



**The incorporation of social cohesion in an initial teacher
education programme in the Western Cape**

By

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Declaration

I, WIDAD SIRKHOTTE, declare that the contents of this thesis represent my own unaided work, and that the thesis has not previously been submitted for academic examination towards any qualification. Furthermore, it represents my own opinions and not necessarily those of the Cape Peninsula University of Technology (CPUT).

Signed: _____ Date: _____

Abstract

This is a qualitative study that explores social cohesion in terms of how it is understood by, teacher educators and pre-service teachers, and how it is incorporated, taught, and experienced in an initial teacher education (ITE) programme that is located within one university in the Western Cape, South Africa. It uses semi-structured interviews, observations, and a focus group interview to understand how teacher educators think about and teach social cohesion. Moreover, it focuses on how fourth year pre-service teachers experience the programme in relation to debates on social cohesion.

Findings suggest that teacher educators' understandings and pre-service teachers' backgrounds influence their experiences of an ITE programme. It further suggests that pre-service teachers do develop attitudes and pedagogies for social cohesion, all be it unevenly so. This study contributes to better understandings of social cohesion as a priority of South African government, and how it is experienced by pre-service teachers in an ITE programme. In so doing, it contributes to how social cohesion may be realised in post-apartheid South Africa.

Key words: Initial teacher education, teacher training, pre-service teachers, social cohesion, social cohesive pedagogies, transformative pedagogies, South Africa

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Dedication

I dedicate this work to Muslim women scholars and teachers throughout the centuries, such as Lady A'isha bint AbuBakr, Sayidda Nafisa, Rabia al Adawiyya, Fatima of Cordoba, Nana Asma'u, and Hajja Amina Adil who continue to inspire through their teachings, steadfastness and piety.

List of acronyms and abbreviations

ANC	African National Congress
B.Ed	Bachelor of Education
C2005	Curriculum 2005
CAPS	Curriculum and Assessment Policy Statement
CITE	Centre for International Teacher Education
COTEP	Committee on Teacher Education Policy
DBE	Department of Basic Education
DHET	Department of Higher Education and Training
DRC	Dutch Reform Church
DoE	Department of Education
FET	Further Education and Training
GEAR	Growth, Employment, and Redistribution
GET	General Education and Training
HEIs	Higher Education Institutions
ISP	Intermediate and Senior Phase
ITE	Initial Teacher Education
MRTEQ 2011	Minimum Requirements for Teacher Education Qualifications 2011
MRTEQ 2015	Minimum Requirements for Teacher Education Qualifications 2015
NCHE	National Commission on Higher Education
NCS	National Curriculum Statement
NEPI	National Education Policy Investigation

NP	National Party
NPO	Non-profit organisation
NRF	National Research Foundation
NSE	Norms and Standards for Educators
NTEA	National Teacher Education Audit
OBE	Outcomes Based Education
OECD	Organisation for Economic Co-operation and Development
P4C	Philosophy for Children
PDD	Pedagogy of Discomfort and Disruption
PST	Pre-service teacher
RDP	Reconstruction Development Programme
RNCS	Revised National Curriculum Statement
SASA	South African's School Act of 1996
SGB	School Governing Body
TP	Teaching Practice
WCED	Western Cape Education Department

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Chapter 1: Introduction

Title: Teaching of social cohesion in an initial teacher training programme at a university in Western Cape.

1.1. Introduction and background

At the start of this research in 2015 South Africa had just celebrated 21 years of full democratic rule. It celebrated 21 years of the dismantling of ‘bantu education’, unequal rights for different citizens, and the separate provision of education services (schools, teacher training colleges and universities) for different populations based on race (Sayed, 2002: 381, 383). Twenty-one years after the watershed of 1994, it would have been expected that South Africans were meaningfully engaging with one another and working firmly towards building futures together based on peaceful and respectful relationships. On closer inspection however, across a variety of social spaces, this was and is clearly not the case. In this study, using an initial teacher education (ITE) programme as a case study, it will be argued that, if the experiences of pre-service teachers currently mirror those of their segregationist predecessors, and where pre-service teachers seemingly continue to live separate and distinct lives and social experiences; this could have adverse implications for the public school system in South Africa moving forward.

Gachago, Cronje, Ivala, Condy, and Chigona (2013:149) report that the effects of apartheid continue to hinder *social cohesion* (term discussed more in Chapter 3), as parents and teachers influence and form the dispositions that learners develop. The cycle is thus repeated. Jansen (cited in Zembylas, 2012:2) speaks about painful and divisive post-apartheid issues as ‘by-products of historically conflicted society’, which he terms *troubled knowledge*. He defines troubled knowledge as “knowledge of a traumatized past such as the profound feelings of loss, shame, resentment, or defeat that one carries from his or her participation in a traumatized community” (Zembylas, 2012:2). Linked to troubled knowledge are the dispositions alluded to above. Dispositions, in this study are broadly understood as the feelings, values, beliefs, norms, thoughts, knowledges, and skills that one acquires, acts upon and uses to interpret experiences and environments. In this sense, individuals’ dispositions are influenced by the environments that they are part of, an idea similar to Bourdieu’s concept of *field*, as will be detailed in Chapter 3.

The kinds of dispositions that pre-service teachers enter ITE programmes with are thus often characterised by the troubled knowledge that they have inherited from their families, schools, and communities. Because pre-service teachers, by the time they enter ITE programmes, have not acquired the necessary skills and knowledges for interacting and embracing persons of different backgrounds (Gachago et al., 2013:149), the cycle of troubled knowledge is seldom broken. Thus pre-service teachers’ “professional knowledge and their beliefs, values and norms about... [others] impact the quality of their instruction in diverse classrooms” (Edelmann, Bischoff, Beck & Meier, 2015:206). Moreover, in this context, pre-service teachers have not transformed their existing dispositions to ones that are open, reflective, embracing and that allow for the teaching of transformative pedagogies.

Since the abolishment of the apartheid government, a number of policies, as will be highlighted in Chapter 2, have tried to list the roles and competencies that pre-service teachers should be trained to acquire in order for them to contribute to resolving past injustices and to building a democratic South Africa. However, up until this date, South Africa has been left in much the same state as it was in 1994. Leibowitz, Bozalek, Rohleder, Carolissen, and Swartz (2010) assert that avoidance of post-apartheid issues “leads to an impoverished preparation for a professional future for students from advantaged and disadvantaged backgrounds” (2010:83).

The shifting of existing dispositions to ‘socially cohesive’ dispositions is thus imperative, and needed for post-apartheid South Africa as a way of ensuring that a stable and durable democracy is experienced, and one that lies within the choices that teachers make. “Because teachers ultimately decide what is covered in the classroom...[and] are the key to successful critical change in schools” (Neumann, 2013:130), it is therefore essential that ITE programmes offer pre-service teachers the space and tools to transform their existing dispositions to ones that are socially cohesive in order to help mitigate the lingering divisive effects present in post-apartheid South Africa.

What does this study aim to do?

Mueller and Hindin (2011:20) cite various researches confirming that the potential exists for the dispositions of pre-service teachers to be influenced by the type of preparation they undergo. The aim of this research is therefore to investigate the kinds of experiences and pedagogies pre-service teachers are exposed to and acquire in an ITE programme, in relation

to how these can transform and foster new dispositions that will help to mitigate the lingering effects of apartheid. Neumann (2013:130) points out that, for change efforts to be successful, pre-service teachers must themselves undergo a process of change in order to evoke change in others.

In a process of examining these changes resulting from pedagogical tools incorporated in an ITE programme, pre-service teachers' experiences and learning are investigated to better understand how they are, or could be, trained to deal with young adolescents from different cultural backgrounds, as well as confront and deal with the kinds of challenges stemming from troubled knowledge. Emphasis is on what kinds of pedagogies, knowledges, skills, and dispositions they acquire, or need to acquire, to ensure that they are properly equipped to influence and contribute to learners' cognitive and psychological development. Pedagogies, can also be thought of as the 'connectedness' within the relationship that exists between teachers and learners; and amongst learners. (Darling-Hammond, Hammerness, Grossman, Rust & Shulman, 2007:395). From all the components in an ITE programme, it is pedagogies that have the most impact on pre-service teachers' learning and their adoption of new dispositions (Darling-Hammond et al,2007:395). Edelman et al. (2015:206-207) have also found pedagogies to be an important tool in preparing pre-service teachers to teach in diverse classrooms. Investigating how pre-service teachers are pedagogically equipped, and the dispositions they adopt (in relation to social cohesion), are therefore vital for understanding how universities add value to what teachers in schools are meant to do and how programmes promote or retard foci on social cohesion.

Secondly, it is hoped that the information gathered from this research has the potential to inform policy makers and teacher education providers on how social cohesion can be inculcated and taught through the employment of particular pedagogies and approaches, and the kinds of pedagogical experiences pre-service teachers need to undergo in order to create change in their own dispositions, as well as that of learners' (once qualified). Talbert-Johnson (2006 cited in Frederiksen, Cooner and Stevenson (2012:39) assert that change in school systems "will never transpire if teacher education programmes cannot adequately prepare teachers". This implies that ITE and education policy visions will not be effective if teacher education providers are not preparing pre-service teachers adequately for their roles both in schools and in society, particularly in light of social cohesion.

1.1. Significance

There exists a considerable body of research on teacher education in South Africa in terms of ITE policies, teacher quality, teaching practicum, and teacher training history, as illustrated in the work of Robinson (2000), Sayed (2002), Robinson and Lewin (2006), Kruss (2009), Deacon (2012), and Sosibo (2013). However, there is little research on how concepts of social cohesion are linked to all of these, or research on the kinds of pedagogies and dispositions required to stimulate thinking and acting in relation to all of these. This is the main gap that this research study addresses.

Specifically, this research project explores how the notion of social cohesion is understood by teacher educators and pre-service teachers, incorporated, and taught in ITE in South Africa, using one case study. The aim is to examine how seriously ITE institutions take social cohesion challenges, and how they have addressed these within their programmes. This, the researcher believes, has the potential to assist ITE providers with some valid insights into how they could better do so, working on the assumption that they are serious about addressing this important challenge.

Furthermore, the study hopes to contribute to policy debates at the national level where policy makers are asking questions about how to best embed values of social cohesion within the overall education system. This is evident in all recent Department of Higher Education and Training (DHET)'s ITE policies, where it has been acknowledged that teachers need to be specifically trained for diversity, and assisted in adopting particular community and pastoral roles, if current pressures and conflicts are to be addressed. However, it is disconcerting that DHET has not made this kind of training a number one priority in view of the acknowledged fact that some of the wide-ranging effects of apartheid have not been resolved after 21 years. This, unfortunately, continues to serve as a barrier to creating a better – more cohesive - South Africa. Sayed (2002: 385) confirms that, in practice, teachers find it difficult to fulfil these pastoral roles, and the DHET's noble criteria are thus often no more than a policy vision. Thus in this context, it is hoped that this research has the potential to assist the DHET to improve ITE programmes in ways that enable teacher education providers to design programmes that more effectively prepare pre-service teachers for their roles in bringing more cohesion and unity to South African society.

1.2. Research Question and Aims

This research explores social cohesion in terms of how it is understood, incorporated and taught in ITE at one university in South Africa. In so doing, it investigates what teacher educators and pre-service teachers understand by the notion of social cohesion, and why they understand it in this way. It further examines the pedagogies used in teaching about aspects of social cohesion which impacts on pre-service teachers' dispositions.

Main research question: How is social cohesion understood by teacher educators and pre-service teachers, and how is it taught in an ITE programme at a university in the Western Cape?

The following sub research questions will guide the study:

1. What are the backgrounds of teacher educators and pre-service teachers, and how does this influence their understandings of social cohesion?
2. How do pre-service teachers' pedagogical experiences in an ITE programme contribute to developing their dispositions for social cohesion?

1.3. Structure of thesis

Chapter 1 introduces the study by highlighting how apartheid has generated particular challenges and the kinds of implications these have had and continue to have regarding social cohesion. It shows how the education sector is key in bringing about social cohesion. Furthermore, it points out the gap in the research on this: very little research has been conducted in terms of ITE training in relation to social cohesion, and how pre-service teachers are prepared or not for this endeavour.

Chapter 2 sets the context for the basis of this research. It provides a brief historical overview of the education and teacher training sectors existing during the apartheid and post-apartheid eras respectively, highlighting policies and pedagogies used to create change and maintain particular dispositions.

Chapter 3 presents a review of the literature for this study and is divided into three sections. The first section describes and reviews literature that pertains to the notion of *social cohesion* from the perspective of how the concept has been and is used, by whom, and in which particular contexts. The second section focuses on ITE in terms of programme, dispositions,

and pedagogies in specific relation to social cohesion. The chapter concludes with a visual summary of the conceptual framework used in the study.

In Chapter 4, the research methods and procedure used to collect the data are explained, together with the rationale for their use. The data collection instruments are detailed, including document analysis, semi-structured interviews, a focus group, and observations.

In Chapter 5, the findings are reported and written up according to the two interrelated research questions that have guided this study.

Chapter 6, analysis and discussion of the findings are presented. These look at emerging themes based on the conceptual framework model that underpins the study.

Chapter 7 is the conclusion of the thesis. It provides a summary of the research, recommendations for future study and practice and contribution of the results.

Chapter 2: Context

Introduction

This chapter provides a short historical overview of South Africa in order to contextualise the issues that this study explores, and in terms of which the research questions have been formulated.

It begins with the apartheid era, which spans the period 1948 to the early 1990s, highlighting key factors that guided the ruling party in formulating and implementing the particular types of policies in structuring South Africa according to their segregationist ideology. The education and ITE fields, with which this research is specifically concerned, are expanded on in terms of how these fields were structured and the implications this has had for social cohesion.

Post-apartheid South Africa is described and discussed thereafter in terms of various attempts made by the post-apartheid government to redress the injustices, inequalities and a fractured society inherited from the apartheid government. It looks at what the new post-apartheid government envisioned for a democratic, racially harmonious South Africa, and how they sought to reverse the conditions (injustices) entrenched by the former regime. The description of this historical process is highlighted by referring to key macro policies. The chapter then looks at how these new aims and plans impacted on the education and ITE fields respectively, particularly in terms of the kinds of re-curriculation that occurred in ITE, and certain ITE policies formulated in relation to social cohesion.

2.1. Apartheid South Africa (1948 – 1990s)

The formation of the apartheid ideology dates back to the early 1930s, or before, when white Afrikaner church leaders, journalists, academics, and politicians of the National Party (NP) began to formulate the underlying principles of the apartheid ideology and social engineering, which envisioned a vertical division between ‘equal’ ethnic populations, referred to as ‘nations’ as opposed to a horizontal division between the different populations (Giliomee & Schlemmer, 1989:40).

Engineered by D.F Malan, a Dutch neo-Calvinist aspirer, the ‘white’ Afrikaner population thought that their strength (political power) “lay in separate cultural, religious and political institutions” (Giliomee & Schlemmer, 1989:43). Moreover, the Dutch Reform Church (DRC),

who strongly advocated for the notion of apartheid, further influenced the 'white' population in their belief that God had created them as the superior *nation* who "had the special obligation to guide the development of Africans" (Giliomee & Schlemmer, 1989:51). The 'nation' was understood as "a collectivity whose members were of similar descent and racial stock, and who shared a common history, culture and sense of destiny" (Giliomee & Schlemmer, 1989:45). In retrospect, the NP did not see the people of South Africa as one nation, but as different nations, based on their difference in racial makeup and culture.

When the NP gained power in 1948, its intentions were, firstly to "maintain itself [(the 'white' Afrikaner nation)] and develop separately" (Giliomee & Schlemmer, 1989:46). Secondly, they set out to create and maintain the separate development of the different nations within their own spheres that they believed it was their duty to do (Giliomee & Schlemmer, 1989:47-48, 51). In establishing this system, the NP put in place many policies detailing the interaction, marital affairs, work, living arrangements, education, and daily life of and between the various populations in a way that both fostered and concealed 'white' Afrikaner rule and power (Giliomee & Schlemmer, 1989:41).

2.1.1. Education

In terms of the education field, the NP held the view, or rationalisation, that "blacks were a special responsibility of a superior white race" (Jackson, 2012) and therefore reasoned that education for the black population had to be "different from that of Whites because the native has a lower level of development and has different needs from Whites" (P.J.S de Klerk, 1944 cited in Giliomee & Schlemmer, 1989:51).

In the process of structuring the compartmentalised education system according to its ideals, or ideology, the NP relied on its Christian Nationalism as a framework (Giliomee & Schlemmer, 1989:51-52). According to this framework, or religious underpinning, the education system had to be based on a particular version of Christianity, one which supported the Afrikaner's beliefs in the superiority of the 'white' nation (Giliomee & Schlemmer, 1989:46). The NP thus created separate schooling systems, or 'departments' for the different racial populations in South Africa, which entailed teachers and learners of this same race and culture belonging together in one racially demarcated school (Giliomee & Schlemmer, 1989:52). As a result, there were 19 racially and ethnically divided education departments, "with a disproportionate share of resources going to the departments serving the minority of

‘white’ population, resulting in an unequal distribution of educational facilities and learning resources” (Sayed & Kanjee, 2013:7). Education policies, or pieces of legislation, such as the *Bantu Education Act of 1993*, were further implemented to ensure that the NP ideology were entrenched, and “an inferior education to black African learners” (Equal Education, 2011) was rendered. Verwoerd explained this policy:

“The Bantu must be guided to serve his own community in all respects. There is no place for him in the European community above the level of certain forms of labour. Within his own community, however, all doors are open. For that reason it is of no avail for him to receive a training which has as its aim absorption in the European community while he cannot and will not be absorbed there. Up till now he has been subjected to a school system which drew him away from his own community and partially (sic) misled him by showing him the green pastures of the European but still did not allow him to graze there.” (Verwoerd cited in South African History Online, 2016).

As for the separate curricula under NP rule, there were different textbooks, assessments, and curricula prescribed for the different racial populations (DoE & DHET, 2011:18-19). Jackson (2012) reports that, despite there being 19 different education departments producing different curricula, the majority of the curricula was biased against the ‘black’ population. The biased curricula denigrated the ‘black’ population’s “history, culture, and identity... [and] promoted myths and racial stereotypes” (Jackson, 2012) that they - learners in all education departments were obliged to learn. Furthermore, values such as ‘love for your own kind’ were embedded in schools (Giliomee & Schlemmer, 1989:52).

Pedagogies used under the apartheid regime were based on Fundamental Pedagogics, a dominant approach to teaching and learning that was “authoritarian and content-based” (DoE & DHET, 2011:20) and involved rote-learning. This particular apartheid pedagogy can be likened to Paulo Freire’s (1990) critique of this approach as the ‘pedagogy of the oppressed’ in that it did not recognise learners as valuable contributors to knowledge, but as ‘containers’ that needed to be ‘filled’ by teachers (1990:72). It did not allow learners to question information taught, or transmitted, by the teacher. Freire describes how, in this ‘banking’ model, a learner “records, memorizes, and repeats... phrases without perceiving what four times four really means, or realizing the true significance of ‘capital’” (1990:71). This approach further entailed strict discipline, corporal punishment, and held the teacher as the fount of knowledge (Gordon, 2009:114).

2.1.2. Initial Teacher Education

During apartheid ITE, although a facet of higher education, fell under the responsibility of the provinces and was aligned according to the same racial structures adhered to by schools (CHE, 2010:7; DoE & DHET, 2011:18-19): pre-service teachers of different races received separate training. Moreover, there was no coherent policy guiding ITE programmes. Lemmer (2004:110) asserts that “South Africa has never had a coherent national policy on teacher development or governance.”

The manner in which ITE was structured under apartheid, therefore, produced many unfavourable outcomes, such as the growing number of teacher colleges that were over producing primary school teachers despite the demand for high school teachers trained in Mathematics, Science and Languages (Hofmeyr & Hall 1995 cited in DoE & DHET, 2011:20). This was especially the case in the black rural areas (Parker 2003 cited in DoE & DHET, 2011:19). By the end of the 1980s there were more than 127 teacher training colleges (CHE, 2010:8), in addition to the numerous universities, technikons, private colleges, distance learning institutions, as well as organisations and other institutes that were also offering ITE programmes (CHE, 2010:10). In addition, different levels and types of ITE qualifications and standards were produced (CHE, 2010:8).

The type of training that pre-service teachers received in such ITE programmes was further influenced by apartheid ideology. Lemmer (2004:114) writes:

“Furthermore, the ideology of apartheid had a major influence on teacher education and was mainly expressed in the philosophy of Christian Nationalist Education. This philosophy propagated a segregationist authoritarian approach to education which dominated teacher education curriculum.” (Lemmer, 2004:114).

Teachers of all races and population groups were thus “acquiring their professional competencies through socialisation in a radicalised environment” (Carrim 2001 cited in Sayed 2002: 382) which not only limited their skills of working with different people, but provided them with “distorted and deficient understandings of themselves, of each other and of what was expected of them in a divided society” (Essop 2008 cited in DoE & DHET, 2011:19).

When the apartheid regime began to collapse in the late 1980s due primarily to economic issues, a number of investigations were conducted to assess the state of South African education (Limb, Alegi & Root, 2012a). Two such investigations were the *National*

Education Policy Investigation (NEPI) and the *National Teacher Education Audit (NTEA)* which were conducted in 1993. The aim of the NEPI investigation was specially to scrutinise the ITE field as prior investigations had only concentrated on the education field (Lemmer, 2004:110). The *NEPI* report made specific recommendations for the type of policies, models and values that were best to frame the education and ITE systems that integrated the different populations in South Africa (Lemmer, 2004:110). The NTEA provided an overview of the state of teacher education in South Africa by simultaneously creating a much needed database from which major ITE policy planning could occur (Lemmer, 2004:110; CHE, 2010:9).

2.2. Post-Apartheid South Africa

In 1994 the African National Congress (ANC) was democratically elected to govern the country. Despite NP rule and its apartheid policy being described as ‘over’, South African society was left in a state of malfunction (Limb, Alegi & Root, 2012b). South African citizens were deeply divided and unequal. The ANC, as the newly elected government, now had the immense task of unifying and restoring equality between the different ‘nations’ (Sayed, Badroodien, McDonald, Balie, de Kock, Garish, Hanaya, Salmon, Sirkhotte-Kriel, Gaston & Foulds, 2016:21-23). It also had to find ways of lessening the effect of the many legacies of injustices and, more importantly, to change a nation’s mindset from thinking in segregated ways to one that embraces and forgives the other (Sayed et al., 2016:21-23).

The ANC therefore committed itself to “equity, redress, social cohesion, and peace” (Sayed et al., 2016:20), as well as to “ideas of reconciliation and diversity” (Limb et al., 2012a) to bring about social change in South Africa.

Some of the key national interventions that were put in place in order to achieve this vision include the *Constitution*, which details ‘firm guarantees of equality, detailed public participation and encouraged interaction, as well as openness between the racial populations in South Africa (Limb et al., 2012a). Another key national intervention was the *Truth and Reconciliation Commission (TRC)* created by the *Promotion of National Unity and Reconciliation Act of 1995* which envisioned the different populations uniting as a ‘Rainbow Nation’ (Sayed et al., 2016:24; Limb et al., 2012b). The ‘Rainbow Nation’ symbolised the coming together of all South Africans as opposed to the NP’s idea of nationhood which was based on creating separate nations.

The *Reconstruction Development Programme* (RDP) was also introduced for the purpose of improving the quality of life for the majority of the population by expanding provision of housing, jobs, basic services, education, and health care (Limb et al., 2012b). However, this progressive macroeconomic strategy, was soon superseded with a more ‘pro-business’ *Growth, Employment, and Redistribution* (GEAR) strategy in 1996 (Limb et al., 2012b) which meant the ANC “had to compromise on its reform and redistribution agenda” (Limb et al., 2012b).

The focus of South Africa thus became more about economic gain and competing in international markets, than its original focus had been of restoring justice, creating equality, and initiating the process of reconciliation. The ANC’s “democratic vision based on reconciliation and inclusiveness” (Limb et al., 2012a) changed into economic ideals and visions, which began to take on some of the characteristics of global neo-liberal economic policy, and which indirectly affected the manner in which existing policies were implemented and how new policies would be approached. There was also the consensus-style democracy trend that had been established by the new government for the manner in which the country was to be governed (Limb et al., 2012b).

In 2011 the RDP was updated to the *National Development Plan* (NDP). The new development plan describes nation building as finding ways to heal “the divisions of the past, broadening economic opportunities (particularly for ‘black’ people), and building a sense of inclusion and common purpose among all South Africans.” (NDP, 2011:413). The NDP intends to “invigorate and expand the economic opportunity through investment in infrastructure, more innovation, private investment and entrepreneurialism” (NDP, 2011:5). By the year 2030, it envisions South Africans to be active and responsible citizens, possessing broad-based knowledge, a shared set of values, able to interact with each other, and to have a ‘sense of inclusiveness’ (NDP, 2011:413-414). More importantly to the NDP, the country will have an increase in economic growth (NDP, 2011:414).

2.2.1. Education

In reconstructing the education field, the ANC drew on the findings and recommendations of the *NEPI report*. The ANC also recognised the re-drawing of the South African map as an essential means of creating a national ministry and a unified provincial education system as opposed to the 19 different education departments of the NP (Sedibe, 1998:272). The map of

South Africa was therefore redrawn to replace the previous NP government's map of 4 provinces, 6 self-governing territories and 4 self-governed homelands with 9 new provinces (Sedibe, 1998:272).

A number of other policies were also published during the 1990s, such as the first *White Paper 1 on Education and Training* in 1995, and the *South African Schools Act (SASA)* in 1996. The *White Paper* (1995) aligned the education sector with the *Constitution* (Sedibe, 1998:273), and explicitly "laid out the basic principles and priorities for the transformation of a fragmented education system and for redressing gross inequalities in school provisioning" (Sayed & Kanjee, 2013:10). The *White Paper* (1995) emphasised rights such as the right to basic education, equal access to education, and the choice of language instruction where practical (Sedibe, 1998: 273). Emphasis was also put on redress and democratic governance, through the introduction of *participative management* and *School Governing Bodies* (SGBs) as a means to represent and build a relationship between the school stakeholders and education governance structures within the provincial system (Sayed & Kanjee, 2013:10).

The SASA made it compulsory for learners from the different racial populations to receive compulsory schooling up until grade 9 or the age 15 (Sedibe, 1998:274). This act barred admission tests in public schools and gave the responsibility to the SGBs to determine the language of instruction and school code of conduct (Sedibe, 1998:275). Another important feature that SASA made provision for, with the aim of not discriminating on the basis of socio-economic background, was that no child would be refused attendance at a school on the basis that his or her parents were unable to afford fees (Sedibe, 1998:275).

Other significant changes to the education system entailed a new curriculum, namely *Curriculum2005 (C2005)* which was introduced in 1997, together with new ideologies, content and pedagogical approaches, in strong contrast to the NP school curriculum (Sayed & Kanjee, 2013:16; Organisation for Economic Co-operation and Development [OECD], 2009:295). The *C2005* favoured an *Outcomes-Based Education (OBE)* approach, featured eight learning areas and 66 learning outcomes, and positioned the teacher as a facilitator rather than the fount of knowledge (OECD, 2009:295). The OBE approach was intended to promote critical thinking, and democratic principles relevant to a multicultural society (Sayed & Kanjee, 2013:15-16) and was intended to be:

“a dramatic shift from apartheid education, with more emphasis given to outcomes which are specifiable in terms of skills, knowledge and values, as opposed to rote memorisation of content. Some of the key features of OBE are the specification of critical or essential and specific outcomes for each learning area. The critical outcomes are broadly inclusive of the skills, knowledge and values necessary for development of a democratic citizenship and the specific outcomes refer to what learners should be able to do at the end of the lesson.” (Sedibe, 1998:277).

The OBE approach was to provide the knowledge and skills to young people that the South African labour market required (Sayed & Kanjee, 2013:16) as alluded to by GEAR. The *White Paper* (1995) therefore placed emphasis on the strengthening of mathematical, scientific, technological, and environmental skills to fulfil these market shortages and to boost the economy overall (Sayed & Kanjee, 2013:16). As well as being able to engage in teamwork and to problem solve (Sayed & Kanjee, 2013:18).

Although the education sector was slowly integrating through these visions and plans, there were many issues that practising teachers faced as, although they had not experienced, nor were trained in, diversity, nor in the new learner centred pedagogy, they had now to teach a new curriculum and new values that were based on the opposite of what they were trained to do and subscribe to (Lemmer, 2004:109):

“opening of schools to children from all cultural groups... created multicultural and multilingual learning and teaching environments for which the corps of practising teachers had not been adequately prepared.” (Lemmer, 2004:109)

In addition to these issues, there were many tensions relating to the C2005 and its OBE approach from teacher education providers. Teacher education providers argued that they “had not been closely involved in designing those policies and they had reservations about their suitability” (OECD, 2009:305). This resulted in tension between the provincial departments of Education and teacher education providers (OECD, 2009:305). Moreover, teacher education providers felt that the ‘sophisticated’ OBE approach was idealistic and unfit in relation to the harsh realities of schooling in South Africa (OECD, 2009:305). The majority of South African schools were very poorly positioned in terms of being able to deliver sophisticated policy requirements in comparison to the minority of well-equipped and resourced schools (OECD, 2009:294).

In response to these criticisms the C2005 was modified in 2002 to the *National Curriculum Statement* (NCS) (OECD, 2009:295). The updated curriculum was refined and simplified in terms of outcomes and assessment standards (Sayed & Kanjee, 2013:18) and had a more ‘streamlined’ approach (OECD, 2009:295).

The NCS was later modified to the *Revised National Curriculum Statement* (RNCS). The RNCS included a stronger focus on ‘Social Justice, a Healthy Environment, Human Rights and Inclusivity’ in order to create awareness and respect for the environment and human rights as defined in the *Constitution* (DoE, nd). There was also a clear separation of History and Geography in the Social Sciences, one of the eight learning areas, with the intention that learners become “familiar with the painful history of Apartheid South Africa and the resistance tradition to it” (Mohamed, 2004:5). Furthermore, the RNCS attempted to be particularly sensitive to issues of poverty, inequality, race, gender, age, disability and the HIV and Aids crisis (DoE, nd).

In 2011, the second NCS revision, the *Curriculum and Assessment Policy Statement* (CAPS) was introduced and is currently being implemented in schools. The current curriculum “aims to ensure that children acquire and apply knowledge and skills in ways that are meaningful to their own lives” (DoE, 2011). Some of the principles that CAPS is based on, and of relevance to this study, include: social transformation, valuing of indigenous knowledge systems, human rights, inclusivity, and environmental and social justice (DoE, 2011). The CAPS curriculum claims to be “sensitive to issues of diversity such as poverty, inequality, race, gender, language, age, disability and other factors” (DoE, 2011). However, in terms of the kind of learners it aims to produce, very little mention is made of the specifics of how the above principles will impact on the learner in terms of their role in society, or their attitude towards others and themselves. Outcomes are more about how they will be able to collect, manage, organise, communicate information and use technology to problem solve and for the benefit of the environment (DoE, 2011).

2.2.2. Teacher Education

In terms of ITE, the *NEPI* report identified the lack of uniformity, uneven and absence of quality training across the teacher education sector, and proposed that initial teacher preparation and development be reconstructed (DoE & DHET, 2011:19). The ANC, as mentioned in the previous section, therefore put into place a transformation plan through the

White Paper (1995) which envisioned major modifications to both the governance and curriculum components of teacher education as these were considered essential to bring about redress, equity, efficiency, and quality to teachers in post-apartheid schools (CHE, 2010: 9).

The *White Paper* (1995) “articulated how the training of teachers could be achieved with regard to quality” (Sayed & Kanjee, 2013:22) and how this might lead to the democratic and unified country the ANC envisioned. It recognised teachers as important pillars of a national human resource development strategy and emphasised their need to be trained as professionals who were self-confident (Sayed & Kanjee, 2013:22). In turn this called for more changes, such as the re-structuring of teacher education qualifications, the requirements, and course content. Course content had to prepare the potential teacher for the new school curriculum and for democratic teaching methods (CHE, 2010:9; Sayed & Kanjee, 2013:22). The re-structured teacher education programmes had to also embed the values, goals and principles of the ANC (CHE, 2010: 9; Sayed & Kanjee, 2013:22). All of this, the many teacher training colleges, universities, and technikons were now made responsible for re-designing and implementing (CHE, 2010:9; Sayed & Kanjee, 2013:22).

At the same time the *National Commission on Higher Education* (NCHE) was established and “charged with the task of proposing policies for the transformation of higher education in South Africa” (Naidoo, 1998:369 cited in Sayed et al., 2016:184). The NCHE drew on the findings of the *NTEA* and proposed that teacher training colleges be incorporated into universities, arguing that this would be more cost-effective, would reduce the number of primary school teachers, and in turn, more qualified subject specialist teachers would be the outcome, all of which would imply both efficiency and equity (Sayed et al., 2016:184). In response, the provinces began slowly rationalizing and reconstructing their teacher education colleges (Sayed et al., 2016:184-185). Furthermore, higher education institutions, excluding teacher training colleges, were being classified based on the type of qualifications offered, government funding, and the reputation as well as the performance of the institution in terms of teaching, learning and research (Bunting & Cloete, 2010:24). The three classifications are as follows: traditional universities, universities of technology and comprehensive universities (Bunting & Cloete, 2010:2).

By December 2000, 23 teacher training colleges were subdivisions of the different universities and technikons (DoE & DHET 2011: 21). The teacher training colleges that were

not merged were retained by the particular province and became campuses of Further Education Training (FET) colleges, teacher development institutions, education resource centres, high schools, provincial education offices, or were used by other governmental departments (DoE & DHET, 2011: 21; Robinson & Lewin, 2006). Following this process was a series of incorporations and mergers that occurred between 32 universities and technikons, leaving a total of 23 universities, comprehensive universities, and universities of technologies. Of the 23 higher education institutions, only 21 offered initial teacher education programmes (DoE & DHET 2011: 21).

The merged institutions brought together teacher educators who differed in many aspects, such as demographics, academic qualifications, pedagogical perspectives and dispositions, as well as different institutional cultures and organizational structures, all of which made working together extremely challenging. One of the major challenges was that of creating integrated and coherent ITE programmes (Gordon, 2009:10-109).

In helping teacher providers re-structure ITE programmes so that they aligned with the new school curriculum, values and approaches, the *Norms and Standards for Educators* (NSE) was gazetted in 2000 by the Department of Education (DoE). A team referred to as the Committee on Teacher Education (COTEP) had been formed in 1994 and was now made responsible for formulating the norms and standards for teacher education (Sedibe, 1998:275), which were primarily intended to replace the diverse range of college curricula inherited under NP rule (Kruss, 2009:20).

After much research and discussion, COTEP “proposed a shift from an input-and-product-based curriculum to a process-and-competence based curriculum” (Sedibe, 1998:275). The new ‘competency’ approach entailed three competencies, namely practical competence, foundational competence, and reflexive competence. These competencies were to be used to create a new conception of the role and identity of the teacher (CHE, 2010:14), reflecting the teacher’s new role that “encompass[ed] all personnel with an educational role to play” (OECD, 2009:296). In addition, the NSE began using the word ‘educator’ rather than ‘teacher’ to show this new change.

The NSE listed seven roles, and each role was broken down into the three competencies that a ‘competent’ teacher had to be trained to perform. Amongst these seven roles are two which relate specifically to building a social cohesive society - the focus and interest of this study:

the 'learning mediator' and the 'community, citizenship and pastoral role' (DoE, 2000: 65) roles. These two roles are particularly important to point out in terms of indicating the kind of agencies the NSE envisioned future teachers would be trained in, and would play in order to restore justice and rebuild a fractured South Africa.

In a teacher's role as learning mediator, the teacher would:

"... mediate learning in a manner which is sensitive to the diverse needs of learners, including those with barriers to learning; construct learning environments that are appropriately contextualised and inspirational; communicate effectively showing recognition of and respect for the differences of others. In addition an educator will demonstrate sound knowledge of subject content and various principles, strategies and resources appropriate to teaching in a South African context." (DoE, 2000:65).

In the community, citizenship and pastoral role, the teacher would:

"The educator will practise and promote a critical, committed and ethical attitude towards developing a sense of respect and responsibility towards others. The educator will uphold the constitution and promote democratic values and practices in schools and society. Within the school, the educator will demonstrate an ability to develop a supportive and empowering environment for the learner and respond to the educational and other needs of learners and fellow educators,

Furthermore, the educator will develop supportive relations with parents and other key persons and organisations based on a critical understanding of community and environmental development issues." (DoE, 2000:65).

While these two roles may at the time have appeared fitting in terms of helping to combat post-apartheid issues, teacher educators were not familiar with the new knowledge, values, pedagogies, skill set or experience of a transformed curriculum system aimed at providing pre-service teachers with the required training and values (OECD, 2009:295). Kruss (2009) notes that teacher education providers throughout South Africa were at that time "grappling with these kinds of curriculum debates" (2009:19). The OECD (2009:296) describes these challenges presented to teacher educators by the NSE:

"This elaborate competency framework was very new to South Africa, involving concepts and terminology with which the vast majority of teacher educators and teachers had no familiarity or experience. The teaching force available at the time had been trained in a

very different tradition and, in some cases in training institutions that suffered from serious deficiencies in quality.” (OECD, 2009:296)

Many teacher educators “did not understand or take ownership of the concepts involved” (OECD, 2009:295), which resulted in ITE programmes being re-curriculated on a continuous basis in order to develop new curricula that had to prepare the pre-service teacher for their roles in post-apartheid South Africa (Gordon, 2009:116).

The re-curriculation process often resulted in teacher educators being unhappy with each other, which in turn resulted in poor staff and collegial relationships (Gordon, 2009:106); OECD, 2009:295). In addition ‘domineering’ attitudes from previously white-only campuses persisted (Gordon, 2009:105), and disputes over who does what, who controls what, and who has autonomy over the curricula (Gordon, 2009:106).

The following is a summary of the key issues that the majority of teacher educators faced:

- The new curriculum and its approaches and values were new to most teacher educators (OECD, 2009:296);
- Teacher educators received little or no mediation or re-training from government (Gordon, 2009:108);
- Many teacher educators had to shift their long entrenched strong authoritarian pedagogies to more child-centered and problem-solving constructionist pedagogies (Gordon, 2009:115; Kruss, 2009:20);
- Many teacher educators’ existing dispositions were in contrast to what they had to now develop in order to prepare pre-service teachers in terms of the new required dispositions (Kruss, 2009:20);
- Teacher educators had to cooperate with teacher educators from different racial and cultural populations.

In 2009 the DoE, which was responsible for basic education and higher education, split (Bailey 2014:6). The new Department of Basic Education (DBE) focused on school curricula, whereas the new Department of Higher Education and Training (DHET) focused specifically on higher education, which included initial teacher education. One of DHET’s responsibilities was and is supporting tertiary institutes to meet the policy requirements as well as monitoring and evaluating the quality of teacher that is produced (Sayed et al., 2016).

In 2011, the DHET replaced the NSE with the *Minimum Requirements for Teacher Education Qualifications* (MRTEQ) policy, justifying this in terms of the need to provide teacher education providers with clear guidelines on the development of ITE programmes as well as to shift away from ‘an overt outcomes-based approach’ to a ‘balanced’ approach (DHET, 2011: 9).

The updated policy envisioned “addressing the critical challenges facing education in South Africa... especially the poor content and conceptual knowledge found amongst teachers, as well as the legacies of apartheid” (DHET, 2011:10). The MRTEQ retained the seven roles of the NSE with the exact definitions (DHET, 2011:52-53), and added a new list of additional 11 competencies.

With regards to social cohesion, the basic competencies that the MRTEQ specified that teacher education providers should instill in pre-service teachers during the programme include:

“Newly qualified teachers must understand diversity in the South African context in order to teach in a manner that includes all learners. They must also be able to identify learning or social problems and work in partnership with professional service providers to address these.

Newly qualified teachers must be able to manage classrooms effectively across diverse contexts in order to ensure a conducive learning environment.

Newly qualified teachers must have a positive work ethic, display appropriate values and conduct themselves in a manner that befits, enhances and develops the teaching profession.

Newly qualified teachers must be able to reflect critically on their own practice, in theoretically informed ways and in conjunction with their professional community of colleagues in order to constantly improve and adapt to evolving circumstances.” (DHET, 2015: 64).

MRTEQ (2011) re-organises the knowledge base of ITE programmes. The knowledge base is divided into five different knowledges, referred to as the *Knowledge Mix* (Appendix C). Four of the types of knowledges pertain to the development of academic skills and academic knowledge in pre-service teachers, namely: Disciplinary Learning, Pedagogical Learning, Practical Learning, and Fundamental Learning. The fifth knowledge base, and the one relevant to social cohesion and to the focus of this study, Situational Learning, focuses on

educating pre-service teachers for “varied learning situations, contexts and environments” (DHET, 2011:12). Situational Learning is described in the MRTEQ (2011) as developing an understanding about the complex and differentiated nature of the South African society, being competent in dealing with the lingering effects of apartheid and with diversity, and promoting inclusion (DHET, 2011:12). MRTEQ (2011) acknowledges that the legacies of apartheid persist in post-apartheid South Africa, and that pre-service teachers need to be educated to bring about transformation (DHET, 2011:9-10). However, it does not provide teacher education providers with details, pedagogies, theories, and structures for how to go about doing so.

In 2015, MRTEQ (2011) was updated to the *Minimum Requirements for Teacher Education Qualifications* (MRTEQ 2015), due to the need to revise and re-align these with the 2013 Higher Education Qualifications Sub-Framework (DHET, 2015). Changes to the 2011 policy were mainly technical in nature and thus do not shift the broad framework related to particular knowledge mixes; the updated MRTEQ policy continues to emphasize that its – somewhat vaguely defined - purpose is to create “teachers of high quality, in line with the needs of the country” (DHET, 2015: 8).

Chapter Summary

This chapter provided an historical overview of South African education, including teacher education, from 1948 to the present day, showing the kinds of ‘troubled knowledges’ that South African society, and its education system, has inherited. Through policies and regulatory bodies established in post-apartheid, it detailed how change was envisioned. However, up until this date the issue of troubled knowledge has not been resolved completely and dispositions continue to be reproduced through (young) citizens participating in fields where such troubled knowledges are present.

Recent DHET ITE policies, namely the MRTEQ (2011) and MRTEQ (2015), continue to emphasise the need to change South Africa, and the South African nation, by combating the aftermath of apartheid. DHET’s ITE policies list roles, competencies, and knowledge bases for pre-service teachers, but do not take in account that teacher educators come from apartheid environments where their dispositions and practices have been founded in segregationist philosophies. In addition, no set or specific pedagogies and theories are listed in DHET’s ITE policies to bring about change as envisioned by the policies. This in turn, makes re-

curriculum and teaching about social cohesion challenging and complex, as teacher educators have not been, or have been minimally, re-trained in new ways, nor have they yet experienced a socially cohesive society, nor do they have the guidelines for which pedagogies could or should be used to effectively bring about the kind of change envisioned.

Chapter 3: Literature Review

Introduction

Having set the context for this research study, this chapter presents a detailed literature review consisting of a number of interrelated parts. The first part provides an historical overview of the term *social cohesion*, examining how it has been used and understood in different policy contexts and in particular in relation to education.

The second part focuses on ITE and is sub-divided. The first sub-division looks at the structure of ITE programmes. The second sub-division expands on the term *disposition* in relation to social cohesion and ITE. The third sub-division focuses on pedagogies in relation to promoting social cohesion. Lastly, the conceptual framework that underpins this study is explained and graphically illustrated.

3.1. Social cohesion

3.1.1. Roots

Historically the way in which *social cohesion* has evolved makes it a difficult term to standardise and define as it is multifaceted, has meant different things at different times and to different people, and is associated with a number of concepts (Stanley, 2003:4; Colenso, 2005:415; Monson, Takabvirwa, Anderson, Ngwato & Freemantle, 2012:19; Green & Janmaat, 2011:2). Its first usage can be traced back to the writings of the nineteenth century scholar, Emile Durkheim, who sought to conceptualise ways to restore order in contexts of flux and transition (Barolsky, 2013:192). Social cohesion as term and concept denoting order in society was also evident in the works of Auguste Comte and Ferdinand Tonnies, in the early and the late nineteenth century respectively, both sociology scholars and philosophers, writing about social dislocations caused by European industrial capitalism (Green & Janmaat, 2011:1). In the 1980s the term re-gained popularity with policy-makers as a means to bring about social change and address the social diversity resulting from globalisation. Prior to this, in the course of the twentieth century, it had also been used in different ways for different outcomes (Green & Janmaat:2011:1) to some extent alienating the concept from its Durkheim tradition (Green & Janmaat,2011:1).

The Merriam Webster Online Dictionary provides its linguistic etymology: *social* originates from the Latin words (nouns) *socialis* and *socius* meaning companion, ally, and associate. *Social* as an adjective is defined as that which relates to people or society generally (Merriam Webster Online Dictionary). In addition, *social* “relate[s] to or involve[s] activities in which people spend time talking to each other or doing enjoyable things with each other. *Cohesion*, on the other hand, is described by the dictionary as the “condition in which people or things are closely united” (Merriam Webster Online Dictionary) and stems from the Latin word (verb) *cohaerere*, meaning “to stick together or to form a united whole” (Monson et al., 2012:19). Thus, etymologically, by amalgamating these two words and their definitions, one can briefly understand *social cohesion* to denote ways in which people or society interact for the purpose of uniting, or ‘cohering, or the glue being used for this uniting.

A reading of a range of literature on social cohesion revealed the term in its recent usage to carry a more complex and nuanced understanding, or range of meanings than its linguistic origin would suggest. Since this study focuses on its use in an education policy context, and in policy discourse, its meaning and use is explored within that specific context. The literature showed how, in education policy discourse it was found to be used to denote a management tool, a process and an outcome. From this literature it can also be seen how education policy is increasingly advocating and incorporating ‘social cohesion’ into education systems through schools providing spaces where relationships can be established, and advocating for pre-service teachers to be trained for specific roles in relation to social cohesion. This is discussed in more detail in the next sections.

Social cohesion in policy contexts

3.1.2. Management tool

With regards to social cohesion being used as a management tool, Green and Janmaat (2011:3) argue that, while social cohesion in a 21st century context may appear as a signifier for a positive state that a society should strive towards, a closer and more critical inspection reveals it to be about how a government manages its citizens in order to maximise economic development, or for ulterior state power motives.

Green and Janmaat (2011:2-3) provide an example of how *globalisation* has recently come to be framed and disguised in policy making under the term *social cohesion*. They explain that globalisation, operating under the term social cohesion, instead of bringing about tolerance for differences within a society – acting as a social glue – in fact assimilates the mass of the society, making them more easily controllable. Through controlling what citizens are exposed to, what they do, buy, study, eat, watch, have access to, a government is able to form a single citizenship identity which manifests as citizens having the same values, views and culture, all of which are constructed and managed by government under the pretext of making a society ‘cohesive’ (Green & Janmaat, 2011:3).

3.1.3. Process

Although Green and Janmaat (2011) hold the view that social cohesion is embedded within policies for motives other than creating tolerance for difference, there are scholars such as Fraser (2005) and Barolsky (2013) who hold contrary views. Fraser (2005) perceives social cohesion as a means of fixing a conflicted society, in a process involving redistribution, recognition, representation, and reconciliation (Sayed & Novelli, 2016:28).

Fraser’s (2005) model, used as an analytical framework in the study of Sayed and Novelli (2016) provides an understanding on how social cohesion is perceived and used as a process according to five interrelated elements. In the model *Redistribution* is defined as the element which may address inequalities by giving access to education, resources, and outcomes for different groups in a society (Sayed & Novelli 2016:28-29). *Recognition* concerns “respect for and affirmation of diversity and identities in education structures, processes, and content, in terms of gender, language, politics, religion, ethnicity, culture, and ability.” (2016:28). *Representation* is about encouraging participation within different levels of education, such as policy making, school-based management and decision-making (2016:29). *Reconciliation* “involves dealing with past events, injustices, and the material and psychosocial effects of conflict, as well as developing relationships and trust.” (2016:28). It is through the enactment of these elements that social cohesion is able to occur and is understood as process; it is within the workings of these elements that a society may become equal (redistribution), overcome difference (recognition), involve everyone (representation), and solve issues from the past (reconciliation).

3.1.4. Outcome

Barolsky (2013) has given a critical historical account and analysis of social cohesion as a desired outcome for policy makers in South Africa. Barolsky (2013:192) found that social cohesion had become a popular feature in policy-making as a way of tackling the very fragmented effects that globalisation and neo-liberal economic developments are causing, as described in the works of Green and Janmaat (2011). In her analysis, Barolsky (2013) critiques a number of post-apartheid South African policies in chronological order, highlighting social cohesion as a corrective tool used to attain a particular outcome, a tool similar to that understood by Fraser (2005). In Barolsky's (2013) understanding, social cohesion has been utilised in South African policy as both a process and an end product.

Barolsky (2013) sees South African policy makers as having made concerted efforts since the abolishment of apartheid to restore order and undo the injustices perpetrated by the former regime. The first major policy study in which the concepts of social cohesion, social justice, and social capital were featured was in 2004 in a document titled *Social Cohesion and Social Justice* in South Africa. This document was commissioned by the Social Cluster of Cabinet to analyse the 'social health of the nation' (Barolsky, 2013:195). It defined social cohesion as "the extent to which a society is coherent, united and functional, providing an environment within which its citizens can flourish", and the "extent of fairness and equity in terms of access to and participation in the political, socio-economic and cultural aspects of society" (The Presidency, 2004:i,iv cited in Barolsky, 2013:195), a definition showing social cohesion being used and understood in policy as both a process and outcome.

In 2008 the term gradually shifted from being about creating and achieving social justice to being about creating "broad national consensus" (The Presidency, 2008a:115 cited in Barolsky, 2013:195). Consensus based policies distinguish 'common values' as a means to correct the injustices under the apartheid regime, and these common values are perceived as a means to achieving national unity (Barolsky, 2013:193).

Due to consensus based policies, emphasising 'common values' rather than "recognising fundamental conflicts of interest between socially located actors" (Barolsky, 2013:192), a number of problems have arisen. Barolsky (2013) reasons that the *value of consensus* requires citizens to conform and adhere unquestioningly to particular values as opposed to

talking about their issues of differences and past injustices as a means of making peace. Consensus therefore serves the function of a silencer of the past as it devalues dialogue and discourages the kind of critical communication between citizens that would or could potentially lead to a better understanding of differences (Barolsky, 2013:191).

Instead of using a common value approach, Barolsky (2013) believes that *social relatedness* and *interconnectedness*, which are about citizens feeling accepted in a group and connected to each other, are far more important elements to be fostered by government amongst South Africans than consensus, as part of a process of overcoming past injustices (2013:196). Consensus-based policies mask hegemonic forms of power, which silence and close the space for viable and meaningful opposition (Barolsky, 2013:193). In agreement with Barolsky (2013), is Heyneman (2003:31), who asserts that a common value approach to bringing about social cohesion is a tool that assimilates diverse people rather than helping them to embrace differences through a process of fostering tolerance and interconnectedness. Heyneman (2003:31) is of the view that social cohesion should foster “accommodation, not simply assimilation”

From the discussion so far, it can be deduced that policies incorporating social cohesion are of three types: firstly, ulterior motive based policies, as highlighted by Green and Janmaat (2011). Secondly, there are restorative based policies which may use social cohesion as an outcome or process, as noted in the 2004 policies. Thirdly, consensus based policies distinguish ‘common values’ as a solution to correcting the injustices and divisions caused under the apartheid regime and as a means of achieving national unity (Barolsky, 2013:193).

Social cohesion in the education sector

This section describes and discusses literature regarding how social cohesion is understood and used from an education perspective.

3.1.5. Professional role

Social cohesion has extended into almost every governmental division including the education and higher education sectors in the form of the roles that professionals in the sector are required by government policy makers to perform.

With regards to social cohesion operating in the school education and higher education sectors, scholars, such as Putnam (2004), Colenso (2005), Heyneman (2003), and Ritzen, Wang and Duthilleul (2002), have made links between education and social cohesion. All of these scholars, while differing on the details of what constitutes or creates social cohesion, and the specifics of how it relates to education, are in agreement that the education sector and social cohesion are inseparable, that the two go hand in hand.

Putnam (2004) claims that quantity of education, referring to years spent in a school programme, is strongly associated with social cohesion (Putnam, 2004 cited in Colenso, 2005:414). In contrast, Colenso (2005:415) holds the view that social cohesion is related to education in terms of how resources are distributed amongst different schools within the same society, and the educational outcomes produced based on this distribution. Ritzan et al. (2002) link classroom practices to social cohesion (Colenso, 2005:415), and are concerned with the role of education in creating relationships where high levels of trust can be established, as well as how income inequalities affect this (Ritzan et al., 2002 cited in Colenso, 2005:415).

Links between social cohesion and education have therefore been understood by Ritzan et al. (2002) as a role or agency that teachers need to fulfil or possess. Meidl and Baumann (2015), who are concerned with how experiences of pre-service teachers develop their dispositions, capture the role of the teacher as one that is not only concerned with teaching subject knowledge, but with creating an atmosphere in the classroom of sharing, cooperating, and respect in such a way that this kind of atmosphere may become part of the learner. Thus in this context they see the responsibilities of teachers as being “more than deliverers of knowledge. Teachers are responsible to create inclusive classroom cultures and productive learning environments that are part of a greater learning community.” (Meidl & Baumann, 2015:94).

Similarly, Heyneman (2003:29) identifies the functions that schools and higher education institutions perform and the responsibilities they hold regarding social cohesion. The first function is the teaching of the ‘rules of the game’ of good citizenship, which entail the “interpersonal, political, social, and legal principles underpinning good citizenship, the obligations of political leaders, the behaviour of citizens, and the consequences for not adhering to these principles” (Heyneman, 2003:29). Through schools teaching the ‘rules of

the game', referring simply to how individuals should act in society, schools foster "tolerance and lay the groundwork for voluntary behaviour consistent with social norms" (Heyneman, 2003:29). A second function is the building of relationships between strangers, which entails learners first 'trusting' what the teacher teaches (Heyneman, 2003:29-30), and then, through the element of trust, "socialization of citizens of different social origins... acknowledge and respect each other" (Heyneman, 2003:30). However, this process is dependent on the school being diverse in terms of learner and teacher demographics: Heyneman reasons that, "This is why it is often felt that schools segregated by social groups may work against social cohesion" (Heyneman, 2003:30). Thirdly, educational institutions are "expected to provide an equality of opportunity for all students... and to incorporate the interests and objectives of many different groups and at the same time attempt to provide a common underpinning for citizenship" (Heyneman, 2003:30). The latter emphasises educational institutions as spaces where differences are catered for and equality can be experienced and fostered.

Colenso (2005:416) cites various different models showing how a teacher can be instrumental in demonstrating, guiding and influencing learners' values, thoughts, views, and behaviours. One such model, which is similar to Heyneman's function of the school in terms of laying down the 'rules of the game', is the *school efficacy model*. This model, which is concerned with how learners become aware of their roles to serve and maintain their school, emphasises the manifestation of patriotic behaviour: "[C]hildren that believe they can improve their school may influence their sense of political efficacy and future political participation" (Colenso, 2005:416). Another model Colenso (2005) cites is the *civic knowledge-civic participation model* which takes into account that the variety of different home backgrounds of learners influences their levels of civic knowledge differently (Colenso, 2005:414). The teacher therefore needs to teach skills that can help to increase learners' knowledge of and sensitivity towards others so that they can participate harmoniously in society with others. The *democratic processes model* emphasizes democratic practices, where the learner is able to display democratic characteristics (Colenso, 2005:414). In this model, it is the teacher's duty to model and teach democratic practices, so that this type of thinking and doing becomes part of the learner's identity.

In South Africa, the role of teachers in terms of these various understandings of social cohesion is captured in how they are to be trained. Thus ITE policies, such as the NSE and the

MRTEQ (2011), embed social cohesion as a skill, knowledge, role and disposition, all of which are to be incorporated and taught in ITE programmes. In the NSE, seven roles of a teacher are identified, including the *community, citizenship and pastoral role* that the teacher needs to implement (Appendix A). In MRTEQ (2011) the seven roles of the NSE are retained, and eleven new competencies are included (DHET, 2011:53). MRTEQ (2011) notes that the teacher's role is to "practise and promote a critical, committed and ethical attitude towards developing a sense of respect and responsibility towards others" (DHET, 2011:53), which translates into the skills, behaviours, and dispositions a teacher is to possess and act upon. Situational Knowledge, the fifth knowledge base of the Knowledge Mix, further acknowledges that the knowledge that teachers are to acquire should allow or enable them to be competent in dealing with a variety of situations through a manner that promotes social cohesion (Appendix C).

The Department of Arts and Culture (DAC), which has been given the central authority to deal with matters relating to the promotion of social cohesion in South Africa further, envisions integrating art and cultural activities into the education sector as a means of promoting social cohesion (Sayed et al., 2016:20). The DAC defines social cohesion as "the degree of social integration and inclusion in communities and society at large, and the extent to which mutual solidarity finds expression itself among individuals and communities" (DAC, 2012). The DAC holds that a society can be cohesive when inequalities are reduced or eliminated through planned educational and social interventions (Sayed et al., 2016:20). Some of the activities the DAC has devised as means to promote social cohesion in South Africa through the education sector entail increasing the learning and use of marginalised languages, the promotion of heritage and culture awareness through the placement of different artists in schools, the incorporation of oral history programmes as a means of talking and listening to different people's perspectives, and using national days to promote constitutional values (DAC, 2015).

3.1.6. Disposition

Linking to what education and higher education sectors envision teachers to possess and pre-service teachers to learn, is the understanding of Monson et al. (2012) of social cohesion as action and as a disposition. Monson et al. (2012:20) view social cohesion in terms of the ways in which people communicate, accept, and deal with tension, inner conflict, and difference, as pointing to a particular type of disposition that one adopts which in turn translates into how

one acts. This concept of social cohesion places emphasis on how people embrace one another without resorting to violence, or to using the *value of consensus* as a means to bury their issues.

Social cohesion is thus viewed by Monson et al. (2012) as a disposition (that leads to socially cohesive actions) as it recognises the conflicts and issues that a society may be faced with. It is concerned with how certain ways of acting, as driven by one's disposition (disposition and practice), can lead to a society becoming socially cohesive.

The understanding of Monson et al. (2012) of social cohesion as a disposition implies that one can use critical dialogue in talking and thinking to resolve issues of conflict effectively, as opposed to using the value of consensus to silence or suppress issues (Barolsky, 2013), or resorting to violence, as described in the works of Le Roux and Mokhele (2011). In South Africa, violence occurs on a frequent basis, particularly in school environments, due to unresolved issues, beliefs, and stereotypical views that learners inherit from their home environments. Le Roux and Mokhele (2011) write that these violent outbreaks may take the form of physically, verbally, and psychologically harming oneself, a particular person, or groups, as one cannot contain feelings of hatred, anger, dominance, disempowerment, deprivation, inferiority, resentment, grief, fear, and the like (2011:319). They see violence as hindering positive interaction between different people.

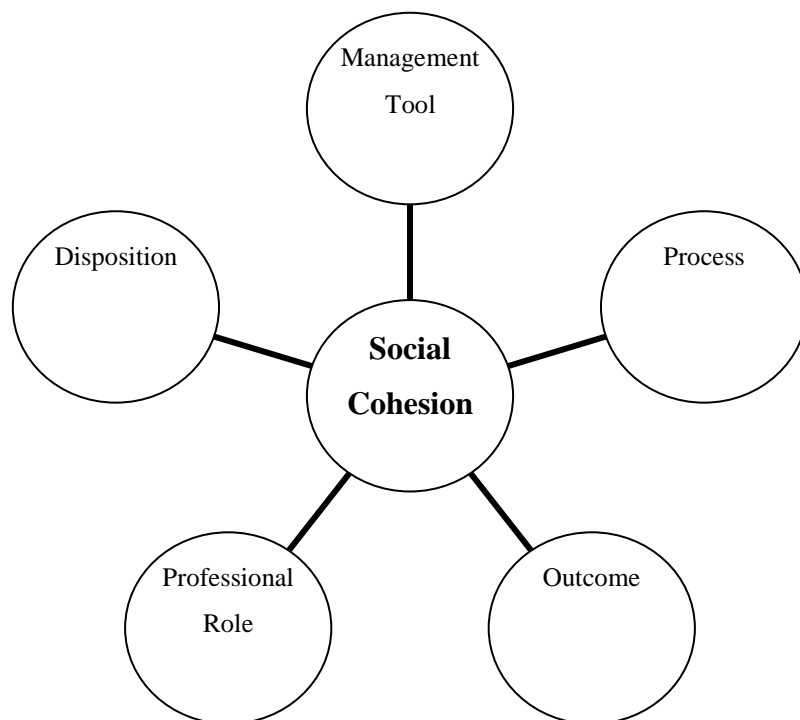
The Monson et al. idea of a socially cohesive disposition can be likened to the use by Mueller and Hindin (2011:17-18) of Goodlad's (1991) 'social consciousness'. Social consciousness is said to be representational of a teacher's disposition when they are able to "understand, respect, and value diversity, and apply what they have learned about teaching to support diverse learners" (Mueller & Hindin, 2011:18). Furthermore, "socially conscious teachers are active learners who continuously seek out information from all sources, including family, community, and more formal sources" (Mueller & Hindin, 2011:18).

If one returns to the historical Durkheim roots of 'social cohesion' and its linguistic, etymological origin and denotation, in an attempt to understand social cohesion in terms of a disposition that teachers need to possess, one can think of it as creating cohesion between different people. In this social context, the socially conscious teacher would be seeking useful knowledge from the home and community environments of his or her learners in order to sensitively understand a learner's background (Mueller & Hindin, 2011:18), rather than

imposing his or her own values on that learner. What the teacher does (her or his practices) is therefore essential in bringing about transformation and it is directed by his or her disposition. Moreover, what a teacher has learned in ITE, and how his or her disposition has been influenced so that these practices can occur, is paramount.

Figure 1: Forms of social cohesion

A figure summarising the different forms of social cohesion as reviewed is presented below:



3.2. Initial Teacher Education (ITE)

This section presents a review of the literature relating to ITE programmes in terms of programme structure, dispositions, and pedagogies in relation to social cohesion.

3.2.1. Programme structure

Historically the intention of a Bachelor of Education degree (B.Ed.) has been seen as providing a well-rounded education that equips graduates with the knowledge and skills that will enable them as qualified teachers to be competent and responsible (DHET, 2011: 20).

There are different ways of conceptualising and thinking about a B.Ed programme and a review of the literature shows a range of perspectives of such programmes, from those that

focus on content knowledge to those which have come to include and address social contexts and the values of responsible citizenship. It can be thought about from the perspective of its different constituents, such as theory, pedagogy, assessment and teaching practicum (Darling-Hammond et al., 2007). Twenty years before this, Shulman (1987) used a holistic and socially contextualised perspective of different types of knowledge in understanding the composition of ITE programmes. Some of the categories he used included content/subject knowledge, general pedagogical knowledge, pedagogical content knowledge, curriculum knowledge, knowledge of learners and their characteristics, knowledge of educational contexts, and knowledge of educational ends, purposes, values and their philosophical and historical grounds (Shulman, 1987:8). More recently Mills (2013) surmises that in a B.Ed programme, pre-service teachers typically “undertake courses in their specialist teaching area/s, general courses informed by the sociology of education and educational psychology and practicum experiences” (Mills, 2013: 221).

In the past, ITE programmes focussed on content knowledge, “a bit about classroom management and some ‘tricks of the trade’ that might [have] include[d] how to present a lesson...” (Darling-Hammond et al., 2007:396). In recent years, ITE programmes have extended their curriculum to include subjects and activities such as peace education, human rights education, education for conflict resolution, inter-cultural education, inclusive education, citizenship education and education for tolerance (Colenso, 2005:416). According to Colenso (2005:415-416), this addition was partly due to the renewed emphasis on these in the international arena and by the International Commission on Education for the Twenty-first Century, which identified ‘Learning to Live Together’ as one of the four pillars of education. Colenso (2005:416) explains two approaches to the ways in which this addition is included in an ITE programme:

- (1) through a relevant body of knowledge that can be taught in the curriculum, such as human rights, knowledge of other cultures, foundations, principles of democracy.
- (2) through a set of skills, values and behaviours that can be taught in the programme as and the pre-service teacher being directly exposed to them through a variety of education contexts.

The first approach highlights what can be included and learnt from a theoretical perspective, whereas the latter, points to non-theoretical aspects, such as pedagogies, values, behaviours

and dispositions that are demonstrated, and at times indirectly taught by teacher educators (and mentor teachers during teaching practicum). Through these approaches, a development of generic competencies may occur such as communication, problem-solving, critical thinking, and team-working (Colenso, 2005:416).

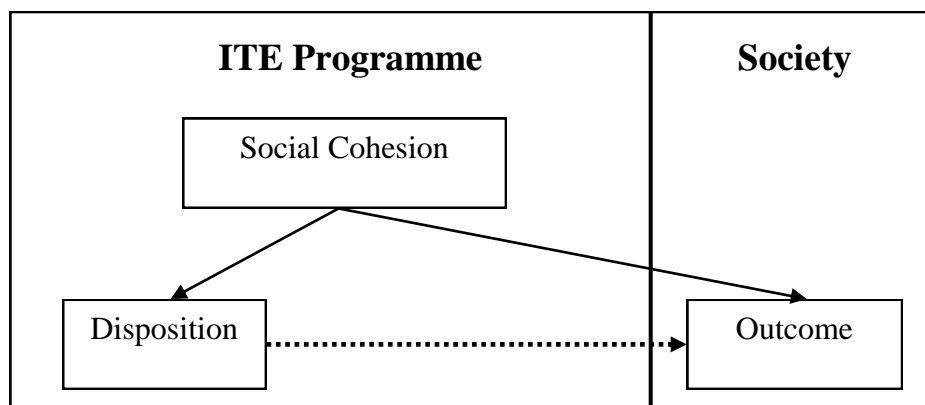
Although there is much importance and relevance attached to ITE programmes incorporating such knowledge on diversity, inclusivity, peace, and so forth, Mills (2013) points out that teacher education providers have a haphazard way of ‘adding on’ or incorporating this kind of knowledge into the curriculum, and this reflects their own limited knowledge of, and experience in, dealing with diversity and social cohesion. When they do include this into the curriculum, teacher education providers “add a course or two on multicultural education...[and] leave the rest of the curriculum largely intact” (Mills, 2013:220). This points to ways in which such knowledge is often embedded in an ITE programme from a theoretical angle (approach 1). However, in this ‘add on’ process, little thought is given to how it can be incorporated in a direct and practical way into pedagogies and learning environments to teach values and dispositions (approach 2).

In South Africa MRTEQ (2011) requires teacher education providers to design ITE programmes that encompass knowledge about “the complex and differentiated nature of South African society... lingering effects of apartheid; [how to] deal with diversity [and] promot[e] inclusivity” (DHET, 2011:12). It lists roles and competencies (Appendices A and B) that pre-service teachers are to be trained to acquire in order to bring about these changes. It thus provides a ‘knowledge mix’ (Appendix C) with which teacher education providers are to structure ITE programmes, ensuring that pre-service teachers get the necessary and balanced amount of knowledges required. However, it is not explicit on what theoretical knowledge, pedagogies, or types of dispositions are necessary to develop a pre-service teacher who is capable or competent to deal with the “lingering effects of apartheid”, “diversity” and “inclusivity” (DHET, 2011:12). Meidl and Bauman (2015) comment on this lack of explicitness, describing how common it is for ITE policies to list demands and state visions, while lacking detailed guidance and information on how to translate these visions into reality. Meidl and Bauman (2015) suggest that, were ITE policies to provide names for dispositions, it would help teacher education providers to develop programmes more easily, effectively (in terms of achieving their stated outcomes), and in alignment with what ITE policies envision, dispositions being key in bringing about the envisioned ITE policy’s action. However, “even

when ideal dispositions have been identified, they have no agreed-upon definitions as a foundation, which makes these dispositions difficult to measure” (Mueller & Hindin, 2011:17).

In terms of social cohesion in ITE programmes, it can be deduced that social cohesion in ITE programmes is treated as both a disposition, as explained by Monson et al. (2012:20), and as an outcome. As an outcome, ITE programmes are concerned with the end function of the products (teachers) that they produce. This implies that teacher education providers need to ensure that they produce teachers who are able to promote social cohesion in order to bring about social cohesion in greater society. Thus MRTEQ (2011), in envisioned ITE programmes as able to produce the “kinds of teachers that the country needs” (DHET, 2011:4). With dispositions that are developed along with the intention of bringing about social cohesion (referred to as “socially cohesive dispositions”), it is envisioned that pre-service teachers will be able to make informed pedagogical choices, be conscious of their practices and how these affect learners, and be able to deal effectively with classroom diversity, all of which is intended to lead to restoring peace in a post-conflicted society.

Figure 2: Social cohesion in ITE programmes



3.2.2. Dispositions in ITE programmes

Cochran-Smith and Lytle (1999 cited in Hammerness, Darling-Hammond, Bransford, Berliner, Cochran-Smith, Mc Donald & Zeichner, 2007:388) emphasise that ITE programmes need to focus on transforming pre-service teachers’ dispositions so that they will succeed, once qualified: teaching and shifting of dispositions help pre-service teachers to deal with the

complexity of teaching. This involves using what is learned in an ITE programme in ways that are meaningful and helpful to learners' academic and personal development.

According to Neumann (2013:131), and Meidl and Baumann (2015), 'dispositions' is a topic in ITE that is commonly understood differently by teacher educators and policy makers as it appears to have no agreed-upon meaning. The term 'disposition' in the field of ITE first featured in America during the late 1980s and early 1990s as a goal of ITE programmes to foster existing behaviours, and to introduce new behaviours or to change behaviours of pre-service teachers (Meidl & Baumann, 2015:90). At times, it is also referred to as 'pro-social behaviours' in ITE programmes (Meidl & Baumann, 2015:92).

In the context of developing dispositions for pre-service teachers, Meidl and Baumann (2015) define dispositions as "observable patterns of behaviours of teachers driven by one's personal values and beliefs to benefit student learning and well-being" (2015:91). Schussler et al. (2010 cited in Neumann, 2013:131-132) define a disposition as that which "involve[s] an inclination to put ones' ability to use and the sensitivity to know when a situation calls for specific skills". Dottin (2009, cited in Neumann, 2013:131) explains that dispositions "concern not only what professional educators can do (ability), but what they are actually likely to do (actions)". These definitions show a link between a teacher's thoughts, values, and their behaviour (actions).


Bourdieu's concepts *cultural capital*, *field* and *habitus*, from his theory of cultural reproduction, are used in this research in explaining and understanding what encapsulates a disposition and in informing the theoretical framework underpinning the research. *Cultural capital* is a form of power reflecting the amount and type of knowledge and education status that an individual possesses as accumulated in fields in which s/he has participated (Sullivan, 2002:145). *Fields* briefly refers to the environments or spaces that individuals participate in and where social relationships get organised (Macionis & Plummer, 2012:263). The concept of field is more-or-less synonymous with the concept *background* according to how the online Oxford Dictionaries (2017) have defined it. Oxford Dictionaries (2017) define a person's background as "a person's education, experience, and social circumstances", implying that the fields in the Bourdieu sense - in which an individual is in, can also be termed 'background', hence the common descriptions: 'family background', 'school background', 'socio-economic background' and so forth. Fields are further described by such social theorists as Macionis

and Plummer (2012) as ‘arenas’ where competition and conflicts of social life occur (Macionis & Plummer, 2012:263), because individuals bring cultural capital from other fields and then compete for authenticity, dominance, prestige, and status (Webb, Schirato & Danaher, 2006:23).

Habitus is a Latin word referring to a “habitual or typical condition, state or appearance, particularly of the body” (Jenkins, 1992:74). Bourdieu argues that a habitus is formed by the different fields that an individual participates in. Habitus has three levels that relate to the body:

Figure 3: Levels of habitus

LEVEL OF HABITUS	AFFECTS	
Mind	Thinking	<i>Habitus of the thinking</i>
Bodily movements	Doing	<i>Habitus of doing</i>
Heart	Feeling	<i>Habitus of feeling</i>



Human Practice / Action / Behaviour

Jenkins (1992) describes the three ways in which the habitus is embodied, the first: “... the habitus only exists inasmuch as it is ‘inside the heads’ of actors” (Jenkins, 1992:75). This refers to the mind, the thoughts of the individual, and how he or she thinks himself/herself to be and others to be.

Secondly, the habitus is embodied “through and because of the practices and their interaction with each other and with the rest of their environment: ways of talking, ways of moving, ways of moving things, or whatever” (Jenkins, 1992:75). This level of embodiment relates to how the individual physically behaves and expresses himself or herself through bodily movements in particular fields he or she may participate in. Ironically, these fields can also contribute to how and what type of habituses are embodied; as Jenkins (1992) notes, fields, are “both the product and producer of the habitus...” (1992:84).

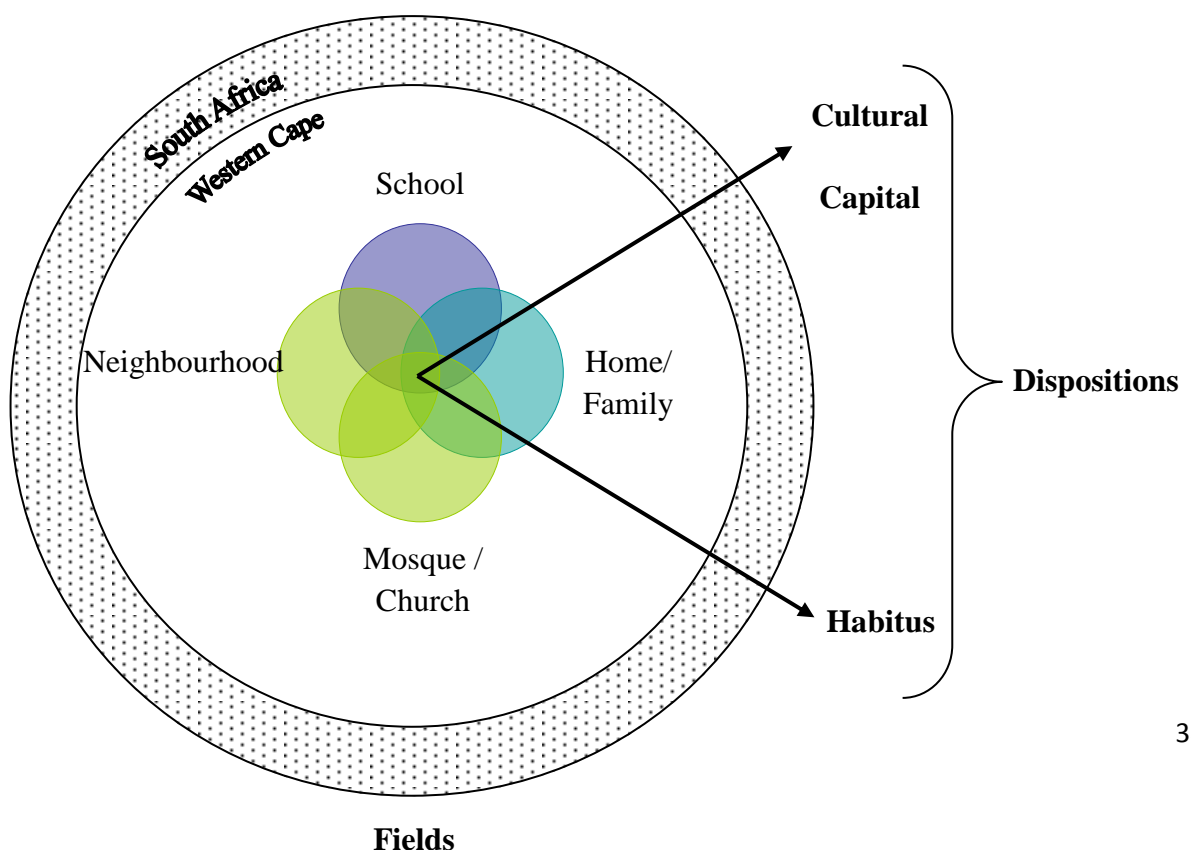
Thirdly, habitus is embodied through sensory experiences of the individual (Jenkins, 1992:75). Jenkins’ likens this level of embodiment to the human heart: it is “practical

taxonomies... which are at the heart of the generative schemes of the habitus” (Jenkins, 1992:75). This level of habitus refers to the feelings of the individual and how the individual may feel that may possibly lead to a change in the habituses of the mind and body (1st and 2nd levels of habitus).

The habitus, as detailed in its different levels, shows the impact that ‘exposure’ can have on an individual in a field. Being exposed to an individual who is different - be it race, culture, religion, values and so forth - in a field has the potential to affect the individual’s thoughts (level 1), or behaviour (level 2) or way of life (level 3).

A disposition is therefore made up of habitus and cultural capital, as it is how an individual’s cultural capital (what he/she knows) translates into habitus (way of thinking, doing, feeling); vice-versa, an individual will make sense of society and increase his/her knowledge about society through his/her existing habitus and existing cultural capital (Swartz, 2007:43). Taking into account the previous definitions of dispositions which have showed dispositions to be about a teacher’s thoughts, values and actions (Meidl & Baumann, 2015:91; Dottin 2009 cited in Neumann, 2013:131; Schussler et al., 2010 cited in Neumann, 2013:131-132), Bourdieu’s concepts show that knowledge and skills (cultural capital) also form part of an individual’s disposition.

Figure 4: The dimensions of disposition



Mills and Gale (2010) describe the formation and operation of the habitus as that which “characterises the recurring patterns of class outlook – the beliefs, values, conduct, speech, dress and manners – which are inculcated by everyday experiences within the family, the peer group and the school” (Mills & Gale, 2010:16). When an individual engages in these particular ways of thinking, doing and feeling, it is actually the habitus taking control. Jenkins describes this unconscious process: “The power of the habitus derives from the thoughtlessness of habit and habituation, rather than consciously learned rules and principles” (Jenkins, 1992:76). What an individual thinks, does, and feels, referring to human practice and action, is therefore guided by habitus (Swartz, 2007:43).

An individual’s habitus is never fully developed, nor fixed or permanent, due to the constant interaction in the different fields and positions within the different fields which are constantly changing (Mahar, 1990:11). Different scholars have therefore identified different types of habituses.

Wacquant (2016) refers to habitus in terms of the individual’s growth - in the childhood period, there is the *primary habitus*, where the individual accumulates his or her habitus in the “familial microcosm and its extensions” (2016:68). When the individual is old enough to enter the schooling system, the habitus is referred to as the *secondary habitus*, which is developed “by the specialized pedagogical labour of school and other didactic institutions” (2016:68). This links to the first social cohesive function that Heyneman (2003:29) pointed out regarding education institutions. Heyneman (2003) said that schools teach the ‘rules of the game’ that foster specific ways of thinking and doing: “schools foster tolerance and lay the groundwork for voluntary behaviour consistent with social norms” (Heyneman, 2003:29).

Harker (1990), and Mills and Gale (2010), identify and distinguish the habitus based on what the habitus enables the individual to do. Harker (1990:87) calls the habitus of the dominant group the *dominant habitus*. The dominant group or groups refer to those who control the economic, social and political resources, which are often embodied in the education system (Harker, 1990:87). Dominant habituses are non-resistive, stationary, and conform to what a dominant group dictates. Dominant habituses are also tied to Bourdieu’s concept of *symbolic violence*, which is the process whereby an individual ‘naturally’ accepts and internalises the way power relations favour, exploit, mistreat and demoralize humanity, privileging some above others (Jung, 2004:108). In this process, individuals absorb the structures and

hierarchies of the social settings in which they exist, as they do not question or confront them, but learn to live with them (Jung, 2004:109, Swartz, 2007:42-43). Web et al. (2006: xii) describe the influence that a dominant group has on impacting a habitus as a *field of power* because the dominant group's dispositions shape other individuals' dispositions in a particular field.

In contrast to Harker's (1990) dominant habitus, Mills and Gale (2010) identify a type of habitus called a *transformative habitus*. This type of habitus "sees possibilities in what might otherwise appear constraining, invites agency and is generative of alternatives not immediately apparent" (Mills & Gale, 2010:97). Individuals who have a transformative habitus do not confine themselves to the possibilities that their socio-groups deem appropriate, but are creative, inventive and "recognise possibilities and act in ways that transform their situations" (Mills & Gale, 2010:98).

According to these concepts of dispositions and social cohesion described above, and to what appears to be envisioned in recent policy documents such as the MRTEQ, ITE programmes therefore have the essential role of incorporating experiences through which pre-service teachers can transform (or build on) their existing dispositions, dispositions that are more socially cohesive in order to combat the "lingering effects of apartheid" (DHET, 2011:12), deal with diversity, and promote inclusivity. Dispositions are regarded by recent curriculum designers and education policy makers as an important part of any ITE programme outcomes (Meidl & Baumann, 2015:90; Neumann, 2013:132; Cochran & Lytle, cited in Hammerness et al., 2007:387-388).

"It is the goal of teacher education programs to foster existing behaviours, introduce new behaviours, or change existing behaviours of pre-service teachers. Dispositions are of importance because many students in teacher education programs are encouraged to think of themselves as pre-professionals and behave as such." (Meidl & Baumann, 2015:90)

However, in shifting existing dispositions of pre-service teachers, fields pose a number of issues. The first issue pertains to that of *time*. Jenkins (1992), writing on Bourdieu, noted that "practice is located in space and, more significantly, in time" (1992:69), and that "time is both a constraint and a resource for social interaction" (1992:69). This can be understood as fields

operating in different time periods or eras, such as the ITE field operating in both the apartheid era and now in the present era, fields which produce particular habituses and cultural capital, together with passing on troubled knowledge.

Teacher educators who come from a particular political era (field) possess cultural capital that may not be appropriate for another political era (field) due to different objectives they held in the original political era. In the 1990s Mezirow (1991) pointed out that knowledge stemming from past experiences may be based on or consist of “distorted assumptions... [which are] products of their cultural context” (Mezirow 1991, cited in Cranton, 1994:54). Teacher educators therefore tend to be biased, and to teach using knowledge acquired from previous fields which pre-service teachers learn from them (Choudry, 2015:26). Teacher educators may in this instance hinder the transformation of pre-service teachers’ dispositions, in that they possess knowledge that is outdated, or in contrast to, or working against, present knowledge, in terms of creating a socially cohesive society.

In addition, research conducted by Mills (2013:219) found that teacher educators who previously trained pre-service teachers, some of whom belonged to a specific race, found it challenging to teach a diverse range of pre-service teachers. This highlights the difficulties of interacting in fields, especially when the fields are time bounded, or having participated in fields where there were limitations.

A second implication that relates to cultural capital accumulated from previous political fields is how new ITE policies are interpreted and implemented in new political fields. This can result in knowledges and skills, other than those from previous political fields, envisioned for the ITE curriculum are being neglected (Darling-Hammond et al., 2007:396). Darling-Hammond et al. (2007:396) make the example of teacher educators who have trained in a particular time frame, one in which management and technicalities of school subjects have been emphasised, because of this emphasis, communication and student-interaction components of present day concerns are neglected. This resulted in pre-service teachers not being able to communicate their ideas effectively. Mills (2013:220) extends this inability and its effects to teacher educators not according importance to knowledge about, or sensitivity to, diversity (Mills, 2013:220). Choudry agrees with this view, adding that “education is [therefore] limited to teaching specific skills” (2015:10), and those ‘specific’ skills’ are not always sufficient preparation for pre-service teachers to be agents of social cohesion.

A third cultural capital implication is pre-service teachers' existing cultural knowledges and habituses that they bring into the ITE programme. Darling-Hammond et al. (2007) point out that pre-service teachers' "prior knowledge poses both problems and possibilities that derive from the [']apprenticeship of observation['] they have experienced" (2007:400) as well as "their own personal educational histories" (2007:434). *Apprenticeship of observation* refers to a pre-service teacher's "learning that takes place by virtue of being a student for twelve years or more in traditional classroom settings... [which] have a major effect on preconceptions about teaching and learning" (Lortie, 1975, cited in Hammerness et al., 2007:359). This implies that pre-service teachers enter ITE programmes with various kinds of cultural capital and habituses that comprise pre-set ideas of the teaching profession, together with stereotypical views that they have gathered throughout their interactions in different fields. This situation presents problems for ITE programmes in that these pre-service teachers are not always able to be open to other types of knowledge or perspectives. Furthermore, Kidd, Sánchez and Thorp (2008:317) identify that pre-service teachers have limited understandings of multicultural education, highlighting the difficulty in shifting their existing dispositions.

In addition to pre-service teachers' prior knowledges of the teaching profession being seen as possible contentions to shifting dispositions, Hammerness et al. (2007:384), and Milner (2006), point out that pre-service teachers also have particular developed stances regarding how they perceive themselves and others according to race, which impacts on how they experience an ITE programme. In a chapter by Hammerness et al. (2007) concerning how teachers learn and develop, research on how development of racial identity from the age of three, leading to adulthood, is linked to understanding how pre-service teachers experience an ITE programme. Hammerness et al. note that the process of racial identity development influences how pre-service teachers learn, and how they go on to treat, and teach their learners, "as well as how they see their role in confronting social and institutional barriers to equity" (2007:384). Milner (2006) argues that pre-service teachers often lack "conception of, interest in, and concern about cultural and racial diversity" (Milner, 2006:352, cited in Kidd et al., 2008:317). Both the Hammerness et al. and Milner perspectives pinpoint the particular challenges in shifting existing dispositions of pre-service teachers to socially cohesive dispositions, seeing the possibility that pre-service teachers may not be interested in how issues of race and culture, which are crucial to achieving social cohesion, have shaped their

existing dispositions, and may not be willing to engage, change and talk about these, or interact with others who do not share their race and culture.

3.2.3. Pedagogies

Pedagogies are collectively described as a “set of techniques or behaviours, as a form of clinical decision-making, as a cognitive apprenticeship based in disciplinary understanding, as a therapeutic relationship, and as a process of continuing inquiry” (Grossman, cited in Darling-Hammond et al., 2007:407).

In the works of Shulman (1987), pedagogies are categorised and explained based on their usage. Pedagogical knowledge refers to “broad principles and strategies of classroom management and organization that appear to transcend knowledge” (Shulman, 1987:8) and is about the general pedagogies a teacher would use. Pedagogical content knowledge, on the other hand, refers to the knowledge of pedagogies in relation to specific teaching subjects, and is regarded as a blend of subject and pedagogical knowledge (Shulman, 1987:8).

Rather than distinguishing pedagogies according to different techniques of teaching, Darling-Hammond et al. (2007:392) argue that pedagogies should inform pre-service teachers about what actions to take in different situations that may arise (unplanned or unpredicted) in the classroom. Thus, teachers using pedagogies should “do more than simply implement particular techniques; they [(pre-service teachers)] need to be able to think pedagogically, reason through dilemmas, investigate problems, and analyse student learning to develop appropriate curriculum for a diverse group of learners” (Darling-Hammond et al., 2007:392).

According to Darling-Hammond et al. (2007), pedagogies serve particular functions and can bring about certain outcomes, hence pedagogies referred to as humanising pedagogies, transformative pedagogies, feminist pedagogies, critical pedagogies, dialogic pedagogies. It is therefore crucial that pre-service teachers be taught how their teaching decisions can enable, undermine and influence learner’s behaviours and dispositions (Darling-Hammond et al., 2007; Hammerness et al., 2007). In addition, Newman (2000, cited in Choudry, 2015:12) points out that pedagogies may also create different experiences and outcomes, as each individual pre-service teacher is different. Moreover, pedagogies can create unintentional experiences and outcomes that may be at odds with the rationale for their use. Newman (2000) describes these complex influences on pedagogy:

“... everyday experience and learning can as easily reproduce ways of thinking and acting which support the often oppressed status quo as it can produce recognitions that enable people to critique and challenge the existing order. And even when learning is emancipatory it is not so in some linear, development sense: it is complex and contradictory, shaped as it is by intrapersonal, interpersonal and broader social forces.”
(cited in Choudry, 2015).

3.2.3.1. Key elements

Taking into account that the function of a pedagogy can bring about particular effects, literature was reviewed on research into what elements have been necessary for a pedagogy to contain in order to elicit change in pre-service teachers’ existing dispositions so that they adopt socially cohesive dispositions. A number of elements and practices were found in this literature. Key elements were found to be discomfort, reflection, dialogue, and guidance.

Discomfort

Hammerness et al. (2007:385), and Ruth (2001, cited in Mueller & Hindin, 2011:19), believe that pre-service teachers need opportunities to explore their current dispositions in order to support and foster change in the learners they will teach one day. One way of providing this is through making pre-service teachers uncomfortable in terms of exposure to different educational contexts, topics, questions, and to others who are culturally, linguistically, and racially different, or ‘unfamiliar’ to them (Kidd et al., 2008:316).

This ‘discomfort’ experience serves as a means of triggering or disrupting the existing disposition (that which has been learnt and habitualised) in that it intentionally makes troubled knowledge a topic, in the form of histories, sensitive topics, personal experiences, and asking critical or ‘uncomfortable’ questions (Zembylas, 2012). Discomfort, as an emotional component is necessary in helping to transform dispositions of pre-service teachers, as when individuals feel discomfort, pain and hurt because of what is being experienced or discussed, and they are in turn triggering, or unsettling, the heart of the habitus, which is the part that allows for transformation to occur (Halabi, 2004 cited in Leibowitz et al., 2010:84; Jenkins, 1992:75). Gachago et al. (2013:154) refer to this process as both “liberating and healing”.

Discomfort can form part of pedagogical practices or can be a pedagogy in itself, such as the *Pedagogy of Discomfort and Disruption* (PDD) coined by Zembylas (2012). Zembylas’s PDD

is defined as the engagement of “critical inquiry [between teacher educators and pre-service teachers] regarding values and cherished beliefs, and to examine constructed self-images in relation to how one has learned to perceived others” (Zembylas, 2012:8). It is understood as a mechanism for teacher educators and pre-service teachers to engage and speak about their habituses and respective cultural capitals, which in turn engages the parties in speaking about their troubled knowledge. When pre-service teachers are given the opportunity to share and listen to each other, this further provides opportunities for dispositions to shift as more awareness and knowledge is exchanged between the individuals.

However, PDD also “demands emotional effort, careful listening to each other’s traumatic experiences and explicit discussion of the harm that troubled knowledge stimulates” (Zembylas, 2012:9), which can cause individuals to avoid engaging in this process. Zembylas (2012:9), and Gachago et al. (2013:154), warn that PDD does not guarantee change in the individual’s disposition, but it shows that, if these topics bring about discomfort and hurt, people can become critically conscious of their surroundings and interactions.

There are academics, such as Le Roux and Mokhele (2011:330), who identify counselling and therapeutic approaches as an approach preferable to dealing with emotional issues rather than the use of discomfort as a pedagogy or process. However, Zembylas (2012:7) argues that counselling strategies are not effective in solving and addressing troubled knowledge as their aims are to find ways to cope with the issues rather than engaging in critical dialogue to solve, accommodate, or develop ways to confront and deal with these.

Dialogue

Linked to discomfort, and for it to be effective, is the element of dialogue. Dialogue needs to occur regarding issues that cause discomfort. Dialogue plays an important part in transforming pre-service teachers’ dispositions, and needs to be skilfully stimulated by teacher educators. Teacher educators are the ones who are expected to be critical thinkers, providers of knowledge and able to structure experiences to assist pre-service teachers in working through personal and societal issues through communication (Aultman, 2005, cited in Leibowitz et al., 2010:84). However, if teacher educators are not talking about issues or stimulating class dialogue, this reflects the historical legacy and challenges that previous fields have embodied. Zembylas (cited in Leibowitz, 2011) notes that “When an educator chooses not to interrupt, respond to, or call out expressions of racism or homophobia, for

example, in classroom discussions, in course material, or in hallway chatter, this silence is equivalent to condoning homophobia or racism as acceptable.”

Kinsman (2010) provides an alternative explanation of why dialogue does not occur, seeing the reason as being the “social organization of forgetting” (cited in Choudry, 2015:13). This explains what knowledge teacher educators choose to entertain and share (content) in the classroom regarding historical aspects, the kind of choice which can have the effect of alienating or causing the pre-service teacher to forget or conceal his or her history. In this context Kinsman (2010) sees a tendency to be “forced to forget where we come from, our histories are rarely recorded, and we are denied the embodied social and historical literacy that allows us to pass down knowledge, relive our pasts and, therefore to grasp our present” (2010, cited in Choudry, 2015:13). Not acknowledging the history that is linked to her or him allows the pre-service teacher to take on other identities, often assimilating to the dominant group’s identity. However, pre-service teachers may also choose to show a lack of interest in the past and therefore take for granted the “past social struggles that own the social gains, programs, spaces, and human rights that we so often take for granted” (Kinsman, 2010, cited in Choudry, 2015:13). Young (cited in Gachago et al., 2013:149) points out that suppression and avoidance of “difficult topics in education is a reflection of societal denial that cultural factors matter and that things such as sexism, racism and White privilege exist.”

Reflection

Reflection refers to “critically assessing our interpretations of experience” (Cranton, 1994:48) and is related to transformation of the self. Other definitions describe reflection as being an “active, persistent and careful consideration of any belief or supposed form of knowledge in the light of the grounds that support it and the further conclusion to which it tends” (Dewey, 1933, cited in Cranton, 1994:49). Boyd and Fales (1983) on the other hand, defined reflection as “the process of internally examining and exploring an issue of concern, triggered by an experience, which creates and clarifies meaning in terms of the self, and which results in a changed conceptual perspective” (cited in Cranton, 1994:49). Another definition describes it as being “a generic term for those intellectual and affective activities in which individuals engage to explore their experiences in order to lead to new understandings and appreciation (Boud, Keogh & Walker, 1985, cited in Cranton, 1994:49).

Recent literature does not deviate conceptually from the above mentioned definitions. De Filippis, Fisher and Shragge (2010), for example, define reflection as that which “contributes to greater awareness of the interconnection between the specific issues in which an organization is engaged and the wider political economy” (cited in Choudry, 2015:11).

The various definitions point to the idea that reflection is an internal process involving that which has been experienced or can be triggered by other stimuli, and that this process has the tendency to lead to different perspectives.

Mezirow (1991, cited in Cranton, 1994), much of whose work has revolved around transformative learning theory, and how adults learn and develop in different social contexts, sees reflection as being a crucial aspect to include in any programme that seeks to bring about transformation (Cranton, 1994). According to him reflection serves as a means to analyse the meanings we make and to inspect our distorted assumptions (Mezirow, 1991, cited in Cranton, 1994:43). Mezirow (1991) distinguishes between three different types of reflection: *content reflection, process reflection, and premise reflection* (Cranton, 1994:49).

Content reflection is the “examination of the content or description of a problem” (Cranton, 1994:49). In reflecting on ITE, questions about different education systems functioning under different political eras can be explored by asking questions such as ‘what were the problems and why’ (Cranton, 1994:49), what do others say about this issue? What are my assumptions? (Cranton, 1994:51).

Process reflection is when the process of problem solving is examined (Cranton, 1994:50). It “involves checking on the problem-solving strategies that are being used” (Cranton, 1994:49). This type of reflection provides the individual with the opportunity to consider how and why they have made such conclusions, and what has informed their subjectivities in the process of their thinking in this way (Cranton, 1994:50). Reflection on this level addresses questions such as ‘How have I come to understand this in this way? How have these social norms been influential? How did I obtain this knowledge? How do I know my assumptions are valid? (Cranton, 1994:51).

Premise reflection “takes place when the problem itself is questioned” (Cranton, 1994:50). This type of reflection leads the individual to a transformation of meaning perspectives (Mezirow 1991, cited in Cranton, 1994:50), implying that the individual will think more

deeply about how the problem relates to a psychological, sociolinguistic and epistemic level. For example, questions about ‘why should education systems under the different political eras be questioned? Why are these norms important? Why do I need or not need this knowledge? Why should I revise or not revise my perspective?’ (Cranton, 1994:51). Mezirow argues that it is these types of reflections, especially premise reflection, that lead to transforming an individual, implying changes in how individuals perceive the world, how they behave, and think.

Corresponding to Mezirow’s *premise reflection*, Freire (1972) speaks about *true reflection* that leads individuals to action (Freire, 1972:66). Freire states that “when the situation calls for action, that action will constitute an authentic praxis only if its consequences become the object of critical reflection” (Freire, 1972:66). This implies that when individuals critically reflect on their cultural capital and habitus, they will be able to act in a liberated manner when issues of diversity arise. Although Freire’s work has much to do with liberating oppressed individuals through employing a humanising pedagogy, this research is concerned (through pedagogical tools in the ITE programme) with bringing both the ‘oppressed’ and the ‘oppressor’ to realisations of their existing dispositions which realisation has the potential to shift them to socially cohesive dispositions. The hope is that, through critical dialogue which confronts underlying issues (troubled knowledge), and through critical reflection, pre-service teachers from different races may be able to experience shifts in their existing dispositions.

It is therefore important to include reflection in ITE programmes as it is “one way to build the kind of reflections that challenge power and can productively work within tensions and contradictions” (Choudry, 2015:11). Meidl and Baumann (2015:92) note “self-reflective practice as one way to document dispositional development [which] allows programs to have documented proof that dispositions of pre-service teachers change over time, using self-reflections as evidence of this change.” Through a process of reflecting, pre-service teachers can come to understand how their teaching decisions have enabled or undermined student learning (Darling-Hammond et al., 2007:408). Meidl and Baumann (2015:91) regard the process of pre-service teachers’ documenting and reflecting on their experiences as a means to identify growth, and see self-reflection as evidence of change.

However, in order for reflection to be embedded usefully in a programme in such a way that it may produce the necessary transformation effects, teacher educators need to be critically

reflective educators themselves, who “continually question their theories as a part of developing their theories of practice” (Mezirow, 1991, cited in Cranton, 1994:43). Teacher educators should also “understand the different types of reflection and know how they relate to different types of learning” (Cranton, 1994:43), implying reflection on the specific ways in which they may affect the pre-service teacher’s practice and disposition.

Guidance

Linked to the elements transformative pedagogy noted above, is the element of guidance. Darling-Hammond et al. (2007:418) emphasise guidance as a crucial element in ensuring that pedagogies can support dispositional development of pre-service teachers. “Without such guidance, experiences in communities different from one’s own may actually reinforce stereotypical assumptions and beliefs about diverse children” (Boyle-Baise 1998, and Duesterberg, 1998, cited in Darling-Hammond et al., 2007:418).

It is also of importance that pre-service teachers explore and experience different pedagogies so that they can note the effects these have on learners, since each pedagogy has its limits, benefits, and outcomes (Darling-Hammond et al., 2007:407). More importantly, pre-service teachers need to be guided by persons experienced in these pedagogies, and have someone to consult on further developing these in terms of how to use a particular pedagogy for its maximum benefit in terms of promoting social cohesion (Darling-Hammond et al., 2007:410; Meidl & Baumann, 2015:91). Deacon (2012:31) emphasises the importance of the mentor teacher over the teacher educator, saying that mentor teachers are the more powerful in that they work directly in school contexts, modelling effective and appropriate pedagogies, and playing a significant role in facilitating pre-service teachers’ “professional identity formation and stimulating self-reflection and self-regulated learning.”

In order to provide guidance of such a nature, where the pre-service teacher is able develop both in terms of useful and appropriate pedagogies, and in terms of transforming her or his disposition, teacher educators as well as mentor teachers should be aware of the effects and repercussions of pedagogies. They should be able to ask questions of, and give advice to, pre-service teachers so that they may develop further in these ways. Darling-Hammond et al. (2007:409,412) point out that one of the pertinent aspects of preparing pre-service teachers occurs in the teaching practicum component, during which so much depends on how aware and cooperative mentor teachers are, what they model and how they guide the process.

However, Darling-Hammond et al. (2007) caution that mentor teachers model pedagogies and other practices (ways of doing, disciplining, solving issues, promoting social cohesion) for pre-service teachers, which at times, “may actually interrupt student teachers’ learning” (Darling-Hammond et al., 2007:414) in that these pedagogies and practices may be in opposition to what pre-service teachers are taught in ITE programmes. In his research on developing social cohesion in Sri Lankan education, Colenso (2005:422), for example, found that pedagogies used by mentor teachers, such as rote and repetition methods, were in contrast to the learner-centred approaches that contemporary ITE programmes were teaching (Colenso, 2005:422), a situation not dissimilar to that in many schools in South Africa where pre-service teachers are doing practicums. This highlights the need for pre-service teachers to be guided by those who are able to guide them in pedagogies appropriate to developing social cohesion. In addition, guidance from teacher educators needs to extend to mentor teachers, as mentor teachers’ lack of proper guidance can often be attributed to the lack of coaching and co-planning with teacher education providers (Darling-Hammond et al., 2007:409).

Mezirow (1991) pointed out the value of reflection in light of the development and transformation of dispositions. In this context teacher educators and mentor teachers have the roles of further guiding the reflections of pre-service teachers on their practice in terms of making sense of what they have reflected on – guiding them towards critical reflection.

Also in this context, and as has been mentioned, Choudry (2015:73), who advocates the engagement with histories as an important means to bring out new ways of thinking about and accepting the other, points out that teacher educators should be aware of their own biases and not project and impose their views onto their pre-service teachers. Their role is more one of facilitator, one which allows pre-service teachers to critically engage with histories.

3.2.3.2. Pedagogies for social cohesion

There are a number of ways for developing and transforming dispositions in ITE programmes. The most common ways teacher education providers have done this is through exposure to different pedagogies and field experiences (Meidl & Baumann, 2015:91). This section reviews a number of pedagogies in relation to transforming dispositions of pre-service teachers in the light of social cohesion.

Lectures

In a lecture-based pedagogy, the common set up sees pre-service teachers sitting in a lecture room where the teacher educator lectures, often making use of one person's viewpoint. Bank (1994, cited in Mills, 2013:222) has argued that there is limited value and effect in this pedagogy as it tends not to consider adequate debate and interaction between concepts and pre-service teachers. Darling-Hammond et al. (2007) have described lecture-based pedagogy to be "overly theoretical, having little connection to practice" (2007:391), asserting that "*what* teachers learn matters at least as much as *how* they learn" Darling-Hammond et al. (2007:395).

In terms of the typical content covered in lecture-based 'diversity' courses, content of such lectures entails exposure to different legislation regarding rights and inclusion, as well as awareness of global societal problems (Mills, 2013:222). In his diversity related ITE programme research, Mills reported that several pre-service teachers complained that lecture-based courses did not provide them with the necessary thinking and strategies to deal with learner diversity (2013:223), as theories covered in lectures cannot always be transferred to realistic settings (Mills, 2013:225). Moreover, the assessment for this lecture-based programme was a "multi-choice exam" (Mills, 2013:225) which creates the idea that the content should not be taken seriously, nor critically reflected upon.

In other ITE programmes, such as the one studied by Kidd et al. (2008), content entailed selected readings by specific authors, which dealt with concepts such as multiculturalism, multilingualism, and social justice (2008:321). In the ITE programme studied by Kidd et al. (2008) assessment activities were further linked to what was covered in the lecture and in turn to the personal experiences of pre-service teachers during teaching practicum. Findings revealed that, when pre-service teachers applied learnt theories and concepts to what they had experienced during their practicum, they are able to critically reflect on their selves, a process which was able to lead to transformation both of their thoughts and of their teaching practices (2008:321). Foley (1993:3 cited in Choudry, 2015:34) would agree with this pedagogy and mode of assessment in terms of the importance of theorising experience and the accompanying reflective process, rather than having pre-service teachers simply being lectured to on theories and concepts as alluded to by Mills (2013). Furthermore, Foley emphasises the value of experiencing different contexts over simple exposure to theory,

arguing that “critical learning is gained informally through experience by acting and reflecting on action, rather than formal courses” (Foley, 1999:3, cited in Choudry, 2015:34).

Story telling

“...begin courses of study in teaching by engaging students in writing and educational autobiographies and narratives, which can assist students in critically examining their own educational experiences and becoming ready to engage in professional pedagogical thinking.” (Darling-Hammond et al., 2007:400).

A story telling pedagogy includes different forms of storytelling, together with self-guided reflection ways that, once shared, stimulate greater insight and perspective regarding others (Darling-Hammond et al., 2007:435). One such pedagogy form is autobiographies, which are defined as “non-fiction, first-person accounts of personal experiences” which focuses on events relating to “schooling,... formative incidents, people, or contexts that shaped them as people (and teachers)...” (Darling-Hammond et al., 2007:434). Through this story telling process, problems of unexamined personal experiences, that can at times be over generalised without an opportunity for analysis and perspective, can be addressed (Darling-Hammond et al., 2007:435).

In a study by Gachago et al. (2013), pre-service teachers were given the task of creating digital stories in which they shared and engaged with “social and racial injustices that are usually not heard in the classroom” (2013:150). This task made use of ‘stockstories’, which are told by the ‘advantaged students’, and ‘counterstories’ which are told by the ‘disadvantaged students’. Through these two different types of storytelling, participants’ assumptions and views were rattled, or unsettled, which in turn “provide[d] a means of overcoming otherness” (Gachago et al., 2013:151) and “students g[o]t to know each other in different ways” (Gachago et al., 2013:154).

Furthermore, sharing of personal information (views, thoughts) and relationship building can be done through a variety of online social media platforms. Darling-Hammond et al. (2007:413) found the *Teaching Tele-Apprenticeship Program* and *Inquiry Learning Forum* to be effective technological platforms that allowed teacher educators, mentor teachers, and pre-service teachers to share ideas and debate different issues relating to the teaching profession. In the form of different online chat rooms, participants joined in on different conversations based on different topics (2007:413). In this instance, knowledge is shared and debated across

different levels of the same profession, that is, between teacher educators, mentor teachers, and pre-service teachers. Through sharing of viewpoints and personal information with others, relationships are formed in the process of people opening up, trusting each other, learning about each other, and understanding each other. This, in turn, provides the platform for their existing dispositions to be transformed into socially cohesive dispositions, as well as perceived roles of superiority to diminish as each participant is considered a valuable contributor of knowledge.

In more recent times Kucuk and Sahin (2015) report on the uses of Facebook groups as a means for pre-service teachers and teacher educators to engage in debates and discussions. Kacuk and Sahin (2015:142) relate that online forums are regarded by those in education as learning environments where “teaching strategies, teaching methods... activities, student teacher and student-student interactions” are present; and these have an influence on an individual’s motivation in learning, as well as on the types of dispositions they develop (Kacuk & Sahin, 2015:142). Other outcomes of such online social initiatives include a sense of belonging, as participants interact with others, share their views and educational experiences, feel heard by others liking or responding to their statements, and an aid to constructing knowledge. (Kacuk & Sahin, 2015:143)

Through these ways, pre-service teachers are afforded opportunities to be more open to sharing, and to listening to views and stories of others, resulting in the development of a disposition that is more tolerant of, and receptive to, others. In addition, the practice of reflection is simultaneously occurring in that pre-service teachers think about their views, and about the views of others, all of which leads to the emergence of new views and the incorporation of other viewpoints.

One’s family history can also serve as a means of engagement with others. To listen critically and reflectively, and engage with one’s own history and the histories of others, provides opportunities to question and understand each other, and in this way, allowing existing dispositions to be disrupted. Choudry (2015:67) states that histories can “greatly inform our analysis and conceptualization of the conditions we find ourselves in and the political spaces, opportunities, and strategies available to us”.

Choudry (2015) notes the value of considering past histories to the process of critical reflection: “The traditions, trajectories, hopes, visions, and dilemmas of older struggles, can

offer vital tools for contemporary activism, whether we consider them to have succeeded or failed” (2015:67). Through engaging in histories in ITE, pre-service teachers are able to learn from and problematise the production of histories (Choudry, 2015:25).

Linked to this process of exchanging and listening to others’ histories, is the need to critically engage with these histories by reflecting on them. There is a need to reflect on the social and historical contexts and aspects of these histories in order to understand and accept others (Kinsman 2010, cited in Choudry, 2015:13). Although Choudry’s work revolves to a great extent around activism and activist knowledge in academic and non-academic spaces, his ideas about histories being part of the learning process to enable activism are of great importance and relevance to an ITE programme because they offer pre-service teachers the opportunity to question, challenge, debate, argue, reflect, and learn important lessons for acceptance and tolerance, and ultimately to develop and new dispositions which will lead to social cohesion (Choudry, 2015:66-68).

Group learning

Group learning as a pedagogy involves putting pre-service teachers in groups in which they engage with knowledge from different perspectives (Burke, 2011). Groups have “a greater well of resources to tap [into] and more information available because of the variety of backgrounds and experiences” (Burke, 2011:88). In group based learning, pre-service teachers gain a better understanding of themselves as the experience of working in a group “may help them better evaluate their interpersonal behaviour” (Burke, 2011:88). Wright and Lawson (2005, cited in Burke, 2011:93) earlier discovered that working in groups can lead to pre-service teachers learning more about different people and “having conversations with team members outside of regular class time”. In terms of social cohesion, group learning pedagogy “helps students develop teamwork skills and social interactions as well as learning about various backgrounds, culture, beliefs, and attitudes” (Payne et al., 2004, cited in Burke, 2011:93).

Although group learning may create spaces where pre-service teachers can engage with their own troubled knowledges, and simultaneously use other pre-service teachers’ troubled knowledge as a means for debate and discussion to occur, Burke (2011:89-90) notes the importance of the teacher educator’s role in assigning members of a group: “Assigning the members of the group is integral to the success of the group” (2011:90). In terms of the

heterogeneity of a group, there are a number of different ways in which groups can be formed and members assigned. Davis (1993 cited in Burke, 2011:90) cites *random assigning* as one way to do so due to its advantage of maximising the heterogeneity of a group. Connery (1998, cited in Burke, 2011) advocates *known attributes* of the class, which entails grouping pre-service teachers based on their “performance levels, academic strengths and weaknesses, ethnicity, and gender” (2011:90). There is also the *self-select* grouping in which pre-service teachers choose the members of the group (Burke, 2011:90). However, self-select grouping has the effect of forming groups based on current friendships or working with people who share similar cultural capitals and habituses (Burke, 2011:90). As a result of this kind of group formation, “the students self-segregat[e]” (Burke, 2011:90) and thus would have limited ways of learning about people who are different, which could serve as means of addressing troubled knowledge, and in turn could lead to changes in existing dispositions.

Besides the assigning of groups, ways that can help pre-service teachers engage in different knowledges and build meaningful relationships with different people, the group learning pedagogy, depending on how groups are assigned, can further use different roles, responsibilities, topics, and tasks in aiding pre-service teachers’ to experience shifts in their dispositions (Burke, 2011:91). Elsdén-Clifton (2008:42) notes that, by providing each group member with an opportunity to contribute, the teacher educator can increase the possibility for group members to see others as teachers like them, which in turn can lead to the acceptance of people from different ethnicities and socioeconomic backgrounds, as well as stereotypes being broken down. In research conducted by Elsdén-Clifton (2008:39), the studied pre-service teachers worked in groups and were tasked to produce and publish for learners a narrative text that teaches values. In this process, pre-service teachers adopted the roles of writers and illustrators, and used different strategies to think about the values, themes, moral lessons, and characters to be included and contained in their narrative texts. Although the end product was intended as a narrative text, the mere interactions of this group of pre-service teachers with each other enabled troubled knowledge to surface and to be addressed, as well as reflection to occur, sparked by the nature of the topic (Elsden-Clifton, 2008). The nature of the topic led these pre-service teachers to have discussions about their own values, and also to listen to and appreciate other people’s values, which, it was concluded, brought about shifts in their existing dispositions.

Although there are different knowledges and perspectives available in ITE programmes to help pre-service teachers experience shifts in their dispositions as a consequence of working in mixed groups, there exists a tendency for members of the group to conform to the opinion of the majority, or dominant member(s) of the group, as well as for an individual to dominate the discussion (Burke, 2011:88). This may result in assimilation and symbolic violence, as explained under the section 3.3.2 (Dispositions in ITE).

A common occurrence with group learning pedagogy is *group dissonance* due to personality conflicts (Burke, 2011:88). Instead of viewing this conflict as negative, Burke (2011:91) encourages pre-service teachers to use personality clashes as starting points to work through troubled knowledge in order to understand themselves and other people's perspectives better, provided this fraught process is sensitively guided by the teacher educator (2011:91). Burke (2011) argues that "Simply breaking up the group does not encourage the students to work through differences" (2011:91).

Community service based settings

Similar to group learning, is the community service based setting approach, an approach which can be viewed as a pedagogy in that the experience in such a setting is a pedagogy in itself. This kind of pedagogy is different to other pedagogies as it focuses on developing dispositions in a non-academic setting (Meidl & Baumann, 2015:90; Darling-Hammond et al., 2007:417). The community service based setting exposes and involves pre-service teachers in a variety of different ways, helping to make pre-service teachers confident and equipping them to deal with different social cohesive related issues, and with learners who come from diverse backgrounds (Darling-Hammond et al., 2007:418).

One such example is from the research conducted by Kidd et al. (2008) that studied how pre-service teachers' dispositions shifted when tasked with getting to know a particular learner's family from a diverse community. The task "required that they gather stories from a focus family at their internship site... [and] to tell the family's story to their classmates as if it were their own" (Kidd et al., 2008:319). One of the objectives of the assignment was for pre-service teachers to "reflect on similarities and differences between their beliefs, values, and practices, and those of their focus family" (Kidd et al., 2008:319) so that they could understand and provide "instruction that better met the children's diverse needs" (Kidd, et al., 2008:319).

The findings from Kidd et al.'s (2008) research showed that 94,7% of the pre-service teachers changed the way they thought about the concept of diversity and how they would like to teach one day (Kidd et al., 2008:322). Kidd et al. describe how this experience changed these pre-service teachers' dispositions: "The pre-service teachers cited observing and interacting with children, home visits and gathering family stories as the types of experiences that changed their dispositions and family practices" (Kidd et al., 2008:322). Changes in pre-service teachers came about in diverse community based settings through interactions with diverse families that "helped them realize how much there was to learn from families that could help them better meet the individual needs of the children" (Kidd et al., 2008:322). Interacting with diverse families was further "instrumental in prompting them to examine their own cultural lenses and recognize the biases and assumptions they possessed" (Kidd et al., 2008:322). In Kidd et al.'s (2008) research pre-service teachers explained how their interactions with children and families from diverse communities "caused them to think about how their own values and beliefs affected their teaching" (Kidd et al., 2008:322). In addition, "Pre-service teachers also discussed how gathering family stories helped them examine their own cultural lenses and become aware of and understand beliefs and values that were different from their own" (Kidd et al., 2008:323).

From the findings of Kidd et al.'s (2008) study, and according to other research cited by Darling-Hammond et al. (2007), ITE programmes that incorporate community service based settings into the curriculum, "found significant attitudinal growth in the areas of caring, empathy, willingness to serve others and higher expectations for... [learners]" (2007:418). In addition, in these settings pre-service teachers are likely to "develop positive dispositions and attitudes towards children and families they carry over to teaching" (Darling-Hammond et al., 2007:417).

The impacts that community based settings can have on shifting pre-service teachers' dispositions are therefore significant and should be considered by teacher training providers as a valuable feature to include in ITE programmes. Kidd et al. (2008) sum up the value of such experiences in terms of the role of teacher educators being to "provide experiences that will develop the awareness and insights of pre-service teachers [who] need to respond to diversity of their [learners]" (Kidd et al., 2008:317).

Other findings from similar research conducted by Meidl and Baumann (2015) on how community based settings influenced pre-service teachers entailed pre-service teachers learning how to cope with the type of resources presented or available in communities and in schools that were located in socio-economically challenged communities (Meidl & Baumann, 2015:94). These types of environments and atmospheres helped pre-service teachers gain an awareness and consciousness of their potential roles in bettering communities and learners at schools through empowering them with tools to think critically (Meidl & Baumann, 2015:94). Secondly, pre-service teachers learnt to work with different stakeholders including teachers, parents, and community members “who displayed compassion that allowed them [(pre-service teachers)] to develop a sense of empathy” (Meidl & Baumann, 2015:94).

Research has further shown that, given such opportunities, pre-service teachers can gain “important insights about teaching and diverse cultures, including that community people can be sources of cultural knowledge and learning” (Darling-Hammond et al., 2007:418). These experiences also carry the potential to challenge pre-service teachers “to use forms of caring to help them develop relationships with children different from themselves” (Darling-Hammond et al., 2007:418). Such an experience can also benefit and inspire pre-service teachers to think about pedagogical practices in new ways by sparking “new ways of thinking about teaching strategies... strengthening teachers’ repertoires in the process” (Darling-Hammond et al., 2007:418).

Community based settings are therefore helpful in pre-service teacher’s learning, in that they “help prospective teachers gain new perspectives on local communities and an appreciation for the lives of students they will encounter in the classrooms (Darling-Hammond et al., 2007:417).

Although many ITE programmes include activities which provide pre-service teachers opportunities to serve their community, and are aimed at developing dispositions where pre-service teachers are appreciative, caring and giving; these activities are seldom developed or followed through properly so that maximum benefit can be derived, such as including types of reflection in such activities (Meidl & Baumann, 2015:90).

Teaching practicum

“There are a series of studies that suggest powerful learning does not usually occur from letting a teacher ‘sink or swim’ in her practicum experience... but that guidance and

mentorship as well as peer support are important for novices to receive the modeling, coaching, and feedback they need.” (Darling-Hammond et al., 2007:412).

Teaching practicum, commonly referred to as ‘teaching practice’, refers to “‘real-time’ classroom experience by placing the pre-service teacher in an actual classroom with the support of a cooperating teacher” (Meidl & Baumann, 2015:91). This teacher is also referred to as a *mentor teacher*. Teaching practice is also described by Leshem and Bar-Hama (2008:258, cited in Sosibo, 2013:141) as “the application of the practical pedagogical knowledge acquired during the didactic lessons and workshops”. Teaching practice is therefore seen as the space to apply what was learnt in ITE lectures as well as the space to acquire other skills for the teaching profession through the guidance of mentor teachers.

Frederiksen et al. (2012) assert that the teaching practicum component “is an important aspect in improving the preparation of quality teachers” (2012:40). By ‘quality teachers’, Frederiksen et al. are referring to teachers who, in their view, have received training in which their dispositions have been groomed in such a way that they “are prepared to teach in any situation” (2012:39). Due to teaching practicum being about how pedagogies are practised in the real world, and how the practicum prepares them to be ‘quality teachers’ by the types of dispositions they acquire (Frederiksen et al., 2012:39-40), teaching practice is treated as a pedagogy in this research.

Many dimensions to teaching practice exist in terms of what it can offer pre-service teachers regarding shifts in their existing dispositions. In Sosibo’s (2013) research that focused on pre-service teachers’ perceptions of teaching practice evaluations and stakeholder roles, the kinds of support from mentor teachers that pre-service teachers can receive in shifting dispositions were emphasised. Other works have emphasised the exposure to different school contexts as a means to stimulate and shift pre-service teachers’ existing dispositions (Kidd et al., 2008; Darling-Hammond et al., 2007; Frederiksen, 2012; Meidl & Baumann, 2015; Mueller & Hindin, 2011). Cochran-Smith (1995, cited in Darling-Hammond et al., 2007:419) emphasised how purposefully designed activities within the teaching practicum can lead to shifts in dispositions. These three dimensions of teaching practice are detailed below:

Support from mentor teacher

Teaching practicum constitutes “a complex social system involving a wide range of stakeholders (teacher education policymakers, principals, TP coordinators, mentors, university-based evaluators, learners, and so on)” (Sosibo, 2013:144). There are a range of different roles that each stakeholder in the teaching practicum component plays. Mentor teachers in particular, act as guides, supervisors, counsellors, overseers, and coaches who “pass their experience onto less experienced people” (Mohono-Mahlatsi, 2006:386, cited in Sosibo, 2013:144). In these spaces and relationships, pre-service teachers acquire knowledge about how to solve learner disputes, manage classrooms, and ways of promoting social cohesion as they observe and are guided by mentor teachers. By supporting pre-services through discussing different situations that may arise in the teaching practicum, mentor teachers can stimulate critical thinking and make pre-service teachers conscious of how a teacher’s actions affect learners (Darling-Hammond et al., 2007:409). Through these ways, pre-service teachers can experience shifts in their dispositions as they are made aware of situations and how their actions affect learners.

However, instead of guiding pre-service teachers through discussion and reflection, mentor teachers tend to impose their teaching styles and ideas of good practice onto pre-service teachers, believing that they, as in-service teachers, are more experienced and therefore know better (Sosibo, 2013:147). In this way, mentor teachers have a tendency to stifle, or hinder, pre-service teachers’ shifts to socially cohesive dispositions, by not encouraging or stimulating pre-service teachers to think and reflect critically about the ways in which a teacher’s actions can influence learners. Instead mentors often end up forcing pre-service teachers to adopt their ‘tried and trusted’ ways. In this regard, Feiman-Nemser (2001a:1021, cited in Sosibo, 2013:145) stresses the need for teacher educators and mentor teachers to have a shared vision, so that mentor teachers can be informed about the kinds of roles they need to play in helping pre-service teachers shift their existing dispositions (Sosibo, 2013:143), particularly in relation to social cohesion. Darling-Hammond et al. (2007) add that the teaching practice experience is thus reliant “on how cooperating teachers are recruited... and how the process is guided” (2007:409).

Exposure to different school contexts

Kidd et al. (2008) argue that, because pre-service teachers “may have had little to no personal contact with cultures different from their own” (2008:317), it is important that they are made

aware of, and experience teaching in, different contexts through the teaching practicum component so that they can learn to respond adequately to the needs of diverse learners. Darling-Hammond et al. (2007) further argue that if pre-service teachers do not experience school contexts different from their own, they are “unable to overcome lay assumptions about knowledge, learning, and children” (Darling-Hammond et al., 2007:414).

Experiencing different school contexts thus challenges existing thoughts, beliefs, and values about teaching and learning that pre-service teachers enter an ITE programme with (Meidl & Baumann, 2015:91). Because exposure to school contexts differ from that experienced by the pre-service teacher can aid shifts in pre-service teachers’ dispositions (Mueller & Hindin, 2011:20), Darling-Hammond et al. (2007:410) point out that clarifying the goal, or having principles or a criterion for thinking about and evaluating that context, is necessary in order for pre-service teachers to know specifically what to observe, rather than making general reflections on what they experienced. This links to the necessity of guidance by an informed and progressive mentor.

Teaching practice activities

Cochran-Smith (1995, cited in Darling-Hammond et al., 2007:418-419) reports on a mini-ethnographic-like activity that tasks pre-service teachers with gathering information about the school and community in which they are based for teaching practicum. Information gathered can come from sources, such as statistical reports, photographs, community newspapers, parent-teacher meetings, and interviews of school personnel, learners, parents, community members, and so forth. Through engaging in the collection of information regarding the school and community, pre-service teachers are learning about the culture, values, challenges, and the type of environments where learners develop their habituses and cultural capital. In this context, Darling-Hammond et al. (2007) consider Cochran-Smith’s activity to be useful as it helps pre-service teachers “become cognizant of the different perspectives of members of the community, differences between and among schools and communities, and issues surrounding the relationships between schools and communities” (2007:419). Such activities link to the research of Kidd et al. (2008) that examines how pre-service teachers’ dispositions shift when they directly engage in the broader community in which schools are located. Kidd et al. (2008) found that “pre-service teachers’ direct engagement in diverse communities and interactions with diverse families was instrumental in bringing about changes in their

dispositions and teaching practices” (Kidd et al., 2008:326). This highlights the influence that different school contexts can have on pre-service teachers provided they are appropriately guided with activities to help them be aware of the social constructs of the school and for the community where the school is based.

A second activity suggested by Darling-Hammond et al. (2007), and one that may enable pre-service teachers to think critically about their practice is the case study research method. Case study methods “seek to make the process of student teaching more purposefully analytic and coursework more practice-based” (Darling-Hammond et al., 2007:408). Through reading about and watching videos showcasing different styles of thinking and of solving classroom related issues, pre-service teachers are able to see, discuss, and reflect about a range of different classroom dilemmas, and ways of solving these in a way that promotes social cohesion (Darling-Hammond et al., 2007:430).

3.3. Framework of study

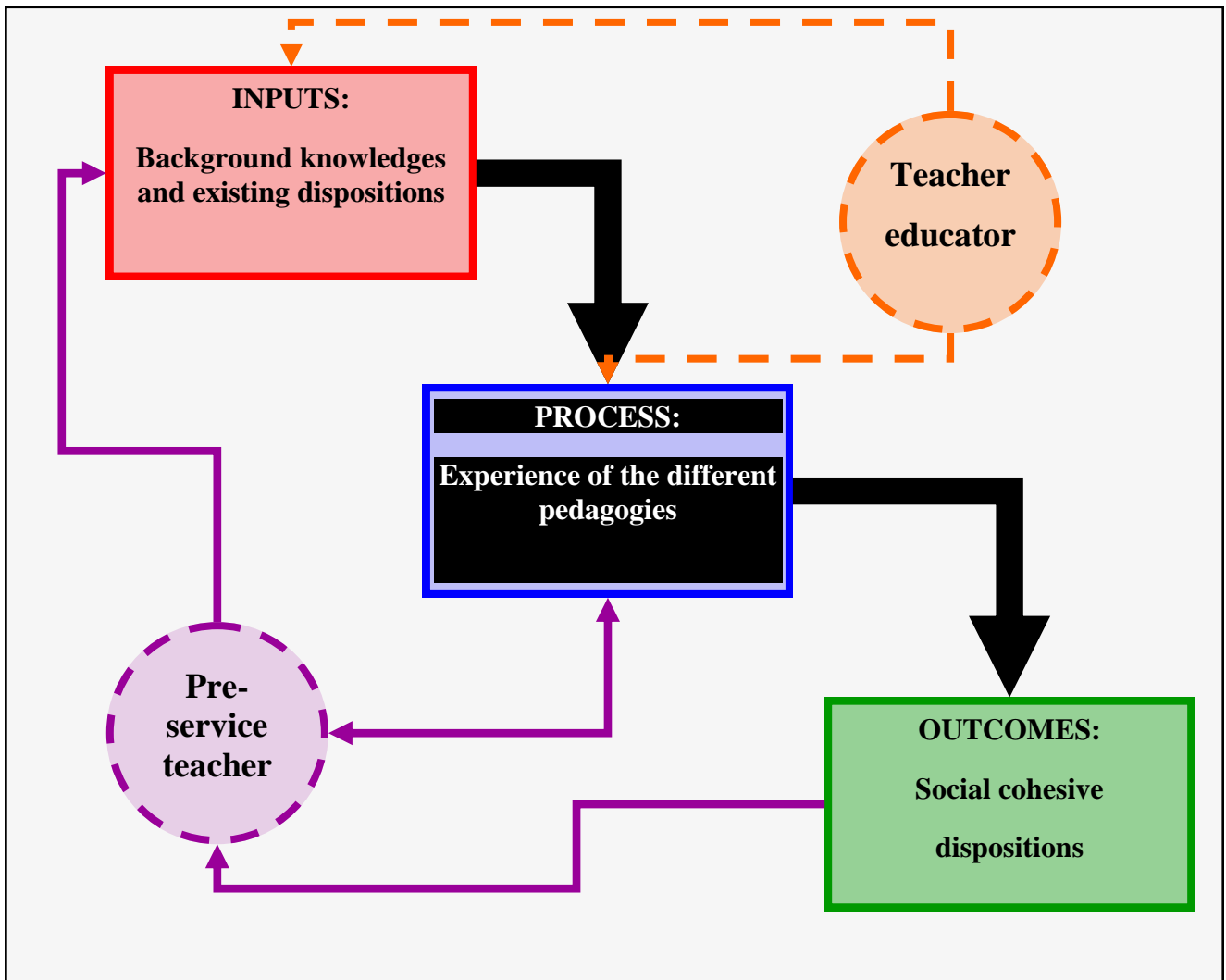
The figure below presents a visual summary of the conceptual framework underpinning this research study. As explained in Chapter 1, this study is interested in how pre-service teachers’ dispositions are developed or shifted, in an ITE programme to dispositions that are more socially cohesive. In defining social cohesion for this study, Monson et al.’s (2012:19-20)’s definition is used, which describes a social cohesion disposition as a disposition that leads to socially cohesive actions, as described in 3.1.6 above.

Pawson and Tilley’s (2004) understanding of programmes according to the concepts, inputs, processes and outcomes (as will be detailed in the next chapter) are included in the model in order to represent a holistic way of understanding the framework of the study. *Inputs* refer to what pre-service teachers and teacher educators bring to the ITE programme in terms of background knowledges and existing dispositions. The *process* refers to pedagogies presented and modelled in the ITE programme (including teaching practicum), pedagogies that are taught and incorporated by teacher educators, and which pre-service teachers experience. In the process, pre-service teachers’ existing dispositions and background knowledges are seen as having shifted based on how they experience the pedagogies, a process which in turn is based on how well teacher educators incorporate, use, and teach these pedagogies. The kinds of shifts that pre-service teachers experience throughout the ITE programme can be regarded as smaller outcomes, which together constitute a cycle of processing new and old knowledge

in the course of the pre-service teacher experiencing the ITE programme. At the end of the ITE programme, the kinds of dispositions that pre-service teachers have acquired are regarded as the (final) outcome.

While the model shown below is linear, there is a great deal of interactions happening in between, hence the ‘smaller outcomes’ as alluded to in the above.

Figure 5: Framework of study



Chapter 4: Research Design and Methodology

Introduction

This chapter details the research design and methodological framework for this study. It begins by explaining why a single case study inquiry and realist evaluation approach is used. At the same time, the studied subject's (ITE programme) importance and relevance for it to be studied are detailed. The chapter then details ethical considerations, positionality of the researcher and the methodological framework pertaining to the study.

4.1. Research Design

Case study inquiry

“Case study is an in-depth exploration from multiple perspectives of the complexity and uniqueness of a particular project, policy, institution, programme or system in a ‘real life’ context. It is research-based, inclusive of different methods and is evidence-led. The primary purpose is to generate in-depth understanding of a specific topic (as in a thesis), programme, policy, institution or system to generate knowledge and/or inform policy development, professional practice and civil or community action.” (Simons, 2009:21 cited in Thomas, 2011:10).

For this study, a case study inquiry has been used in studying how social cohesion is understood, incorporated and taught in an ITE programme, namely the *Bachelor of Education: Intermediate and Senior Phase (B.Ed ISP)* at one South African university. A case study “is not a method in itself. Rather, it is a focus and the focus is one thing, looked at in depth and from many angles” (Thomas, 2011:9). Stake (1995) defines a case study as research that is concerned with “the particularity and complexity of a single case, coming to understand its activity within important circumstances” (Stake, 1995: xi cited in Thomas, 2011:10).

In case study research, different types of case studies exist (Gray, 2009:255; Thomas, 2011). Yin (2003, cited in Gray, 2009:256) distinguishes between single case studies and multiple case studies based on what is to be studied. Furthermore, a case study can be characterised as ‘holistic’ or ‘embedded’, depending on what is to be analysed or tested of that which is studied (Gray, 2009:256). For this research, an *embedded single case study* design is used. An embedded single case study uses a number of different units of analysis rather than examining

an entire case as in a *holistic single case study* design (Gray, 2009:526). In this study, the pedagogical tools are examined and analysed in light of how these are taught by teacher educators, and how they are used to promote social cohesion.

Importance and relevance of using the B.Ed ISP phase as a case study:

The B.Ed ISP programme is geared towards preparing pre-service teachers to teach learners between the ages of 10 – 15, grades 4 – 9. In this phase, young adolescents become aware of their physical features, are most vulnerable to peer influence, start thinking in the abstract, and a young adolescent “forms his/her adult personality, basic values, and attitudes” (Salyers & McKee, nd). The hope of the teacher educators offering this programme is that the pre-service teachers training in this phase will be able to impact positively and guide learners in developing into critically conscious citizens, citizens who have social cohesive dispositions.

The B.Ed ISP programme was therefore selected because the ISP phase ends at grade 9, marking the end of compulsory education at age 15 following provisions in the South African Schools Act (SASA) (South Africa, 1996). Considering the current dropout rates in the FET phase (grades 10-12), the ISP phase is often the last phase in which learners attend school consistently, and arguably, the last chance that teachers have to make a meaningful contribution to the development of learners from different cultural and class backgrounds. It is also within grades 4-9, commonly referred to as the middle school years of childhood, when learners in these grades are in ‘early adolescence’, that “children begin to mature mentally and think more about their identity, and where they fit in the world” (Holcomb-Mc Coy, 2005:120). The ISP teacher thus has the potential to have an impact on a future South African citizen in this particular phase – more than any other time. Thus, in this position, if they want their impact to be a beneficial one, ISP teachers need to stimulate learners’ critical thinking and deepen their awareness of themselves and others as this is the phase in which ethnic, class, sexuality, gender, and racial attitudes among children appear to crystallize (Rotheram & Phinney, cited in Holcomb-McCoy, 2005:120; Erikson, 1968, Marcia, 1980, & Phinney, 1988, cited in Holcomb-May, 2005:120-121).

Thus, given this importance of ISP teaching, not only for pre-service teachers, but for the future of a country, it is appropriate and of value to investigate how pre-service teachers are prepared by teacher educators to fulfil the role of developing future citizens at one university

in South Africa. The goal of an examination of their experiences and learning within an ITE programme is to better understand how – the ways in which - they are being trained to deal with young adolescents from different cultural backgrounds, the kinds of challenges they encounter during this learning process, and the changes they undergo during the ITE programme. More importantly, in conducting this research, the question needs to be asked: what kinds of pedagogical experiences impact, or do not significantly impact, on their existing dispositions when the goal of those teaching and modelling certain pedagogies is to try to ensure that these pre-service teachers are properly equipped to influence, and to contribute meaningfully to, learners’ cognitive and psychological development.

The former, pedagogies, are particularly crucial as it is in the nature of connectedness, and the kinds of relationships they encourage, that teachers make their biggest contribution (Darling-Hammond et al., 2007). Investigating how pre-service teachers are developed in an ITE programme, in the ways described and advocated for above, during the ISP phase is therefore vital for understanding how or whether universities add value to what schools are meant to do – and vice-versa - and the specific ways in which ITE programmes promote or retard foci on social cohesion.

Realist Evaluation approach

In an attempt to answer the research question, the researcher became conscious of the need to clearly understand the original rationale for designing the B.Ed ISP programme, and what it aims to do. In order to do this, the researcher therefore used Pawson and Tilley’s (2004) *realist evaluation* approach which asserts that social programmes are products of the “foresight of policy-makers” (Pawson & Tilley, 2004:3). Such programmes are therefore understood as policy interventions that governments use to bring about social betterment and change (Pawson & Tilley, 2004:2). This means that the B.Ed ISP programme is a product of policy intervention, as explained in Chapter 2 regarding the conditions that the anti-apartheid government sought to change. To recall key pointers to what led to the conception of DHET’s MRTEQ (2011), and which led to the B.Ed ISP programme:

- A need for quality and equal teacher training
- Higher Education institutional merger initiative which compelled (new) merger institutions to create ITE programmes that aligned with anti-apartheid values and aims

- A need for teachers to be trained in ways which would help develop the country as a democratic state, and help reduce the lingering effects of apartheid

Realist evaluation as an approach to explaining, understanding, and evaluating programmes involves a number of different interrelated concepts (Pawson & Tilley 2004:2), which include the concepts of ‘context’, ‘mechanism’, and ‘outcome’. Certain concepts from Pawson and Tilley’s (2004) realist evaluation that are relevant to this study are discussed below in terms of how the B.Ed ISP programme functions in the context of promoting social cohesion. These concepts were alluded to in the previous chapter in the description, and in the graphic representation (Figure 5) of the framework of the study.

Context (Input)

Context describes “those features of the conditions in which programmes are introduced that are relevant to the operation [of] the programme mechanism” (Pawson & Tilley, 2004:7). Context relates not only to the physical place, but to “systems of interpersonal and social relationships, and even biology, technology, economic conditions and so on” (Pawson & Tilley, 2004:8). In this study, a number of contexts are taken into account and are categorised according to different levels based on their relation to the B.Ed ISP programme:

- The first context (macro) relates to the anti-apartheid government’s vision of transforming South Africa to a society that is more socially cohesive, hence the gazetting of DHET’s MRTEQ (2011).
- The second context (meso) relates to the Institute as a consequence of the merger initiative. The Institute, as will be detailed later in the methodological framework section of the chapter (site), includes the amalgamation of different institutions, which, respectively, held varied political stances during the NP reign.
- The third context (micro) is the context created as a result of the merger. The Institute, where the B.Ed ISP programme is offered, therefore constitutes teacher educators and pre-service teachers from different backgrounds and who have different dispositions and different understandings of social cohesion.

By understanding it as a stimulus for change inventions, context can be thought of as an ‘input’ in terms of it functioning as a stimulus that leads to an action, or as a mechanism

working to produce a particular outcome. Two definitions of the word ‘input’ from the Merriam Webster Online Dictionary together encapsulate how it is understood in this study. The first definition describes input as “a stimulus that acts on and is integrated into a bodily system” (Merriam Webster Online Dictionary). The second definition describes ‘input’ as the “power or energy put into a machine or system for storage, conversion in kind, or conversion of characteristics, usually with the intent of sizable recovery in the form of output” (Merriam Webster Online Dictionary).

Mechanism (Process)

Related to ‘context’ and ‘outcome’, a *mechanism* is described as the ways in which change or effect is brought about through the resources which the intervention makes possible (Pawson & Tilley, 2004:7). In this sense, in this study, mechanisms are understood to be operating at different levels, and are referred to as processes.

The first level at which the ‘mechanism’ is operating is understood as the ITE policy bringing about, or setting in motion, particular ITE programmes in order to bring about change. DHET’s MRTEQ (2011) envisions specific roles (Appendix A), competencies (Appendix B) and knowledges (Appendix C) that teacher education providers are to design and on which they base their ITE programmes.

A second level is understood to be about that which ‘drives’ the change, which Pawson and Tilley (2004) refer to as a *programme mechanism*. A programme mechanism entails “how subjects interpret and act upon the intervention stratagem” (Pawson & Tilley, 2004:6). In this study, this is understood as how teacher educators (the subjects) interpreted ITE policies and chose pedagogical tools to use and teach (intervention stratagem) about social cohesion, a process which the programme intends to lead, or sees as leading to, how change is effected (Pawson & Tilley, 2004).

Another dimension to programme mechanism in this instance is how the pedagogical tools in the ITE programme served as a mechanism for changing pre-service teachers’ existing dispositions to socially cohesive dispositions. An additional dimension is how pre-service teachers experienced these pedagogical tools which are intended – according to policy and to teacher educators - to impact on dispositions, as described and explained in the Literature Review Chapter.

Outcome

An *outcome* or *outcome pattern* is defined as “the intended and unintended consequences of programmes, resulting from the activation of different mechanisms...” (Pawson & Tilley, 2004:8). As Pawson and Tilley (2004:8) explain, “Because of relevant variations in context and mechanisms thereby activated, any programme is liable to have mixed *outcome patterns*.” The outcomes in this study are understood to be pre-service teachers’ experiences of the pedagogical tools taught and used in the B.Ed ISP, as well as the impact these were having on their dispositions in relation to social cohesion.

Below is a tabulated summary highlighting selected concepts from Pawson and Tilley’s (2004) realist evaluation approach from the perspective of how these are understood in the B.Ed ISP programme:

Figure 6: Table summary of realist evaluation concepts in the B.Ed ISP programme

Selected concepts of realist evaluation in the B.Ed ISP programme			
	Input (Context)	Process (Mechanism)	Outcome
1	A need to produce quality and equally trained teachers who are competent in dealing with the lingering effects of apartheid	MRTEQ (2011) policy	ITE programmes
2	MRTEQ (2011) policy	Teacher educators	Design of the B.Ed ISP programme and its pedagogies
3	Pre-service teachers’ existing dispositions (background knowledges)	Pedagogical tools	Pre-service teachers’ social cohesive dispositions

4.2. Ethical Considerations

In order to conduct this study, written permission and an application to conduct research at the university concerned was obtained from the Ethics Committee. Thereafter research participants were approached to participate in the study as is detailed in the section 4.4.3. *Sample*.

The researcher carefully explained and emphasised to each participant that their participation was voluntary and that their identities would be protected through anonymity and

confidentiality. The participants were also assured of their right to withdraw from this study at any point without prejudice. Consent forms (Appendices E and F) detailing their participation, anonymity and confidentiality of identity were further issued.

Later on in the study, there was a need for pre-service teachers to be observed in schools, for which application to the Western Cape Education Department (WCED) was made (Appendix G).

4.3. Positionality

Positionality “describe[s] the relationship between the researcher and the object of the research” (Gray, 2009:498). The researcher was aware of the implications that her identity as a fair skinned Muslim female could have on the researched (participants of this research) regarding their response and reactions. With this in mind, the researcher noticed initially how pre-service teachers belonging to certain race groups reacted when she was recruiting participants for the study. This brought about an imbalance of the pre-service teacher sample in terms of recruiting pre-service teachers for the study. The researcher therefore used alternative ways of recruiting pre-service teachers that did not involve her physical presence in the recruitment of pre-service teachers for the study, such as putting up poster advertisements with the consent of the ISP department at the particular university.

In this context, in terms of responses and reactions to her whilst she was collecting data, the researcher was aware that what the participants may report may be influenced by her identity. A number of data collection instruments, as is detailed later on in the chapter, were thus used to ensure that the data captured is trustworthy and reflects as accurately as possible their experiences.

Positionality is further concerned with the relationship between the researcher and the study in terms of how the researcher interprets and perceives the data. Gray (2009) states that “reflexivity involves the realization that the researcher is not a neutral observer” (2009:498). The researcher was aware that her involvement in an international peace-building project, and being a South African citizen herself, may have had an influence on her knowledge and perceptions, and how she thought about certain concepts. The researcher therefore continuously reflected upon her own assumptions and formation of knowledge by asking critical thinking questions of herself (Gray, 2009:498). The researcher also made use of a reflexive journal in which she diarised her reflections with reference to her values and

interests, methodological decisions and changes, and other issues that relate to this study (Lincoln & Guba, 1994, cited in Gray, 2009:499). The researcher's supervisors were further consulted on a regular basis in order for prejudice to be minimised in the study, if any arose.

4.4. Methodological framework

4.4.1. Qualitative method design

Qualitative and quantitative research methods can be distinguished and differentiated based on how a researcher chooses, collects, analyses, and interprets information that will serve as evidence, and on the data collection and analysis methods used (Davis, 2014:14). In quantitative based research studies, numerical or statistical data is presented (Davis, 2014:14). In qualitative based research, interpretative data is presented, as the objective is “to understand, explore or to describe people's behaviour; themes in behaviours, attitudes or trends; or relations between people's actions...” (Davis, 2014:14). With regards to this study, a qualitative based research method was used to research the ways in which social cohesion is taught and incorporated in an ITE programme, using the understandings and experiences of teacher educators and pre-service teachers as data. In sub-headings, 4.4.4 (Data collection instruments), and 4.4.5 (Qualitative data analysis), how data was collected and analysed according to qualitative research design are detailed.

4.4.2. Site

South Africa has 26 universities, four of which are located in the Western Cape. However, this study is confined to one university in the Western Cape, and is referred to as the 'Institute' in this study.

The Institute was created in 2005 as a product of the merger initiative. The Institute consists of students and academic staff who come from diverse socioeconomic backgrounds, ethnicities, languages, religions, ages, and genders. The researcher chose to locate the case study at this particular university due to the diversified sample of people who teach at and attend the Institute, and which makes it an appropriate site to explore the ways in which social cohesion is, or is not, incorporated and taught in the ITE programme of this higher education institution.

4.4.3. Sample

The sample was purposively selected, as the study required participants who design, coordinate, and teach in the B.Ed ISP programme, as well as participants who are currently in their final year of the programme. It was necessary to distinguish between these groups of participants by referring to the first group as ‘teacher educator participants’ and the latter as ‘pre-service teacher participants’.

4.4.3.1. Teacher educator participants

Teacher educator participants were identified using the Institute’s *Faculty Handbook 2014* which listed the names and positions of academic staff. The total number of teacher educators in the B.Ed ISP department, fulltime (32) and part-time (13) were 45, of which 8 were interviewed in their respective offices. In the figure below, teacher educator participants’ demographics are detailed:

Figure 7: Teacher educator participants' demographics

		Race	Sex	Subject	Position / Role
Teacher 1	Educator	Coloured	F	Physical Science	Lecturer
Teacher 2	Educator	Coloured	M	Afrikaans	Lecturer
Teacher 3	Educator	White	F	Professional Studies	Senior Lecturer
Teacher 4	Educator	Coloured	M	Social Studies	Lecturer and Teaching Practicum Coordinator
Teacher 5	Educator	Black	M	Education Theory	Lecturer
Teacher 6	Educator	Black	F	Education Theory	Lecturer and ISP Course Coordinator
Teacher 7	Educator	White	M	English	Lecturer
Teacher 8	Educator	Coloured	F	Inclusive Education	Lecturer (part-time)

4.4.3.2. Pre-service participants

There were 101 registered fourth year B.Ed ISP pre-service teachers of which 18 pre-service teachers were purposively selected for the study (Appendix D). Due to the fact that pre-service teachers’ “perceptions and concerns change over the course of a teacher education programme” (Deacon, 2012:30), a number of fourth year pre-service teachers were used to study the B.Ed ISP programme. By using fourth year pre-service teachers, the researcher could best examine whether and how their background knowledges and existing dispositions (inputs) were shifting or had shifted to socially cohesive dispositions (outcomes) through the pedagogies (processes) offered in the programme.

Since the research topic is situated in a context where race continues to play a pivotal role, and the healing of racial divides being one of the anti-apartheid government’s aims (Chapter 2), it was necessary to select pre-service teacher participants using race to ensure that the study incorporated a variety of different experiences, perceptions, and accounts. Race as a selection criterion for this study ensured that pre-service teachers who belonged to different race and cultural backgrounds could present their views and share how they experienced the ITE programme in the process of investigating how social cohesion was being taught, inculcated and experienced.

The researcher was fully aware of the implications that race as a part of the selection criterion could pose to the study, such as the research study collecting data that was race-based instead of collecting data to find out how social cohesion was or is experienced and incorporated into an ITE programme. It was also not the intention of the researcher to create segregation and difference between the pre-service teachers’ views and experiences, but rather to see whether race was a factor in the B.Ed ISP programme influencing the existence, teaching and developing of social cohesion.

Figure 8: Race statistics in B.Ed ISP fourth year cohort (2015)

<i>B.Ed ISP fourth year cohort (2015)</i>				
	Black	Coloured	Indian	White
<i>Cohort (101 pre-service teachers)</i>	23	63	3	12
<i>Sample (18 participants)</i>	4	6	1	7

The process of recruiting pre-service teacher participants using race (corresponding to the old apartheid race classification categories) as a criterion, as explained above, caused unforeseen issues such as how the researcher was perceived by potential pre-service teacher participants, as explained under the heading 4.3. 'Positionality'. The researcher had obtained permission from the university's Ethics Committee to attend B.Ed ISP lectures, where the researcher was given further permission from teacher educators to address and invite pre-service teachers to participate voluntarily in the study. Those pre-service teachers who wanted to participate in the study met the researcher at the end of the lecture to indicate their willingness, as well as to exchange contact details. In these brief meetings, the researcher noticed that a number of pre-service teachers belonged to the 'white' population. This brought about a concern regarding a possible imbalance in the representation of pre-service teachers' views and experiences from different races. Since she did not want to force or pressurise 'black' pre-service teachers to participate in the study, nor did she want to turn away those pre-service teachers who indicated they wanted to participate, the researcher thought of alternative ways of gathering a fair representative sample. As has been mentioned, one way was through putting up posters so that pre-service teachers could feel free to contact the researcher anonymously, without letting classmates know of their participation in the study. Secondly, the researcher directly approached specific pre-service teachers based on race after lectures ended. In the course of these three ways, 18 pre-service teachers formed what could be considered to be a representative sample of the B.Ed ISP fourth year of 2015.

Additional demographic information of the pre-service teacher sample was obtained using biography sheets which were issued before the interviews commenced. Biography sheets collected information regarding pre-service teachers' ages, genders, mother tongue languages, home towns, and subject majors (Appendix D).

4.4.4. Data collection instruments

The collecting of data for the study used three data collection instruments. The primary data collection instrument selected was semi-structured interviews. Observations and a focus group interview were included for data triangulation purposes and for further clarification and exploration as needed. The figure below demonstrates the time period over which data was collected.

Figure 9: Time period for data collection

	May	June	July	August	September
Teacher educator participants					
Semi-structured interviews					
Observations					
Pre-service teacher participants					
Semi-structured interviews					
Observations					
Focus-group interview					

4.4.4.1. Semi-structured Interviews

An interview “is a powerful tool for eliciting rich data on people’s views, attitudes and the meanings that underpin their lives and behaviours” (Gray, 2009: 370). It is for this reason that interviews, more specifically semi-structured interviews, were chosen. These allowed the researcher the opportunity not only to capture views, understandings, dispositions, and contradictions with regards to social cohesion in ITE, but to delve deeper by asking the participant to clarify and to expand on their answers (Gray, 2009:373; Maree, 2010:87).

However, the disadvantage of this instrument was that the participant could easily be “side-tracked by trivial aspects that are not related to the study” (Maree, 2010:87). In order to resolve side-tracked conversations, the researcher gently guided the interview conversation back to the topic of the study by either reminding the participant of the question, or by asking the next prepared question as a means to re-direct the topic.

With regards to the topic, the researcher acknowledged the sensitivity around the topic as it involved talking about personal experiences concerning racial tension, discrimination, poverty, subjugation and the like (Opdenakker, 2014). The researcher was thus wary and, in each case, took note of the participant’s social cues, which are considered important information sources for the researcher (Opdenakker, 2014; Gray, 2009: 370). The researcher also used her discretion when probing on these sensitive issues.

Two separate interviews, consisting of both open and closed questions, were drawn up, one for the teacher educator participants, and the other for the pre-service teacher participants. Questions teacher educator participants were asked about social cohesion included the ways in which they defined – or interpreted social cohesion, what it meant to them, what they associated with it, how they taught it, the challenges they experienced with attempting to engage with their students over social cohesion, their choice of assessments, and how they tried to impact on pre-service teachers’ dispositions (Appendices H and I). The data collected from teacher educators, together with their analysis, were used to understand the kinds of inputs and ‘mechanisms’ that were operating in the B.Ed ISP programme, as well as to understand the outcomes produced, both positive and negative.

Pre-service teacher participants were asked how they felt they are being developed for social cohesive purposes, about the usefulness of what they learnt, and how they felt the programme had changed them, if in any way (Appendices J and K). The data collected from pre-service teachers in this regard were used to understand the inputs and outcomes in relation to social cohesion. In addition, pre-service teachers’ data was used to understand the impact that processes (mechanisms) had concerning the inputs.

Before data was collected using the semi-structured interviews, a trial interview schedule (Gray, 2009:376) was developed and pre-tested with a teacher-educator and pre-service teacher who were not part of the study. Amendments to the phrasing, sequencing, and the like, were made to eliminate confusion and repetition as much as possible. Interviews were recorded using mobile technology software - a device which only the researcher had access to, and which ensured that the data was kept safe and private. Thereafter the interview data was transcribed verbatim by the researcher. Examples of these transcribed interviews can be viewed in appendices I and K.

4.4.4.2. Observations

Although interviews provide important information, they “reveal only how people perceive what happens, not necessarily what actually happens” (Nisbet & Watt, 1978:13 cited in Bell & Waters, 2014:211). One of the reasons why observations as a data gathering technique was employed was to observe what the participants have described in their interviews as what “they say they do, or behave in the way they claim to behave” rather than “what actually happens” (Bell & Waters, 2014:211). Another advantage of using observations was that the

participants themselves may not have realised what was important to bring up during the interview (Gray, 2009:407); by using observations, important data that may have been left out was captured.

Bell and Waters (2014:210) define observation in research as the “process of watching someone carry out a task or series of actions in order to gather data about specific aspects of behaviour, content, processes or interactions”. However, when using multiple observers in the observation process, multiple accounts are the result as observers tend to have their own focus and will interpret significant events in their own manner (Bell & Waters, 2014:211). In order to eliminate this ‘subjectivity’ predicament, the researcher took on the role as the solo observer ensuring as high a level of consistency as possible in terms of what aspects were noted in the observations. Observation schedules were carefully drawn up, which helped focus the observation (Denscombe, 2010a:199 cited in Bells & Waters, 2014:214).

Teacher educators were observed at the Institute, which comprised settings such as lecture halls, classrooms, laboratories and workshops. Using an observation schedule (Appendix L), the researcher carefully noted how the teacher educator participants interacted and engaged with the pre-service students, how their dispositions impacted on the learning environment and which pedagogical tools they made use of in relation to teaching and promoting a social cohesion, both directly and indirectly. However, due to time and participant availability constraints, as well as and the *#feesmustfall* political activities, only 4 out of the 8 teacher educator participants could be observed. Teacher educator participants were also observed more than once, bringing the total number of observations to 11.

Pre-service teachers were observed during the teaching practicum component of the B.Ed ISP fourth year programme. The particular teaching practicum observed was the one which marked their final teaching practice of the B.Ed ISP programme. The main aim and function of this observation was therefore to observe how the pre-service teacher understood and implemented what they had learned throughout the four years of the programme, how they interacted with and stimulated learners, what pedagogies they preferred using, and how they went about consciously and incidentally promoting and dealing with issues relating to social cohesion. Using an observation sheet (Appendix M) that consisted of headings such as classroom atmosphere and issues, pedagogical tools, and learner stimulation and reaction, aided the researcher during the observation. In order to ensure that all important data was

noted, the researcher included fuller notes during the course of the observation and transferred these to the observation sheets (Bell & Waters, 2014:219).

4.4.4.3. Focus group interview

A focus group entails interviewing a number of participants at the same time, in the same venue on a set issue or topic (Gray, 2009:233; Bell & Waters, 2014:182). It is used “to determine the attitudes, behaviour, preferences and dislikes of participants... [as well as] experiences” (Strydom & Bezuidenhout, 2014:183). One of the advantages of using a focus group interview is that in-depth information can be obtained “about how people think about an issue – their reasoning about why things are as they are, why they hold the views they do” (Laws, 2013:205, cited in Bell & Waters, 2014:183).

Focus group interviews are usually small groups that consist of between 6 and 12 participants (Strydom & Bezuidenhout, 2014:185; Gray, 2009:389). One disadvantage of using focus group interviews is that it requires “a considerable amount of cooperation and enthusiasm from participants” (Gray, 2009:389), and could present logistical problems (Gray, 2009:389). In this study, two consecutive focus group interviews were planned, where the 18 pre-service teacher participants would be randomly split up into two groups, making the total amount of attendees in each focus group interview 9. However, due to examinations, as well as the *#feesmustfall* campaign that caused the Institute to go into lockdown mode, the timing of the focus group interview was not conducive to all pre-service teachers attending. Some pre-service teachers who stayed on the outskirts of the Western Cape and elsewhere in South Africa, had gone home, which presented logistical issues. Taking into account the issues that arose, and the year coming to an end, only one focus group interview occurred, in which 8 of the original sample of pre-service teachers participated.

In focus group interviews, “participants are gathered for the explicit purpose of expressing their views and opinions regarding pre-determined, open-ended questions related to a specific phenomenon” (Strydom & Bezuidenhout, 2014:183). In this study, careful consideration was given to the scheduling of the focus group interview, as it aimed to capture the various views and experiences of the participants once the final teaching practice component of the B.Ed ISP programme was complete. The final teaching practice component marked the culmination of the B.Ed ISP programme’s pedagogies and all other knowledge that pre-service teachers had acquired in the course of the programme, and, in theory, would be able to apply in the

school context. In addition, the focus group interviews were scheduled in this manner so that experiences were fresh in the minds of participants. Furthermore, the B.Ed ISP course was nearing its end, and the researcher wanted them to talk about and reflect upon how the four years had impacted on their dispositions, what they had learned from both the programme and the practicums, and what they thought they could implement and what they could not, and the reasons for these views.

The focus group interview consisted of three activities (Appendix N) which served the purpose of guiding the discussion of the focus group interview. The first activity, served as an introduction to the session, and was intended to be both an ice-breaker and to trigger free and open discussion. It involved the pre-service teacher participants circling words from a poster to best describe their experience of the B.Ed ISP programme. Having circled their chosen descriptors, they were required to introduce themselves and briefly explain the descriptions they chose from the poster. The second activity, which was the main activity, entailed a group conversation using three scenarios and a few pre-constructed questions to guide the discussion. The scenarios posed case studies depicting various issues pertaining to social cohesion. This activity was set up to gain deeper insight to pre-service teachers' application of knowledge and to see how they thought about various things after almost four years in the B.Ed programme – in other words, showing the kinds of dispositions they now seemed to possess, or considered themselves to possess. Lastly, pre-service teachers were required to complete a SWOT analysis of their recent teaching practice experience, an analysis which acted as a collection of discussion pointers for the rest of the focus group interview.

4.4.5. Qualitative data analysis

Qualitative data analysis is the systematic and rigorous “process of bringing order, structure and meaning to the mass of data” (De Vos, Strydom, Fouchè & Delpont 2011, cited in Bezuidenhout & Cronje, 2014:232). A number of different methods for analysing qualitative data exists, such as content analysis, discourse analysis, conversational analysis, multimodal conversational analysis and semiotics (Bezuidenhout & Cronje, 2014:228).

In this study, data from teacher educators and data from pre-service teachers were separately analysed using a content analysis method. Stemler (2001, cited in Bell & Waters, 2014:132) defines content analysis as “a systematic, replicable technique for compressing many words or text into fewer content categories based on explicit rules of coding”. Because content analysis

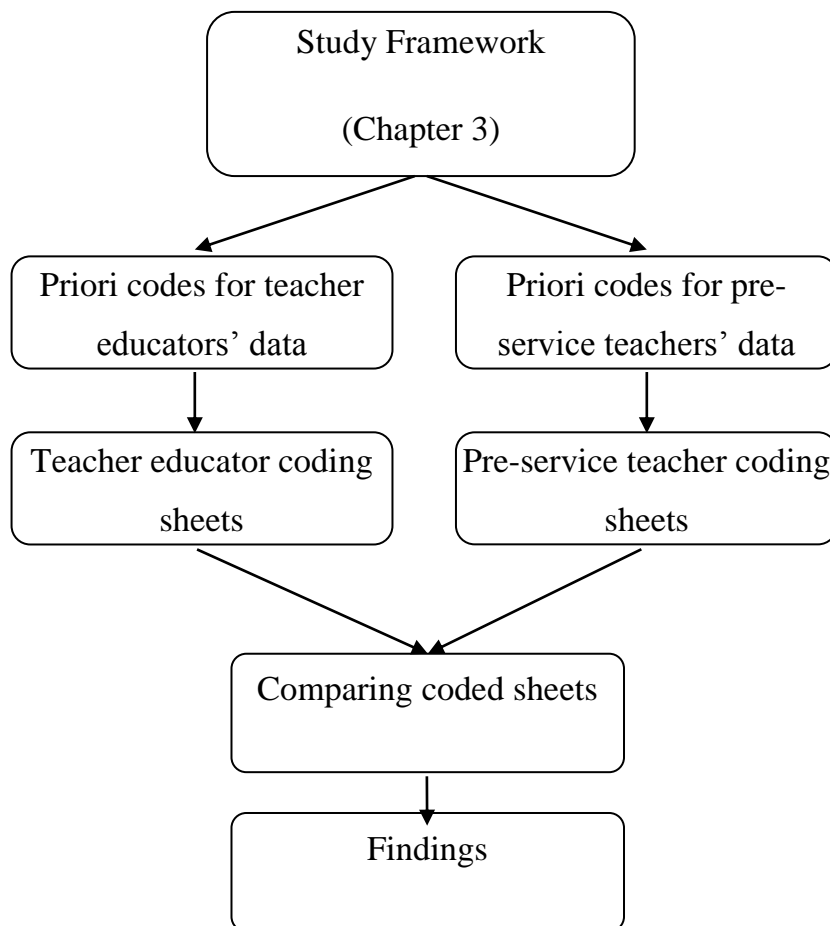
involves working with text, *transcribed data* is a necessary constituent for categorisation to occur, and to determine meaning (Bezuidenhout & Cronje, 2014:232). Transcribed data refers to “copy[ing] and convert[ing] information into written or visual format so that... [it] can [be]... analys[ed]... using a systematic method” (Bezuidenhout & Cronje, 2014:233). Data collected in this study was thus first transcribed verbatim by the researcher and recorded onto observation sheets for the purpose of content analysis. Subsequently the transcribed interviews were sent back to the respective participant to check if what had been recorded and transcribed was accurate.

Bezuidenhout and Cronje (2014) explain the use of content analysis as a method “to explore and identify overt and covert themes and patterns embedded in a particular text” (2014:234). Content analysis is described as ‘inductive’ and ‘deductive’ in terms of how the analysis is conducted (Bezuidenhout & Cronje, 2014:234). A deductive content analysis approach involves the researcher using “a conceptual framework from applicable theories (the general) to identify[ing] several specific codes within the text which are grouped into several specific themes (the specific)” (Bezuidenhout & Cronje, 2014:234). Inductive content analysis develops themes and categories based on what emerges from the transcribed data rather than using a pre-conceived conceptual framework as a deductive content analysis would (Bezuidenhout & Cronje, 2014:234).

In this study a deductive approach to content analysis was primarily used, hence the developed study framework in Chapter 3. Due to the teacher educators’ data and the pre-service teachers’ data being separately analysed, two similar *priori coding* systems were used to categorise the transcribed data. Coding refers to the grouping of data into categories, an action which makes the process of analysis manageable (Bezuidenhout & Cronje, 2014:235). Bezuidenhout and Cronje (2014:234) couple deductive content analysis with *priori coding*, as *priori coding* refers to codes that are developed before examining the transcribed data. The researcher had thus made use of the study framework as detailed in Chapter 3 to develop a *priori coding* system. In addition, the researcher made use of *emergent codes* (Bell & Waters, 2014:133) when issues emerging from the transcribed data could not be categorised according to the *priori* codes.

After all transcribed data had been coded, the researcher studied and compared teacher educators' coded sheets with pre-service teachers' coded sheets, noting patterns, themes, trends, differences, similarities, and contradictions. The findings from these two coding sheets were then written up simultaneously and revised numerous times.

Figure 10: Data analysis



4.4.6. Validity and Reliability

The terms 'validity' and 'reliability' are most commonly used in quantitative based studies (Koonin, 2014:253). In qualitative research studies, these terms are understood as 'trustworthiness', a term which is divided into aspects of trustworthiness: 'credibility', 'transferability', 'dependability', and 'conformability' (Lincoln & Guba, 1985, cited in Koonin, 2014:258).

Credibility refers to “the accuracy with which the researcher interpreted the data that was provided by the participants” (Koonin, 2014:258). This can be achieved through many ways, such as the “researcher spend[ing] long periods of time with the participants in order to understand them better and gain insight into their lives” (Koonin, 2014:258), as well as through making use of triangulation, which is using more than one data collection instrument (Koonin, 2014:258; Gray 2009:417). Gray adds that, in order for the data to be considered credible, the “instrument must measure what it was intended to measure” (2009, 375). In this study, credibility was ensured as far as possible by the researcher spending what she saw as sufficient time engrossed in the B.Ed ISP programme through interacting with participants during the course of the year, reading course materials, and attending several lectures in order to gain a fuller understanding of how the programme operates. In this process, trust between the participants and the researcher was simultaneously developed, in the process of the participants becoming more acquainted both with the researcher and with the aim of the study. The participants also felt free to discuss related matters outside of the Institute with the researcher, which provided the researcher with a better understanding to what was reported during the data collection process. With regards to data being deemed credible on the basis of using more than one data collection instrument (Koonin, 2014) as well as the instruments measuring what they were intended to measure (Gray, 2009), the researcher used a number of different data collection instruments which were intended to ensure as far as possible that what participants’ brought into the programme, experienced, and taught were recorded effectively and with maximum accuracy.

Transferability “is the ability of the findings to be applied to a similar situation and delivering similar results” (Koonin, 2014:258). Since this study makes use of embedded single case study inquiry, transferability was considered a critical concern as each case study is unique (Thomas, 2011; Gray, 2009). However, the researcher considered that it is possible to study other ITE programmes under the same or similar circumstances, using the same approaches and concepts. Transferability in this study was therefore achieved by providing details regarding the context and data collection methods.

Dependability refers to “the quality of the process of integration that takes place between the data collection method, data analysis and the theory generated from the data” (Koonin, 2014:259). In other words, this refers to whether the researcher had conducted a thorough

inquiry. In this study, the researcher made use of a number of different data collection instruments to ensure that which was investigated was explored thoroughly. Through using multiple data instruments, data could be studied from a number of different angles.

Confirmability refers to “how well the data collected support[s] the findings and interpretation of the researcher” (Koonin, 2014:259). Confirmability requires the researcher to describe the research process fully and to show how reflexive the researcher was in the process (Koonin, 2014:259). In this study, the researcher dealt with issues caused by positionality in ways that allowed her own subjectivity to be constantly questioned, so that participants’ data was interpreted in a more objective manner, or in as ‘objective’ a manner as possible. In addition, a number of data collection instruments were used to ensure as much as possible that what was reported could be verified against the other data collections.

4.5. Limitations

One limitation to this study, was the interview schedules not delving sufficiently deeply into the backgrounds of pre-service teachers by means of asking them specific questions about their backgrounds. Pre-service teachers had merely highlighted the type of backgrounds they had come from, and what key pedagogical experiences they considered to have shifted their dispositions in relation to social cohesion. There were, however, some pre-service teachers who talked profusely about their backgrounds. If the interview schedule had thus asked specific questions about different aspects relating to background knowledge, all participants would have been questioned about this, and could have related more information than the researcher probing for cues on what the pre-service teacher participants shared in the interviews.

Similarly in the focus group interview, pre-service teacher participants spoke about challenges presented by the pedagogical tools in the B.Ed programme, but were not specific as to in which year of the B.Ed programme this occurred; they spoke about a challenge, or challenges, in general terms. Thus, on reflection, the researcher could see that it would have added to the depth of the data if questions had been more direct and specific, or if more time could have been spent on researching pre-service teachers from their first year through to graduation. In this way, more insight into what took place and when it took place, and how this contributed to the development, or not, of particular dispositions, could have been gained.

Another limitation was that the study did not inspect the closed Facebook group that teacher educator and pre-service teacher participants were part of. Although the literature chapter highlighted information regarding the use of Facebook groups as socially cohesive pedagogical ways in which participants in an ITE programme can engage in different topics and in the sharing of information (Kacuk & Sahin, 2015), the current study did not explore this aspect to the extent which it could have aided the research.

Although the researcher was aware of the group, access to the closed Facebook group was only granted later in the research study. Apart from this, not many participants made mention during the interviews of how the Facebook group had or had not been instrumental in their learning about social cohesion.

Chapter Summary

This chapter detailed the research design and methodological framework of the study. The research design comprises a single-embedded case study approach, the rationale being that the study seeks to understand how social cohesion is taught and incorporated, or not, in a specific ITE programme at one South African university. A realist evaluation approach was used to investigate the B.Ed ISP programme from the perspective of inputs, processes, and outcomes. The methodological framework of the study, entailed making use of qualitative based methods of collecting and analysing data. In terms of the sample, 8 teacher educators and 18 fourth year pre-service teachers were purposefully chosen. The qualitative data collection instruments used in this study included semi-structured interviews, observations, and a focus group interview; and the study used deductive content analysis with priori coding.

Chapter 5: Presentation of Findings

Introduction

This chapter is a presentation of findings based on the research methodologies employed detailed in Chapter 4 and comments on key themes emerging from the findings. Research question one presents the findings of teacher educators' and pre-service teachers' varied backgrounds and their respective understandings of social cohesion. Research question two presents the findings of how pre-service teachers had experienced and perceived themselves to have shifted their dispositions, or not, through pedagogies in relation to social cohesion to which they were exposed in the B.Ed programme.

5.1. Research Question 1:

What are the backgrounds of teacher educators and pre-service teachers, and how does this influence their understandings of social cohesion?

This question looks at how the backgrounds of participants in this study have played a role in shaping how social cohesion was understood by the teacher educators and pre-service teachers who participated in the current study. Backgrounds, like Bourdieu's concept of *field*, include the experiences a person received from interactions with family members, communities the person has lived in, her/his working environments, schools attended, religious affiliations, and so forth. The concept also includes ideas, perceptions, and dispositions acquired through these experiences and interactions.

This question looks at the backgrounds of both teacher educators and pre-service teachers. The findings are therefore grouped according to the two different groups.

5.1.1. Teacher educators

In the time of this research, there were 32 full-time and 13 part-time teacher educators in the ISP department, some teaching in both Foundation and FET phases. From the 8 ISP teacher educators who participated in this research study teacher educators were found to differ considerably in terms of the roles they performed in the ISP department, the pedagogies they used, the places where they grew up, the qualifications they hold, and the types of schools and higher institutions they attended.

At first, these elements did not seem important, but when analysing the data, it was discovered that these factors played a crucial role in how these teacher educators were formulating their understandings of social cohesion, the current dispositions they held, and their ideas of what a socially cohesive South African society should be like.

Of the eight teacher educators interviewed, none had undergone any academic or formal education regarding studies in social cohesion, but relied on their personal experiences to inform them. Only one teacher educator claimed that his own readings on the subject assisted him in preparing him to teach about the subject, together with having conversations with colleagues about it:

“For me as a lecturer I don’t remember being formally... sort of staff developed along those lines. It’s my own reading mostly and just discussions with others” (teacher educator 5)

Their understandings of social cohesion had also been framed by and based on the different higher institutions they attended. Three of the teacher educators who studied and worked at University of Cape Town (UCT), conversed about UCT as if the institution itself had changed who they are. Below is one account of such:

“What I know is that, some of the people that I work with, don’t believe much in theory. They feel that some people are too theoretical. I am one of the people who are regarded as too theoretical. I can’t help it, as I come from UCT, and at UCT we talk theory.” (teacher educator 6)

Teacher educators highlighted what they brought to the Institute in terms of the knowledges and pedagogies they acquired from working in previous teacher training colleges and technikons. Furthermore, there tended to be a claim, or power struggle, in terms of programmes initiated and how responsibilities and leadership roles were distributed:

“I started it here... I’ve developed the programme to go this way.” (teacher educator 3)

Some teacher educators also mentioned that their experiences from their teaching careers contributed to how they understood social cohesion. One example is teacher educator 7’s experience teaching in a school in Mitchell’s Plain. He claimed that, interacting with persons

from different racial populations, and observing poverty-stricken communities, had made him understand that social cohesion was about cooperation as well as access to physical resources:

“I was quite lucky that I covered my teaching in Mitchell’s Plain and it was during the time of the State’s emergency and [it] was like two years of White English person feel blah, blah. Even today, I still find it easier to work with Coloureds, and that goes all the way back. I think that there I realised what social cohesion was, because it was actually sort of using what was available and kind of growing...” (teacher educator 7)

Given this experience, teacher educator 7 defined social cohesion as *“things which actually kind of make a group cohesive, for example, the feeding scheme, there are the haves and the have nots”*

Teacher educator 8 had a similar encounter to that of teacher educator 7. She related her previous work experiences as an education specialist who participated in several literacy projects where she had the opportunity to visit a range of schools and assist language students in their development. To her, this exposure helped her in formulating her understanding of social cohesion. Her thoughts and values in relation to how she understood social cohesion tended to be more about how second language persons and the ‘black’ population were perceived and treated, and the need for stereotypes to be broken down. Teacher educator 8 defined social cohesion as follows:

“[Social Cohesion] is just people getting to know each other as people, and not seeing the colour. I think as South Africans we are conditioned to putting people into boxes, and even twenty odd years down the line, people are first identified by which box they fit into, and our perceptions of others who are in that box. So, we tend to paint everyone with the same brush. So, it’s about just knowing that we are all human, we have the same needs, the same aspirations, and that we need to just get to know each other on a personal, on a human level. See each other as being people.”

Teacher educator 2, however, did not speak much about his past career, but more of the political activist roles he played during the anti-apartheid struggle. Teacher educator 2 belonged to various political organisations that fought against the apartheid government and from these encounters, possessed a firm view of his identity and that of others. One such

statement that reflects his understanding of social cohesion being about finding common ground entails:

“I never embraced being Coloured... because I am a human being in the first place and I am a South African of mixed origin... And the term Coloured was a concept created by the Apartheid regime and embraced by the ANC by the way” (teacher educator 2)

Teacher educator 2 had a clear idea of what a South African socially cohesive society should be like, which resonated in his comments about how an ideal South Africa could be achieved, namely, through learning the languages of other racial population groups in South Africa, instilling common values, and through accepting one another. Some of his comments on this:

“[when we understand each other’s languages] we will bridge the gap which will make social cohesion a reality” (teacher educator 2)

“We need to instil values we need to instil common values which we must all embrace” (teacher educator 2)

“if you want to promote social cohesion you have to start at a point where you say, listen we regard all people as equal irrespective of race irrespective of religion” (teacher educator 2)

“We must celebrate the differences but at the moment we are emphasizing the difference” (teacher educator 2)

A second layer that brought about new experiences for teacher educators, and simultaneously challenged their values, and ways of thinking and doing, was the Institute, from the perspective of the merger initiative and the employment of new teacher educators. Teacher educators from previous institutions had the challenge of finding new ways to embrace and work with teacher educators from different racial populations and different institutions, all of which impacted on how they understood the notion of social cohesion. As noted in Chapter 2, in the past, teachers and teacher educators were segregated based on racial categories in terms of training and working environments. The Institute therefore brought together a range of different people into a unified space. In this space teacher educators had to accustom themselves to the new institution and its values and philosophies. Below, teacher educators

express their thoughts about the Institute, highlighting the types of tensions they encountered which contributed to, and at times contradicted, their understandings of social cohesion:

“... there are still remarks made about this faculty being a coloured faculty because the majority of lecturers are coloured, not because of their choice; it was because this was a so-called coloured institution” (teacher educator 2)

“... this place in particular has got its own histories, and its histories is often clouded in particular sort of racial categories you see. Those are the main things that are keeping the institution fragmented, and main issues that mitigate against social cohesion” (teacher educator 4)

“I do know in this institution, in management, as a White male I can't get anywhere in my profession. I mean, if I leave my post, it will be given to a person of colour. And I have never once in top management been thanked for what I do. There isn't a sense that they have got somebody who is good and who knows what they're doing” (teacher educator 7)

“There's a lot of healing that needs to happen between staff” (teacher educator 6)

“When you have been at a place for a certain period, you believe that your way of doing things is the only way of doing things” (teacher educator 6)

“There's also an element of people feeling threatened, especially those who have always been here, that maybe the opportunities that they had, or which belong to them rightfully because they have always been here, are taken by other people. So, there are lots of small conflicts here and there” (teacher educator 6)

“I had a very bad conflict situation with one of my colleagues here. They got us a mediator, an outside person, because things were so bad between this person and I, we were not even talking. She would even come in here and bang on the desks, she was even holding somebody by the collar outside... cursing at me...” (teacher educator 6)

In the interviews, many teacher educators reported arguments and miscommunication which went against their ideals of promoting a socially cohesive society. Teacher educator 3, for instance, defined social cohesion as being about equality and empowerment, but refused to allow her subordinates (teacher educator 1 and 8) to use their own ideas regarding course

content and interventions, as she wanted full control over the subject despite not teaching it. A pre-service teacher who observed this relationship, commented:

“[Teacher educator 8] must just do whatever [teacher educator 3] tells her to do.” (pre-service teacher 6)

Ironically, teacher educator 3 complained about being “unheard”, but was doing the same to teacher educators who worked with her. It was very difficult for teacher educator 3 to share responsibility and knowledge with others, which was borne out in her comments about how other teacher educators taught issues relating to social cohesion. Teacher educator 3 said:

“The lady in Foundation Phase is looking at stories but she’s not using issues of social cohesion. She’s not using diversity as an issue. So, it’s just me really in this faculty who’s addressing the issues of diversity in this way” (teacher educator 3)

Teacher educator 3 felt no need to empower or guide teacher educators with the knowledge she possessed even if it were true that she possessed specialized knowledge about diversity. It later became apparent that her authoritative attitude came about at the Institute from her frustration that she was not getting job promotions, while less experienced and less qualified teacher educators were. She relates:

“I did a story about being a white woman and having no voice. So, I think that... I do my lecturing, but I don’t have a voice in the university because at the moment only African woman are promoted, and that doesn’t mean that there’s quality. So, it’s not about quality; whereas when I was in Education you got promoted because you achieved, or you were respected. Whereas now, what’s happening is African people are being promoted and there’s no quality.” (teacher educator 3)

From this it appears that how the Institute went about promoting teacher educators to higher level posts had become a factor in how teacher educators acted, and how they formulated their understandings of social cohesion.

It was further noted that some teacher educators were aware of how they contradicted themselves in terms of lecturing about social cohesion but not acting upon it, or by doing the opposite to what they understood to be actions promoting social cohesion. Teacher educators 1 and 6 reported their concern:

“I am sometimes just worried that it is one thing teaching about it [social cohesion] but it is another thing teaching by it.” (teacher educator 1)

“When one of my students, she is fourth year now, she likes coming here to joke with me; to say ‘Ah, Dr... what kind of people are you, you people tell us this, but you yourselves are not even like that, it is like you are fighting, we can see’... I think it is about us not practising what we are preaching, really.” (teacher educator 6)

Despite some of the contradictions regarding values and actions, teacher educators reported moments at the Institute which continued to shape how they came to understand social cohesion. Teacher educator 5, for instance, spoke about how he had to prove himself as a ‘black academic’ despite holding several degrees from prestigious institutions. The need to prove himself as legitimate formed part of how he understood social cohesion. This further entailed the need to empower human beings. He relates his dilemma:

“Sometimes it’s about you having to legitimize, having to prove yourself, to authenticate yourself. When you meet people for the first time, they prejudge you, they have their own ideas about what your capabilities could be. So, because we all have our own prejudices, all have our own biases, particularly coming from where the country is coming, and these discourses I’m talking about, so children are brought up in families where they will be taught Black people are disorganized and illogical and look what they doing to the country, they can’t govern, they can’t be given responsibility, they can’t take responsibility and shoulder responsibility.” (teacher educator 5)

One of the values that teacher educator 5 associated with social cohesion was therefore self-respect. He says *“I think the most important value is valuing one’s self...”* which links to his own personal challenges that he had to encounter. It was therefore not surprising when he expressed further that he tries to teach pre-service teachers to stand up for themselves and for their rights as he often found himself in situations such as he had.

“I teach my students, giving yourself a voice, demanding your rights and meeting your own responsibilities, taking your own responsibilities seriously.” (teacher educator 5)

These responses suggest that much of how teacher educators understand social cohesion is attributable to their backgrounds and how they experience different settings. Although a few teacher educators were and are in the process of re-defining social cohesion based on the

present-day work arrangements at the university (different racial populations in the same working space), backgrounds continue to be a key element driving how teacher educators understand social cohesion.

In addition, it was common for some teacher educators to associate the same values to social cohesion, while, ironically, defining it differently: highlighting their different backgrounds again. Through pointing to their and their students' backgrounds and experiences, some of which have been highlighted above, teacher educators formulated their understandings of the notion of social cohesion.

5.1.2. Pre-service teachers

This section reports, and comments on, the responses and insights of pre-service teachers in the interviews regarding their understandings of social cohesion. It concludes with a description of the themes emerging from these responses and insights.

At the time of this research the B.Ed IPS cohort consisted of 101 registered fourth year pre-service teachers, of which 18 participated in this research. Like the teacher educators, pre-service teachers who entered the Institute also entered with a range of different backgrounds, together with different types of knowledges, different values and differing ideas about what would constitute a socially cohesive society, and what their role as future teachers would or could be in making this possible.

In the interviews pre-service teachers were asked to tell the researcher about themselves, in terms of the schools they attended, who they interacted with during childhood and school, how they were raised, a bit about the communities they lived in, and why they chose to study Education.

They considered that their experiences, challenges, and who they had interacted with, had shaped their understandings of social cohesion to a large extent. Interviews further revealed how they perceived themselves in relation to the rest of society, how their different social encounters contributed to how they expected to experience, and experienced the components in the B.Ed programme and to what extent they were open to changing their views and adopting new values and dispositions.

Below are extracts from pre-service teachers which captured some details of their diverse backgrounds:

“I was born in a black house and then ever since I was a young boy, I was taught in a white school, speaking Afrikaans, my whole years, I’ve been around.” (pre-service teacher 2)

“In my own school it was mostly coloureds. There was no whites in my classroom and no blacks also. There were blacks in the school, but not in my class, so it was just coloureds. And the teachers were coloured teachers.” (pre-service teacher 4)

“We never saw white people, we didn’t interact with them, we didn’t know where they lived. Even as a child, even as a teenager, the only time I realised that there was cross distinctions and race, was when I was in standard 6 and it was 1976, the year of the boycott. I just followed everybody else, we must march, I didn’t actually know what I was marching, I didn’t know who Mandela was. That’s when I first realised what the country is about because as children we weren’t told. I remember my father always use to, he was blindly drunk and he always use to hit on the table, ‘you must hate the white people’. And I didn’t understand, who the hell this white people are.” (pre-service teacher 6)

“I was raised by a single parent and I’m Afrikaans speaking. And the reason I came to Cape town, [the Institute] was where my mother actually studied at.” (pre-service teacher 7)

“I went to a complete, only Muslim nursery school, pre-school and primary school. But I was able to mix with all races, because of my parents. My parents are already, are still, very versatile, and they speak to anyone, hug anyone, be with anyone; simply because of that, I’m that type of person. I can intermingle with anyone.” (pre-service teacher 9)

“I was actually friends with a lot of black people; I was very close to them. We used to sleep over at each other. My family never questioned it, their families never questioned it, nothing. But, I must say that I used to always prefer being with like Catholic, Christian like people... My dad was probably a little bit racist, like, I could never bring a black boyfriend home or a coloured boyfriend. My dad’s staunch Portuguese, so that’s just how he grew up.” (pre-service teacher 16)

The extracts above show not only the diversity of backgrounds that pre-service teachers came from, but how their backgrounds were influenced by their parents and the schools they attended in terms of who they interacted with. They also show the type of understandings and dispositions regarding social cohesion that pre-service teachers possessed, and perceived themselves to possess, prior to studying at the Institute. From the race-related incidents and experiences described by these pre-service teachers, it appears that the majority of their parents had grown up in the apartheid era, which contributed to their understandings of social cohesion in a particular manner. The parents of these pre-service teachers had either raised their children to share their own views by controlling who their children interacted with, or took on a different approach where they encouraged their children to mingle with and explore social situations, involving children from different race groups.

Parents and schools appeared to be further instrumental in influencing and shaping the lives of pre-service teachers in terms of their choice of career. Pre-service teachers related stories about how their teachers and parents influenced or guided them towards pursuing education: their treatment by teachers treating them in ways that made them feel good or affirmed, or their parents being in the teaching profession themselves, or simply trying to help them make sense of their lives:

“I really enjoyed primary school and I loved the teachers and I really enjoyed it a lot, and that’s probably why I decided to be a teacher, and more specifically wanted to be a primary school teacher and not a high school teacher, just because of my personal experience and the teacher that I had.” (pre-service teacher 8)

“I also don’t really have a reason why I studied education but I’m very sporty, and I actually wanted to study Sports Science and then, through teaching, through PGCE. And then my mom was like, why are you going that way around, just do straight teaching.” (pre-service teacher 14)

“Everyone in my family, like everyone, they’re teachers or principals or something in education. So, at first I didn’t want to become a teacher. My mom, at the end of school, was like ‘just go study teaching, everyone is teachers’, and I was like ‘no, I don’t want to be like you’ ... So, in 2011, I decided to study teaching... after going on my first teaching prac... I drove home and said I found my calling... I think this is actually in my blood.” (pre-service teacher 17)

It was also common for pre-service teachers to indicate that they did not “really have a reason” for choosing teaching. Moreover, some pre-service teachers indicated that they did not want to be a teacher initially, as the extracts below show:

“I applied for B.Ed but it wasn’t my passion; actually I wanted to do auditing, because I was doing commerce [subjects], but they rejected me, so I came here... and they accepted me.” (pre-service teacher 3)

“When I left school, I didn’t really know that I was going to go into teaching; my passion was actually mechanic work.” (pre-service teacher 4)

Questions about the reasons they chose to become teachers revealed, not only that some pre-service teachers felt a calling, while others more or less drifted into teaching, but also the kinds of things they sought or hoped to gain from their training. The extracts above show that their choices were influenced by schools and parents, or that they ended up entering the B.Ed programme because they were unsure of other careers, or did not meet the requirements of other programmes. In terms of developing social cohesive dispositions, this meant that those pre-service teachers doing the B.Ed programme as a last resort were initially less enthusiastic about being teachers than their counterparts. In an interview with pre-service teacher 3, she related that initially she was doing the subjects because she had to, but after going on teaching practice, she realised the impact a teacher can have on a learner. As a result of this, pre-service teacher 3 changed her attitude towards the B.Ed programme as she wanted to be a great teacher. Pre-service teacher 3 thus became more actively participative in the B.Ed programme.

Despite some pre-service teachers never having interacted with people from different racial populations and religions prior to coming to the Institute, they displayed an openness to learn and to mix with others. The Institute brought about opportunities for new interactions and experiences as well as providing a platform for them to explore. It provided them with a new way to understand what social cohesion could mean, and what it could or should involve.

Two teacher educators had expressed that there were clear differences between current pre-service teachers whom they taught at the Institute and those they had taught before the merger. Teacher educator 7 said that current pre-service teachers did not carry the resentful

attitude that pre-service teachers from the colleges and technikons had. Teacher educator 6 made the same observation, but expressed concern about it by giving an example of how subject content regarding apartheid education is perceived by pre-service teachers:

“Some of the students think that you telling them fairy tales [concerning the education system in the apartheid era]... You can just look at their eyes and they are thinking ‘really would that be true?’.” (teacher educator 6)

Despite the majority of pre-service teachers not having experienced apartheid directly, they were nonetheless raised by parents and taught by teachers who may have experienced apartheid. However, they did not adhere to everything that their parents and their schools raised them to be like and taught them how to be. Being in a different environment such as the Institute, provoked pre-service teachers to want to know more, to question, and to explore regarding others, or those with whom they had not previously interacted. Their attitude towards apartheid injustices was therefore very different to that of their parents and teachers, and they were curious about ‘the other’, even though this curiosity may have caused awkwardness initially. Pre-service teachers talked about their experiences with people from different racial populations at the Institute:

“When I got to university, I interacted more with Xhosa people because I never had like a lot of Xhosa people when I was on high school. So, for me it was actually something different and I wanted to.” (pre-service teacher 5)

‘Yoh! My first experience was hectic. I wasn’t free in class because of the diversity. It was my first time to be in a class with white and coloured people.’ (pre-service teacher 3)

“When I came to [the Institute] I was open, I was open to asking other religions and other races about their cultures. I never felt offended to ask those questions. I never thought that I offended them. I just wanted to know about them because I didn’t know, I’d ask.” (pre-service teacher 14)

These interactions, although initially awkward for some, impacted on pre-service teachers’ understandings of social cohesion. The interactions gave them opportunities to change, and to adopt new ideas of social cohesion based on these new interactions and observations.

However, according to a few of the accounts of pre-service teachers interviewed, racial mixing and interactions did not occur. These pre-service teachers tended to form cliques

based on race, language, and religion. One pre-service teacher admitted that coming to the Institute, a mixed race institution, made him feel uncomfortable, and that it took him some time to make friends. Another pre-service teacher said that she had no problem with other races, but preferred to be with others who are 'white'.

"When I came to [the Institute] it was very different for me, and I struggled a bit, because there aren't a lot of white people and it was quite challenging for me." (pre-service teacher 8)

"It's mostly just been us in a group and another white boy in our group. And, it's not that we separate ourselves, it's just that we've kind of formed a group. I don't know why, we just did. We still speak to everyone, but we've never actually been close to other races." (pre-service teacher 16)

The statements above capture the unease of mixing for a few pre-service teachers, which shows that not all pre-service teachers at the Institute found it easy to interact with different racial populations. Some exclaimed that they had no problem with other races, but preferred to be friends with members of their own race group. This highlights the impact that their parents and schools have had on them in terms of who they prefer to interact with and befriend.

Although a minority of pre-service teachers indicated that they did not mix, often by choice, this does not imply that they did not have moments to adopt new understandings of social cohesion. One of such cases was pre-service teacher 4. He related that all his life he had lived in a 'coloured' community, attended a 'coloured' school, where he was taught by 'coloured' teachers, and had 'coloured' friends. When he came to the Institute he befriended 'coloured' students. However, he was lectured by teacher educators who belonged to different races, which tested the assumptions which had been part of his conditioning. He relates his first impression of being taught by a 'black' teacher educator:

"To be honest, the black lecturer, I expected a lower level of education... the first time I was taught by them, I actually thought no, they don't know what they're talking about. After a while, I found out it's not really that they don't know, it's the language barrier"

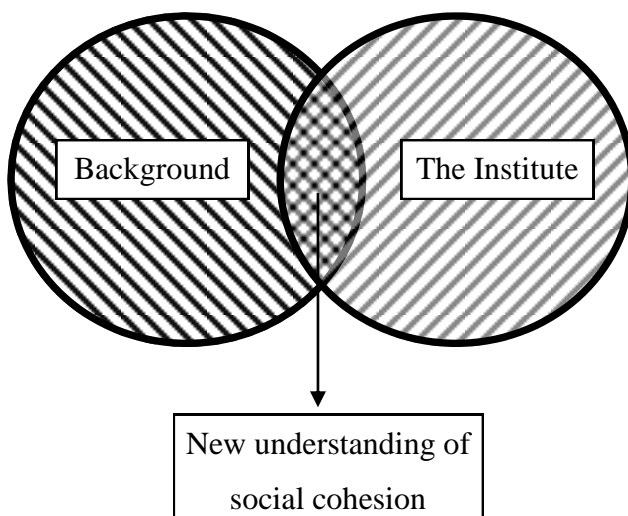
that a lot of them have, the way they pronounce things and the words that they use.” (pre-service teacher 4).

When asked about how he felt about being taught by ‘white’ teacher educators, he said that he did not question their knowledges and abilities. He said “[*from*] *the white lecturer, I expected the same as the coloured lecturer*” (pre-service teacher 4).

This shows the types of dispositions and thoughts that many pre-service teachers entered the Institute with. Pre-service teachers’ dispositions and assumptions had been largely influenced by parents, schools, and communities and who had had limited interactions with people of other race groups. However, after experiences such as being taught by a ‘black lecturer’, or by teacher educators who are different in terms of racial makeup, pre-service teachers realised people of different races were equal in terms of knowledge and ability. While teacher educators may have differed according to their accents, they possessed knowledge that pre-service teachers could learn from. Through such experiences, it could be concluded that pre-service teachers’ existing dispositions were able to transform into ones which helped them to be more open-minded, and which made it possible for their previous dispositions to lead to a disposition becoming more socially cohesive.

The figure below shows how experiences at the Institute, which overlapped with the influences of their backgrounds, provided pre-service teachers with new understandings of social cohesion.

Figure 11: New understandings



To find out if pre-service teachers' understandings of social cohesion had changed since entering the B.Ed programme, and to what extent, their reasons for choosing the teaching profession were linked to how they envisioned their roles as future teachers. This was done by comparing their initial reasons for entering the B.Ed programme, to what they now – at the time of conducting the research - envisioned their role as teachers. This comparison provided some insight into how the B.Ed programme had, or had not, transformed their existing dispositions to dispositions that could be described as more socially cohesive.

As already noted, pre-service teachers reported being influenced by their teachers and by their parents to pursue teaching, or entered teaching because they did not meet the requirements for other programmes, or they admitting to having no real reason why they chose to study the B.Ed programme. However, having engaged with the programme for almost four years, several pre-service teachers reported that they would like to get learners out of their 'comfort zones' so that they can think and reflect critically, and break down the stereotypes ingrained in them due to their limited interaction and exposure to other races, or due to their parents' preferences and prejudices:

"We need to change their [(learners)] mind set so that they are willing to step out of that comfort zone and not say 'this is my community and I will do everything for my community'. We have a very selfish opinion." (pre-service teacher 1)

"I would challenge them to take them out of their comfort zone." (pre-service teacher 4)

"I think it is vital for the teacher to teach anti-racism, because most of the children that's in school now, their parents, they lived in the era of apartheid, so they have very strong feelings about certain races, and they influence the learners a lot, so they get influence like say this race, they don't like them, or they did this and this and that. And then they learn it after school. If someone doesn't say something that clashes with what his parents say, then he is going to believe that for the rest of his life." (pre-service teacher 11)

Pre-service teachers showed a change in their dispositions and understandings of social cohesion through viewing their role as teachers differently, having almost completed the B Ed programme, in comparison to their initial reasons for pursuing teaching as a career. Almost all pre-service teachers interviewed were of the view that it was necessary to challenge the thoughts of learners by getting them out of their "comfort zones" and confronting or clashing with their existing body of knowledge which, according to their accounts, they had primarily

obtained from their parents and their schools. This in turn, mirrored how their understandings had changed in the programme and how the programme had incorporated certain experiences for these understandings to emerge.

In addition, pre-service teachers identified and felt comfortable to disclose information and insights about how they or their parents were initially judgemental or close minded. Pre-service teacher 4 noted his initial assumptions about the 'black' teacher educator for instance. Pre-service teacher 1 realised and pointed out that his parents and the neighbourhood were judgemental. Pre-service teacher 1 said "*I actually come from a very judgmental area*" (pre-service teacher 1). This shows that they were now able to reflect and to identify their shortcomings based on their new understandings of social cohesion.

How pre-service teachers understood social cohesion initially was linked to their backgrounds, in terms of mostly coming from the schools they attended and how their parents raised them (fields). Their enrolment in the B.Ed programme provided them with new ways of understanding social cohesion by exposing them to other races, and through different pedagogies, all offering a space to for these pre-service teachers to reflect and to articulate and communicate their reflections. The majority of pre-service teachers displayed a willingness to learn and to mingle with other races, despite the minority claiming not to mix for reasons they were unsure about. The minority were also able to change their understandings of social cohesion through the manner in which the B.Ed programme is structured and what is included in the curriculum, such as the teaching practicum component, the pedagogies used by teacher educators of different races, and subjects and group assignments that require mingling and exposure to different races and different contexts.

Summary of Research Question 1

This section concludes a report on the findings for research question one, and describes the extracting of key themes that emerged for both teacher educators and pre-service teachers.

The factor that was most dominant in teacher educators' and pre-service teachers' understandings of social cohesion relates largely to how they had experienced race through the different environments (fields) that they are part of. In the case of pre-service teachers, race had played a crucial role in the decisions their parents made for their children in terms of whom they allowed their children to play with, school with, bring home, work with, live with, befriend, and so forth. What parents thought, and how parents behaved, in relation to people

from different races was often inherited by their children and confirmed or reinforced by the schools where they were taught. However, in the course of interviewing these pre-service teachers, it was found that, although they had come from backgrounds where race was an important factor and formative influence, most pre-service teachers reacted in a different way to race at the Institute. Most pre-service teachers wanted to question, mingle, and explore other races. Pre-service teachers who entered the Institute with certain racial attitudes were thus able to transform their inherited dispositions and understandings to ones that were more socially cohesive. These new, or transformed, understandings were shown to have a lot to do with interacting and coming to understand different races, so that dispositions could be transformed into socially cohesive dispositions.

Furthermore, teacher educators expressed many difficulties working with people from different races, both initially and on a continuing basis, as a result of their own backgrounds. Teacher educators did not adopt new understandings of social cohesion as easily as pre-service teachers. Teacher educators tended to not have an interest in getting to know or explore other races as was the case with the majority of pre-service teachers. Teacher educators tended to interact with other races because of work related tasks only, which had often resulted in disputes and challenges as reported. The Institute, as a mixed race institute, impacted on teacher educators' understandings of social cohesion in that teacher educators emphasised values that they believed would help pre-service teachers with their future careers and with understanding the world better due to the experiences and challenges that the Institute indirectly presented.

5.2. Research Question 2:

How do pre-service teachers' pedagogical experiences in an ITE programme contribute to developing their dispositions for social cohesion?

This section presents findings on how pre-service teachers experienced the different pedagogies offered in the B.Ed programme, and how this impacted or transformed, or not, their existing dispositions to ones that could be described as socially cohesive. It draws on data obtained from semi-structured interviews, observations, focus group interviews and documentation.

5.2.1. Pedagogies in the B. Ed programme

A number of pedagogies found in the B.Ed ISP programme can be grouped according to aims:

1. Pedagogies taught explicitly for pedagogical skills that can be used by a pre-service teacher once qualified (such as P4C, Teaching Practicum).
2. Pedagogies that can be used by pre-service teachers to teach about subject content, both general and specialized school content (demonstrations).
3. Pedagogies used by teacher educators to create opportunities for pre-service teachers to think about their roles as teachers in a conflicted society (discussion and debate, digital stories).
4. Pedagogies to build social skills (group learning, community based settings, listening to others).

The interviews and focus group discussions revealed that pedagogies frequently overlapped with each other, and contained elements such as reflection, dialogue, discomfort and guidance (as described in 3.2.3.1) that helped stimulate pre-service teachers in changing the existing dispositions and assumptions that they possessed when they entered the Institute. However, what emerged was that these elements had the effect of also hindering the transformation of existing dispositions of pre-service teachers in that sensitive information made pre-service teachers feel humiliated. This resulted in pre-service teachers becoming angry and unwilling to participate in activities where dialogue about uncomfortable issues occurred.

Another finding, based on teacher educators having different understandings of social cohesion, was the inconsistency arising from different pedagogies and different values being emphasised or accorded different value. Furthermore, not all pedagogies were confined to university lectures; pedagogies such as community based pedagogies and teaching practicum occurred outside of the Institute.

5.2.1.1. Discussion and debates

There were a number of pedagogies that incorporated dialogue. There were debates, discussions, story sharing, group work activities, and so forth. Pedagogies that used dialogue relied further on elements of reflection and discomfort for the successful implementation of that pedagogy.

The teaching approaches that the majority of teacher educators made reference to in the interviews were *discussion and debate*, which were viewed as a means to stimulate thought and reflection.

Some teacher educators, such as teacher educator 5, used theories as a start to a discussion or debate, or posed questions that purposefully provoked pre-service teachers. One such question observed (during the observation) was ‘whether isiXhosa pre-service teachers felt like they have lost their culture?’ Teacher educator 5 explained his approach and rationale for using this pedagogy:

“The student starts understanding it theoretically at theory level and then we, we then narrow down the discussion to actual experiences, how students actually experience diversity within the communities where they live, and how particularly they experience it here... I might present a few slides to give them the starting point, but much of my lecture time is spent on them engaging with the issues and interpreting the issues from their own experiences, their own stand point, and justifying why they say the things they say.”
(teacher educator 5)

In the observation of teacher educator 5 teaching a module on multiculturalism, different theories were used to define the concept. After that, he gave examples from an international perspective, then in a South African context, and thereafter he asked pre-service teachers to share their own examples. Pre-service teachers eagerly shared their personal experiences (backgrounds) and used the new vocabulary noted in the session simultaneously. Pre-service teachers explained that opportunities such as these allowed them to think about their situations from different perspectives, demonstrating the element of reflection. Moreover, learning about multicultural concepts made them more cognizant of the societal ills and aware of the roles they needed to perform as teachers to try to alleviate these. The following quotes from interviews with pre-service teachers indicate this:

“We discuss a lot of those topics and I think that for me, it helps me to understand how am I supposed to act and to portray myself as a teacher in front of the children.” (pre-service teacher 2)

“[Teacher educator X] likes debates... She likes just throwing something into the classroom and now we talk, but we talk to her. We stand up and we say whatever you want to her.” (pre-service teacher 4)

All teacher educators who taught specialist subjects used discussion and debate in their classes as well, but in different ways. Discussions became topical through content initiated by the CAPS document, or by the teacher educator’s own agenda. In the Physical Science subject, for instance, discussions and debates were stimulated based on how a particular scientific-related topic affected human social life, such as the destruction of the Athlone power station. In English topics such as ‘love and sexuality’ were incorporated into the syllabus via literary texts. Characters and themes from the prescribed works (novels, poems, plays and film) were used to create discussion and debates in both English and Afrikaans. The English teacher educator explained in the interview that, through topics and themes such as love and sexuality, he was able to provide pre-service teachers with scenario-based situations relating to their own lives, or to current issues, which challenged their values and beliefs, such as talking about mixed marriages, comparing arranged and unarranged marriages, and gay and lesbian marriages:

“I show them a movie and then that actually, so very often, confronts something happening at the moment. I look at something totally different to sort of make connections and then we look at the current issue and go further.” (teacher educator 7)

Pre-service teachers asserted that they enjoyed analysing, discussing, and debating scenarios, in which different ways of solving a problem were emphasized.

“Some lecturers, I think like [Teacher educator X], when she gives us examples and stuff, she’ll tell us a story about different groups of learners, whatever, if I just think back to the years. Then she would say, okay well, and then she would get you to think, well how do you think that child felt because he was excluded? So, in that they get you to think about it, maybe we didn’t think about it before, so they just get you to think about it. Then she will give you an example, like, okay, how do you stop that from happening?” (pre-service teacher 14)

In addition to using theories, subject topics, literary texts, and case studies to start a debate and discussion, *histories* were a common means to do so. Teacher educators were keen to

relate those personal stories or incidents from their own history or historical context that they felt were important or useful to note. This was the case especially with the language specialist teacher educators.

What was interesting was the fact that both language specialist teacher educators related historical events. However, for example, they belonged to different races and had different experiences under the apartheid system. Despite these differences, both stated that they wanted to foster critical thinking and get the pre-service teachers to question and debate about these historical issues and the teacher educators' own experiences as related to these.

Teacher educator 7 was of the opinion that talking about historical events was important as, in this way, pre-service teachers could question what had happened and what was happening in the world and become aware of societal issues. Teacher educator 7 explained the importance of teaching morality through historical references - 'things that really happened' - rather than using a fictional story. However, this was dependent on what the pre-service teachers knew – from their own school education - about history and current affairs, as the value of discussing history was limited if the pre-service teachers lacked basic historical knowledge, as some did due to deficiencies in their education system.

“I had some first years for English last year and the year after, and some of them didn't even know when the Second World War started and ended. You know all these things are historical and psychological things which just are not given time for in the syllabus [and] that it is far more important than doing a comprehension on somebody stealing a jar of honey, and you know the education department prescribed that, and I saw that text being done by a class in Bonteheuwel.” (teacher educator 7)

Teacher educator 2 explained that he used historical reference as a means of critical discussion for pre-service teachers to reflect upon their own histories in light of who they are. He pointed out that there was no right or wrong answer, and the aim is to let pre-service teachers think and make up their own minds. Teacher educator 2 extended this to an assignment, where discussion took a written form:

“In questions that I set I do emphasize if I say ‘describe the notions of people, about the Afrikaner - what were the notions, the preconceptions and what about that?!’ You see

because that is part of the content that I teach, so I always bring that in my questions that I set, you see, so that I give my students the opportunity to express their own opinions, you see, you must not just set tests where you test just recall content knowledge, but you ask them questions which they should give their own ideas, give their own points of view.” (teacher educator 2)

Teacher educators reported that at times random or spontaneous class discussions occurred. These types of discussions took the form of bonding between teacher educator and pre-service teachers where they spoke about different issues. This resulted in both parties learning from each other. Teacher educator 7 remarked that he enjoyed the random class discussions that occurred in his English classes: *“what we do very often is sit around in a circle, and we just talk. Sitting and talking is quite special.”*

Pre-service teachers confirmed that teacher educators drew them into discussions with questions and topics that challenged their views and beliefs. Pre-service teachers reported that they became comfortable in sharing their views with others and were provided with new vocabulary to do so. As a result, they began to display confidence, openness, and the ability to talk about sensitive issues. The topics spoken about provided the platform for pre-service teachers to listen to different sides of an argument, and to reflect upon who they are, how they saw the world, and their role as teachers.

However, they reported that there were moments in which pre-service teachers did not want to participate as they feared being ‘challenged’ by the teacher educator:

“You’re more comfortable to tell your friend or your friends in the group something than to stand up and tell [Teacher Educator X] something, because [Teacher Educator X] at times challenges you, like if you said something, and then she will ask you another question and it goes like that, and so in a group setting I think it’s more comfortable.”
(pre-service teacher 4)

Furthermore, there was a general tendency for pre-service teachers who belonged to specific race and language groups to participate less in the class discussion and debates. Teacher educator 8 related an incident where her English speaking pre-service teachers were absent from the lecture, which provided opportunities for the Afrikaans pre-service teachers to voice their thoughts:

“On Monday I had very few students in the ISP class and they were mostly Afrikaans speaking students. But what I found was that for the first time they were quite vocal. They [English speakers] do probably [dominate the class] because I’m English speaking and so they, well look the language of teaching is English. I am English speaking, they respond in English, but people are silenced by the language. I find the same with the predominantly Xhosa speaking students, they are also very quiet. There are a few, I mean there are exceptions, there are some students who are very vocal, but generally I find the Xhosa speaking students are generally a lot quieter.” (teacher educator 8)

Teacher educator 3 further pointed out that the English language was a challenge to many pre-service teachers and that it prevented them from participating in discussions and debates:

“People [(pre-service teachers)] are hindered by language as well; they can’t often can’t express themselves as nicely as they can in their own languages. Often, we said to them they can do their digital story in their home language with English subtitles. But not many students do that.” (teacher educator 3)

Although a minority of pre-service teachers reported that they were not comfortable sharing personal information, and were scared of being challenged by their teacher educators, they nonetheless had the opportunity to witness discussions and debates of sensitive issues in which they could reflect upon their own personal experiences and issues (although not being active participants).

Another dimension to the debate and discussion pedagogy was provided by the Philosophy for Children (P4C) methodology. The P4C pedagogy was intentionally used in the B.Ed programme as a professional-pedagogical skill and a personal introspection tool. As a professional-pedagogical skill, pre-service teachers could use it in their future classrooms to have structured discussions and debates with learners. As a personal introspection tool, pre-service teachers could speak about and reflect upon their own issues, and have critical dialogue with others about different issues, all within a guided and structured framework and pedagogy.

The P4C pedagogy consisted of different activities that allowed pre-service teachers to speak about uncomfortable topics in a space where rules were applied, and confidentiality was sworn. The teacher educator described the purpose of this pedagogy as *“how to open debates*

and how to have debates where they disrupt each other's ideas of stereotypical views of life.” (teacher educator 3).

As a professional-pedagogical skill, teacher educator 3 demonstrated how to facilitate debate sessions:

“I often role model my biases, my steps that I've taken, how I've disrupted my stereotypical view. And so we share, so it's not, it's a sharing space, not an aggressive space at all. It's about sharing how we have, are developing.” (teacher educator 3)

The P4C lesson observed was a three-hour session, broken into three segments of an hour each. The first session was spent on reading about the theories of the P4C approach. In the second session, the actual activity which involved pre-service teachers forming two circles – an outer and inner which took turns voicing their thoughts in a limited time span occurred. In addition, a small bean bag item was tossed to someone who either commented or asked a related question. The final session was spent critiquing this approach as a class and watching videos of the approach done with different age groups and topics.

In this pedagogy, pre-service teachers learned to listen to each other and to communicate with each other respectfully, as comments were shared and listened to in an orderly fashion. Moreover, pre-service teachers learnt how to guide reflections further by posing questions. Pre-service teachers became conscious of how their own assumptions had formed and how this impacts on their relationships and understandings of others.

5.2.1.2. Story telling

Another pedagogy that used predominantly the element of dialogue, was the *Digital Story Telling* project, which served as an assessment and class activity. In the form of a class activity, pre-service teachers had to share and listen to the views of others. The project involved several other pedagogies, such as group work, discussion, and digital forms of expression. It was taught over a number of weeks, in a university classroom, computer laboratory, and in home settings. Teacher educator 3 explained the aim of the digital story telling project:

“[In] the digital story telling project, we're trying to address those issues using stories. So, we're looking, instead of looking at race issues, were looking at stories and the students connect then rather with stories and that transcends race.” (teacher educator 3)

“What’s important is the skills that they’ve learnt. Listening, hearing people’s stories, I think there’s more of a connection that they make. A connection with their children through the stories.” (teacher educator 3)

“We get them into groups and so we do story circles, so they share with each other; they share with the group and we get them to share their issues.” (teacher educator 3)

Although the end product was an individual assignment, pre-service teachers had to first participate in group related activities where they had to speak about themselves, share personal details of their lives and identify biases and stereotypes that they have. In The researcher’s observation of these groups, topics included rape, sexual harassment, abuse, drug usage, physique, sibling rivalry, health concerns, academic pressure, financial problems, and expectations from family members.

These small groups each had a group facilitator who had undergone intensive training beforehand, and was also a member of the B.Ed ISP fourth year cohort. One of the peer group leaders shared her experiences of being a group leader in this task:

“She [the group member] didn’t even tell her friends before; she had to let us in on her experience of rape. She was raped and, you know what, that day, as a facilitator, they didn’t train us on how to react or you have to act on instinct and that’s exactly what happened.” (pre-service teacher 7)

“What I actually learned during the facilitator’s course is that there’s a silence, whenever there’s a silence, silence is not a bad thing. Silence, could actually mean that it’s like a compassion silence.” (pre-service teacher 7)

Thereafter, each pre-service teacher had to write about their own bias or stereotype and produce a short video story about it, which they showed to the entire B.Ed ISP fourth year class. The video further included how they overcame these issues or how these issues had affected them.

“Some people were like, they were offended, but then we also realised that at the end of the day it’s because, in our minds there’s like stereotypes ingrained in our minds, also because of our sensitive past - that also plays a very important part. And some students actually got offended but eventually it got us to discuss these issues.” (pre-service teacher 7)

“[Pre-service teacher X], she did her digital story about her body; it was all about her body type. And I mean we look at her, because she’s so thin and she has nice hair.” (pre-service teacher 16)

Throughout these activities pre-service teachers were required to converse, listen, reflect and share personal information about themselves repeatedly and on various levels. Through repeatedly addressing issues of biases and stereotypes, pre-service teachers became at ease with talking about sensitive issues, as well as more open-minded and increased their awareness about others.

Every pre-service teacher who participated in the current study mentioned that the digital story project was the task that had the biggest influence on who they are or what they have become. When asked how the task had changed who they are, a number of different outcomes were reported.

Some pre-service teachers reported that their viewpoints had changed, that the project had allowed them to mix more freely and connect with other pre-service teachers better, and that it had made them compassionate and considerate towards people. Other pre-service teachers mentioned that they became more receptive and caring towards others. Some had even expressed happiness that their fellow pre-service teachers who were normally quiet in class were now voicing their thoughts and sharing in the conversation. Below are some of these comments:

“Watching everyone’s digital stories, it actually built up a compassion we have towards others.” (pre-service teacher 7)

“Black people are now actually voicing themselves and they are also being exposed to what white privilege is.” (pre-service teacher 1)

“I think, I had a better understanding of other people’s backgrounds and then realising that’s why they are the way they are. Also like, sometimes I wouldn’t speak to some people because I didn’t ever speak to them, but now I’ll actually say hello. I’ll actually say hello, how are you, that type of thing. Where I’d never speak to them before.” (pre-service teacher 14)

Many pre-service teachers further expressed that the task had given them skills such as being patient with learners as perhaps they too have ‘stories’ about why they are as they are.

“You understand the reason why the child is acting the way they are. That they maybe now have a reason at home that the child is acting like that in the classroom and you put two and two together. Maybe I shouldn’t give them a hard time, because they are having a hard time at home.” (pre-service teacher 14)

A few pre-service teachers also commented that it would have been useful if this method was offered in the beginning years of the B.Ed ISP programme as it could break down stereotypes and could help them to understand and deal with learners during teaching practice.

“It would have been so much more valuable and, we would have realised from second year, okay, this child is like this because, maybe something happened. I mean like I, I use it now with teaching. I’m like from the digital stories, I’m like wow, maybe they also have their own digital story.” (pre-service teacher 15)

Similarly, another pre-service teacher expressed that the task had such a strong impact on her development as a human being and on her understanding of others, that she questioned why it could not be offered in each year of the programme to capture and showcase what pre-service teachers have realized and how they have changed.

“Maybe we should have done it every year, because our story changes every time.” (pre-service teacher 14)

In observing the digital stories of the B.Ed ISP fourth year cohort being screened in a set venue over a two-day period, pre-service teachers were moved by the stories of their peers, and this was expressed by comments such as, “I never knew that about her” (pre-service teacher 1). This led to changes in how they felt about people and how they treated people – showing a change in their dispositions. One of the pre-service teachers explained in the interview that, before the digital story telling task, he never once greeted or conversed with the ‘black’ lady from his class that he saw every day when he took a train home. Only after the digital story telling task, did he have the confidence to talk to her, and saw the need to do so. Today, he claims they are good friends:

“She’s a black student, now whenever I stop at the Woodstock station all the other people who she works with, they all know me, all the black staff. We have a good ten-minute

chat, enjoy your day, hug and go, which would never have happened before the digital story telling process but she now knows my story, I now know her story and what she's had to go through to be here.” (pre-service teacher 1)

5.2.1.3. Group learning

Another common pedagogy used in the ISP programme was group-based pedagogy. Teacher educators used group based activities as a means for pre-service teachers to communicate with each other and learn to work with different people. One teacher educator spoke of the benefits of communication in groups:

“I think people get to know each other when they start talking to each other and seeing each other as human beings, because otherwise it's always an ‘us’ and a ‘them’ and a ‘they’.” (teacher educator 8)

However, teacher educators had different ways of organising groups based on their own understandings. Some teacher educators, for instance, felt that they would never assign members to a particular group, but allow pre-service teachers to select their own members. Teacher educators justified this by saying that they would not want to make their pre-service teachers feel “*uncomfortable*” (teacher educator 1). Teacher educator 4 said “*I preferably let them work in their own selected groups. I don't impose.*” Another teacher educator expressed the view that assigning members to a group was something she worried about a lot. She explained: “*What I tried to do is, if I have to put students into groups for a specific task, then I try to do that. But I'm also very cautious*” (teacher educator 8).

For groupings formed in the digital story telling project, teacher educator 3 purposefully mixed the pre-service teachers by giving each pre-service teacher a number as a means to form groups and pre-service teachers seemed to see the benefit of this:

“[Teacher Educator 3] likes the group thing and she mixes it up with coloured people, black people, white people all in a group, and then we talk amongst each other and listen to each other and the black would say something how they deal with things and the coloured people. I think in the group setting we actually learn a lot.” (pre-service teacher 4)

A number of pre-service teachers belonging to the white population spoke about how in a mixed group they were shocked to hear how group members from the black population perceived them, and what their families had informed them about 'white people':

"They ([black pre-service teachers]) were saying that they've been brought up by their parents telling them, 'when you go to Cape Town, there's going to be white people there, they have fences. They have walls around their houses. They've got secrets that they keep inside their houses. Don't be friends with them, don't mix with them'. And a lot of them have said that, and we were sitting there, and we were like, we can't believe that... So, it was quite different, you know, hearing it from them, that their families had all told them. And there's a lot of them that said that. That their families like, warned them about the white people." (pre-service teacher 16)

It therefore became clear that through mixed racial groups, pre-service teachers learned about each other and changed their perceptions of each other. It also gave them the opportunities to work in a team to dispel myths about each other; and to work towards a common goal (group project).

Community-service based pedagogy

Similar to group-based pedagogy, is community-service based pedagogy. In the module Education Theory, there is a project in which pre-service teachers are required to form a small group that renders services to a non-profit organisation (NPO) in the community, such as services at orphanages, old age homes, homes for the disabled, homes for abused women and children, and so forth. At the NPOs, the type of services that pre-service teachers render entail cleaning, feeding, playing with the children, supervising, general administrative duties, and other miscellaneous duties.

The teacher educator explained that, through community-based pedagogy, pre-service teachers become conscious of their surroundings and develop empathy and care for others:

"We expect them to take that pastoral role and that community role very seriously. We have designed community based assignments." (teacher educator 5)

After doing compulsory volunteer work for a week, pre-service teachers in their groupings reflect upon lessons learnt together and present these to the B.Ed ISP fourth year cohort class.

This pedagogy uses the element of reflection at a group level. In this form of reflection, pre-service teachers reported that they learned to see things from other people's perspectives and became more appreciative of what they themselves had.

In observation of the presentation sessions, the researcher heard pre-service teachers reporting that these experiences had "*opened their eyes to reality*" and had increased their desire to be teachers so that they could "*make a difference in a child's life, even if it be just one child*" (pre-service teachers observed). Pre-service teachers were passionate about their assigned NPO as was observed in how they spoke about their experiences. Many pre-service teachers also said that they intended going back to their NPO during the school holidays to offer more assistance. A number of group presentations had also gone over the time frame given, highlighting the excitement and wealth of experiences that pre-service teachers wanted to share with their classmates. Another finding (from observing the presentations) was that pre-service teachers asked their classmates for donations for projects they started at the NPO. This showed the effect that exposure to different contexts had on pre-service teachers despite the short time that they spent there.

Teacher educator 5 posed certain questions to the group members about these experiences, questions which guided pre-service teachers in further understanding what they experienced. Through such tasks, guided by teacher educators, pre-service teachers made meaning of the different realities they witnessed.

5.2.1.4. Modelling

From observing different teacher educators teach in the B.Ed ISP programme, it became clear that demonstration as a pedagogy carried much weight in that it taught pre-service teachers indirectly how to be (or not be). Several teacher educators also indicated in the interviews that they taught social cohesion by demonstration, seeing how they taught, and how they treated people in their classroom, as a pedagogy in itself, and as demonstrating for their students, the type of dispositions they wanted to develop in pre-service teachers. Various teacher educators expressed their views on this and how they demonstrated respect and tolerance:

"You must teach by example; I can't be a racist and teach them about anti-racism. You see I can't treat black people differently, but I teach them equality." (teacher educator 2)

“The example that I present myself as the lecturer, how I speak to students, how I listen to them, how we engage with each other, with mutual respect.” (teacher educator 5)

The researcher observed a lesson conducted by teacher educator 5 during which pre-service teachers respectfully listened to teacher educator 5 and to their peers when they spoke, and raised their hands when they wanted to participate in the class discussion. Despite some of the chauvinistic views being vocalized by some pre-service teachers, teacher educator 5’s tone of voice remained calm and professional. Teacher educator 5 responded with questions, or counter questions, instead of expressing anger or silencing the pre-service teachers. At times, teacher educator 5 would rephrase the pre-service teacher’s statement and then pose a question about it.

There was also a moment in the lecture hall where a pre-service teacher spoke in an accent that was not her own. Her classmates joked about it. Teacher-educator 5 responded with a comment to stimulate thought about accents and the social implications thereof. Throughout the lesson and the observation sessions, teacher educator 5 encouraged pre-service teachers to participate in the class discussion and to be open-minded. This teacher educator went so far as to ask a group of male pre-service teachers, members of the ‘black’ population, and who were sitting right at the back of the lecture hall, to share their views as well. This shows a teacher educator trying to involve pre-service teachers from different backgrounds with the purpose of challenging their views.

The example of teacher educator 5 demonstrates how a teacher educator is able to guide pre-service teachers towards reflecting more deeply. However, there were teacher educators, such as teacher educator 1, who exclaimed in the interview how passionate she is about teaching social cohesion in her lessons, but remarked she did not always know what was best practice for doing this. In the course of an observation of a teacher educator teaching a class of 21 Physical Science pre-service teachers, the researcher observed one of the pre-service teachers commenting that he found the surname of a particular Brazilian scientist ‘stupid’. Teacher educator 1 immediately inquired as to why the pre-service teacher thought this. The pre-service teacher explained that it sounded strange. Instead of further intrusion, or intervention, teacher educator 1 continued teaching whilst some pre-service teachers made mocking comments about foreigners.

From this observation, it can be deduced that, while some teacher educators are able to engage pre-service teachers and stimulate their existing dispositions, there are those who lack the element of guidance to delve deeper into issues which could help the pre-service teacher in transforming his/her disposition. Concerning the rest of the lesson, there were many more moments for the teacher educator to critically engage the pre-service teachers by asking 'why' and developing a useful discussion from this question. When teacher educators do not interrupt or correct disrespectful behaviour or comments, pre-service teachers understand that such behaviour (mocking foreigners) is acceptable.

In terms of other dimensions of this pedagogy of modelling social cohesion promoting behaviours, it was found that many of the pre-service teachers interviewed were keen on teaching like their teacher educators as they felt that they demonstrated pedagogies to promote social cohesion.

"I like the way he did the lesson and I thought one day I'm going to do this lesson exactly like that, with my class." (pre-service teacher 6)

It is therefore no surprise that all three pre-service teachers who were observed during the teaching practicum, used the exact same themes and methods when conducting a P4C lesson. In the course of an observation of two pre-service teachers team-teaching a class of grade 9 learners together during the practicum, the pre-service teachers ran out of time as in their lecture periods the activities were taught over a three-hour duration, twice the length of the one-and-half hour duration they had to conduct the lesson. In addition, the pre-service teachers were confronted with non-cooperative learners who vocally expressed that they did not want to participate in the activity. At that moment the pre-service teachers did not know what to do and eventually instructed a number of learners to leave the classroom. In the lesson, pre-service teachers were also caught off guard when learners asked the kinds of questions that were not covered in the lecture. These pre-service teachers did not know how to respond and thus left potential life changing questions unanswered.

Pre-service teacher 8, on the other hand, used the P4C pedagogy with a grade 5 class and adapted the P4C model to accommodate for time and management purposes. He allowed learners to form their own groups, and many of them sat in groups that corresponded to their own gender and race. This was different to how the teacher educator had done her grouping

when teaching the P4C pedagogy. The topic he chose to speak about was ‘rules’ and the different groups discussed many related and unrelated issues regarding this topic, and, as the lesson proceeded, ‘robberies’ became topical. One learner posed a question to the pre-service teacher asking “Why are males mostly burglars and not females?” To this, the pre-service teacher did not respond. There were also other potentially interesting questions to which the pre-service teacher did not respond. After the observation session, he admitted that, although some questions could possibly have led to changing learners’ views, or providing insights, and breaking down stereotypes (gender roles), he did not know what to say at that moment. Moreover, he expressed that he was worried about not finishing the lesson as mentor teachers often got upset when pre-service teachers went ‘over time’ especially when teaching a lesson that was not directly CAPS related. Contributing to the pressure the pre-service teacher was under, he had had to ask special permission from his mentor teacher to teach a lesson of such a nature.

From observations of pre-service teachers teaching a P4C type lesson, the researcher found that they could not always think quickly enough and on the spot when difficult and different situations presented themselves, such as learners posing the types of questions that were not specifically dealt with in the P4C lecture. This could indicate that teacher educators were not teaching pedagogies which enabled or encouraged pre-service teachers to be independent and creative thinkers, and to be flexible in adjusting their pedagogies according to situations which arose, and which presented (unrehearsed) opportunities to help bring about change and guidance regarding learners’ dispositions. In addition, it was found that although pre-service teachers wanted to imitate their teacher educators who were modelling ideal lessons, and reproduce the lesson they taught, in the same way they taught it, as they believed it was ideal, many other aspects made this impossible, such as time periods, unsympathetic or curriculum bound mentor teachers, and non-cooperation from learners. The ways in which mentor teachers impact on the experiences of pre-service teachers in the B.Ed programme will be discussed in detail under the following pedagogy.

5.2.1.5. Teaching practicum

Teaching practicum refers to the time spent by a pre-service teacher at a school in which the pre-service teacher observes teachers and learners, teaches lessons, and participates in miscellaneous school duties. All of these are intended to ultimately prepare or equip him or her as a future teacher. The teaching practicum also serves the purpose of connecting what

was taught in lectures to the real-life classroom environment and is therefore regarded as a pedagogy in itself.

One of the teacher educators in the study explained what she saw as an important purpose of the teaching practicum: *“it exposes our students to diverse societies, it makes our students conscious about inequalities which still exist”* (teacher educator 6).

In the B.Ed ISP programme there are 8-weeks allocated for the teaching practicum component each year. Pre-service teachers are issued with a *Teaching Practice Manual* in which procedures of the teaching practicum as well as various forms, evaluation criteria, and codes of conducts are detailed. The manual includes the seven roles of a teacher as set out by the NSE, together with SACE’s code of conduct to which the pre-service teacher needs to adhere.

Preparation

In terms of preparation, and as part of the teaching practicum pedagogy, it was routine for pre-service teachers to attend a workshop session before going to the schools. In these sessions reminders and guidance from teacher educators were given on how to behave, how to dress, and how to speak when at the various schools, apart from specifying the hours and number of subjects that pre-service teachers were required to teach.

Pre-service teachers related that the teacher practicum coordinator, together with other teacher educators, would provide pointers on how to manage a classroom and how to deal with social issues during teaching practice. However, this advice was not always well received by all pre-service teachers and they went about exploring their own ideas:

“... like in your first year you were told don’t tell children your names, your age, anything about your life, because then they are not going to respect you. And I don’t believe that. I believe that if you build a relationship with a child, or the children in your class, and they know where their boundaries are.” (pre-service teacher 12)

From listening to pre-service teachers’ ideas about schooling and promoting social cohesion, it was evident they had their own ideals when it came to solving social issues in the school context and how to build and teach moral values. Their ideas, however, were in contrast to those of many of their teacher educators even though they were the persons who were teaching them transformative pedagogies and approaches, to a certain extent, indicating an interesting contradiction, or series of contradictions which will be explored in Chapter 6.

Mentor Teachers

The teaching practicum manual stresses the need for pre-service teachers to form relationships with their mentor teachers. The manual encourages continuous communication between the pre-service teacher and mentor teacher through various meetings that should be recorded, and forms and evaluations that are to be completed. In various sections of the manual, including those on lesson preparation and execution, the pre-service teacher is guided to seek the advice of the mentor teacher. The teaching practicum pedagogy thus places emphasis on the continuous guidance of the mentor teacher as a means of development of the pre-service teacher.

However, it was found that mentor teachers did not form an official part of the B.Ed ISP programme, in that the Institute did not have an official list of registered schools involved for teaching practice, nor did it offer training or workshops for mentor teachers. Teacher educators thus did not know who and how mentoring occurred and how it affected the development of pre-service teachers concerning social cohesive dispositions.

Despite several teacher educators confirming the damage a mentor teacher can cause to a pre-service teachers' development, no changes were made to the manual or to the way in which teaching practice was handled in the B.Ed ISP department:

“The [mentor] teachers are so set in their ways, they don't want to do it, they don't see it like this and what must they do?” (teacher educator 6)

Mentor teachers thus in many cases hindered the growth of pre-service teachers in that they were not familiar with the pedagogical approaches pre-service teachers are exposed to in the programme. On the whole the perception was that mentor teachers were and may also not be open to engage pre-service teachers in dialogue due to being unfamiliar with the approaches and intentions of the pedagogies.

Despite the mentor teachers not always being able to endorse, affirm, engage and guide the pre-service teachers in pedagogical approaches aimed at promoting social cohesion, there were other problems connected with mentor teachers that emerged. One such problem was the number of mentor teachers a pre-service teacher was exposed to. Pre-service teachers were exposed to many different mentor teachers in the programme, as they were required to go to a new school for each teaching practice session, and to teach at least two subjects in grades 4 -

9. This often meant that a pre-service teacher had more than two mentor teachers at a time, as mentor teachers were assigned specific grades and not subjects. For instance, a pre-service teacher who majored in Mathematics and English, was given grades 4 – 6, but in each grade there was a different teacher in charge, and with whom the pre-service teacher had to observe and collaborate. At other times, there were two or more teachers that taught the same subject and grade and the pre-service teacher had to observe and collaborate with both or all of these teachers.

The sheer number of different mentor teachers a pre-service teacher had to collaborate with often resulted in the pre-service teacher being exposed to different approaches, not only towards teaching a subject, but also in solving issues pertaining to social cohesion such as bullying, mocking, fighting, and class divisions or conflicts. The multiplicity of approaches also brought about confusion concerning which was the best approach to use. It also stimulated some pre-service teachers to act according to their previous knowledges (from previous fields).

Some pre-service teachers reported that mentor teachers did not display exemplary behaviour in their classes, and did not go about solving problems adequately and professionally according to their – the pre-service teachers’ - views. Pre-service teachers thus went about solving issues in their own way. In retrospect, this shows that pre-service teachers identified issues, and thought about issues, differently to their mentor teachers (because they had different dispositions). Below are some extracts detailing the issues that pre-service teachers had experienced with their mentor teachers:

“He [the mentor teacher] would also crack jokes with the black learners about how slow they are and things like that.” (pre-service teacher 4)

“When we [my mentor teacher and I] were alone he’d make these racist comments like, ‘ah you know, you never trust black people’.” (pre-service teacher 7)

“Last year I had a racist teacher. Towards Somalian kids, when I was in Bellville South. She was a cow. I mean they called the Somalian boys down to clean the class at break. And I’m like ‘Oh my word’... She always picked on this one black boy as well. He always had to get the stuff, he had to stand on the chairs and get the stuff from high up there and, I was just like, I cannot believe this woman is doing this.” (pre-service teacher 15)

“They [White Afrikaans teachers] are not modern; they just completely stuck in their era. So that makes it a bit difficult to get along, but modern Afrikaans people, that’s fine. That’s fine to get along with them, but just the old, like staunch, Afrikaaners, they’re just so dry.” (pre-service teacher 14)

A lot of mentor teachers were identified by pre-service teachers as exercising discrimination regarding their comments and the manner in which they treated learners who belonged to different races. Older mentor teachers, especially those belonging to the Afrikaans ‘white’ population, were perceived as problematic to work with as young pre-service teachers tended to clash with their values and teaching approaches. This shows a stark difference between the dispositions of the pre-service teachers who were exposed to transformative pedagogies and those teachers who had been teaching for years. Some pre-service teachers took offence at some of the pedagogies mentor teachers used.

Pre-service teachers also reported that they often felt annoyed and intimidated by their mentor teachers due to the ways in which the mentor teacher guided them. Pre-service teacher 9 related that one of her mentor teachers came across as disruptive and disrespectful when she was conducting a lesson: the mentor teacher would chat to learners about unrelated things whilst the pre-service teacher was teaching. Pre-service teacher 4 related that his mentor teacher made video recordings of him whilst he was teaching, which he felt was awkward. Thereafter the mentor teacher showed the recording to him and to other mentor teachers which created further awkwardness for him. Other pre-service teachers reported that mentor teachers corrected them in front of learners whilst they were conducting a lesson, behaviour which they saw as unprofessional. Below are some accounts:

“My Maths tutor teacher would walk around the class and actually have a conversation with each and every learner. It was very irritating, because then you just hear, you turn, you’re writing on the board and you hear the children laughing. Then you turn around and it’s quiet again. And then once I just turned and then I saw it was the teacher that was creating the chaos in the class” (pre-service teacher 9)

“I remember last year I went to a girls’ school, my tutor teacher was like that: ‘No, that’s not how you do it, Miss.’ Like seriously, in front of the learners?! What happens to your confidence? And the next time you are there on your own teaching, they [(learners)] are going to think oh, Miss doesn’t even know this, because this is what our teacher said oh

no, it's wrong, and they're not going to listen to you. And we go there to those schools to learn. Sometimes you just wish they would just stop being so damn hard. And of course, there we do accept critiques and all of that, but in a good way." (pre-service teacher 10)

"In the classroom in front of the learners I didn't feel awkward at all, but when my tutor teacher was in the classroom, I felt awkward. He was a white guy, probably about 35 years old, but I would talk to him and ask him a question and he would just ignore me. So, it was always awkward when he was around and we didn't talk to each other." (pre-service teacher 4)

In this particular pedagogy, mentor teachers obviously have an important role to play in showing and guiding the pre-service teachers in developing a socially cohesive disposition. Mentor teachers are in a position to do so by demonstrating exemplary behaviour and using approaches that promote social cohesion in the classroom. This is important for pre-service teachers to observe in terms of reinforcing socially cohesive dispositions that the B.Ed programme purports and attempts to embed. However, much of what was experienced by pre-service teachers during teaching practicums was reported as unhelpful and as counter to promoting a socially cohesive environment as envisioned by pre-service teachers from what they have been exposed to during the B Ed programme. This points to the perception – and to the reality - that many mentor teachers have different ideas of what a socially cohesive South Africa is or should be, and lack the knowledge on how to guide pre-service teachers in achieving this.

Types of school environments

In terms of choice of school for teaching practicum, pre-service teachers made their own choices most of the time, which often resulted in schools that were similar to the ones they had attended as learners, schools in their residential area, or schools their friends and family members were attending at the time. However, pre-service teachers were strongly encouraged by their teacher educators to explore different types of schools.

In the third year of the B.Ed ISP programme, teacher educators structured the teaching practicum component in such a way that it compelled pre-service teachers to teach at a special needs school as the content of a number of course modules related to learners with disabilities.

Pre-service teachers were also expected to participate in a ‘cross-over school’ experience as part of the third-year curricula. A cross-over school experience entails the pre-service teacher teaching in an unfamiliar school. Teacher educator 4, who was responsible for managing the teaching practicum, explained that *“a cross-over would mean a cross over from where they were coming, ... and that [familiar] experience would be countered by a different experience”*

Cross-over schools differed in terms of the school’s geographic location, such as schools in townships, urban areas, and differed in terms of quintile ranking. Other characteristics of cross-over schools included class, gender, race, religious, and language differences. The purpose of the cross-over school experience, according to one teacher educator, is to expose *“our students to diverse societies; it makes our students conscious about inequalities which still exist”* (teacher educator 4). In this way the programme purports to offer pre-service teachers an opportunity to be exposed to more than one school context, be it in terms of resources, infrastructure, learners, mentor teachers, languages, race, social class, religion, culture and income.

The cross-over school initiative is however not a compulsory requirement of the programme. The ISP coordinator explains *“Honestly, that cross-over policy is not even in writing, and that is the problem”* (teacher educator 6). As a result, there is *“no management tool to ensure that student teachers adhere to the ad-hoc plan”* (teacher educator 4). Exposure to diverse school contexts is thus not guaranteed in the programme.

The ISP coordinator further reported incidents where a minority of pre-service teachers refused to participate in the cross over school experiences, arguing that it is not explicitly in the teaching manual. In addition, according to one teacher educator, they claimed their safety was in jeopardy. The ISP coordinator explains:

“Students question why they should go to Khayelitsha or Langa, because they are white. Two years ago,... I had a fight with a student here who refused to go to a school in Gugulethu because she is ‘Blonde’. She wrote it. She even put in on Facebook – ‘how can she expect me to go to that kind of school?’... It was so bad, that even her mother came here to talk to me on a Saturday” (teacher educator 6)

A number of pre-service teachers were of the view that much of their professional development occurred during the teaching practicum component of the programme as it provided them with the space to implement what they had learnt, tested different teaching

approaches, manage a classroom, and deal with miscellaneous issues that arose in the school. Moreover, they were of the view that during this time their dispositions were either heightened, limited, or re-aligned to those dispositions that their mentors wanted them to teach, or be able to develop in, their learners.

Pre-service teachers also said that through these experiences they learned about themselves and about the types of people and teachers they would like to be. Below is an account of a pre-service teacher showing what he had taken from this learning experience:

“I’ve also learnt a lot through my teaching practices. Often you learn a lot about yourself and you grow as a person through teaching” (pre-service teacher 8)

With regards to “grow[ing] as a person through teaching” (pre-service teacher 8), many pre-service teachers thought they had become more keenly aware of what was happening in schools in terms of how social cohesion was either hindered or promoted. They realised that what they had learned, and how they changed in the course of the programme (dispositions), had enabled them to acquire these insights. Pre-service teachers were also able to think more deeply about issues and had acquired the confidence to deal with difficult issues and diverse people as a result of their experiences in different schools in the teaching practicum component.

Learners

Another variable in the teaching practicum that appeared to be impacting on the transformation of pre-service teachers’ dispositions was the learners they taught during the practicums. Pre-service teachers shared their impressions and experiences of observing, interacting, and teaching learners from the different schools they visited. One of the trends that emerged from the data was that some learners showed themselves to be keen on imitating young pre-service teachers in terms of how they spoke, how they walked and acted in general, provided they were perceived by learners as a positive influence and as good role models. To some pre-service teachers this was a clear indication of the impact that a teacher could have on a learner. This also meant that pre-service teachers often had to prove themselves to their learners as knowledgeable, caring, non-judgmental, and trustworthy individuals.

In conversation with pre-service teachers, they spoke about how they gained trust, respect, and popularity with the learners in the various different school contexts by changing their teaching styles and talking about topics that were close to the lived experiences of learners.

Pre-service teacher 7 related that when she went to a school in Langa, where the majority of learners were from the 'black' population, she was initially called names such as 'Malungu' (white face). In addition, learners would not listen to her when she taught. She was saddened by this, but explored topics and other approaches that softened the learners towards her. One of the approaches she used was a poem that stimulated class discussion and, through engaging with the poem with her, learners could learn about who she was. This shows that, in cases, such as this one, pre-service teachers are likely to recall what their teacher educators done in class, and implement the exact or similar approaches with their learners during teaching practice. This was certainly the case with pre-service teacher educator 7 in how she used various forms of literature to get her learners' attention, to create meaningful discussion, and to break down stereotypes.

"I got through to them with poetry lessons like, you know, poetry's just like the best way to go ever if you were, if you want to get to the learner and get them to open up to you and that's what I did. And they embraced me as a teacher but also as a human; they saw that like, I'm actually a friendly person and they can actually trust me." (pre-service teacher 7)

The majority of pre-service teachers reported that learners would act differently towards them, compared to their class teacher who was the same race as the learners. Pre-service teacher 1 for instance spoke about how learners from the 'black' population copied him to the extent of wanting to have the same interests as his. Pre-service teacher 1 interpreted this observation as these 'black' learners looking up to 'white' people, thinking they are better and therefore wanting to be like them and to imitate them:

"These children do everything that you do. I've got kids at the moment who follow me around the school...Walking the same way as I do, talking the same way as I do." (pre-service teacher 1)

In contrast to pre-service teacher 1's experience, pre-service teacher 2 related that learners from his own race viewed him as 'weird' and were disruptive because he did not come across as 'black enough' due his accent:

“Because I was never at a black school, my Xhosa accent is not as the other black students, so like the children would laugh at me and say where you’re from?” (pre-service teacher 2)

These different encounters show that many of the prejudices of these particular learners, and the way they react to others, continue to stem from race in some or many schools. In this context, pre-service teacher 5 for instance related how quick learners were to judge her and the questions they asked were based on her physical appearance:

“...The first time I got to the school, they thought I was a ‘white coloured’, so they asked: ‘maim your hair is so white, are you white or coloured?’” (pre-service teacher 5)

These encounters show that some or many learners are accustomed to, or are being conditioned by, certain behaviours and thoughts from their schools, communities, and parents. However, the fact that this was noticed and remarked on by pre-service teachers shows that pre-service teachers are noticing and reflecting upon what is hindering social cohesion in South Africa, which shows a change in their existing dispositions. This process of reflection is at the same time giving pre-service teachers ideas on seeking other ways of teaching so that these types of thoughts and behaviours can cease.

However, there were incidents where pre-service teachers saw no value in changing and engaging learners, to an extent that they categorically declared that they themselves prefer teaching learners of their own race. Below are some remarks from some pre-service teachers concerning this:

“I didn’t enjoy St John’s, the coloured school that we went to in third year. I just, I don’t know why, I just didn’t form any bond with the children, I couldn’t, like maybe one or two children in the class, but as the class as a whole I didn’t and I struggled to teach them because there were so many failures in the class... I just, I... I didn’t enjoy it.” (pre-service teacher 14)

“I would prefer a coloured school, because, I think I can relate more to the coloured learners from the coloured community.” (pre-service teacher 4)

These comments would suggest that dispositions that pre-service teachers possess do not necessarily change in the course of the ITE programme despite the different pedagogies that are being incorporated to bring about change.

Besides having to deal with issues pertaining to race, learners at the schools presented pre-service teachers with a variety of other issues, many of which pre-service teachers did not know how to always respond to. Below are statements reflecting the type of scenarios they had to deal with, and the degrees of confidence they felt as a teacher based on the learners and the issues they encountered:

“I was put in a situation now in Teaching Prac, where, I don’t know, we were talking about, I can’t remember what we were talking about, but we came on the situation of asthma, and the children wanted to know more about asthma, and like what happens? How do they have an asthma attack? And I started talking about it, and all of a sudden, like five minutes into the conversation, one of the boys came to me and he was like Ma’am, the other boy is crying. And then the other children who was in the class whispered and he was, like, his Mom died of an asthma attack. And so, he was sitting [in] the class and I didn’t, obviously I didn’t know his mother had – no one had told me that his mother had passed, that his mother had even passed away, let alone of an asthma attack. And so, I was put in such an awkward position, because now what do I do? Do I carry on about the situation? Do I carry on talking about the situation because it is, these things happen unfortunately, but as well as made him feel uncomfortable. So, I had to go and address him and it was weird, because actually I wasn’t too sure how to approach him now.” (pre-service teacher 12)

“I don’t feel that equipped, I personally know that I need more exposure [to other races and cultures]. I’ve gotten a lot of exposure, I need a lot of exposure and the learners need that exposure too.” (pre-service teacher 1)

“The university should teach us how to handle difficult situations. I was not prepared for a fight between two boys.” (pre-service teacher 9)

In particular, pre-service teachers lamented their inability to deal with violence and with uncomfortable situations in the classroom. Pre-service teachers described several instances over the course of their teaching practicum when fights erupted in the classroom and they were unsure how to mediate the situation. This could perhaps be an indication that pedagogies

offered in the programme were not enough, or were inadequate for dealing with aspects of schooling, other than teaching subject content, but merely gave pre-service teachers the tools to identify what is not promoting social cohesion. Perhaps more research into approaches on how to solve violence effectively, together with the pedagogies that help to transform dispositions, should be included in the B.Ed ISP programme.

While pre-service teachers did not feel entirely equipped to solve difficult issues that learners presented in their classes, they recommended during interviews, approaches, activities, and values that they would like to use if and when presented with such issues in the future. In retrospect, pre-service teachers recognised that they would be able to exert agency over their classrooms as newly qualified and employed teachers, indicating their transformed socially cohesive disposition they had acquired by their third year in the programme.

Summary of Research Question 2

This chapter has presented findings on how teacher educators and pre-service teachers understand social cohesion, and how pre-service teachers develop dispositions for social cohesion in the B.Ed ISP programme.

To summarise the findings for the first question: teacher educators at the Institute who participated in the study showed themselves to have different understandings of social cohesion as reflected in the types of teaching strategies, pedagogies, and values they emphasised in their practice. They also defined social cohesion in a range of strikingly different ways, possibly an indication of their varied backgrounds, which meant that they had produced different capitals and habituses in making sense of the fields that they found themselves in. Their understandings of social cohesion could therefore be said to be influenced by background factors, such as the type of schooling they received, the types of families and friends they grew up with, the ITE training they received, the different work environments they were exposed to prior to the merger, and so forth. It also became clear, as many reported, that the apartheid system that they had experienced played a major role in shaping who they were – some teacher educators were politically active, and had a history of activism, some accepted their social conditions, and others continued to believe they are entitled to a better deal because of the previous disadvantages they experienced due to their race.

Pre-service teachers also came from varied backgrounds and possessed different types and levels of knowledges, which could explain why they also understand social cohesion in different ways. However, they appeared to be more open than their educators were to changing their understandings, in that they were more open to interacting and exploring things and people to whom they had previously had very little exposure. It seemed likely that this willingness to explore was due to the fact that pre-service teachers undergo a programme in which they are encouraged to question, discuss, and reflect upon their backgrounds, and interact with different people. This may be as this chapter has shown partially explained how their understandings of social cohesion are changed in an ITE programme.

The second question sought to understand, and measure the extent to which, the influence that pedagogies in the B.Ed programme had had on transforming pre-service teachers' existing (at the start of the programme) dispositions to ones that were socially cohesive, or more socially cohesive than those they possessed on entering the programme. The B.Ed programme included a number of different pedagogies that contained, or presented, elements of discomfort, reflection, dialogue, and guidance, all of which are regarded as factors assisting and encouraging the transformation of pre-service teachers' dispositions to occur (as the programme "disrupts" existing dispositions). Through pedagogies containing these elements, it was intended that pre-service teachers would be able to transform their existing dispositions into ones that were more aligned to promoting social cohesion, dispositions which made them more conscious of how their thoughts, attitudes, and behaviour affected themselves and others.

Many pedagogies in the B.Ed programme also served, or were intended to serve, to bring about a personal turning point as well as a professional turning point for every pre-service teacher. There was one particular pedagogy, the digital story-telling pedagogy, that all pre-service teachers made reference to in terms of how it had impacted on how they came to understand themselves, others, and the dispositions they saw themselves as possessing at the time of the study, because of this pedagogy. A second pedagogy that pre-service teachers made reference to in relation to having transformed their dispositions was the teaching practicum component. The teaching practicum consisted of many different aspects such as different school contexts, mentor teachers, and learners, all of which presented a range of different learning opportunities for pre-service teachers. This variation of exposure and

learning opportunities, afforded pre-service teachers opportunities to reinforce the dispositions learnt from other pedagogies, which in turn, in some cases, opened up and reinforced new ways of thinking. However, for other students, in other situations and times, issues encountered served as hindrances to pre-service teachers in terms of transforming their dispositions, as they went back to thinking, behaving, and solving issues, or not, based on previous dispositions. Many times, pre-service teachers expressed their reluctance or refusal to go back to using their old dispositions, or found fault in what their mentor teachers suggested for solving issues, but struggled to come up with a better, more innovative solution. These cases indicate that pre-service teachers had acquired transformed dispositions from the pedagogies in the B. Ed. programme, but were not able to do anything about actual situations which arose at times during a practicum.

Chapter 6: Discussion and Analysis of Findings

Introduction

In further developing the discussion of the findings from Chapter 5, the framework of the study as developed in Chapter 3 is revisited. In this chapter, backgrounds as ‘inputs’, pedagogies as ‘processes’, and outcomes as referring to pre-service teachers’ experiences and shifts in dispositions in the B.Ed ISP programmes, are discussed.

6.1. Inputs

Backgrounds in this study are understood as inputs in terms of what pre-service teachers bring into the programme on entering the B. Ed course, and how the backgrounds of teacher educators influence their teaching.

6.1.1. Teacher educators’ professional knowledge as a cause for concern regarding the preparation of pre-service teachers to promote social cohesion in South Africa

The DHET’s ITE policies are specific in terms of the roles and competencies (Appendices A and B) that pre-service teachers are to acquire in an ITE programme. However, the reality is that many teacher educators do not possess the ideal knowledge that MRTEQ (2011) envisions pre-service teachers to be able to acquire in the course of an ITE programme. This is due to the fact that most teacher educators received their training in fields of apartheid and have experienced and gone through an education system in which these roles and competencies were not on the whole modelled, practised or acquired. Thus in this context, many teacher educators’ professional knowledges may be regarded as lacking, as this study shows for supporting pre-service teachers to develop their understandings and pedagogies for the promotion of social cohesion in South Africa classrooms.

In the work of Darling-Hammond et al. (2007:396) it was found that teacher educators who were trained in a specific time period taught selected parts of the curriculum and neglected other parts as they did not possess the other knowledges that were required in contemporary society. An example was given of teacher educators from past eras focussing more on the delivery of subject content than on the importance of understanding how people learn and teach in diverse contexts (Darling-Hammond et al., 2007:396). For Darling-Hammond et al. (2007), this was a cause for concern, as other vital knowledges needed for present day concerns and situations are neglected as a result of this narrow focus. In the current research,

this was also shown to be the concern of both teacher educators and pre-service teachers. Most of the teacher educators interviewed for the current study appeared to possess an understanding that pre-service teachers needed to be trained in ways that would allow them to be more democratic and learner orientated, but these teacher educators did not seem to know exactly how to do so. Despite the recognition from these teacher educators concerning more socially cohesive ways in which pre-service teachers needed to be trained, the professional knowledges and education experiences of most teacher educators at the Institute appeared to be inadequate or limited, which resulted, or had the potential to result, in mixed (as well as backward) shifts of pre-service teachers' dispositions.

Through teacher educators understanding the notion of social cohesion in a range of different ways due to their experiences in fields of apartheid, they seemed to be going about teaching social cohesion according to their own understandings of what was needed to make South African society more socially cohesive. This resulted in many cases in an emphasis on particular values and topics, and in their dealing with issues in particular ways, or from particular perspectives, which were often restricted due to their limited professional knowledge regarding social cohesion. As a consequence, other values and topics were neglected as these teacher educators instinctively, or unconsciously, employed a biased approach in terms of choosing what topics and values to emphasise regarding social cohesion. Furthermore, issues stemming and arising from troubled knowledge that needed to be addressed in terms of developing social cohesion promoting dispositions were not addressed.

An example of how a teacher educator's cultural knowledge limits her in teaching pre-service teachers about social cohesion is taken from the finding of the Physics teacher educator's account of how she tried to interrogate the troubled knowledge of one of her pre-service teachers. In the Findings Chapter, a detailed account was given regarding the manner in which the Physics teacher educator dealt with the response of a pre-service teacher who mocked the surname of a foreigner. The teacher educator had tried her best in posing critical questions, but could not offer further responses regarding the pre-service teachers' answers. This example demonstrates the limitation of a teacher educators' professional knowledge in interrogating pre-service teachers' troubled knowledges in such a way that would have the potential to cause a shift in their dispositions. This example showed that, despite this teacher educator's eagerness to help pre-service teachers become more critically aware and to shift their dispositions, there existed the potential for unfavourable effects to occur in this situation,

as is pointed out in the various literature sources reviewed. Meuller and Hindin (2011:19) noted that teacher educators are in ideal positions to model and impart dispositions through what they do and discuss in the lecture room. However, teacher educators not disrupting, questioning, or discussing troubled knowledges adequately may lead to pre-service teachers learning that it is okay to mock, and it is okay to have such thoughts and attitudes, as Zembylas (cited in Leibowitz, 2011) argues:

“When an educator chooses not to interrupt, respond to, or call out expressions of racism or homophobia, for example, in classroom discussions, in course material, or in hallway chatter, this silence is equivalent to condoning homophobia or racism as acceptable.” (Zembylas, cited in Leibowitz, 2011).

In the instance of ITE policies advocating the dispositions to be cultivated in pre-service teachers in ITE programmes, Meidl and Baumann (2015) argue that teacher educators experience great difficulty in designing effective ITE programmes due to the un-named dispositions in ITE policies. However, the main disjuncture found in the course of the current research regarding the design of suitable curricula, was the limited or unsuitable professional knowledge that several of those teacher educators interviewed were found to possess. From the findings, it emerged that many teacher educators at the Institute rely on their backgrounds to teach about roles and competencies as they have not learned, or had any in-service training in, any specific theories and pedagogies in relation to social cohesion that they can draw from.

The professional knowledges that many of the teacher educators have shown themselves to possess and use in their teaching seemed to be regarded as exemplary ways, to a large extent, for how to go about teaching and promoting social cohesion, according to majority of the pre-service teachers interviewed for this study. This shows that not only *what* teacher educators teach, referring to what values and topics are emphasised and addressed, but also *how* teacher educators teach, referring to how they deal with social cohesion related issues, are crucial in the development of pre-service teachers who need to be participating in bringing about the necessary social changes in the country and elsewhere (Darling-Hammond et al., 2007; DHET, 2011:4). However, according to the literature reviewed, and to the current study, in many cases teacher educators’ limited or unsuitable professional knowledge does not appear to be interrupting troubled knowledges of pre-service teachers adequately or in such a way that they can shift their existing dispositions. In fact, many teacher educators’ limited or unsuitable knowledge may be creating backward shifts for the project of developing social

cohesion as pre-service teachers are learning ways of thinking and doing that are not necessarily preparing them to deal with current issues and to promote social cohesion. Furthermore, these pre-service teachers are likely to inherit values and attitudes that are in contrast to those which have the potential to promote a socially cohesive society, being as they are, taught by teacher educators who seem to have been groomed in particular knowledges, and have not themselves been given the space and guidance to work through their own troubled knowledges.

6.1.2. Background as key determiners in how pre-service teachers mix and interpret situations

A variety of different responses were reported from participating pre-service teachers on how they did or did not mix with other races while growing up and until recently, responses which link to the way in which these pre-service teachers had been raised by their parents and the schools they attended. Data gathered about their initial entry into the B.Ed programme showed that not all pre-service teachers were mixing with other races at the Institute despite many coming from racially mixed environments. Instead, some pre-service teachers had formed friendships and cliques based on race. Milner (2006) relates that pre-service teachers often enter ITE programmes lacking “conception of, interest in, and concern about cultural and racial diversity” (2006:352, cited in Kidd et al., 2008:317), which seemed to be partially the case with pre-service teachers in this study. Most pre-service teachers entered the B.Ed ISP programme unaware of how their backgrounds had impacted on how they made friends and whom they chose to interact with. Others, however, noted that coming to a diverse racial institute made them feel ‘awkward’ and that they were “not free in the class because of the diversity” (pre-service teacher 3); as for some others, it was their “first time to be in a class with ‘white’ and ‘coloured’ people” (pre-service teacher 3). Another described difficulties she experienced in a multiracial situation: “When I came to [the Institute] it was very different for me, and I struggled... because there aren’t a lot of ‘white’ people and it was challenging for me” (pre-service teacher 8).

The findings from the sample of pre-service teachers interviewed therefore suggest that many pre-service teachers were aware of the dilemma of racial mixing, but did not have specific ideas about ways in which being in a racially mixed environment can have the potential to aid shifts in dispositions, although some seemed to have some idea in terms of whom they needed to befriend so that they could have a sense of belonging, but not why or how their

backgrounds could be influencing this. Furthermore, the findings seem to show that the cultural capitals and habituses gained from previous fields (primary and secondary) had led pre-service teachers to experience and to reflect on the B.Ed programme in particular ways in which they themselves were limiting with whom they were interacting, or prepared to interact with.

Findings from the cross-over school experiences, where pre-service teachers were prepared to undergo these, showed that not all pre-service teachers were able to use the element of exposure (to different races) as a tool to shift their primary and secondary dispositions. Pre-service teacher 16, for instance, did not know what it was exactly about the cross-over school that caused her to struggle to teach there, but reckoned that it was because of the number of learners in the class who were repeating the grade. However, on closer inspection of her comments concerning her background, it was both illuminating and concerning that she highlighted that she had no problem mixing with ‘black’ people but preferred “Catholic, Christian like people”. In the same comment she added that her father was “a little bit racist... [and that] she could never bring a black boyfriend home or coloured boyfriend” (pre-service teacher 16). This example shows that, although many pre-service teachers grew up in more racially mixed environments than their parents, some possibly still acted according to what their parents’ had instilled in them, as reflected in this pre-service teacher’s comment about who she mixed with at the Institute: “... it’s mostly been us in a group and another white boy” (pre-service teacher 16). By ‘us’ she pointed to two ‘white’ female pre-service teachers. Going back to her experience at the cross-over school, it could be argued that her uneasiness was due to her background and the continuation of her primary habitus guiding her to the type of people to mix with and how to interpret situations where other races were present. Instead of openly saying, or being consciously aware, that the uneasiness she felt was due to her background, she linked her unease to the amount of failures in the class. This example points to the possibility that pre-service teachers bring and use their background knowledges to determine who they want to interact with, as well as how to interpret uncomfortable situations.

In contrast to participating pre-service teachers like pre-service teacher 16, there were a few pre-service teachers, like pre-service teacher 7, who purposefully used her background knowledge to try to understand and empathise with others, which showed her reflection process occurring at the level of ‘premise reflection’. In the literature reviewed regarding the

term reflection, Mezirow (1991) described different levels of reflection, of which premise reflection is the highest of those levels which lead individuals to transformation of the self (Mezirow, 1991, cited in Cranton, 1994:50).

To recall pre-service teacher 7's cross over school experience from the perspective of how she reflected upon the situation and the degree to which she was cognisant of her own background, pre-service teacher 7 reflected upon her identity, her ways of doing and thinking, and how the 'black' learners may perceive her. Through critically thinking about these issues, she was able to devise a pedagogy to use to connect her to the 'black' learners who initially mocked her. As an end result of her use of this pedagogy, these learners learned more about being human, and about equality and respect, and, simultaneously, this pre-service teacher learned more about them. This shows that the backgrounds of pre-service teachers can be the cause of situations in which learners react in particular ways to the novice teacher. However, it is in these situations that opportunities arise and valuable learning can take place: pre-service teachers' backgrounds create ideal opportunities for social cohesion to be spoken about, discussed, and promoted. However, how pre-service teachers reflect upon these situational opportunities, and which pedagogies they use to take advantage of these, depends upon how teacher educators in the B.Ed ISP programme have prepared them for these kinds of situations that may arise during the practicum. Furthermore, in the literature reviewed, Mills and Gales (2010), in their study of a secondary school located in a disadvantaged and diverse community in Australia, describe individuals who can "recognise possibilities and act in ways that transform their situations" (2010:98) as possessing transformative habituses. If teacher educators in the B.Ed ISP programme can purposefully engage pre-service teachers in ways that encourage and allow them to reflect upon their backgrounds, their ways of thinking and doing, and how others may perceive them, the possibility exists that more pre-service teachers could come to develop and possess a transformative habitus as an outcome of the programme.

6.2. Processes

Darling-Hammond et al. (2007), as has been mentioned, emphasised that pedagogies should "do more than simply implement particular techniques; they [(pre-service teachers)] need to be able to think pedagogically, reason through dilemmas, investigate problems, and analyse student learning to develop appropriate curriculum for a diverse group of learners" (2007:392). Pedagogies that pre-service teachers are exposed to and experience in the B.Ed

ISP programme are therefore considered by this researcher as an important device to investigate how pre-service teachers are prepared in relation to social cohesion. In the following section, key themes and issues are discussed relating to pedagogies as processes in the B.Ed ISP programme.

6.2.1. Teacher educators sharing past experiences as a pedagogy in teaching about social cohesion

Jenkins (1992), in his reflections on Bourdieu, noted “time is both a constraint and a resource for social interaction” (1992:69). In the previous section, teacher educators’ professional knowledge was explained as a concern in terms of the training that pre-service teachers receive, as the environments in which teacher educators received their ITE training, as well as lived in, were often in direct contrast to the environments that pre-service teachers needed to create in relation to promoting social cohesion. However, teacher educators sharing their experiences about apartheid with pre-service teachers, was found to be useful as a start in helping pre-service teachers to shift their existing dispositions. However, this pedagogical activity was dependent on the specifics of how teacher educators reflected upon their experiences. This view aligns with that of Choudry (2015), who noted that the telling of histories can serve as a series of meaningful engagements where questioning and understanding can occur, or emerge, as a follow on from the recounting of the history.

The interviews with teacher educators, revealed that teacher educators had a wealth of experiences to draw from as the majority of them had grown up during, and had experienced apartheid. However, very few teacher educators were using their experiences in ways that led pre-service teachers to think critically about these experiences and their effects, or to question and understand the kinds of dispositions they themselves might have because of the past, even though they may have not lived in that era.

The primary reason why not all teacher educators were successful in using their experiences from apartheid to shift pre-service teachers’ existing dispositions seemed to be because their sharing of what was experienced tended to focus on the fault, and the blaming, of others, rather than on the memory of their own feelings and perceptions at the time and how this had affected their present dispositions. This in turn, confirmed the fact that these teacher educators had not worked through their troubled knowledge as the Institute provided no workshops or counselling sessions to assist them in this regard. No spaces or guidance were provided in

which they could critically reflect upon their troubled knowledges accumulated from apartheid fields. As a result, pre-service teachers doubted parts of the information presented to them, which did not include the sharing of experiences, by teacher educators. Heyneman's (2003) account of how educational institutions act as spaces where complete strangers can begin to trust each other based on what is taught and shared, shows that in the B.Ed ISP programme shared experiences of teacher educator which focussed on fault and blame could lead pre-service teachers to doubt the severity and intensity of what had actually taken place under the NP regime.

When teacher educators critically and honestly reflect on their own experiences, as Mezirow (1991) details in his levels of reflection for transformation (1991, cited in Cranton, 1994), they can use their experiences as effective and meaningful pedagogies whereby pre-service teachers can critically engage in the past to understand the complexities of why they are as they are, as well as why others are as they are. This activity has the potential to lead to the unravelling and processing of troubled knowledge. From the findings of the current study, it appeared that only a few teacher educators engaged in premise reflection according to what was captured about their explanations of how they teach about social cohesion through using their experiences from apartheid. Teacher educators 2 and 7 for instance, linked their personal experiences to the teaching profession, each sharing stories about their identity and how they thought it impacted on how they perceived others, and how others perceived them. They were able to identify the power struggles in different racial fields created under the apartheid government, and how these affected them in terms of the cultural capital and habituses gained. These teacher educators saw themselves as encouraging socially cohesive dispositions in pre-service teachers based on these perspectives.

The minority of teacher educators who were able to use their experiences in ways that were useful to pre-service teachers in developing socially cohesive dispositions, indicates the importance of, and need for, proper guidance when reflecting. The literature reviewed on the element of guidance in this process pointed out the importance of guidance being coupled with reflection arguing that unguided reflections concerning past experiences were possible ways of reinforcing stereotypical assumptions and beliefs (Darling-Hammond et al., 2007:418). Choudry (2015) cautioned that a lack of proper guidance in this reflection process has the tendency to cause biased ways of teaching to emerge as one is steered by one's own understanding which can be limited and lacking in insight of the broader context and of one's

own perspective. Such experiences, regardless of which fields an individual participates in, if critically reflected upon, can help others gain consciousness and awareness of how their own habituses and cultural capitals cause, or influence, them to act and think.

6.2.2. Mixed pedagogy approaches as a problematic way of incorporating and teaching about social cohesion

Due to most teacher educators at the Institute having participated in fields of apartheid which had prescribed and stressed particular pedagogies (Lemmer, 2004), and the current need for these teacher educators to use, teach and model those pedagogies needed to promote social cohesion in contemporary South Africa, mixed pedagogy approaches became a trend in how some teacher educators taught in the Institute. This entailed these teacher educators combining old and new pedagogies, rather than using new pedagogies optimally, preaching but not practicing, and, paradoxically, teaching ‘transformative’ pedagogies in inflexible, and often educator-centred, ways. More of this is detailed below.

Combining old and new pedagogies

Despite the majority of teacher educators being trained in the apartheid era, many used, or attempted to use, pedagogies that were in sharp contrast to what they had been trained to do. One such example is the contrast between Fundamental Pedagogics and the discussion and debate pedagogy. As was described in Chapter 2 (2.1.1), Fundamental Pedagogics, like Freire’s ‘pedagogy of oppressed’, held the teacher as the ‘fount of knowledge’ and learners as ‘empty vessels’ that needed to be filled. The knowledge with which they were to be ‘filled’ was transmitted through rote learning where, amongst other taboo subjects learners were not allowed to question or debate, or openly discuss, matters relating to the apartheid regime (Lemmer, 2004:114). Fundamental Pedagogics was in contrast to the interactive discussion orientated approaches that most teacher educators were observed and reported to have used in the lecture rooms in the current study. Teacher educators reported the usefulness in imparting knowledges and encouraging critical thinking of the discussion orientated pedagogy, despite it being a pedagogy in which they had not been trained. Moreover, many of them were finding this pedagogy liberating in the case of their own troubled knowledges that had previously been silenced through pedagogies of the past.

Not using new pedagogies optimally

Although the discussion and debate pedagogy had been shown to be successful in the context of allowing both pre-service teachers and teacher educators to talk about troubled knowledges, there were other transformative pedagogies that some teacher educators resisted and grappled with due to their previous training. The group learning pedagogy is an example of this. Group activities did not on the whole seem to be accorded importance or treated seriously, as was reflected in the ways in which some teacher educators went about grouping pre-service teachers when such occasions arose. The manner in which the assigning of group members was conducted by those teacher educators who had not fully accepted group learning and discussion pedagogy reflected these teacher educators' limited exposure to mixing and grouping diverse people for learning and discussion purposes. Grouping per se, and grouping for diversity, had not been a matter of concern in the apartheid education system, particularly as schools were segregated on the basis of race, meaning that diversity was eliminated. Some teacher educators who were products of this system therefore saw no value in grouping as they were unaware of, or had not experienced first-hand, its usefulness in promoting both learning and social cohesion. These teacher educators were not able to see its significance and value for modelling how pre-service teachers could use diverse grouping as a means to interrogate troubled knowledges and learn about different people at the same time (Burke, 2011).

Talking, but not practising

Another way some teacher educators taught using a mixed pedagogy approach was through what was taught (preached) not being acted upon:

“When one of my students, she is fourth year now, she likes coming here to joke with me; to say ‘Ah, Dr... what kind of people are you, you people tell us this, but you yourselves are not even like that, it is like you are fighting, we can see’... I think it is about us not practising what we are preaching, really.” (teacher educator 6)

The ‘preach-and-no-action’ approach is problematic in terms of the preparation of pre-service teachers in relation to social cohesion as teacher educators are regarded as exemplars. Pre-service teachers need to both learn about and observe theories and practices that can assist them in making sense of the phenomena they experience, but instead, based on observations and the interviews, they seemed to be encountering mixed messages, contradictory theories, and ideas that are superficially conveyed, as described by Darling-Hammond (2007:393-394).

Moreover, trust as an important means of achieving social cohesion in educational spaces (Heyneman, 2003), in this instance is broken. Pre-service teachers are learning not to trust, or place credibility in, some teacher educators' information and pedagogies, a situation which may be counterproductive to their own development, particularly in terms of their development of social cohesion dispositions.

Teaching transformative pedagogies in inflexible ways

Another example of how some teacher educators used a mixed pedagogy approach was through how they taught transformative orientated pedagogies in ways that were inflexible and not adaptable to environments such as schools, particularly in schools in a range of different socio-economic contexts, and with a range of different learner racial profiles. This was ironic, as the pedagogies, such as P4C, that was meant to transform pre-service teachers' thoughts and attitudes, was only possible in environments that were already structured in transformative ways (how teacher educators used them). Pedagogies were not on the whole being taught in ways that pre-service teachers could adjust for flexible use as and when needed by different learners in different contexts. In the course of observation of pre-service teachers teaching a P4C lesson, a number of critical questions and comments arose, but the pre-service teachers were not able to respond effectively to these as the type of questions had not been dealt with during the P4C lecture. Pre-service teachers also struggled with time management of the pedagogy modelled and promoted, and with learners who were non-cooperative, as in the lecture none of these issues were present.

6.2.3. Sharing of viewpoints and stories as powerful pedagogical tools in preparation for working with diverse people and in diverse settings

The literature reviewed on this showed that the sharing of viewpoints and personal stories serve as powerful pedagogical tools in shifting pre-service teachers' dispositions (Darling-Hammond et al., 2007; Gachago et al., 2015; Kacuk & Sahin, 2015; Choudry, 2015). In addition, the sharing of viewpoints and stories can serve as bridges to understanding other people.

From the findings, discussion and debate was reported as the most used pedagogy in the B.Ed ISP programme. The teacher educators interviewed were of the view that through this pedagogy, they were able to challenge, debate, and discuss various sensitive topics with pre-service teachers in an atmosphere of trust, as well as to prepare them for working with diverse

people and in diverse contexts. In contrast, the majority of pre-service teachers claimed that the digital story telling project had the most impact on them. Despite this disagreement, engagement with viewpoints through discussion and debate pedagogy, as well as personal story sharing through the digital story telling project, showed powerful impacts on pre-service teachers' dispositions.

Through exposure to different viewpoints and stories, pre-service teachers felt they had become conscious of others, as well as how their own cultural capitals and habituses impacted on their ways of thinking and doing. However, reports from a minority of pre-service teachers showed that, although they hold discussion and debate to be a valuable pedagogy in terms of talking about different issues, it also tended to limit the discussion to those who are English mother tongue speakers and those who are more self-confident. In affirming this view, two teacher educators made reference to the English language favouring some pre-service teachers, and limiting others. However, they were unsure of how to resolve the issue completely. Teacher educator 3 had tried to resolve the issue of language by allowing pre-service teachers to tell their digital stories in their own mother tongue; however, all digital stories produced – as end products - had been in the medium of English. This indicates something of a contradiction, as pre-service teachers complain about the English language limiting them, yet do not make use of opportunities when they are given these regarding language choice.

In understanding how language operates in this instance, the issue can be understood in terms of second language (those whose mother tongue is not English) pre-service teachers feeling pressurised to be speaking and performing on the same level as English mother tongue speaking pre-service teachers. Second language pre-service teachers, when using English as the medium to tell their stories, perceive themselves be on the same level as English mother tongue speakers, suggesting Bourdieu's explanation of fields being arenas where participants compete for positions and power (Macionis & Plummer, 2012:63; Webb et al., 2006:63). From another perspective, this could be understood as second language pre-service teachers wanting their stories to be heard by English mother tongue speaking pre-service teachers so that their voices and their viewpoints are also fully heard and received.

Language therefore positions pre-service teachers who are English mother tongue speakers in dominant positions in the ITE class. This implies that their views are the ones that matter, and

that the rest participate passively in the discussion. The reality is that, due to the medium of instruction being English, English mother tongue pre-service teachers have more opportunities to share their viewpoints (as reported by both teacher educators and pre-service teachers), resulting in their particular issues becoming topical and important, and other pre-service teachers' views regarded as less important.

Another way of thinking of the kinds of relationships that language creates, as well as the kinds of topics being spoken about, is Kinsman's "social organization of forgetting" (2010, cited in Choudry, 2015:13). Kinsman explains that those who teach often purposefully 'forget' to teach or talk about certain topics particularly those related to personal histories or with which they are uncomfortable. According to Kinsman (2010), this can have the effect of alienating, or causing individuals to 'forget' their histories, as they are not given opportunities to share and talk about these. Individuals who do not share their viewpoints thus take on other identities, identities which involve assimilating to the dominant group's identity (English mother tongue pre-service teachers).

Reverting back to how viewpoints and personal story sharing function in terms of preparing pre-service teachers to work with diverse people and in diverse settings, due the language limitations, what is therefore shared in ITE lectures does not fully take into account, or accord equal importance to, all viewpoints or 'voices'.

6.2.4. Mentorship in the teaching practicum pedagogy as supporting or hindering social cohesion

Teaching practice is regarded by several academics (Darling-Hammond et al., 2007; Frederiksen et al., 2012; Sosibo, 2013) as the most important component in an ITE programme. However, pre-service teachers reported that they felt it had helped them in limited ways to prepare for social cohesion.

While teaching practice had provided pre-service teachers with opportunities to experience different contexts and to confirm that teaching is the right profession for them, it had also provided them with limited skills for promoting social cohesion. They were of the opinion that this was predominately due to the poor mentorship that they received from the various mentor teachers, none of whom appeared to have received any training or briefing from the WCED or from teacher educators at the Institute concerning their roles in relation to social cohesion. Pre-service teachers could identify what was 'wrong', 'unprofessional', and in

contrast to – or worked against - promoting social cohesion in terms of how mentor teachers taught, managed the classroom, and treated their learners. However, pre-service teachers had no – or had not been provided with - alternative ways of solving problems to do with social cohesion. In this situation pre-service teachers' dispositions are not being enriched or developed along the lines of social cohesion, as they do not know of any alternative way to develop these dispositions themselves during teaching practice, but rely on what was being taught while they were present at a school, or what the (untrained in social cohesion development) mentor teacher had to offer as a solution. Research has found that the pre-service teacher who is obliged to adopt the mentor teacher's way, knowing that it is harmful both for himself/herself and for learners, is in fact internalising those structures that have the potential to lead to symbolic violence. In this context, Jung (2004:108) defines Bourdieu's symbolic violence as the process where individuals accept and internalise the way power relations favour, exploit, mistreat, and demoralise humanity, privileging some above others. In this process, pre-service teachers – including those at the Institute - are accepting and following the example and pedagogies of their mentor teacher, as they have no alternative. Through going back to the old – in the case of South Africa, apartheid - ways of doing, the promotion of social cohesion is retarded.

Furthermore, many of the participating pre-service teachers made reference to teacher educators teaching ways to deal with social cohesive related problems. A pre-service teacher described such a situation and expressed concern about being inadequately equipped to deal with it: “The university should teach us how to handle difficult situations. I was not prepared for a fight between two boys” (pre-service teacher 9). This is an example of the quandary faced by most pre-service teachers and their awareness that the institution has failed them: they were and are able to recognise limitations and problems in certain approaches, and are wanting, and not receiving, alternatives as they want to act in ways that promote social cohesion.

6.3. Outcomes

This section discusses themes and issues that relate to how pedagogies experienced by pre-service teachers in the programme might shape their futures based on how their dispositions have shifted. These pedagogies are also the outcomes of the B.Ed ISP programme.

6.3.1. Shifting of dispositions due to exposure to different backgrounds throughout the ITE programme

In the 2008 study of Kidd et al., shifts in pre-service teachers' dispositions were researched according to five different activities that were purposively included in the teacher education programme so that pre-service teachers could experience change in the way that they thought about teaching diverse learners during their teaching practices. The findings revealed that pre-service teachers' exposure to diverse families and environments caused positive shifts to occur in 94,7% of the examined pre-service teachers (Kidd et al., 2008:322).

In the current research, pre-service teachers' exposure to different backgrounds in the form of discussion and debate, cross-over schools, community based settings, and the digital story telling project was found to varying extents to have led to shifts in their dispositions. However, these shifts were uneven as not all pre-service teachers experienced shifts to the same degree. In addition, shifts in pre-service teachers' dispositions did not all occur at the same time, but at different times during the course of the B.Ed ISP programme, and through the different exposures.

Newman (2000, cited in Choudry, 2015:12) argued that a single pedagogy may produce multiple different experiences and outcomes, as each pre-service teacher experiences things differently. In the current study, pre-service teachers were exposed to multiple pedagogies which each provided pre-service teachers with different ways of engaging with different people. Examples of these include lecture based pedagogy, exposing pre-service teachers to different viewpoints, cross-over schools, exposing pre-service teachers to people in diverse contexts, community-based pedagogy, exposing pre-service teachers to people in special needs circumstances, and the digital story telling project, exposing pre-service teachers to people's different stories.

Exposure forms part of the element of discomfort, and functions as a stimulus that presents pre-service teachers with different and uncomfortable situations so that feelings stemming from troubled knowledge can surface and be confronted (Zembylas, 2012). This links with the heart of the habitus, which Jenkins (1992) noted is the level of the habitus that uses feelings to bring about change in the individual. The heart level of the habitus is the level most instrumental in bringing about transformation in an individual, as it has the effect of impacting on the other two levels of the habitus (Jenkins, 1992:75).

For some pre-service teachers, different experiences transpired due to the different kinds of backgrounds that pre-service teachers had. Some experienced shifts from the entry into the B.Ed programme through exposure to people in the lecture room who were different to them, as in the case of pre-service teachers 3 and 4. Although much literature had been gathered on what kinds of content in a lecture-based pedagogy helps in the promotion of social cohesion in an ITE programme, these pre-service teachers thought that the mere physical presence of different people had contributed far more to their own orientation towards social cohesion than the theories and concepts that are used to teach about social cohesion.

Other pre-service teachers, such as pre-service teacher 7, experienced shifts during their exposure in cross over schools. Another experienced a shift in the compulsory NPO task, saying that it had “opened her eyes to reality”, which implies that some pre-teachers had not been made conscious of this before. Exposure to and within different contexts and people caused some pre-service teachers to feel different emotions, which in turn led to reflection about their own backgrounds, and in the process they became aware of their own values, beliefs, understandings and actions in relation to others. This kind of exposure also provided them with new perspectives as they learnt about how others live and think, linking this to their background knowledges, all of which caused shifts to occur.

However, exposure had the opposite effect, or was used by some pre-service teachers to confirm assumptions (from background knowledge), which they used as means to further distance themselves from others and contexts that they could not relate to. This shows that not all pre-service teachers were reflecting deeply (premise reflection) upon the feelings and emotions in relation to others that arouse at different points in the B.Ed ISP programme. Shifts in dispositions therefore did not occur evenly in terms of degree and points in time.

Despite their being uneven shifts in the B.Ed ISP programme, all pre-service teachers interviewed agreed that the digital story telling project had the most effect on them. Some noted that it caused them to think about others in a new way, and to be more caring, compassionate, and critically conscious of how they treat people. Pre-service teacher 14, for example, felt that listening to other pre-service teachers’ stories in the digital story-telling project provided her with a “better understanding of other people’s backgrounds and then realizing that’s why they are the way they are” (pre-service teacher 14). This realisation manifested in her making connections between learners’ behaviour and their backgrounds.

She described the insight she had acquired in the course of this project: “Maybe I shouldn’t give them a hard time, because they are having a hard time at home” (pre-service teacher 14). Pre-service teacher 1 commented that being exposed to other people’s backgrounds through the digital story telling project had helped him in mixing with ‘black’ people, which he had not done before. It also caused him to think about his own family and community, concluding that their views are ‘judgemental’.

Background knowledge as a factor affecting how pre-service teachers experience different exposures offered in a pedagogy can therefore be used as a tool to measure how much pre-service teachers’ existing dispositions shift in an ITE programme. An examination of how they currently mix, think about different contexts, and what teaching practices they use, or intend to use, in diverse settings, shows either dominant habituses or transformative habituses operating, as these are both the intended and unintended outcomes produced from the ITE programme.

6.3.2. Promoting social cohesion in familiar school contexts

As an outcome from pedagogies experienced, the majority of pre-service teachers interviewed perceived going back to familiar (familiar to them as being similar to their own schooling) school contexts as spaces would enable them to influence, or be instrumental in facilitating, greater change, reasoning that they already know the school structure, and the kinds of primary dispositions and troubled knowledges that learners who attend such schools possess. This links with what Cochran-Smith (1995) pointed out concerning teachers teaching learners of the same race and cultural backgrounds. Cochran-Smith argued: “When teachers and children come from similar cultural backgrounds, it is easier to provide instruction that takes into account children’s prior knowledge and needs” (Cochran-Smith, 1995, cited in Kidd et al., 2008:317). Although this may seem to be a viable way for pre-service teachers to create socially cohesive changes in the education sector due to their familiarity with certain contexts, there exists a danger of their reverting back to old ways of thinking, doing, and acting as pre-service teachers’ focuses tend to change, as was a common occurrence in the teaching practicum. Before teaching practice sessions, pre-service teachers had high hopes of changing the education system and trying out transformative pedagogies earned from ITE lectures. However, as reported by pre-service teachers in interviews, mentor teachers repeatedly re-directed them back to teaching in the ways they were teaching, emphasising that teachers need

to focus on completing the CAPS curriculum rather than focussing on breaking down stereotypical views of learners.

Another concern regarding pre-service teachers of the same race going back to schools where majority of learners and staff are of the same race, is that pre-service teachers are not looking to the long-term future in terms of schools inevitably becoming more diversified. According to post-apartheid government, there is a need for schools in South Africa to become diversified, implying that schools need to move away from the racially segregated structures existing under apartheid (Sedibe, 1998; Sayed & Kanjee, 2013). If pre-service teachers purposively choose familiar fields they may be creating limited change in the education system, only impacting on parts of the habitus of learners, thus resulting in minimal changes.

Pre-service teachers may be able to challenge learners' assumptions and beliefs due to the fact they had possessed similar ideas prior to these being shifted in the ITE programme, but learners also need exposure to others as a means for them to break down stereotypes and see things from different perspectives, as in the case of pre-service teacher 4 who changed his perception of 'black' people by being exposed to a 'black' teacher educator. In this instance, it was not merely the content of the subject the lecturer taught, but the person being 'black' that helped shift this pre-service teacher's ideas about 'black' people. This echoes what Heyneman (2003) cautioned about segregated schools. Heyneman pointed out those schools can serve different functions in the promotion of social cohesion and that one of the functions entails schools being spaces where relationships can occur between teachers and learners. Heyneman (2003:29-30) explained that teachers and learners are strangers to each other, but through interaction between these two parties, learners begin to trust the teacher and what is offered in terms of knowledge which can then include ways of doing, thinking and being. Through such relationships, where trust is established on the grounds of interaction, "citizens of different social origins... [learn to] acknowledge and respect each other" (Heyneman, 2003:30). As a pre-condition or for the goals of social cohesion to be achieved, Heyneman stressed that learners and teachers should be from diverse backgrounds, as "schools segregated by social groups may work against social cohesion goals" (2003:30).

Bourdieu's levels of the habitus (Figure 3), explained how both change and conditioning of dispositions occurred. The figure shows that an individual can change his/her thoughts through the mind being stimulated in particular ways. An individual can change his behaviour

by being exposed to the actions, cultures and values of a range of different people. Thus, pre-service teachers going to schools where learners are the same as them in terms of race, pre-service teachers are essentially limiting, not only their process, but also their learners' process of change by not exposing them to people who are racially and/or culturally different to them. In this situation pre-service teachers are likely to project or graft their own dispositions onto learners, resulting in the formation of dominant habituses. (Webb et al., 2006: xii). In terms of social cohesion, pre-service teachers are likely to foster assimilation rather than accommodation in this instance. Heyneman (2003:13) and Barolsky (2013), referring to its Durkheim origins, both caution that true social cohesion should not be about assimilating people in terms of pushing them to think the same and to have the same values. It should be about how different people accept and embrace each other and about using difference as means to understand and see different perspectives, rather than continue to live segregated lives. However, the reality is that teachers tend to choose, and to end up teaching in schools that are based in nearby neighbourhoods and communities due to convenience. It is therefore of crucial importance that government look into more ways of diversifying schools (in terms of distribution and representation of teachers and learners), communities, and neighbourhoods.

6.3.3. New ways of thinking, but limited ways of teaching

Through the various pedagogies in the B.Ed ISP programme, pre-service teachers become inspired and envisioned in terms of how they would want to teach and relate to diverse learners, and how they would go about promoting social cohesion, thus reflecting a shift in their dispositions. Pre-service teachers interviewed reported and showed an eagerness to challenge learners' existing knowledge and encourage them to be critically aware of different perspectives as a means of both teachers and learners promoting social cohesion. The mere idea that learners are perceived by pre-service teachers as individuals who possess troubled knowledge, and need to be challenged in order for it to be unpacked and addressed, indicates that the pre-service teachers interviewed had shifted their thinking. It further indicated that these pre-service teachers were able to identify and address their own prejudices and now feel empowered to help change others who face similar issues. The pedagogies in the ITE programme had thus represented a personal turning point for those pre-service teachers who participated in this study, which in turn could be said to manifest as a professional turning point.

From the sample of those interviewed, it appeared that pre-service teachers believe the Pedagogy of Discomfort and Disruption (PDD) to be a valuable tool to use with learners in unearthing their troubled knowledges. However, introducing and implementing pedagogies that seek to challenge learners' troubled knowledge into contemporary schools may be problematic due to the rigid CAPS syllabus that schools need to adhere to and the fact that many teachers implement this curriculum in rigid and uncreative ways. In the Findings Chapter, pre-service teachers reported several difficulties with teaching P4C, apart from seeking permission from mentor teachers to teach 'something different' to what was normally covered in the school classroom. Learners were also not always cooperative, and one can assume that they would only be cooperative to the mentor teacher's ways of teaching. When pre-service teachers tried different ways of teaching, or tried solving problems creatively, they were often met with a poor response from learners. This resulted in pre-service teachers doing what the mentor teacher had always been doing in terms of how and what the mentor teacher taught.

There were, however, other pedagogies they used during teaching practice that worked, such as debate and discussion, but this too had a time frame attached to it as mentor teachers stressed the completion of the CAPS syllabus rather than focussing on other issues. Apart from the mentor teachers and the pressure of CAPS restricting pre-service teachers in the use of transformative pedagogies, the findings further revealed that, although pre-service teachers eagerly expressed that they wanted to challenge learners' thoughts, no real or specific action or pedagogy was associated with their desired plans. This 'gap', or limitation can be understood as the B.Ed programme not providing pre-service teachers with adequate pedagogical tools to fulfil their vision of promoting social cohesion in schools, but only with the tools to impact on their own dispositions.

Although pedagogies used and taught in the B.Ed programme tended to be impractical in terms of their implementation in schools due to the current way in which the school system is set up, the pedagogies were helping pre-service teachers think about their roles as teachers in different situations and situations increasingly involving diversity. The pedagogies also gave them the space to work through their own troubled knowledge and to adopt dispositions that allowed them to think critically and respect people from diverse backgrounds. On the whole, these pedagogies seemed to be serving the function of creating changes within the pre-service teachers themselves so they would be generally better equipped to work with learners.

Neumann (2013:130) argued out that, before teachers can bring about change in schools, they need to experience change within themselves. In the case of the current study, it appeared that pre-service teachers did experience change within themselves, even though it was limited and varied in its nature and extent. However, they had no real pedagogical tools at their disposal to take into the school context as the social cohesive pedagogies learnt in the ITE programme made them think and change, but could not be actualised in real school settings.

Chapter Summary

In this chapter key themes and issues that emerged from the findings were discussed. The first theme regarding programme inputs highlighted how, in the case of the participating teacher educators, their professional knowledge from apartheid fields appeared to strongly influence their teaching. The chapter also discussed the ways in which the backgrounds of pre-service teachers impact on how they experience the different components of the B.Ed programme.

The second theme (process) discussed was how mixed pedagogy approaches are common ways teacher educators use to incorporate and teach about social cohesion. Although some of the mixed pedagogy approaches allow for meaningful discussion and debate to transpire in the lecture room, from the interviews of both teacher educators and pre-service teachers it appeared that teacher educators were using pedagogies such as the group learning pedagogy in ways that had limited benefit in terms of creating spaces where pre-service teachers could address troubled knowledge in any depth. The chapter further discussed the sharing of viewpoints and personal stories as powerful pedagogical tools that prepare pre-service teachers for diverse settings and working with different people. However, what was shared in the ITE lecture room was not always representative of all pre-service teachers' different backgrounds due to the sharing process and medium of instruction being in the English language. In the discussion of mentor teachers as crucial players in preparing pre-service teachers for their role in promoting social cohesion in the education sector, problems associated with this emerged: mentor teachers are not too concerned with promoting social cohesion, but are rather narrowly focused on completing the school/CAPS syllabus.

The third theme (outcomes) discussed was how multiple pedagogies in the B.Ed ISP programme contribute, or not, to the shifting of pre-service teachers' dispositions through the different exposures these present to pre-service teachers. Pre-service teachers' ideas and preferences regarding types of schools and strategies envisioned to promote social cohesion in

South Africa were discussed. This discussion was an indication of how far they thought the B.Ed programme had prepared them in terms of promoting social cohesion and the impact it had had on them. Lastly the impact that the pedagogies in the B.Ed programme had on pre-service teachers was discussed in relation to social cohesion. The discussion showed that, while the pedagogies provided pre-service teachers themselves with both a personal and professional turning point, there was the issue of the impracticality of using pedagogies learnt in the B.Ed programme in school settings.

In the next chapter, recommendations for addressing the issues raised in this chapter are detailed.

Chapter 7: Study Summary and Recommendations

This chapter concludes the study by providing a final summary of the research, as well as recommendations based on the findings. This is followed by a brief outline of the contributions the researcher considers the study to have made to the teacher education research and policy making field. Lastly, the researcher's personal reflections on the research journey are shared.

7.1. Study Summary

This research set out to investigate how social cohesion is, or is not, incorporated in an ITE programme at one university in the Western Cape, South Africa. Although it was convenient for the researcher to conduct this study in a province where she is based, a number of important aspects emerged that the researcher considers to be of relevance to other teacher education providers in South Africa. The issues that emerged from the data showed there to be an overwhelming amount of troubled knowledge that South Africans have still to address, and which continues to be a barrier to building a democratic and socially cohesive society. This claim is supported from the representative pre-service teacher sample that had come to be trained at the Institute from different provinces in South Africa, and who were in their fourth and final year of study.

The exploration of the ways in which social cohesion is incorporated, or not, in the ITE programme broke down what was to be investigated into two sub related research questions. The first research question focused on background knowledges, the rationale being that the researcher acknowledged that teacher educators and pre-service teachers had participated in various fields in the course of which they had acquired a range of different dispositions. The question thus focused on how their backgrounds influenced their understandings of the notion of social cohesion. An understanding on the part of the researcher of how the two different parties perceived the notion of social cohesion, and linking this understanding to their backgrounds, was in turn crucial to gain a clear understanding of how social cohesion is, or is not, incorporated, taught, and experienced in an ITE programme.

In summary, the findings of research question one revealed that those teacher educators who participated in the study had on the whole unravelled and addressed how such troubled knowledge impacted how they understood social cohesion, together with the pedagogies they were using to teach and discuss this. Many complaints were verbalised in the teacher educator

interviews, primarily expressing their unhappiness with the opportunities the Institute has failed to put in place for the various different teacher educators to be able to begin to engage with their own troubled knowledges, in order to understand and accept one another. Teacher educators' understandings of social cohesion were therefore a reflection of yet to be unravelled troubled knowledge, and race tended to be one of the problems underlying this.

The sample of pre-service teachers interviewed understood social cohesion from the perspective of their parents, the schools they attended, and the communities they are part of. Although the majority of the sample of pre-service teachers had not lived through or experienced the apartheid era, they had inherited some of the ways of thinking and doing of those who had experienced apartheid. Through these interactions, these pre-service teachers had brought particular background knowledges into the programme that either limited their learning of social cohesion, or created spaces of curiosity and challenge, or both.

Research question two focussed on understanding what pedagogies are being used, and how these pedagogies (processes) are being used and experienced in the B.Ed ISP programme in relation to social cohesion. The question also focused on how these pedagogical experiences shift, or not, pre-service teachers' existing dispositions in ways that prepare and equip them to affect change and effectively deal with issues to do with race, tolerance and troubled knowledge in South African schools in a manner that promotes social cohesion. The findings from research question two revealed that the B.Ed ISP programme includes a variety of different pedagogies that impact on pre-service teachers in different and generally positive ways. Due to each pre-service teacher being different and having, or bringing with them to the Institute, their individualised background knowledge, these pedagogical tools had varying different effects on them. Some pre-service teachers had experienced lecture-based pedagogies, for instance, in ways not intended by the designer and implementer of the pedagogy. Such was the case with those pre-service teachers who had not previously been exposed to educational spaces where a diverse range of people were present. They had thus experienced the pedagogy differently to the way a pre-service teacher had who was accustomed to such settings. Nonetheless, even those pre-service teachers who were accustomed to such settings experienced the pedagogy in different ways, one of which was feeling empowered by the pedagogy as they could describe the new theories and concepts in terms of what they were feeling and thinking. The pedagogies in the B.Ed ISP programme could therefore be seen to have provided many of those pre-service teachers interviewed with

personal turning points. However, because some of the pedagogies in the programme were being taught by teacher educators (Pawson & Tilley's 2004 'mechanisms') who understood social cohesion in their own particular ways and had not dealt adequately with their own troubled knowledge, these pedagogies created the kinds of shifts in pre-service teachers' dispositions that limited them to being inspired teachers, but could not equip them to practically implement them in schools. This was also because teacher educators appeared to be mixing pedagogy approaches. In terms of the teaching practicum pedagogy, mentor teachers were to a great extent working against pre-service teachers' attempts to develop social cohesion in their learners, as they were teaching, modelling, and guiding pre-service teachers in ways that were in contrast to those aimed at promoting social cohesion, and at times those modelled and implemented at the Institute.

Summary of key issues that emerged from the study:

- Teacher educators hold key positions in which they are afforded opportunities to design ITE programmes to serve particular functions. However, their lack of space to critically reflect and deal with their own troubled knowledges makes this difficult. Moreover, the DHET, by not detailing ITE policies in terms of precise pedagogies and theories that teacher educators can draw from, makes it particularly difficult for teacher educators to design and present programmes where pre-service teachers can be optimally and practically trained to promote social cohesion in the schools and ultimately in South African society. Pre-service teachers possess wide-ranging background knowledges that include different kinds of troubled knowledge, which, according to the literature reviewed, and to some of the interviewees, they draw on to decipher and understand different people, situations, and contexts. Although pedagogies in the B.Ed ISP programme do contain a certain degree of critical reflection, not all pre-service teachers were able, or were adequately guided, to reflect deeply regarding what they experienced, and therefore did not shift their existing dispositions in ways that made them potentially socially cohesive.
- The B.Ed ISP programme undoubtedly contained a number of different pedagogies that incorporated and taught, or attempted to teach, about social cohesion in ways that exposed pre-service to a range of different people, situations, contexts, viewpoints, and stories.

- There were, however, pedagogies that presented problems in terms of limiting socially cohesive practices in the schools where pre-service teachers did their practicum. This gap was found in the form of the poor mentorship in the teaching practicum pedagogy, as well as in the manner that teacher educators mixed different pedagogies, and the ways in which they used and managed some pedagogies, such as group learning.
- In terms of the outcomes of the programme, these produced, or encouraged, many pre-service teachers who were inspired to bring about change in the current education system – and in society -, and who envisioned using particular practices in order to bring about these changes. However, what they reported as having received in the programme in terms of adequate skill sets was concerning, as many of the pedagogies that were taught as skills tended to be impractical for school usage. Another concern was that several pre-service teachers envisioned –even by their final year - teaching in familiar – comfortable - school contexts, which could be seen to be counterproductive in bringing about social cohesion in these schools.

It can be argued that many of these findings, particularly those to do with the mismatch between the pedagogies pre-service teachers are exposed to at the Institute and the realities of the practicum, reveal, that the Institute has to some extent failed pre-service teachers. The findings showed a disjuncture between what was being offered at the Institute and what is envisioned by policies, and in turn, between both of these and the realities of circumstances in the schools where pre-service teachers do their practicums and in schools where they will ultimately be employed, and where they would be assumed - by the Institute, and according to policies such as the MRTEQ (2011, 2015) – to ultimately promote social cohesion in South African society.

7.2. Recommendations for future study

Recommendations for further research are outlined in an attempt to help narrow certain gaps and resolve some of the contradictions and disjunctures revealed in the previous chapter. These recommendations have been categorised for the ITE sector, and in terms of how social cohesion can be incorporated in collaborative ways.

7.2.1. ITE sector

- The studied ITE programme used fourth year pre-service teachers which limited the scope of the research to understanding how the B.Ed programme had been

experienced on the whole by pre-service teachers, rather than using first year pre-service teachers and – in the form of a longitudinal study - studying them through until their final year. With this in mind, and in order to better understand how ITE programmes can design and position key pedagogies, the researcher would argue that pre-service teachers need to be studied from enrolment into a B.Ed programme through to their graduation, and even including their first years of teaching as qualified teachers. Through such longitudinal studies, teacher education providers can begin to understand what and where to position key pedagogies in relation both to the realities experienced by teachers in many schools, and to social cohesion.

- More research is needed on how language barriers can be resolved in ITE programmes in South Africa: the findings revealed certain pre-service teachers to be dominating what is discussed and debated in some classes due to the medium of instruction favouring them. This, in turn limits other pre-service teachers from sharing and reflecting on important issues. Moreover, it limits what is discussed and debated in terms of topics, particularly those to do with troubled knowledge.
- There is a need for rigorous research to be conducted on the best ways to discipline learners in a socially cohesive rather than in a traditional – at times unnecessarily punitive and authoritarian - manner, one which makes the teacher solely responsible for discipline in the classroom. Research focusing on the kinds of discipline techniques ITE programmes can teach is needed: in the focus group interviews, discipline was one of the key topics that arose when pre-service teachers spoke about their teaching practicum experiences. Pre-service teachers acknowledged that the way in which mentor teachers solved discipline issues was not one that promoted social cohesion, and were of the opinion that ITE lectures need to prepare them better for this.

7.2.2. Incorporation of social cohesion from a collaborative perspective

- Teacher training institutions urgently need to be conducting research into the ways in which practising teachers are, or are not, promoting social cohesion in the education sector (school level) in order to better understand the kinds of issues faced by these teachers so that future teachers can be trained in ways to effectively deal with issues in realistic and practical ways. In addition, of value would be research into what

pedagogies can effectively be used in schools to promote social cohesion, given that, according to the findings of the current study, the pedagogies that pre-service teachers have acquired in ITE lectures by their final year do not always appear to be adapted for the realities of the schools.

- CAPS, or the ways in which it is understood and implemented in the majority of schools, seems to hinder the use and exploration of social cohesive pedagogies, based on what was reported in the Findings Chapter. Thus, much research needs to be conducted into the ways in which CAPS, in spite of its mention in both the CAPS and in policy directives from the DBE and DHET, does or does not incorporate social cohesion, and how teachers currently understand and implement both the CAPS and social cohesion in their classrooms. From investigating the precise ways in which CAPS incorporates, or purports to incorporate, social cohesion, and what is actually occurring in terms of this process in the education sector, more information can be obtained regarding what decisions education practitioners and policy makers need to take and which pointers they need to consider when revising policies and curricula for the future. This could guide the DBE and DHET in designing policies that correlate and synchronise with each other, as presently what DHET envisions and what schools are doing seem to be in contradiction to one another.
- Linking with the point above, rigorous research is needed on the kinds of transformative pedagogies that can work best in a range of South African school contexts so that learners can adopt transformative habituses, while simultaneously acquiring academic knowledge and fulfilling the requirements of the CAPS.

7.3. Recommendations for policy and practice

Recommendations are provided for the various different stakeholders involved in ITE, and who can contribute to the successful incorporation of social cohesion in both teacher training institutes and schools. The stakeholders comprise of policy makers, education practitioners, and teacher education providers.

7.3.1. Policy makers

- A communication gap was found between policy makers and teacher educators regarding both the content and the implementation of ITE policies. There is thus a need for policy makers and teacher educators to consult on an on-going basis with the

common aim of gaining a better understanding of the concerns regarding the incorporation of knowledge pertaining to social cohesion into ITE programmes and school curricula.

- ITE policies were also shown in the findings of the current study to be limited in terms of the theories and pedagogies that teacher educators could draw from in implementing the competencies, knowledges, and roles envisioned. The DHET therefore needs to provide more specific detail on the knowledges (exact theories and pedagogies) for teacher educators to draw from in order to make ITE programmes successful and of value to pre-service teachers. Currently teacher educators are relying on their own backgrounds to teach about roles and competencies, an issue which was found in the current study to be a concern. Through providing a readily available knowledge base that teacher educators can draw from, rather than relying on what they perceive to be ways to promote social cohesion, pre-service teachers can be better equipped to promote social cohesion in schools as they would have been taught about, discussed, and exposed to theories and pedagogies that most clearly and in specific detail focus on social cohesion. One of the consequences of ITE policies providing a detailed body of knowledge, and pointers to practice, would be that B.Ed programmes could have greater uniformity in terms of content and the quality of teachers produced, teachers who are adequately and equally equipped to promote social cohesion.

7.3.2. Practitioners

- Based on reports from interviews on how mentor teachers hindered pre-service teachers' exploration of socially cohesive pedagogies during teaching practice, there is a need for teacher education providers to put into place workshops in which mentor teachers can be thoroughly briefed about social cohesion and how to effectively mentor pre-service teachers during a crucial component of the programme.
- A selection criterion for suitable mentor teachers needs to be drawn up to ensure that – ideally, designated - teachers mentoring pre-service teachers during this crucial process are able to guide the pre-service teacher effectively and whose pedagogies are aligned with both policy and programmes at the various teacher training institutions.

- Teaching practice coordinators of ITE programmes need to put into place systems where pre-service teachers' school choices and the identities of their mentor teachers during the period of the practicum can be tracked.
- Based on what was reported by pre-service teachers in the interviews, despite recommendations for how mentor teachers can be more valuably used during the teaching practice pedagogy, it is concerning that practising teachers are themselves hampering social cohesion in the education sector on a daily basis. In light of this, there is a need for education departments to ensure that practising teachers are continuously updating their knowledge and skills, and that these are aligned with policy and with teacher training programmes. SACE, DBE, as well as teacher education providers need to play active roles in what skills and knowledges practising teachers actually need in workshops, rather than putting together workshops that carry little value for how teachers can promote social cohesion in schools in line with directives from the MRTEQ and with the content of teacher training programmes.

7.3.3. Teacher education providers

- The literature reviewed showed that teacher educators can and do play fundamental roles in ensuring how the concept of social cohesion is understood, and how social cohesion is taught. However, due to teacher educators not having addressed their own troubled knowledge as the findings suggest, pre-service teachers are not being trained appropriately or optimally to promote social cohesion. There is thus a need for the teacher education providers to put regular workshops in place for teacher educators to engage in, share, and work through troubled knowledges. Through addressing troubled knowledges better, more productive relationships with fellow colleagues can be established, and teacher educators can become critically reflexive of their own histories, which in turn can simultaneously encourage them to incorporate and teach social cohesion more effectively (Choudry, 2015).
- There is a need for ITE programmes to create more pedagogical opportunities in which pre-service teachers can interact with a wide range of different people and simultaneously interrogate their own and others' troubled knowledge at the start of the programme, rather than waiting for the final year to share personal stories as was the case with the digital story telling project. It is therefore strongly suggested that at the

end of each year in the B.Ed ISP programme, pre-service teachers have a project in which they can reflect and showcase what they have learned and how they have changed (in relation to social cohesion).

- More case studies (scenarios) should be introduced in the B.Ed ISP programme, studies which pre-service teachers can discuss, role play, and reflect upon in a process of envisaging ways to solve different kinds of situations in a manner that promotes social cohesion. Through featuring case studies as yearly activities, pre-service teachers can further reflect on and note how they have grown in terms of how they think about problems and how they envision solving these.
- There is also a need for ITE programmes to incorporate mock trials in teaching practice workshops with the aim of challenging and brainstorming ideas for ways to solve real (related to their own lives and experiences) issues in a manner that is socially cohesive.
- Lastly, there is a need for teacher education providers to pay more attention to the design and position in the programme of key pedagogies with the aim of creating opportunities for pre-service teachers to engage in troubled knowledge, and to ensure that pre-service teachers have optimal opportunities to shift their existing dispositions.

7.4. Contribution of the study

The previous sections have considered the policy and practice recommendations emanating from this study, and have outlined the contribution it makes. In this section, the researcher specifically considers the contributions this study makes to knowledge and understanding that emanate from this study.

Whilst there are many studies done on ITE and pedagogies, these have mainly been for improving general practice in diverse settings. ITE studies in South Africa have largely focussed on policy implications, quality teaching, and teaching practicum (Robinson, 2000; Sayed, 2002; Kruss, 2009; Deacon, 2012, Sosibo, 2013). Studies done on ITE in relation to social cohesion from a pedagogical perspective are largely missing from the literature on South African ITE. This study can be considered to fill this gap by contributing to knowledge about how the backgrounds of teacher educators and pre-service teachers impact on what is taught by teacher educators and experienced by pre-service teachers in an ITE programme in

relation to social cohesion, in addition to what kinds of pedagogical tools (and elements) in an ITE programme are best suited in relation to social cohesion.

This study also provides a comprehensive and in-depth account of a group of teacher educators' understandings and pedagogical actions in relation to social cohesion as gathered through qualitative research methods. This can be considered to be providing a unique aspect of ITE in relation to social cohesion, as the study has examined the links between teacher educators' backgrounds and their pedagogies, an aspect no ITE study in South Africa has investigated to date.

In addition, the study investigated the backgrounds of a group of pre-service teachers and how they experienced the ITE programme. The links between these components (teacher educators and pre-service teachers) of the programme showed that some of the pedagogical tools, or aspects thereof, that teacher educators use to teach, and teach pre-service teachers to use, contain vestiges of practices from the apartheid system, practices which are detrimental to pre-service teachers' general development as teachers and specifically to their development of socially cohesive dispositions. The study further found a sample of South African pre-service teachers to possess troubled knowledge that links to racial perception, even though they themselves had not experienced the form of apartheid associated with the apartheid regime. By revealing a range of different interrelationships between these and other issues, this study has been able to offer insights into pedagogical tools used and taught by some teacher educators at one South African university. It has revealed how these pedagogical tools have impacted on pre-service teachers in relation to social cohesion, and the ways in which some of these have failed both to adequately develop socially cohesive dispositions in pre-service teachers, and to align with, or take into account, the realities of the teaching practicum.

7.5. Concluding comments

This study provided an overview of the extent to which social cohesion, as envisaged by the ministry of education in South Africa, is being incorporated and taught in an ITE programme at one university in the Western Cape. In an effort to investigate the phenomenon, pedagogies at the teacher training institution were focused upon in terms of what the programme offers pre-service teachers, how it operates, and the implications for the promotion of social cohesion amongst both teacher educators and pre-service teachers.

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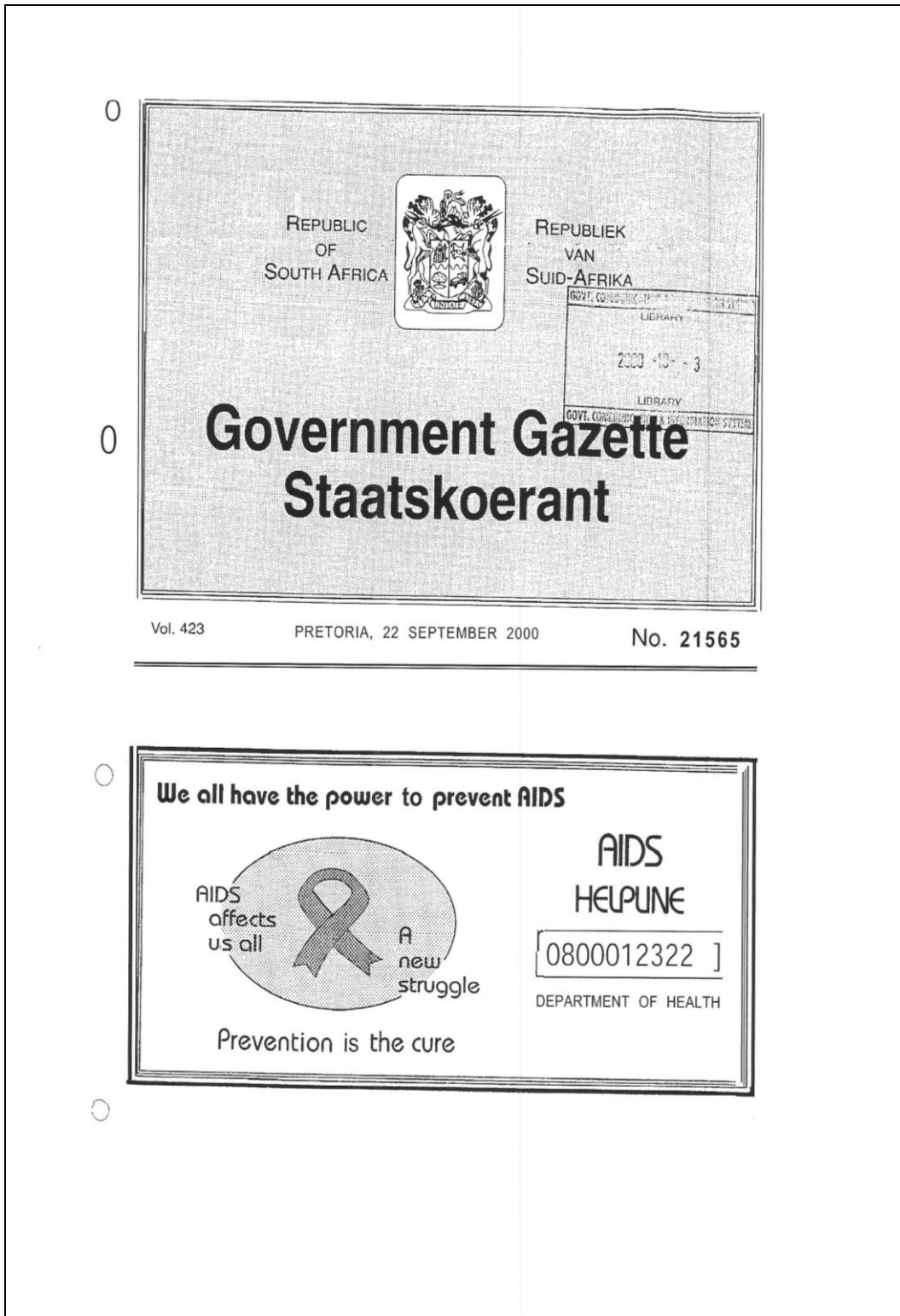
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Appendices

Appendix A: Seven roles in NSE



APPENDIX 2**ROLES FOR EDUCATORS IN SCHOOLING****1. Learning mediator**

The educator will mediate learning in a manner which is sensitive to the diverse needs of learners, including those with barriers to learning; construct learning environments that are appropriately contextualised and inspirational; communicate effectively showing recognition of and respect for the differences of others. In addition an educator will demonstrate sound knowledge of subject content and various principles, strategies and resources appropriate to teaching in a South African context.

2. Interpreter and designer of learning programmed and materials

The educator will understand and interpret provided learning programmed, design original learning programmed, identify the requirements for a specific context of learning and select and prepare suitable textual and visual resources for learning. The educator will also select, sequence and pace the learning in a manner sensitive to the differing needs of the subject/learning area and learners.

3. Leader, administrator and manager

The educator will make decisions appropriate to the level, manage learning in the classroom, carry out classroom administrative duties efficiently and participate in school decision making structures. These competences will be performed in ways which are democratic, which support learners and colleagues, and which demonstrate responsiveness to changing circumstances and needs.

4. Scholar, researcher and lifelong learner

The educator will achieve ongoing personal, academic, occupational and professional growth through pursuing reflective study and research in their learning area, in broader professional and educational matters, and in other related fields.

5. Community, citizenship and pastoral role

The educator will practice and promote a critical, committed and ethical attitude towards developing a sense of respect and responsibility towards others. The educator will uphold the constitution and promote democratic values and practices in schools and society. Within the school, the educator will demonstrate an ability to develop a supportive and empowering environment for the learner and respond to the educational and other needs of learners and fellow educators,

Furthermore, the educator will develop supportive relations with parents and other key persons and organisations based on a critical understanding of community and environmental development issues. One critical dimension of this role is HIV/AIDS education.

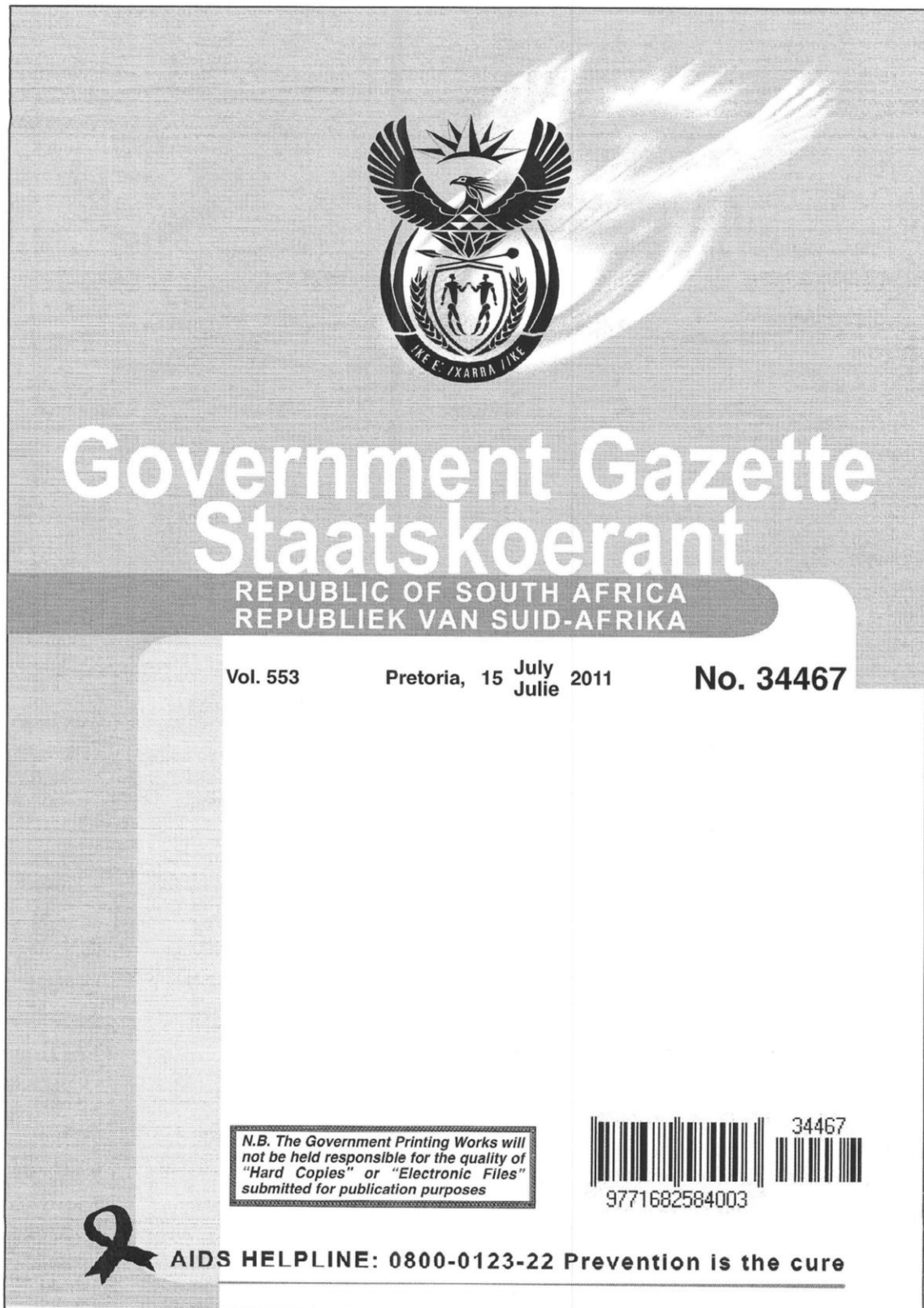
6. Assessor

The educator will understand that assessment is an essential feature of the teaching and learning process and know how to integrate it into this process. The educator will have an understanding of the purposes, methods and effects of assessment and be able to provide helpful feedback to learners. The educator will design and manage both formative and summative assessment in ways that are appropriate to the level and purpose of the learning and meet the requirements of accrediting bodies. The educator will keep detailed and diagnostic records of assessment. The educator will understand how to interpret and use assessment results to feed into processes for the improvement of learning programmed.

7. Learning area/subject/discipline/phase specialist

The educator will be well grounded in the knowledge, skills, values, principles, methods, and procedures relevant to the discipline, subject, learning area, phase of study, or professional or occupational practice. The educator will know about different approaches to teaching and learning (and, where appropriate, research and management), and how these may be used in ways which are appropriate to the learners and the context. The educator will have a well-developed understanding of the knowledge appropriate to the specialism.

Appendix B: Eleven basic competencies in MRTEQ (2011)

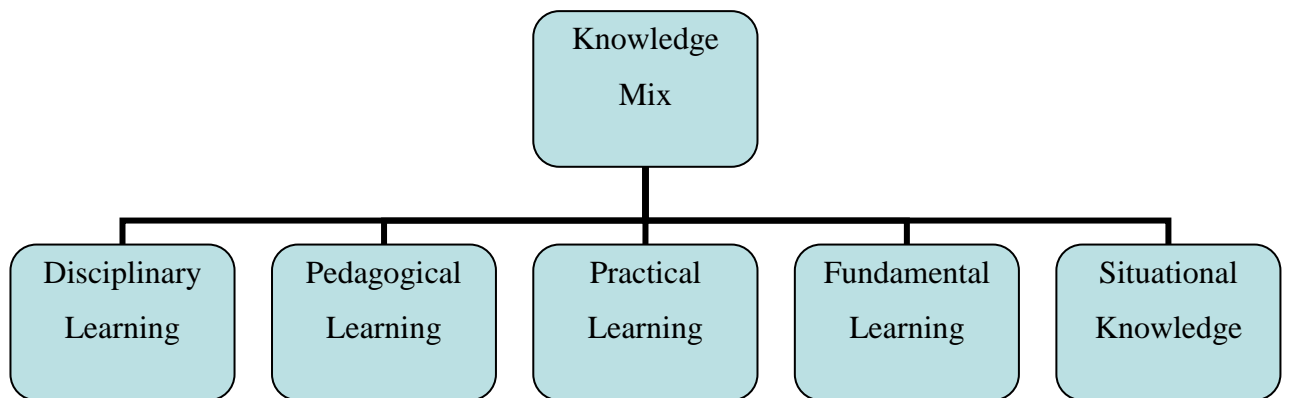


Appendix C: Basic Competences of a Beginner Teacher

The following are the minimum set of competences required of newly qualified teachers:

1. Newly qualified teachers must have a sound subject knowledge.
2. Newly qualified teachers must know how to teach their subject(s) and how to select, determine the sequence and pace content in accordance with both subject and learner needs.
3. Newly qualified teachers must know who their learners are and how they learn; they must understand their individual needs and tailor their teaching accordingly.
4. Newly qualified teachers must know how to communicate effectively in general, as well as in relation to their subject(s), in order to mediate learning.
5. Newly qualified teachers must have highly developed literacy, numeracy and Information Technology (IT) skills.
6. Newly qualified teachers must be knowledgeable about the school curriculum and be able to unpack its specialised content, as well as being able to use available resources appropriately, so as to plan and design suitable learning programmes.
7. Newly qualified teachers must understand diversity in the South African context in order to teach in a manner that includes all learners. They must also be able to identify learning or social problems and work in partnership with professional service providers to address these.
8. Newly qualified teachers must be able to manage classrooms effectively across diverse contexts in order to ensure a conducive learning environment.
9. Newly qualified teachers must be able to assess learners in reliable and varied ways, as well as being able to use the results of assessment to improve teaching and learning.
10. Newly qualified teachers must have a positive work ethic, display appropriate values and conduct themselves in a manner that befits, enhances and develops the teaching profession.
11. Newly qualified teachers must be able to reflect critically, in theoretically informed ways and in conjunction with their professional community of colleagues on their own practice in order to constantly improve it and adapt it to evolving circumstances.

Appendix C: Knowledge mix



Appendix D: Demographics of pre-service teacher (PST) sample

	Age	Sex	Race	Mother tongue	Home town	Majors
PST 1	25	M	W	English	Table View	English, Maths, Science
PST 2	23	M	B	Xhosa	Beaufort West	Science, Technology
PST 3	22	F	B	Xhosa	Mount Flether, Eastern Cape	EMS, Xhosa, Technology
PST 4	24	M	C	Afrikaans	Worcester	Physical Science Technology
PST 5	23	F	W	Afrikaans	Ruyterwacht	Afrikaans, Science
PST 6	53	F	C	English	Kenwyn	English, Biology
PST 7	26	F	C	Afrikaans	Mondeor, Johannesburg	English, Technology
PST 8	23	M	W	English	Rondebosch, Cape Town	English, Maths
PST 9	23	F	I	English	Rylands	Science, Maths, Technology
PST 10	23	F	B	Xhosa	Riviersonderend	Afrikaans, Biology
PST 11	35	M	C	English	Cape Town	Science, Maths, Visual Art
PST 12	23	F	W	English	Cape Town	Biology, Maths
PST 13	25	F	B	Xhosa	Lady Frere, Eastern Cape	Biology, Science, Xhosa

PST 14	23	F	W	English	Edgemean, Cape Town	Biology English
PST 15	23	F	W	English	Durbanville	Biology, English
PST 16	22	F	W	English	Platteklouf, Cape Town	Biology, English
PST 17	29	F	C	English	Crawford, Cape Town	Maths, Technology
PST 18	23	F	C	English	Welcome Estate, Cape Town	Maths, Visual Art

Appendix E: Example of a consent letter for a teacher educator participant

Highbury Road

Mowbray

7700

5 May 2015

Dear Lecturer / Teacher Educator

PARTICIPATION IN A RESEARCH THESIS

You are being invited to take part in a research thesis. Before you decide, it is important for you to understand the aim of the research and why it is being done. Please take time to read the following information carefully and discuss it with me if you wish. Please do not hesitate in asking about anything that is not clear or if you would like more information.

This research aims to explore social cohesion in terms of how it is understood, incorporated and taught in initial teacher education at a university in the Western Cape. In so doing, it investigates what teacher educators understand by the notion of social cohesion, why they understand it in this way, as well as examining the pedagogies employed in teaching about aspects of social cohesion. Furthermore, it is interested in pre-service teachers' understanding and development of attitudes, critical consciousness and values to promote social cohesion in South African society.

This research is being conducted in order to generate new knowledge and scholarship about how pre-service teachers are trained to deal with diversity, promote inclusivity, to be agents of peace and to address issues of social cohesion within a South African society. This research will also provide information to policy makers and teacher providers (universities) on how aspects of social cohesion is being incorporated, taught and experienced in a B.Ed programme so that curriculum planning, decisions and related can be better informed.

You have been approached because of your position which leads me to believing that you can provide valuable insight on this topic. Should you wish to participate, you will be required to do the following:

1. Sign a consent form.
2. Share copies of course content, assignment briefs and other material that forms part of the B.Ed Senior Phase fourth year planning and teaching.
3. Be interviewed about your understanding of the notion of social cohesion and pedagogies employed.

There are no foreseeable dangers or risks in taking part in this research thesis. However, it is up to you to decide whether or not to take part. Refusal to take part will involve no penalty or loss of benefits to which you are otherwise entitled. If you decide to take part, you will be given this information sheet to keep and you will also be asked to sign a consent form.

All copies of information which is collected from you during the course of this research will be kept strictly confidential and your name and position will not be used without your permission.

If you have decided to participate, please see the attached consent form.

Thank you for taking part in this research thesis.

Yours in Education,

Widad Sirkhotte-Kriel

0734063950 / widad.sirkhotte@gmail.com

CONSENT FORM

Research Project Title:

Teaching of social cohesion in an initial teacher training programme at a university in the Western Cape.

	Yes	No
I understand the purpose and nature of this research.		
I agree to share copies of the course contents and other material that may be helpful for this research.		
I agree to be interviewed for this research thesis.		
I agree to be observed for this research thesis.		
I give permission for the interview to be recorded by means of mobile recorder technology.		
I do not wish for my name to be used, cited or otherwise disclosed.		

Name of the participant:

Signature:

Date:

Appendix F: Example of a consent letter for a pre-service teacher participant

Highbury Road

Mowbray

7700

5 May 2015

Dear Pre-service teacher

PARTICIPATION IN A RESEARCH THESIS

You are being invited to take part in a research thesis. Before you decide, it is important for you to understand the aim of the research and why it is being done. Please take time to read the following information carefully and discuss it with me if you wish. Please do not hesitate in asking about anything that is not clear or if you would like more information.

This research aims to explore social cohesion in terms of how it is understood, incorporated and taught in initial teacher education at a university in the Western Cape. In so doing, it investigates what teacher educators understand by the notion of social cohesion, why they understand it in this way, as well as examining the pedagogies employed in teaching about aspects of social cohesion. Furthermore, it is interested in pre-service teachers' understanding and development of attitudes, critical consciousness and values to promote social cohesion in South African society.

This research is being conducted in order to generate new knowledge and scholarship about how pre-service teachers are trained to deal with diversity, promote inclusivity, to be agents of peace and to address issues of social cohesion within a South African society. This research will also provide information to policy makers and teacher providers (universities) on how aspects of social cohesion is being incorporated, taught and experienced in a B.Ed programme so that curriculum planning, decisions and related can be better informed.

You have been approached because of your position which leads me to believing that you can provide valuable insight on this topic. Should you wish to participate, you will be required to do the following:

1. Sign a consent form.
2. Share copies of class notes, assignment briefs, completed assignments and other material that forms part of your development as a potential teacher which you think is important for this research.
3. Be interviewed about your experience as a pre-service teacher at your current university.

There are no foreseeable dangers or risks in taking part in this research thesis. However, it is up to you to decide whether or not to take part. Refusal to take part will involve no penalty or loss of benefits to which you are otherwise entitled. If you decide to take part, you will be given this information sheet to keep and you will also be asked to sign a consent form.

All copies of information which is collected from you during the course of this research will be kept strictly confidential and your name and position will not be used without your permission.

If you have decided to participate, please see the attached consent form.

Thank you for taking part in this research thesis.

Yours in Education,

Widad Sirkhotte-Kriel

0734063950 / widad.sirkhotte@gmail.com

CONSENT FORM

Research Project Title:

Teaching of social cohesion in an initial teacher training programme at a university in the Western Cape.

	Yes	No
I understand the purpose and nature of this research.		
I agree to share copies of my assignments, class notes and other material that may be helpful for this research.		
I agree to be interviewed for this research thesis.		
I agree to be observed during teaching practice for this research thesis.		
I give permission for the interview to be recorded by means of mobile recorder technology.		
I do not wish for my name to be used, cited or otherwise disclosed.		

Name of the participant:

Signature:

Date:

Appendix G: WCED Consent letter



Western Cape
Government

Education

Directorate: Research

tel: +27 021 467 9272
Fax: 0865902282
Private Bag x9114, Cape Town, 8000
wced.wcape.gov.za

REFERENCE: 20170726 –3251

ENQUIRIES: Dr A T Wyngaard

Mrs Widad Sirkhotte
15 Clarewyn Road
Lansdowne
7780

Dear Mrs Widad Sirkhotte

RESEARCH PROPOSAL: TEACHING OF SOCIAL COHESION IN AN INITIAL TEACHER TRAINING PROGRAMME AT A UNIVERSITY IN THE WESTERN CAPE

Your application to conduct the above-mentioned research in schools in the Western Cape has been approved subject to the following conditions:

1. Principals, educators and learners are under no obligation to assist you in your investigation.
2. Principals, educators, learners and schools should not be identifiable in any way from the results of the investigation.
3. You make all the arrangements concerning your investigation.
4. Educators' programmes are not to be interrupted.
5. The Study is to be conducted from **27 July 2015 till 29 September 2015**
6. No research can be conducted during the fourth term as schools are preparing and finalizing syllabi for examinations (October to December).
7. Should you wish to extend the period of your survey, please contact Dr A.T Wyngaard at the contact numbers above quoting the reference number.
8. A photocopy of this letter is submitted to the principal where the intended research is to be conducted.
9. Your research will be limited to the list of schools as forwarded to the Western Cape Education Department.
10. A brief summary of the content, findings and recommendations is provided to the Director: Research Services.
11. The Department receives a copy of the completed report/dissertation/thesis addressed to:

**The Director: Research Services
Western Cape Education Department
Private Bag X9114
CAPE TOWN
8000**

We wish you success in your research.

Kind regards.
Signed: Dr Audrey T Wyngaard
Directorate: Research

Lower Parliament Street, Cape Town, 8001
tel: +27 21 467 9272 fax: 0865902282
Safe Schools: 0800 45 46 47

Private Bag X9114, Cape Town, 8000
Employment and salary enquiries: 0861 92 33 22
www.westerncape.gov.za

Appendix H: Interview schedule for teacher educator participants

Questions:

(A) Understanding of social cohesion

In this section, the researcher explores how teacher educators understand the notion of social cohesion and its role in the Education sector.

1. What is your understanding of the notion of social cohesion?
2. What do you see as the role of the education system in promoting social cohesion?
3. What do you see as the main challenges teacher education in South Africa face in dealing with social cohesion?
4. What is your view on the education policies introduced by the government in promoting social cohesion? How do you try to interpret and implement these policies in your work as a teacher educator? Probe: ask about the Manifesto on Values in Education

(B) Incorporating aspects of social cohesion into ITE curricula

In this section, the researcher is interested in how teacher educators inculcate aspects of social cohesion into ITE curricula.

5. What is your experience of diversity and race at the university?
6. What do you see as the role of the lecturer in teaching students about social cohesion?
7. How does the B.Ed fourth year programme deal with diversity and promotion of inclusivity?
 - 7.1. Which module(s) in the B.Ed programme addresses issues of social cohesion? How?
 - 7.2. How are the issues of social cohesion taken into account in the design of the B.Ed programme?
 - 7.3 How do you think the student benefits from the content or modules in the B.Ed programme dealing with social cohesion and diversity?

8. What are the intended outcomes of the B.Ed programme in relation to social cohesion?

(C) Teaching social cohesive attitudes and values

In this section, the researcher explores the attitudes and pedagogies that teacher educators employ when teaching social cohesive attitudes and related.

9. What attitudes and values do you think is important for pre-service teachers to have or acquire? Why?
10. Which pedagogies or teaching approaches do you use when teaching about diversity and issues of social cohesion?
11. How do you think issues of race, inequality and difference should be taught in ITE?
12. With regards to assessment, what sort of assignments do you give students? How do you decide on topics or themes for assignments / essays? How do these relate to issues of social cohesion?

If a participant is unclear about a concept related to the study, the following definitions will be offered as defined by the Merriam Webster Online Dictionary:

Diversity:	the state of having people who are different races or who have different cultures in a group or organization.
Inequality:	an unfair situation in which some people have more rights or better opportunities than other people.
Pedagogy:	the art or science of teaching; education; instructional methods.
Social Cohesion:	the willingness of members of a society to cooperate with each other in order to survive and prosper.

Appendix I: Example of a transcribed interview of a teacher educator participant

Interviewer	<p>So, I am going to jump straight to it.</p> <p>So, Dr, I mean, Professor, what is your understanding of the notion of social cohesion?</p>
Interviewee	<p>I think social cohesion means working together, living together in harmony, but we don't have that. And, if I just think of my fourth year students, undergraduate students, who don't talk across colour line. You know, there is no social cohesion.</p> <p>So, on a language basis, on a race, you know. And then maybe, I do believe there are factors in the course agreement that we don't speak to each other. So, within students, there are groups that don't communicate with each other. I think there is a lot of work that needs to be done. I think we need to recognize it, that in the student population it is like that. I think many lecturers don't recognize it and don't do anything about it. But with my project of the digital story telling project, were trying to... address those issues using stories. So, were looking, instead of looking at race issues were looking at stories and the students connect then rather with stories and that transcends race. So, there is social cohesion, there's more social cohesion after the digital story because we learn to connect with stories. Now we doing another project called philosophy for children, so we discuss issues like respect and we come together and form groups that talk about these issues. So, hopefully that does bring them together, that there's more social cohesion.</p>
Interviewer	<p>And why do you think there's no harmony? What do you think is the cause of it, that 'coloureds' have their own groupings and the 'blacks' - sorry to use these terms - but the 'blacks' have their own cliques and the 'whites' have their own cliques, why do you think they don't mix, like the main causes?</p>
Interviewee	<p>I don't think these are the born frees, I think they a little bit older than the born frees. So, I think they've probably been brought up in different environments. There are some people, they've had different experiences. Some people have been more privileged than others, so you know, they come in, and they know if you've been disadvantaged, language experiences for example. They know the ones who struggle more and its language and also access to technology. The less privileged don't have those laptops at home and they use these resources here. So yeah, I think it is mad.</p>
Interviewer	<p>And what do you see as the role of the education system in promoting social cohesion?</p>
Interviewee	<p>What I think nowadays, there are very few schools that are homogenous. You will probably find in the township schools and maybe in the rural schools are more homogenous but not in the urban, sub-urban.</p>
Interviewer	<p>What do you mean by the term homogenous?</p>
Interviewee	<p>Homogenous, meaning only like in the townships because you'll only have African children, one race. You know, nowadays most of the urban and sub-urban schools, not even most, all of them, every single school is heterogeneous, meaning there's a mixture of races, mixture of languages. Sometimes you might have seven languages in a school or a class and so. You know I think that our teachers who do this digital story telling project, they learn the value of</p>

	<p>hearing stories, they learn value of transcending race and because they are having to teach in those environments. So, it's very important that they have that experience in their fourth year because then it's vital to them closer to their hearts. So, when they start teaching, then they're a lot more sensitive to the issues of social cohesion and what prevents social cohesion and what they going to do about it and how they are going to address these issues.</p>
Interviewer	<p>That's really great, but I noted that B.Ed FET students at this particular institute, they don't have digital stories as part of their development . Why?</p>
Interviewee	<p>I started it here and it's just a methodology, a pedagogy that I've chosen. I've developed the programme to go this way. You know we've been doing this for five years, so we initially just looked at the roles and responsibilities of teachers, but then we went more into issues of diversity, because we realized those were issues that were important. But FET, I don't know you know. They're not doing it in Foundation Phase. The lady in Foundation Phase is looking at stories but she's not using issues of social cohesion. She's not using diversity as an issue. So, it's just me really in this faculty who's addressing the issues of diversity in this way.</p>
Interviewer	<p>And what is your view on the education policies introduced by the government in promoting social cohesion? I know there is a document, MRTEQ, the <i>Minimum Requirements for Teacher Education Qualifications</i>, and in there it states specifically that, so much percentage must be given to train or teach students about diversity and how to deal with the lingering effects of apartheid. So how do you accommodate for that or what do think of that, do you think it's necessary that the government. I mean what do you think of that statement that the government has said?</p>
Interviewee	<p>Well you know it's in the Constitution and its one of their rights and I don't think it's been addressed. And as much as they want to put it in policy documents, I don't think many people address it. I think it can be addressed say, in subjects like Education where the lecturer talks about it. But to me it's not an issue that needs to be lectured to, I think they need an experience, to really feel it and to work with it. But it's done an electroform and so therefore I think it's not, that they don't take it in, it becomes an academic activity. And it doesn't actually get into their hearts whereas the issues that we're using, where we look at you, look at yourself and take it as an issue of social injustice and do a story on it, and listen to other people's stories, I think that is such a more valuable experience than being taught it on an academic level.</p>
Interviewer	<p>I noted in your article, you said that you use a pedagogy of discomfort. How does that work?</p>
Interviewee	<p>Well, what we do is we ask to identify their biases.</p>
Interviewer	<p>Okay, do you want to explain perhaps what that is?</p>

Interviewee	Biases like gender, race, religion, all these things - privilege, you know, all these issues. Then we ask them to identify their biases or their stereotypical views and we go out to disrupt those views. We ask, we show them videos, digital err... YouTube on identifying your biases, and this owe particular lady is a African lady. She done a YouTube on it about the African men in America and she was saying her son is a African man. She said, identify your biases and then step towards your biases. You now risk and take a step towards it and try. So, you know, we ask the students in the class, what are your biases. Right, what you're going to do this week, how you going to take a step and risk at identifying those biases. So, we push them all the time. We go out to disrupt stereotypical views that they have on life.
Interviewer	Okay and I believe that you first train the facilitators? What sort of training would they undergo? And how are they trained, these peer facilitators?
Interviewee	We take them for a week beforehand and it's eight hours a day. And we do a lot of exercises with them. We ask them to read an article and we say what are the issues here and what are the issues that are missing? So, issues of diversity...what are they missing. We did this at the beginning and gave them an article to read, and none of them mentioned the issue of race. And then we said what's missing and they couldn't pick it up and we said but isn't there an issue of race here that's missing? Isn't it? You know, language, you know, and privilege, what about all these things. As soon as we're not connected, so we do a lot of articles, we read articles, we talk to them about it. Then we do a tree of life. In the tree of life, we say what are your roots? What is your trunk? What are your leaves? Where you? Where you spreading out to? What are the thorns in your life? And so those thorns are issues of diversity, social injustice, drugs, alcoholism, you know, all of those things. And we talk about those thorns, we talk about where they wanting to go. So, at the same time we talking about the negatives we also see the hope and the future and where they wanting to go with it. And then we, we get them into groups and so we do story circles, so they share with each other, they share with the group and we get them to share their issues. First of all, we talk about, because, we have what we call a 'rules of engagement'. So, what stays in that room, stays. So, there's a lot of confidentiality and respect within that, but they talk about, they give me their issues, they sign it, which means they agree to having those rules of engagement. So there's a lot of that, so they feel safe to talk about their issues. Then we develop the story, so it's a three to five-hundred-word page where we get them in groups and critique each other's story - what are you? You know, what is the issue you want to get to? It's very hard to write it in such a few words. And then we do the input on the actual technology, how to use the technology and then they make it and we have a show day.
Interviewer	Wow, sounds great. And your own training? How have you prepared yourself for social cohesion, like how to teach social cohesion and how to disrupt their thinking and address their biases?
Interviewee	I think, if think about it critically, I think I've always been a person...err...I think I've grown up in a privileged environment, taught in privileged schools, but within that, I always wondered why children failed and so I took myself off to university again in 1987 to do a remedial course. Then I worked at a special school for 9 years. So, in a special school that was for learning disabled and physically disabled children, I would in those environments test what their strengths are, and what are their challenges are. So I think, I've always identified children's strengths, used their strengths to pull up their challenges and try to disrupt their ideas of themselves, giving them a better self-esteem, but I've always done it through lit literacy, through books, through stories. So, I think a lot of my background has prepared me for that. Then coming to teach, what amazed was that not only did they not talk across colour, but they

	<p>didn't engage. Apparently in these social circles you weren't allowed to, you had to have the thinking of the group. You weren't allowed to have your own thoughts and that really shocked me. I thought as young students, as young 20-year olds, they need to have the self-respect, to have their own thoughts and to be able to share it in a way that's not confrontational. So, that's where the philosophy for children project comes in, where we teach them how to open debates and how to have debates where they disrupt each other's ideas of stereotypical views of life. So that's part of our project as well.</p>
Interviewer	<p>So, this philosophy for children, is it a component of Professional Studies and Inclusive Education?</p>
Interviewee	<p>It's all in Professional Studies. So, in Professional Studies, in the past I've done three separate units, like little research projects, then a philosophy for children, then a digital story telling. But, I got involved in this project from Stellenbosch... and we decided to turn the whole year around. So, we started with digital storytelling and now we doing philosophy for children and at the end of the year were going to do a literature review. So, they have to identify issues of a bias or stereotype that they want to work with. Then they've got to identify at least 5 peer review journal articles and they've got to write it up and debate it in a literature review.</p>
Interviewer	<p>Wow, sounds really nice.</p> <p>So, what is your experience of diversity and race at the university? I know you spoke about the groups that don't mix, but other than that?</p>
Interviewee	<p>I think there are many levels of this. You know the students I've been talking about. I've been working with the students on one level, but then on the other level, it's like with your colleagues. I think that there is a lot of issues of diversity in the university, lots. And in fact, I did a digital storytelling, you know, where we asked a few of us to talk about transformation. Beginning of last year, I did a story about being a White woman and having no voice. So, I think that... I do my lecturing, but I don't have a voice in the university because at the moment only African woman are promoted, and that doesn't mean that there's quality. So, it's not about quality, whereas when I was in Education, you got promoted because you achieved, or you were respected. Whereas now, what's happening is African people are being promoted and there's no quality. So, I think that has long term effects on the quality of children, students, that we're working with.</p>
Interviewer	<p>Definitely.</p> <p>And with regards to the relationship between the students and the lecturers, obviously they are from different races. How is that, I mean, would 'black' students feel inferior if they have to speak to 'white' lecturers or how is the respect between the students and the lecturers from different race groups?</p>
Interviewee	<p>I can only speak for myself and what I find in the Philosophy for children is that in the African culture there is a culture that you got to respect your elders and so you mustn't look them in the eye. Although I think those, those are urban sort of legends, and I think as more African people are coming into the cities, it's becoming less and less. But I do really, I do understand that. When we had philosophy discussions, that they don't participate as much, the African students, but once we've built up a sense of confidence and they realize that they can participate, then they participate really nicely. So, I know it's a process, but you've got to give the students equal opportunity to have that process and they've got to feel safe within that process. But</p>

	<p>people are hindered by language as well, they can't often can't express themselves as nicely as they can in their own languages. Often, we said to them they can do their digital story in their home language with English subtitles, but not many students do that. Language does definitely impede in the philosophical discussions initially, but then they do develop more confidence to participate.</p>
Interviewer	<p>That's good.</p> <p>Besides Inclusive Education and Professional Studies and that which includes the Philosophy for children, how else does the B.Ed programme prepare students to deal with social cohesive issues?</p>
Interviewee	<p>I'm not sure, I wouldn't know what other people do. I think in Education they try to address it. But as I said, I think it's an electroform and I mean, you know, one doesn't, one can hear it intellectually but unless you actually feel it, then you take it on. With a digital story they feel it, so they take it on, but you know, I think they get lectured about it in other areas.</p>
Interviewer	<p>So with regards to the design of the B.Ed programme, don't they ask the lecturers how they can add or improve the programme? To add more social cohesive issues or what needs to be addressed? What are the societal problems are that they can incorporate it into the programme?</p>
Interviewee	<p>Yeah, I think in [campus A on the Institute], because we have such a diverse background, but in [campus B] they don't really have too much of a diversity. So, I don't think really in [campus B] it's really addressed much at all because they probably don't need to. But it is built in the re-curriculating, it's about how you take it on, it's about how, the pedagogy you use in your classroom. And so, some people take it on as a lecture lesson and some people take it on in different forms.</p>
Interviewer	<p>Okay. So, what are the benefits, what could the student derive from these modules in the B.Ed programme? I mean if they are taking Inclusive and Professional Studies, how else can they develop?</p>
Interviewee	<p>I think we've done some, last year we had a lady from America collecting her PhD data on my students. Now she's come back, so they've been 4 months, 5 months teaching. And what she's discovered is that they not using digital stories in the classrooms, they not using technology because they are so overworked. They don't have the time to make them and the CAPS curriculum doesn't allow much time for discussion. But what they are saying is, what's important is the skills that they've learnt - listening, hearing people's stories, providing that kind of. So, they are doing incredibly good work in their classrooms, listening, developing, working with the students, working with social cohesion. In fact, they listen better to the students, they listen to their stories, they ask, they connect with their children. I think there's more of a connection that they make. A connection with their children through the stories, but verbal stories.</p>
Interviewer	<p>So, they not trained, like I understand there's an emotional component that they are able to listen and be more sensitive to their learners. But how can they disrupt the learners' biases and thinking so that they can be more critical?</p>

Interviewee	I think it comes through in some of the CAPS curriculum. It's so demanding and there's such time constraints that I'm hoping that maybe some of them will use it when they teach literature for example; History, when they look at the constitution, rights and responsibilities of people. So hopefully they will use those strategies then.
Interviewer	Okay, so I know Professor said that you are the person that started this, I mean the digital stories here at [the Institute]. What is the intended outcomes of the B.Ed Digital stories that you run? Like, what's the main intention of designing it and what are the outcomes that you want or expect?
Interviewee	<p>One of the things that for me is very lacking in this faculty is the use of technology, and the lecturers are not using technology, the students are not using technology. I mean they, they using computers and the lecturers are using Power Point, but they not using anything more. There's so much more than one can use blogging, Facebook, tweets and all of that.</p> <p>I'm also very bad at that, but one thing, I knew that I was bad at technology, so I wanted to push myself. I wanted to extend myself so I learnt about that. I think that there's so much more that can be done and I think that this faculty, since 2010, I've asked to have a IT person who works with these things. I think the person is only coming in 2016. So, you know, being a White woman, you can see the issues of social cohesion, you're not heard, you're not respected, you know, so it's one of those issues that I just have to fight, and you continue fighting, but you're not heard.</p>
Interviewer	Okay, so you wanted them to obviously develop IT...
Interviewee	An IT, that can support the staff, or you know let us use BlackBoard more, let us use Mandalay, let us use blogging... let's involve, we need to revolutionize this department, yet we're so backwards. And what happens in the schools, around the world, technologies impact on the world except in classrooms. In many classrooms they don't, they still stand in front of the board and teach. And why, because we're doing that, we haven't revolutionized. So, it's crucial, it's urgent.
Interviewer	So, the first thing that you want to address is technology?
Interviewee	Yes, technology with the lecturers and the students can have access to different technologies to teach with.
Interviewer	Wow, that's great. So, what's the next step? What's in the curriculum, the course curriculum for next year or?
Interviewee	The project we're involved with now is, called <i>Being Human Today</i> , working with the other. So, I think, and this is our first year as part of it so, we're sort of learning as we're going along, and maybe we'll be better at it and then maybe write a book or something about it. But, yeah, I'm not sure what the outcomes are. I don't know... Another thing I didn't tell you, maybe is that another theory that we use is a single story. Do you know about the single story?
Interviewer	No

Interviewee	<p>There's a Nigerian lady called <i>Chiamange Notichi</i>. And she grew up in Nigeria, reading books. Her father was a professor. He got her books about blonde haired, blue eyed children and drinking ginger beer and eating apples... talking about the weather and they were all British stories that were sent down to Nigeria. And only when she was 13, 14 did she realize that she could actually read books about African people, you know, because in Nigeria they don't talk about the weather because it's always the same. They've never seen a blonde hair, blue eyed person. They don't talk about apples, they only eat mangos. They never drink ginger beer. So, she grew up thinking that was what you had to do in books, and only later she realized she could read books about her own people. And so that's what it's about, not having that single story. You know you might have a single story about a single race group, a single language group and you believe that that's that. So, what this whole pedagogy of the discomfort does, it disrupts those ideas about what's in... so we saying, we need to get in behind the second story and then the third. Then we look behind the first story, the second and the third story, because those are the stories that need to be told. So, another thing is, we disrupt the first story.</p>
Interviewer	<p>Okay, that's really great. And what attitudes and values do you think is important for pre-service teachers to have or acquire?</p>
Interviewee	<p>I think an open, I think a nobility to risk, to take your steps toward your biases, to be able to disrupt, to be in a safe place that you can talk about your single stories... so you need to be safe within yourself or safe within your class to be able to do those things. And then the more you risk, the easier it is.</p> <p>The more you can risk in the class, you risk in the home and then beyond that. So, you've got to, you know, keep going out. The students are fantastic at how they're risking now and they're addressing issues of bias. How they've seen people who've got single stories, identifying those people and trying to push them beyond that. So, I think they're becoming a lot more critical. They are questioning issues of race, gender, all these stereotypical views... that the society has. So, I think those are values that I'd like them to go home with.</p>
Interviewer	<p>And in long run, do you think it could make a difference in South Africa, if more teachers trained in this way, as you said to use the pedagogy of discomfort and disruption to address the vices? Do you think in the long run it will make a difference?</p>
Interviewee	<p>Yes. I think in the short run as well, because I had previous students, one student came to me and said, he particularly chose to teach in a poor area. You have heard or read that. How he said, that child said that's my mother digging in the rubbish bin. But had he not done this project, he wouldn't have known she had a story. He would have ignored her and carried on, but he knew then that she had a very important story and he knew that he had to take time out. So I think our society is full of conflict, pain, a lot of pain, so I think people realize that they can listen, you know, just listen to people and allow people to be part of that, to open up and to share their pain. And then actually when you've all shared pain you've realized that so many people are going through common issues of pain, they connect with pain. So, I think the issue of connection is very, very big and that comes through the stories. I think teachers are going to be connecting with their children a lot more, hearing them, connecting with them. I'm not sure how much the digital or the technology they're using, but I think that's another issue that I need to sort of think about how I can bring that in more of differently.</p>

Interviewer	And with regards to your own pedagogies and teaching strategies that you use, what are they? Like how do you address very sensitive issues like race?
Interviewee	Well, you know, we say that digital story is a pedagogy, it is a tool to teach. I think that the students need a variety of pedagogies to teach. We work as a team and another thing is the communities of practice that get degree lipped, because we work as a team and we can be critical of each other and how we've learnt and we as a team we're moving forward because it's a safe environment, we can be critical of each other. We don't, we can take critique, but we moving forward for the good of the project and we changing all the time. I think you need to be critical of your own teaching to move forward.
Interviewer	And how do you feel as a lecturer talking about these sensitive issues, I mean.. don't you sometimes feel like awkward, like how can I ask somebody what they think of White ladies, or if they say comments that is perhaps hurtful to you? How does it, how do you feel, how do you deal with it?
Interviewee	A lot of the time we talk. We create an environment that all the students, the 80 students sitting in the class, 78 students that sit in the class, we show these videos where they encourage us. And then, you know, she mentioned step towards your bias, you know, be, go out there and see those. Identify your biases or you know what is your single story, let's look at the third and fourth. So... collectively as a group, we can then talk about how it impacts us and then, you know, next week we'll come back, and they'll say but last week I did this and I can reflect on that. I often role model my biases, my steps that I've taken, how I've disrupted my stereotypical view. And so we share, so it's not. it's a sharing space not an aggressive space at all. It's about sharing how we have developed.
Interviewer	So, there's no, hardly feelings of awkwardness or what's the feelings and vibes in the class?
Interviewee	There's often, initially the students are angry because, they're very scared of going into that racial talk and the negative cycle of that but we don't get into that, we do it subtly through the videos and through our own experiences and you know, we talk about my experiences, I do this. So, we never allow them to say you do this, you do that, we talk about my experiences, I experience this. And then we followed up with philosophy for children, we talk about, you know, issues of respect and again we ask them to talk from my perspective and so it's always taking it back and you could never get angry at someone if they talk from their perspective, you listen to other people when they talking about it from your, from your perspective. Then you relate to it you know, you connect to it and understand that, and this is what happened to me here. So, we create those platforms for the students to discuss these things.
Interviewer	So, there's respect as well?
Interviewee	They listen, they learn to listen to each other. They learn to argue with each other. They agree with it. They disagree with it, or whatever. We encourage that but it's a very structured discussion you know, we structure the discussions, we give them in, for philosophy for example, we give them texts and we encourage them to ask critical questions and then we put them in groups and, you know, big groups, inner circle and outer circle and then they debate and then you know.

Interviewer	And these groups, do they choose their groupings?
Interviewee	No, we do it in a big circle, an inner circle and an outer circle. And then, so the inner circle will debate, and the outer circle will observe the process, who talks, who dominates, who doesn't walk, why. And then we put the outer circle in the inner circle and the inner circle in the outer circle, so they have opportunities to observe the process and to be part of the process.
Interviewer	Okay, because I thought if they had to choose their own groups, perhaps they'll be choosing only 'coloureds', only 'blacks'
Interviewee	Yeah, that's why we don't do it like that, that we put everybody in the same groups, that everybody hears everybody. But in the inner circle maybe not everybody will talk initially and only much later do they actually talk.
Interviewer	Okay, and this happens in the lecture or somewhere on the field?
Interviewee	In the classroom.
Interviewer	Okay well, I would like to actually witness or experience that.
Interviewee	You're welcome, on the 3 rd and the 10 th of June, you're welcome to pop in.
Interviewer	Okay, and with regards to assessments, what type of assignments do you give students besides a digital story that allows them to reflect upon their own growths and to address their biases?
Interviewee	So, we mark their digital story which is you know, one wonders can you really mark something that's so personal and, you know, that's a debate we're having now. In the class, we ask them to reflect on the process, so we could mark that. Now we get into professionals and into philosophy for children, so you want them to go into the classes and do philosophy for children and reflect on that, but then we also going to say how has the digital story and the philosophy for children helped you to be a different teacher? So that's an assignment.
Interviewer	Like an essay vibe.
Interviewee	The last assignment will be, they can send it, an issue or any issue of social injustice that they've felt this year and then they can go and research it and write what happened, then really the rubric for that is really focusing on technical issues are right because you can't really touch the content, unless it's not, you know, unless you going to look at the flow of the argument, the connectivity, all of that inner, inner actual technical issues of this.
Interviewer	Okay, so how are the issues dealt with, there's no criteria for that, is it just more like on how the layout is?
Interviewee	How they've developed the argument, I think. So, it's not really on the content, the content is open.
Interviewer	And what happens if they don't address the social justice component properly... it's just a story and there's no substance to it, it's not a critical reflection?

Interviewee	Well that would be in the technical issues, how they connected to the text, the title, how they've linked the arguments, how they summarized it.
Interviewer	Okay, okay. Anything else that you want to see in regard to social cohesion and pedagogies?
Interviewee	Okay, I think that's it.
Interviewer	Okay. Thank you so much for your time and for your input.

(40mins)

Appendix J: Interview schedule for pre-service teacher participants

Questions:

(A) Understanding of social cohesion

In this section, the researcher explores how pre-service teachers understand the notion of social cohesion and its role in the education sector.

1. Tell me more about you – where you come from, why you chose to study Education.
2. What is your school experience about interacting with people from other religions, races, etc.?
3. What do you think is the role of the teacher in shaping how learners think about social cohesion such as enhancing interaction and dialogue amongst peoples from different religions, language groups, etc?

(B) Social cohesion teaching experiences in B.Ed programme

In this section, the researcher is interested in how pre-service teachers experience the teaching of social cohesion in the B.Ed programme.

4. In what ways are you taught about diversity and inclusion?
5. How often do you discuss issues of race and inequality in your classroom? How do you feel about discussing such issues in your B.Ed programme?
6. How does your lecturer/s deal with issues of race and difference in your classroom?
7. Which module or assignment has enabled you to better understand how to teach / deal with social cohesion when you become a teacher?
8. How do you see your B.Ed programme helping you to understand social cohesion and diversity?

(C) Student as an agent of social cohesion

In this section, the researcher is interested in how pre-service teachers feel about teaching social cohesion

9. Based on what you have learnt in this B.Ed programme, how will you teach learners about diversity and inclusion?
10. What challenges do you anticipate you will face when you become a teacher in dealing with diversity and social cohesion in the classroom?

If a participant is unclear with regards to a concept related to the study, the following definitions will be offered as defined by the Merriam Webster Online Dictionary:

Diversity: the state of having people who are different races or who have different cultures in a group or organization.

Inequality: an unfair situation in which some people have more rights or better opportunities than other people.

Pedagogy: the art or science of teaching; education; instructional methods.

Social Cohesion: the willingness of members of a society to cooperate with each other in order to survive and prosper.

Appendix K: Example of a transcribed interview of a pre-service teacher participant

Interviewer	So [pre-service teacher's name], tell me more about you, where you come from and why you chose to study Education?
Interviewee	Okay, well I'm 24 years old, I'm from Worcester, my mother's from Worcester, my father is originally from Cape Town. I've got a younger brother and older sister. My sister is married. When I left school, I didn't really think I was going to go into teaching, my passion was actually mechanic work. So, I wanted to do mechanic, but not really the physical part of mechanical, like more the...
Interviewer	The theory?
Interviewee	Like the computers, working with mechanics, so and I thought that also, but I want to teach. I didn't want to work in the workshop, I wanted to teach and whatever. And so, they told me I must first go and do Mechanic and so I went to do Mechanic for three years. I worked in the workshop and after three years, I left the Mechanic and applied to [the Institute], and it's the only university I applied to and I got in and this is four years later.
Interviewer	And are you still enjoying teaching? How do you find the B.Ed programme?
Interviewee	Yes, I'm enjoying it very much. I didn't expect it to be like this. I didn't know what it would be like, but it exceeded my expectations, and I think the B-Ed programme is very good. I think the first and the third year is very, no, the third year, the first year was a bit tough. The third year is very loose, there's not a lot of content in the assignments and the stuff to do and I think they give a big range of things, like you get something, all the things they get exposed to in this school.
Interviewer	And why do you think it's very good? How do you feel that you are learning, and is the B.Ed programme preparing you to be a good teacher?
Interviewee	I would say like all the teaching practices you get, it's a lot and sometimes you get frustrated with all the time you're in school, but I think it prepares you quite well, because here you sit in the classroom and they tell you what happens in schools, but when you're there, you actually learn a lot more and you see problems the teachers face that the lecturers here don't tell you about.
Interviewer	What sort of problems did you face now that they never prepared you for here at [the Institute]?
Interviewee	The discipline, is a big one. We do a lot of research on ways how to discipline learners, but the discipline ways that the teachers have in the schools is way different. Some of them, like the counting one, you count to ten, I tried it in my first year and I went I think until fifteen, and I stopped. They didn't keep quiet. And then you've got the merit system and all of that. In some schools it works and other schools it doesn't work. But to see it in action and the type of learners that it works with, gives you an idea of what you can do with which type of learners.
Interviewer	Okay, and what is your school experience about interacting with people from different origins, different races, different cultures?

Interviewee	I think the place that I learned most about it is at [the Institute], not really in the schools that I was in, because here we've got 'coloureds', you've got the 'blacks', the 'whites', you've got people from other countries, Malawi, all over. And on school, I wasn't exposed to such a variety and when I came here, and I got to know them, how things work, and it was nice. In the school I didn't experience that much.
Interviewer	Your own school experience, or when you go out as a student teacher?
Interviewee	Both.
Interviewer	Do you want to explain that? Like your own school experience, as a learner yourself?
Interviewee	In my own school it was mostly 'coloureds'. There was no 'whites' in my classroom and no 'blacks' also. There were 'blacks' in the school, but not in my class, so it was just 'coloureds'. And the teachers were 'coloured' teachers. Because the school is in the middle of the 'coloured' area and the 'black' area's out of town and the 'white' area's also like almost out of town.
Interviewer	So, when you came here to [the Institute], your first time, how did you interact with 'coloureds' here at this place? Was it easy for you?
Interviewee	Yeah, it was quite easy, because there was a lot of people from Worcester's side also. Bonnievale, Rawsonville, Robertson, so they were the first that I talked with, and then after that, the other 'coloured' people from Cape Town around here. And then the 'black' people and then the 'whites'.
Interviewer	How did you start your friendships or interacting with the 'black' people and the 'white' people? How did that start?
Interviewee	It was just like we greeted each other and like in the orientation week we also had to work with each other, and so everybody basically knew your face and like you greet someone, or while you sitting in the cafeteria and you either join them and sit there and talk a while.
Interviewer	Okay. And it was obviously your first time being taught by a 'white' lecturer and a 'black' lecturer. How or what was your expectations of the 'white' lecturer and the 'black' lecturer?
Interviewee	Okay, the 'white' lecturer I would say I expected the same as the 'coloured' lecturer. I'm going to compare now.
Interviewer	Yes, please do.
Interviewee	To be honest, the 'black' lecturer I expected a lower level of education, like the way they taught you and the first time I was taught by them, I actually thought no, they don't know what they're talking about. After a while, I found out it's not really that they don't know, it's the language barrier that a lot of them have. The way they pronounce things and the words that they use, it doesn't really always make sense in a sentence. So, then it sounds like this person doesn't know what they're talking about. But after a while I started asking questions just to clear things up. And I'd say all of them are equal. So, I was a bit racist when I came here.

Interviewer	Okay, that's good, so you're growing and you're developing. And what do you think is the role of the lecturer in shaping how student teachers learn about social cohesion, how they learn about unity and respect and quality and race?
Interviewee	I think that the lecturer plays a big role, because they are in charge of the class and they can basically throw you in any direction maybe, have a debate and you just have to do it, you can't say, you can say, but nobody is going to say no, I don't want to be part of the debate. And I think they can steer the class in any direction.
Interviewer	Okay, and do you think they prepare you sufficiently to be teachers that can also teach your own learners about race and equality and social cohesion?
Interviewee	Yes, I think so, because they also, they never tell us like you must tell the learners to do this and that. They always tell us that you must just give them the options, you mustn't say, like in politics, if I'm an ANC and I can't go in the class and say only promote ANC and say only two facts about DA or whoever. So, we mustn't tell the learners or guide them into a direction, we must give them all the options and they must make up their own minds.
Interviewer	Very good. So, in what ways are you taught about diversity and inclusion at this university? How do you learn about diversity?
Interviewee	I think like the different schools that we go on to on teaching practice, especially like after teaching practice then we usually have talks in the class, how was your school and that school? Then the learners would say how was it in the school, maybe Lange and somebody would say how was it at the school at Wynberg and in Parow, and then they would talk about the diversity that you get in the Flats, how people teach and how the learners are. But I don't think there's a lot of time spent on the diversity, like concentrating on all the races and that type of thing.
Interviewer	So here at [the Institute] they don't give you like specific teaching strategies on how to deal with people from different race groups and how to teach a class that is from different race groups?
Interviewee	They don't really do that. Sometimes they give tips, like the one I can remember like the 'black' people don't like body parts, like a skull or a bone or something. So, if you teach that, you must always be aware; you can't put it on anybody's desk or something like that.
Interviewer	Okay, but that's only through tips.
Interviewee	Yeah, it's only tips, they don't really tell us, and we have Curriculum Studies period and they are supposed to do it there, but they don't really do it that much.
Interviewer	Okay and which schools have you been at while you were doing your teaching practice?
Interviewee	In my first year I was at [A] Primary in Woodlands, and then I went to [B] Primary in Wittebome. Second year I was at [School C] in Kloof Street in town. The third year I was at [Boys' High School D] and this year I was at [Boys' High School E].
Interviewer	And out of all of these schools, where do you think you have felt the most awkward?
Interviewee	The most at [Boys' High School D]

Interviewer	At [Boys' High School D]? Why?
Interviewee	In the classroom in front of the learners I didn't feel awkward at all, but when my tutor teacher was in the classroom, I felt awkward. He was a 'white' guy, probably about 35 years old, but I would talk to him and ask him a question and he would just ignore me. So, it was always awkward when he was around and we didn't talk to each other.
Interviewer	And did you ever ask him what is maybe the problem?
Interviewee	No, I never asked him what's the problem.
Interviewer	And did you feel like sort of inferior towards him?
Interviewee	Yes, I did. Always when he would come into the class and I was busy teaching, then sometimes I would just freeze up.
Interviewer	And the learners? Obviously, they were also from different race groups, but probably 'white' was the majority. How did you feel teaching 'white' children and 'black' children and 'coloured' children all at once?
Interviewee	No, it felt normal to me.
Interviewer	Okay. So you never favoured a certain group?
Interviewee	No, I never favoured a certain group.
Interviewer	And when you watched your mentor teacher teach, did he favour any certain groups?
Interviewee	Yes, he did.
Interviewer	Which ones did he favour?
Interviewee	The 'white' learners in the classroom.
Interviewer	And how did you know that he was favouring?
Interviewee	Because he would, if he would ask them to do work on the board, it would always be, always this one boy, [Learner's name], I don't know what's his surname again, but his father was also very involved in the school and he would also crack jokes with the 'black' learners about how slow they are and things like that. But he would say it in a joke, but he's like, and if they come late or so, then he would say oh typical and then the class would laugh, but it's like the stigma in 'black' people that they are always late, or they are slow and things. He'd like make jokes about that.
Interviewer	And the 'black' learners and the 'coloured' learners did not challenge that white teacher on how he was behaving and how he was favouring?
Interviewee	They did yeah, and they would say that's racist or whatever, and they'd get the sweet, and they would stand up and go and get the sweet.

Interviewer	And then it was just settled by the sweet? Okay, so it was like a bribe?
Interviewee	Yes.
Interviewer	Okay, interesting. So how often did you discuss ideas or issues of race and inequality in your lecture rooms?
Interviewee	Not very much. I think the lecturers are a bit careful to go onto that topic, like the inequality still today, and because in our classroom also there is people who feel very strongly about maybe their culture, especially the 'black' people. We had a debate one year and it got out of hand and they had to stop it. The 'white' people not so much, it was mostly between the 'coloured' people and the 'black' people.
Interviewer	So, what was the issue that was debated or discussed on that day?
Interviewee	It was the painting about Jacob Zuma. The painting about him.
Interviewer	Okay, and why did you say that the lecturers don't like to get involved with regards to speaking about such issues as inequality?
Interviewee	I think they are a bit afraid, because we're going to get angry and start screaming and things.
Interviewer	And do you think it's healthy that the lecturers don't discuss or debate about issues regarding race and inequality with you students?
Interviewee	No, I don't think so. I think they actually should do it in a controlled environment, give each person a chance to talk about it. Because everybody is like grown-ups and they know how to behave. So, I think that they can do it.
Interviewer	Okay. And how does your lecturers deal with issues of race and difference in your classroom, like say for instance, if there is a debate that suddenly arises about race, how would they control that situation? How will they teach about that topic?
Interviewee	The only lecturer that has talked about it, is [teacher educator X] and [teacher educator 3] and [teacher educator 1]. The other day [teacher educator 1] was talking about I think the coloured people in the Cape or something, and [pre-service teacher 5], is a 'white' girl in our classroom, and she said just before she was talking, she mustn't now think that we are favouring the 'coloured' people, but it's part of the topic and we were talking about the Namaqualand nature and the people, and she asked, I just told her that she shouldn't feel offended or anything. But, [teacher educator 3], she also talks about all this races, and she's very subtle about it.
Interviewer	Like how does she talk about it? Does she address these issues like a lecture, or does she put you in groups and have discussions or debates? What sort of activities does your lecturers use to talk about race and inequality and difference?
Interviewee	[Teacher educator 3] likes the group thing and she mixes it up with 'coloured' people, 'black' people, 'white' people all in a group and then we talk amongst each other and listen to each other and the 'black' would say something how they deal with things and the 'coloured' people and I think in the group setting we actually learn a lot.

Interviewer	And does she give the necessary feedback for you to grow and to reflect and critically think about things?
Interviewee	Yeah, she usually gives like the group, we have a group leader and the group leader says what came out in the group and then everybody can hear. But she doesn't, when the group leader says whatever, she doesn't always address what the group leader says, she just lets everybody take it in and think about it on their own.
Interviewer	Okay. And [teacher educator X], what does she do?
Interviewee	[Teacher educator X] likes debates. The debate was actually in [Teacher educator's X] class. She likes just throwing something into the classroom and now we talk, but we talk to her. We stand up and we say whatever you want to her.
Interviewer	Okay and then she responds? Or does she get another person in the class to respond to that person?
Interviewee	Well she responds and she gets other people also to respond, but usually she just, if you ask her, then she asks another question.
Interviewer	And where do you think you learn the most about race and difference in equality in a [Teacher educator's 3] setup, or a [Teacher educator's X] setup, or in a [Teacher educator's 1] setup?
Interviewee	[Teacher educator 3] setup.
Interviewer	Okay, why?
Interviewee	Because of the group setting, because you talk to your friends in the class and you're more comfortable to tell your friend or your friends in the group something than to stand up and tell [Teacher educator X] something, because [Teacher educator X] at times challenges you, like if you said something, and then she will ask you another question and it goes like that, and so in a group setting I think it's more comfortable.
Interviewer	Okay and when you talk about issues of race and inequality and difference and other social cohesion issues, do you think it is important for you to be comfortable or to be awkward when you speak about stuff like race?
Interviewee	I think you should be comfortable. Because usually if you're uncomfortable, you're just I'm not going to say anything just leave it. That's just how I feel. Yeah, I think you should be comfortable, because if I'm going to have to stand in front of the class and say something about 'white' people, because I know these friends that's 'white' people and there's a lot of racism in the class, I'm not really going to say it, so I'm rather going to keep it to myself, which is there's one white person in the group, I'm going to say like listen, this is just how I feel and say my thing.
Interviewer	And do you feel that there's a lot of tension with regards to race and inequality in your student, in your class, as students?
Interviewee	No, not that much.
Interviewer	And you think that the lecturers have racial issues?

Interviewee	No.
Interviewer	No. Okay, so you have good lecturer and student relationships, there's no racist tension? Or feelings of inferiority or superiority?
Interviewee	No.
Interviewer	You don't feel that some of the lecturers favour some of the students, because of their race?
Interviewee	No, I don't think because of their race. No. But everybody is not happy with all the lecturers, but I don't know what. Everybody has their own reasons, but I don't think race is a big thing.
Interviewer	Okay. And which module or assignment has enabled you to better understand how to teach social cohesion and how to be a good teacher?
Interviewee	I think the digital story is one.
Interviewer	Do you want to explain how the digital story allowed you to better understand diversity and social cohesion and how that will make you a good teacher?
Interviewee	Okay, the digital stories was about... everybody has got their own story. I was in the group with mostly 'coloured' girls. All of them were 'coloured' girls and I didn't really know what was the story, so we have this idea of what 'black' people usually go through, but then you get to see and they explain what happens and how they are afterwards and so especially with the 'black' people and that gave me a good idea what they go through, how you should handle things, or how you should handle them and things like that. While they get handled and you shouldn't.
Interviewer	Do you feel that the 'black' student teachers are disadvantaged here in any way?
Interviewee	I think they are a bit disadvantaged, especially in the language aspect, because a lot of them struggle with the, not very much, but it is an obstacle, the English, getting everything in English and the computer literacy, a lot of them struggle with that. And especially in the schools also, teaching practice, the learners and some teachers they are very nasty with them.
Interviewer	Okay, like how? Why do you think this is?
Interviewee	I think it's just the learners in the classroom also they are poisoned by the outside world, because I saw in a Mitchells Plain's school, the student teacher's surname was [Surname of pre-service teacher], and they called him Blatjang. They actually called him Mr Blatjang and he just couldn't control them. They were making fun of his hair and that kind of thing. But it didn't happen to me and I taught that class also. And it was in a 'coloured' community.
Interviewer	Okay, very interesting. And how do you see your B-Ed programme?
Interviewee	Can I add something there?
Interviewer	Yes, please do.
Interviewee	I don't know if you know [Pre-service teacher 7]? She on the other hand went to a 'black' school now, and she is very light of complexion versus

	actually a 'coloured'. She got booed out of the classroom in a 'black' school again. You see they were, they thought maybe she is 'white' because they called her white face or something in Xhosa and they booed her in the classroom.
Interviewer	Just talking about this issue about the different race groups from learners not accepting teachers from different race groups, why do you think these learners have these distorted behaviours when they behave or interact with teachers from different race groups?
Interviewee	I think the main thing is the parents or the guardians of the people. Because they may be in the category of when apartheid was still in action, and they still have a grief with maybe white people or 'black' people or 'coloured' people and then they say things around the house and you know, learners pick it up and they also tend to act in a certain way.
Interviewer	So just talking about the same issue, how would you as a teacher rectify that situation if you had to speak to them or teach them about not name calling or judging people from different race groups, how would you teach or interact, or what would you say to them?
Interviewee	I think I would ask them what's the difference and if they can't give me a good answer, or is there really a difference between you two? So, I think I would challenge them to take them out of their comfort zone, because if they're sitting in the group with their friends, they are going to have a lot to say, but if they are maybe in the front of the classroom, then I think they wouldn't really say a lot of things. And just to get a good atmosphere in the classroom, like accepting each other, a good relationship between the learners, everybody should be friends with everybody. I think that's a big thing that I will have in my classroom.
Interviewer	Interesting. And how do you see your B.Ed programme helping you to understand social cohesion and diversity? Like just looking at your first year, your second year, your third year, your fourth year, everything that you have learned – how do you understand social cohesion and diversity better now?
Interviewee	That's a tough question.
Interviewer	Do you understand it better? Do you think you have learned anything with regards to diversity and race and social cohesion here?
Interviewee	Yes, I did. I think the main thing is because I was exposed to it here with the different cultures and races in the classroom, and in the, like when I'm teaching also, I have different races that I'm teaching also to be aware of how they are, they speak, what's their challenges. I think that's the main thing, just to be in contact with them, change maybe in the way you understand more.
Interviewer	So obviously you've been to a lot of schools during your teaching practice and shortly you're going to have to apply for a post as well. Which school would you like to teach at, if you could choose your school? Which school would you prefer?
Interviewee	I would prefer a 'coloured' school.
Interviewer	Why?
Interviewee	Because I think I can relate more to the 'coloured' learners from the 'coloured' community and I don't think I would really have that big of a problem to go teach at a 'white' school or a 'black' school, I think it would be more comfortable for me and the learners.

	I think the learners would also, at the 'black' school, if a 'coloured' is their teacher, feel a bit uncomfortable.
Interviewer	Interesting. And what challenges do you anticipate you will face when you become a teacher in dealing with diversity and social cohesion in your classroom? What sort of issues do you think will you be presented with?
Interviewee	I think like the example you made with, remember these two learners, these 'coloured' and a 'black' that you mostly get in the schools now. I think they would like tease, the 'coloureds' would tease the 'black' learners or things like that or exclude them from their friend groups. I think that will be a big one.
Interviewer	Okay, anything else that you would like to add to the discussion or our meeting? Nothing? No other experiences you want to share with me?
Interviewee	No.
Interviewer	Okay. Thank you.

[30 minutes]

Appendix L: Observation schedule for teacher educator participants

Observation of teacher educators

Date:	
Subject:	
Start Time:	
End Time:	
Teacher educator:	
Number of students present:	

	Detailed Notes / How
<p data-bbox="277 344 730 376">1. ATMOSPHERE AND ISSUES</p> <p data-bbox="228 427 852 459">What is the atmosphere like in the lecture room?</p> <p data-bbox="228 510 363 542">Emotions?</p> <p data-bbox="228 593 794 674">How and does the atmosphere change in the duration of the lecture?</p> <p data-bbox="228 725 844 806">What kinds of issues emerge, and how are these issues addressed and concluded?</p>	
<p data-bbox="277 949 663 981">2. PEDAGOGICAL TOOLS</p> <p data-bbox="228 1025 839 1106">What kinds of pedagogies are used and how (in relation to social cohesion)?</p> <p data-bbox="228 1158 823 1238">What kinds of class activities are incorporated (in relation to social cohesion)?</p> <p data-bbox="228 1290 844 1438">How and what types of values, critical thinking and reflective thinking are embedded within the pedagogy and lesson?</p> <p data-bbox="228 1489 831 1570">What is spoken about in the lecture that relates to South Africa?</p>	
<p data-bbox="277 1711 783 1792">3. INTERACTION, STIMULATION AND REACTION</p> <p data-bbox="228 1843 847 1924">How does the teacher educator stimulate critical inquiry into issues relating to social cohesion?</p>	

<p>How does the teacher educator encourage and manage interaction in the ITE lecture?</p> <p>How do pre-service teachers participate / respond in the ITE class?</p>	
<p>Additional Comments:</p>	

Appendix M: Observation schedule for pre-service teacher participants

Observation of pre-service teachers

Date:	
School, grade, subject:	
Start time:	
End time:	
Pre-service teacher:	
Number of learners present:	
Mentor teacher present:	

	Detailed Notes / Description
<p data-bbox="277 344 821 427">1. CLASSROOM ATMOSPHERE AND ISSUES</p> <p data-bbox="226 479 831 517">What is the atmosphere like in the class room?</p> <p data-bbox="226 562 368 600">Emotions?</p> <p data-bbox="226 645 798 728">How and does the atmosphere change in the duration of the lesson?</p> <p data-bbox="226 779 815 862">What kinds of issues arise and how are issues addressed and concluded?</p>	
<p data-bbox="277 1001 667 1039">2. PEDAGOGICAL TOOLS</p> <p data-bbox="226 1084 842 1167">What kinds of pedagogies are used and how are they used (in relation to social cohesion)?</p> <p data-bbox="226 1218 831 1301">What kinds of class activities are incorporated (in relation to social cohesion)?</p> <p data-bbox="226 1352 852 1547">How and what types of values, critical thinking and reflective thinking are embedded in the pedagogies or lesson that the pre-service teacher teaches?</p> <p data-bbox="226 1599 826 1749">What kinds of difficulties does the pre-service teacher experience when using particular pedagogies?</p>	
<p data-bbox="277 1800 790 1883">3. LEARNER STIMULATION, INTERACTION AND REACTION</p>	

<p>How does the pre-service teacher stimulate critical inquiry into issues relating to social cohesion.</p> <p>How does the pre-service teacher encourage and manage class interaction?</p> <p>How do learners react to what and how the pre-service teacher teaches?</p>	
<p>Additional Comments:</p>	

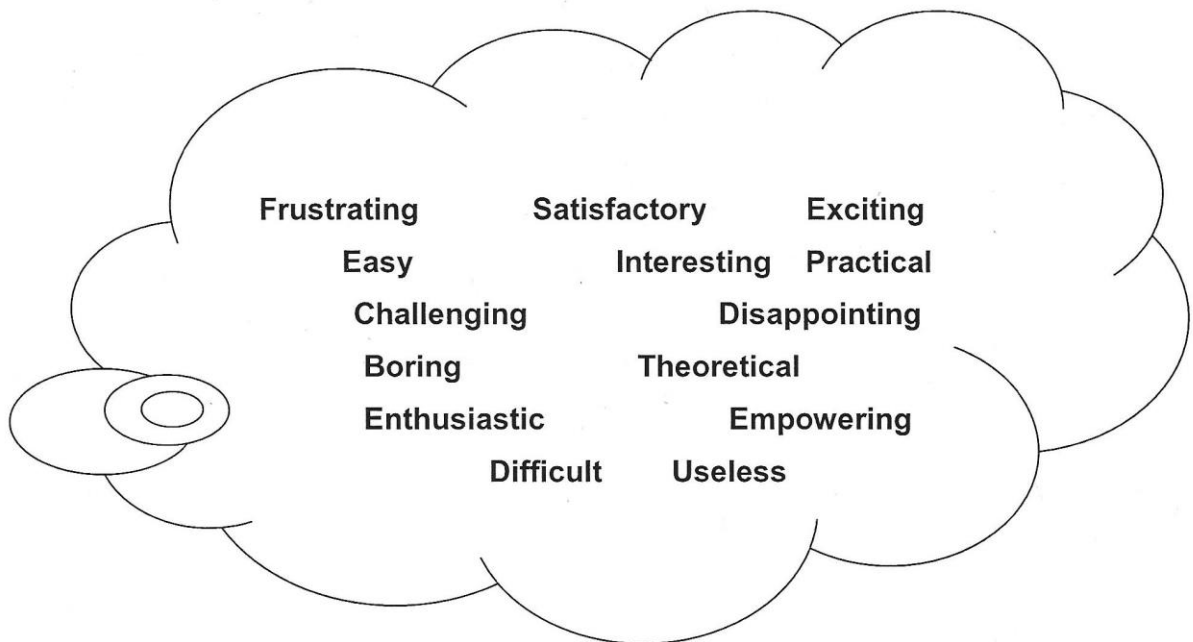
Appendix N: Focus group interview schedule

Agenda for Thursday, 27 August 2015

- (a) An overview of the Centre for International Teacher Education (CITE) and how theses of Master students are linked to CITE's projects.
- (b) Consent forms and bibliographic sheets.
- (c) B.Ed ISP students: Brief introductions using cloud activity
- (d) Guidelines when discussing the scenarios.
- (e) SWOT Analysis

1. Introductions using a Cloud Activity

- 1.1. Circulate TWO words that BEST describes your experience of the B.Ed academic programme:



- 1.2. Introduce yourself and briefly explain **WHY** you have chosen these two particular words to describe / capture your experience of the B.Ed academic programme.

2. Scenarios

West Lane High

You are a student teacher at West Lane High and notice that learners sit in 'cliques' during lessons and do not mix across the 'colour line' during breaks, although there are learners of various races and religions attending the school.

- (a) Is this problematic? Explain and elaborate.
- (b) Would you attempt to change this? Explain and elaborate.
- (c) Do you think it is the responsibility of the teacher to teach about anti-racism?

Furthermore, you come to know that Muslim female learners were not granted permission to adorn their religious head gears in the holy month of Ramadaan, as the principal said the image of West Lane High is important to uphold, and part of that is the uniform.

- (a) What do you make of the response of the school principal?
- (b) How should religious/cultural rights be managed in a way that maintains the image of the school?

Blomkool Secondary School

A gay Zimbabwean teacher has recently been employed at Blomkool Secondary School. He is ecstatic, as this is his first WCED post after months of unemployment. However, his presence at the school is not met with exuberance by learners. On a daily basis, learners mock the teacher's physical appearance, manner of speaking and gestural movements. Moreover, his employment at this school has also created discord amongst parents, who are now sending him threats via his mobile phone and telling him to go 'back to his homeland'.

- (a) Why do you think people behave in such ways? Do you think it is problematic? Explain and elaborate.
- (b) Are there teaching strategies that you have learnt about that could change behaviour and dispositions of learners?
- (c) Do you think it is the responsibility of the teacher to respond to and educate parents (and the community in which the school is based) about sensitive issues like these?

Apple Primary School in Mowbray

A ten year old boy was caught swearing and insulting a Nigerian girl on the school playground. "You are stupid like my maid, you don't deserve to be in MY school with a brain like yours... if I see your face again, I am going to smack it"

The girl understands what the boy has said, but because of her poor command of the English language, she cannot construct a retort. Furthermore she feels that perhaps as a female, she should just remain quiet.

- (a) What have you learnt in your B.Ed programme that you could use to address conflicts related to xenophobia, race and gender at schools?
- (b) How would you go about teaching learners about accepting others, particular those who are **not** from the same race, gender, culture, class and country?
- (c) As the teacher, how might you approach reconciling these two learners?
- (d) How could language be used effectively in this situation to bring about social cohesion?

SWOT Analysis of Teacher Practice Experience

Please complete this SWOT Analysis taking into account the **knowledge, skills, values and attitudes** that you have learnt in your academic programme and teaching practicum.

<p>STRENGTHS</p> <ul style="list-style-type: none">• What have you learnt?• What did you enjoy?• Are you confident as a teacher?	<p>WEAKNESSES</p> <ul style="list-style-type: none">• What skills or knowledge do you need more of? Explain.• What challenges did you encounter that you were not as well trained or prepared for?
<p>OPPORTUNITIES</p> <ul style="list-style-type: none">• What sort of challenges did you face and how did you overcome it?	<p>THREATS</p> <ul style="list-style-type: none">• What could you NOT do? Explain.