to act in a university, how certain forms of behaviour are feminised in collective discourse and, by being feminised, are made lower status and less acceptable. Even people who are critical of social structures of privilege are co-opted into these discursive norms. It takes a collective conversation to realise that the equivalence between our experiences means that there are structural underpinnings to what is admissible and acceptable.

MI: Reflecting on pedagogy that integrates questions of race in deeply personal ways has allowed us both to learn more not only about how we teach but the roles that we can play in the educational project more broadly. Our experiences contribute to existing work on the role of race and emotion in the university classroom (Harlow 2003). Because we both do research on issues of race, gender, class, power, and how they manifest in cultural and media forms, bringing these into the classroom gives us an opportunity to really link the questions we are asking in research to our teaching practice as well as to the structures of power within the university. This shows why teaching is so important to our research: because we test out ideas, encounter nuance and are forced to reflect on difficult things in different ways.

NF: It is so important to have space for consistent reflection on our experiences and practices as teachers. There are many trends in the academy globally in which the more "important" you are the less teaching you do and the fewer engagements and interactions you have with students. I am deeply

uncomfortable about this. Writing this chapter has allowed me to think about whiteness and white privilege, on which a lot of my own research is based, from a different perspective. I think this is indicative of the fact that the development of two strands of academia, where there are those publishing books on the hand and those dealing with students on the other, is enormously problematic. Being in the classroom is vital for good research.

MI: I cannot agree with you more. Teaching is the lifeblood of an institution. Universities should not just be elite research institutions where scholars sit in fancy offices, publish books, and never come face to face with a classroom of 40, or 100, or 400 students learning with them in the moment. This challenge to our colleagues and institutions is perhaps an appropriate place to end the discussion.

One Conversation Among Many: Concluding Comments

This chapter has presented a detailed discussion of the role of emotion in the contemporary university classroom, and has explored how questions of race and gender intersect with personal pedagogical experiences. We focused on two teaching experiences in which race functioned as a flashpoint for difficult questions about individual responsibility, social justice, privilege and power. By reflecting on those experiences, and discussing them from reflexive, political, and pedagogical perspectives, we were able to develop arguments about the role that white educators can play in battling racism, both societally and within the classroom. The discussion also allowed us to reflect on the ways in which the classroom needs to be decolonised along with the curriculum, as well as on the vital connections between research and teaching in post-colonial universities. We argue that creating space for emotion to enter the classroom in relation to difficult topics touching on race and gender is an important part of moves towards decolonising the curriculum and university.

The process of reflecting on and analysing two different yet linked classroom experiences has allowed us to not only learn from each other and ourselves, but to publically position this learning experience as part of a wider dialogue between educators and students. We have critiqued our own teaching practice (things that we feel we could have done better), and given each other the space as colleagues to learn from difficult experiences. We have also chosen to formalise these experiences

through the process of writing, together, this chapter. We recognise that we occupy privileged positions as university educators, but also as white South Africans, and believe that the kind of work that we have done here is an important part of a larger project of working towards justice through education.

> It might be salutary for critical educators, most of whom have been formed through the experience of wielding a strong and institutionally guaranteed power in the space of dialogue (that of the teacher), to remind themselves that the teaching situation is only one moment of potential struggle, and that the position of the critical teacher is the position of only one kind of participant in it. (McLaren and Kincheloe 2007, p. 367)

We structured this chapter as a conversation as we wished to make explicit the importance of dialogue and exchange in the project of critical pedagogy directed towards social justice and change. Communication is an essential part of pedagogical practice, and it also needs to play a central role in how educators develop themselves and advance their own understandings of what they do. Instead of burying ourselves in disciplinary silos, we need to continuously and consciously engage in sometimes-difficult conversations with one another, as well as with our students. Our conversational approach in this chapter signals our commitment to this project. We are well aware that there are a multitude of conversations currently taking place in the South African, and global, higher education communities on issues ranging from access, to transformation and de-colonisation, to the role of universities in economic development and social justice. As such, we imagine our own conversation presented here as one amongst many, and encourage our colleagues and students to continue to engage in other forms of dialogue in order to work towards more critically engaged teaching and learning environments. The more we understand about our own pedagogical processes and experiences, the better positioned we will be to learn from and engage with others.

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CHAPTER 10

Redefining University Education in India: Pedagogy and Student Voices

Anitha Kurup and Chetan Singai

Introduction

Universities are not only centres of knowledge creation and transmission but also play a significant role in nation-building process. Universities are integral part of a society and their constant interactions shape the very trajectory of higher education in a country. This symbiotic relationship between the two entities shapes the nature of knowledge production in more ways than one. Over the last two decades, Indian higher education has witnessed a paradigm shift with the changing profile of the student population increasing the diversity and bringing with it multiple layers of complexities. These complexities unfold in several ways in different campuses creating interesting sites of research in the realm of higher education in India. Against this background, examining the trajectory of university education in India in consonance with their changing roles and responsibilities towards sociopolitical aspirations of the country is critical.

Traditionally, universities in India were established with a focus on promoting "freedom of thought." The centres of higher learning in the subcontinent, like Taxila (fifth century BC) and Nalanda (sixth century BC), thrived in a climate of eclecticism, freedom, and cross-cultural

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knowledge-sharing, spanning not just religious studies but also other arts and science subjects. This has provided impetus to the real and native philosophy of universities in India.

Transformation from the traditional ethos and functions of the universities was substantial during the colonial period. The Westernized construct of universities established by the British rule in India in 1857 at Madras, Calcutta and Bombay, were institutional transplants from Great Britain (Basu 2012). It was believed that such a project of Westernisation was to connect Indian education to European knowledge; to transmit the cultural values specific to Britain and Europe and to make available to the "raj" a class of clerks and bureaucrats (Aggarwal 2004). Macaulay in his minutes on Indian education in 1835, described the purpose of the universities in India was to produce "a new generation of English-speaking Indians—loyal to the British crown—to act as an army of clerks" (Evans 2002).

At the systemic level, the role and relevance of higher education in India has witnessed series of reforms. In this context, it is critical to examine the definition and re-definition of pedagogy in university education system as a result of transformations in the changing profile of students, given the various opportunities and challenges in the overall higher education setup.

According to Wells and Edwards (2013) in "Pedagogy in Higher Education," the purpose of higher education, traditionally, was two-fold: first, to provide advanced education in the disciplines that support the existing order by maintaining existing knowledge and transmitting the same to succeeding generations; and, second, to offer opportunities for research, debate, and the extension of knowledge (Wells and Edwards 2013). There is a third purpose, though subtle, that has become increasingly important, namely to provide a forum for the articulation and critique of the values of societies that proclaim themselves to be democratic (Wells and Edwards 2013). Institutions of higher education and society are reflections of one another. Certain values and beliefs are dominant in our society and inculcated in these institutions within classrooms and beyond. The traditional teacher-centred knowledge dissemination process works at cross purposes in relation to the contemporary participatory mode of teaching and learning, wherein the experiences outside the classrooms are discussed within the classroom and vice versa. Arguably, the transformation of the purpose of university education and the changing profile of learners' entering university spaces are the main drivers of reforms in pedagogy and consequentially its impact on social systems.

Across the globe, no pedagogical discourse is possible without serious engagement with "what is to be learnt," "assumptions about learners and the learning processes." Four aspects of pedagogy are articulated by a majority of those engaged with pedagogy and democratisation of higher education. These include validation of personal experience (Kolb 1982), participatory learning (Shor and Freire 1987), development of critical thinking and open-mindedness (Rimiene 2002), and encouragement of social understanding and activism (Warhurst 2006). Classrooms provide an interesting and critical domain for observing the transaction between teacher and the taught.

Scholars have engaged in examining this claim by describing classrooms as "a net of relationships balancing autonomy and mutuality" (Shrewsbury 1987) and "as an arena for students to contribute their voices to those of others as they investigate multiple views and perspectives" (Morrison 2008).

The changing higher education scenario in India reflects the tensions arising from the transformation from teacher-centred learning to learner-centred mode. As a result of this, the changing pedagogical practices focus on the experiences of the learner, enabling critical thinking and building perspectives through dialogue and debate.

Changing Profile of University and its Actors in India

As mentioned previously, contemporary higher education, particularly in South Asia, is fundamentally influenced by its historical tradition. Majority of these are based on European academic models and traditions, largely influenced by colonial rulers, and in others cases by voluntarily adopted Western models (Altbach and Selvaratnam 1989).

On a similar note, higher education in India has transformed from erstwhile elite to more inclusive domain, providing opportunities for many. The lack of access, equity and excellence are the core domains of crisis (Naik 1982) and eventually have been the key focus for suggesting reforms in addressing this crisis (Tilak 2013).

Post-independence particularly, the wave of affirmative action in higher education was a major movement. The struggle for equality of opportunity in higher education by marginalised communities resulted in the implementation of the Mandal Commission resulting in the raising of the social and political consciousness among the aspiring minds in the country (Agrawal and Aggarwal 1991). The entry of new actors—students

and faculty members—and the new typology of universities are some of the results of such systemic and ideological transformations.

Universities are seats of higher learning from where emerge the leaders of society in domains of science, arts, humanities and other fields of national life. The functions of the university are manifold—teaching, research and extension. A university's scope is national in character (University Education Commission 1962). The main purpose of establishing a university in a particular region is to make higher education accessible to all sections of the population within its territorial jurisdiction (University Education Commission 1962).

In the last two decades, higher education in India has undergone substantial expansion and has increased its institutional capacity several folds. At present the higher education sector consists of 33.3 million students (Gross enrolment ration [GER] 23.6 per cent) in 710 universities as compared to 0.2 million students and up to 20 universities in 1950–1951 (MHRD 2016). GER for men is 24.5 per cent and women 22.7 per cent. The figures for Scheduled Castes is 18.5 per cent and for Scheduled Tribes[1] is 13.3 per cent (MHRD 2016).

At the disaggregate level, the Scheduled Caste students constitute 13.4 per cent and Scheduled Tribe students 4.8 per cent of the total enrolment. Other Backward Classes constitute 32.9 per cent of the students, and 4.4 per cent students belong to Muslim Minority while 1.9 per cent are from other minority communities (MHRD 2016).

In the last two decades or so, the Government of India (GoI) through its social welfare policy programmes has made several interventions to ensure primary and secondary education for all—*the district primary education programme, sarva shiksha abhiyan* ("education for all"). Arguably, such interventions are instrumental in increasing enrolment and reducing drop out at the school level. Consequent to this, the increased number of children completing school education in turn creates a huge demand for higher education in the country. Such an increase in enrolment is not merely a quantitative phenomenon but, more importantly, has resulted in the changing socio-economic profile of students accessing higher education, leading to a better reflection of the larger socio-economic-political landscape of the country aspiring for higher education in India. This expansion has espoused myriad demands from the stakeholders and the economy. As a result, the higher education sector has expanded several folds resulting in the creation of a complex typology of universities, with specific functions.

The typology of higher education providers are established with specific rationale. The state-led and funded universities—Central (42), Institution of National Importance (68), Public Deemed (49) and State universities (310)—are one the significant providers of higher education, with the mission of "access for all." Juxtapose to this, the State Private (143) and Private Deemed universities (79), aspiring to deliver "quality" education, cater to those who can afford to pay for their education and/or those who do not get admission in public universities (MHRD 2016). It is interesting to note that there are many public universities known for their excellence in teaching, research and extension in the country. For instance, the JNU, New Delhi; the Indian Institute of Science, Bengaluru; the Indian Institute of Technologies; and Indian Institute of Management spread across the country, figure in top 200 world-class universities, emerging as leading public universities and university-like institutions. But these are few in number. In contrast, there has been an unprecedented increase in private universities and colleges which now account for approximately 65 per cent of the enrolment and 75 per cent of the total private higher education institutions (MHRD 2016) in India.

The country now claims to be the third largest system in the world after China and the United States in terms of enrolment, and the largest in the world in terms of number of higher education institutions (MHRD 2016). This expansion is characterised by "islands of excellence in a sea of mediocrity" (Altbach 2014).

The changing landscape of Indian higher education is beginning to witness changes with respect to increased inequalities through the several types of educational institutions—public and private. Notwithstanding these, leading public universities particularly have increasingly become diverse, mirroring the society and bringing with it the challenges of democracy and student voices on campuses. This has been largely facilitated by the affirmative policy.[2] While the democratisation of campuses is taking place across the country, the prestigious public universities have emerged as sites where the transformation is becoming illustrative of a larger movement with distinct student voices in the country. In the last one year, public universities have become a site of conflict between students and the government for being critical of the prime minister (Indian Institute of Technology, Madras) and the appointment of the chairman of Film and Television Institute of India (FTII), Pune. These conflicts have extended to government propagating caste-based allegations on student's alleged anti-national expressions, leading to the Dalit student-leader to

commit suicide on the campus in HCU. More recently, the ongoing standoff between the government and students-faculty at the JNU, New Delhi to claiming rights over freedom of expression against the allegations made by the government of JNU students being anti-national are some of the instances of examining the relationship between the changing profile of the universities, pedagogy, and the actors of the university. To examine these linkages, the case of JNU is discussed in the following sections.

Unlike many public universities, JNU and its campus has been unique in many ways. It is one of the few universities that attract students from different parts of the country lending a national character to the students' profile. Over the years, the faculty of JNU has also acquired a national character. The university stands out from other universities in the country by its vibrancy and organic engagement with national issues. The university has been an active site for initiating deliberations and debates on issues of national importance and development. For instance, the role of the university in leading the anti-emergency movement and raising a call for democracy in 1970s; demands for reservations for the marginalised backward communities (Mandal Commission movement); against India's nuclear policy pointing to issues of natural hazards; critical about India's position on India's foreign policies and so on. This has resulted in national visibility of faculty and students voices.

For students, JNU has been an incubator for providing leaders in politics, bureaucracy, academia and civil society. It is perhaps one of the very few universities that act as an incubator for dissenting ideas. It is the co-existence of the above, which makes this university and its campus stand out in comparison to other public institutions in India. The university and its democratic character have been instrumental in providing the environment where dissent is also celebrated.

The Case of Jawaharlal Nehru University, New Delhi

JNU, one of the premier public universities in the country, was established under the Central University Act, 1966. Since 2012, the university has been accredited with the award of Grade "A" [CGPA of 3.91/4.00], the highest in the country, by the National Accreditation and Assessment Council (NAAC), Government of India. The main focus of the assessment and accreditation is with regarding to teaching, research and extension activities of the university. The assessment also reviews innovations that contribute to the quality of the university.

In the last four and a half decades of its establishment, the university has successfully created a robust intellectual climate on the campus. The university has been attracting talented students, researchers, and faculty members from around the country cutting across, caste, class, religious, and gender lines. The faculty members play a key role in undertaking large-scale research studies in critical areas at the national and international levels. Their expertise is sought for strategic planning and policy formulations at the local and national level. For instance, members belonging to various faculties of the university represent their respective knowledge domains as experts or members of Planning Commission of India, or Central Advisory Board of Education (CABE) and so on.

Internationally, the faculty and students are well connected and hence bring into the classrooms the recent developments in theory and practice from across the globe. Beyond the national setting, the university and its actors, given an extensive list of formal MoUs with top-ranking universities and researchers abroad for teaching and research, has been a pioneer in promoting internationalisation in higher education.

The vision statement of the university reflects the previously mentioned perspective of the university's contribution to production and dissemination of knowledge and its linkages to national development and international outlook, enabling it to be one of the premier universities in the country. The vision statement (as stated in its Act, 1966 [53 of 1966] is reproduced here under) (Jawaharlal Nehru University Act 1966, p. 13):

> The University shall endeavour to promote the study of the principles for which Jawaharlal Nehru worked during his life-time: national integration, social justice, secularism, democratic way of life, International understanding and scientific approach to the problems of society.

Unlike other public universities, JNU's educational philosophy is reflected in its academic structure which is democratic, broad-based and inclusive. The university over the years has developed innovative academic processes moving beyond traditional uni-discipline based departments to the creation of interdisciplinary centres where students from different disciplinary training work together to address real problems facing the country and the world. It is one of the few places in the country where interdisciplinary training is a habit and conversations between aestheticians and political scientists do not raise an eyebrow. The university has been the most preferred destination for students from different socio-economic, caste,

religious and disciplinary training backgrounds across the country. It is not unusual to observe students from natural and applied sciences participating in events organised by the departments of social sciences on national issues (The Hindu 2016b). The departments and centres/schools and special centres collaboratively engage in academic discourses through teaching, research and extension activities with students drawn from undergraduate, graduate and doctoral courses. JNU has undergraduate programmes only in foreign languages offered by the School of Language, Literature and Cultural Studies.

JNU is one of the few universities in India that has an active teaching and research programme. The autonomy[3] enjoyed by the faculty to design and evaluate a course makes the teaching learning process vibrant and alive. A striking feature of JNU is that learning and academic debates move beyond the classrooms and infest the small coffee shops, canteens, street corners, corridors, dining halls and practically any informal space in the campus. Thus, learning moves beyond the classrooms in JNU. Being a residential university with hostels and residences of teachers interspersed (a unique feature of JNU), students' interdisciplinary engagement with academic subjects, knowledge, and research at large permeate the campus and move beyond classroom and stipulated office hours. Apart from such facilitative structural arrangements for dissemination of knowledge, series of lectures by eminent scholars and social activists/politicians are arranged regularly in the dining-hall of the hostels, late-into-nights to provide students an opportunity to engage intellectually on issues that are of concern to the country and the world.

Although there may be a very small number of universities in India that claim to have vibrant campuses, but what stands out is the issues and their critical deliberations appreciating each-others ideological positions are unique in JNU. Such an intellectual environment can be attributed to the students' and teachers' cosmopolitan nature, a legacy sustained since its inception. A cosmopolitan university is a precious resource, for it continuously feeds the public sphere with questions and answers, with challenges to accepted truths and alternative readings of canonical texts. In general, perennial challenge for universities is to keep pace with knowledge and social change by reconsidering their structural, functional and resource commitments to various areas of knowledge production (Gumport 2000). JNU, unperturbed by these challenges, has hitherto been at the forefront in production of knowledge and its linkages to the reforms in the social system and vice versa. This is under threat today, given the recent turbulence in

JNU. Censorship of ideas and social relationships is being demanded by outsiders, which can harm the very fabric of JNU.

However, the recent events of the alleged act of sedition in JNU in quick succession of the death of a student leader at HCU[4] brings back to the centre the role of the state in protecting the autonomy of the university and creating democratic spaces for free public discussion and debates.

JNU: Act of Sedition?

On February 9th 2016, JNU campus turned into an ideological battlefield—a common sight for an alumnus like me. However, what rocked the nation and JNU was the disciplinary intervention by the university administration and the state apparatus—the local police. The battle between the Democratic Students' Union (DSU) representing the left-wing ideology and the members of the *Akhil Bhartiya Vidhyarthi Parishad* (ABVP), a student organisation representing the right-wing ideologies, representing national party—the Bhartiya Janata Party (BJP), presently forming majority in the national government, over a cultural evening on "A country without a post office" organised by the DSU to deliberate and protest against the execution of Afzal Guru (convict in 2001 Indian Parliament attack) and Maqbool Bhat (Kashmiri separatist leader), showcasing protest in the form of art, music, and poetry. Members of the ABVP protested against this event and sought the intervention of the vice chancellor of the university, asking him to prohibit the organisation of this event. Subsequently, the permission for the event was withdrawn in the 11th hour and this was reported in the media. However, the student organisers, condemning such draconian and authoritative intervention, continued to engage with the event by invoking their freedom of "speech and expression" (as enshrined in the Constitution of India). The event was held, led by the JNU Students' Union members and its president and was attended by hundreds of students' engaged in deliberations followed by torchlight procession across the campus, expressing solidarity and commitment to freedom of speech and expression.

Consequent to this, the members of the ABVP staged protests demanding disciplinary actions against the organisers for violating the orders of the university. The university administration ordered "disciplinary enquiry" and claimed "event organisers went ahead without permission." However, the matter became more complicated, with ABVP members further alleging that the protest march consisted of students shouting "anti-India" slogans.

However, there were claims and counterclaims about whether the purported video showing students shouting anti-India slogans were part of the group that organised the event "A country without a post office." However, the state and its apparatus along with university administration, under the pressure of ABVP, had to react to this and thus claimed the event and its proceedings as "anti-national." Consequent to this, in addition to the university's disciplinary action, the local police intervened and arrested the Jawaharlal Nehru University Students' Union (JNUSU) president and few members of the organising committee of the cultural event for allegations of act of sedition.

Following a nationwide debate about the validity of allegations and the evidence, the students and faculty members of the university expressed solidarity and demanded the release of the student president. The expression of student voices and the democratic processes through the organisation of a series of lectures and symposiums was illustrative of the consequences of the democratisation of the JNU campus.

Students from other public universities in the country extended their support and solidarity to the incidents at the JNU and arrest of students on the alleged act of sedition. A nationwide expression of such solidarity marked some kind of a transformation in the university-nation interface in reposing the need to strengthen democracy and its practices.

The events that unfolded following these charges are an invitation to new debates, reconstructing concepts critical to the future of our university, and its interface with democracy and re-current crisis of universities as "contested spaces" (Bhushan 2016). These debates drew attention to fundamental questions of the meaning and role of public university in a democracy and nation-building process. What is the role of students in the universities? What kind of autonomy exists for the students/teachers towards production, dissemination, and practice of knowledge? The diverse responses that constitute the debates and discussions lay the corner stones for reconstruction and creation of knowledge informed by the changing local realities and experiences.

Pedagogy, Student Voice and Democracy: Analysing the Practice

Given the previous context, JNU since its inception has been a symbol of empowerment, intellectual freedom and student-activism. Classrooms are democratic spaces, with limited scope for any hierarchies between the

taught and the teacher. The relationship between the teacher and the student is collegial, unlike many public universities where the relationship is marked by authority. Classrooms are discussion based, leading to critical engagements between the students and teachers.

Alluding to Shrewsbury (1987) and Morrison (2008), mentioned above, classrooms are "critical domains" where the teacher and student critically engage with ideas, concepts, and its linkages to reality. Such process of deconstruction and re-construction of knowledge is practiced and witnessed in the milieu of JNU. Classrooms are guided by dialogue and debates between the learners and teachers. There is sufficient scope for opinions that need not align with existing frameworks. The pedagogy allows students the opportunity to express opinion which need not align with the dominant scholar's viewpoint—mainstream thinking. It is through this process students develop skills of reasoning and logic to put forth a argument. Opportunities of this kind are given in plenty in classrooms.

It is largely believed that the curriculum and pedagogy are more conservative and centralised at the school rather than universities. While this may be mostly true in the Western context, majority of the Indian universities are an extension of schools. The centralised mechanism in the construction of the curriculum and teacher training are the underlying premise on which the current school practices in India rest on leaving little scope for democratic processes in classrooms. It is imperative that schools need to engage in generating new categories that aids critical interrogation and provides alternatives and modes of practice in this changed pedagogy. Schools in India are not viewed as site of contestations or conflict. Rather they are spaces that legitimise dominant forms of cultural capital and ways of life.

It is only in universities like JNU and HCU with a diverse student and faculty composition coupled with teacher autonomy that provide spaces for critical pedagogy and opportunities for critical thinking at the university level. Such pedagogical practices based on dialogue, unpacks linkages between experience of the learner (Kolb 1982) and the taught to what is being "taught." In other words, JNU becomes a platform for enabling critical thinking—a platform for alternative student's voices thereby furthering the ideal goals of university education.

The milieu of JNU, the classroom, and beyond classroom experiences intertwine in interesting ways that the process of learning and reflection operates as a continuum between and across students and faculty.

The students, from different socio-economic backgrounds, regions and language reflect diversity and vibrancy on the campus.

Unlike most universities in India, the students' union is extremely active in JNU and provides close to real experiences of democracy within the campus. The elections in JNU mirror the elections at the national level. It is not often that the campus witness consensus on these issues, instead promote critical deliberations and debates thereby providing a democratic space by respecting viewpoints across ideologies.

Aptly, the university campus is not less than an active political "constituency" in the country. The campus is abuzz with these movements expressed through sloganeering, distribution of pamphlets, protest marches/torchlight protests, campaigning and other engagements beyond classrooms. Thus, the idea and practice of democracy thrives on campus, which is reflected especially during the formation and operation of the University's Student Union elections and post-elections, respectively. The Student Union elections, held annually, provide a critical space for deliberations of individual ideological positions and the knowledge gained from classroom learning. Hence, the student union elections in JNU are an illustration of the construction and re-construction of knowledge within and beyond classrooms.

Thus, there are several ways that manifestations of democratic practices are experienced in daily life on the campus. With such inclusive and liberal environment, the university has been a significant contributor to the nation and its development. As mentioned previously, the controversy over students organising a programme on the theme of "A country without a post office—against the judicial killing of Afzal Guru and Maqbool Bhatt" (The Hindu 2016a), without seeking the permission of the university administration resulting in arrest of the student union's president under the Act of Sedition,[5] and led to a tussle between the university administration and students' union over restrains on organising a public event to express their discontent over issues related to capital punishment in India and expressing their dissent on violation of human rights. Such a response from the university administration affecting the democratic legacy of the university resulted in university-wide and nationwide support from academia (researchers, students, faculty members), against authoritative directions of the university administration and the law enforcing agencies of the state.

The argument in this narrowly constructed meaning of sedition brought to the fore the central issue of scholarship. In this construction, scholarship becomes necessarily antinational when every act of dissent is read as sedition

or anti-national. Professor Romila Thapar, who has groomed generations of scholars at JNU based on the ideals of secular democracy and plural university, in her most recent book—*On Nationalism* (Thapar 2016)—argues that nation-building for her is not separate from university-building. She explains that one needs autonomy of expression when discussing not just the kind of nation one wants but the university we dream of. In the wake of the fact that the ethos of democracy is not only taught but also practiced within the classrooms and beyond, the issue of JNU raises critical questions of autonomy and the emerging idea of a university in contemporary India. However, the deliberations regarding the students of the university being "anti-nationals" for expressing their views contradicts the very ethos of a public university.

Conclusion

The learning spaces in schools in India are conservative by all standards. The schools unfortunately have been constructed as spaces through which there is a transmission of the so-called privileged knowledge with little scope for contestations. In other words, schools have a clearly defined role of providing different classes, social groups with forms of knowledge and skills, values and culture that not only legitimate the existing social order but also track students into a labour force differentiated by gender caste and class (Giroux 1986). In this situation, there is very little scope of students to mediate their identity and express their sense of place, time, history, culture and experiences through this highly regulated space of learning provided in schools. Thus, schools in India are not visible sites of contestations and conflict by the very nature of its constitution in terms of the student and teacher body; pedagogic practices or the curriculum. The centralised mechanism in the construction of the curriculum and teacher training are the underlying premise on which the current school practices in India rest, leaving little scope for democratic processes in classrooms.

In contrast, the higher education space in India is relatively more dynamic and provides an environment for the growth of democratic processes. However, there is a need to recognise that the higher education institutions are not homogeneous across the country. Most of the universities and elite institutions are a reflection of the hierarchy of Indian society and an extension of school education in India with little scope for student agency and democratisation.

Public universities like JNU provide a breath of fresh air where the interplay of student and faculty diversity coupled with teacher autonomy

and critical pedagogy gives rise to an academic culture that celebrates students' voices and democracy. Incidents like the act of sedition and the aftermath cautions the very loss of these critical spaces that contribute to the larger democratic processes of the nation.

The recognition of the changing student and faculty compositions on university campuses and their role in defining the learning spaces in a truly participatory process in making the university a vibrant centre of learning provides a ray of hope for the future. The nexus of the complex interplay of the curriculum and conservative pedagogical practices that define the learning spaces in traditional universities needs to be broken to create democratic spaces and provide agency and voice to the students. The new pedagogies will have to take into cognisance how subjectivities are produced; how teachers and students sustain, resist, or accommodated languages, ideologies, social processes and myths that position them within existing relations of power and dependency. The pedagogy points to the need to recognise the shifts in the balance of power and resources between groups that will in turn impact the process of knowledge production and practices in institutions of higher learning.

Notes

1. Scheduled Castes (SCs) and Scheduled Tribes (STs) are among the most disadvantaged socio-economic groups in India.
2. Reservations for the Scheduled Castes, Scheduled Tribes, and minorities.
3. Majority of the universities in India follow conservative teaching and learning pedagogies with little teacher autonomy, where information transfer is the focus. In such an environment, democratic processes and students' voices have very little place.
4. University of Hyderabad is a central university located in South India emerging as another higher educational institution along the lines of JNU which has been able to attract talented students from across the country.
5. According to the Indian Penal Code (IOC) Sections 124A—the act of sedition—entails: "Whoever, by words, either spoken or written, or by signs, or by visible representation, or otherwise, brings or attempts to bring into hatred or contempt, or excites or attempts to excite disaffection towards, the Government established by law in India, shall be punished with imprisonment for life, to which fine may be added, or with imprisonment which may extend to three years, to which fine may be added, or with fine" (India Today 2016).

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CHAPTER 11

Where Pedagogy and Social Innovation Meet: Assessing the Impact of Experiential Education in the Third Sector

Carly Bagelman and Crystal Tremblay

Introduction

Increasingly, higher education institutions (HEIs) are seeking institutional transformation that responds to and enables greater responsiveness and responsibility to the social and environmental challenges that our contemporary world faces. The rise of "wicked problems" such as poverty, global climate change, and migratory pressures (among others) have created a scenario in which innovation will be necessary to resolve the myriad social problems created during the present crisis. The higher education system plays an important, and increasingly vital, role in stimulating and developing social change and social innovations. These types of new arrangements and partnerships are key in breaking the conformity of thought by renewing ideas and transforming paradigms and beliefs that are supporting our current systems (GUNi 2013). They are also central to the creation of a new citizenship, built on social transformation, equity and justice. We suggest this demands not only classroom learning *on* social justice but, vitally, front-line, experiential learning *in* social justice work, and mindful pedagogy to support it.

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In this chapter, we address the ways in which social innovation learning, acquired through transformative[1] pedagogy and experiential education, can lead to a range of positive outcomes for participating community organisations, students and HEIs. Some of these include helping to address and respond to local community needs, building the next generation of leadership in the growing social economy, and creating a more dynamic and relevant curriculum in higher education. We highlight this through a case study of the Vancouver Island Social Innovation Zone (VISIZ) cohort pilot[2] (herein referred to as the "SI Cohort") which operated through the Co-operative Education (Co-op) frameworks in and across both institutions. The Co-op framework, widely used in post-secondary institutions for over 100 years, provides work-integrated learning (WIL) opportunities by connecting an HEI with organisations and businesses that employ students and give them mediated, hands on, experiential learning in workplaces related to their subject areas. Unlike conventional Co-op arrangements, in which employers are responsible for the cost of hiring, this pilot funded the organisations to cover hiring and make their social innovations more viable. Also unlike mainstream Co-op, in which employers willing to hire students can partake, the employers participating in the pilot were selected by a committee based on the organisation's ability to promote social responsibility in not only the student but also both HEIs and the wider community. The pilot connected students from two HEIs (University of Victoria and Camosun College) on southern Vancouver Island with local social innovations/enterprise that are addressing social justice issues specific to food security, social finance and Indigenous[3]—non-Indigenous relationships. The cohort students received training, mentorship, workshops and opportunities to share experiences related to social innovation, social enterprise and social finance. Though we hold that HEI collaboration should be the standard practice for building capacity to best serve their surrounding community, there is currently very little collaboration and resource sharing between HEIs in Canada. This pilot, however, made institutional collaboration a priority: research and curriculum development and training sessions for students were generated together for mutual benefit. The approaches and success of this collaboration has been discussed at a symposium and conference with the intention to create some momentum behind inter-institutional partnerships.

Social innovation is described as both a *process and the outcome* of re-thinking the systems that have kept many of our social problems in place for so many years. Social enterprise and innovation play an increasingly important role in the political and economic landscape of British Columbia (and across Canada). Operating between the private and public sectors, the *third sector* or *social economy,* makes up a unique realm of Co-operatives, non-profit societies, civil society associations, credit unions and social enterprises that are working to combine social objectives with economic ones. Amyot et al. (2010) describe this sector as a "people-centred economy, one in which the importance of human life, well-being and social development are put above the interests of capital accumulation and greed" (p. 13). These organisations seek to effect change by generating products or services considered to have an inherently positive social impact. For most, this purpose remains a primary reason for their existence.

It is fitting, then, that pedagogy and curriculum aiming to facilitate student's understanding of social innovation also take an experiential, collaborative, socially minded form. We will discuss the transformative learning pedagogy we have applied in order to guide students through their respective social innovation initiatives, and how this took shape in concrete activities with the students and organisations involved in the cohort. Experiential learning or WIL and social innovation are not new fields; however, facilitating social innovation learning through HEIs in an experiential context is fairly untrodden terrain. Further, we have found the pairing of transformative pedagogy with the social innovation sphere is very fruitful yet currently underexplored—this chapter will therefore put a spotlight on this juncture where social innovation and pedagogy meet, and its implications for student learning and social justice initiatives. This approach suggests that, when supported, students can achieve significant shifts in the self (for Jack Mezirow (2000): psychological, convictional and behavioural shifts; for bell hooks (1994): affective and ontological) as well as in the social realm (pp. 4, 15). Students certainly learn about social issues in lecture halls, however in truly sharing space and problem solving with the communities that are implicated in these issues, we suggest there is more than a grade at stake: the learning becomes transformative.

Assembling and Assessing the Cohort

Four students (ranging from undergraduate to graduate level) with Social Sciences backgrounds (including Anthropology, Political Science, and Alternative Dispute Resolution) were selected for this pilot from two

HEIs: University of Victoria and Camosun College. These students were selected by a panel of adjudicators who were also responsible for selecting the hiring SI organisations. The selection for the SI organisations was based on the following criteria: organisational capacity, quality of the opportunity for student learning, focus on social innovation and social enterprise, collaborative and cross-sectoral, budget, and the initiatives potential for implementing a long-term solution to the identified problem. The SI Cohort working group, comprised of an equal mix of community and university partners (6 in total), used the previously discussed criteria in a consensus decision-making process. Each organisation was rated in a transparent process and was invited to discuss the results with the working group if desired.

Student learning was evaluated through a combination of workplace visits, in which Co-op Coordinators asked the employer and student to assess their competencies, and regular discussion groups with all students and a program organiser which explored the connection between theory (acquired in the classroom) and practice (at their workplace). Finally, students completed a detailed self-assessment of their own competency development by comparing their growth to their midterm self-assessments (the competency framework will be explored later). Their employers provided holistic feedback on their final assessments without assigning a grade. Through their participation, students gained specialised training and immersion into the third sector and a Co-op designation on their diplomas. The impact assessments completed by the organisations and Co-op Coordinators were certainly useful yardsticks against which to judge the students self-assessments, however in following with UVic's Co-op model (and indeed the model employed by many WIL programs), we place a primacy on students' self-assessments as evidence for learning—believing that each student has the most intimate knowledge of their own development and that the practice of reflecting on one's development is of pedagogical value[4] in itself.

Fuelling Social Innovation in Higher Education: VISIZ

In 2014, the J.W. McConnell Family Foundation launched RECODE, an initiative providing social innovation and entrepreneurship opportunities for College and University students across Canada to become drivers of social change. Their aim is to support the development of

social innovation and entrepreneurship within and in proximity to colleges and universities, along with business, community, and public sector partners. In response to this opportunity, the Vancouver Island Social Innovation Zone (VISIZ)[5] was founded in 2015 as a partnership between seven institutions and community organisations with the aim to advance social innovation and entrepreneurship on Vancouver Island. The founding partners include three post-secondary institutions Royal Roads University, Camosun College and the University of Victoria, a financial cooperative *Vancity*, and community organisations including the Community Social Planning Council, the Victoria Native Friendship, and Social Enterprise Catalyst. One of the three strategic priorities of VISIZ is to more purposefully connect post-secondary teaching, research, and networking opportunities to communities and organisations island-wide to advance agendas such as affordable housing, food security, sustainable energy and others. The SI Cohort is the main activity to advance this goal, pairing Co-op students with placements in social innovation projects, and providing funds for the social innovation alongside other post-secondary supports—the Cohort will be the focus of this chapter. The three participating social innovations involved address issues linked to social justice in different ways including access to social finance, affordable and dignified access to food and enhancing Indigenous and non-Indigenous relationships with cultural awareness building.

Selected Organisations and Job Descriptions for the SI Cohort

VISIZ received 22 proposals from social innovation enterprises/initiatives in the region, of which 3 were selected to be part of the cohort. The participating organisations include:

(a) Social Planning Cowichan (SPC) is a registered charitable society that provides leadership in research and community engagement to create a sustainable quality of life for everyone in the Cowichan Region. One of the main programs is “Cultural Connections,” a social innovation aimed at building understanding and relationship between Indigenous and non-Indigenous people in the Cowichan Valley and Xwaaqw’um (Burgoyne Bay) on Salt Spring Island. The motivation behind these innovations is to lessen troublesome

divides through education, empathy-building and Indigenous cultural revitalisation.

> In my position, I was fortunate to get to work with two social enterprise projects: Cultural Connections, through Social Planning Cowichan (SPC), and the Xwaaqw'um Project. Through both, the primary social issues that my work addressed were the sociocultural and socioeconomic divisions between Indigenous and non-Indigenous people locally and across the country, and the history of why these exist. These issues are important for many reasons, but essentially one need only look to the centuries of colonial oppression forced upon Indigenous peoples in Canada to understand why. The impact of these relations continues to negatively impact Indigenous peoples, who are subjected to much higher rates of poverty, suicide, unemployment, etc. across the country. It will require an effort on the part of all Canadians, not just Indigenous peoples, to reconcile this past and move forwards together to create a better country for all of us. (Cowichan Council student intern)

(b) The ***Capital Region Food and Agriculture Initiative Roundtable (CRFAIR)*** is a not-for-profit organisation that acts as a coordinating backbone to a network of food, farm and health organisations implementing a collective impact strategy to promote healthy and sustainable food systems in the Capital Region. CRFAIR's mission is to mobilise and connect efforts to develop a healthy and sustainable food system in the region. The *Good Food Innovation Exploratory* is a collaborative initiative that brings together community organisations to coordinate resources and build capacity to deliver food literacy and food access programs. The ultimate aim is to provide a dignified access to healthy and nutritious food to low-income families.

> As part of the pilot project, the cohort student worked with local community agencies to determine the feasibility of integrating rescued fresh foods into food literacy and access programs at the neighbourhood level. The position involved working with various community organisations (foundations, grocery stores etc.), receiving input and guidance from a community based working group, undertaking community based research and preparing a findings report of the feasibility study. "From this co-op work term, I learned many new things about food. I learnt about food literacy, food access and local food economy. At times, I had an opportunity to present my research findings to a larger group of audiences ranging from executive directors to the coordinators from different community neighbourhood houses." (CRFAIR student intern)

(c) The ***Community Social Planning Council*** is a non-profit society and registered charity that takes action on a range of social, economic, and environmental planning issues. The organisation's mandate is to improve the quality of life of those who are disadvantaged or facing hardships due to social constraints by rethinking and shifting structural barriers such as access to employment for street-involved populations. In addition to working on priority areas of poverty, youth employment, community economic development, and housing affordability, the Council has a particular focus on social enterprise, social finance, and social economy as vehicles to respond to socio-economic challenges of communities. One of their priorities, and a feature of the social innovation in this case study, is to strengthen the social finance sector in the region.

In this placement, the cohort student undertook original research and engagement activities including the organisation of the first social finance forum in the region. The work entailed interviewing various actors in different sectors including finance, non-profit and government. The outcomes of this work has led to a social finance report, strengthened networking and partnership development between these stakeholders.

> For my co-op work term I have been a research assistant within the organization primarily focused on managing the social finance project. I was in charge of independently organizing and implementing a qualitative research study involving an identified list of 40 possible key informants. This included creating the research questions to be used to understand the topic, actively speaking to and arranging for interviewees to participate in the study, narrowing the possible participants to interviewing 15 different respondents, transcribing the results and followed by analysis, and creating a summary report on the analysis findings. Through my work in researching the social finance sector I have come to see how social change occurs for these organizations in terms of how policy and regulation change affects how they are able to operate and the current landscape that supports such initiatives (Social Planning student intern)

Transformative Pedagogy for Social Innovation Learning

As noted previously, the SI cohort was run through a Co-op framework, with a number of modifications to the mainstream processes such as the adjudication of participating employers and students based on their ability to advance social responsibility and social innovation, additional training for the students and collaboration across HEIs. While we would not claim the pedagogy we utilised was itself "innovative" insofar as it is new, or trailblazing (educators have been using experiential learning, WIL, and dialogical methods for countless years), we hold that the pedagogy is well designed to *support* learning on the theory and practice of social innovation. As noted previously, we also believe that providing students with front line work and training in social innovation at the HEI level remains rare but shows great promise. In pedagogical terms, the key aim of the experiential education offered to the SI Cohort is for the students (and organisations) to undergo transformational or transformative learning. While Paulo Freire (2000) asserted the need for transformative social

justice education, which explored methods for empowerment to incite change, the separate but compatible concept of Mezirow's "Transformational Learning Theory" (1995) describes the process in which learning through experience can stimulate three changes: psychological (changes in understanding of the self), convictional (revision of belief systems), and behavioral (changes in lifestyle) (p. 15). Both have informed our approach to the SI Cohort pilot.

Transformation, in contrast with what Freire terms "banking education" employed in most lecture-style classrooms, emphasises the importance of challenging, practicing and integrating knowledge that gives rise to change rather than passive retention of information. This pedagogical approach, which focuses on the potential of experiential education to transform the student's ability to act as "socially responsible, clear-thinking decision makers," is methodologically fitting with social innovation frameworks (Mezirow 2000, p. 4). Social innovation, as noted previously, stresses the importance of working towards solutions to social problems by utilising sustainable or responsible approaches. As educational theorists and practitioners Freire and bell hooks stress, there is a critical consciousness that arises when learning is deeply engaged in this way. That is, students are not seen as empty vessels to be filled with knowledge, but agents who help construct meaning, who develop an increased awareness of the dynamics in current systems and where they fit within those systems. In light of this meaningful involvement in the learning process regarding topics that are of consequence to their immediate environments, the students "self-actualise" or feel a fulfilment of the self through learning (hooks 1994, p. 15). Though Mezirow conceives of transformative learning through different frameworks than those of Freire's and hooks', all suggest that education holds profound potential to shift social realities towards more just ones. According to hooks, when the self is tied up in and fulfilled by the learning, in what she calls "engaged pedagogy," there is a deeper investment in the whole process—in the case of the Social Innovation Cohort: there is a deeper investment in seeing the projects succeed than one might see in a "banking model" of education.

Individual transformation, or the development of ones' critical consciousness, is acknowledged to be the foundation for an individual to then participate in larger social change (Shor and Freire 1987, p. 110; hooks 1994, p. 13). "[. . .] While critical pedagogy recognises the importance of the individual and her interests, it also recognises that the individual and her fulfilment depend on her social relationships with others, inside and

outside the classroom" (Monchinski 2008, p. 1). Furthermore, radical pedagogues like Freire and hooks insist that the teachers or leaders (or in our case: the SI organisations) must also undergo a transformation. This mutual learning was supported through the SI Cohort in a tangible way by having students develop personal relationships with their cohort members (peers) and SI organisations (employers) at events like the "day of learning," which students regarded as an effective springboard into their successful workplace experiences. One student participant commented:

> The initial day of learning right off the bat, which was a chance to really meet who you will be working with, was certainly useful. That was different from the normal Co-op where on your first day you just show up [at the workplace].

Throughout this initial day of learning, students and organisations formed personal relationships while participating together in group sessions on creative/blue sky thinking, inclusive facilitation methods. They assumed fluid roles of teacher and learner as a range of Social Innovation projects and approaches were discussed. What seemed more crucial than the material covered was the opportunity to begin to know their employers as people participating alongside them, not dictating from on high, to set the tone of the experiential learning. This is consistent with Freire's participatory models (2000) and with hooks' call for teachers to embrace the vulnerability of learning (not security of authority):

> When education is the practice of freedom, students are not the only ones who are asked to share, to confess. Engaged pedagogy does not seek simply to empower students. Any classroom that employs a holistic model of learning will also be a place where teachers grow, and are empowered by the process. (hooks 1994, p. 21)

hooks maintains that generating engaged pedagogy in which both student and teacher are invested and can transform, there is a need for mutual vulnerability. In this spirit, SI Cohort students, employers, and organisers were matched at random during the day of learning and asked to complete blind drawings of each other's faces without breaking eye contact. Even if only for symbolic purposes, this small gesture invited a mutual vulnerability and levelling of ability (as well as laugher over the lopsided portraits that resulted). The medium for conducting this workshop (participatory

sessions) was indeed the message: that social innovation often requires collaborative and lateral praxis in a way that disturbs existing strictures. Cohort members carried this participative and flexible approach to their work with colleagues, other organisations, and other communities when they entered their workplace. Norah McRae (2014) emphasises that transformative pedagogy "acknowledges that the learner is not learning in isolation but as a part of a greater whole [and ...] the interplay between learner, educator, and place potentially revealing the critical pedagogical factors for effective learning that meet the goals of WIE" (p. 6).

David Kolb (1981), whose articulations of experiential learning (namely his experiential learning circle) have greatly influenced the formation of experiential learning pedagogies, suggests that this type of learning in an event which can be mapped, which follows a uni-directional cycle (beginning with a concrete experience). Mezirow (2000) instead suggests that experiential education following a transformational pedagogy views learning as an ongoing and dynamic process rather than a singular event. The SI Cohort has operated under this later understanding that experiential education takes place not within distinct events but over long periods of simultaneous immersion and rumination, which, according to student and employer interviews, seemed to reflect the reality of the SI work placements. Again, this temporal understanding is fitting for the social justice aims underlying each SI project, which necessitate deep understanding of social barriers and long term processual approaches to addressing them.

Curriculum and Supports for Social Innovation and Experiential Education

The skills and tools students use in a conventional lecture or seminar to comprehend, engage with and retain knowledge are developed early on in formalised educational settings: the disciplined subject sits and listens, selects key concepts and phrases to record in notes, responds to or asks occasional questions. The skills and tools students use in WIL contexts, like the SI work placements, differ greatly. Due to the less packaged and planned nature of WIL or experiential learning, more mindful methods of unpacking and reflecting are required to make sense of what has been covered and to grow from the experience. Moreover, in institutional classroom learning, according to Ivan Illich (1995), the student has the goal of achieving a particular grade, or individual betterment—this is

regarded to be the "commodification and credentialization of knowledge" which is mechanistic and alienating rather than participative and growing from convivial tools (p. 21). Within the SI pilot, as outlined previously, the goals are both individual and collective—we suggest this model is convivial in nature: it funds SI organisations to support their social innovation or social justice goals, it provides students unique training and experience in this SI work, it serves the community in a variety of ways, and it strengthens ties between HEIs (ibid). While students *did* earn a Co-op designation for their records in the SI pilot, the credential was not the only end, and was not gained by passively absorbing information—but rather through practical and immersive use of convivial tools as Illich champions. As institutional classroom learning is still the dominant mode, learning for convivial rather than individualistic ends requires new tools or approaches.

The VISIZ and Co-op teams generated curriculum for the SI Cohort (see inputs in Fig. 11.1) presented online in a flipped classroom format to provide experiential education tools giving rise to SI competencies (explored later). We believe the flipped classroom format enabled students

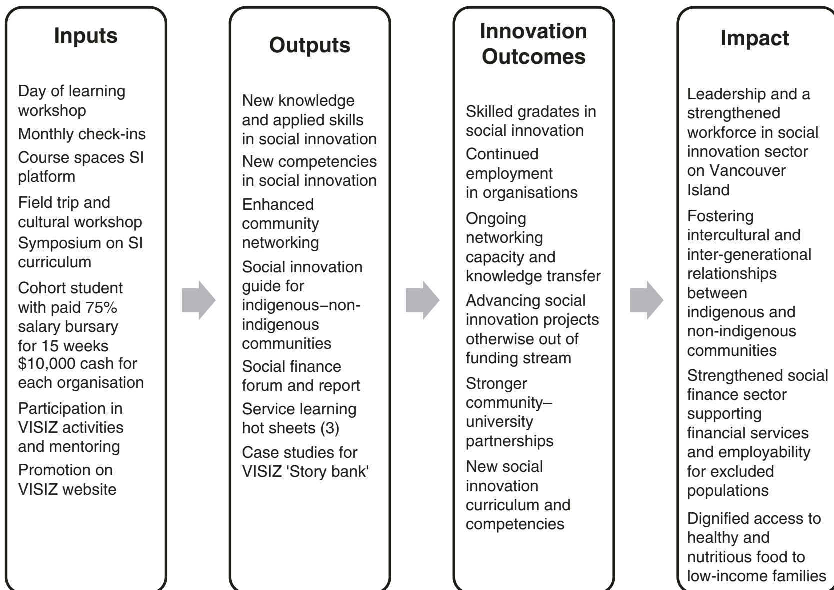

Fig. 11.1 SI Cohort logic chain model

to take responsibility for their learning—visiting the Course Spaces when and how they needed. This curriculum explored topics such as new techniques for documenting, retaining, and reflecting on information in a non-classroom setting. Next, we briefly outline a few key areas of curriculum.

Reflection

Drawing on Donald Schön's (1983) work on reflective practice, we indicated ways in which students can parse out their experiences and impressions "before action," "in action," "on action," and "for action." The curriculum then provides guidelines for using different modes to record these reflections through a range of apps, note-taking techniques, video and audio recording, mind mapping, illustrating and so on.

Experiential education and transformative learning literature places reflection as the heart and soul of the learning process. For Freire (2000), it is also the heart and soul of social justice. His articulation of praxis frames action and reflection as indivisible forces: people must not only come together in dialogue to develop knowledge of their social reality—but also act together on their environment to critically to "reflect upon their reality and so transform it through further action and critical reflection" (p. 87). A socially just pedagogy, then, necessarily supports this critical reflection. When working with students engaged in experiential education, it becomes clear that it is insufficient to demand deep reflective practice without in some way teaching reflection. Reflection, we hold, is too often an assumed skill, which does students a disservice. The SI Cohort curriculum therefore generated these explicit pedagogical materials on reflection to help students develop these skills—and to indicate the value and complexity of reflection.

While much work in the experiential education field places an onus on individual reflection, in a social innovation and social justice context, we felt it important to also emphasise the value of reflection as a *shared process*, as does Freire who often presents reflection as a community practice. This alleviates the pressure on the individual to process her experience in isolation—which seems unrealistic given the connected, community nature of the work. For instance, the Social Planning Cowichan Student underwent a great deal of reflection with Indigenous elders, settlers, and other members of the organisation on topics of colonialism, relationship-building, and community assets. Reflection for her was not only introspective but participatory or dialogical.

We reinforced the value of reflection with regular check-ins. An open-ended prompt was offered to students for rumination, and responses were shared with the whole cohort, which they later reported was a very useful exercise. The questions were formulated based on student's interests and concerns, in the spirit of inter-teaching methods. Critical reflection, Mezirow (1998) emphasises, can "allow for transformation at the personal, system and organizational level."

Facilitating

One of the curricular areas that was developed for the SI Cohort focused on facilitation. This was developed to cater to the student's immediate needs—as all of their work placements required them to lead roundtables, forums and other events—and because it is a skill central to social innovation and social justice work more broadly. Freire (2000) focuses on the role of dialogue to transform consciousness and therefore daily practice: "dialogue is crucial in every aspect of participatory learning, and in the whole process of transformation." Moreover, he stresses the important role of the facilitator to support this dialogue through generative themes, problem posing and cultivating an environment that "liberat[es participants] to be critical, creative free [and] active" (p. 39). Resources in our curriculum supporting facilitation skills included: "choice and voice" methods (allowing participants to steer discussion and providing various avenues for expression); "blue sky thinking" methods (to encourage free exchange of ideas); training on culturally appropriate methods, and, a number of digital facilitation tools such as live feed Q & A apps (like Socrative) and mind mapping tools (like Inspiration Maps software). We emphasised that facilitation is a complex skill that requires one to 'hold space rather than take space.' Participating students, communities and organisations found that using these facilitation tools helped to invite meaningful dialogue and problem solving, for instance: the Cowichan Social Planning student applied culturally appropriate methods in Understanding the Village workshops with Indigenous elders and settlers to build understanding of the cultural genocide endured by Indigenous communities. She first learned about cultural protocols (such as opening with an acknowledgement of the Indigenous territory where the event is being held) then applied them in the gathering. According to reports from the student and settler participants, this facilitation resulted in increased awareness on Indigenous perspectives and fostered relationship building between settler and Indigenous participants.

Tracking Change: An Impact Framework for SI

In-depth interviews were conducted at the end of the pilot to assess *student impact* including new knowledge, and applied skills and social change *impact in the community*. In addition, the students were asked to complete an assessment of learning competencies specific to SI and to provide an illustrative example of this learning. The community partners and Co-op coordinators were then asked to corroborate the students' self-assessed new competencies relating to social innovation.

We recognise, and appreciate the challenges of measuring impact. Like the terms community and engagement, the term impact carries many meanings and is often difficult and time consuming to measure. Impact can be described as the effect of a project at a higher or broader level, in the longer term, after a range of outcomes has been achieved. This may include changed thinking (meaning, values and interpretations) or behaviour. Usually there is no one-to-one relationship (cause-and-effect links), but reflected in a variety of connections involving influence, contributions, and benefits—new policies deemed relevant, economic performance, competitiveness, public service effectiveness, new products and services, employment, enhanced learning skills, quality of life, community cohesion and social inclusion. Ultimately, defining impact in this context is about identifying what changes have resulted from new partnerships and collaborations. Being aware that impact is often measured over a long-term period, the findings from this pilot assessment point to some substantial outcomes and illustrate how this model can lead to greater impact in the third sector. An obvious limitation in this assessment is the short time frame (3 months), and the small sample size, therefore only capturing some of the outcomes, which can then point to short-term impacts. Another key limitation to our impact assessment is the lack of direct community feedback on our impact framework. This initial framework focused on the pedagogical benefits to the students and outcomes for the organisations, however the perceptions of impact from community will be vitally important to consider in the future.

The conceptual framework used in this evaluation is informed by a logic chain model (Fig. 11.1), mapping the input of resources through to the outputs and the broader outcomes—impact. This chain describes the ways through which an engaged learning social innovation model might be expected to create impacts. The framework illustrates the inputs made into

the cohort (*e.g. curriculum and training*), and the outputs (*e.g. manual, event*), outcomes (*e.g. skilled graduates*) and broader impact within the context of social justice (*e.g. leadership in SI*).

Each of the partner organisations had *immediate outputs* from the pilot that contributed directly to their social innovation. For Social Planning Cowichan, the development of a *social enterprise guide* provides illustrative examples of social innovation for community-level change, particularly related to indigenous and non-indigenous relationships building. For the Community Social Planning Council, *the social finance forum and research report* were the major outputs, providing a unique and timely opportunity to bring a diverse group of stakeholders together to help strengthen relationships and build capacity in the social finance sector. The most significant output for CRFAIR was a *feasibility study, and an inventory* for their local neighbourhood food-sharing program.

Innovation Outcomes

There are a number of outcomes that resulted from the pilot for both students and community including new knowledge and understanding of SI, community and facilitation skills, relationship building, increased employment opportunities, enhanced social capital, and community-university collaborations. In the following, we focus specifically on the pedagogical outcomes and then point to some of the broader impacts in relation to social justice.

Developing New Competencies in Social Innovation

At the University of Victoria, a new set of learning outcomes have been created in line with the institution's strategic plan which identifies "Dynamic learning" as one of its three pillars. Of these learning outcomes, the SI Cohort particularly works towards building those associated with "Personal and Social Responsibility Capacities":

- Informed civic engagement and understanding—from local to global
- Intercultural knowledge and sensitivity
- Ethical and professional reasoning and action
- Life-long learning

Following from this, the online curriculum provided to SI Cohort students outlined the following “social innovation” and “experiential education” learning outcomes:

Social Innovation learning outcomes:

1. Students will confidently discuss the relationship between social innovation, social enterprise, and social finance (as it applies to their placement) during their check-ins and final work term reports.
2. Students will provide a fulsome account of how their placement/initiative is creating social/environmental change during their check-ins, final work term reports, and creation of SI hot sheets.

Experiential Education learning outcomes:

1. Students will confidently engage with and incorporate different forms of knowledge in their work with the aim of valuing and reflecting all stakeholders and ensuring decisions/actions are mutually beneficial to all stakeholders in the worksite.
2. Students will successfully apply discipline-related theory to practice in their workplaces, and communicate this connection to a range of audiences in their worksite.
3. Students’ plans will accurately reflect the process by which policy is created and changed and how this might compromise theoretical principle or impact on practice in the worksite.
4. Students will employ empathetic approaches and affective learning to facilitate meaningful understanding and teamwork in their projects.
5. Students will demonstrate strong self-reflection in action, on action and for action.

Miller and Steller (1985) suggest that within a transformative learning context, the curriculum focuses on the growth of personal and social skills, and social change. This reflects the spirit and intent of the curriculum for the SI Cohort. Growing from the previous, we designed a series of competencies that the learning outcomes aim to generate.

The SI Cohort, and all Co-op programs run through the University of Victoria follow a competency-based model.[6] The UVic Co-op website indicates: "As more and more employers focus on competencies in the hiring process, successful grads will be those who can recognise their competencies and describe them effectively." Not only does the competency framework help prepare students for gaining positions, and for understanding the logic of the assessment used by the majority of today's employers throughout these positions, it also provides a needed structure for reflection. Students are able to tease out specific areas of achievement and areas for further growth in their past experiences. In their final reports, most UVic Co-op students are asked to reflect on a few core competencies (such as communication or time management), program-specific competencies, and inter-cultural competencies. The SI Cohort students were additionally asked to assess competencies relating directly to social innovation. We have included sections of the SI Cohort students' competency assessments to illustrate the way in which their immersive work with organisations and community, while receiving a range of curricular supports, gave way to individual and social growth. The SI competencies were crafted according the key aims of social innovation, while weaving in the mission of VISIZ and UVic's "personal and social responsibility capacities" outlined previously.

Asking students to assess their competencies in this way invites them to engage in deep learning, or, in other words: to consider not just what they learned but how they came to learn it through a process of complex experiences. McRae (2014) suggests that this type of deep learning is transformational, "it results in the revision or modification of meaning structures (Taylor 1997) that are the bases of judgments. Transformative learning results not only in a functional understanding of the constructed nature of knowledge but also a metacognitive stance, with regard to that knowledge and/or an understanding of why that knowledge is important (Moon 2004)" (p. 18).

The skills and training the student received from the curriculum and the experiential learning have demonstrated positive outcomes on their understanding and knowledge of real community needs and challenges. The

following are SI competencies we identified and some student assessments of their competency development:

The ability to ***communicate to a broad range of audiences*** is of particular importance in cross sector collaboration and within the social innovation space. Each of the cohort students learned skills in dealing with diverse modes of communication. For one of the students, this was a big challenge: "since I am used to writing in an academic style but was tasked with writing a program model that's accessible and relatable to the public." For another student, it presented an opportunity to "share and present my findings and my research with the others, which helped my presenting skills, my communication and interpersonal skills and helped me grow professionally."

Systems-thinking, or the ability to see how social change occurs in terms of the interacting systems at play, make connections between systems and see overarching patterns is necessary for each SI Cohort students to embody holistic praxis. To this effect, one student remarks: "the organization I work for is trying to create cultural change within social systems (from local to national communities) which is also dependent on economic and political systems (e.g. government adopting TRC recommendations leads to more funding to Indigenous organizations). I learned a lot about collaborating on a community level, including the benefits of bringing various organizations together as well as the challenges for something like social policy."

Social Justice Impacts

The cohort pilot demonstrates how and in which ways a model of experiential and transformative education in the third sector can have real impact on local social justice issues—related to food, the economy and intercultural relationships as demonstrated here. HEIs have an opportunity to intentionally support local social ventures that have explicit social change missions, while curating the necessary skills and knowledge needed by students and future leaders of this sector. Each of the social innovation initiatives highlighted in this chapter are advancing their social missions and leading to positive impact.

1. Seeding leadership in SI on Vancouver Island

Young people—"*the Next Generation*"—play an increasingly greater role in seeding, advocating for and leading social, economic, and environmental change. They are tasked with addressing incredibly profound challenges,

such as local and global food security, climate change, access to finance and a persistent gender gap. There is a movement across the country (and globally) in developing youth innovation programs that seek to grow the potential and opportunity of youth as *changemakers*. At the same time, students are seeking out opportunities to make transformative, enduring, and widespread positive change in communities and public institutions, from the local level to the international. “The leadership and innovation needs of the twenty-first century require strong systems leaders and innovators who can grasp, embrace and navigate complexity with courage, empathy and creativity” (Stauch and Cornelisse 2016, p. 2).

Investing into models such as the cohort pilot can help support this effort, to more effectively align student learning with local social innovations addressing challenging complex issues. The cohort pilot curated important leadership skills necessary for a thriving regional social innovation movement, as outlined in the innovation competencies described previously. The students all felt the experience provided important interpersonal skills such as empathy and a strong sense of satisfaction in contributing to positive social change. As one student comments: “I worked in an IT company for several years, and it was all focused on profit, and this had more meaning for the people. Here, I am serving the community. I know what I am doing, where I am going, and where my energy is being utilized. So it’s like you’re gaining, the organization you are working with is gaining, and at the same time, the people of the particular city or organization even they are affected. I found it very rewarding to make this difference to the people.”

2. Fostering intercultural and intergenerational relationships between Indigenous and non-Indigenous communities

One of the major outcomes of the Cowichan Social Planning Council SI initiative was the development of a social enterprise guide “Bridging our worlds: for building better relationships between Indigenous and non-Indigenous communities.” The cultural bridging work that is described in this guide takes the form of experiential workshops, aimed to help participants deepen their understanding of Canada’s history of colonialism and the continuing impact it has on Indigenous peoples. This important work coincides with the recent release of the Truth and Reconciliation Commission’s Report in 2015, which documents Canada’s residential school system that were in existence for over 100 years for the purpose

of separating Indigenous children from their families. The establishment of these schools was a central element in the goal of Canada's aboriginal policy to eliminate aboriginal governments and rights, which can best be described as "cultural genocide" (TRC 2015).

Social innovations, such as the "Cultural Connections" workshop are opening the doors to new spaces and tools that are needed to heal and build relationships in communities across Canada. "We want to move our money away from being destructive to being restorative and so it helped me realize that all the lovely things that community action does really fits in the social innovation framework. And having the intergenerational people there, the elders. These elders are holding deep knowledge and they don't often get deeply listened to, the process of just having them steer things is a process of social innovation." (SI Cohort community partner)

This work is an example of how social innovation can be used as a driver for positive social change. For the cohort student, working on Indigenous-non-Indigenous relationship building and the ability to work between and bridge two cultures was of utmost importance. "I experienced all of the complexities involved in this (e.g. being open and sensitive to other worldviews)." McRae (2013) emphasises the importance of developing cultural intelligence in experiential education programs, described as peoples' ability to cope with diversity and to function in cross-cultural settings. Although taken from an internationalisation context, McRae (2013) demonstrates the significant value for students to be engaged in cross-cultural settings, "for the growing needs of organizations and, ultimately, for Canadian society at large as the cultural landscape becomes more diverse" (p. 121).

3. Supporting the social finance sector on Vancouver Island

Social finance is an approach that mobilises multiple sources of capital aimed to deliver a social dividend and an economic return in the achievement of social and environmental goals. Social finance also creates opportunities for investors to finance projects that benefit society and for community organisations to access new sources of funds. Some of the instruments being used are social impact bonds, or community investment funds that acts to pool capital from investors to provide much needed loans, mortgages and venture capital to not-for-profit organisations, social enterprises and social purpose businesses (HRSDC 2013). One of the major outcomes of the Social Finance Forum (*an output of the cohort*)

was enhanced multi-sector collaboration and new investment for the community cooperative investment fund, an initiative of the Social Planning Council (a founding member of VISIZ). Fifty-five participants from across Vancouver Island attended the Forum representing actors involved in investment Co-operatives, development agencies, private consultants, not-for-profits, social ventures, and financial institutions. "It was connection to additional investors and new investment opportunities so that was helpful at a pivotal time." (SI Cohort community partner). Another output from the cohort was a social finance report, drawing from in-depth interviews the SI cohort student conducted with key stakeholders in the sector. This research has contributed to a deeper understanding of the social finance eco-system on Vancouver Island and informs recommendations for strategies to build the capacity of the sector moving forwards.

4. Dignified access to healthy and nutritious food for low-income families

CRFAIR is an important network organisation in the region with the main goal to create a sustainable and secure local food and agriculture system that provides safe and nutritious food accessible through dignified means. The organisation works with neighborhoods, communities and across diverse sectors to address food insecurity and increase individual and community health. One of their main programs is the Neighborhood Food Hub program, a centralised food hub location aimed to provide capacity to store and deliver food in different neighbourhoods that can be easily accessed by low-income families. The cohort pilot provided key resources to support a roundtable and collective visioning process between several actors that was needed to advance this program. The cohort student also worked on developing a baseline inventory of community assets, and helped raise awareness around food literacy and access. "Most of the low-income families in Capital Region do not have a proper access to healthy and nutritious food. Food is the major need for survival, and thus CRFAIR took an initiative in addressing this issue in order to help the vulnerable population of the Capital Region." (SI Cohort student). The inventory developed helped to identify where and what resources (*e.g. food, storage, transport*) are available to strategically and geographically implement the program where low-income families can access the service.

Though several tangible outcomes have sprung out of this pilot, moving forwards we will need to create structures to ensure community

themselves establish the desired outcome of the SI and have an ongoing steering role. Freire's (2000) Participatory Action Research method emphasises that for any praxis to have a transformative, emancipatory outcome, the work must be done with and by those who are marginalised, not merely *for* those who are marginalised. This approach is embodied by each of the previous organisations, however we believe there is still room for growth in this area. In particular, there is room for growth on the HEIs' side in training and supporting our students to take this ethic forward in their work. We will continue to bring techniques for this type of solidaristic WIL into our curriculum.

Conclusion

We begin this chapter by articulating the increasingly important role higher education plays in stimulating social change and innovation in our contemporary world. We then frame the pedagogical principles of transformative learning, building from hooks, Freire and others, with a model of experiential education explicitly designed to support social innovation in the third sector. We use this model, as illustrated in the cohort pilot, to demonstrate how and in which ways experiential and transformative education in the third sector can lead to positive outcomes on local issues—in this case related to food security, social finance and Indigenous wellbeing. What makes this pilot unique, compared to other forms of experiential education, is the intentional pairing of this pedagogy and subject area. McRae (2014) suggests: "the integration of […] transformative outcomes into the WIE or workplace [is] dependent upon the time and value given to transformative processes, institutional requirements and a positive emotional environment that supported the resultant changes to the students" world view and ability to act". With this in mind, the SI Cohort has aimed to intentionally devote time and resources to give way to personal, and social transformation through meaningful experiential learning opportunities in the third sector, curriculum, and a range of other supports. Through this pedagogical approach to learning, we echo Freire's (2000) assertion that raising critical consciousness through participatory work will colour future engagements, making strides towards more socially just relations.

There is immense opportunity for HEIs to embrace their social missions and actively pursue the development of transformative, socially relevant, and solidarity-based approaches to education and civic engagement. Some argue that education has been incorporated into an agenda of

wealth production through discourses relating to the knowledge economy (Patrick 2013), and more recently a phase of knowledge capitalism (Peters 2003), reconsidering educational aims to be most valuable for individuals and for the economy. This has been a strong trend in education policy and practice towards the acceptance of a neoliberal doctrine, in Canada and around the world. This raises several concerns for the future direction of education, and the social and *ethical* responsibility of HEIs—for the development of their students and the local communities where they reside. One concern, as highlighted by Patrick (2013) is that "emphasis tends to be placed on the production of knowledge that can be commercially exploited rather than on considering the ways in which engagement with knowledge can enhance individual development within sets of broadly conceived educational aims" (p. 3). The result is that universities and education tend not to be considered as a public good in any meaningful or impactful way, but rather a commodity void of any values that students might develop (Clegg 2011).

The SI cohort model that we present in this study highlights the positive role that HEIs can, *and should*, play in broader innovation processes aiming for the configuration of new social alternatives. Through intentional and thoughtful partnerships between HEIs and social innovations and other similar social ventures, students experience life-long transformation that cultivates critical reflection and action to make change in positive ways. Being humble in this declaration, we propose that models like this can help reclaim the education system from neoliberalism, to one more in alignment with individual and collective well-being at its core.

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Notes

1. In the interest of concision, we will use the term "transformative" (used by Freire and hooks) to describe our pedagogical approach, though we also draw on Mezirow who uses the uses the term "transformational." When we use "transformative" within this paper, we intend for the term to reflect a synthesis of these concepts: that education can and ought to insight change, not simply knowledge accumulation.

2. http://visocialinnovation.ca/social-innovation-cohort/.
3. Indigenous peoples of Canada, made up of many distinct bands and nations, have been subjected to oppressive colonial forces, such as mass dispossession of land and cultural genocide through such practices as residential schools, since contact with settlers. There is also a history of resilience and now resurgence/revitalisation of Indigenous people (and their languages/cultures/knowledge systems) in the face of these colonial practices.
4. UVic Co-op stresses the need for reflective practice and puts students' self-assessments at the heart of the assessment process. This model is grounded in theoretical works of Graham Gibbs, and in particular his text "Learning by Doing" (1988).
5. VISIZ website: http://visocialinnovation.ca.
6. Competency based models are "systems of instruction, assessment, grading, and academic reporting that are based on students demonstrating that they have learned the knowledge and skills they are expected to learn as they progress through their education" (http://edglossary.org/competency-based-learning/).

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Index

A
Activism, 163, 177, 184
Africanisation, 129
Articulation, 15–16, 29–33, 73, 148, 176, 201, 203
Assessment, 8, 11, 68, 71, 75, 88–89, 92, 128–129, 180, 194, 205, 208–209, 215n4, 215n6

B
Black Lives Matter, 3

C
Critical Awareness, 22, 28, 101
Critical Pedagogy, 5–6, 15–33, 50, 81, 83, 156, 171, 185, 199
Criticality, 81, 83–84
Curriculum, 9–10, 60–61, 68, 74, 88, 92, 101, 105, 122–123, 129–133, 142–143, 146–147, 149, 168, 170, 185, 192–193, 201–204, 207–208, 213

D
Dialogical Learning, 4, 61, 71, 75
Difference, 4, 8, 10, 26, 29, 32, 37, 39, 42, 47–48, 54, 55, 60, 69, 87, 90, 125, 210
Differentiation, 60, 68
Disturbance, 104, 114, 149
Diversity, 47, 87, 106, 141, 175, 186, 211
Dominance, 67, 103, 157
Domination, 5, 8, 102, 105, 113

E
Education, 1–12, 15–33, 40–41, 47, 52, 60–61, 64–70, 74, 82–83, 85–86, 88–90, 93, 99, 102–105, 107, 120, 122, 131–133, 137–138, 146–147, 149–150, 156, 165, 168–169, 171, 175–187, 191–213
Educators, 64, 68, 79–80, 92, 100, 104, 161–163, 165, 167, 169–171, 198
Equality, 68, 155, 177
Ethnicity, 82
Experience, 2–4, 7, 10–11, 15–16, 20, 23, 25, 27–29, 31–33, 41, 45, 51, 68–69, 74, 80, 87, 90–93, 100, 102, 105–106, 108, 112–113, 119, 122, 125, 130–131, 138–140, 142, 148–149, 156, 158, 160, 162, 164, 166–167, 169–171, 176–177, 184, 192, 199–203, 208, 210–211, 214

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F
Fairness, 88
Feminism, 51
Freedom, 10, 32, 37–55, 102, 107, 175, 180, 183–184
Freire, Paulo, 2, 5, 11, 22, 40–41, 70–71, 101–103, 124, 127–129, 133, 138, 177, 198–200, 203–204, 213, 214n1

G
Global Demands, 1
Glocalisation, 64–67, 69, 72

H
Hall, Stuart, 6, 15–33, 119–134
HCU, 180, 183, 185
Higher Education, 1–12, 24, 47, 60–62, 64, 83, 86, 88–90, 93, 131–132, 134n1, 137–138, 146–147, 149–151, 156, 171, 175–179, 181, 188n4, 192, 194–198, 213
Higher Learning, 1, 175, 178
Human Identity, 16, 29, 31

I
Identity, 4, 16, 26, 32, 39, 48, 84, 92, 101, 122, 126, 148
Inclusion, 47, 69–70, 84, 122, 130, 205
India, 2, 11, 60, 86, 107, 110, 175–187
Inequality, 2, 5, 8, 22, 103, 138, 150–151
Innovation, 11, 66, 73, 180, 191–213
Institutions, 1, 7, 9–11, 45, 45, 48, 60–61, 65, 82–83, 131, 138, 149, 170, 176, 179–180, 191, 192, 195, 210, 212
Internationalisation, 64–67, 69, 72, 74, 181, 211
Intersectionality, 16, 24–29, 33, 169

J
JNU, 179–180, 186, 188n4

K
Knowledge Capital, 214
Knowledge, 3–4, 8, 10–12, 15, 40, 42, 51, 54, 61, 63–66, 68, 71–75, 83–84, 87–90, 92–93, 100–101, 103, 105, 113, 124–125, 127, 129–134, 139, 142–146, 148–150, 156, 168, 175–176, 181–182, 184–187, 194, 199, 201–203, 205–209, 211, 214
Learned Ignorance, 80
Learner, 4, 64, 69–73, 93, 103–104, 119, 127–128, 133, 138–139, 176–177, 185, 200–201

M
Media Studies, 155, 171
Methodology, 40, 42, 63–64, 106

N
Neoliberalism, 214
Non-essentialism, 30
Non-reductionism, 16, 23–24, 28–30

O
Object Biography, 137–151
Ontology, 18, 108, 140, 193
Outreach, 15, 83, 122

P
Pedagogy, 1–12, 15–33, 38–41, 50–51, 59–75, 81, 84, 86–88, 91, 93, 99–114, 119, 129, 133, 139, 146–148, 155–171, 175–187, 191–213
Politics, 3, 8, 10, 26–27, 39–40, 43–45, 48–49, 51, 53, 102, 107, 110–111, 122, 126, 130, 134, 155, 165, 167–168, 180
Post-apartheid, 42, 45, 104, 106, 137, 155–171
Postgraduate, 28, 106, 111, 139, 147, 160
Power Relations, 83, 90, 128, 132
Power, 2, 8, 20, 25–26, 32, 38–39, 45, 50–51, 67, 74, 83, 90, 105–109, 113–114, 122, 128, 131–132, 139, 145, 149, 156, 158, 162, 164–170
Pune, 179

R
Race, 8–9, 15–28, 30, 33, 39, 48, 53–54, 68, 82, 86–87, 92, 106, 110, 112–113, 122, 124, 155–171
Rape, 26, 28, 39, 43–45, 48–49
Relationality, 15–16, 24–29, 33, 51, 84, 102, 163
Research, 8, 10, 80, 85, 94, 126, 139–140, 142–145, 149, 150, 155, 169–170, 175–176, 178–182, 192, 195, 197–198, 206, 209, 212–213

S
Social Construction, 17–24, 30–31, 33
Social Innovation Cohort, 199
Social Justice, 3–8, 10–12, 16–17, 30, 53, 75, 79–95, 103–107, 110–111, 113–114, 122, 150, 155, 157, 166–167, 170–171, 181, 192, 193, 195, 198, 201–204, 206, 209–213
Social Media, 156–157, 165
Social Psychology, 104, 106, 112–113
Social Reality, 16, 21, 23, 27–29, 102, 164, 203
Socially Just Pedagogy, 1–12, 59–75, 81–84, 86–88, 91, 93, 99–114, 203
Socio-economy, 47, 178, 181, 186, 197
Solidarity, 25, 83, 183–184, 213
SOTL, 7, 10, 80–81, 84–86, 93–95
South Africa, 2, 7, 10–11, 20, 26, 37–38, 42, 47–48, 60–61, 67–68, 104–106, 119, 123, 128, 131–132, 137–138, 140–141, 144, 149, 155–166, 171
Student, 2–9, 16–17, 20–21, 23, 28–29, 31–33, 37, 40–41, 43, 45, 48, 51–53, 60, 64–65, 67, 70–72, 74–75, 79–84, 86–95, 99–101, 103–114, 119–134, 139–150, 155–171, 175–187, 192–214

T

Teacher, 3–4, 6–9, 40–41, 51–52, 63–64, 68, 71, 84, 87–88, 91–93, 99–101, 103, 107–108, 111–114, 128, 133, 148, 150, 160, 165, 167–169, 171, 177, 182, 184–185, 200
Teaching, 1, 3–8, 10–11, 15, 17–19, 21–24, 26, 28–30, 32, 40–42, 52, 54, 60–64, 66, 69–72, 74–75, 79–95, 99–100, 103, 105–108, 112–114, 119–121, 124, 127–129, 134, 138, 140, 147–150, 155–157, 165–166, 169–171, 176, 178–182, 195, 203–204
Transformation, 1–2, 4–6, 9–10, 42, 48–49, 59–75, 82, 91, 93, 99–100, 102, 103, 119–134, 137–140, 146–151, 171, 176–179, 184, 191, 198–200, 204, 213
Trigger Warning, 50
Trigger, 43, 45
Tumblr, 157–158, 162

U

University, 2–5, 7–11, 37–38, 40–41, 43–45, 47–49, 52, 54, 60, 64–65, 70–71, 74, 81, 84–85, 92–94, 120, 129–132, 139, 141, 144, 147, 149, 150, 155–156, 164, 169–171, 175–187, 192, 194–195, 206, 208

V

Values, 7, 63, 70, 72, 80, 87, 138, 176, 205, 214
Vancouver Island, 192, 195, 209–212
VISIZ, 192, 194–195, 202, 208, 212, 214

W

Wits, 38, 43–45, 119–120, 130, 139–141, 150, 155–157, 162, 164–165