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Background, motivations and learning experiences of student teachers in an initial teacher programme at one Western Cape university

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DECLARATION

I, Thelma Kathleen Buchholz Mort, 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.

15 June 2018

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ABSTRACT

This qualitative, interpretive research project is an investigation into the backgrounds and learning experiences of a small sample of Intermediate Phase student teachers, who are specializing in English teaching, at one university campus in the Western Cape. The study foregrounds the relationship between background, values, significant teachers and school experiences and how these motivate and shape the student teachers in their choosing to teach, their values and approach to teaching. Their subsequent learning experiences on the initial teacher education course are another set of influences on their developing pedagogic approach as evidenced in the teaching practicum. Data is collected through interviews and observations. This narrative study offers an insight into the subjective accounts and context of the student teachers' lives, including how past social history impacts on them and shapes the way in which they deal with the present day contextual problems encountered in schools. This study also sheds a light on the teacher training programme at one university.

Keywords: South Africa, teacher education, narrative, student teacher, motivations, values, English teaching, context

GLOSSARY

B.Ed – Bachelor of Education

CAPS – Curriculum Assessment Policy Statements

CDC - Centre For Disease Control and Prevention

CETAP – Centre for Educational Testing for Access And Placement

CHE- Centre for Higher Education

CPRC- Chronic Poverty Research Centre

CRT- Critical Race Theory

CTRC- Cape Town Refugee Centre

DHET - Department of Higher Education and Training

FAL- First Additional Language

GPK - General Pedagogic Knowledge

ITE – Initial Teacher Education

LoI - Language of Instruction

LSS – Learning and Skills Sector

MRTEQ - Minimum Requirement For Teacher Education Qualifications

NCS - New Curriculum Statement

NFAS –National Financial Aid for Students

NQT – Newly Qualified Teacher

OBE – Outcomes Based Education

PANSALB –Pan South African Language Board

P4C –Pedagogy for Children

SAIDE – South African Institute of Distance Education

SES – Socio Economic Status

SPII – Studies in Poverty and Inequality Institute

TALIS – Teaching and Learning International Survey

UNESCO –United Nations Education Scientific and Cultural Organization

WCED - Western Cape Education Department

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CONTENTS

CHAPTER 1: INTRODUCTION

This is a study falling in the broad area of teacher education.

1.1. STATEMENT OF THE PROBLEM AND RATIONALE FOR THE STUDY

Although access to education has improved post-apartheid, South African schools are largely regarded as failing, and show "systemic underperformance" (Wilmot 2017:2). How school standards and results can be improved remains a consistent concern. Educational standards have been linked to the quality of the teaching force. Teacher education therefore is considered a key factor in improving education, and therefore has become the subject of increased research attention.

In South Africa apartheid has left a legacy of inequality, markedly on the education system. Speaking specifically of the Cape Town area where this study occurs, this inequality reflects the apartheid Group Areas Act with pockets of privileged schools (state or private) in previously designated 'white' areas. In other less privileged areas, schools became 'ghetto-ised' – characterized by being physically unkempt, being under-resourced, offering fewer subjects, having over-sized classes. Since 1996 the state has classified schools according to quintiles[1] but what remains is largely a two tier system. Children in 'privileged' schools have better life opportunities. Spaull writes that a comparatively small percentage of children go to privileged schools and land up going to further education and garnering 10% of the "high productivity jobs and incomes" (2012:1). He describes this as a double system of education. 55% of the low productivity jobs and incomes are taken up by school leavers from low SES families, another 35% will face unemployment.

This research focuses on twelve intermediate phase English specialist student teachers at one university in the Western Cape. The reasons for this can be explained as follows. Twelve student teachers were used because this was that is the number of students who volunteered to be part of the study and this number offered a sample size which was not too large so as to potentially neglect depth, yet not too small as to present an anomalous or isolated situation.

This 'intermediate' teaching phase was researched for a number of reasons. The first is that there is less research on this phase, the second is that the intermediate

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[1] Quintiles: Post-apartheid, as a way of addressing educational inequity, all South African public ordinary schools were categorised into five groups, called quintiles. This was done for the allocation of financial resources. Quintile one is the 'poorest' quintile, while quintile five is the 'least poor'.

phase connects the foundation and senior phases, and therefore intermediate phase teachers have to do vital corrective work, often. Lastly, the 'intermediate[2] phase' is a connective one, joining senior primary and lower high school. Intemediate phase is also a very important one linguistically in South African education, as the next paragraph explains.

Why English teachers? There are a few reasons for this. Firstly, during fourth grade, pupils change from mother tongue instruction to what is usually English in the Western Cape. English, despite its being a powerful language due to its business, academic and international application, due to its colonial legacy in Africa and it being a lesser spoken home language, its entrenched position on the curriculum is difficult and dubious. However with less than 10% of the population speaking English as a home language, there are numerous problems associated with this, not least of all finding enough and proficient intermediate phase teachers to undertake this. Therefore also, the training of English teachers especially at the intermediate phase, deserves attention.

What is also explored is the relationship of background to learning to become a teacher. The nature of learning means that knowledge from different times, places and experiences become welded together. It is difficult to separate 'knowledge types' because of this (and nor is it the remit of this study to do so). But by looking at 'who' the student teachers are in terms of where they come from, how they grew up, their motivations and inspirations to teach, and then looking at their subsequent learning experiences on the ITE course, this research attempts to get a sense of what learning the student teachers regard as significant and how their prior experiences influence this. Therefore this research gives insight into who becomes a teacher, and what their learning experiences are, in a very regional study comprising a small sample, at one university, in the Western Cape.

Underpinning this study is a questioning of what teacher knowledge is, how teachers can best be prepared to teach, and how background knowledge might be important as a component of teacher knowledge, and a way of informing teacher learning. There is also not enough knowledge of teachers in South Africa, including where they come from, what motivates them to teach, and what their early or formative experiences are, and how these might impact on subsequent learning to teach and the development of a teaching approach or professional practice. As Alexander et al write: "It is always useful when constructing a curriculum for a teacher education course to know what it is that has brought the students there in the first place" (1994:48).

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[2] The NQF (2008) integrated education and training at all levels within one framework. The NQF amendment of the subframework consists of ten levels, divided into three broad bands of education: General Education and Training (GET), Further Education and Training (FET), and Higher Education and Training (HET). School life spans 13 years or grades, from R or "reception year", through to Grade 12 or "matric" – the year of matriculation. GET runs from R to Grade 9, and is subdivided further into phases called the Foundation Phase (R to Grade 3), the Intermediate Phase (Grade 4 to 6), and the Senior Phase (Grade 7 to 9). GET also includes Adult Basic Education and Training (ABET), which is available to adults who want to access basic education provision. FET takes place from Grade 10 to Grade 12, and also includes nontertiary vocational training.

The overarching interest which prompted this research was about the individual and context, and specifically, the fit of teacher to school. Can *any* teacher work in *any* school? Do teachers need specific knowledge and abilities to work in specific environments? What types of knowledge do teachers need? Do the types of knowledge teachers need vary from context to context? And then it was also considered: where do teachers come from and does this have an effect on their knowledge, and the subsequent effect they can have in schools?

Teachers are a largely silent work force in South Africa. Pandor (2007) called for more studies which investigate and make available disaggregated knowledge about the teaching force, including our novice and new teachers. This study goes some way in answering such a call, by offering a snapshot of twelve research participants and their motivations, beliefs, backgrounds and developing pracice in local schools on teaching practicum.

Research should be interested in who become teachers as firstly, it is very difficult to examine an education system fairly without knowledge of its parts – including its historical context, material resources, the places where it occurs, and all the human resources (pupils, teachers, student teachers, parents) - which comprise it. Secondly, the success of a school is popularly belived to be attributed to the teachers.

One of the research questions on which this research hinges examines the background of student teachers, in the simple but broad question, 'Who are the student teachers?' What is gained by looking back into the past, at the early experiences of teachers growing up? Perhaps this may appear to be taking a somewhat (too) long view of the teachers' lives and the focus it should be more on the study experiences. However, experiences make up the life of a person, and influence their development. Boud et al define experience as consisting "…of the total response of a person to a situation or event: what he or she thinks, feels, does and concludes at the time and immediately thereafter…" (Boud et al., 1985:18). This study explicates the complexity of learning to teach, understanding that prior experiences also inform learning.

Schwab (1958) was one of the first educational theorists to demand attention be paid to the life of children and teachers outside the classroom - in other words, their lived experience. This idea goes back a long way, and was inspired by Dewey who, writing in the beginning of the last century, "envisioned a dialogic view of curriculum development in which teacher would take part as practitioners fully knowledgeable about their students and about life and work in classroom" (Elbaz-Luwish, 2007:358-359).

The 'initial' person, the person one is before becoming a teacher, needs to be examined for a number of reasons. The person's learning on the course with regard to this 'initial' person, because it cannot be assumed that an education happens without those it impacts bringing their own prior beliefs and experiences with them. Similarly, Haberman and Post's research concluded that "teachers are not born, nor are they made - but it is their ability to *integrate* significant life experiences which can give them their unique ability to teach" (1998:362). This

study focuses on this integration – of early significant experiences, and the way these are integrated with later experiences in learning to teach.

Therefore an understanding of who student teachers are, should inform and underpin the development and research of teacher education curricula, policy and teaching pedagogies in the same areas. This is borne out by Penny and Jessop's (1998) research into the conceptual frameworks of South African and Gambian teachers, took into account both life histories and their motivation to teach; it was the combination of background and beliefs which was considered important in developing a scholarship in this area.

One of the problems is that background experiences including beliefs and motivation are seldom discussed *in relation to* learning. By only examining learning as it occurs on the course, without the mitigating effects of background and beliefs, we create a disjuncture between education and the people it is meant to serve – in the sense of the society, including the teachers, student teachers and the teachers. This disjuncture can be seen on IT courses, but also extends to schools and curricula which in other ways show scant regard for lived experiences of others.

Clarke highlighted this disjuncture in the preparation of student teachers on ITE courses. He claims one of the main stumbling blocks is that university teacher educators are out of touch both in terms of contemporary knowledge of schools and also, classroom management:

> "University teacher educators do not really know how to manage large classrooms, hungry learners, multilingual language acquisition and content knowledge in schools that are located in an environment which has few textbooks and little food" (Clarke 2010).

I would like to posit that some lecturers do not know their student teachers either; their backgrounds, previous learning experiences, prior understanding about teaching, unique skills and capacities and how these might affect or feed into their course learning and contribute to the learning of others. ITE approaches to courseware can be like school curricula in that they easily can be, as Lupton writes: "explicitly decontextualised, requiring teachers to adopt standard practices regardless of circumstance" (2004:34). This could possibly occur more frequently in the universities where there is a tension between 'universal' and regional or more local expressions of knowledge and skills which student teachers should, it is believed, acquire. The importance of regionalism in both teacher education, student teacher experience and teaching cannot be underestaimted as a factor affecting learning.

This research shines a light onto a neglected subject of who a cohort of student teachers are, these student teachers who will become the next generation of teachers. It can also be seen as a start in healing the dysjuncts – between the university and the students, between background experiences and motivations to teach, between place and praxis. The final chapters of the thesis, will discuss the significance of the findings.

1.2. RESEARCH AIMS AND QUESTIONS

This aim of this study is to examine the various significant life experiences of student teachers and the integration of those affective dimensions with learning to be a teacher. The overarching research question is *Who are the student teachers and what are their learning experiences on the ITE course?*

From this there are really two research questions. The first question deals with the past or background, and is: *Who are* the student teachers? This question includes family background, values, schooling and prior educational experience, language, culture, and reasons for becoming a teacher.

The second question deals with the recent past and present, as the student teachers are on their initial education course during the research process. This question is:

What are the student teachers' learning experiences on the initial teacher education course? Here they reflect on the usefulness of their course components, what they feel they should have learned, the teaching practicum, learning from specific lecturers.

The students participating in the research were also given the opportunity to talk about significant learning experiences off the course, in order to capture the full experience of learning and their subjective reflective understanding of this.

Indeed both these research questions have a reflective emphasis. In the first question the emphasis is on looking back, to growing up, and the initial environments of one's family and own schooling. This involves a kind of binocular vision. The second reflection is much more focused and thought-provoking in that it requires a type of active reflection on the recent past, projects, activities, teaching practice activities, learning requirements, and how these have impacted on the self.

However also important are community problems and opportunities including the regional flavours specific to the area - the language, the types of schools, kinds of employment available, local problems. These factors are contextual but they also play a shaping role in that they shape the expectations of people's lives.

All these factors impact on the individuals' disposition, motivation, as well as their values , which in turn come to bear on the community and broader society in which s/he works. For this reason all these areas will be discussed in some detail in this thesis.

1.3. ARRANGEMENT OF THE THESIS

The thesis is arranged as follows: This chapter, Chapter 1, offers an introduction to the study, the reasons for undertaking the study, the research questions and aims. In Chapter 2, the context of the study will be examined, from national to

the local. This includes an examination of teacher education, and the site of the study.

Chapter 3 is a literature review. The literature review begins by describing the background issues such as motivation, values, beliefs, socialization into teaching, which frame the first part of the research question ('Who becomes a teacher?') . Then, in answer to the second part of the research question, 'What are the learning experiences of the student teachers' on the initial teacher education programme?' the initial teacher training programme including different paradigms and conceptions of teacher , work and roles, are unpacked. After this the teaching of English, and regional and historic language issues and tensions are explored. This is followed by a discussion of teacher knowledge. Finally the conceptual framework, with its overarching concern with capital and community cultural wealth, is discussed.

Chapter 4 concerns itself with methodology. There is a strong focus initially on identifying narratives, narrative inquiry as a methodology, and why this research uses narrative inquiry. The chapter ends with brief biographical sketches of the twelve research participants.

The findings can be found in Chapter 5. These are put under six headings, the first three of which explicate the first research question ('Who are the student teachers?'): growing up, motivations, and valuing teaching as a social intervention. In answer to the second research question ('What are the learning experiences of the student teachers on the initial teacher education course?') the findings are divided up into three areas which are (i) becoming an English teacher, (ii) the English 'method' course, and (iii) learning to teach on the teaching practicum. The focus is specifically on the English course, as all the student teachers in the study were training to become English teacher specialists for the intermediate phase.

Chapter 6 contains a further discussion of the findings which links the issues and theories used in the literature review to the findings explored in Chapter 5. Here larger discussions can be found about narratives, community wealth, and teacher knowledge. Chapter 7 is a concluding chapter which reflects on the research questions, the contribution of this study, makes recommendations for future research, and gives a personal account of the research journey.

CHAPTER 2: CONTEXTUALISING THE STUDY

Previously, the study was introduced and also some of the issues surrounding it, as well as the research aims and questions, and a rationale. In this chapter, the context of the study is explained, including the site, the background and the issues involved in teaching these specific subjects.

2.1. SOUTH AFRICA

While significant gains have been made post-Apartheid in areas like the delivering of electricity and water to rural areas, improved health care access, and natural resource management, it is still battling the legacies of Apartheid. One of these legacies is inequality. It still has one of the highest GINI co-efficients in the world (Stats SA). It could be said that it is a country beset with a cocktail of social problems, ranging from unemployment (being set at 38% according to QLFS 2013), violent crime, the HIV epidemic (with the highest rate of new infections in the world), substance abuse, a housing shortage, and a high level of corruption. These problems float on top of an education system which has never recovered from the long term damage of Bantu education (CIE 2014 report) and has worryingly, "a culture of complacency and low expectation" (Taylor, 2008:1).

South Africa After Apartheid

South Africans are still recovering from apartheid. Apartheid had a unique relationship with and effect on identity, both being "a powerful allocator of identity" and also "suppressing identity through centralizing [sic] race and ethnicity at the expense of other markers of identity" (Singh, 1997:120). This still affects the citizens of South Africa who still, post-apartheid, use apartheid race categorisations.

While the country's wealth continues to shift demographically, and in 2012 the Unilever foundation found that black middle class had grown from just under 1.7 million in 2004 to 4.2 million in 2012 (Corcoran, 2014), the gap between rich and poor continues to grow, with "the economic exclusion of so many people continuing to act as an barrier between different communities" (Buncombe, 2013 para 12). There is also an alarmingly high incidence of child poverty with nearly half of SA's 19 million children living in poverty (Laing, 2012).

South African schools today

This means that most of South Africa's schools are in perennially disadvantaged areas, with 65% of school pupils being in quintile 1-3 schools (Wilmot, 2017). Poverty has been shown to have a large effect on learning climate and outcomes. Lupton in her 2004 study of schools in disadvantaged areas (in the UK) describes the climate: all the schools had a charged emotional environment. The number of pupils who were anxious, traumatised, unhappy, jealous, angry or vulnerable was reported to be much greater than in schools where parents were materially well off, less stressed themselves and more able to secure a stable and comfortable environment for their children." (Lupton, 2004:9) The result was a highly unpredictable school where "incidents could erupt at any time, such that neither lessons nor free time could be relied upon to go according to plan."(Lupton, 2004:12). I raise these issues to argue that one cannot ignore context in education; not the context or background of student teachers, nor that of the schools, pupils and teachers.

What these difficult statistics about poverty in South Africa reveal is that post-Apartheid society has failed to ameliorate the painful problems besetting the country as a result of firstly its colonial, and then Apartheid, past. Furthermore the education system, which broadly should help overcome social and material inequalities is burdened by the effects of poverty. The unevenness of the tiered education system which is divided into rough quintiles[3] 1-5 based on poverty rankings (Hall, 2008/2009:37), thus has the capacity to continue to reproduce further, rather than eradicate, enduring inequalities. As Sayed et al write, "Poor learners and those who were predominantly disadvantaged under apartheid attend the high number of poorly resourced schools" (Sayed et al. 2016:65). One of thes reasons for schools being 'poorly resourced' was that they were spread thin – quintile 1-3 schools generally have much larger class sizes, which are sub-optimal for teaching.

Furthermore, despite its own many social, educational and economic hurdles to overcome, South Africa is historically regarded as a comparatively wealthy country on the African continent. As such it remains a magnet for refugees and economic migrants fleeing political and economic instability in other African countries, South Africa currently has the tenth highest number of refugees, asylum seekers and migrants in the world (UNHCR 2015). This influx of migrants adds to the strained social services and basic education sector in South Africa. The social and linguistic backgrounds of refugees add to the already strained complexities of classroom teaching in the poorest schools in South Africa.

For all the above reasons, it is necessary to examine teacher education in South Africa, and to look at who the student teachers are, and how they are trained as they will become the next generation of South African teachers.

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[3] The quintile system, while attempting to be redistributive, is considered too crude an instrument to properly address regional poverty and economic differences (Hall 2008/2009)

2.2 TEACHER EDUCATION IN SOUTH AFRICA

South Africa's education system is deservedly notorious for its historical divides and inequality. However, some of these inequalities persist. This section will be divided into three: (i) a brief overview of the Apartheid past (since 1948), which will shape an understanding of the type of problems which needed to be addressed by the newly democratic South Africa inherited, and (ii) the changes the new government made to address the fragmented system it inherited. After this (iii) teacher education as it is today will be discussed.

2.2.1 The Apartheid Past

Teacher training had, under apartheid, been separated into different 'educational houses' or ministries according to race groups. In the Western Cape where this study takes place, similarly, teacher training institutions like schools were racially segregated. However, in 1994 there were 19 racially-defined education departments, and nine examining bodies in the school system." The incoherence, 'unwieldiness' and chequered nature of the education system can be seen in the fact that there were approximately 104 state-funded and run contact colleges of education; 36 universities and technikons that also offered teacher education training and education, and a further 129,614 teacher education students studying through distance education of some sort. Furthermore, colleges varied wildly in quality, facilities and infrastructure.

Furthermore, the Hofmeyr and Hall 1995 post-apartheid audit puts all the challenges which the new government faced in the mid 1990's, into perspective: "The biggest problems facing teacher education in South Africa, they emphasised, were: the poor quality of teacher education programmes; the fact that the teacher education system was not cost effective; and, the fact that policies for the supply, utilisation and development of teachers were driven by the wrong incentives."

Part of this inequality of inheritance was, according to Soudien, in the uneven teacher education admission criteria which underscored the fact that there was a lack of agreement over approaches to education and what institutions considered to be valid or valuable teacher knowledge (Soudien 2012, p.8). There was little wonder then that a substantial proportion (36% in 1995) of teachers were either underqualified or unqualified. Therefore what the new government inherited was, in the interests of equity, not only the need for a new teacher training system but a "demand for teacher education and training, particularly for in-service teacher education upgrading programmes." (Soudien, 2010: 10). All these problems made it necessary to start restructuring the country's teacher education system" (Soudien, 2010: 11). Thus teacher education needed to be overhauled, and swiftly.

2.2.2. Changes post-Apartheid

The National Teacher Education Audit done in 1995 immediately after the first elections "found 281 institutions offering in-service and pre-service teacher education to some 481 000 students. These institutions comprised universities, technikons, colleges of education, private colleges, and non-governmental organisations. The audit also concluded that the quality of teacher education was generally poor, inefficient, and cost-ineffective"(TESA proposal, 1995:3).

Wolhuter (2003:132) describes the extraordinarily quick changes (and perhaps the problem was that the changes were too quick) that occurred in the teacher training institutions thus: "After 1994 the number of colleges diminished rapidly. By 2000 there were only 50 left. Between July 1999 and July 2000, the Minister of education declared his intention to incorporate all the colleges into universities." This was also part of giving former 'technikons' university status.

Thus there are no longer any teacher training colleges. Teacher training only occurs at the 24 South African universities after teacher training was centralised, and many rural teacher training colleges were closed. Furthermore, the new government introduced a rationalisation policy, "which sought to redeploy personnel from areas where there was an excess of teachers, to others where there were shortages, in accordance with teacher–pupil ratios set by government." (Soudien, 2012:9).

Different models of teacher training proliferated with the "new private school initiative emerged in 2003 whereby secondary school graduates were employed as assistant-teachers in schools, while they studied for their formal qualification "by means of distance education programmes" (Wolhuter, 2003:132). Another such initiative, Teach Africa, which aims to recruit top graduates, works in the vein of Teach America (Bernstein, 2014:4).

2.2.3. The Present and its Challenges

However, despite the 'new' democratic South Africa's government identifying education as a priority for the country's development and making several changes as have been described, a number of problems continue. These include in schools "systemic underperformance (Wilmot, 2017:2). Education in South Africa "is still characterised by persistent educational inequality with inadequately prepared teachers, poor infrastructure, poor support and management, poor school leadership, unmotivated learners, lack of educational materials, low learning outcomes, teacher morale and confidence which characterise a 'vicious cycle of schooling' (CDE, 2017:1 in Wilmot, 2017:3).

In South African teacher education, some of the persistent problems can be described as (i) process of integration, and power sharing, (ii) teacher shortages, (iii) problems with centralization, (iv) curricula reform and (v) institutional assessment.

(i) Process of integration, and power sharing
In terms of the process of integration of different teacher training institutions quality and integration were not always achieved because as Welch and Gultig

(2002:14) argue, the higher education institutions reacted differently to their role as the providers of all of the country's teacher education. Another problem was that teacher education was seen "as the 'stepchild' of higher education rather than as a high priority academic field in its own right. This situation was exacerbated, Welch and Gultig (2002) argue, by a funding formula for subsidising higher education, which did not prioritise teacher education (placing it in the lowest possible category, below social sciences and commerce) and which provided more incentives to full-time, contact education than to distance and part-time study." (Welch & Gultig 2002:14). "The DBE has the sole responsibility for achieving Outcome 1 of the 14 MTSF outcomes, namely 'Quality basic education'. The Appendix to Outcome 1 states: "The NDP's vision for 2030 is that South Africans should have access to training and education of the highest quality, characterised by significantly improved learning outcomes. Education then becomes an important instrument in equalising individuals' life chances, ensuring economic mobility and success, and advancing our key goals of economic growth, employment creation, poverty eradication, and the reduction of inequality" (DBE, 2014b:1)" (Sayed et al 2016:46).

Some of these problems with integration centred on power-sharing (Ben Parker TESA 2005, p.5). He is therefore critical of what he regards as the power mongering in the transformation of teacher education to as opposed to power sharing. In fact this 'power sharing' can be seen as one of the 'unwieldy problems.'"What and who does this 'power sharing' involve? Who are the stakeholders? Education for teachers has various interested parties in South Africa. Responsibility for its standards and curriculum is jointly shared "between the Department of Education with its *Norms and Standards for Educators*, the South African Council for Educators (SACE) with responsibility for the registration of qualified teachers, and the South African Qualifications Authority (SAQA) with its educator in schooling qualifications. Another issue with regard to curriculum,which is related is that universities can interpret curricula regionally, but assessment still shows an unevenness between the universities.

(ii) Teacher shortages

While this study does not focus on teacher shortages, it could be said to be impacted by them in that class size does profoundly affect climate and learning conditions in schools. In any case it would be remiss to pretend that there was not a chronic shortage of teachers in South Africa. According to supply and demand, Crouch and Perry in 2003 identified a teachers shortage of 10 000 per annum (2003: 477). Teacher shortages still exist and continue. The TESA 2005 proposal notes that teacher shortages are not across the board but phase-specific – foundation phase and intermediate phase suffering shortages according to the TESA 2005 proposal. The pandemic of HIV further exacerbates the critical shortage of teachers, and also creates absences – teachers out of the system for periods. As there were also a greater number of pupils with the new government pushing to educate a greater proportion of the country, the teacher shortage was a critical factor needing to be addressed.

(iii) Problems with centralisation of ITE courses

Many rural teacher education colleges were closed which meant that rural student teachers would have to travel which could, due to the increased expense, make teacher training less viable or accessible. This also meant that teacher education providers were now concentrated in the richest provinces. (Welch & Gultig, 2002 in the Soudien report 2010:14) It also meant that fewer students would therefore qualify as teachers and go back to be absorbed into rural eduction systems, which are the most impoverished in resources and the most lacking of qualified staff in South Africa; it was noted by Sayed et al (2016) that one of the issues with a 'displaced' teacher training college is that teachers often return to teach in the same schools they came from.

(iv) Changes : Curriculum Reform and assessment

Relating to centralisation it must first be noted that South Arica has a long history of "centrally determined curricula" (CDE 2017:14). Curriculum reform can be seen as affecting teachers in several ways. Jansen and Taylor described the high turnover of curricula as the "curriculum revolution" (2003:45) and noticed its destabilising results. Firstly, the curriculum in the classroom, carries expectations of the type of teacher who delivers this content to a classroom. There is also the small matter of teachers being prepared to teach specific curricula.

Then there is curriculum as related to the vested interests in teacher education as explained above, there are also issues about knowledge, what teachers need to know, and how it should be taught. As has already been discussed, teacher colleges and universities had different ways of conceiving of necessary teacher knowledge. One of the difficulties in integrating faculty was in the attitude towards learning competencies and skills necessary for teachers. This meant that curricula had to be adapted.

Welch and Gultig (2003) note that the new teacher training emphasis and curriculum have a very important and new focus on "applied competence" (DoE 2000) and this "had implications for the teacher education sector because it required the integration of theory and practice and a focus on ongoing, as well as initial, teacher education and on the classroom as the site of learning – in contrast to some of the more theoretical approaches that had previously been common" (Welch & Gultig 2003:14-15). This also meant that teacher education was newly beholden, with its emphasis on solid training and delivery, it was pushed to train teachers to deliver specific curricula. CAPS has been in some senses an opportunity for scaffolding teacher performance, with its accent on knowledge and deliverables (Wilmot 2017).

This relates to South Africa's curriculum reforms, which occurred in an attempt to achieve school performance, maintain standards and be accessible. South Africa introduced a number of what appear to be desperate curriculum reforms, since 1994: in 2005, Outcomes Based Education, and in 2012, CAPS. In a school system already burdened with high classroom numbers, under resourced schools, overworked and often under-trained teachers, many schools struggle to introduce the new curriculum reforms (Erasmus et al, 2008).

Samuel and Stephens's (2000) findings are specifically relevant because the roles of teachers have been expanded. Behind every curriculum is an 'ideal' teacher to deliver it. This is reflected in 'the minimum standards for a B.Ed teacher' from CHE's frameworks. This is cited below and is of interest in that it goes beyond knowledge and relates to disposition in the envisaged teacher and also the inculcation of citizenship values in their learners:

"The B Ed is thus an initial qualification for educators in schools. Teachers are members of a profession whose definitive aim is to enable systematic learning. In order to prepare prospective teachers for this comprehensive role, a B.Ed programme should:

- *Develop and consolidate both subject knowledge and pedagogical content knowledge.*
- *Cultivate a practical understanding of teaching and learning in a diverse range of South African schools, in relation to educational theory, phase and/or subject specialisation, practice and policy.*
- *Foster self-reflexivity and self-understanding among prospective teachers.*
- *Nurture commitment to the ideals of the teaching profession and an understanding of teaching as a profession.*
- *Develop the professional dispositions and self-identity of students as teachers.*
- *Develop students as active citizens and enable them to develop the dispositions of citizenship in their learners.*
- *Promote and develop the dispositions and competences to organize learning among a diverse range of learners in diverse contexts."*

(http://www.che.ac.za/media_and_publications/frameworks-criteria/criteria-and-minimum-standards-b-ed).

Clearly in the above document more than classroom teaching and subject competency is envisaged. Student teachers are to be developed as 'active citizens'and the student teachers are to be both self-reflexive and understand themselves, as well as practical; able to work in diverse environments (the word diverse is used twice).

(v) Institutional assessment

The teacher training institutes, in the interests of quality assurance, need to be assessed and their work measured in an effort to control and ensure standards. There are national guidelines and they are interpreted by each institution. However the SAIDE report of 2010 notes that many of the institutions who in their self assessment regarded themselves as doing a sterling job were found to be non-compliant with the standards set by the report. One of the largest areas in which the teacher training courses 'broke down' was in the teaching practicum, one of the key areas, commonly described as one of the most important, where theory synthesiszes with practice. This is relevant to this research which has in its findings an extensive focus on the teaching practicum.

Of the problems found in this report, the notable ones were:

"lack of direction to ensure that students experience a range of learning environments during the course of their training; many students reproduce their own set of schooling experiences in their work-based learning; inadequate guidance in choosing placements and institutions; inadequate evaluation of the suitability of schools selected by students as sites for practical experience; lack of human resources to enable suff visits to students on teaching practice with sufficient frequency and duration; inadequate professional supervision of students on teaching experience; and, lack of monitoring student progression over successive years of the course, "with appropriate attention to year-by-year progression in outcomes and assessment standards" (Soudien 2010:94).

The importance of context is flagged up in both training and assessment. The CDE stresses the importance of contextualized assessment: "standards cannot be the same in every country: they are necessarily context and culture specific" (CDE, 2017:16). Furthermore Darling-Hammond maintains that "if teaching is to be effective, policymakers must address the teaching and learning environment as well as the capacity of individual teachers" (CDE 2017:40).

Similarly, in 2010 Soudien and Memen conducted an investigation into and an assessment of the teacher training institutions in South Africa: "One of the key areas of 'fitness' which they examined was in the context. "On the matter of fitness of purpose, the report considers whether the training offered by the reviewed programmes is appropriate for the specific conditions of teaching and learning in South Africa. Of course these conditons vary from area to area. When it comes to fitness for purpose, the question is whether institutions are providing training that is presented at the appropriate level and with the requisite degree of support, resourcing and organization." (SAIDE, 2010:3-4).

2.3. SITE OF THE STUDY

As part of the national transformation process in high education, the college where this study was undertaken gained university status in 2005.

The specific campus on which the research takes place, was historically one of Cape Town's oldest teacher training colleges for English-medium students and in in 1987 the institution applied to government to include students of colour in its programme and the student demograph began to change. Mostly, students at this campus are in initial (pre-service teacher) education, through the four-year Bachelor of Education. There are also in-service teacher development programmes and Postgraduate Certificate in Education (for those who want to join the teaching profession after acquiring a specialist degree) and Honours, Master's and doctoral degrees. The Faculty is the biggest teacher education provider in the Western Cape.

Conclusion

Above I have broadly contextualized education in South Africa. This began by looking at apartheid past,then the inherited problems in the schools and in teacher educaton, and the changes which were made, and the present situation. Then

teacher education was examined, including the past, post-apartheid changes, and the present problems which include (i) process of integration, and power sharing, (ii) teacher shortages, (iii) problems with centralizaton and (iv) curricula reform and (v) institutional assessment. This section ended with a brief description of the site of this study. In the following the literature around key themes and elements significant to the research questions in this study will be examined.

CHAPTER 3:
LITERATURE REVIEW

This research attempts to situate and potentially explicate how this tacit or background knowledge *meets with* the subsequent learning experiences offered on the ITE course. Thus this literature review is two-pronged. Initially, following the research questions it is about the literature on who becomes a teacher, their values, different types of motivations, attitudes and figures in their lives who inspired them to me this decision. The second half of this literature review is about the initial teacher education course and the type of learning opportunities which that specific course offers.

3.1. BACKGROUND AND WHAT PEOPLE BRING INTO TEACHING

This study is interested in who becomes a teacher, and if they share values and characteristics. An argument for studying teachers and particularly the package of skills, knowledge, values and attitudes which they bring with them to the classroom is contained in the conclusion of Samuel and Stephen's (2000) case study of student teachers in KwaZulu Natal:

"…We asked two questions: `Who are we? and `What do we wish to become? Perhaps, as our case study has shown, there is a third question: `What do we bring with us?...' (Because) what (teachers) carry with them into the classroom determines the educational experience of future generations" (Samuel, and Stephen, 2000:490-491).

These questions deserve reiteration in research because more knowledge is needed about who goes into teaching, and not only *who* as in in terms of easily quantifiable data like language, educational level, gender, but their values, their sense of agency, their motivations and beliefs about their work and their pupils.

Teacher quality is widely regarded to have enormous bearing on the quality of schools. However in South Africa this is accentuated; teachers are regarded as "key actors in educational reform in South Africa" (Harber, 2012:63). What this teacher quality is and whether it can be produced or developed on a teacher training course is another matter (which will be discussed further on in this literature review around the topic of initial teacher training programmes' coursework). However perhaps values, disposition and motivation inform quality, ultimately. Due to the enduring and impoverishing effects of apartheid, the first area to address here is poverty, and the subsequent effects of it on the student teachers.

There is not a specific or large literature on the results or effects of poverty later or how children may be damaged by emotional neglect as a result of poverty.

Nor is there a literature on these effects on student teachers, or on student teachers growing up in deprivation. The literature exists more on the damage done to children by neglect. There is not yet enough literature on the effects of deprivation later or the effect of childhood damage and neglect on those who later become student teachers and their subsequent work.

Poverty

South Africans were beggared by apartheid. The poverty induced by this primarily economic policy, which led to intergenerational suffering and what the Manchester-based Chronic Poverty Research Centre (CPRC 2004) described as 'chronic poverty.' Chronic poverty is described as a state of poverty that exists over time and experienced by people "for extended periods of time or throughout their entire lives" (2007:14). According to this definition, chronic poverty is likely to be transferred across generations, and so will probably affect the children of adults currently living in a state of chronic poverty

Indeed post-apartheid poverty has continued, despite an increased rolling out of grants, pensions, free education, and health care (Triegaardt 2006). In terms of poverty, this is more easily definable. More than half of South African children live in poverty, according to Hall and Budlender (2016:35, cited in Stats SA 2011).

According to Studies in Poverty and Inequality Institute (2007), "poverty can be construed in a narrow or broad sense. In the narrowest sense it means lack of income. In a broader sense poverty can be seen as multidimensional, encompassing other issues such as housing, health, education, access to services and to other avenues of accessing resources, and what is somewhat controversially referred to as 'social capital', and access to social power relations" (SPII 2007:10).

A finding of the study of lower income families, is that there was a prevalence of single mothers behind the participants in this study, and child care and financial burden[4] of children fell largely on women. There was also, as can be deduced from the previous sentence, a very low percentage of nuclear families: "a nuclear family household is defined as one that consists of a mother and father, their children, and no other members." In 2014 only 20% of (South African) children lived in nuclear households, and only 17% of the 14.5 million households in the country were nuclear families" (Hall and Budlender 2016: 36). This is largely true of the research participants in this study – only 1 out of 12 grew up in a nuclear family, and overwhelmingly, the research participants grew up in poverty. The 2016 Child Gauge also describes a situation where families and children are very mobile, frequently moving districts or municipalities. While this is not necessarily a cause for alarm, coupled with the other factors – poverty, the absence of clear nuclear family, it denotes instability and a kind of precariousness, which could render a child easily vulnerable.

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[4] This is chiefly due to the lack of maintenance paid by biological fathers (Hall and Budlender 2016, p36).

Deprivation

Part of poverty is deprivation, which has been related to, or used interchangeably with the term neglect. The definitions of neglect are inadequate in that they are legally defined according to a nation's legislature (per country, and this comes from North America): "failure to act which presents an imminent risk of serious harm"—lies at the core of most legal definitions of neglect " (CDC 2012:2).

The CDC study differentiates between levels of neglect and where they occur. 'Chronic under-stimulation' is described as "ongoing diminished level of child-focused responsiveness and developmental enrichment". Where this becomes significant is that at school neglect would continue due to high pupil numbers, and lack of resources. These have been described as "warehouse-like" conditions with many children, few caregivers, and no individualized adult-child relationships that are reliably responsive (CDC 2012:2). I describe poverty, deprivation and neglect as possible or at least likely, background factors in the research participants' early years. I also describe these here to give a sense of many children's lives in South Africa currently and what young NQT's are likely to find in schools given the extensive poverty in South Africa.

In this study the background of the research participants, the twelve student teachers is explored. In many cases the poverty and extenuating circumstances of an emotionally messy home led to a lack of 'developmental enrichment' as described above, which were not always alleviated by attending overcrowded schools. All these circumstances indubitably shape a young person, but there is little knowledge of how this occurs and what the rammifications are for adult life and career path. There are gaps in the literature on teacher education. The gaps concern students from poorer backgrounds, and also how that background can inform subsequent learning. There are anecdotal or narrative accounts of young school-leavers from impoverished areas seeking tertiary education (Zinn 2016), teachers from 'ghetto areas' going into teaching (Amaral 2010), and there is writing about how capitals are developed through difficult circumstances (Yosso 2005, 2006; Solorzano 2000).

Indeed, it seems that this apparent deprivation can help teachers working in tougher schools. Almaral describes it like this: "You are going to have a tougher time teaching in a low-income public school than someone who was born in a similar neighborhood and went to a school just like it. That is just a fact of life — we are products of our environment, and what is familiar is easier, what is unfamiliar is more difficult" (Almaral 2010).

Socialization

Poverty and its antecedents – single parents, messy families, movement, and largely, overcrowded schools in poor areas were part of the socialization of the student teachers who were the research participants in this study, largely. Common sense shows us that where they had the fortune to have some of the problems elude their families, others around them would be affected, and thus there would be a familiarity. Major influences on the formation of beliefs and

preconceptions about teaching and learning which student teachers bring with them to their courses can be grouped under the heading "personal experience" and include: informal learning experiences, language learning (Almarza, 1996) and life experiences, such as raising children, previous work experience, and cultural, religious, and socio-economic upbringing (Feiman-Nemser & Buchman, 1986; Powell, 1992; Richardson, 1996). Interest in and knowledge of the subject has also been noted as a major influence on prospective teachers (Virta, 2002) in Borg 2005:4) as the 1991 Kyriacou study observed.

Relationships between background and motivation to become a teacher

What the relationship is between background and motivation to become a teacher needs to be explored in this and other studies. The next part of this literature review will contextualize the literature on motivation to beome a teacher.

3.2. REASONS TO BECOME A TEACHER

The reasons for undertaking a teaching career are multiple and complex. In a large survey of the international literature on teacher motivation to choose teaching as a career, the main factors cited were: " 1. The influence of others, including friends, family, teachers and other role models. (This influence could be positive or act as a form of social dissuasion.) 2. Individual motivation, including intrinsic, altruistic and extrinsic motivation. Intrinsic and altruistic motivation were shown to be far more important, however extrinsic motivation played a significant role. 3. Socio-cultural influences including social roles and cultural understandings" (Gore, 2015:35).

From the literature it appears that there are multiple and varied reasons to become a teacher, reflecting individual preferences, and socio-cultural and political and institutional factors (Tato 2012; Jungert et al, 2014).

Altruistic motivaion scores highly with teachers. In a recent survey of UK teachers, 75% joined teaching "to make a difference, and 80% said they taught because they enjoyed working with children." (The Guardian 27.1. 2015). This is consistent with the wider international literature foregrounded by Deacon's 2012 JET literature review, which also found that working with children, intellectual fulfillment and "contributing to society play an important part in attracting new recruits to the profession" (Ashby et al 2008: 4), with the McKinsey survey of twentyfive of the world's schooling systems concurring that the foremost reason for becoming a teacher was "the desire to help a new generation succeed" (Barber and Mourshed 2007: 20). Nevertheless, intrinsic motivation and altruism, even when the predominant motivations, are inevitably accompanied by a number of other motivations (Thomson et al 2012: 332; Richardson and Watt 2006:27; Löfström et al 2010:168, in Deacon 2012:9-10).

In this research, the influences on and motivations to go into teaching, of some of the research participants, will be examined. Many of the research participants cited inspirational teachers as having a large influence on their decision to teach.

They also cited the need to have an impact, to do something meaningful, and the affirmation of their choices, which relates to motivation.

The influence of others

The first experiences of school occur when one is a pupil in school. Thus it is unsurprising that teachers had an enormous impact on the research participants choosing a career in teaching. This is well documented in the literature. Robertson et al concluded that former teachers were the "most influential factor" in education students choosing their career (Robertson, 1983:13 cited in Alexander et al, 1994:40). Lortie writes that "teachers have played a significant role in recruiting new members for the profession" (1986:152).

Like Lortie's contention that the apprenticeship of observation (1975) runs deep, Knowles (1992) describes the teaching student teachers received, as pupils, as being formative experiences which later become "embedded in their (own teaching) practices" (cited in Flores, 2001:145). Most of the research participants spoke about 'special' teachers, or teachers who had personally helped them, or whose practice or attitude they had admired, or their ability to create a good learning environment. In this section the focus is on the influence of teachers, although previously research participants had also mentioned their parents as an influence. The "impact of others" clearly persists as an important factor, whether it is parents/family or teachers or some other grouping altogether. Interestingly, Daniel and Ferrell feel that the influence of students' parents *has decreased* as a motivational force in career decision-making, it has been supplanted by the "influence of students' former teachers" (1991:11).

Relational teaching

Some of the motivations were *relational* as described by Jessop and Penny In their 1998 study they found that a quarter of the teachers in their interview sample metaphorically likened primary teaching to parenting. This would be an 'intrinsic' reason for teaching. This bears out what the McNess et al. PACE project of 2003 found, that is, that social and emotional factors have a great significance for teachers.

However there appears to be a gender element to this, in that this was particularly true for women, it was found: "Motivation to teach may also vary according to gender, although research in this area is far from conclusive. Female prospective teachers may be "more motivated by the perceived intrinsic aspects of primary teaching" or value "the ability to combine teaching with parenthood" more than males, who may instead emphasize "perceived extrinsic aspects" and may be deterred by associations of teaching, especially at primary level, with mothering (Ashby et al 2008:6; Guarino et al 2006:183 cited in Deacon, 2013). This leads to the next point, on gender.

Gender

International findings show that teaching is highly feminized, especially in the lower grades. This is also true for South African primary schools where 77% of teachers are women (UNESCO 2011 report). While some regard a broad variety of background factors conspiring in an influential way as motivating factors in becoming teachers. An example of this would be Colley et al regarding "class stratum, family background and gender" as "combining to predispose young women for caring occupations" (2003:485).

This might account for the highly feminised nature of teaching, as described by Kelleher (2011). Indeed in confirmation of this, a known stratification about teachers is that, in South Africa and elsewhere, the teaching corps is highly feminised with internationally 80% of primary school teachers and 51% of secondary school teachers being female (UNESCO, 2006).

Perhaps socialization - particularly being socialized to care for others, and work 'around the family' draws women student teachers into teaching. There is reason to belive that in South Africa the 'gendered' nature of teaching is even more pronounced. Cross and Ndofirepi cite traditional demands on women to be homemakers which can, in some cases, put an end to their education (2015), and this means that teaching could be regarded as an appropriate career for women[5].

However Skelton argues that understandings of gender as being merely physically determined and located, "inhibits understanding of how primary schooling is becoming more masculinised" (Skelton, 2002:92). With this in mind it is possible to examine relational teaching as being a challenge to dominant norms of a 'masculine' system and environment. This has a bearing on this research as many student teachers who espouse a relational or caring teaching approach were later at loggerheads with the school, as seen in the next section.

Intrinsic and altruistic motivation

Research about motivation to become a teacher has commonly identified three sets of rationales: including 'extrinsic motivation', 'intrinsic motivation', and 'altruistic motivations' although the distinction between the latter two is not always clear as they are sometimes used interchangeably (Watt 2012). Intrinsic motivations are seen as those factors which make someone feel good, such as "enjoying working with young children" as a motivation for going into teaching. Altruistic motivations are factors like "wanting to see the next generation succeed" or "wanting to improve South Africa's literacy rates" – these altruistic reasons initially seem slightly more high-minded than "enjoying teaching reading and literacy" (which would be the intrinsic way of putting it, whereby one's own enjoyment comes ahead of broader society's gain).

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[5] In such communities teaching could be encouraged as a career choice because of the belief it is possible to practically fit in teaching with having a family/homemaking

This conflation of intrinsic and altruistic motivations can be seen in Kyriacou & Coulthard's (2000) research, in which it is shown that student teachers are largely motivated by intrinsic factors (2000) such as (enjoying) working with young people, the desire to make a difference to children's lives and society generally. These same students had expectations of high levels of job satisfaction. Anticipated job satisfaction figures prominently as a motivation to choose to teach (Huberman 1989).

These intrinsic and altruistic reasons have been described by some as idealistic, socially motivated or 'social justice' dimensions, "tacit in statements made by participants such as 'making a difference to children's lives' and 'helping others'; and these factors may well be implicit in the predominant responses of 'personal fulfilment' and 'working with young people'" (Sinclair 2008).

However this high level of intrinsic motivation serves the teaching force well. Baker (2004) found that highly intrinsically motivated persons generally outperform less intrinsically motivated persons, whereas extrinsic motivation is usually associated with poorer performance and educational outcomes (Konig & Rothland 2012). Konig and Rothland also found that "that intrinsic motivation is positively correlated with GPK at the first occasion of measurement" (Konig & Rothland 2012).

An important predictor of intrinsic career value and perceived teaching ability to be a good teacher was the interpersonal dimension of extraversion, with the defining characteristics of sociability, outgoingness and talkativeness (John et al. 2008). These characteristics are meaningfully related to intrinsic motivation to be a teacher, given that interpersonal contacts with children, parents and other teachers are integral features of the profession. This finding is consistent with the reported linking of the teaching profession and social vocational interests as measured in Holland's model (Holland 1997). It also sounds reasonable that persons who are extraverted perceive themselves as suitably skilled for a profession that involves constant interpersonal contact (Jugović et al. 2012).

Extrinsic motivations

It is often easy in social research to believe that research happens in a vacuum without other factors impinging on the results, but in Chuene (et al.)'s 1999 study of South African mathematics teachers it was found that the reason for many teachers choosing their career was that it gave them a route into higher education when there was not another way.

In the South African context, the ending of apartheid in 1994, afforded new possibilities of changed, improved and different life opportunities or chances (Robinson & McMillan 2006), including going to university, and, relevant to this study, new career opportunities, such as considering becoming a teacher, for those who previously did have such opportunities.

Extrinsic motivation emanates from instrumental reasons attached to rewards (Ryan & Deci, 2000; Eccles & Wigfield, 2002; Lai, 2011). For example,

prospective teachers may be motivated by what they see as the material benefits or rewards that come from becoming a teacher, such as salary, vacations, or other external rewards.

The security of a future regular income as a state employee is seen as an obvious reason to teach. In Manuel and Hughes's 2006 study of a cohort of Australian student teachers at the University of Sydney, "salary did not figure in the research as a significant reason for choosing to teach." They noted that the lack of interest paid to salary was not isolated but cited frequently in other similar studies: in the late 1980s, a study by Howey and Zimpher in the United States found that that student teachers were "less concerned about material reward and job security" (Howey & Zimpher, 1989) than other university students despite their articulating an awareness of the difficulties associated with teaching.

Another extrinsic factor is the issue is of a bursary or scholarship to study, which offers not only security but a greater likelihood of being able to complete the course owing to having consistent funding tranches. There are also the NSFAS and Funza Lushaka bursaries, and these offer incentives to study teaching, especially to those who may never have had that opportunity before. These bursary schemes are used to target needy but successful school leavers.

Subject Areas

When it comes to motivation of student teachers going into teaching, "student-teachers from Stavanger, Norway, and York, England, reported being 'strongly influenced by enjoying the subject they would teach, liking to work with children, and the fact that teaching would enable them to use their subject knowledge." (Kyriacou et al 1991:373, cited in Deacon 2012:12). This finding fits into neither 'intrinsic' nor 'extrinsic'. Enjoyment of a subject could be intrinsic, but wanting to maintain a relationship with that subject by teaching it, may be extrinsic, and wanting to share it with others, intrinsic. This highlights the complexity of examining teacher motivation. And of course other factors come into play too, such as character, disposition, values, beliefs, including a belief in one's own agency. The OECD's 2009 Talis report maintains that teachers are "socialised in homogenous groups by subject" – leading to possible homogenous or shared teaching styles and approaches. This promotes the idea of subject-related sub-cultures and learning hubs, in which the application of specialist knowledge also inludes special approaches and values.

This further adds complexity to the debates, emphasizing that both push and pull factors are *contextually determined* and framed, shaped by individual biography, positionality, beliefs and social histories, as well as teaching subjects.

3.3. A PROGRAMME FOR INITIAL TEACHER EDUCATION

Initial teacher education is regarded as the stand-alone first degree which enables teachers to teach.

Key elements in teacher training programmes vary according to different societies and economies. However there are different values emphasized in teacher education. Darling-Hammond writes that the first criteria is that a good

teacher education programme is coherent (2007), whereas Roberts, and Hernandez value *practicality* in TE programs: "moving it from theory to practice is what a really good programme can do" (2007). These different emphases affect the design of the components offered on a teacher education programme.

In this section on teacher education programmes, improving teacher education will be discussed first. This is described first because in some sense it establishes not an ideal, but key components of a teacher education programme. This is followed by a discussion of knowledge and skills of teachers, and then the components of the ITE programme on the specific university where this study is based.

Improving teacher education

Internationally, improving teacher education is a common concern, in order to improve educational standards in schools. Therefore there is a growing interest in examining how quality education can be achieved and quality teachers can be produced. Ingvarsoll's University of Australia study of improving teacher education, these three aspects, adapted and collated from the highest achieving education systems are considered vital:

"A. Recruitment for entry to teacher education: High-achieving countries have stable policies in place to assure the quality of entrants to teacher education, such as:
   i.   Making teaching an attractive career option for high academic achievers
   ii.   Matching supply and demand
   iii.   Setting high standards for admission to teacher education programs

B. Accreditation of teacher education institutions: High-achieving countries have regulated teacher education systems and rigorous procedures for the accreditation of teacher education programs
C. Transition and entry to the teaching profession: High-achieving countries require and support a period of mentored induction coupled with rigorous assessments of readiness for full entry to the profession." (Ingvarson et al 2014 pxiii).

The Components of an ITE programme

Of point B, Darling-Hammond (2005a, 2005b) reports on the components of well-designed programmes. These are:

"1. Coherence, based on a common, clear vision of good teaching grounded in an understanding of learning, permeates all coursework and clinical experiences;
2. A strong core curriculum, taught in the context of practice, grounded in knowledge of child and adolescent development, learning in social and cultural contexts, curriculum, assessment and subject-matter pedagogy;

3. Extensive, connected clinical experiences that are carefully developed to support the ideas and practices presented in simultaneous, closely interwoven course work;

4. Well-defined standards of professional knowledge and practice are used to guide and evaluate course work and clinical work;

5. Explicit strategies that help students
> (1) confront their own deep-seated beliefs and assumptions about learning and students and
> (2) learn about the experiences of people different from themselves;

6. An inquiry approach that connects theory and practice, including regular use of case methods, analyses of teaching, and learning, and teacher research applying learning to real problems of practice and developing teachers as reflective practitioners;

7. Strong school-university partnerships that develop common knowledge and shared beliefs among school-and university-based faculty, allowing candidates to learn to teach in professional communities modelling state-of-the-art practice for diverse learners and collegial learning for adults; and

8. Assessment based on professional standards that evaluates teaching through demonstration of critical skills and abilities using performance assessments and portfolios that support the development of 'adaptive expertise'
> (Darling-Hammond, 2006a:276)" (in Ingervar 2014, p.x).

3.4. TEACHERS' KNOWLEDGE AND SKILLS

As this thesis centres largely on a discussion of teacher training it is not surprising that there is a large focus on teacher knowledge and learning to be a teacher. This is particularly evidenced by the second part of the research question: 'what are the learning experiences of the student teachers on the initial teacher education programme?' However it is also apparent, albeit less immediately so in the first part of the research question, 'Who are the student teachers?' This is because the underlying this latter question is a concern with early schooling experiences, influences, motivations and values; therefore this question can also be perceived to be about knowledge, and the first forms of knowledge about teaching and learning on a more experiential basis.

This section will systematically deal with different approaches to teacher knowledge, and the arguments for specific types of knowledge which have been previously neglected in teacher education.

In assessing ITE programmes there has been a focus on what teachers need to know and whether they know it. Therefore it is desirable that on graduating from the ITE course there would be relevant and specific skills developed and knowledge gleaned. This has been dependent of course on various notions of teacher knowledge, and skills.

Knowledge for teaching: Shulman

Shulman has been a large influence on the development of thinking around teacher knowledge as he posited 'seven major categories of teacher knowledge':

• *General pedagogical knowledge, with special reference to those broad principles and strategies of classroom management and organization that appear to transcend subject matter*
• *Knowledge of learners and their characteristics*
• *Knowledge of educational contexts, ranging from workings of the group or classroom, the governance and financing of school districts, to the character of communities and cultures*
• *Knowledge of educational ends, purposes, and values, and their philosophical and historical grounds*
• *Content knowledge*
• *Curriculum knowledge, with particular grasp of the materials and programs that serve as "tools of the trade" for teachers*
 • *Pedagogical content knowledge, that special amalgam of content and pedagogy that is uniquely the province of teachers, their own special form of professional understanding (Shulman, 1987:8; quoted in Ball et al, 2008:391).*

Shulman hs been critiqued for his conceptualisation of knowledge by Maxwell who (2010) critiqued Shulman for his lack of using the contextual in his conceptualisations of knowledge: "Shulman, therefore, positioned the knowledge trainee teachers need to develop as that which could be, largely, organised and presented in a text book. However, this fails to take account of the different ways in which individuals construct knowledge and the mediating effect of teaching contexts" (2010:338).

However, Shulman's focus on knowledge types (however they are learned) has been important for if anything, naming some of them and leading to a greater interest in types of knowledge. Other types of teacher knowledge or types of knowledge informing teachers' practice will be discussed later in this section.

Other Knowledge for Teaching : Prior Knowledge

Prior knowledge is previous or existing knowledge which one brings to a new learning situtaion or circumstance. This may include background or contextual understanding, and the affective dimensions on future learning, then it would appear that newly registered student teachers, cannot be presumed to be arriving on the ITE course without any prior knowledge. Akyeampong and Stephens (2003) call for, in their study of Ghanian student teachers, an examination of where these teachers come from, and what their prior knowledge of teaching and education is, and what they bring with them into the initial teacher education course. And in fact this prior knowledge could be seen as a resource. Further, how might it be possible that the aforementioned 'background knowledge factors' be utilised?

Maxwell in her 2010 study writes about 'knowledge resources' and also writes about the qualitative difference in the way knowledge resources are garnered. In contrast to the decontextualized knowledge of Shulman (1987) she describes

in her study, the student teacher[6] learning in communities of practice but also learning *intuitively* by making decisions in the context of working with their pupils.

"However, often knowledge construction was intuitive. For example, trainees would realise that something was not working for a particular learner and instinctively set about addressing this. In doing so they created knowledge resources which helped them support that learner. A strong emotive concern for learners and an empathetic approach characterised trainees' descriptions of these instances of knowledge construction, mirroring Avis and Bathmaker's (2004) finding that LSS trainees exhibit a strong ethic of care." The student teachers' ethic of care was related to, shown in and necessitated by their often on-the-spot knowledge constructions *in situ* with and *in relationship* to their pupils.

Other Knowledge for Teaching: Knowledge of Particularity

Clearly in order to build rapport between teachers and pupils, and the avoid disconnect as described above, new ways of working need to be found. The way to avoid this 'distancing' is through what Kumaravadivelu (2001) calls a 'pedagogy of particularity'. He describes this as a postmethod pedagogy. It is postmethod because it rejects 'method' in that 'method' is underpinned by the notion that there can be "one set of pedagogic aims and objectives realizable through one set of pedagogic principles and procedures" (2001:538).

Kumaravadivelu describes the necessity of this pedagogy stating that for language teaching particularly, which makes this relevant to this study, a pedagogy "to be relevant, must be sensitive to a particular group of teachers teaching a particular group of learners pursuing a particular set of goals within a particular institutional context embedded in a particular sociocultural milieu" (Kumaravadivelu 2001:538). Similarly, Becker (1986) wrote that the professional knowledge teachers 'receive' on education courses is often generic. Van Maanen (1977) would concur. He maintains that much of teacher education is spent learning normative responses.

Schultz however emphasized the relational and contextual when she wrote that she could "not presume to know how to teach her students without taking an inquiry stance and carefully listening to them" (Schultz, 2003:34).
 Schultz believed effective teaching occurred in relationships of knowing the children, and thus not delivering knowledge into a vacuum but "learning about their heritage and communities, their particular stories and entry points into learning, and their relationships to others" (Schultz, 2003:35–36). How much this type of approach depends on personality, approach or on teacher skills, is debatable.

Relationship between Knowledge and Skills

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[6] or trainee teacher, in Maxwell 's terminology

Others have regarded knowledge and skills as being, in some cases, intimately linked. Ingvarsoll points point there is a "relationship between the knowledge teachers have of the subject matter they are teaching and their teaching practices showing an intimate relationship between subject-matter knowledge and pedagogy. Teachers cannot use 'high leverage' skills effectively without deep knowledge of the content in question" (Ingvarsoll et al, 2014:8).

The specific skills which the University of Michigan team at TeachingWorks describe are: leading a group discussion; explaining and modeling content, practices, and strategies; eliciting and interpreting individual students' thinking; diagnosing particular patterns of student thinking and development in a subject-matter domain; implanting norms and routines for classroom discourse and work; coordinating and adjusting instruction during a lesson; specifying and reinforcing productive student behavior; implementing organizational routines; setting up and managing small group work; building respectful relations with students; talking about a student with parents or other caregivers; learning about students' cultural, religious, family, intellectual, and personal experiences and resources for use in instruction; setting long and short-term goals for students; designing single lessons and sequences of lessons; checking student understanding during and at the conclusion of lessons; selecting and designing formal assessments of student learning; interpreting the results of student work including routine asssignments, quizzes, tests, projects and standardized assessments; providing oral and written feedback to students; analyzing instruction for the purpose of improving it."

They write that "high leverage skills are the basic fundamentals of teaching" but also that they support students' "social and emotional development." Following this is a discussion which centres on and continues two of the above list, and which is particularly germane to this study as context, a relational pedagogy and a highly communicative pedagogy emerge in this study as important fndings.

Knowledge of talking; Classroom talking as a skill
'Traditional' teaching is typically based on a transmissive model; the teacher talks while the pupils listen. When 'transmission learning' or knowledge objectification occurs teaching and learning are 'top down'. This is aligned to what Bernstein calls a 'vertical discourse' in which learning is "hierarchically organised" (Bernstein 1996:170-171). This is when the teacher is mostly verbally 'delivering'the lesson. Typically this occurs at the expense of 'dialogic' learning (Bruner) , pupil voice, constructivist learning (Vygotsky) and horizontal learning. These types of approaches see more classroom communication and engagement, and more peer to peer learning.

One of the nineteen 'high leverage' skills suggested by Bell et al. at the University of Michigan's Teaching Works is 'leading a whole-class discussion'.

Bell et al. describe this as "a goup discussion (in which) the teacher and al the students work on specific content together, using one another's ideas as resources. The purposes of a discussion are to build collective knowledge and capability in relation to specific instructional goals and to allow students to practice listening, speaking and interpreting. The teacher and a wide range of

students contribute orally, listen actively, and respond to and learn from others' contributions."

Here the purpose is collective knowledge building and the students are regarded as resources from whom they can all learn, and therefore related to Vygotsky's theories of social learning. Vygotsky's theory of social learning (1978) strongly suggests that all content work should have opportunities for pupils to talk this new knowledge through, or 'elaborate socially available skills and knowledge that they will come to internalise' (John-Steiner and Souberman 1978, in Moore 2000:16). Moreover this process of internalisation of knowledge occurs through dialogue and talking, not just with the teacher but also with peers, is part of what 'internalises' the knowledge (Moore 2000:16).

Similarly, Fraser writes of the value of peer-relationships, in establishing parity of participation, and how these have the potential to break down "institutionalised patterns of cultural value …obstacles to participatory parity" (Fraser 2000:116). Others have linked a decentralised classroom dynamic, in which the teacher is in a less the traditional role, to a democracy training. Alexander wrote that there is a growing acknowledgement of the importance of student voice in education. Student voice in education research can be seen as the use of student opinions to mould both directions and findings in research. But Alexander in writing about classroom work and talking saw student voice as both a vital aspect of classroom learning and *as the basis for democratic engagement"* (emphasis mine, Fraser 2012:3).

Above the constructivist approach to classroom talk has been described. Below some other highly skilled kinds of 'classroom talk' will be described.

Weaving

A more detailed study on classroom talk was undertaken by Kwek in the Singapore study (2012). He describes what he calls "weaving in classroom talk." This is a process "whereby teachers and students shift and establish connections between different kinds and levels of knowledge within and across such lessons" (Kwek 2012:335).

A more detailed description of the educational importance of weaving is conveyed by Cazden, who claims it firstly "can contribute to the public voicing by students, and the equally public validation of relevance by the teacher, of students' more local, common sense, ideas and identities from their individual and personal or social and cultural experiences. In short, weaving makes connections by building on and transforming the familiar" (Cazden 2005:21). He goes on to explain the second educational importance of weaving, that it "should support students in understanding relationships of similarity and difference between the known and the new – understanding that is essential, according to current learning theory for the deeper understanding and most flexible use, including reasoned critique, of the official school curriculum. In short, it contributes to unlocking and making accessible the unfamiliar" (Cazden 2005:21).

In this large scale Singapore CORE pedagogical study, in which the notion of weaving is first articulated as *code, and after which it subsequently becomes a pedagogically descriptive term (although it appears to have been articulated as a psychological concept first)* Kwek identifies "mechanisms and enabling conditions wherein weaving can occur" (Kwek 2014) .

One of the features of weaving is that it needs time, and a disrespect of boundaries between knowledge areas (Kwek 2012:337). It is unlikely in the fast-paced content-laden CAPS curricula that such time could be easily found. It also needs a teacher with a disposition for this type of 'disrespect of boundaries' and a desire to engage with students. Researchers found that teachers who initiated weaving were twice as encouraging of their students (2012:338), had a more intuitive approach to their students (2012:349) and also had high expectations of them (Kwek 2012:338). Kwek noted that this type of teaching was unusual.

Kwek identifies different levels of weaving. The below thresholds are informal knowledge and previous lesson context – and "these can be remembered or activated as memories in order to move through the stages of weaving knowledge: 1. Contextualizing knowledge frame. 2. Supporting knowledge frame. 3. Abstracting knowledge frame and lastly, imagining knowledge frame" (Kwek 2012:339).

He also analysed 'frontload' and 'backend' weaving. More teachers frontload than backend. Front-load weaving is typically when teachers make content-based connection (2012:341) initially, to begin the lesson,- which is a common occurrence because this creates interest in the pupils, and engages them. Backend weaving by extension, combines this but takes it further, moving from the unknown to the familiar to the unknown; and relying on the co-construction of content knowledge, clarifying concepts and recasting this new knowledge, perhaps on new situations or learning areas.

Other types of talk are also valuable according to theorists and researchers. Torbe writing on the simple topic of 'talking', in the NATE publication Language Across the Curriculum: Guidelines for Schools: Talking) describes the value of talk in classrooms. In this he includes not the talk from the teacher per se while teaching but the other varieties of talk. which are necessary to "but … also includes the kind of talk which happens when a group of people are sharing experiences, solving problems, exploring new ideas, and so on. Talk of this kind is often hesitant, inexplicit and discursive, but is essential …to learning" (Torbe 1976:7). He also goes on to distinguish between types of talk "…between talk which is a more spontaneous activity which grows and changes its direction according to different purposes, and talk which is more formally ordered, planned and organized" (Torbe 1976:7). Both are considered important for learning. How teachers are trained or prepared to have a social knowledge involving talking , and the value of classroom chat and horizontal learning, also need to be addressed therefore and considered as a knowledge for teachers.

Working with Context as a skill

The 2003 Ghanian study points out that although many initial teacher education programmes share common features very few have regional responsivity (Akyeampong and Stephens 2003). This is a very important factor with regard to this research which tries to glean a regional understanding n thus work with a deeper level of contextualisation, not only of the teaching sites but also in terms of background and where the student teachers grew up.

3.5. COMPONENTS OF THIS TEACHING PROGRAMME

At the university where this research was conducted, the research participants underwent a four year Bachelors of Education degree.

3.5.1. The Core

The course is constructed of core subjects which include Education Studies, Professional Studies, English First Additional Language and the teaching practicum. These subjects were revisited every year hence them being described as comprising the core.

The further elective 'specialist' subjects to be taken every year were languages (out of a choice of three regional ones), and another one or two teaching subjects of the student's choice, such as Art or Social Sciences or Maths. The curriculum subjects were closely aligned to the national department of education's current CAPS curriculum, with subjects like 'Geography' being rolled into Social Sciences. In this way the student teachers' curriculum on the ITE course was intended to prepare the student teachers to teach an intermediate phase CAPS school curriculum.

3.5.2. The CAPS Curriculum and the ITE Curriculum

The HEQC National Review developed its B.Ed programme criteria and minimum standards on the basis of the following description of programme purpose: "The B.Ed is thus an initial qualification for educators in schools. Teachers are members of a profession whose definitive aim is to enable systematic learning.

"To prepare prospective teachers for this comprehensive role, a BEd programme should:
* develop and consolidate both subject knowledge and pedagogical content knowledge;
* cultivate a practical understanding of teaching and learning in a diverse range of South African schools, in relation to educational theory, phase and/or subject specialisation, practice and policy;
* foster reflexivity and self-understanding among prospective teachers;
* nurture commitment to the ideals of the teaching profession and an understanding of teaching as a profession;
* develop the professional dispositions and self-identity of students as teachers;
* develop students as active citizens and enable them to develop the dispositions

of citizenship in their learners; and

* promote and develop the dispositions and competences to organise learning among a diverse range of learners in diverse contexts" (The State of the Bachelor of Education (BEd) Programme in South Africa 2010:75).

There is an effort made to be comprehensive in this. Several problem areas emerge. Firstly there is the notion of unproblematically codifying teacher knowledge, without using existent teacher knowledge or capital. Thus an emphasis on an unspecified 'universal' knowledge which all student teachers need to acquire and an emphasis on pedagogical content knowledge, continues to dominate policymaking.

Behind every policy is an idea of the teacher who will deliver the envisaged curriculum. Grussendorff (2014) comments that the CAPS curriculum makes no mention of the envisaged teacher, and leaves very little room for interpretation of what and how to teach.

When the university ITE course focuses extensively on the new curriculum, and training student teachers to cover and deliver that curriculum there is a danger in that specificity. When student teachers are learning to teach a specific curriculum, and one in which they have little agency over the content they teach, there is a danger of lack of interpretation and creativity in learning to teach. Furthermore, the fact is that the curriculum has been critiqued for having become impoverished. In the UMALUSI report it is described as being "a technical instruction with academic performance as the single most important indicator of educational achievement," and a curriculum which "takes little or no account of current realities for learners, parents and teachers, the state of language and culture, or the challenges posed by the economy" (Grussendorff 2014).

The CAPS curriculum clearly articulates the content teachers ought to cover and assess in each subject, leaving less flexibility and little space for interpretation. Critique of the CAPS curriculum from the perspective of language teaching, notes that it "omits objectives that include human experience, aesthetics of language, and social construction of knowledge."

When it comes to language teaching: "CAPS has removed the explicit recognition of unequal status of languages and varieties" - a key specific objective articulated in the NCS.

My point here is not to critique the curriculum per se but to point out firstly, the potential dangers in preparing student teachers largely to teach to cover this content, and the damage of the blinkered orientation to knowledge contained in the CAPS curriculum.

3.5.3. The Teaching Practicum

The Importance of Teaching Practicum

Teaching practicum has long been recognised as an integral and very important part of the initial teacher education programme (Sosibo 2013) Ngidi and Sibaya

2003; Marais & Meier 2004; Kiggundu & Nayimuli 2009), a place where the potential exists to synthesize theory and practice while getting much needed hands-on experience (Bhargava, 2009; Kiggundu & Nayimuli, 2009; Quick & Sieborger, 2005). Infact, Lefstein (2008) identifies three areas which obstruct progress in education: environmental characteristics; policy instruments; teacher practice (2008: 705); and of course there is the interrelationship of these three areas, for example, the fact that policy is premised on conformity of teacher behaviours. In this research, one of the key areas, the penultimate area for Bourdieu, where habitus, capital and field merge or meet, is in practice. Teachers' practice and the development of it on the teaching practicum, is obviously of immense importance to a teacher education programme.

However, although teaching practicum is regarded as an essential part of the teacher education programme, many have described it as an emotionally stressful experience (Marais, 2013; Mapfumo et al. 2012) with a range of negative feelings from confusion to helplessness being described (Marais 2013:3). Emotions have been described as being a major influence on relationships, learning, and classroom climate on teaching practicum at schools (Marais 2013:3).

What makes teaching practicum effective

Sayed et al (2017) found that the power of the familiar had a stultifying effect on learning how to teach. They found that "many student teachers not only reverted back to familiar teaching methods, but opted to do their practice, and often sought initial placement, in familiar schools – either the same or similar to those they attended." To offset this, the 'cross-over practicum was necessary, and that it needed to be formalised as a course feature, instead of being merely an encouraged practice (Sayed et al 2017:258).

Marais suggests that more attention should be paid to emotions of student teachers (Marais 2013) and indeed in the literature there is a link between happy or successful teaching practicum and the stablishment of a positive future relationship with and feelings towards, teaching (Quick and Sieborger 2003). Pitstoe (2013:317) suggested that the mentoring of new teachers might prevent attrition. This mentoring, he suggests, is key to teacher happiness. Robinson found that a *supportive* environment was key to student teachers' successful placements on teaching practicum (2014).

Role of mentors
The mentor teacher plays a pivotal role in the learning which occurs on the teacher training practicum, and also the assessment of learning (Holland 2013:6).

On another note, Cohen et al (2007) describe the enormous interpersonal and psychological role of the mentor teacher. Peters (2008:5) when investigating the positive emotional experiences of student teachers, identified three outstanding aspects of positive emotional experiences by the student teachers, namely support from mentor teachers, positive interaction with the learners and the changing of perceptions. Feelings of doubt were replaced with feelings of

excitement owing to support from the mentor teacher. Warm and welcoming mentor teachers help nervous student teachers to overcome feelings of uncertainty. Mentor support and guidance given in a constructive way were found to contribute towards feelings of happiness (Peters 2008:4-5 in Marais 2013:209).

There is a clear need for mentor teachers to give student teachers support in the practicum (Williams, 1994) and similarly, Beck and Kosnik stress the necessity of a friendly and supportive relationship with the mentor teacher in their findings (2002). Kahn (2001:52 in Kitchel and Torres 2007:13) found that a factor of being "not-so-successful" during student teaching was a "poor rapport with (the) cooperating teacher…"

These factors all relate to the teacher training programme. However these programmes are couched in broader issues of policy and opportunities, which will now be examined.

This research also looks at the teaching practicum, as one of the learning experieneces of the student teachers on the ITE course. The teacher training practicum it is claimed is an integral part of the initial teacher training programme (Sosibo 2013) where student teachers get much needed practical training. Indeed the importance of the teaching practicum is reflected in its proportionate weighting. It weighs in more heavily than any other subject; it is worth 20% of the marks for every year, after first year (2015 Student Handbook).

University-school partnerships

While the university builds relationships with schools (Sieborger and Quick 2010) and tries to 'place' students on practicum in a variety of schools, there are often shortcomings in the system, firstly with communication between the schools (Sosibo 2013). Other key systemic challenges are the monitoring of progress of student teachers in schools, and the lack of a tangible and equitable system for evaluating students which holds the lecturers who go into schools to evaluate the students accountable for their assesment and evaluation (Sosibo 2013) .

According to Holland (2013:10) quality, timing and involvement of all stakeholders when it comes to assessment is also an important part of improving teacher education.

Assessment of teaching practicum

The assessment of student teaching is described "one of the major challenges facing practicum supervisors and teacher educators in general" (Reddy et al., 2008:146). The actual assessment itself of teaching practicum presents a learning areas to the student as Rusznyak & Bertram point out in their study of five teacher training institutions. "The criteria, design, and levels of competence of student teaching assessment instruments present particular concepts of what is

considered essential in student teachers' professional development within each institution" (Rusznyak & Bertram, 2013:10-11).

As Rusznyak and Bertram (2013:10) note, when it comes to the assessment of practice, one of the key givens is that all participants or affected parties agree to the same shared vision of standards of excellence. However, despite the apparent obviousness of this necessity, it was found that there was a "lack of common understanding of mentoring and assessment rubrics" by the Council on Higher Education (2010:94). Why teaching practicum assessment is important is pointed out by Ruysznak & Bertram (2013:10) who describes it as a

> *"way in which an institution can make explicit the grounds upon which student teaching is assessed to various stakeholders: university tutors (who need to be accountable for the judgments they make); student teachers (who need to understand the extent to which their teaching is approaching competence); the wider teaching profession (who participate in mentoring and assessment of student teachers); and the State (as accreditors, policy-makers and future employers of graduates)"*

Welch and Gultig (2003) also note the new focus "on applied competence or the ability to use knowledge and skills in an authentic context, and the need to assess applied competence in determining the success of teacher education programmes" (cited in Soudien 2010:15). This flags up the need not only for book exams, but for practical situated assessment, the like of which is best done on teaching practicum. One of the shortcomings of teacher education programmes is the failure to track student teacher development over the course of their degrees, and take sufficient stock of this.

Similarly the summative assessment of student teaching is described as "contentious and complex" (Reddy et al., 2008:155). In conclusion to this section on the learning experiences of student teachers on initial teacher education courses it must be noted that while the teaching practicum is widely regarded as the centrepiece of ITE learning, a place to weld theory and practice and quite literally practice to teach, it is often an unwieldy part of the course to administer and oversee.

Conclusion

In this section on ITE course components, the core of the curriculum was discussed, as well as its relationship to the current school curriculum. After this, the teaching practicum was discussed in some detail, including its importance, what makes it effective, the role of mentors, university school partnerships, and the assessment of the practicum.

3.6. TEACHING ENGLISH IN SOUTH AFRICA : POLICY, ISSUES AND OPPORTUNITIES

English is one of many official language in South Africa but its status remains superior to other languages due to it being regarded as a language of academia, business, law and international trade. Therefore its status is entrenched.

Policy

The current Basic Education policy states that children must have, as the language of instruction (LoI) their mother tongue in the foundation phase and then change to English or Afrikaans - (one of the two official languages of business and government) (LoI) in Grade 4.

In South Africa the problem with English being the LoI in 90% of schools is acutely problematic as, as Taylor (2014) notes, as for 80% of learners this is not their mother tongue but English First Additional Language (FAL). As the research participants in this study are intermediate phase teachers and language teachers this is of particular relevance, as they will, according to Taylor, have a special burden to bear: "the implications are that NQTs in the Intermediate and even the Senior Phase will be required to identify and remediate reading difficulties experienced by up to half the class in many schools" (Taylor 2014:97-8).

How language impacts ITE

There are several difficulties with the LoI changing to English or Afrikaans in Grade 4. Firstly the literature tells us that one needs good language skills in one's own mother tongue before transitioning to another language, and it would be better to do this later than Grade 4, if it were done, and that the transition should be gradual.

There is a supply and demand difficulty in the above policy in that there are neither enough foundation phase isiXhosa teachers, nor are there enough teachers with good enough English language skills to take on and develop the English of these second language pupils proficiently. There is also a distribution problem in that the problem is more acute in rural schools, which are amongst the most disadvantaged.

Challenges of language in ITE

Despite the laudable and solid policy of each student doing core courses in language and a conversational third language course, students arrived with generally poor language skills on the course. This is because the entrance requirements were the lowest for languages of any local university.

Furthermore, the campus on which this study was conducted, had an Afrikaans sister campus. In the interests of equality the two education faculties offered exactly the same student support despite the Afrikaans university campus having an almost entirely homogenous demograph of students. The campus where this study was conducted however had a significantly larger demograph of languages spoken, with at least five languages from isiZulu, isiXhosa, Afrikaans, English, to Sotho. However this faculty continued with an identical programme of language support, despite the vastly different needs of the students.

In the Afrikaans university the student teachers would go on to teach in largely rural or urban homogenous Afrikaans-speaking schools, where the Grade 4

language transition would not have to occur. However in the campus where this research took place, the students, largely already with poor language results on their matriculation certificates, would be teaching in schools where the transition in Grade 4 would be most likely to occur – schools which speak an African language. This meant that the cycle of impoverished language results would most likely continue, due to the insistence on parity of policy application on the two campuses, despite the vastly different needs and demograph of the student population. This meant that on the campus where this study took place, the language support was woefully inadequate to the more complex needs of the a diverse student population on the campus of this study.

Challenges and Complexities of Language Education in South Africa

Wolff notes, in the UNESCO report on Language Education in Africa, that "language is not everything in education, but without language everything is nothing in education"(Alidou et al. 2006:30).
He correctly places a premium on language, and goes on to observe the knock-on effects of language, for the individual and also for development, which he claims is neglected in language policy discussions: "The developmental effect of quality education based on advanced language skills – i.e. why understanding what the teachers says is not a trivial matter, and what African languages have to do with better learning results not only in maths and science, for instance, but also with regard to better proficiency in English, French, and Portuguese, or any other official language that is - originally - foreign to the country" (Alidou et al. 2006:30).

When it comes to languages, English is a *valuable* language; its acquisition presents for the individual substantial local economic and potential international opportunities. English is regarded as a high status language in a global economy and therefore a high status subject in education, the learning of which represents an improvement in cultural capital, greater chances of social integration and being more upwardly mobile (Peirce 1995). Furthermore it offers fluent speakers the opportunity to participate in the global economy (Pattanayak 1986; Wright 2007).

The English Teacher envisaged

Underlying policy is the idea of the teacher who will 'deliver' that policy. An English teacher is expected to be, according to the B. Ed 2013 Subject Guide: "adept at communication in the four modes of encoding and decoding: listening, speaking, reading and writing" and other course outcomes are: thinking, reasoning and language study" and the aspirant teacher should be able to teach English at school as well as teach other subjects through the medium of English" (2013:3).

It is also envisaged that the student teacher prepare as a teacher for several roles which are 'part of' teaching, which include "learning mediator," "community, citizenship and pastoral role," "scholar researcher and lifelong learner,"

"assessor" and "subject specialist." Each of these five sub-roles if you like has three levels of 'competences': practical (what the role will entail), foundational (the student teacher here must "demonstrate an understanding of the knowledge and thinking which underpins the actions taken" and "reflexive"[7] (2013:7).

Although for a long time content or subject knowledge was presented as value-free, a social justice stance on education involves both content, and curriculum. Carlisle et al (2006) define it as: "the conscious and reflexive blend of content and process intended to enhance equity across multiple social identity groups (race, class, gender, sexual orientation, ability), to foster critical perspectives and promote social action." And in this last 'reflexive' competence from the B.Ed Subject Guide, is the place to create or *place* a social justice curriculum. Nieto (2000) claims that social justice education is an "individual, collective and institutional journey that involves self-identity awareness, learning with students, developing meaningful relationships, developing multilingual/multicultural knowledge, challenging racism and other biases, having a critical stance..."

The next section is a conceptual framework, which describes the different theorists and ideas which influenced this research, amongst them Nancy Fraser's social justice , Critical Race Theory and narrative inquiry.

3.7. CONCEPTUAL FRAMEWORK

This conceptual framework is a broad but focused approach to the thinkers, concepts and the key terms used on and useful to his study. One of the largest ideas informing this study is Capital.

3.7.1. Capital

Bourdieu broke away from previous ideas on capital, seeing it as not merely being linked to financial wealth. Therefore Bourdieu had a notion of non-material capital. Bourdieu's notions of capital were large enough to include culture, learning and languages. If we use Bourdieu's hypothesis that

$$(\text{Habitus} + \text{capital}) + \text{field} = \text{practice}$$

then capital is as essential to the development of a practice, as the existence of field is. It is necessary to unpack these terms. While some of them are familiar words, the inference in Bourdieu's thinking is new, and these words denote tools by which to understand society. Their use as tools and their meanings are depedent on each other. They are relational concepts, not stand-alone. To unpack each term in Bourdieu's equation is necessary and follows below.

For Bourdieu *habitus* is a habitual state more like a way of being which one inhabits.

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[7] Reflexivity is here defined as being able to "integrate performances and decision-making with understanding and with the ability to adapt to change and unforeseen circumstances" – this includes "adapting learning programmes to create greater awareness of values, citizenship, human rights; reflecting on ethical issues and promoting environmental issues; recognizing and judging appropriate intervention strategies" (2013:7).

The notion of non-material capital is one of Bourdieu's most important ideas, and one which this thesis is theoretically indebted. Social and cultural capital have been vigorously discussed and taken up by theorists (Putnam 2000, Coleman 1988, Reay 2004, 2013, 2017) since Bourdieu coined these terms, and Critical Race Theory (CRT) extended their application (Yosso)

Capital Bourdieu defines as:

> [C]apital can present itself in three fundamental guises: as *economic capital*, which is immediately and directly convertible into money and may be institutionalized in the forms of property rights; as *cultural capital*, which is convertible, on certain conditions, into economic capital and may be institutionalized in the forms of educational qualifications; and as *social capital*, made up of obligations ('connections'), which is convertible, in certain conditions, into economic capital and may be institutionalized in the forms of a title of nobility. (Bourdieu 1986: 242]

The field Bourdieu conceptalises as an active place.He has described it as:

> "a structured social space, a field of forces, a force field. It contains people who dominate and people who are dominated. Constant, permanent relationships of inequality operate inside this space, which at the same time becomes a space in which various actors struggle for the transformation or preservation of the field. All the individuals in this universe bring to the competition all the (relative) power at their disposal. It is this power that defines their position in the field and, as a result, their strategies" (Bourdieu 1998b: 40–41).

These three things work together to create a set of behaviours which is both a response to the contextual and deeply personal, and which Bourdieu defines as practice, having rejected the notion of praxis as being too theoretical. The non-isolated way of thinking about these terms is expressed in Bourdieu's famous equation:

$$(Habitus + capital) + field = practice$$

As a way of describing the world, or a tool to understand human action in the world, this has been unpacked by Maton (2014):

> "…one's practice results from relations between one's dispositions (habitus) and one's position in a field (capital), within the current state of play of that social arena (field)… Practices are thus not simply the result of one's habitus but rather of relations between one's habitus and one's current circumstances. Put another way, we cannot understand the practices of actors in terms of their habituses alone – habitus represents

but one part of the equation; the nature of the fields they are active within is equally crucial." (Maton 2014:11)

Why Bourdieuis conceptually important for this research is that he writes of capital in terms which go beyond economic capital as educational and cultural wealth. This is very necessary and indeed the student teachers in this research in their first formative years at school were developing *educational* capital. But Yosso (2005, 2007) extends these notions of non-material capital. She works against deficit perceptions to describe *community-generated capitals.* These are often found in harder circumstances and require the development of special resilience and coping strengths, usually in the face of adversity. These create capacity, values and agency. These ideas are expressed in some detail further on in this chapter.

Critical Race Theory works with, Bourdieu's work on with capital, but extends it. In CRT however, capital is reconfigured and the economically oppressed and marginalized are acknowledged in terms of capital. Where Bourdieu was revolutionary in recognizing other forms of capital beyond economics, CRT has been instrumental in attributing capital to those outside the middle classes.

3.7.2. Context

One of the reasons for looking at Critical Race Theory and notions of capital was that the research participants came from a context of poverty, where they, as people of colour, had born the brunt of apartheid. While technically 'born free'[8] they were shackled by unchanging social circumstances which had an enormous knock-on effect on their lives. In these circumstances which can be in a Bourdieurian sense regarded as habitus forming, they also witnessed, were enveloped in and began to develop capitals of their own.

To use CRT was the start of thinking optimistically, in this context. It was part of a process of looking for other ways their circumstances which from the outset looked so bleak as to substantially reduce their chances of success, could have given them some capacity or skills or attributes.

Furthermore, in terms of educational capital, for the overwhelming majority of the research participants, they were the first in their family to have a tertiary education, therefore in this sense their acquiring greater intellectual or academic capital was a significant social shift in their family circumstances.

3.7.3. Deficit thinking and master narratives

Much thinking about poorer schools and universities, people of colour centres around notions of deficiencies, or deficits, which locate the problems within them not in the attitudes to them nor the structural violence which shaped and maintains them. Typically what these 'poorer schools, communities, people and institutions' have in common is a lack of economic capital: Martha Montero

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[8] Children born after Apartheid have been called 'born frees'

Siebuth elaborates on the generic terms used to denote the disadvantage of others': "at-risk students, disadvantaged or deprived populations, or culture of poverty" were in the US used to denote anyone who was not from the "mainstream, dominant Anglo culture" (1997:130). It is worth noting that the terms themselves are disadvantaging.

These 'disadvantaged' groups are then given the further tribute of "a culture of failure of certain ethnic groups" (ibid). The condition of scholastic failure has been naturalized as a lack of inherent ability. The prejudices experienced, and in fact the structural conditions which maintain them, are kept in place with widely told narratives, initially told by others and later, insidiously adopted and told by the communities themselves. It was first Bourdieu who realized this phenomenon and called it symbolic violence. Solorzano and Yosso describe these stories as 'majoritan storytelling'. Majoritan here means told by those in power. Sometimes these majoritan stories are appropriated by the 'minorities' they serve to further disinvest. These they call 'minority-majoritan stories.' Solorzano and Yosso (2002) raise the following example of 'minority majoritan stoytelling': African American scholar Thomas Sowell (1981) claimed that "the goals and values of Mexican Americans have never centered on education" (in Solorazano & Yosso, 2002:266) and that many Mexican Americans find the process of education "distasteful"(Yosso, 2002:267). Sowell has described those who have colluded with a more powerful group to tell stories against his or her own culture or people. The master narrative may be told by the slave but it still belongs to the master.

3.7.4. Critical Race Theory

Historically, Critical Race Theory (CRT) grew out of the North American justice movement, but then found further usefulness in the arena of education research. CRT's position leads it to see racism as inherently connected to the school system which subjugates Black students. It has become a powerful lens in education policy, practice, analysis and also educational research because of this. CRT counters deficit views of materially 'disadvantaged' students, and instead seeks to look beyond narrow tired notions of 'class' but instead looks at the wealth they bring to the classroom as funds of knowledge (Nieto 2005, Solórzano & Yosso, 2001).

CRT offers a lens with the following commitments: to the intersectionality of race and racism, the challenge to dominant ideology, commitment to social justice, the centrality of experiential knowledge, and lastly, an interdisciplinary perspective (Solorzano and Yosso 2001).

The focus on experiential knowledge fits very aptly with narrative inquiry because people tell stories or develop narratives in order to give voice to or make sense of their experiences. These stories are from the 'common man' or the 'man in the field' – their very ordinariness and the representation of these ordinary stories is a challenge to the dominant ideology which in Fraser's discourse, has subjugated ordinary people by 'misrepresenting' them or failing to recognize them, and speaking for them (Fraser 2000).

3.7.5. Community Cultural Wealth's Capitals

The capitals reconfigured are related not to the individual directly bit to the community, and appear as "community cultural wealth… an array of knowledge, skills, abilities and contacts possessed and utilized by Communities of Colour to survive and resist macro and micro-forms of oppression" (Yosso 2005:77-78). There are six types of capitals which inform this 'community cultural wealth'model and these are aspirational capital, linguistic capital, familial capital, social capital, navigational capital, and resistance capital (Locks 2012). Below these capitals are defined and summarized.

i.   **Aspirational capital**

Aspirational capital is comprised of the "hopes and dreams" (Yosso 2005) students have, often *despite* educational inequalities and difficulties.

ii. **Linguistic capital**

Linguistic capital are the specific language and communication skills belonging to so called 'disadvantaged' students. Pertinent to this narrative inquiry is the fact that Yosso argues 'that because storytelling is a part of students' lives before them arrive on college campuses, they bring with them "skills [that] may include memorization, attention to detail, dramatic pauses, comedic timing, facial affect,vocal tone, volume, rhythm and rhyme" (2005:79).

iii. **Familial capital**

Familial capital is comprised of "the social and personal human resources students have in their pre-college environment, drawn from their extended familial and community networks" (Locks 2012). This is not a narrow definition of family, but one which is more closely resembles "kith and kin" which includes, accoding to Yosso, " a broader understanding of kinship." Delgado Beral write that this includes also cultural knowledge which carries the history and memory belonging to the sense of community. This is a cultural wealth involving and activating a commitment to the "extended and chosen family, which may include immediate family (living or long passed on) as well as aunts, uncles, grandparents, and friends whom we consider part of our familia" (Yosso & Garcia 2007:164). In the commitment to the memories of the deceased is a commitment to the longevity of a familial culture.

iv. **Social capital**

Social capital is cultural wealth which is comprised of networks larger than, and perhaps less intimate than, the family envisaged in the familial capital. Whereas the family is one immediate form of capital, social capital can be seen more broadly "as networks of… community resources". These can be peer or other

community contacts who serve an emotionally supportive and enabling function, helping community members access and navigate situations and institutions (Yosso & Garcia 2007:161).

v. Navigational capital

Navigational capital relates to the previous capital or is sometimes dependent on it and refers to students' skills and abilities to navigate "social institutions," such as educational spaces. Yosso explains that "students' navigational capital empowers them to maneuver within unsupportive or hostile environments" (Locks 2012). Navigational capital refers to skills in maneuvering through social institutions. "Historically, this implies the ability to maneuver through institutions not created with 'Communities of Colour' in mind. Indeed, People of Colour draw on various 'critical navigational skills', both social and psychological, to strategically move through structures of inequality permeated by racism" (Solórzano and Villalpando 1998 in Yosso & Garcia 2007:162 according to Yosso and Garcia navigational capital builds on from social networks "that facilitate community movement through places and spaces including schools, the job market, and the health care and judicial systems" (Yosso & Garcia, 2007:164).

vi. Resistance Capital

Resistance capital has its origins in political resistance and social justice movements, and it is linked to community and family and the history of a relationship to social justice campaigns. Its legacy is to enable students the "leverage to challenge" (social and political) injustices. Resistance capital has its origins in political resistance and social justice movements, and it is linked to community and family and the history of a relationship to social justice campaigns. Its legacy is to enable students the "leverage to challenge" (social and political) injustices.

Some of these capitals are happily fallen into, or 'given' by circumstance, and others are created. 'Created' capitals are those capitals relating to navigation and resistance as they are developed. Interestingly Yosso describes the community cultural capital in terms of its origins (how each capital is obtained) and its legacy (in terms of its potential endowment). The other interesting thing is the linkage beween capitals, and theorists who use them variously, building on each others' work conceptually. An example of this is 'emotional capital'.

3.7.6. Emotional capital

Emotional capital, which comes from Zembylas, who describes it simply as "emotional resources" (Zembylas, 2007:444). Emotional capital would therefore denote an emotional *capacity* to enable one to cope with difficult circumstances. This type of capacity would give one a sense of resilience.

This research ultimately touches on many of these capitals, as it explores how the student teachers, despite difficult childhoods and early lives make sense of their circumstances and develop their own capitals. I particularly liked the idea of capital being developed by circumstances, the possibility of the turning around of a negative circumstance into a positive skill or attribute. This is very appropriate to the findings in this research, where very unsettling experiences were put to positive use firstly in forming motivations and value and later in pedagogic practice, shared through narratives around discourse. The narrative inquiry is central to the inquiry as the data is collected through stories – stories told by research participants years later, therefore this conceptual framework supplies a way in which the data collected can be divided into personal stories, and then professional stories; often created against conflictual stories from master narratives. It is also through narratives that the reader or researcher sees the experiences and the development of the research participants; therefore the narratives are not only a unit of analysis but also offer a consistent thread throughout this research.

Conclusion

This chapter has examined the literature around the background specific to the research participants, including socio-economic and environemental post apartheid factors such as poverty, deprivation, socialization and relationship between background and motivation to become a teacher. In terms of motivation to become a teacher this literature review looks at the influence of others, relational teaching, gender, different types of motivation and also the influence of teaching as a way of prolonging contact with subject areas. This part of the literature review has dealt with the background of the research participants and their reasons to go into teaching.

The second part of the literature dealt with the issues around the second research question which is 'What are learning experiences on the initial teacher education programme?' to this end the literature review focused on improving teacher education, and the generic or common components of the ITE programme, and also what are regarded as essential skills and knowledge for teachers. In terms of skills, this literature review flags up three particular skills at which the student teachers in this study seem very adept and which are related to what have been called high level skills by the University of Michigan's TeacherWorks. The specific components of this teaching programme (at the study site) are then discussed, as well as the school curriculum and its relationship to the ITE curriculum, and one of the important parts of the ITE programme, which is the teaching practicum. In this regard, the importance of teaching practicum, the factors which make teaching practicum effective, the role of mentors, the university school partnerships and assessment of the teaching practicum were discussed.

The literature review also focused on teaching English in South Africa including policy, language factors affecting ITE courses, challenges and language in ITE, and the type of English teacher envisaged.

Lastly, a broad conceptual framework was discussed. This research project has been informed by notions of non-material capital as first coined by Bourdieu and then added to by Critical Race Theory's idea of community cultural wealth and other types of capital. This is a fitting framework for a study of teachers from working class families who bring skills and capital to their classrooms.

In the next chapter methodology will be examined.

CHAPTER 4:
METHODOLOGY

4.1. RESEARCH PHILOSOPHY

It is necessary at this point to outline the epistemological and ontological requirements of narrative research.

Narrative inquiry is born from qualitative research. It is interpretive. The onus is on the researcher or the reader to make sense through interpretation, of the experiences of the research participants which are conveyed through narratives. The epistemological commitment of this process involves openness to, acceptance of and the *belief in* the narrative stories of others. In order to believe in another's story one has to sometimes suspend one's own disbelief or judgement (or cynicism), and become empathic. It must follow that underpinning these positions is a deep respect for the research participant, and an honouring of life (Caine et al 2013:582).

Somers has made made a case for the usefulness of narrative inquiry in qualitative research. However she said that can be useful if certain conditions are met, that we reject "the decoupling of action from ontological" (Somers 1993:614) dimensions and instead see all action as having its origins in a social world. These conditions which she discusses are her prior claims, to the usefulness of narrative.

Caine et al. (2013) write that there are specific ontological and epistemological commitments which underpin the use of narrative research methodologies. The ontological dimension is a commitment to the research participants' ordinary experiences (Dewey, 1934; Clandinin & Connelly 2000) and to the subjective truths of these, including the use of narrative to express one's subjective experience. This experience is of interest to narrative inquiry researchers.

Other epistemological underpinnings, which follow from this are a greater and often more sustained engagement with the data, and with a personal interface, in which relationship-building becomes a prerequisite. Because knowledge building is interpretive and inductive, there is also the greater likelihood of not holding knowledge at arm's length.

The researcher has to live with some uncertainty, with the vagaries of things being, as they are in qualitative and interpretative research, less clear, sometimes muddy and confusing, with too many threads emerging and not enough patterns. In this way analysis can be confounding and complex. This has implications for reliability and trustworthiness, which will be discussed further on. On a more positive note, this research epistemologically allows one to go into greater

complexity and get a keen understanding of the contextual and social phenomena at play. This contextual understanding is very important to this research whereby the stories, although individual have the potential to shed a light on a community due to their context. At the heart of using narrative inquiry is a desire to understand other people, and perhaps, an epistemic need to understand oneself, one's own history and positionality, in relation to others. Thus while focusing on the stories of indviduals it is possible to gain a larger, and more coherent picture of society.

4.2. RESEARCH QUESTIONS

The overarching research question is, "Who are the student teachers and what are their learning experiences on the initial teacher education course?" The research question is divided into two for practical purposes: 'Who are the student teachers?' and 'What are their learning experiences on the initial teacher education course?' Thus the first part of the question tries to get a sense of who the student teacher was, where they came from, their formative experiences and their motivations for embarking on teaching training. The second part of the question looks at later learning experiences. The reason for this is to try to examine the relationship between background and subsequent learning experience. Other smaller questions underpinned these, which were other subsets to learn more who about the student teachers were: Who was the student teacher before the course? What experiences were formative in their values, educational beliefs, and choosing to become a teacher? Who influenced them? What did they learn on the ITE course to become an English teacher? And, What kind of teachers did they want to be? The 'subset questions' were given more as prompts.

To answer these research questions research participants' narratives were employed. Narrative will briefly be explored and described as a phenomenon.

4.3. WHAT IS NARRATIVE INQUIRY ?

Previously I raised some issues about overlapping concerns between critical race theory and narrative inquiry. This section will begin by defining narrative, including typologies and then describe narrative inquiry approaches. Lastly it will end with a subjective account of how narrative is used in this research, and why.

Telling stories is as Bruner puts it "ancient and universal" (2004:695). Before formal schooling and literacy, much education happened through oral communication and particularly through stories. Bamberg writes that narratives "serve the purpose for passing along and handing down culturally shared values, so that individuals learn to position their own values and actions in relationship to established and shared categories and, in doing so, engage in their own formation process as a person" (Bamberg 2003:103). In this way stories were also the prime vehicle for intergenerational knowledge transmission, and communication. Stories also give a vantage point over life and have the potential to be used to resolve difficulties (McCleod 1997).

Moen (2006) defines narrative as being "a story that tells a sequence of events that is significant for the narrator or her or his audience." It is useful differentiate between theorists' ideas. Sandelowski (1991) has a very broad definition of a narrative in that he believed that within any set of textual data stories could be found, whereas Bamberg regarded narratives as always being spoken utterances, thereby stressing the performative aspect of the 'telling'. Philpott goes on to define it as "a use of language (in this case verbal although it could be some other form such as pictorial) that organizes events (real or imagined) into a chronological form. In addition, narratives (as distinct from chronicles or chronologies) construct causal relationships between these chronologically organized events." (Philpott 2011:18). E. M. Forster famously puts it like this: "'The king died and then the queen died' is a chronicle, but 'The king died and the queen died of grief' is a story" (Forster 1964:93).

Narrative inquiry is a research method which makes use of the narratives of research participants. Hendry sets a new foundation for narrative inquiry when she writes that at "the heart of narrative inquiry is the raising of questions, of doubt" (2010:78). This 'doubt' is probably experienced in the probing described by Ochs, and Capps (2009) book look at storytelling as two things : a response to our desire for coherence, but also to our need to probe and acknowledge the enigmatic aspects of experience. Essentially, if things were clearer and experiences could be neatly parcelled and packaged there would not be much need for stories.

Carter and Doyle (1987) claim that a teacher's knowledge is event-structured and therefore stories and the telling of them is a particularly apt way of making sense of teaching and teachers' stories. This makes narrative inquiry a useful tool in research on teacher education and also as a way of generating greater individual and shared udnerstandings about one's own and others' experiences as a potential learning tool on the ITE course.

However it is Labov who writes that change is already part of the template or structure of a story in that, at the "core" of a story is "a complicating action" leading to response, and change (Labov 1972), Tomashevsky (1965) described this process of change through dynamic motifs, interspersed with scene-setting descriptive areas of a story, regarded as static motifs, but in their totality leading to a story being likened to "a journey from one situation to another" (Franzosi 2012:70). In Tomashevsky's language, Labov's 'complicating action' would be one of the 'dynamic motifs' which pushes change and variance into an account, supplying the intrigues and hinges of a story. This is one of the important aspects of narrative research in that tellers will usually without much deliberation, embark on describing a 'critical incident'.

Furthermore, narratives usually hinge on critical incidents or difficulties. A critical incident is a significant incident, one that potentially changes one's thinking or subsequent behaviour. In terms of story this can be defined as Labov's 'complicating action' or the nub of the story. Critical incidents have been described as events which "accelerate this process of learning and growing self awareness, and therefore often prove to be seminal moments within this process of change" (Cope and Watts 2000:113).

These significant or critical incidents are important to one's development and allow for natural conversation pieces, allowing for shared understandings to emerge, for as Tripp writes:

> "… like all data, critical incidents are created. Incidents happen, but critical incidents are produced by the way we look at a situation: a critical incident is an interpretation of the significance of an event. To take something as a critical incident is a value judgement we make, and the basis of that judgement is the significance we attach to the meaning of the incident (Tripp 1993:8).

4.3.1. Analysis in Narrative Inquiry

It is useful to consider the approaches to narrative inquiry for two reasons, firstly there are many of them, and secondly, as there is not one method, and in fact researchers are encouraged to develop their own independent methods and interrogate their usefulness, it is good to know as full a gambit of narrative inquiry's possible permutations and interpretations as possible. This latter reason is possibly why I do offer rather a scope of investigations: there were many to draw from, and I relished considering one story from multiple viewpoints in order to examine it with the most layers of potential overlapping meaning. In a sense this 'base covering'was more than that, it was also a way of triangulating the data by cross-method analysis. Bruner (1986:5), also talks of the "polysemic" nature of narrative and literature, in that they are capable of multiple interpretations.

In order to work with stories or narratives there is a certain usefulness in examining how others' have regarded the formal elements.

Some of the most common broad approaches which work with narrative have been Labov's structural analysis (1973) which results in a kind of close analytic procedure, the sociology of stories approach as seen in the work of Plummer (1996) in which the focus is on the cultural, historical and political context in which particular stories are (or can be) told by whom and to whom; the ethnographic traditions of van Maanen and Geertz, Willis and Mead – who listen to stories in order to 'get at the culture' of the studied. Lastly there is the Constructivist vein of Jerome Bruner (1990) who belived that people made sense of their lives through their narrative constructions; the constructing of stories led to the construction of meaning.

These are a variety of approaches to and ways of analysing narratives, and the important thing is, as Bruner reminds us that narrative inquiry is working with the text or story, which may be a *representation* of a life, but is not 'the life.'

One of the tensions of analysing the story is that one can look at it as a text and analyse it that way or as a method. It can be seen as evidence, but I did not want to only see it as 'evidence'.

There are many approaches to conducting narrative research, and equally as many disagreements about them. A more analytic approach would use a theorist such as Labov's structural imperatives to analyse a story, or to *find* a story even, by distinguishing it from other aspects of speech by the phases and facets of story structure.

Labov was my first foothold in analysis, and I examined many stories using his expressive understanding of structure. This provides a deductive, analytical way of getting at meaning. Labov's (1973) analysis would begin by examining the facets of the story:

a setting/orientation or context
an initiating event,
a complicating action, then
a resolution/result of action,
an evaluation or point of story
a return to a coda or a moral of the tale.

Stein and Glenn (1979) however create more of an interior pyschological motivation when pointing out that the 'complicating action' of a story can be an internal response of the subject and the 'moral of the tale' can be the teller's response to something.

Bruner believed that the ways of telling stories became a kind of repeated individual shorthand, and would " become so habitual that they finally become recipes for structuring experience itself, for laying down routes into memory, for not only guiding the life narrative up to the present but directing it into the future" (Bruner 2004:708).

I essentially used all these ways in considering and analysing the narratives. I also looked carefully at the physical context of the stories as Clandinin and Connelly (2000) suggest, so I got a picture of this background. I did this by doing political and social research into what the students told me. So when someone mentioned forced removals or divorce, in their home, in their area, I would examine these as social or historical phenomena. Then I analysed the data as a text, using Labov's structure as a starting point. In this regard it was useful to ask: what is the complicating action? What is the nub? Because invariably people tell storis about things which bother them, or which were in some way, critical incidents. I analysed the story and the incidents or social phenomena as Bruner puts it as a way of individuals structuring their experience. In a sense, using Bruner in this way, I was thinking of the narrative as the way the research participants presented themselves, how they thought of themselves and their past, the type of stories they told about themselves, and their position in the stories. I also referred to the postmodern narrative deconstructive methods of Czarniawska and was listening for emotional elements such as discomfort, nervousness, out-of-kilter or anomalous statements. Another theorist who influenecd me in analysis was Bahktin with his idea of others' voices being present in narratives, and the narratives in this way being representative of the community. After a while - by the third interview or so –I developed an ear for

this, I could hear the other characters and other types of language as they presented themselves or occurred in the in the narrator's story.

So I analysed and examined the stories like this individually in multiple ways which were contextual, structural, emotional, looking for other voices, for positioning, and of course for content. Then I clustered them into content groups like for example "stories about growing up" or "stories about narratives" . Then I looked across the narratives as they stood in these clusters. I looked for common emotional experiences such as 'being shunted' or 'being influenced by a teacher' or 'being misunderstood'. I generally found about three or four big themes and used those as emergent codes.

Where the tension exists in the analysis is the desire to analyse the story in all these different ways as mentioned above, as well as thematically. Yet at the same time, I was becoming aware of another spin–off : that the narratives were very beneficial to the learning and reflection of the research participants. Through telling stories about becoming teachers they were realising a 'discipline or conceptual voice' of their own.

4.3.2. Narrative inquiry within a qualitative research framework

While narrative inquiry is in most instances strongly associated with a qualitative framework, it should be noted that it is possible to do quantitative narrative inquiry. This can be seen in the counting and collection of types of historical stories for example (Cresswell 2006:56).

Cortazzi (1993) suggests that the chronology of narrative research, because it has an emphasis on sequence, is set apart from other styles of qualitative research. Another aspect which sets narrative inquiry apart is the dual aspect of analysis in that it can be both a method and the phenomenon of study (Pinnegar and Daynes, 2006 in Cresswell 2006:54). This is an aspect of narrative research which can be boggling as the analysis potentially glides between the phenomenon of the actual story, and the method. In this research this does occur – the narrative is analysed as a text, in a literary sense, but also, with a growing awareness of its potential as a process of aiding comprehension and understanding in the senses of learning or reflection.

Furthermore there is also the aspect of re-storying in conveying the analysed narratives. I attempted to follow the chronology of early lives to the present day in this research using restorying, but this was also satisfying in that it chronologically answered the parts of the research question in order. The use of narrative inquiry in this research enabled me to explore context and make connections, not just chronologically, but also to look and loop back in the research at preceding episodes of the narratives of stages, and see how influences could be found or felt, and how the past events in a research participant's life affected their present one.

I was also, as the postmodern narrative deconstructor of stories Czarniawska (2004), awake to   the "dichotomies, examining silences, and attending to

disruptions and contractions " in the telling of the stories as well as psychological motivations for telling them. This adds an immediacy to the interpretation of the narratives, and also adds a psychological dimension to the telling of the stories as it considers the nuanced emotions of the narrator.

4.3.3 Criticisms of Narrative Inquiry

The four main criticisms of Narrative Inquiry are (i) that narrative inquiry is regarded as not more authentic than other qualitative methods (Atkinson & Delamont, 2006:166); (ii) that researchers make wide-flung societal generalisations from individual stories (Trahar 2009), (iii) that some voices are more amplified than others.

The first criticism can be refuted according to Polkinghorne (2007:476) is through the researcher finding other pieces of "supporting evidence and argument given by the researcher." This is something which I do by, as Polkinghorne suggests by trying to give additional contextual or biographical information to supplement and support the narratives. In some cases also the stories are corroborated by other research participants who mention similar incidents thus adding to the collective understanding of a problem or who even describe the original narrator's incident.

The next criticism of narrative inquiry is that it can seek to make social generalisations from what are at the end of the day, individual stories, according to Trahar (2009). However establishing a binary such as collective versus individual story approach is rather limiting. I believe that while stories are told by individuals they can also be representative, or that there can possibly be many common or similar experiences, with which one can, looking at the stories individually and also at the sum of them collectively, use to give a fuller social picture. For example, in the case of this research, many of the research participants told stories about being moved about physically or emotionally at the will of others, and there came across a 'flotsam and jetsam' feeling to their lives. However, all these stories were different. But there was a common feeling, linked to them.

This leads naturally to a discussion of the next criticism which is that in a research project such as this, some voices are given more amplification than others. This is quite simply unavoidable for the simple reason that some people have more stories to tell or are perhaps better story tellers or want to share more. This is definitely the case here. Rania, Marianna, Ingrid, Janey and Lauren had many stories. Shareefa and Graham had less. Others wanted to talk but not necessarily in a way that spoke to the research questions: one wanted to talk about her future plans in another country, and another wanted to complain about the course. I think that this is inevitable in almost any type of qualitative research however. For example if I was doing a survey some might rush through it and omit several questions, so while survey might appear more quantitative it might still not be given equal attention and therefore fair representation to the sample.

4.4. Narrative Inquiry

Typologies[9] of narratives are fairly specific to a community and according to Wertsch (1997, 2000) learning to 'master' the community's narrative template is an essential part of a fully fledged membership of that community, and this includes teaching communities or other professional communities such as teachers (Philpott 2014:14). This is similar to Lave and Wenger's idea of learning the talk being essential to move from peripheral participation to full practice in a community of practice (1991). Wertsch also mentions that narrative templates largely function invisibly or unconsciously in society and so are resistant to change (Wertsch, 2007, 2009). Somers and Gibson note (1994) in these narratives, although people tell them about themselves, they are not free to invent their own narratives, but draw on and adopt stories from a repertoire of public stories available to them.

Several common narrative typologies will now be described. Many of these narrative typologies appear in the narratives in this research.

Ontological (Personal) Narratives

These are the stories people tell about themselves and they are individual stories describing their experiences. These are autobiographic stories: "Personal narratives are narratives of the self, typically stories which locate the narrating subject at the centre of events" Baker (2009:226). These types of stories have a very large role to play in individuals' lives in that they are a primary mechanism for making sense of the world, which enables action: "These are the stories that social actors use to make sense of – indeed, in order to act in – their lives. Ontological narratives are used to define who we are; this in turn is a precondition for knowing what to do" (Somers and Gibson 1994:61).

Public Narratives

Public narratives are 'those narratives attached to cultural and institutional formations larger than the single individual, to intersubjective networks or institutions, however local or grand' (Somers and Gibson, 1994:62).

Typically public narratives occur in communities such as schools, religious institutions and communities of faith, families, work places, church, government or nation. Public narratives can be numerous and various and can be in competition against each other which can create a discourse of potentially political dimensions. Important to note is that these can be explanatory and they can be a response to an event. Public narratives may start in small private moments of communication between friends but they easily escalate, finding expression in mass media.

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[9] also called templates or genres.

Another key difference between personal and public narratives is that the subject in a public narrative is not the narrating self (Baker, 2009:226). Essentially these put forward a belief over some real or imagined world event or situation.

Master Narratives

Master narratives are usually pervasive public stories from dominant classes or groups which 'fix' the identity of the other into a certain static, unchanging way, and are based on generalization. A common example of a master narrative in educational research is "the use of the term 'at risk' to label and predict economically disadvantaged students' success in school" (Stanley 2007:14). Lawless also implicates the public in the creation and maintenance of master narratives (2003). In doing this Lawless implicates the public, who may be unwitting or naïve but which are nevertheless culpable, writing that, "even those who are oppressed by the master narrative are complicit in its survival and effectiveness" (2003:61).

Counter Narratives

Counter narratives are those stories told against the dominant or master narratives, usually by those marginalized. These are the subversive stories which answer or 'speak back' to dominant ideologies expressed in narratives.

Milner and Howard write of the importance of using counter narratives allowing researchers the possibility of 'repainting' people, "particularly communities and people of colour " who have been painted "in grim and dismal ways" (2013:542). Stressed that counter narrative itself has always been used against the background of previous silence…" (1981:10)

Conceptual or Disciplinary Narratives

These are the narratives related to specific academic or professional fields. Baker (2006:39) described these as "the stories and explanations that scholars in any field elaborate for themselves and others about their object of enquiry". An examples of a disciplinary narrative would be Darwin's theory of natural selection or Gardner's theories of different intelligences and, from this very thesis, that narrative expresses the lived reality of the teller. Here the subject of the narrative does not relate to the life of the teller, but to the intellectual or working world concerns of the teller, and the world which they help us to understand is our chosen area of study.

Metanarratives

The difference between a public narrative and a metanarrative is a question of scale. Metanarratives are larger than one community or country and cross national borders becoming global phenomena. Somers and Gibson describe these as being "the epic dramas of our times" (1994:63). Metanarratives are often

public and disciplinary narratives which can be applied to many events or places, such as 'class war' or 'climate change' so that they cross spatial boundaries. These narratives are very powerful and have the potential to influence personal and political action internationally. The stories which this research uses are personal (ontological), and disciplinary (conceptual) narratives primarily. However there is also mention made of counter and master narratives.

4.5. WHY THIS RESEARCH USES NARRATIVES

Narrative research is focused on how individuals assign meaning to their experiences through the stories they tell. These nuanced communications are rich and more telling than many other types of information-gathering methods.

Using narratives allowed me to find my own way using multiple means of textual analysis which suited my interests in people and their experiences, personal meaning-making, language, stories and literature.

I was easily and immediately taken up with narrative. For this research's data collection, the most primary data capturing source was interviewing. I was from the first interested in how people speak, the sorts of expressions they used, the types of stories they tell, the words they used. There was nothing facile about it, all these aspects of speech spoke volumes about the person, and who they were, where they came from, the type of speech and stories to which they had been exposed, and their values. This was both a way of contextualising a person, but also finding out who they were as individuals.

As we have seen from the many approaches above to narrative and making meaning from narrative, there were multiple ways of making sense of stories, or using them.

Mendieta wrote that although there is not one method of analysing narratives, almost all narrative analysis needs to take note of content, context and form (2013:140). Furthermore, Pavlenko (2007) describes content, context, and form as being inextricably linked and writes that an understanding of content is not possible "without close analysis of both context and form" (Mendieta 2013:41). I discussed all three, the context arising in two places, which I discuss under the below relevant headings, but which will hopefully be even more apparent in the discussion of the findings, when the actual narratives are discussed.

I paid particular attention to the following key elements which informed and enriched in multiple ways, and my approach to the research participants' stories.

Key Elements

Some of the key formal elements of narrative inquiry are collaboration, voice, listener relationship, context, and the double landscape or articulation of stories. These key elements have been identified in the literature, as concerns taken up by a variety of scholars in the field of narrative. This is not an exhaustive list but

some of the elements which resonated with this research. As such these 'key elements' provide a way of 'framing' some of the discussions of the narratives in the findings further on.

The Choice of and Double Articulation of Stories

There are multiple articulations of a story, depending on the number of re-tellings. The first articulation is in the choice of story to tell and how to tell it, is a key way, for the teller, of presenting oneself. It is also at once a way of framing oneself in stories but also in using those stories to bolster a congruent impression of the self to the listener. One could argue about the other possible factors influencing the choice of stories. On the one hand, the level of unconscious or conscious decision-making in the choosing of stories to be told might differ from person to person. There is also perhaps also a case to be made for psychological states, that some might choose stories to seek approval, acceptance or to impress, as well as to conceal other stories.

Stories can be 'told' in different ways – orally, written, drawn, enacted or in a combination of those. The stories used in this thesis were told and sometimes written to me in emails.

Having a contextual understanding helped me understand and re-tell the stories. This contextual understanding was comprised of my knowledge of the areas and schools from which the tellers came, a knowledge of social ills and subsequent research in the same areas, and a high degree of empathic listening, as well as subsequent analysis of the story as well as the teller's storytelling style.

Talking about how stories are articulated brings one to the concept of voice. Bakhtin's concept of voice is that the voices of others inhabit one's voice (Block 2000, Gee 1996, Lemke 1995). Bakhtin distiguished between *voice* and *utterance*.

Voices

While previously the voice in the research has been regarded as the research participant's, more and more narrative researchers (Connelly & Clandinin, 1991; Elbaz-Luwisch, 2002; Gudmundsdottir, 2001)   use the term 'voices' (Wertsch 1991) to denote the multiple (or collective) sources of influence (including the voices of significant others in the research particpant's life) and at the same time, understand that stories occur in the context in which they happened and are told, and because of the relationship with the listener. (Elbaz-Luwisch, 2002, 2005).This describes the polyvocal result of diverse influences and specific people and communities which can be heard in an indiviudal's story. Lemke puts it that we speak with the voices of our communities, and our individual voices are shaped by the social voices available to us to use, and we appropraite others' words to use as our own. (1995:24-25) This describes speech communities, and the way others' voices live on in an individual's speech. In this way a narrative from one person offers a window on a community.

Subjectivity of stories and Teller-Listener Relationship

Stories are subjective, and are told because they are memorable to the teller (Carter 1993:7). However there is a relationship betwee the teller and the listener; usually a teller would not be telling an unsympathetic person a story. Furthermore in what has been described as the dialogic relationship (Connelly & Clandinin, 1990), the listener is always hearing the story from their own experience, their own frame of reference and background (Bruner, 1984; Moen, 2006).

This relationship has also been described as a process of collaboration, describing the sympathetic relationship, the on-the-spot meaning-making and checking of understanding between the listener and the narrator.

Therefore this research in some way represents a counter narrative to the dominant discourse of the time in that student background is being aired, and in that students are being asked to talk about their experiences.

Interpretation, Place and Context

This brings us to one of the prime potential issues associated with narrative inquiry which is that as a part of qualitative research, it is to be interpreted. According to Bakhtin's (1986) notions of utterance and addressee, the narratives can and will differ depending on the addressee, the person to whom the stories are being told, and the listener's relationship with the addressee.

Therefore the narratives are developed in a context, in a relationship of understanding which makes it possible for stories to be shared. Emden wrote that "context is everything" (Emden 1999a:30). The process of narrative is therefore dialogic in that, as Bruner maintained, stories are always heard by the listener in the context of their own lives and background experiences (1984) so therefore this new interpretation of the story which Gudmundsdottir (1997) places on the listener, happens in an environment which is relatively discrete. I call it discrete because it is almost a unique arena of different background experiences and voices, of the teller and the listener, which offer the place of the 'new' story or utterance to be interpreted.

It is almost as if the teller brings the story from one place – the context of its occurrence in the past, to a new context. Bruner writes of this sense of context:

> Place is crucial and it shapes and constrains the stories that
> are told or, indeed, that could be told. Place is not simply a
> piece of geography, an established Italian neighbourhood in
> Brooklyn, though it helps to know its 'culture' too. It is an
> intricate construct, whose language dominates the thoughts
> of our …narrators (2004:703).

To Bruner's rich conception of place I would like to add that one knows place by not-place, so in a sense places are a dialogically constructed. We know a place through the places it is not, through the otherness that defines it, and distills its essence. Hearing the research participants' stories all kinds of places with their own atmospheres and noises were invoked; in these stories noisy and crowded schools, cat-calling men in busy dirty streets; late trains and angry parents; lonely childhood afternoons waiting at home for parents – all these places in which the emotional action of the story occurred, came alive, full of texture and atmosphere. It is this capacity to explore context and the complexity of human experience, obtaining a clear and larger picture of society, which is a hallmark of much of qualitative research, but particularly of narrative inquiry.

Similarly this new context is also dialogic, a relationship, containing both the voices of the listener and the teller, and the prior experiences of the listener which brings them into the understanding of full of the teller's voice and voices from their family, community, and significant others for as Wertsch writes, "the individual in question is irreducibly connected to her or his social, cultural and institutional setting" (1991). When I heard the stories of the research participants I heard others' voices too – teachers from when they were young, parents, relatives, for they positioned themselves in relation to others in their lives, past and present. These were formative influences. The sense of dialogue comes into play when my own voice, which includes my own background as a listener, as someone who made sympathetic responses, helps engender an environment into which the teller wanted to share their stories.

4.6. SAMPLE SELECTION

To sample is to "bound the collection of data" (Miles and Huberman, 1994 :27). The initial sample was the whole student population groups studying English ISP. This was for the questionnaire.

In terms of the study, although the participants were self-selecting, in other words, they volunteered themselves, it was a purposeful sample. It was a purposeful sample in that I targeted a group of students who would, because of becoming English teachers, and being at a certain point in their studies, be both able to give a lot of information about language issues and also have a bird's eye view of their course. After the research project had been explained to them, I asked for self-selecting volunteers. There were initially twelve volunteers or research participants – a larger number than comfortable but necessary in case of participants leaving the study.

Gobo speaks to this issue. He has raised issues about the samples in qualitative research losing credibility through being less than representative (in Seale et al, 2007:406). I would like to argue that although there are many institutions in South Africa training English teachers and although I have asking students to volunteer themselves to participate in this research (which might attract a certain type of student as an activity in itself), this is possibly the most representative way I could have done this study – in the campus which is the traditional home

of teacher training, and using such a sample, is similar to what Becker described when discussing language, "syndoche, a rhetorical figure in which we use a part for something to refer the listener or reader to the whole it belongs to" (1998:67, cited in Seale et al 2007:407).

4.7. DATA COLLECTION PROCESS

The data collection was done over a period of one and a half years. I started in the last term of 2014 when the research participants were in their third year of the four year B.Ed degree. I carried on with interviews and teacing practice observations throughout 2015, their final year. The feesmustfall movement led to early closure of the university and I had to continue iterviewing and meeting students off campus, going into January and February 2016. The advantage of this is that of being able to give some evidence of the relationship between these changes and specific environments, opportunities and circumstances. Because the two phases of research are related and 'talk back' to each other, there is potential of increasing the depth of understanding in both phases of the research, and getting at the question of developing teacher identity through both periods and numerous methods.

Research: Time and Plan

This research project occurs over a longer time period than some other research – just over a year, and research participants are met at least three times, during this time period:

1. Once, to discuss their initial background – to determine 'background or initial identities' at the end of third year. This is to answer the first question – Who are the student teachers?

2. Observed on teaching practice, and interviewed after teaching practice; during their fourth year. This interview occurred in order to examine the learning experiences on teaching practice. The observation in the classroom was simply to gain more information and open up discussion points in the subsequent interview, which is concerned with the experience of the teaching practicum experience. The purpose was not to evaluate the student teachers for their teaching. Teaching practice is considered a key learning area on the initial teacher training programmes, which is why this observation and interview about it was considered an important aspect of this research.

3. Interviewed during and at the end of their fourth (final) year about the course, and their total learning experiences on the course, with an emphasis on discussing their learning experiences, and considering the the course in general but the English specialist training course in particular. The purpose of this is to discuss other elements of the initial teacher education course or programme which would answer the second part of the research question, 'What are the learning experiences of the student teachers on initial teacher training programme?'

4.8. Data Collection and analysis

Data collection consisted primarily of several interviews, with one classroom observation.

The volunteers and the first Interviews (semi-structured)

In the first interview I was interested in finding out about how the research participants had grown up in answer to the research question, "Who are the research particpants?" I wanted to get detailed descriptions of how they grew up, their early school experiences and why they wanted to go into educatrion. Therefore I had types of pre-planned questions already form part of the data coding (Harry, Sturges and Klingner, 2005). Most of the data for this phase has been analysed and rewritten or 're-storied' and has been recorded in the findings in Chapter 5. I used my iPhone to record the interviews and then transcribed them myself.

I did not follow any rules, such as Bauer's (2002) rules for narrative interviews. These are quite strict, and stress the use of visual aids to stop the listener from talking and sound quite stilted) because they felt like an imposition on a normal relaxed conversation. Instead I tried to listen respectfully, to encourage them when they paused, to give them a sympathetic response in order to gain their trust and that they would want to talk more. The first interviews were therefore the most structured as I did not yet know the research participants. Some of the questions, for the first interview, were:

1) How did you grow up? What was your family like?
2) Tell me about your school.
3) Did you have any special teachers?
4) What or who motivated you to go into teaching?

I would *prompt* the research participants, more than question them. Thus the conversations went beyond a question-and-answer schema.

Subsequent unstructured interviews

As I had more and more interviews the relationship grew increasingly relaxed with the research participants, who wuld want to talk, and barely needed any prompting. Interviews are themselves regarded as 'the essential resource through which contemporary social science engages with issues that engage and concern it" (Atkinson & Silverman 1997, in Seale, et al 2004; Gudmmunsdotir, 1996). Interviews are an essential source of data collection in qualitative research.

Subsequent interviews (those occurring after the first) were 'unstructured'in that characteristically, I as the interviewer would try to speak very little myself in the 'interviews' which generally lasted 35-50 minutes, so that the 'interview' was more led by the research participant. However topics would refer back to those raised in previous meetings too. In the Weight of the World, Bourdieu deals with

ways of making an interview more "an elicitation than a construction" (Webb 2002:55). The onus is on the interviewer to initiate this process through fairness, openness and reflexivity. Bourdieu and Clandinin and Connelly (2000) thought it necessary that interviewees have an "extensive knowledge of the social context of their subjects, and that the this could be achieved through general research" (Webb 2002:55) *and* as a result of the having a history of repeated meetings, for example repeated interviews. This was the process I embarked on.

Many of the teachers came from the Cape Flats communities, and two from rural Western Cape towns. Through the multiple interviews I came to know the research participants very well. I also had many unplanned meetings with students as I had a little room in the university in which to work on my studies. Research participants would drop in sometimes if they wanted to talk. In fact they started dropping in to my tiny office to chat about this or that or complain about things in the university or on their course.

Block (2000:759) writes that interviews are co-constructions in that responses from the interviewees are not just "reflections of underlying memory" but directly shaped by the questions or prompts of the researcher.

How a narrative interview is different to other types of interviews

Using a narrative inquiry approach I encouraged the student teachers in this study to talk and particularly, tell stories.

The importance of a story is that it has a plot or conflict. There is a nub and a position-taking in it, as well as a context. Much has been written of the structure of a story or narrative and this has been referred to as 'closing of the gestalt' which really comes to mean a rounding off of the whole. "A core event mentioned in the narration has to be reported completely, with a beginning, a middle and en end. The end can be the present, if the actual events are not yet finished." (Jovchevolitch and Bauer, 2000).

Thus although there are descriptions, there are short bits of speech, between those are the meat of it – the stories in which interviewees or informant reconstruct a scene and a situation, incuding a problematic action or crisis, and a resolution.

I also tried to make the interviews as physically comfortable as possible.[10] I also invited the research participants to email me stories, memories, assignments or any remembered omissions which they would like to share. In this way the research participants knew that in the process there was a sense of lability. I think this added to the sense of trust in the research process because they knew they had multiple ways of approaching me, telling the same story or elaborating on something.

As has been described by Jovchevolitz and Bauer (2000) the quality of the stories is dependent on, and thus, much has been made of, the relationship between the

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[10] with hot drinks and biscuits

informant and the interviewer. This relationship was strengthened by successive interviews and developing a sense of friendly trust between myself and the informants. This is also an aspect of difference between another interview and a narrative inquiry one.

As to the *how* of the interview, and this again is the epistemic shift – the interviewer needs to be quiet, and sympathetic. In reality using narrative inquiry involves an epistemic shift in research in that the researcher allows themselves to be changed by the story. Clandinin and Murphy describe this in their discursive comments on the relational and ontological commitments of narrative research. The most obvious of these is the fact also that the researcher is *in* the story.– There has to be a level of trust or someone will not reveal anything of consequence. If the person feels understood, they are more likely to reveal more. This was evident in the interview with Tahira where she talks about her attitudes to discipline. If I had been critical of her, her ideas would not have unfolded. A narrative inquiry 'interview' is neither a conversation, nor is it a traditional interview; it is a meeting place, where the responses of the listener encourage the teller to tell their story.

Observation on teaching practice

I went to observe the student teachers on practicum. Taber notes that the two main ways that observation in educational research varies is the researcher's role and the degree of structure that is imposed on the observation (Taber 2015).

I used non-participant observation, which is when one does not become engaged with the pupils, the research participant or the lesson in any way. This is considered an easier and more reliable way to get information from the observation than participant observation as one could in the latter, become too involved in the process one is supposed to be observing. However, a danger of non-participant observation is that of the Hawthorne effect, by which those observed change their behaviour because of being observed. However, I believe this was less likely to occur in my research for the following reasons:

1. the student teachers were used to staff observing their classes, and were in their fourth year, by which I mean they had been observed many times. Similarly, the pupils were used to the lessons being observed;

2. the observation was not for assessment, therefore it had no impact on the student teacher, and they understood this. The observation was for the pupose of gaining information which would inform the next set of interviews.

Thus for the observation of teaching on the teaching practicum, I went in quietly, was introduced, and then said nothing in order not to influence or interrupt the lesson, pupils or classroom dynamic, but merely observed the lesson. Equally I could not appear to be a robot and risk attracting too much attention by entirely ignoring pupils' attempts to engage with me; I had therefore to smile amiably but appear rather dull and apart from not being interested, to appear uninteresting, so as not to disrupt the class in any way.

It is characteristic of observations in classrooms to use either a schedule or to use thick description. The advantage of a schedule is that it is replicable, which thus increases validity. I did not use a schedule because my orientation in this research was to look at classroom teaching in the overall sense of it, not looking at specifics, certain behaviours or any one aspect. In this way this research's approach to observation was influenced by ethnographic data gatherings wherein observation is typically less structured (Geertz 1977, Lodico et al 2010). I did not take 'an observation schedule' as I wanted an 'overall' feel of the school, the classroom, the lesson, the pupils the student teacher. I was interested in gauging the gist, the atmosphere, the approach and style of the student teacher, in the context of the school. I was also specifically interested in the immediacy of the interaction between pupils and student teacher in the classrooms. This would have been hard to put into a schedule.

I made notes using thick description (Geertz 1973) of the environment, subject matter, introduction, activities, interactions, memorable moments, class room decoration, use of aids, classroom climate. Quotes were written down. The teaching style was noted. Any other supporting documents for the lesson (hand outs, lesson plans) were examined and considered.

I took notes while observing the research participants on teacher training practicum. These notes describe context (typically the kind of school, the decoration, the children, the environment), then also the lesson (the content), and the student teacher's pedagogic approach which included their attitude to the learners, the levels of engagement, the language used, the atmosphere of the lesson, the student teacher's approach to discipline and correcting the pupils.

Ironically, the purpose of the note-taking was to go beyond the superficial. So while it describes the apparent and the obvious, the intention I had was to record the apparent in order to, on re-reading, go beyond it.

The schools too were indicative, of what kind of schools the student teachers would be going into when they qualified. In this way they supplied a real, live context but also possible and likely contextual trajectories of the student teachers' futue posts in schools. Observing the teaching first gave me a window on the classroom, the learners, the developing teaching styles of the research participants and helped inform the subsequent interviews, and thus enabled me to get a deeper understanding of the teaching practice experience. It also gave the research participants a chance to reflect and talk through things; for most of them this was the first time their teaching was being observed and discussed in a non-assessment situation.

Data Analysis

As Emden has noted, there is no "heritage " of clear narrative inquiry methodology upon which to draw (1998). McLeod and Balamoutsou (2000) point out that 'how to do it' manuals are unhelpful and suggest that researchers find their own ways of working.

My method of analysis was close to McLeod and Balamoutsou's (2000) step-by-step procedure which would involve transcripts being analysed one by one. I then looked across the other data looking for similarity, difference and emergent themes. I stopped short of what they went on to do in transforming them into stanzas (Gee 1986, 1991) so that they read like poetry, although this would perform Culler's function of 'slowing down the response to them and making the familiar strange (Culler 1981).

I did use a simplified version of Labov and Waletzky's (1967) analysis according to story elements. The elements used here were the idea of an orienting scene, complicating action, resolution, evaluation and coda. Ultimately the question: Why am I being told this story? was held in my my mind throughout the interviews and data collection process. This brings up something raised by Emden (1998) which is – what is the function and importance of the narrative for the teller? So therefore as the listener, why I am I being told this? And what does this tell me about the narrator? And, most importantly, what does this mean to the narrator and why does s/he want me to know this? Apart from this, I was also very interested in, as I have discussed above at length, the elements of the narratives, and how the teller or narrator distinguished herself from other characters in the story.

Data analysis of narrative has been mentioned before in describing the use of narrative and approaches to it. Here I go into more detail, including the sequential stages in which analysis occurred.

One cannot talk about analysis without discussing coding, as they are intimately connected.

The first stage of coding (as a precursor to analysis) would be the type of questions I would ask in, or the type of information I was seeking, in initial interviews. These were answers to the question of why did you become a teacher, who motivated you to teach. I was also asking about background and schooling experiences but in an open-ended way, not trying to categorise according to quintile or class or any other social strata, but in Bourdieu's terms, to get a "feel for the game" and to build a sense of familiarity.

After the initial interviews were transcribed, the second stage of data analysis was looking at emergent themes. I looked at themes as they emerged in each research paticipant's transcribed interviews. I made a note of these and then read cross all the research participants' interviews to see if similar or different.
Here I have to add in that one can speak of data coding but in terms of data representation, not all stories are equal, and nor do they receive even treatment. Some stories are analysed, whereas others are thinner and not worth close scrutiny. These are used to substantiate and are used add a voice, to justify a supercode or a larger finding.

What I cannot really describe as coding was actually looking at the stories in a way which sought a different register of information, which was equally important in this research. In this I was looking at the pauses, the uncomfortable

places, the vulnerable areas, the stories which sounded over-used like stock phrases, the types of language, the jokes, the anomalies, the types of stories the research participant would tell, his/her place in the story – was she the victim, did she tell stories against herself? Was she always on top in the outcome? What were the moods or atmospheres of the story?

I asked the students participating in this research if they would like to show me any projects or things about the course, including their own assignments which they found particularly useful or interesting. This can be described as portfolio analysis. And I saw their teaching aids and materials when they were observed on teaching practicum. I was therefore dependent on them making meaning of their work, finding meaning in it, and being willing to share it. I did not wish to over burden them with extra work. The reason therefore of the examination of coursework documents was based therefore on their reflection of them.

After interviewing the student teachers about their experiences, in semi-structured interviews, I transcribed the data. In the below diagram some of the codes drawn, from using Atlas *ti* , are shown in. These are from accounts of teaching practice. Some examples of initial codes would be: sharing ideas with mentor / feeling confident / trying out new things/ trying to reach the learners / going the extra mile / using learners' experiences. I then created linkages by merging codes into families, and thus created supercodes. An example of a supercode, would be combining 'using learners' experiences' and 'trying to reach learners' into "Relational teaching" Families of codes linked to this would be "relational teaching", "emotional commitment to pupils", "relationship to mentor teacher" and "learner-centred" for example. I then began drawing diagrams of these nodal points to establish the relationships between codes.

This showed the interrelationship between the affective dimensions and learning. This is of importance as it throws light on not just how better relationships between the teacher and pupils and other staff members here relate to learning, but that learning is in fact *dependent on* such relationships.

The third stage of analysis entailed looking across multiple stories to find interrelated areas and trying to establish linkages. I used Atlas ti to code.
I made initial codes and then connected these to others to make supercodes. I also drew large connecting diagrams of the interrelationships between those codes.

What is interesting to note is the emergence of codes and the role of Atlas ti in this. I 'found' the initial broad codes which come up fairly obviously in answer to the research question, more codes then emerged in and across the narratives. But Atlas ti, while not doing the work, encourages and enables a process of developing connections and creating supercodes which establish interrelationships and dependencies between the codes.

I then put then took the narratives which illustrated supercodes together, and wrote them into being the subsequent chapters of this thesis. Or, as the narrative researchers say, I 'restoried' them using multiple research participants' accounts. Barone has written that in narrative construction data can be configured into any of a variety of diachronic or storied formats" (Barone 2007). In the case of this

research I was looking at specific areas frstly, in relation to the first research question about who the student teachers were and their motivations for choosing teaching. So I was looking for information about distinct areas - about childhood, family, background, schooling experiences, influences on becoming a teacher.

With regard to the second research question, I was looking for information about how the research participants learned to become teachers, and their learning experiences in becoming teachers. The categories of interest were about the course and its content, the subjects, the lecturers and of course the teaching practicum, which is one of the core areas of the ITE course. However another large focus was specifically on the English teaching specialism.

I subsequently 'restoried' data that matched these categories into sections of the thesis. These stories came then to both exemplify, explicate and justify the claims made. These stories were used for for their *content*. I have done a 'close reading' analysis of some of the stories' style and formal elements. In this I have firstly unpacked the content, then looked at the *style* of the narrative and what that, in conjunction with the content, reveals. This is a very rich way of working with the narrative.

4.9. POSITIONALITY AND REFLEXIVITY

Reflexivity concerns itself not with the location of the researcher but the researcher's location of him or herself in terms of bias, prejudice, background or history. I had to critically reflect on their own assumptions and situation in the world in relation to research subject and methods.

I position myself as a researcher foremost who puts great store in education to enable social transformation and widening equity. I am aware of the set of historic privileges which separate me from many others in South Africa.

I also know that these same 'educational and cultural privileges' and interests have ironically led me to a breadth of social and professional interaction which crosses many traditional or historic apartheid divides.

I also know that some of my privileges were not privileges, in that being separated from others is not a privilege; that the type of individualism with which I grew up and which also was encouraged by broader society at the same time way, brought me to a less than useful isolated ontological position which has substantial deficiencies (a lack of community involvement, and a very loosely woven social fabric are examples of them).

I know that my age, experience and own specialist training – to be a fine artist before becoming a teacher, which is substantially different to the broad teacher training, at this university, and that this set me apart from the student teachers participating in this research and whom I encountered at the university.

Furthermore being White meant that I had to work harder to prove myself not only approachable but also trustworthy and to make the research participants

aware of my respectful attitude to them. I was sensitive to the fact my own material and educational privilege not only set me apart but also could create a barrier of resentment, or be intimidating, or at the very least, make the research participants feel I could not understand their lived experiences. While taking about 'race' issues I was aware that as a White person, and the only White person in the research process, I could possibly be a cause of immediate discomfort.

I knew that I could be a source of discomfort to my research participants because Cape Town is still a woefully segregated city, and the research participants still might not find it 'easy' or comfortable to talk to a White person. In fact there were some discusssions about this, as the research participants were not entirely comfortable with White people.While they had had White lecturers, they had not socialized with White people particularly. They shyly raised race issues in their class, describing it as still being not fully integrated.

One of the assumptions which came up was that White people were very wealthy and could not understand ordinary people's struggles to survive. Many people do not socialize outside of their race groups, and particularly so in Cape Town. It was quite possible I would be seen as the embodiment of historic injustice. And lastly, I could also be seen in contemporary terms, as an example of privilege.

One's background, beliefs and inescapable age, race and gender impose a position for oneself in the research process and how one both locates projects and approaches them, and this can have an significant effect on the running or a project and its subsequent validity.

I had to retain an awareness of my historically dominant position, and consistently work to counter traces of this behavior in myself in daily interactions. I was painfully aware of walking a knife edge: needing to use my own experience to inform my research but also needing to avoid any possible bias stemming from this same background. In this way my own cultural capital while ostensibly advantageous was potentially a liability in the research process.

I did also encounter my own background, and as bias, in my research. Doing this research led me to substantially grow and change as I had to interrogate my own dominant cultural position as someone who has had numerous privileges. At times it was also very difficult and even painful for me to hear about the hardships that some of the research participants had endured, and this was more acute when they had grown up near me, as some had, which made, with the juxtaposition of my life and theirs, very difficult. Hearing their stories gave substance to or filled out vivid memories I have of some of the local children I remembered, walking in the rain, sometimes with streaming noses in winter, to a school I passed daily in my own cosseted childhood.

I respected the research participants much more at the end of their research, than I did in the beginning. This in itself is an awkward admission. And when I had heard their stories, they became much more important for me than my own. One of the personal ways or areas in which this research really challenged and changed me was the growing awareness of different capitals and how disadvantaged many privileged South Africans, myself included clearly, are in

terms of lacking the types of capital which come with a greater sense of community. So having started this research thinking about others in terms of deficits, I end it aware of their capital and my own deficits.

In terms of this this positionality, working in an authentic way, also led me to another position. Throughout the research I had worked hard to build relationships of trust with the research participants taking the position that there was little that would be learned without this which would be worth knowing, and that I had to get to know the research participants in order to listen empathically and hear their stories with some understanding. When listening to their accounts of their lives, I received a full picture, it was as though a line drawing slowly filled out and became three dimensional.

4.10. ISSUES OF TRUTH AND VALIDITY

Bruner wrote that "… few topics in the history of philosophy have been flogged into more abject correctness than verification and verifiability…" (1998:23)

I am going to describe here in this section on issues which trouble narrative, the notion of truth. The question of what is true in narrative research, how we know it to be true, and how we regard it is true are recurring themes within the literature (Gudmundsdottir, 1997; Heikkinen, 2002; Phillips, 1997). Denzin went as far as to say that all narratives are fiction with a subject matter based on to a varying degree, real life (1989, in Moen 2006:63).

Firstly, what is a "true" narrative? According to Bakhtin (1986) the narratives can differ depending on to whom the stories are being told, and this naturally raises the question of whether the stories are true. When it comes to this crucial element, it is important to remember the second basic claim of narrative research. In fact, this fundamental claim makes the question irrelevant. According to Moen, the second claim of narrative research which is that "narrative researchers maintain that the stories that are told depend on the individual's past and present experiences, her or his values, the people the stories are being told to, the addressees, and when and where they are being told" means that there there is not one everlasting truth, only different subjectivities and positions from which to interpret experience. (Peshkin, paraphrased 1988, 1991).

 Bakhtin makes the point that there is no static or dominant reality and that all knowledge is thus relative (1986). Bruner maintained that the creation of and hearing about narrative was dependent on your life experiences (1984). In answer to the 'is this true' question, even when a story feels exaggerated or over-amplified the listener/reader/researcher has to understand that there are reasons for the narrator's position, and sometimes this is the greater truth. For example, in Rania's descriptions of her mother, which are relentlessly negative or critical, the truth of the description is an emotional one – that Rania has a problematic and disappointing relationship with her mother. However, to arrive at this understanding I had to listen with empathy. This brings up what Bruner alluded to in describing the 'polysemous' nature of exploring narratives. It would be altogether inadequate to look at a narrative from one dimension, for example, to focus on its structure, and ignore tone, exaggeration, uncomfortable pauses,

emotion, characterization, context, and the multiple voices in the narrative (Czarniawska 2004), or even one's own response to it.

Therefore Connelly and Clandinin (1990) claim that it is not possible to attain a definitive objective truth or reality. However we can capture some authentic and regional subjective experiences. In fact Clandinin and Connelly (2000) recommend examining the context of the research participants in some detail as their recommended step in obtaining data. This in a sense offers some verification. This is what I did. Also, by going into the schools and observing the student teachers teaching, I experienced some of their reality. Denzin (1989) maintained that narratives have a starting point in reality, but due to the narrator and the researcher removing themselves from the real event (the starting point) the narrated events become fictional statements.

When discussing the real and the fictitious, Moen (2006) makes the point that the narratives centre on experiences which are believed to have occurred. Fiction is therefore 'a truthful narrative' and a true story is one which is believable and believed. This would be a continuation of what Bruner was thinking about when he described a life as lived, experienced and narrated. It is the integrity and interrelationship of the three components – living, experiencing and telling, that describes the relationship.

Bruner's ideas of three were extended by Goodson who added a fourth category – which is the mediated or collaborative meaning attached by the researcher or listener which leads to an intersubjective understanding of the story. This brings in once again, the very important aspect to narratives, of the listener's response and interpretation being crucial, and that stories do not occur in vacuums but have a specific audience.

Bruner, who as mentioned before, wrote about two paradigms of knowing, a paradigm in which logico-scientific paradigm reliant on reason and another paradigm in which imagination and intuition found a more fertile ground. He was quite forceful about these two paradigms not being applied to each other wrote of the selective application of means of verifying claims, and the importance of this: "If we apply Popper's criterion of falsifiability to a story as a text of its goodness, we are guilty of misplaced verification" (1996:14). In this way, Bruner who was by no means a slave to either paradigm, and did appreciate the possibilities of interdisciplinary work and the application of skills associated with one pardigm made a strong claim for the humanities and qualitative, interpretive research.

The repeated meetings, which included interviews and observations, enable several likelihoods: firstly, there is, from meeting repeatedly, a greater likelihood of a deeper knowledge of the research participant. Secondly, it is more likely the research participant would trust the researcher and reveal more. It is more likely or possible that change can be measured better, because of this greater knowledge but also because of the repeated meetings being a good way of tracking change and growth. Lastly, greater depth can be found, with returns to subject matters, and themes; there is the possibility of rechecking things: "Now you said you felt like that then, do you still feel like that about it now?"

Narrative research is less likely to be generalizable. Generalizability is seen as one of the cornerstones of validity. Can what is learnt here be applied elsewhere? Carter has written that "stories, by their very nature, resist singular or paradigmatic interpretation" (1983:10). Similarly, Bruner (1985) has argued that narrative and paradigmatic modes of knowing are separate approaches that cannot be moved between. These stories are not 'generalizable' although they might have common threads or occur in other areas, or seem like other stories. However it is possible that a collective of stories, such as these, can describe a milieu or be faithful to the experience of a community. This is what I think this collection of narrative experiences does, because for example when the chaotic families are described, they might have different configurations or problems but they collectively speak about a similar level of chaos.

Doing a study over time, in which the research participants are repeatedly met, can also increase the validity of a study substantially, as purport that a "prolonged engagement" (Cresswell and Miller, 2000:126-7) and "sampling across time" (Lincoln & Guba, 1985:30) promote internal validity and credibility. This study does this. The research participants were met several times over the period of fourteen to sixteen months.

Furthermore, the students often talked about each other. This is another kind of triangulation. Unbeknown to them, by talking about each other, and they had all known each other a long time, they were essentially 'verifying' each other and each others' stories.

The power of the particular

This is an extension of what Tannen (1988) calls stories that offer the reader (or the listener) the possibility of recognizing particulars, by imagining the scenes in which the particulars could and would occur. This research has this strong sense of context.

In my research, where place names have been changed, and where places become unrecognizable, what remains is the voice of the individuals in that community. Speech is regional. Anecdotes are regional. They are also historically hung, in the twenty years of post-apartheid. And they enable its tellers to make sense and collect the accounts of their communities. As Bell writes, "narrative inquiry rests on the epistemological assumption that we human beings make sense of random experience by the imposition story structures. That is, we select those elements of experience to which we will attend, and we pattern those chosen elements in ways that reflect the stories available to us" (Bell 2002:207).

4.10. ETHICAL CONSIDERATIONS

Ethical clearance was obtained from the ethics committee at Cape Peninsula University of Technology, and also in order to go into schools for observations, from the Western Cape Education Department.

All quoted responses used in this research have been made anonymous through the use of pseudonyms. All research participants, places and lecturers described have been given pseudonyms. Clandinin and Murphy also state the importance in developing not just a methodology but a great rigour of ontological and epistemic practices and discussion, to further the research rigour and discussion of narrative inquiry approaches (2009:601).

Participants were treated evenly, fairly and respectfully. With the variety and unevenness of background found in South Africa I was mindful of the fact that "background forms a context in which human lives are lived …(and that this) is central to the core of meaning in those lives. Researchers should not, therefore, feel at liberty to discuss or analyse how individuals perceive meaning in their lives and in the world around them, while ignoring the content and context of that meaning." (Andrew 1991:13 in Samuels et al 2000:477). Thus in 'restorying' the stories, as I must in this research, relying on my own interpretation, and prior understanding as well as building an understanding based on the personality of the research participant, I tried to work as sensitively as possible. In writing this and coding experiences, accounts became interwoven. In this sense there is in 'restorying' and element of restoring the stories to a rightful position.

While member-checking is generally regarded as a desirable ethical procedure, I did not use member checking, as I felt it would be indiscreet. It would have been very difficult to separate the accounts, which in the re-storying process became enmeshed as mentioned above, and which became essentially 'another story.' But this 'other story' is not one in which the individual voices have been sufficiently hidden so that if a reader knew the community of students (as they all did) any or each of them would be unidentifiable to another.

Also, I did not want to show the research participants as being objectified in their being 'set into a text'. Therefore what Ladson Billings refers to as Collins's "ethic of personal accountability" (1991) challenges a traditional objectivist take on research. As a feminist ethical stance, it suggests knowledge claims must be congruent with "individual character, values and ethics" (1997:64). Thus the notion of ethics is not only professional, institutional, and a gateway to research, but *personal*. This impacts on the relationship beteen the researcher and the researched, as discussed earlier, and the inveiglement of the researcher in the research; the blurring of the lines which Lincoln and Guba describe (1995).

Privacy and confidentiality were respected, and will continue to be. I know that in narrative research my research participants disclosed things which would not necessarily have been told elsewhere, and I intend to honour the confidence they showed in me.

With regard to this, Neumann brings up a concern – the failure to member check is commonly seen as an abridgement of ethics. However as she acknowledges, another source of harm is that the story might reveal harmful or "uncomfortable

truths"(1997:113). The risk to a research participant may be more harmful when previously untold stories are reported. This is particularly apparent when the tellers have constructed narratives about their lives and a counter-story, especially in its stark printed palpability appears. Alternatively it might

The findings of the study have been reported honestly and interpreted sympathetically.

4.12. LIMITATIONS

Ideally I would have started this research in the research participants' first year and followed them as they developed from beginner students to beginner teachers. But the first wave of interviews, about initial motivation for teaching, and background, occurred at the end of third year. The limitation of this is that these interview questions gathering background data about them are three years after they started their course, and therefore can only *approximate* their initial feelings of beginning of their teacher training. (Subsequent interviews and observations continued over the fourth year, and one – with Marianna- was at the beginning of her first year of teaching[11]).

A limitation potentially in using Narrative Inquiry is that simply not all the research participants responded to it. Some people seem to have fewer stories in them than others do. The coverage of the group of research participants is not even. This is because some had more to say than others. Therefore the representativeness of this research is not as even as for example a sample of 500 evenly answered questionnaires.

Another limitation is that, as I flagged up earlier, the relationship one develops as a researcher with the research participants enables you to hear more stories, and if you do not develop a relationship then you do not get much from them. In the case of two research participants I did feel this was true.

One of the limitations in this type of analysis of data was that I was looking for most frequent responses to form codes (and families of codes known as supercodes). Therefore anomalous, or less commonly, arising incidences are typically not reported although they might have been important for individuals. This is unfortunately a limitation of this type of cross-case analysis.

Finally, to end this chapter, the student teachers who volunteered to participate in this research will firstly be described, in some part to answer the research question "Who are the research participants?" but chiefly to introduce them to the reader. This is necessary as it allows the reader to understand the wider context of the narratives in terms of a they use and which are referred to in the findings.

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[11] This was due to the students being evicted from their residencesas the university closed during the feesmustfall movement. Marianna went home to the countryside.

The students who volunteered were Shamiela, Lilian, Lauren, Marianna, Rania, Graham, Taahira, Shareefa and Zahraa from the first language English class. There were a few others who dropped out of the research process. There were about twenty-five in total in the class.

Then I went into the second language classroom and Susana, Ingrid and Janey volunteered – three out of five students. These students all spoke Afrikaans as a home language. In order to 'get to know the students' a brief description of them will follow here.

These descriptions appear in no particular order.

4.13. THE RESEARCH PARTICIPANTS

Susana

Susana is 34 years old, married and the mother of two children. Her second language is English, and her first language is Afrikaans. She comes from the country and speaks with a soft persistent regional *brei*[12]. She describes how when she was growing up as a child her father abandoned the family, and she grew up in abject poverty. Her mother went to prison for a violent crime when she was in grade 12, but despite these trying circumstances, she was the head girl of her school, and is proud to be studying education – going back into a system which gave her stability and rewarded her when she was in need. She was raised by the community, feels indebted to the community, and sees her role in education as going into community work – going far beyond the remit of a 9-5 job. She is very proud of the social and economic stability she has created for her own family with her husband and a community with the church. Significantly she was helped and supported through high school by her community.

Because of her background she feels no problem is insurmountable. She comes across as a very powerful person with an incredible drive to succeed. Because she felt that she was unprotected she is now extremely protective of the children she encounters. She regards herself as already a teacher – saying "if I am teaching you, I am a teacher" – teaching is a verb, is a noun.

She is the first person in her family having a tertiary education, and shows an incredible desire to better herself and constantly improve. Before she became a teacher she was working in a factory, and helping out regularly in the church Sunday school. She would not be studying education if it had not been for another woman in the church, who when they were designing the Sunday school programmes, urged her to apply for education, and paid her registration fee. Susana comes across as a really solid citizen, the kind of person you would like around in a disaster zone.

Lilian

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[12] Brei: a soft rollicking way of speaking, with much rolling of the r's

Lilian is a petite young woman in her early twenties. She is a committed Christian. She comes across as loquacious, lively and confident. She is a mother tongue English speaker. She lives at home with her mother and father in an area in the south of Bellville which twenty years ago was perceived as being a slightly better area but has now become overrun with drugs. She excelled at school, winning writing competitions, being placed in positions of responsibility, and went into teaching fairly naturally.

Initially she presented herself as being from a solid and stable background. However, she subsequently revealed that her mother (whom she initially described as a stay-at-home mum, giving a picture of the family being comfortably off in an easy, middle class way) is really staying at home only because she has to raise the children of her step-children who are Tik addicts.

Lilian is very concerned that the children will be a burden on her parents who are of retirement age, and on herself, and that people will think these are her children, had out of wedlock. The shame and discomfort she feels become palpable.

Tahira

As Tahira's by-line or story synopsis I wrote: "the story of a marginalized Muslim girl in a white school with mean teachers, who didn't get on with her father…"

She is twenty-one years old and one of four girls, from a poor but strict Muslim home. Due to her parents' divorce, they relocated to another large city where she was intensely unhappy - feeling marginalized and bullied in a largely "White' state school. The unhappiness she felt at school was her impetus for becoming a teacher. Her parents subsequently remarried each other and moved back to Cape Town; she remains close to her mother and more emotionally distant from her father.

Tahira initially came across as quiet and reclusive. As I got to know her I realised that my initial perception of her was entirely wrong. She is fluent, outspoken, clever, a passionate student of education, committed to fostering a cohesive society through her teaching, and a very free thinker.

Shamiela

Shamiela is an older student, and the eldest in the sample. She has a very warm, frank manner. She speaks fast and has a very middle class southern suburbs accent. Interestingly her narrative begins not with her family and growing up, but with how she became a teacher. When she moves onto her family, she describes how her childhood was repeatedly upset by her father's abuse of her mother, how they would run away from him, moving from place to pace, and how much school she missed as a result of this. She, as the oldest, had to look after her younger siblings when her mother was incapacitated by his abuse. She did not matriculate with her peers but gained her 'matric' years later through part time

study. Highly competitive, she strives to always be top of all her classes, as she was at school, when she was a little girl, before the gross domestic violence put paid to her academic chances. She is an older student and describes herself as a 'late bloomer' as she is in her late forties, married with adult children.

Shareefa

Shareefa is young and married and has a baby. She lives at home in Cape Town with her parents, and her baby is frequently ill so she misses days of her university course. Her husband is working abroad and as soon as she is finished with her education degree she intends joining him.

Unlike the others, Shareefa does not take charge of her story – she does not give very full answers, she needs a lot of prompts. She seems less interested in education than any other of the research participants. The things that interest her are Islamic culture and religion, her husband, her baby, diets, and living in a region where Islam is strong.

What I find interesting about Shareefa is the discontinuity between her present and her past. She used to be a wayward teenager but when she, fairly reluctantly, accompanied her parents on *Hajj* she had a religious experience. She is keen to live a more religious life and go to a muslim country where everything will revolve around a common Islamic faith.

Ingrid

Ingrid is Afrikaans mother tongue and speaks English as a second language. She grew up in a very depressed area of Cape Town, and is the youngest of three girls. She was brought up by sisters, due to her chaotic family life and her mother being an alcoholic. She spoke very fast in a very fluent, clipped way, using a lot of expressive language and poetic turns of phrase, not betraying her Afrikaans roots. Her parents are not divorced and her home life seems better now than it was when she was a child, but alcohol abuse was a perennial factor in her family life as it had been for a long time.

Her older sisters emotionally 'manage' her, taking her frequent late night calls when she is finding things difficult, and encouraging her to continue her studies when she wants to give up, which is a frequent occurrence.

In this story, one of Ingrid's older sister 'stepped in' for her mother and left school in grade 10 to provide for her sister. Achievemement and studying meant for this family a family sacrifice - where they could only realise their ambitions by taking turns, and saw the future not through their progeny but through their siblings.

I could not help feeling that Ingrid was protected and cosseted by her older sisters, who bought her things, would go a long way out of their way to help her, and

would do anything for her. It seemed that the younger generation was now running the family, and that the older siblings had taken prental responsibility.

 I also felt that she was suffering from depression, and her sisters understood this, which is why they were so kind to her, to buoy her up against her tendency to slide into depression. I also could not help feeling that there was much she was not telling me. I wondered at her resilience. Ingrid chose not to continue to the end with the research process. I felt that it was hard for her to talk about things, and that her depression was taking its toll on her.

Rania

My synopsis after meeting Rania was "girl all alone". Rania when I first met her had purple and blue and green hair and a number of body-piercings. She is barefoot and wears toe rings and looks like she is at a music festival. She sniffs repeatedly and I immediately think about drugs although she is confident, breezy and speaks very fast. She is very raw, and up front, ready to disclose a lot of things.

Hers is the story of a young girl who was born into a dysfunctional relationship which collapsed when she was very little. She has a very ambitious 'Christian' mother and a 'Muslim' politically-interested father who was less successful and stable. Despite going to private schools and the relative comfort and affluence in her life, she never felt wanted, or encouraged, or loved. It was not only her parents who fought over her and used her as a pawn, but also her grandparents and extended family.

As an adult she begun studying psychology, had an abortion, attempted suicide, dropped out of her first university degree studying psychology (at another university). Rania described her position in the family as being like a pawn between her parents, between Islam and Christianity, between two cultures and warring adults with strong ideas. She came across as very attention-seeking and unstable. She does not present herself as a survivor and had a joyless, listless quality to her demeanour. Many of her choices were made as a rebellion against her parents or their values, for example in choosing to study subjects of which they would disapprove.

Graham

Graham is the only man of the research participants. He is tall, calm and affable. He is in his mid-thirties and has three specializations: Science, Visual Art and English, which sets him apart from his peers, who have only two. He grew up initially on the Cape Flats until his parents separated and he and his mother moved in with his maternal grandparents, into a very depressed area which he describes as "sub-economic". He did a variety of jobs because he could not afford to study and married his high school sweet-heart, with whom he now lives in a flat in the suburbs with their young child.

What is noticeable about Graham, which is in contrast to the other research participants, is his continued and strong cultural interests – he collects graphic novels and cartoons; he paints and he draws; and he is keen on films and animation. Graham came across as a very stable person, and his own person.

Marianna

Marianna is slightly plump. She has short dark curly hair and rosy cheeks. She is from the country and is Afrikaans-speaking, but she is training to be a first language English teacher. I am reminded of a South African version of Frida Kahlo.

She grew up in a small rural village with her capable and resourceful single parent mother who worked in the village shop, and her brother. The area where she grew up is dominated by Afrikaans, which was of course her home language. In this region there was typically no opportunity to practice one's English.

Marianna comes across as quite 'old world.' Of all the research participants, she comes across as the most sheltered, and the least damaged by her background.Her education has been solid and she describes wholesome activities like working on the harvest, and school sports. While she grew up only two hours from the city, her childhood could not have been more different from those of her urban research participant counterparts.

Janey

Janey grew up in a depressed urban area just north of the city where most residents work in the nearby factories. She is Afrikaans first language and specialising in English second language teaching. She is small and slight and young-looking, and although she is nearly thirty at the first interview she does not look it. She is a single mother of twin eight year old boys.

She surprises me by immediately launching into her family problems, coming out very strongly as emotionally engaged and willing to disclose her background. One of three girls, she describes how her mother left the family, when she was young, and lived with a boyfriend, and her father also took a new partner. In this period her family life disintegrated. Although her parents subsequently resumed their marriage, she remains detached from them. She describes this as a period in her life when she had no one to talk to. She shows self-awareness in that she realises her choosing Intermediate Phase is for the emotional reason of feeling she had no one to turn to her when her mother left. (She has little time for her mother now, and has built a relationship with her sisters after feelings of being abandoned by her mother).

She is the second child in her family to begin tertiary education but her elder sister but dropped out of her law degree when she ran out of money, and is now working in a factory and supporting the family. Janey is determined that she will 'pay her back' her sister by when she is working, giving her sister the financial

support to resume her studies. She shows a lot of empathy for her students and tries to be the caring teacher she seldom encountered as a school girl herself.

Lauren

Lauren is an English first language speaker but grew up in a more bilingual environment in Johannesburg. She is from a family with a single mother and is the oldest of three children. From a very young age she would have to look after her younger siblings while her mother worked. She speaks rapidly.

When she was at school she was in a predominantly Black school and her best friends were Black. This has made a lasting impression on her and she prefers to be with Black people and would rather teach in a township school than another kind of school. She also simply prefers Black people. She was the only research participant who would socialise significantly outside her race group.

Zahraa

Zahraa describes herself as a non-practicing Muslim. She grew up in a poor working class area of Cape Town with a racially mixed-up family; her Christian mother was married to a Muslim man who subsequently took extra wives, and her mother separated from him. She recently found out about other half-siblings. Raised by her art teacher single mother with her sister, Zahraa enjoyed a background full of comparatively rarefied cultural opportunities. She describes her childhood as one spent in the theatre, going to plays, ballets and musicals, and enjoyed a cultivated lifestyle beyond her family's means, on the Cape Town cultural scene. She feels this experience has made her very "rich" and that she as a teacher will be able in turn to enrich the lives of learners. Many of her relatives are in education, including her mother, sister and various aunts.

The introduction to the twelve research participants has been given in an abridged account of their lives. In the future sections, on findings and discussions, they will be met again and again. The next chapter focuses on the cross data analysis of common threads of their childhoods and uses some concepts of capital to analyse findings.

Conclusion

In this chapter the research philosophy has been described, the research questions reiterated, and the narrative inquiry has been explored, including ts relationship to a broader framework of qualitative inquiry and critiques of it. Different typologies of narratives have been explained, as well as the reasons for my using it and its key elements. The sample selection, method of data collection including interviews and observation are dscussed, followed by analysis. The research plan and timeline is given, and thechapter ended with a brief introduction to and abridged lifestory of each of the twelve participants who made up the research sample.

In the next chapter, the findings will be discussed.

CHAPTER 5: FINDINGS

In this chapter the findings to the first part of the research question '*Who are the student teachers and what are their learning experiences on the initial teacher education course?*' will be shared. The first part of this research question 'Who are the student teachers?' will be answered in points 5.1- 5.3 of this section. This section thus begins with an introduction, then picks up themes from their childhoods (showing where they came from, and how they grew up) and then uncovers their inspirations and motivations to go into teaching. I will then discuss the findings in relationship to the literature.

From section 5.4 onwards the second part of the research question, 'What are the learning experiences of the student teachers on the ITE course?' will be answered.

This chapter begins now, and continues into the first three sections of Chapter 5, answering the first research question, 'Who are the research participants?'

5.1: GROWING UP

In order to get a picture of who the student teachers are, it is necessary to see where they come from and how they grew up. This part of the research was undertaken in order to answer the question of who the student teachers are, including their backgrounds, social and early educational experiences.

I said, "Please, tell me how you grew up. Tell me about your family. Describe it."

I wanted to capture the background, the past, the history of the person before me, and get some kind of essential knowledge or understanding of them, convinced that the pieces of their past had in some way influenced their choice to become teachers and would have some bearing on their later professional identity.

The themes found and explored here, relating to family background are: being shunted, chaotic family structure, single mothers and crime. After these have been explored at an individual level, a broader historical social setting will be examined.

The first theme is that of *being shunted.* I decided to use the term 'being shunted' and refer to its original use: the word 'shunted' means to push a train or a carriage out of use to a siding, to 'put it away' in a place where it is out of use. The slang

(being shunted) is violent, and deliberately used here therefore. In all the narratives which follow, in this theme of being shunted', the child is at the mercy or 'pushed around' by adults - either by adults'moods, losses or careers. What this describes is not merely coming second to adults, or being dependent upon them, but a profound sense of lack of predictability, of displacement and insecurity, which often had physical consequences.

Being Shunted

Fairly common in the descriptions of growing up was a feeling of chaos, and of things being unpredictable, the child 'being shunted'. Ingrid, in her mid-twenties, describes the unpredicatble nature of her family life and growing up:

"There's always a confusion between what I am used to – I felt like I am the youngest... I don't know, but my mom would drink a lot; she used to be hectic. You're walking home from school and you never knew what would happen when you got home. Are you going to be in trouble because you are two minutes later than you are supposed to be? My mom was hectic like that. "Two minutes late. Where were you for those two minutes? What were you doing? Why were you so late? There was never an excuse (that would satisfy her) of the taxi took too long to fill up or stuff like that."

Ingrid's description above echoes the emotional turmoil and tumultous family relationships she experienced. The myriad of examples she offers stress the myriad of reasons which could potentially upset her mother. As a child, she was on the receiving end of behaviour which could be "hectic"…In this way Ingrid was emotionally shunted; her emotions were upset (or moved) by her mother's moods, and the displacement occurred when her mother, under the frequent influence of alcohol, lost control and overreacted to the smallest things.

Shamiela was the eldest child in her family. She recalls her childhood in an email [13]to me, much of which was spent running to places of safety:

"I remember being well-adjusted at least in Sub A[14]; before my father started drinking and being violent...we were forced to move due to my father's violent outbursts.
That's when my school years started to be less than normal. My father regularly beat my mother – not little slaps but gross abuse where she could not walk and was incoherent. Being the eldest, I was often left to look after my siblings; my youngest sister was not yet two – still in nappies.
So began a nightmare of running from our home, wherever we lived – we moved often as my father was abusive at work, often being fired.
I remember being absent from school for three months – an entire term, in Standard Two. My grades started to plummet. When we were home, my results were better, until he flared up again.."

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[13] Shamiela struggled to tell me this face to face; after the first interview she wrote this to me in an e-mail.
[14] This is the first year of school, now called Grade 1, typically begun aged six.

Shamiela never matriculated with her peers. Her academic progression was interrupted and delayed by her father's repeated violence. She was physically shunted as she moved with her mother and younger siblings, to whom she doubled as nurse and nanny, to places of safety. Her academic progression was shunted by her father's violence. She matriculated through correspondence as a mature student, after several years of working.

Rania was the only research participant to grow up in a fairly materially comfortable middle class way with a single mother who became a very successful businesswoman. However, she describes her family circumstances like this:

"...she had me very young, she had me at twentyone and she was studying, and my father was a party animal, did drugs, just wanted to go out with his friends, and was not really a father. And I think it created a lot of animosity towards me because I was like thrusted upon her, and her whole life changed. She was studying and working at the same time so I hardly actually ever saw my mother. I'd have to go to like other people to go sleep there, or they'd look after me to about twelve at night."

Rania's description of her early years being moved about from pillar to post, while her mother worked and studied, shows her 'being shunted' about. Her depiction of her mother contains a fair amount of insight into what it would feel like to be in her mother's shoes. Infact she narrates the initial few sentences *as though* she is the mother. Here the mother's voice comes through. This is the mother's perspective, but narrated by the child. Here if we changed the pronouns, the mother's voice can exactly be heard:

"…**I** had **her** very young, **I** had **her** at twentyone and **I** was studying, and **her** father was a party animal, did drugs, just wanted to go out with his friends, and was not really a father. And I think it created a lot of animosity towards **the child** because **she** was like thrusted upon **me**, and **my** whole life changed. **I** was studying and working at the same time…"

The child has been made to understand very well the mother's position, and to assimilate it into her own speech. This is the mother's narrative, which has been taken on by the child. Typical of 'being shunted' this linguistic turn confirms that the child lost her language and her story; the story she has is her mother's.

Worth applying to this narrative is Bruner's contention that "the object of understanding human events is to sense the alternativeness of human possibility" (1986:53). In this instance, it could be a different narrative, in that there could be the same situation but a different interpretation of it. Only in the last two sentences is her own position, which is the child's position, described:

"… I hardly actually ever saw my mother. I'd have to go to like other people to go sleep there, or they'd look after me to about twelve at night."

A consideration brought up in the literature finds synergy with this narrative. This is the notion of the voices and the multiplicity of voices possible in one

narrative. Multiple voices in the narrative, can be differentiated from characters in the story. These are evidenced in physical ways by tone, demeanour, and even voice sometimes, by register (choice of language and by positionality in the story. *The characters* mentioned are the mother, the father (huge in his absence), and the child. The voice however is the mother's in that although the child narrates the story, she has assumed her mother's narrative. Bruner claimed that there were not an infinite number of narratives possible, but the narratives told came from the limited stock of narratives available in a community (or a family) at a certain time. Therefore there was a limited repertoire which a teller could use, even if as a starting point for an interpretation of the chosen narrative. This young woman has not had many other narratives to choose from; in a sense this shows her isolation as she has to take her mother's. Her mother's narrative places or positions the child as a burden (on the mother). Therefore the child assumes the position of being a burden, she sees that she is an obstruction to her mother's ambition and career.

She is described as a burden; her presence is a threat to displace her mother's ambition, her father's partying, and as such she becomes, as the burden, the displaced one, the shunted, moved from different places, hence: "so I hardly actually ever saw my mother. I'd have to go to like other people to go sleep there, or they'd look after me to about twelve at night." In the lack of control over her own whereabouts, her own placement, she becomes displaced, or shunted.

However, the greatest displacement of all is ultimately evident in the displacement of her own voice, which is supplanted by her mother's. In the absence of her mother, what became present and was taken on by the child was the mother's narrative. Therefore the shunting that occurs here is the shunting of the child's voice.

Susana described the circumstances around her early upbringing, growing up on a rural farm thus:

"I came from a very, very poor family, my mother and father got divorced and we had to go back to my grandmother. She supported us financially, and with a house to live, with everything. My father didn't support us in any kind of way. After a few months my grandmother died, and she gave everything to my uncle, who was my mother's younger brother. So we needed to leave there because he didn't want his sister with her children in his house."

In Susana's account there is a clear journey in the narrative, and it hinges around place and loss. The synopsis of the story, as a journey of movements: It starts with the mother and father. They get divorced, the mother and children move in with the grandmother. The grandmother's house is the pivotal place in the story. However, the grandmother dies and the mother and children do not inherit anything. But the uncle inherits the house. The mother and children are asked to leave the house, and are then homeless. But this story is about loss after loss after loss. Firstly Susana loses her father, then she loses her home with her father, then she loses her grandmother, then she loses her extended family, and her maternal family's home. She ultimately loses access to stability. What stands out in this text is that the loss is presented in an additive way, sentences are coupled, there

are frequent conjunctions and prepositions relating to 'more' but ultimately this story is of loss over and over; it brings with it thus a profound sense of disquietitude or unease. Perhaps the reader is wondering, "What next? What happens next to this single mother and her children?" And the reader would be quite right to be wondering as this is a key background to the rest of Susana's upbringing which will be shared and discussed shortly.

In all the above excerpts, there is a sense of the child being in a position where they were without recourse to anyone else or any other situation. In this sense it is not because they are necessarily neglected by their parents but that their prents may be unsupported or abandoned. The child, Susana, in the last story is from a 'shunted family' moving from place to place, similar to the child in the second story, who was shunted around like unwanted baggage, not knowing where she would be placed nightly, while her mother worked her way up a career ladder unsupported by the child's father. In a similar vein, the element of the unpredictable, and the 'shunting' that occurs in the first excerpt above, is about a child thrown about by her mother's mood swings, which are exacerbated by the mother's alcoholism.

The word shunted means to push a train or a carriage out of use to a siding, to 'put it away' in a place where it is out of use. The slang (being shunted) is violent, and deliberately used. In all the above excerpts, it might initially appear that the child's welfare or well-being is low on the agenda of the adults in the story. In the last excerpt, a story from the rural areas where farm labourers were routinely at the mercy of others, usually land-owners, the mother's lack of rights become inherited by the child, as the whole family is shunted from the family home, with no possibility of the labour market providing other forms of financial stability.

Therefore underpinning the notion of being shunted must be a description of apartheid land laws, which forbade the owning of (farming) land by Blacks in the area where Susana grew up. Therefore while the individual circumstances of the children's lives meant that they 'were shunted' the larger social structure and apartheid, had a very key role to play in this.

Worth noting here is that the key caregivers, of the children, themselves had a lack of the usual networks of support. This is seen in Shamiela's story in that her mother had no protection and seemingly no legal recourse. Rania's mother was unsupported by her husband, and as a result Rania as a child was moved from place to place at night while her mother studied. Susana's mother was unsupported by her brother (Susana's uncle), in fact she with her mother, were even driven away from the family home, and left at the mercy of strangers with a young family, in a hostile environment.

Bruner writes that "the object of understanding human events is to sense the alternativeness of human possibility" (1986:53). A key aspect of qualitative research is the imagining of different possibilities or outcomes, and what might have occurred in another setting or set of circumstances. Here it is useful to imagine what might have happened in more supportive circumstances.

Knowing the rest of Susana's story we know that her mother later stabbed her boyfriend and was incarcerated while Susana was at school, leaving her in the care of local families. Very likely if the initial property loss had not occurred neither would the subsequent violent crime. Very likely if Rania's mother had been supported while studying, Rania would not have felt like a burden, and would not have gone to different houses every night[15]. Possibly related to, or relatable to 'being shunted', is another node of analysis: 'chaotic family structure'. A chaotic family made the children more vulnerable than they otherwise would have been.

Chaotic family structure

Ten out of twelve of the research participants experienced parental divorce or separation and/or grew up in single parent families. While not wanting to be additive, the emotional situation was largely compounded by poverty and very possibly a lack of social services and social welfare.

While families come in all shapes and sizes, and there was only one nuclear family amongst the case studies. Common to a number of the participants was a fair amount of emotional domestic chaos in their upbringing, which can be particularly noted in the family structure itself. Several research participants related meeting siblings or half siblings they did not know existed previously, and having children being fostered by the research participant's family, during his or her childhood.

Ingrid relates the shocking experience of meeting her half brother:

'"My mom just came to fetch me and my older sister at Henkies railway station. She said, "Do you know the driver of the car?" And we said no - because your mother is in the car you get in. So she said, "Do you know who this guy is?" We said no. She said, "It's your brother. You just have to accept it."'

Zahraa also found out she had extra siblings.

"I recently found out I have a brother…my father had another son when he was still married to my mother. So he cheated on my mother. And this man is eight months older than me so that means my mother was pregnant with me at the time…"

In the above excerpt, while the mother was *cheated on*, the daughter feels cheated. Or perhaps she has internalised her mother's voice in the narrative like Rania appeared to in a previously mentioned account. This is an example of how although I did not approach this research with conservative ideas about traditional families, many of the research participants seemed to hold an ideal in their mind, which acted as a foil for what their family was *not*. In this way there was a sense of their families being lacking. In the above excerpt there was

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[15] I do not think 'going to different houses every night' is necessarily the problem but a symptom of what the problem was: a stressful situation characterized by a lack of clear support and structure

a sense of sadness that the research participants found out that what she wanted as a child - a   solid family - was unlikely to ever   be possible, and from circumstances even before her birth.

Below Lilian relates having her half-siblings (from her father's previous relationship) coming to live with her family. This is a narrative in which she tries to explain her family. I have transcribed it like this (see below) in order to make the close reading and discussion which follows, easier:

"I don't know their mother.
She is a drunk.
That is why they came to live with us
but they didn't want to live by us.
The two sisters are from another mother.
And my mommy took them in.
I didn't grow up thinking they were not my sisters.
I didn't feel any disconnection
but they felt disconnection.
And also because they knew the situation.
They were jealous of my mother and I guess me.
And I still don't understand because we got fair opportunities."

This is going to be discussed in some detail in order to make some points which relate to the literature on narrative.

Note that the first four lines of Lilian's account systematically set up an unhappy family situation. The first line indicates some sense of alienation, the narrator is alienated from the full background of these half-siblings. Aso the half siblings are different to her: "I don't know their mother." Of course she knows her own mother, but these are her half-sisters. The next two lines: "She is a drunk" and "That is why they came to live with us" offer on the face of it, plain explanations. The differentiation and otherness of the first line however continue with "She is a drunk." The narrator is really saying her parents are not drunks. "The two sisters are from another mother." And again, the stress on difference, and the familiar, shown in the infantilized use of the word 'mommy' in "And my mommy took them in."

Her seeming disinterest or innocence in the situation is asserted as she stresses her difference even while saying she did not know they were different: "I didn't grow up thinking they were not my sisters. I didn't feel any disconnection but they felt disconnection. And also because they knew the situation." The last line shows a little empathy – the girls were older than her, of course they knew that this was not their mother. The half-sisters' difference is again stressed – they were jealous, I was not: "They were jealous of my mother and I guess me." Then the narrator tries to pull the story together: "And I still don't understand because we got fair opportunities." What is expressed in this excerpt is an alternating throughout the narrative between trying to be a cohesive family, and trying to assert difference between the members of the family. This result in a flickering quality in the narrative, between trying to understand and trying to differentiate herself.

The last line "And I still don't understand because we got fair opportunities" is the resolution, the point of the story – the narrator feels her family was, or presents her family as being, fair in its treatment of the half-siblings. There was a sense that Lilian could not really come to terms with all the issues and the structure of her family.

All but eight of the research participants came from divorced families, and were raised by single mothers. But nearly all of them could be said to have experienced at close quarters, in ways which affected their families, chaotic family structures, and 'being shunted'. These were common nodes in the research. Another common theme was that of criminal activity very close to the family.

Crime

It has already been noted that apartheid legislation impoverished the Black and coloured communities in which research participants from this study grew up. In the literature on crime, without wishing to digress into detail about specific types of crimes, there is a strong relationship between crime and poverty (Pinnock, 1984; Pratt and Cullen 2005, Bhorat et al., 2017) and violent crime and poverty (Hsieh and Pugh, 1993).

In this subsection Lilian's narratives will be continued, but with regard to crime. Lilian realized that her brother was stealing from the family to support his drug habit. She relates the time when she found this out and realised why there had been tension before:

"But I didn't know of all these things happening in the home, all these silent arguments. And then we discovered a week before my brother's twentyfirst birthday that he was a drug addict. And for most of my conscious life, knowing what was going on around me, I lived in arguments, I lived in stealing, I lived in shouting, not violence, not physical violence – but it wasn't pleasant sometimes."

There is more to this story than is initially apparent. This story shows that not all stories were told to *reveal.* There were some times when research participants would try to tell other stories, to cover up something but very gradually and almost unconsciously reveal the real issues in a story. This is one such story.

A turning point in this interview with Lilian was when one of the truths of her family situation came through the initial veneer of middleclass comfort. It can be difficult for aspirational, proud people to present themselves with a baggage of social problems. Trotter (2002) writes about this eloquently and is discussed later on in relation to the findings. I have not included an excerpt of the narrative but the notes from it, which follow:

The fieldnotes:

Lilian started off by saying that her father was supporting her mother and she presented and framed her family as being solid and middle class. Her home

background therefore initially sounded very safe and comfortable. She presented a picture of her mother being a stay-at-home mother. Her mother had gone back to study, as a mature student. This trajectory was interrupted with the emergence of the story of the little abandoned children, with its accompanying level of family trauma shot through with gender expectation. With it a new understanding of the situation dawns: that the research participant's mother was working very hard indeed in difficult circumstances raising the babies of her Tik-addicted adult step-children. The step-children were described earlier like this:

"The two sisters are from another mother.
And my mommy took them in.
I didn't grow up thinking they were not my sisters.
I didn't feel any disconnection
but *they* felt disconnection.
And also because they knew the situation.
They were jealous of my mother and I guess me."

In Lilian's story, the bones of which are described above, Lilian wanted to present her family in one way, but it was almost as though she could not help but reveal her considerably more real, or truer circumstances. Indeed there was a sense that Lilian's family wanted to be living one way, and present themselves as being or living this way: Lilian's parents wanted to be comfortable, live quietly, save for retirement, go to to church. They were inherently quiet, conservative people. And Lilian wanted this for them too. The carefully pre-planned course of their lives, with her parents buying a coastal property for their retirement, was meant to co-incide with Lilian's establishing herself securely as a teacher and becoming financially independent in Cape Town. And it was some other siblings – Lilian's brother and the half-siblings, who became Tik-addicts, whose irresponsible trajectory ruined their plans.

This story brings up several difficulties with using narrative inquiry. The first is that not everyone tells the truth in a story, or that the truth might be difficult to tell. Therefore sometimes a story may be a way of concealing or camouflaging, and knowing the whole, looking back at the initial telling of the story it might seem that what was presented was to hide something else. So in a very real sense positionality is sometimes about positioning stories for the listener's attention – and wanting some, a different story, to be heard over others. The emotion underlying Lilian's story was *shame.* She was ashamed that people might think her nieces were her children, that she had had children out of wedlock. She was ashamed of her siblings being drug addicts.

Another factor is that Lilian did not really initially locate *herself* in the above story, in that she did not indicate her position. Subtly she took her parents' position, a type of side-stepping. This might be that she does not want to 'own' or finds it difficult to accommodate the uncharitable feelings of resentment towards these extra children in her home, or the fact she feels them to be burdensome. In subsequent interviews this was discussed as a burden currently borne by her ageing parents but which might become a burden on her in time. Trotter (2002, 2009) wrote about how much easier it is to discuss problems which

are distant from one, and how much harder it is to discuss the same problems in the context of one's own life. Clearly this was the case in Lilian's story.

In another story of crime being close to the family - Susana recounts a significant episode in her last year of school:

"In my matric year I was the hoofdogter of the year. But during that year it was actually a dull[16] year for us, because my mother stabbed her boyfriend to death, that year, the boyfriend she moved in with, and then we are staying with. And so she went to jail for five years, during my matric year….And I was in an emotional time. My mother wasn't at home. And we had this thing over our family, that our mother had killed someone."

I have analysed this structurally using Labov's stages of a story, below. Note how the story swings between setting (orientation or context) and a complicating action, repeatedly, like a pendulum.

In my matric year I was the *hoofdogter* of the year.	a setting/orientation or context
But during that year it was actually a dull[ii17] year for us,	a setting/orientation or context
because my mother stabbed her boyfriend to death, that year,	a complicating action
the boyfriend she moved in with, and then we are staying with.	a setting/orientation or context
And so she went to jail for five years, during my matric year….	a complicating action
And I was in an emotional time.	explanation (evaluation or point of the story)
1. My mother wasn't at home. 2. And we had this thing over our family, 3. that our mother had killed someone.	there are three results – the moral of the story is how the family sufferered. All three results explicate this suffering.

Figure 5.1. Labov's story stages applied

The three results are that 1) the mother was not at home, 2) the family suffered under the 'stigma' of crime, 3) the mother had killed someone. Notice that the last effect, the most damning, is left until last… the mother has killed someone. There is a devastating irreducible finality to this.

It would appear that exposure to violent crime ultimately both served as a motivating factor, in the case of Susana, to arrest this cycle of violence, and also, as a stark delineation of the contrast between school, a stable part of her life in which she excelled, and this other world of violence and chaos.

Worth doing is looking across the passage of the story. Where does it start and where does it end? How does the tone change in this journey from beginning to

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[16] Dowwe literally means 'dull'. The young woman has used a literal English translation of the Afrikaans word 'dowwe' (dull) – the other more appropriate meaning of the word dowwe is taxing, difficult. In this context it is likely that *this* is what she intends

[17] Dowwe literally means 'dull'. The young woman has used a literal English translation of the Afrikaans word 'dowwe' (dull) – the other more appropriate meaning of the word dowwe is taxing, difficult. In this context it is likely that *this* is what she intends

end? If one compares the first line to the last line one realises the overwhelming difference. Both lines concern an outcome. The difference is almost incongruous. The first line pronunces her success in a leadership role at school. Susana was 'hoofdogter' – the head girl, the girl singled out to champion the values of the school, and to set an example to others. She as a pupil was in the position of most social respect and authority. In South Africa being a head girl or boy is a significant achievement. It is something that can be placed on a CV and usually is a guarantee of a safe passage into work or tertiary education. Decades after finishing school, this status remains unforgotten and significant. The last line is the devastating consequence of her mother's actions: 'our mother had killed someone'. It is as if the narrator cannot come to terms with this. The disparity between their positions could not be starker. Notice also that she describes this as a heavy burden or something which they had to bear ("…and we had this thing over our family…"), which is similar to the burden imposed by Lilian's young relatives. To return to an earlier theme, that of the chaotic family structure, notice that this is what is expressed by Susana when she says, "Our mother was not at home." The understatement is that (of course) her mother was not at home, as she was in prison, but the way it is put is to describe the displacement of the normal by its absence, a central figure of the children's lives is not there.

What was interesting in this account is that the first story of Susana's was the multiple shuntings. The family was shunted firstly from the family home, leading to a state of homelessness, which gives a context to the subsequent story. The rammifications of this could be felt much later: as a result of being homeless, the mother and children move in with a boyfriend. What do we know of the boyfriend? The boyfriend is described as being "the boyfriend she moved in with, and then we are staying with." "And then" in this context could be read as a mistranslation – it might read, "the one we were at that time staying with." The wording of the sentence lends some casual transience to the relationship. Knowing the family's abject poverty we could infer that the relationships of the mother were driven by economic dependence.

Shamiela's early childhood was interrupted and scarred by repeated cases of gross domestic violence which ultimately disrupted her schooling. This has been discussed previously under 'being shunted' but also fits under 'crime'. School presented a life-raft for Shamiela, a place of safety and normalcy, and also a place where she could achieve and be rewarded.

Furthermore, sometimes, although families made preparations to avoid crime and a socially harsh environment, social problems seemed inescapable:

"We moved actually from Rosemary Valley to one which was supposed to be a less dangerous area …and we moved to get way from the drugs and gangsterism (laughs) - and um which was ironic as my brother became addicted to drugs, dropped out of school..."

All of these points raised suggest that the children who would become teachers were familiar with, and inhabited a world where crime occurred and occurred in close enough proximity to the family and could often be related to the family. In Dos Reis's 2007 research she describes how gangsterism affects teacher morale

at Western Cape schools. However some teachers interviewed by her posit that as they come from similar areas, they are used to gangsterism, therefore they can work unperturbed by it. It was the teachers who were more accustomed to crime who managed to keep working in schools similarly affected. The 'inescapable' or ubiquitous nature of crime shows its intersection with poverty. Children growing up in poverty are more likely to be exposed to crime.

Single mothers

Another recurring theme was that of single mothers; ten out of twelve participants grew up with single mothers – eight due to divorce, one to death and in Shamiela's case, she and her mother spent a significant amount of time on the run from her violent father. While some of these stories – especially when the mother was absent for a period such as Susana's mother (who was incarcerated) and Janey's mother (who left her family to move in with a new man) relate to crime and chaos, some stories were of great tenacity, seemingly against all odds. At the helm were the mothers. Marianna, a country girl, proudly described her single mother's resourcefulness despite working in quite a poorly paid job in a local village shop:

"She is working there (at the village shop). And that is why I am so proud of her. If I can talk about my mother? Because I always tell my friends. With her salary - you don't take those things into account when you are younger, but as soon as you realise, that is what she was working for, and you think, how did we stay alive all this time? For me it is just like, with her salary, she raised me and my sister. And her sister's daughter stayed with us from grade one until matric."

Two other young student teachers proudly described their single mothers, but also acknowledged that their mothers' stresses had become a burden on the children:

"And my mother's been single ever since. And I think that has quite had an impact on who I am as a person, because my mother has always been the strong independent type. And she, like honestly if I think back, as a single parent there were like many struggles. Psychologically as well, because she'd have stress at work, and come home and sometimes take it out on us. I myself had to look after my brother and my sister while she was at work." (Lauren)

And:

"My mother has always been wise and encouraging. I'm lucky to have had her. She is great, very great, very hard woman, but life gave her a lot, so she is hard. She is not very affectionate. But she gives me very good advice and she's always had my back. So I am very lucky; very, very lucky. If it wasn't for her I ..."(Zahraa)

Tahira described her mother's enormous influence on how she treated others, and how this would come to affect her approach to her students:

"Because her values, her way of life, the way she does things, you pick that up from your mother – I think every child does. So you know when I am teaching, I have come across quite a lot of bad issues with children – socio-economic ones it affects them and it's heart-breaking – and sometimes I think, 'What would my mother do?' - because I really do look up to my mother. Sometimes I asked her for advice she was always very endearing . So I try to be like that. You aren't supposed to have an over-friendly relationship with kids in the classroom. But I try to be friendly to a certain extent because I find it helps – and my mother was like that with me and every other child she came across…"

This section supplies the answer to the larger research question:

Who are the student teachers?

I examined the most apparent themes in the students' early family lives as related by them when they were describing their families, and how they grew up. These themes were being shunted, chaotic families, single mothers, and crime close to the family. While families are obviously significant to any young child, and families vary, what was apparent were the stresses upon the family. All the families experienced increased stress due to apartheid socioeconomic problems (which largely continued post apartheid).

Some families seemed to manage better than others. These were the families less decimated by crime, violence and where the single mothers set examples of how to treat others, and how to survive, in these cases the single mothers showed resourcefulness, independence, courage and care for others. One of the common descriptors of the teaching profession is its feminised nature.

For most of the research participants, school and family were contrary poles. School was (with the exception of Tahiraand Janey) a safe place, a place where their good behaviour and academic aptitude were rewarded, and where they were, in the main, shown care and encouragement. It was also, despite lack of resources and large classes, a structured environment. In short, school was more than school for the student teachers as young children. This was most likely more so the case because of their largely chaotic family lives.

Therefore even without looking at motivational factors, and only from examining the stories of the family, it would be highly probable that the research participants would, especially because of their home life, gravitate more towards school not only for aspirational reasons, but also for all the reasons mentioned in the paragraph above.

When discussing background is it possible that some backgrounds give one in the already before mentioned capital, a great handle or ability to work with social problems? While Reay's work with working class children and families occurs in England, what she notes about the conflict in a child when children move from working class to middle class in their cultural aspirations, usually through schooling, is perhaps pertinent here in the context of South Africa. Reay notes that this results in the atomization of the self, noting the divide in the self which occurs as "they are engaged in the emotional processing of conflicts in the habitus"

(2015:16). Bourdieu (1984:251) describes class struggles as being "at the heart of culture, and consequently something we all internalise, whether we recognise that internalisation or not."

In the typologies of narratives, the internalization of a master narrative could result in what Solorzano and Yosso (2001) dub as 'minority majoritan stoytelling' when people began to tell the stories which oppressed them, adopting the voice of the oppressor to tell stories from another's vantage point which ultimately deride the teller. In this instance they began to internalise them and tell them, in a gross parody, about themselves.

The above persistent threads show that the student teachers participating in this research were hard hit by socio-economic circumstances, all of which can be seen as a direct result of apartheid legislation as all the research participants were classsified as Coloured[18], some of the 'race' groups to bear the brunt of apartheid. The Pariamentary Monitoring Group for Education, Safety & Security Departments on Gangsterism in Western Cape Schools' 2002 briefing describes the poor conditions of the family stuations contributing to increased gang membership and crime levels: "More than 50% of our children on the Cape Flats are from single parent families. Children are left without supervision after school. In many cases pre-school children are left in the care of older girl siblings, who themselves should be at school. The incidence of physical and sexual abuse is becoming more prevalent.The abuse of alcohol and drugs has a significant impact." Of significance to note is that there is not *one reason* but there are significant overlapping reasons, and they usually stem from the family. The report concludes with: "In general children are exposed to poor role models within their immediate and extended families." What is apparent is that this places more of a burden on social infrastructures, and schools in particular. Schools form a unique function by providing care, after care and structure in areas of poverty or deprivation.

However the burden placed on the school is not only social. Lupton's study cites the Gibson and Asthana 1998 finding that there "is a 'profoundly close' relationship between poverty and attainment, such that 'the more socially disadvantaged the community served by a school, the very much more likely it is that the school will appear to underachieve' " (Lupton 2004:1). Therefore the effects to the school will be educational and reputational.

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[18] And here it is worth noting the contentiousness of the term Coloured. And while I use the term "Coloured' as an Apartheid term with some distaste, despite writers like Chris van Wyk writing aout the 'Coloured experience' in novels like Shirley Goodness and Mercy and researchers from Trotter to those writing for SA History online, describe the coloured people in terms of South African history and experience as having an experience which set them apart from other broad racial categories. But in the lumping together of 'Coloureds' there are some commonalities but also significant differences in living and opportunities according to where you lived; growing up in Diepriver or Delft, for example, assured different worlds, and different opportunities. The term 'coloured' like a master narrative dropped everyone in the same camp, irrespective of their differences, and made the 'coloured experience' seemingly ubiquitous.

A common feature described was the household headed up by a single-parent, and in particular, the single mother. According to the 2012 White Paper more than 40% of families are run by a single parent (2012:18). It is likely that this is due to the high incidence of domestic breakdown.

The cocktail of social ills related to poverty should have placed the young people (who became student teachers) at risk of juvenile delinquency. According to the White paper on families: "Children who for various reasons—including parental alcoholism, poverty, breakdown of the family, overcrowding, abusive conditions in the home, …or the death of parents during armed conflicts…are at greatest risk of falling into juvenile delinquency" (Salagaev, 2003:191 in the White Paper on Families 2012:26).

The emotional instability described in the families above is related to, mirrors, and seems clearly the result of the uprooting and upheaval which was common in the Western Cape due to the forced removals of over 150 000 members of the coloured community from the racially integrated areas of Cape Town. The shunting which occurs in the family histories played out on a political and personal level, and often, was a recurring theme.

The next section looks at early influences and motivating factors in becoming a teacher as part of answering the second part of the research question 'Who are the student teachers?'

5.2. MOTIVATIONS AND INFLUENCES IN CHOOSING TO BE A TEACHER

The experience of 'playing teacher' through tutoring a family member, or having a satisfying experience of teaching in the workplace, can be described as an intrinsically motivating factor.

The research participants all cited inspirational teachers as having a large influence on their decision to teach. They also cited the need to have an impact, to do something meaningful. This was an affirmation of their choices, which relates to personal beliefs and validation. Teaching is undeniably a meaningful career choice.

"I think it's because I – well, for me when I look back at my life I have had highs and lows, times where I had and I did not have, so I have sympathy for those who don't have, and that is what drives me. Everyone goes through bad patches, I want to be that mentor, that coach, that cheer leader, that role model for them, because I have been there at certain stages of my life, I want to be that mentor as I said, and try and balance the scales a bit." – Graham

Influence of Significant Teachers

Children spend a significant amount of time, and are, if not a captive audience, certainly a contained and reliable one for their teachers. Given this, and the fact they have a fair number of teachers, they are most likely to observe them closely, differentiate between them and have favourites. In short, teachers are easy

rolemodels for their pupils. The first experiences of being at school and what Lortie has described as "the apprenticeship of observation" make a strong impression. Teachers are both potential role models and influences. Teachers loom large in the lives of their students. The research participants enjoyed talking about their teachers. Lortie (1986:152) agrees that "teachers have played a significant role in recruiting new members for the profession."

Graham describes his biology teacher:

"I always think of this one biology teacher I had … He was the best teacher I had ever. First he was a good teacher. He taught well: his personality; the way he opened up the subject. He made it fun. He created a warm, pleasant environment. But he still maintained order. We still respected his authority. I even visited him at his home. Sometimes my friends and I would go and visit him. And he was very involved with the students as well but there was still that professionalism."

Graham is gives a lot of detail about this teacher. What is noteworthy here is how much he observed of this teacher, and how much he learned from teaching, from this teacher. Certainly this bears out Lortie's (1972) idea of student or novice teachers having learned a significant amount through "an apprenticeship of observation" while they were pupils at school.

What seems to cap things was the fact Graham could *"even visit him at his home. Sometimes my friends and I would go and visit him."* Visiting him at his home provided further evidence of the teacher's goodness', because he allowed them to visit him *("he was very involved with the students") but yet, as Graham says, "there was still that professionalism."* The teacher by allowing his students to visit him showed a human and friendly side. He also showed a consistency of care. But utimately "*there is still that professionalism*" and *"we still respected his authority."*

Graham is drawn not to one facet of this high school teacher, but the overall balance of his personal attributes in the classroom- (his being knowledgeable, professional, warm, but maintaining order), and his friendliness outside of the classroom.

Marianna was influenced by two of her teachers who obviously enjoyed their work. Here she describes their infectious enthusiasm for their work:

The primary school teacher – in the beginning of the year you get two weeks of observations and I worked with her. She was just a brilliant biology teacher. She's so into the whole thing. Every time I would think about somebody, I would think about her. The second school (was) the one in Vereeniging[19]. There was a netball teacher and she just was just so passionate about it. I think it was about the passion around whatever they were doing...

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[19] Place names have been removed or changed

Clearly this enthusiasm was very attractive to a young person, and possibly one of the most easily visible to young people – it can be argued that the profession of which they see the most, is the teaching force. In fact one could go as far to say that school-going young people possibly have, from years of observation, a close to expert knowledge on teaching.

Some of the research participants realised the value the teachers had had in their lives only later on, with hindsight, while starting to do teacher practicum on the ITE course. The formative role these teachers played in the research participants' lives was clear. The importance of their motivation and encouragement cannot be underestimated, and it was remembered for a long time. Similarly, Ingrid said:

"After my first practical I sent a message to my teacher at high school, just thanking her for the kind of person that she is and all the things that she does for the kids. Because she is one of those teachers who will always try to motivate you, and things like that, a very sweet lady. I told myself that's how I want to be one day. I know I won't be exactly how she was. But if I could touch lives like she touched mine that would be perfect for me. I was in her class for three years. And this lady was brilliant. She created a free environment where you can just be yourself, ask questions even if you didn't know the answer, even if you know everyone else is going to laugh at you. She gave us Business. Which wasn't my strong point. But I just loved her, so I stayed."

Ingrid here is noticing a teacher who created a 'free' environment where students could risk being wrong. Here she is aware of the teacher's agency in that "she created" her envionment. The teacher has agency. She creates her environment, and she has an impact on others around her – she is a role model for Ingrid. Also worth noting is that in this account, as well as in Graham's, the pupils made a commitment to a subject they enjoyed less than others, because of the teacher. Literally they were learning about ways of being and behaving rather than about a subject. In these cases, the affective dimension was a path to the learning of academic content, and helped them overcome their resistance to these subjects.

Ingrid also remembered another teacher who had particularly pushed his pupils to achieve:

And there was another teacher, Mr Lawrence. He was my history teacher. And you know with Coloured, Afrikaans kids, they always seem to take the backside of things. They always seem to be taking the easiest way out. And he would say, "Look you have too much potential to take the easiest way out, you are meant to take the hard way."

In the case of Mr Lawrence, he motivated the students by belief in them, as evidenced by the words: "You have too much potential to take the easy way." Clearly the motivation that these teachers gave to their pupils was much valued, possibly more especially when there was scant other motivation. This was particularly the case in children who felt less encouraged at home. The above narrative illuminates that Ingrid as well as her 'Mr Lawrence' have internalised a "master narative" about "Coloured, Afrikaans kids …who take the backside of things." This serves as what Solorzano and Yosso (2002) describe as an example

of 'minority majoritan storytelling' – when the community has internalised the negative pronouncements made about it by the 'majority'. Although this all happened – both the event, and the narration, after apartheid, one can sense the hold that way of thinking has over some of the community, still, as evidenced by this remark.

Rania remembered her very first teacher:

I just had one teacher, when I was in Grade 1, at St James, Mrs Euston. I don't know where she is now. But she was the only teacher, even out of preschool and creche, she was the only one who actually like spoke positive things about me. She encouraged me to always read and I loved reading and she praised the fact that I can maybe read thicker books than what a normal grade 1 could read, and could maybe go on to grade 5 or grade 6 books.

This particular teacher who was so encouraging, was very much needed in her life as she had little encouragement from her parents. Describing her parents' behaviour towards her she explained:

There was always something wrong, always something wrong (with me). My mommy likes to give praise on special occasions.

One of the research participants who was inadvertently influenced to teach by having a bad experience at school and poor teachers, was Tahira. Tahira moved about in her childhood, and went to several schools, had good teachers and bad teachers, who became positive and negative role models. Conversely, the bad teachers seemed to have made her passionately want to be the kind of teacher she would *have liked* to have had. She became intrinsically motivated to be what she would have liked to have had.

And then in Johannesburg I went to a White school. Crosslands, Auckland Park side. It was like a boere[20] school… it was like there were one or two odd ones out and I was part of the one or two odd ones out. It was so difficult to go to school. I didn't really want to be there... My one older sister went too. She actually fitted in quite nicely. Maybe it was just the group of people I was with in my year, and teachers I don't think they realise how much they affect the way you feel about school. If you don't feel like it you are not going to want to do any work or pay any attention. And that is what happened with me. I don't know how I passed Grade 9, but I did.

The kids were mean in Jo'burg … that wasn't so kwaai[21]. And I hated school in Jo'burg. The teachers were terrible… that affected my academic work. And I didn't want to go to school and to be honest I was naughty in Grade 8 and Grade 9. In Grade 9, I was hardly at school (laughs). I bunked so much because …I didn't want to be there. And the teachers who don't understand and say because you come from Cape Town you must be stupid. Stupid, ignorant comments that belittle you … and I thought people shouldn't be treated like that in school, you

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[20] Boere: literally this means farmer, figuratively: backward, politically and culturally conservative, 'red neck'
[21] kwaai (Afrikaans, slang): cool or nice

should be encouraged and nurtured to do your best. So that was also one of the influences toward me becoming a teacher. That and my crappy experiences. I wanted to change that and make a difference.

And then coming back to Cape Town, end of Grade 10. I had a horrible teacher here also. And I felt that children deserve more than that. Nosy teachers all up in your business. So pathetic. Everything that I had dealt with...there are so many mean teachers; it doesn't give children the will to learn."

Integral to the above narrative is a portrait of teachers not doing what according to Tahira they felt they should do, which contributed to her unhappiness.

Tahira's story above shows that a negative example can be a motivation to go into a career to change things, to make what you ought to have had, not what you did have.

A large influence on the student teachers in their choosing to train to be teachers was the experience of teaching others, which is dealt with in the section below. This I have dubbed 'playing teacher.' This was not mere make-believe nor necessarily at the time practicing for an imagined career, but the real experience of being a tutor or teaching someone else.

Motivation to teach English

Was there a special motivation to teach English? The motivation to teach English was largely intrinsic – the student teachers enjoyed it because it was fun and offered, they felt, the scope for fun:

"And why I majored in English was that I just enjoy teaching English, because I feel you can be very practical, you can make it fun for them, different to the way we were taught in primary school, everything was just wrote on the board, write it in your books and we learn it. I feel English is broad enough to make it fun and interesting for all the learners. That's the reason why I chose English." (Shareefa)

The Afrikaans mother tongue speakers experienced a social distance between languages and it was often difficult for them to learn the new language because of it. Social distance is the perceived cultural distance between two languages. As the social use of the new language becomes less likely, the social distance increases. Ingrid, experienced the social distance between English and Afrikaans. This is evident in her reluctance, as an Afrikaans first language pupil to learn English. Her account below describes the degree of inventiveness of her very persuasive teacher in making her read aloud or speak in class, and how she gradually lost her prejudice:

"I've never liked English at all. With both my sisters they went to English-medium schools. ... They have always liked English and I didn't. I distanced myself from the language. When I don't like something I distance myself from it, that's what I find. But then in Grade 9 a new teacher came. ... She was English...

I had decided I wouldn't speak in her class at all. So she said, "You can speak to me in Afrikaans. You can. You don't have to speak to me in English." And they had always forced us to speak to them in English. And then I thought to myself, this lady said I could speak Afrikaans to her. So I spoke Afrikaans to her. And then eventually she asked me - but she allows me to speak my language: 'So why don't I try hers and she will try mine.' So I told her okay, but I thought it was the funniest thing to hear her speak Afrikaans. So I would always laugh at her. And then she said but I have to respond in English. And then when we had to read in class, she told me I had to volunteer to read every day in class, even if it was just a line. I was 14 or 15. And I thought , but there's nothing wrong with my reading. Why do I need to read in class? There's nothing wrong and she said "No. I just feel you need to read in class." And then I started reading a line, to a whole page, and then wanting to reads the whole book to the class. That's where it started. And then I started understanding it, and from there the love just grew. Every year. I've never had Afrikaans class with my practicals. My major is Afrikaans but I have never had it. I've always taught second language Afrikaans and had English-medium class ...I just had that love for English. It just doesn't want to go away." (Ingrid)

While Ingrid as a pupil had a teacher who worked to erode her prejudice and make her English 'operational' not many teachers necessarily have these skills. However, the proof is in the pudding: the love she learned for English she took into wanting to teach it, perhaps to emulate her teacher who had help her operationalize the language. This is very similar to what is described below, which is how the English lecturer, Knave, breathed confidence into the student teachers.

In Graham's case the motivation to teach English was carried on a tide of his own confidence.
 "English - well firstly, I am English speaking, first language. I enjoy it, I read a lot, I read a lot of graphic novels, magazines, and on-line articles, um, magazine articles, sport articles, I read up on a lot of things, how things work...Growing up I mostly read fiction." (Graham)

It is interesting to note the difference between Graham and Marianna's confidence levels in relation to the language. Rania below felt very strongly about teaching English because of its expressive and individualistic possibilities.

"...if the education system showed us exactly what maths means to life, maybe I would have taken it, and how life is based on maths, we are mathematically built, we are not just thrown out of a lump of clay – I would have chosen to love maths – but right now English and art can relate to life, that's why I chose those subects, and I think children deserve that opportunity to express themselves and show themselves not through set ways maths and science tell you you have to but in other ways that art allows you too. If I do something everyone can see this is mine, that is Rania's. But if I am going to do maths and physics it's the same as the next person who is going to be doing it also. Same with English, it allows you to communicate who you are as a person. That's why I chose those subjects..." (Rania)

Rania made a passionate argument for languages, like art as 'relating to life', as expressing individual processes, and thus revealing the essential character of the individual.

'Playing teacher'

Lauren spoke of helping her younger brother with his homework:

"So while doing that I started tutoring my brother because he's very athletic and he's very artsy but he's not very intellectual and into academic work. So I would help him with Maths, English and other assignments as well. I got a deep satisfaction seeing him, seeing his demeanour change, because he comes from a school where especially in primary school they didn't pay much attention because the classes were quite large –there were like 37/39 learners in a class, and the teacher wouldn't go out of her way to tutor one learner."

Now in the information about who the research participants are, and the personal and enduring effects of apartheid on their families, including their proximity to crime, and the pervasively devastating economic effects of apartheid on those families' livelihoods. This can be seen in the fact only one of the research participants grew up in a financially stable home. And also, equally, it is important to bear in mind the unequal nature of schooling under apartheid. What can be deduced is that there would be a significant need for extra tutoring as the schools were both poorly resourced and overcrowded, but also that there would therefore be much need for pupils to receive extra help from others.

If we add family economics to this we can deduce that the people most likely to be doing the tutoring would be the more studious members of the family, the ones who were themselves successful at school, as well as a little older and therefore able to help the younger ones. This would both be economically advantageous, and socially very important, as it would enable the family and increase its capital. It also promoted cohesion in the family. Thus in this way, a trade ensued – what the family lacked in economic resources or capital it made up with in (or traded for) educational, familial and community capital.

What is also evident is the importance of the children's good behavior not only scholastically but also in their behaviour in the family at large. This set of behaviours would emcompass setting an example to, and willingness to help their younger siblings, their willingness to help in the home, the importance of their being upstanding in their families and the broader communities in which they were growing up: these behaviours had a high currency. It can also be seen that through good behaviour family capital could be increased.

Against all socio-political odds and economic circumstances, the children presented a stake in the future for their families. This directly relates to the aspirational capital, to the "hopes and dreams" (Yosso 2005) students have, often despite educational inequalities and difficulties. It was therefore incumbent on the older children in the families to achieve as much and to behave in as exemplary a manner as possible, in order to help younger members learn the

rules. The children were the hope of the family, and therefore to help them or tutor them was to be part of enlarging, enlivening and participating in the aspirational capital.

But while the benefits to the family and the community have been described in terms of improving academic and potential economic capital therefore, there were other benefits to be accrued directly by the young tutor. Marianna describes this when she spent time helping her cousin, that learning about her cousin's barriers to learning, helping him overcome these and learning how to teach him, ultimately were motivating factors in her choosing to become a teacher:

"I just wanted to do something that would improve my life as well as –and then um, and this is the most important person who actually convinced me. My cousin. My mother's sister's child. He is an ADHD person. I have this thing about not being late ever.   So I had to go and sleep by him because his mother and sister would always be late, they would always get up late, and then he'd be late for school, and oh he would be so emotional about it. At that stage he was foundation phase. Then I'd sleep by him so he could be on time. And every afternoon I'd have to take him to his sports and I'd have to sit by him with his homework, and help him, and have to understand him, because he always used to get so frustrated, and at that stage I didn't understand the conceptt of ADHD – I just knew he was diagnosed with that, and they put him on those pills, and it was just my mission to understand him, and to help him. Every day I would take him to his sports, we would come back, we would sit with his homework and I would sit with mine, so he could see even though I am in high school I am still doing my homework. I was in – I think I was in Grade 10 . I think I was grade 9 or 10. Yes. I can't remember when he started. But he was like a big motivation for me."

To give a textual analysis of Marianna's narrative, one of the first aspects I noticed about the above is the aspect of care. This is repeated several times. Marianna went very far out of her way and without any extrinsic reward. She slept at her cousin's house, in order to get him up and ready for school, she picked up her cousin after school, she did his homework with him every afternoon, she helped him, and she tried to set a good example to him through her own work ethic and behaviour. This story emerged in answer to the question: 'Who motivated you to become a teacher?' The narrative would appear to be about her cousin, but it is about Marianna really, and how learning to tutor him made her aware of the intrinsic rewards in teaching. This was her motivation to teach.

Here it must be noted that the consistent tutoring that these two young people gave to their family members gave them an advantage – it gave their families an advantage – increasing their cultural capital as their results improved at school - and it gave the two young 'tutors' a teaching experience, which would make them slightly more experienced than many of their peers on the ITE, and thus gave them a cultural advantage. Here it is interesting to note the relationship between emotional and other forms of capital – in both of the above situations, it is the emotional capital, which leads them to invest in their young relatives' cultural

capital in terms of educational attainment. Emotional capital has been described simply as "emotional resources" by Zembylas (2007:444).

This is in keeping with Bourdieu's theory of women maintaining social relationships (1998:68), and extended in Nowotny's (1981) theory that it is women primarily, and especially in the family, whose emotional capital becomes measured in the investment of concern and care for others. While Reay claimed that poverty had the potential to reduce emotional capital (2004), and while this is arguably true in some cases from examining the bivalence of oppressive social ills accompanying it in the previous chapter, others like Manion differ. A fuller description of the discussions around gender in primary school education is offered in Chapter 3.2 in the literature review on motivation.

The student teachers primarily chose teaching for intrinsic reasons; they enjoyed teaching, and found it a rewarding experience. Some had had the experience of teaching when they 'played teacher', and finding it satisfying which is another intrinsic motivation. The other significant reason for teaching was because they had been influenced to do so by the example of teachers they had known when at school themselves.

Valuing Teaching as A Social Intervention

Fitting in with the literature on altruistic reasons for teaching, many of the student teachers valued teaching as a social intervention. As has been emphasized, in the analysis of these accounts, all of these student teachers had had teachers they admired or wanted to be teachers who had an emotional bond with their students, as they all valued relational teaching. Relational teaching has been described as occurring when "the rewards of teaching were also to be found within loving, nurturing and caring relationships with pupils." (Penny & Jessop, 1998) . While many have critiqued overly relational teaching, as being potentially pedagogically impoverished, from Hargreaves to Penny and Jessop, clearly emotions were a strong underlying influence. There will be more discussion in subsequent chapters on pedagogy and preparation of student teachers.

The idea of relational teaching, which is somewhat more common, can be extended to the idea of teaching not just as a career with many potential social benefits, and one in which teachers can have a lasting intergenerational influence, but also as something which could be a social intervention. Janey puts it thus:

...if I could make a positive impact on someone's life. At least just the one person. I feel like if I could make a positive impact on somebody's life that is the purpose why I am here : That is the purpose of why I am studying to be a teacher. Because I will be in contact with so many young kids, for so many years. I don't know how long I'll be doing this. But I'll be in contact with them for so long just to instil some of my positive beliefs. And be a positive influence to them. Because I know for a fact, my oldest sister had to stand in for my positive influence for almost all my life.

Janey in the above extract shows that she wants to have agency not merely as a teacher who teaches but as a teacher who *"could make a positive impact on someone's life."* Her motivation for teaching is altruistic. In this way it is possible that the student teachers saw their role as being on a continuum somewhere between social work, counselling, and teaching, and as a way of actively transforming their negative experiences into social action. Perhaps this is a subjective way of making sense of less fortunate experiences, and developing a type of emotional capital. Within the spectrum of this experience of teaching is also the realization that teaching has both immediate and long-range impact, both of which can create social change and give teachers a heightened sense of agency.

An example of the above social motivation, can be found in one of the research participants, Susana, spoke of wanting to intercept and break a spiral of violence. Susana's mother had killed her boyfriend while Susana was in matric. Therefore violence, and its devastating consequences were something with which she was familiar as a child. Susana had been placed in the care of the community while her mother served time in prison. She was very distressed to encounter violence in her pupils' lives in the classrooms.

Susana said thoughtfully:
"...because of that context- how they live now. Because what I actually experienced is that this vision of this abuse thing, this violence, comes way back, because my parents had parents and they had parents... and I can't look at them and say "You two actually fight, and you two did that. But who actually taught them how to bring up their children?"

Susana saw the potential in her own actions in the teaching practicum classroom to intercept future generations and to arrest a cycle of violence by giving young people an example of living peacefully.

Susana's speech above is very philosophical. An analysis of Susana's speech reveals that it is structurally broken, her sentences are garbled and incomplete. It has a rambling quality. She goes back to the past and then to the future in short bursts of incomplete sentences. The only sentence which is complete is the last one, the question: "But who actually taught them to bring up their children?" Yet her meaning manages to be clear in linking the past, present and future.

This same student teacher also strongly felt that she wanted to help young people but equally, work in an environment where she would be needed:

I go out of my way for people I feel need me... They need someone to lead them. They need someone to help them. I want to be needed. I don't want to be in a classroom where people say, "Oh that's what you teach me, I know that stuff." I want to teach there where children are in need for teachers like me. There must be something about me *that they need to go forward.*

Janey who had been emotionally abandoned by her parents when she was in the senior primary school years, and had felt very lonely during this time, found that working with this same age group resonated with her.

I would really like to work with or motivate and inspire children around that age gap where I needed a teacher or someone just to reach out to me….(I want) to inspire them to want to be something, that you are not alone, there is somebody. Because I really needed it at that time."

Clearly Janey's motivation was to find the children who were like her at that stage of her life, and intercept them in their emotional isolation. Her own experience led her to develop an emotional capital which became a vocation. The need to establish redress, to make sure others did not go through what she experienced, was a highly important part of her motivation to teach.

Conclusion

In response to the research question: What motivated you to become a teacher? the following three aspects which repeatedly emerged as motivating factors in choosing to go into teaching were: (i) the student teachers' primary experience of their own teachers while pupils at school, and inspirational teachers;
(ii) 'playing teacher' – having the experience of teaching prior to the ITE course and experiencing an enjoyment of teaching and finding value in it (this is an intrinsic motivation); and, (iii) seeing the power of teaching as a positive social intervention (- this is an altruistic motivation).

5.3. LEARNING EXPERIENCES ON THE INITIAL TEACHER EDUCATION COURSE

Student teachers arrive with substantial prior knowledge according to Borko and Putnam (1995; Sugrue 1995; Yuksel & Kavanoz 2015) or "already developed well-established systems of knowledge and beliefs relating to teaching and subject matter" (Furlong 2015:70) gleaned from observing their own teachers while at school. However this research attempts to explicate how this tacit or background knowledge *meets with* the subsequent learning experiences offered on the ITE course.

In the interviews, I asked the research participants to reflect on their course. Apart from stressing change, I also prompted them with questions like, "What do you think was really beneficial?" and "Is there anything you would take out of the course?" I also asked them to think of things which they thought were noteworthy, or valuable even though they might perhaps have been less In this way I was trying to promote reflection and assessing the course components.

As has been mentioned in the methodology chapter but what is perhaps worth reiterating here is that in many ways initial coding derives not from the answers themselves but the questions which provoke those answers. Therefore the structure of this section seeks to answer the research question: "What are the learning experiences of the student teachers on their ITE English method course?"

In this section I will discuss the specifics of becoming an English teacher, and the way the students' learning experiences were shaped by the specialization in English teaching in the last two years of their B.Ed course.

Becoming an English teacher

In this section on becoming an English teacher, several important areas will be discussed. These are i) the motivation to become an English language teacher, (ii) the English method course, (iii) and the experiences of the student teachers in teaching English on the teaching practicum. In this way, the study will be contextualised for the individual research participants (background and motivation) and also the broader social circumstances or context (the social position of language). In the discussion of the English method as part of their ITE course, a reflection on what they have learned, and how these methods and teaching issues have influenced them, according to the student teachers' narratives, will be discussed. This provides the opportunity of seeing how more recent influences have superseded earlier prior experiences as reflected in motivation to teach English as a subject, as well as the potential vantage point to examine what kind of enculturation processes have and are occurring. The findings and discussion of the penultimate section (the experiences of the student teachers in teaching English on the teaching practicum), which is specific to language teaching experiences on the teaching practicum, offer a unique situation in which the student teacher's background, motivation and course learning meets the real-life situation of a teaching practicum classroom and the broader social context of a school.

An older, well-spoken, larger-than-life character, Tom Knave, was frequently mentioned by students, who referred to him by his first name, and regarded him with as much affection as respect. He was instrumental in encouraging a large cohort to undertake the English method (or specialism classes), many of the students cited his belief in them as a reason for this, as well as enjoying his lectures.

Lecturer Exposure

The English method lecturer himself encouraged the student teachers to major in English method. He did this through his own encouraging attitude, which engendered confidence in the student teachers. Several of the student teachers were unsure, when it came to the point of their choosing their 'specialist' teaching subjects (majors) at the end of second year, whether they should continue with English.

"He was asking us in (our) second year who was going to major in English. So obviously you have a choice. You can drop it or you can continue. You could see he wanted me to do it. And um I was thinking, if he thinks I can do well in it, then yes." (Graham)

"The (lecturers) have given me the sense that they believe in me; I have to believe in myself because they believe in me, I go into the classroom, I don't know everything but I do know what I have been taught and what I have been told and I do know that I can do it…" (Zahraa)

"…when I chose English, when I was choosing subjects to major in, I am not good in English… but then again I know Mr Knave he is going to guide me throughout the way, and that is why I got to the point where I said I am going to do English" (Lauren)

It is important to note here that in order for Knave's belief in his students to feel true or believable to the students, they had to have confidence in Knave. If they had thought that he was not a good lecturer, or his judgement was in any way untrustworthy, his position as a figure of trust would have been eroded, and they would not have believed in what he said about them.

Zahraa explained that the encouragement from the lecturer went beyond merely choosing his subject, and feeing vindicated in her subject specialization choice by his encouragement which seemed a confirmation of her abilities. The encouragement also followed her into the classroom, making her believe in her own capabilities. Thus it could be said that the lecturer by increasing the sense of agency in the student teacher, also increased their capital.

The capital which Zahraa describes explicitly relates to navigational capital as described by Yosso and her interlocutor, Locks (2012). Navigational capital relates to the ability to navigate unfamiliar social institutions even if they feel hostile. A teaching practicum school in which the student teacher, might be perhaps nervous, and unsure of oneself (elsewhere I have used the term 'backfooted') might well be perceived as a hostile or unsupportive environment. Yosso explains that "students' navigational capital empowers them to manoeuver within unsupportive or hostile environments" (Locks 2012).

Although Graham is more confident in English than Lauren, both of them feel encouraged by the lecturer to take English as a method.

5.4. PEDAGOGIES

There might appear to be confusion between the course and the lecturer here. Readers might think I am conflating the lecturer with the course.

However, the English first language lecturer, who had taught the course for twenty years in fact designed the course, influenced by his predecessors.

The student teachers had to choose two subject methods which would give them subject teaching specializations in Intermediate Phase. The particular pedagogic influences of the English lecturer were noted by the student teachers. These seemed to be very noteworthy for the student teachers, and much richer than their own school experiences. Shareefa contrasted her own school-learning experience with how she was taught to teach on the English method course:

"And why I majored in English was that … you can make it fun for them, different to the way we were taught in primary school, everything was just wrote (sic) on the board- 'Write it in your books!' and we learn (sic) it. I feel English is broad enough to make it fun and interesting for all the learners. That's the reason why I chose English." (Shareefa)

In fact it seems that if English were to be the same at university as it was at school or the way Shareefa was taught it in school ("everything was just wrote (sic) on the board, 'Write it in your books!' and we learn it") then she would not have chosen it as an elective subject method.
.
What differs in these narratives is that while they do contain occasional personal references, they are more discipline-specific. As such the typology of the narrative changes from being a personal (or ontological) narrative to a discipline-specific narrative. And here the purpose is illustrative, or explanatory. The student teachers here set out some of the tenets of good English class teaching, and all their examples come from this one lecturer's English method classes.

Class discussions

Mr Knave's classes were known for their lively discussions. This had an influence in terms of initial teacher education pedagogy. As has been discussed earlier, observation is one of the main ways of learning. The students learned both by observing Mr Knave's classes as well as participating in them.

"Well Tom has also been a big influence as well – because he likes his classroom discussions and things like that, especially when one of us makes a good point. Or makes a profound statement. He sort of latches onto it, gets all excited. He enjoys that."(Graham)

This narrative reveals a much about the English method class.

One of the first things that I noticed was that the lecturer was referred to by his first name, which denotes a relaxed teaching environment. The student teacher openly describes him as having "been a big influence" and the reason given is the "classroom discussions and things like that". But then there was a shift, as the student teacher (Graham) became much more personal in his narrative. He noticed that the lecturer enjoyed the students' opinions "especially when one of us makes a good point. Or makes a profound statement." The lecturer was openly enthusiastic. He picked up on his students' remarks and thinking: "He sort of latches onto it, gets all excited. He enjoys that." The lecturer clearly enjoys his students' remarks and is excited by their thinking. By doing this he was setting a powerful pedagogic example for them. The classroom was highly interactive. The style of teaching or lecturing was discursive and engaging.

Lauren was also very impressed with the discursive class room in the English method lessons. She saw the discussions in the English method class differently to her fellow student teacher, Graham:

"I think you construct knowledge. And you, you don't just see the world as you would usually see it through your own eyes. You have your opinion, you listen to others' opinion, however, you respect their opinion. You also realize that, because you disagree with Cindy, it doesn't mean that I do not like Cindy as a person. I agree with your point, I disagree with your point of view, and that doesn't mean that there should now be conflict between the two of us. We're adults, we're both adults, and we can talk things out. .. I say this because I use myself as an example. Um. I think it can be used or it is in a way some kind of democracy in a sense that you are who you are, however I don't think you feel you feel obliged to change your opinion, however there's not a sense of pressure from everyone, like, oh you disagree with me – you believe whatever you want to believe, however, you cannot help be changed by others' opinions."(Lauren)

Lauren noted two things – firstly that dialogue and a discursive classroom can lead to the "construction" of knowledge. This is what Bruner would describe as dialogic learning. The second part of her observation is about learning from others and listening to the vantage point of others. This she likens to being like a democracy, a peaceful democracy. This is evident even when there is a difference of opinion, that conflict is avoided. "… and that doesn't mean that there should now be conflict between the two of us." Of the second aspect she discusses a burgeoning sense of democracy in the class as they had to hear each other and listen to each other, understanding, acknowledging and respecting difference. Alexander wrote about this phenomenon similarly. Alexander wrote that there is a growing acknowledgement of the importance of student voice in education both as a vital aspect of classroom learning and as the basis for democratic engagement" (2012:3).

This social aspect of the English method lecture room was clearly something the student teachers intended to emulate in their own classrooms. For Marianna the more conversational, dialogic classroom was a way of creating a 'living' classroom.

"I don't believe in a quiet classroom because I don't think learning ever gets done in a quiet dead-still classroom, and I want my learners to… talk, and to always have debates. I just want – I want a social class. Out of the blue write letters, 'Who wants to read their letters out to the class?' Let's just talk and talk until we all learn something. That's just what I want to do. And with the shy student, not to really push, but gradually, the learner will come out of her shell and will also engage…" (Marianna)

But Marianna could also see that a friendlier, more engaged, more 'social' classroom had potential for shy students. She hoped that they would "come out of their shells and also engage". It is worth noting here that Marianna herself had been a chronically shy student.

The student teachers, realising that knowledge is constructed and that a sharing ideas and concepts through conversation in a discursive classroom accelerates the construction, were close to what Eraut noted, in a paper on different types of knowledge and learning, "…when people interact in a more animated way,

sparking each other off or arguing, rapid responses are likely to occur which lead to new insights. Participation in discussion often involves deliberative thinking about the topic, rapid comprehension of what others are saying, and rapid decision-making about when to speak and what kind of contribution to make " (Eraut 2000:130).

This is a socio-cultural approach to teaching and learning and far from the 'banking style' described by Freire, whereby the teacher or lecturer would own the knowledge and then through his or her 'outputs' the students would receive 'inputs' (Nieto 2007). This is how a traditional classroom would be – the teacher is allowed a voice but the pupils must be quiet.

However, according to Graham's account (above) this was not the case in Mr Knave's classes. This is evident because Graham says... *"he enjoys his classroom discussions...especially when one of us makes a good point. Or makes a profound statement. He sort of latches onto it, gets all excited. He enjoys that."* If Mr Knave was excited by a preconceived, pre-arranged 'right' answer his pleasure would not have been palpable because it would not have been or felt real.

According to Kozulin (1998), one of Vygostky's interlocutors, Vygotsky identified three ways of mediation – through material tools, psychological tools and people. Three ways of human mediation in learning were identified : through the teacher or lecturer, through the peers, and the self – in the from of what was initially described as early childhood's 'egocentric talk' by Vygotsky (1962) and (dismissed by) Piaget (2001). The mediation through the teacher or lecturer is apparent in these accounts of the English method lecturer's classes.

Two types of talk have been identified in learning: the outward discussion talk and the egocentric or inner talk. This egocentric talk later became self-talk or inner–talk (a thinking aloud, or silently, whilst doing a task). This inner talk according to Vygotsky was a kind of talking through a project, task or work which was a way of mediating the outer action - for all mediation occurs between the interiority of mind and the outer world.

In the narratives above which describe the dialogic interaction in the English method class, there is a strong sense of learning through and from peers: "…you don't just see the world as you would usually see it through your own eyes." The student teachers are verbally interacting and these interactions frame and push each others' thinking. Furthermore, in their considered responses to each other helped them think in the moment, and they learned from each other: "… however, you cannot help be changed by others' opinions." The conversations, discussions and verbal interaction helped the student teachers "construct knowledge." In this way the discussion is used as a scaffolding device which helps the students construct knowledge. By doing this, Knave was helping the students "assimilate learning activities into their own personal world" (Turuk 2008:256).

As has been described above, the English method's classroom discussion is a way of collaboration in constructing knowledge and scaffolding that new knowledge creation. One of the interesting 'new knowledges' is the sense of

'democracy'. This is at odds with the usual traditional or as Turuk (2008) would put it, "mainstream" teaching approach, where the teacher is the authority and has the last word. Lauren puts it like this:

"it is in a way some kind of democracy in a sense that you are who you are, however I don't think you feel obliged to change your opinion, however there's not a sense of pressure from everyone, like, oh you disagree with me…"

The lecturer was playing a very subtle part in this. He was subtly creating a thoughtful, apparently free and highly interactive, discursive class. It can be said that Knave skilfully used the discussion, guiding it subtly, to be a scaffold in the student teachers' learning. With this discussion they extended their own thinking, they learned about democracy, or a more democratic way of working in a classroom, and by observation as well as participation, they learned new ways of language teaching.

Speaking, and encouraging children to speak is still regarded as the poor relation of reading and writing. Reading and writing are still seen as 'real work'. This is the educational legacy of Sir Edward Curtis who in 1825 defined the 3 R's [22]as the basics of children's education (Alexander 2012:5).

This 'classroom talk' was actually an important part of Knave's pedagogy. Unlike many other language teachers who focus on the spoken word in the sense of spoken word having performative and assessment purposes, for 'orals' and 'presentations' – Knave saw speaking and discussing as thinking tools and as being useful and productive in themselves (private communication 2017). He saw speaking as being as important as writing, viewing them both as 'productive work'. In this he was influenced by Andrew Wilkinson who coined the term 'oracy' in 1965 (Wilkinson 1968). Oracy was a spoken component in language teaching, and a response to the silent domination of 'literacy' in language teaching. Knave understood that all learning is mediated through talk (Alexander 2012). The talk in the classroom was one of the primary ways the lecturer Knave introduced the students to teaching in a discursive way. In this he involved most of the students in collaborative talk.

Tools for Teaching

Mediation is central to the study of collaborative interactions. Vygotsky (1981) argues that human larning is always mediated and helped by physical tools or artefacts, cultural practices, and language which Gibbons describes as being the most extensively used tool (2003). Certainly in a teacher's (or lecturer's) arsonal language is the most valuable.

Baynham describes mediation as necessary in situations where there is social distance or a difficulty to overcome (1993). The mediation which ccurred in the first language English method classes was primarily between their current state of working, and their possible future level of accomplishment. In this regard

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[22] reading (w)riting (a)rithmetic.

Knaves was hard-pressed: he had to raise the students' confidence levels, improve their English and also actively teach them how to teach. Teaching them how to teach English occurred in the context of their having had rather paltry English teachers themselves, while at school, so their 'apprenticeship' of observation was less something to emulate and more something to overcome (see more of this on page 112).

In the following section there will be some focus on the specific materials, and cultural practices for teaching English, to which the student teachers were introduced by Thraves.

Mr Knave also encouraged the student teachers to use a variety of materials to engage the pupils. The use of these materials is akin to the use of tool in mediating the learning process.

One of the first of these which came up in the narrative accounts from the student teachers, was the use of cartoons. Mr Knave encouraged the student teachers to use cartoons, especially more accessible ones, to teach English to reluctant learners. One of the FAL English student teachers spoke about the value of this:

"English always helps me. Because now that I am teaching English you know in our area, you know English is like a no-no, there's quite a lot of tips. Even though I had it as a first language and now I have to do it as a second language, some of Tom Knave's tips, like doing the movie work, um, even the reading, now, he encouraged us, and he recommended the cartoon strips…" (Janey)

Janey, when on teaching practicum, in a working class Afrikaans area where the pupils were averse to speaking or learning English, used cartoon strips. In considering tools one must consider their origins and intended purposes. By using cartoons and graphic novels, the latter being another graphic literary form proposed by Knave specifically, he specifically chose to work with a 'younger' more accessible form and against a the canonical snobbery of a 'high art' curriculum.

Knave similarly also encouraged the students to create lessons out of things they found in the area, to use community newspapers, to use any object creatively and for the purpose of teaching. By using objects not regarded as important, but which were often seen in the newspaper, he was recontextualising the object, and in a sense inviting the student teachers and their pupils to re-examine and reconsider the object. By doing this he was de-eliticising the materials used, and teaching the student teachers not only to be resourceful and that anything could be used as a source fro a lesson, but also, not have any shrift with deficit thinking when it came to working in impoverished areas.

Another break with this could be seen in some of Knave's methods, whereby he would endorse crossing over languages and a multilingual classroom. This can be seen below.

The Sandwich method

Students were taught the 'sandwich method,' a way of reinforcing new words for second language learners. This method teaches student teachers to actively and intentionally make use of codeswitching, as new words were held between familiar home language ones. This practice was a scaffolding one, in which new words were literally held between (or themselves scaffolded) by the mother tongue.

"It's like when you do here in the CT schools it is Afrikaans but there now it is English, so I would read Afrikaans, English, Afrikaans, so it somehow stuck in their minds. So they would know 'koeldrank cooldrink[23] koeldrank'. That's how we do it because they are struggling with English. (It was) one of the methods that left an impact on me." (Marianna).

This very quick codeswitching created a closeness between the languages and a sense of immediacy which depolarized them as it quite literally brought them together in a singsong repetition. In fact the words become almost one word, almost a kind of hybrid 'interlanguage' (Selinker 1972).

Drama

Another easily apparent part of Mr Knave's English method classes was the frequent use of drama. This was used not only to enact plays, but also for the philosophical reason of encouraging a more tolerant society:

*"...he taught me drama as well. That was fun. But the thing about drama is you are not messing round acting in plays, you've got to become someone else. Sometimes, **something** else. You've got to think, you've got to put yourself in that person's shoes. One of the assessments I had to do was like he gave us, we had to become someone else the exact opposite of us. So in my case I had to become a woman, who just had a miscarriage[24]... he said I did well without using props or anything. That's such a good project because we define ourselves by who we are not – but then for a peaceful society we have to embrace who we aren't as well." (Graham)*

Drama had multiple purposes in the English class. Of course it could be used to increase participation and enliven the text. Marianna noticed the importance of drama not only as an extension method, or a way of enlivening the classes, but also as a way of reaching English second language pupils:

"Yes and he uses a lot of acting and plays and do you know, all that, for an additional language I think I can use that – it is the only way to make it fun and interesting. Otherwise they will just switch off" (Marianna).

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[23] A common South Africanism – a cold drink is called a 'cool drink' perhaps from the direct translation of the Afrikaans meaning the same, 'koeldrank'

[24] Graham was an older student and his wife had just had a baby.

Knave said that he liked to use psychology and the arts in classes. He claimed that the use of art, the use of the interdisciplinary whereby the text became only one part of a lesson, " liberated the students to see beyond the text".[25]

Graham recognised that Tom was giving them not just drama, but tools, in the form of a pedagogic approach worth imitating:

"A lot of that drama you can apply in all your teaching, not only English. Even science or if you are teaching art or maybe history. That's the thing with Tom– at first I was thinking why are we doing all these things? I was expecting a certain structure, but like I always say there is method to the madness and after a while you reflect on things and after a while, you think "AAAAh I can use that! I can use that!"(whispers as though it's just dawning on him) (Graham)

By using and advocating specific tools (such as cartoons, 'found object' literature and practices (such as drama and highly interactive and discursive lessons) Knave was giving his students mediating tools for learning.

Grammar and corrections

One of the most impressive things, as described by less confident students, about the English lecturer was his gentle correction of them when they made a mistake. One of the second language student teachers who was rather less confident, particularly noticed how she was subtly corrected without causing any public embarrassment.

"I think that for me it is just to know that I will be faced with students such as myself and in that I think always, when I look back, how Mr Knave would always correct me but in a very subtle, non-offensive way, and I think that is what I will do in my classroom, because I am an English teacher, and I will teach English in my classroom. To still better myself I was told by Mr Knave that I should still do , I should continuously do grammar courses online, and take that in to the classroom...."(Marianna)

Language and literacy as a teaching necessity

Shamiela noticed the necessity of being able to teach languages. The ability to teach English, and especially basic foundation phase literacy, was something that the student teachers felt everyone should have, due to frequently being asked to teach 'out of the phase' for which they were trained – or because of having children who had not gone through the phases. Marianna was asked to teach Grade 1's.

"Because once again, the grade one thing, I had no idea how to teach them, and I was thinking how am I going to do this? And I was so stressed with the reading.

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[25] Private communication – whats app voice note transcribed.

And even when you have intermediate phase, you have children who can't read when they get to grade 4…" (Marianna)

What Marianna was observing, when theory and training met practice in the practicum, was that even if a student teacher was trained to teach Intermediate Phase English method, one might *still have to teach foundational skills* that one thought would have been covered in Foundation Phase, such as learning to read. This was discussed in the literature review on the context of, and problems in initial teacher education in South Africa The student teachers became increasingly aware of the fact many teachers are asked to teach in phases for which they were academically untrained. Because of this, and also because they knew the value of literacy and its broad application and necessity in teaching any other subject, they were very concerned by other student teachers' lack of confidence with language, especially their first language, and the lack of training in teaching basic literacy. Therefore the student teachers themselves regarded the course as fully preparing them to teach – but only if they were asked to teach subject and their phase specialization, which they considered unlikely.

Language teaching as enabling cross-curricular work

Some students learned that language could facilitate or enable cross curricular work. Shamiela also felt that English offered a unique scope within the confines of the CAPS curriculum for interdisciplinary work. Doing interdisciplinary work therefore would be helpful in managing the notoriously heavy content-load of the CAPS curriculum:

"…it's about the quality. If you have a creative English lesson or a history lesson – it can be everything rolled into one. That's why I say I don't have a problem with CAPS because I said to Tom also because a lot of the lecturers don't like CAPS and I say it doesn't matter because I take my lessons out of old text books, or whatever. It's as long as you've got the content. It's how you teach that makes a difference. As long as you complete the content." (Shamiela)

Here Shamiela is acknowledging that languages are powerful for achieving *multiple* goals in one classroom. Therefore English could be seen as a valuable arsenal in coping with the content-heavy CAPS curricula.

Dialogue and relational pedagogy

Equally it could be said that the discursive and connective nature of a dialogic pedagogy makes an interdisciplinary approach more likely to be achieved or possible. Perhaps this is also a reason why the student teachers in this research seemed from a motivational factor to favour pedagogic approach over 'love of subject'. The *approach* was seen as the enabler not the subject. The strong rootedness in a relational pedagogic approach also gave them agency and attested to their social and emotional skills. This emotional capital therefore enabled a relational pedagogy.

In this section the answers to the second part of research question, have been covered. The second research question was: '*What are the learning experiences of the student teachers on the ITE course?'*

This section has enjoyed the specific focus on becoming an English teacher, and the way the students' learning experiences were shaped by the specialization in English teaching in the last two years of their B.Ed course. As a backdrop to this social elements such as the position of language in the schools where the students went on teaching practicum, and the student teachers' motivation to become language teachers, and their relationship with English has also been explored. The findings and discussion of the penultimate last section which is specific to language teaching experiences on the teaching practicum, offer a unique situation in which the student teacher's background, motivation and course learning meets the real-life situation of a classroom and the broader social context of a school.

Finally (vi) the student teachers, with the experience of having done eight practicums and being about to graduate, put forward their initial teacher education language recommendation. What is interesting to note is that these narratives about English and the course, the discourse narratives were at once charged with the personal. To return to the narrative typologies here, and the purposes of using narrative in teacher education, this is one of the powerful arguments for using narratives in teacher education. Just as student teachers could enter into the 'unknown' through the process of disequilibrium, so student teachers could begin to step into the discomfort of the new in using discourse narratives to talk about their burgeoning professional identity.

Their step to this was through the familiarity of their own apprenticeship of observation in their own school-going experience of being pupils in classrooms and lecture halls. Their next experience of observing the English lecturers on the ITE course added on, supplemented or in some cases, possibly subverted the earlier learnt observational experiences. In a similar way their first experiences were shaped and formed, made sense of, in the telling of personal narratives. With their initial teacher education, the student teachers began to develop discourse narratives about the increasing volume of experience on teaching practicum, and with other educational experiences.

Through the application of new learned knowledge from the ITE course the student teachers began to see how their experience in the lectures, could be translated, into their own practice one day. To do this they used narratives to understand and make sense of their own new understandings. As the narratives occurred in a dialogue one could also argue that perhaps dialogue as Eun (2008) maintains, is a type of shared collaborative space, in which a Vygotskian zone of proximal development was created in which the narratives were part of pushing greater meaning and understanding. To verbalise these they began to use discourse narratives.

The research question is "What are the learning experiences of the student teachers on the ITE course?"

In this section I will discuss the specifics of course learning in the process of becoming an English teacher, and the way the students' learning experiences were shaped by the specialization in English teaching in the last two years of their B.Ed course.

5.5. THE STUDENT TEACHERS' EXPERIENCES ON TEACHING PRACTICUM

The student teachers learned on teaching practice not just how to teach specific subjects but also about their teaching subjects' social positioning. As languages have regional and national social position and currency, so are languages used to *locate* their speakers.

In post-apartheid times, areas and language play a proxy role in determining both belonging and class, and also in this way have a lead role in social prejudices. However in a fast-changing society, areas and schools are changing demographically and linguistically. In a society increasingly reluctant to use words denoting apartheid racial categories for fear of being perceived as racist or reactionary, language is used as an indicator which often substitutes for race.

Language, place and change

Sometimes this expressed fear and resentment. Lilian had been one of the first coloured pupils in a formerly white school in an semi-industrial area which she described as being (then) "when I was growing up it was a very white old Afrikaans , verkrampte[26] area." (Lilian). She also went on to describe it as having been, when she was a pupil there, comprised of largely white learners. Clearly when the school began transforming in the post-apartheid era, she was one of the first people of colour in the school. Lilian had the uncomfortable experience of returning, a decade later to her old primary school's even greater complexity. One of Lilian's major learning learning experiences therefore was about this complexity, and a reluctance for social change.

This school had several labour practices which reflected a fear of change, so while the school was changing from a formerly predominantly white Afrikaans school its pupil intake was now English and Coloured or isiXhosa and Black. Afrikaans culture still pervaded the school. Below Lilian compares this approach to other schools in which she has done teaching practice, like schools in Bonnesheup, another suburb of Cape Town.

"I feel with schools in Bonnesheup it was more um you felt pressured to speak Afrikaans – but with this being a predominantly Afrikaans staff they would focus more on it. If you speak English they'll speak English, if you speak Afrikaans they'll speak Afrikaans; whereas at Hofmeyr it's more like, you will get a reply in Afrikaans, definitely." (Lilian)

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[26] Verkrampte: backward or anachronistic

As an English-speaking past pupil of the school herself, Lilian returning to teach at the school on teacher training practicum, she noticed the labour policies were to protect the Afrikaans language. She described it liked this:

"What was off-putting for me was the fact that they kept on employing Afrikaans teachers. The newly employed teachers were all first language Afrikaans, white, Afrikaans, all from Weylandt[27] campus not that I have anything against it. I made a friend there, that was Afrikaaans and White and I have nothing against it but it kinda looks like that is the trend, they're not going to move out of that, they found a comfort zone, that is my issue – I don't see anything different, I just see this." (Lilian)

The language prejudice played out in the same school's academic reward system. Lilian also reported that the teachers favoured the Afrikaans learners who they regarded as the 'top learners':

"Mrs Venter was explaining to me that the Afrikaans kids are all the top ones. You know they are the top ones but when I mark the work it is still lower than the English (pupils') so I don't understand that…" (Lilian)

Here Lilian has noticed the favouritism of teachers towards the children who share their language. By favouring these children it could be regarded that they want to see their (shared) language favoured or 'getting ahead'. Lilian genuinely struggled to come to terms with the favouritism of the staff at this school. Narratives about this took up perhaps a third of the total interview.

Things were compounded a few months later, after teaching practicum, when Lilian was offered a job at the school, and some of the teachers expressed their disapproval:

*"You know … the one teacher asked me, when I said I wanted to teach here. She asked me – "Where do you live?" As **if** I lived somewhere so far away that I can't get to school on time, and I said, I actually live across the bridge, if I leave my house at seven o'clock I get here at five past, ten past seven. And the other teachers that you take on live in Kuils River, they have to leave home at what time in the morning to get here at what time so for me because I am Coloured, it is almost as though I automatically live so far away…" (Lilian)*

Lilian noticed that the teachers were attempting to 'distance' her by making her 'further away' in location. She attributes this to both racial and language difference. Lilian's differences from her future colleagues are doubled up – in language *and* colour. With a mindset born in the townplanning of apartheid, her future colleagues like to imagine her as living at some distance from the school. It seems that while the staff was tolerant of a racial mix in their pupil demograph, they were considerably less comfortable with the staff's racial profile changing.

In other cases Afrikaans was largely on the 'backfoot.' This was corroborated by personal and classroom accounts of others. The backfootedness, or the inferior

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[27] Wellington is the sister campus where they train the Afrikaans-speaking teachers

positioning of Afrikaans is mirrored by accounts of parents of Afrikaans learners wanting English for their children for 'aspirational' reasons. In the face of this perhaps this is what accounts for the protectiveness of the language by some of the schools' staff and management, as seen in one of the accounts of a school which has a changing demograph, further on in this section. The phenomenon of Afrikaans parents[28], who for aspirational reasons declared their child to be English, was also described by the student teachers as commonplace in the Western Cape. This occurs when parents purposely 'choose' the language of their child to add linguistic capital:

"That's why so many parents are putting their child in English classes but it's an injustice to the child because with putting your child in an English class you need to support them but so many parents just say, "we are Afrikaans, I want the best for my child, and now the child struggles in that class because the child doesn't speak English…in class sometimes to their friends they speak Afrikaans to their friends, then they come home and speak Afrikaans again, so where do they actually hear English? Just from the teacher. Nowhere else really. And I personally experienced that on my TP" (Janey)

In Janey's narrative above she mentions the absence of the three important conditions Spolsky (1989) describes in supporting second language acquisition. These are that the language is found in the environment, that there is neither home support nor   strong (self-)motivation (Spolsky 1989). Janey notes almost the *reverse* conditions: that her pupils are reluctant to learn or to speak English, *their parents* are wanting them to learn English for aspirational reasons, so the children are not self-motivated, that little English is spoken in the region or the home so the usefulness of learning the language is not realized, nor is there support for learning the language. Therefore despite her best efforts, the teaching of English to her pupils (who were all Afrikaans-speaking children of working class parents) is likely to be less successful than it could be, because of the above factors.

Janey spoke of her pupils on teaching practicum not wanting to learn Afrikaans.

"Oh yes, language is very powerful. Because there would be children in the class nê[29]– okay I was at the English school last year and I took[30] Afrikaans.   And I could immediately see that they are not interested in what I am saying because they are not Afrikaans- speaking, they are English-speaking. But when I teach an English lesson that are in and out with Ma'am this and Ma'am that but when I taught Afrikaans they weren't interested… so I think it is so important for us to um to tell the learners that it is okay if you don't know how to pronounce words,

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[28]To explain more fully – not all parents who are Afrikaans would be regarded as having less capital. But typically the kind of parents who would pretend to speak another home language would be regarded as having less capital in the first instance. In this way home language can be seen as a primary example of capital. The lack of commitment to (investment in) one's language is seen as having less capital. Perhaps this prejudice underlies the lack of appreciation of multilingualism in this country.

[29] nê: okay

[30] 'took' here means 'taught'

it's okay to ask things, because I am not English first language and when I had my crit lesson, I would say I do not know how to say and they would help me. And they would say, "Is that the word you are looking for, m'am?" and I would say yes thank you, and they really helped me a lot." *(Janey)*

And when Janey was at an Afrikaans school she noticed the same polarisation regarding learning other languages:

"Um it's like this. When we say we're going to read English and stuff like that, they don't want to read, I don't know if they feel embarrassed but they don't want to read English. So I would make time, just to read an English passage, one at a time. You don't have to do it in front of the class, or I will read it first, so you can hear how it sounds…but they don't want to read English and I think that's the main problem, not speaking and not reading English." (Janey)

Teaching English versus literacy

Teaching practicum gave the student teachers a sense of how things are 'on the ground' in local schools. This presented a powerful learning experience to augment their coursework learning. From experiences on the teaching practicum and a growing awareness that teachers do not always end up teaching the grades and subjects for which they were trained, the student teachers realized that more than the ability to teach English, but the ability to teach basic foundation phase literacy, was something that *all* teachers should have, due to frequently being asked to teach 'out of the phase' for which they were trained – or because of having children who had not gone through the phases. Marianna was asked to teach Grade 1's.

"Because once again, the grade one thing, I had no idea how to teach them, and I was thinking how am I going to do this? And I was so stressed with the reading. And even when you have intermediate phase, you have children who can't read when they get to grade 4…" *(Marianna)*

Here Marianna learned not so much what she could do but what she could not do, or what she was her training had not prepared her to do. What Marianna observed, when theory and training met practice in the practicum, was that even if one were trained to teach Intermediate Phase English method, one might *still have to teach foundational skills* that one thought would have been covered in Foundation Phase, such as learning to read. This was discussed in the literature review on the context of, and problems in initial teacher education in South Africa (Chapter 3).

The student teachers became increasingly aware of the fact many teachers are asked to teach in phases for which they were academically untrained. Because of this, and also because they knew the value of literacy and its broad application and necessity in teaching any other subject, they were very concerned by other student teachers' lack of confidence with language, especially their first language, and the lack of training in teaching basic literacy. Therefore the student teachers themselves regarded the training which they were receiving as too specific in

that they did not feel fully prepared them to teach if they were asked to teach outside of their phase specialization.

"Maths and the home languages like English and Afrikaans and Xhosa are subjects I think that should be continued even up to 3ʳᵈ year or at least maybe 4ᵗʰ year. I think that's quite important because for many of the teachers -that is the foundation that they need." (Shamiela)

In this section the answers to the second research question ('what are the learning experiences of the student teachers on their ITE course?') have been partially covered. This section has therefore enjoyed the specific focus on becoming an English teacher, and the way the students' learning experiences were shaped by the specialization in English teaching in the last two years of their B.Ed course. As a backdrop to this social elements such as the position of language in the schools where the students went on teaching practicum, and the student teachers' motivation to become language teachers, and their relationship with English has also been explored. The findings and discussion of the penultimate last section which is specific to language teaching experiences on the teaching practicum, offer a unique situation in which the student teacher's background, motivation and course learning meets the real-life situation of a classroom and the broader social context of a school.

Previously the social contextual issues with learning to teach English on the teaching practicum were discussed and described. In this section the factors involving learning to teach on the teaching practicum are generally described.

The areas of the teaching practicum which were critical learning opportunities were, according to the subjective accounts of the student teachers, relationships (with pupils, and also other staff, especially the mentor teacher), an approach to pedagogy and an awareness of pupils' lived reality. In other words happiness stemmed from relational and attitudinal traits.

A relational pedagogy

A relational pedagogy is one in which there is an acknowledgement of learning occurring through relationships. It emphasizes an ethic of care is shown to the pupils through the teacher.

"I am very, very emotional when it comes to my classroom. Especially. One incident stands out from my first year. No my second year. I came into my classroom. The children were disrupted the day before, so I started with respect. I said, 'Listen here...the first word we are going to discuss today is respect.' They said, 'No ma'am, this and that…'

And this one boy in my class he had this whole story about how his father was stabbing his mother, and I got so emotional in front of my classroom, and actually to become vulnerable like in that space, it hurts me to just think of it – he is actually so out of his comfort zone that he is saying that in front of a class

of thirtyfive children. And here I am standing with tears in my eyes so emotions is a big part of me and whenever there is a problem I will get emotionally involved, and open myself up to these children." - Susana.

All the student teachers went into the practicum, with an attitude of wanting to be a caring teacher, wanting to relate well to the learners. As has been shown in previous chapters, this related to their own school experiences; from their own experience they knew it would be helpful to have someone with whom to speak. Therefore their knowledge and understanding of their own experiences and needs as children informed their decision to establish this type of pedagogy. Therefore they were very keen to establish a caring or relational pedagogy.

Rania, who determined from the outset to be 'caring' teacher, explains this: *"I think I spoke to whoever gave me a chance to speak about whatever was going on (when I was at school)…It helped me a lot…"*

Susana described her feelings in the classroom, an a propensity towards emotional involvement with the young learners in her class: *"…whenever there is a problem I will get emotionally involved, and open myself up to these children."*

Awareness of social words beyond school

Earlier the contextual dimension of school was discussed. However in this section the student teachers became aware of the child and their individual contexts too. In other words, the student teachers did not only take note of the children at school, but also paid attention to the worlds they inhabited *after* school.

Tahira, in her treatment of the children in the classroom showed an awareness of their social worlds beyond the school:

"…and they come from areas that are rife with gangsterism, where they have bad socio-economic issue – not all of them, but a lot of them come from areas like that -and I feel that a lot of them just need attention, to feel like you know, you don't have to be an adult, you are a child, because a lot of the homes are child-run homes, they have to be the parent. There is drinking problems, alcohol problems, drugs; they come from that. You don't have to be the adult, you can be the child, it is okay to want things for yourself. So I try to tell them it's okay, it is okay to sit here and learn, it is okay to want, you know, that for yourself …"

Similarly, Zahraa was aware of the home environments and resultant social problems of her pupils on teaching practicum. She made herself available to the children to confide in her their problems:

"So if they have a problem I'll say, "Talk to me. If something happened the night before and you just need to get it off your chest – rather come and speak to me about it. I won't speak to anybody about it, I won't judge you and I won't let

anyone know. Or you can leave me a note. And I will always talk to you about it."

She went on to explain further: *"Because some of them come to school ... and they come from backgrounds where their mother was abusing them and their father was a druggie, or they don't even have a father or mother to go to at night. So it's difficult for them."*

These young student teachers were aware that the social problems, and familial problems the learners might face would have a debilitating effect on their studies, and aimed to mitigate these as much as they could, with a caring and concerned approach.

Tahira also said this understanding of their backgrounds affected the way she disciplined students, and the methods she used. She generally showed a softer attitude, because she saw the children needed attention more than punishment. *"Being sent out, being kept in after interval, after school, being given detention slips, being sent to the principal, that type of thing - I try to give them the benefit of the doubt sometimes they just want the attention that they don't really get at home."*

In this way she shows that punishment for various infringements is unlikely to improve behaviour or relations in the school as it addresses symptoms not underlying and fundamental causes of the issues. By working with the emotional awareness, she has greater agency. This relates to Zembylas's emotional capacity.

Teachers know that to 'go public' with a child's misbehaviour is to scale up the consequences by referring a discipline matter to the next tier of hierarchy in the school – the H.O.D., the principal, or the parents. Most likely Tahira also understood that by disciplining the pupils in such a way that brought them into contact with other figures of authority such as 'the principal' or for their misbaheviour to reach the ears of their family, would be to perhaps give another layer of burden to a child already emotionally burdened or compromised.

The student teachers above were showing a high degree of knowledge about the children's backgrounds and the ramifications of them on their school behaviour, both academic and social.

Relationships in school: with mentor teacher

The importance of the mentor teacher on teaching practicum was noted by all the research participants. The mentor teacher is of practical importance and symbolic importance for the student teacher, as somebody who allows them freedoms or risks, and is therefore a kind of gatekeeper for deciding on how much (and when and what) the student teacher can teach, and also acceptable approaches. Also, the mentor teacher had a symbolic importance as someone who could, with their attitude, give the student teacher a feeling of belonging to the corps, of being able to make a meaningful contribution.

For instance, Zahraa reported that a bad relationship with one's mentor teacher, like she had in a previous teaching practice, could "make or break you." However, Zahraa reported on receiving a high level of motherly care from her mentor teacher in her most recent teaching practicum. With this also came a sense of freedom, as she was allowed to teach a lot:

"My tutor teacher is absolutely lovely she really treats me like one of her children, she makes sure that I have what I need and I am taken care of. If I ask – 'cos I am a person who will ask, can I teach this, can I teach that? She lets me. I have over-taught; I have really, really enjoyed it."

What I also noticed about Zahraa was her willingness to teach, indicative of her readiness to become a teacher. The mentor teacher's giving her a lot of teaching time was affirmative for her, and seems to have built her teaching confidence into a state of readiness.

Janey appreciated her mentor teacher, because "she is always keen on new ways to do stuff with the children, open to suggestions." Janey felt that the mentor teacher valued her opinions and ideas, and that therefore she had something to offer, pedagogically, and was affirmed.

Graham said his mentor teacher, a science teacher, gave him "the space to work and do his thing."

Janey also noted her mentor was both helpful and flexible in her ideas: "Anything I want to do she lets me go ahead and do my thing." Being given the go ahead seems like a key element, because it showed the mentor teacher had faith in the capacities of the student teacher. It also meant that the student teacher would have the experience of trying out new things, and a sense of empowerment in their work.

However while having good relationships between staff members, and especially between the student teacher, and mentor teachers is important, so is school structure. Much can be achieved when the school has an organised structure, with clear boundaries. As Marianna said, comparing two well-run schools but of vastly different quintiles (in which she had had equally good practicums),

" I don't think this school and that school are run any differently. That school also had a disciplined structure. And there is like a fine line between chommie-chommie[31], being chommie-chommie with the learners and also implementing a good, disciplined, structural plan. And this is also why I enjoyed this school and why I enjoyed Green Gardens Junior School."

Zahraa sagely noted the extra importance of structure and order in a deprived social area:

"The school is in need of someone stern. The children don't have structure at home so it is good to have some structure here."

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[31] Pally-wally or friendly

Learning from the mentor teacher was also important. Lilian, a loud and determined student teacher, who usually exhausted herself in the classroom learned to be quietly effective from her mentor teacher. She said,

"What I've learnt with my last teaching prac is that the (mentor) teacher hardly said anything. She was just calm and quiet. And then that translated into her learners. And then I came in and I was like, "Hahaaha!" (makes her voice rise) (laughter)and that ...and then on week four she started saying,
"What's going on?"
And I knew it was me! I knew it was me! Because now they are trying to match me - because she was quiet. And I just come there and I am like HAAAA! I learnt a lot from that teacher because that was the first teacher that I'd seen command silence with her silence."

Cohen et al (2007) has been discussed earlier in the literature review in relation to the enormous importance of the mentor teacher.

Talvitie wrote of the importance not just of helping and having a good rapport, but also, of problematizing the teaching experience, and giving support in doing this: "If the supervisor (mentor) teacher does not give support and provide the student teacher with opportunities to explore dilemmas and contradictions when the student begins to question the existing structure of his classroom, he or she may withdrew [sic] from the search rather than take further risks' (Talvitie et al. 2000:80, in Marais and Meyer 2004:222).

Awareness of learning processes

Moore (2000:5) describes 'the 'Skinnerean' notion that before deciding on a programme of instruction for any pupil the teacher needs to establish, as a baseline, what the pupil already knows and can do." This awareness is critical to teachers and is why working closely and dialogically with pupils is a more efficient way of teaching.

One of the student teachers, Zahraa, used pupil knowledge and culture as a general strategy in the Grade 4 classroom. She did this by using existent knowledge to build a bridge into a new area of knowledge, in seamless conversations. This she was working in a Skinnerean way with what pupils knew already. She describes it like this:

"It is like let's have a conversation… Whenever I get a topic I ask them what they know about this topic, do you know anything about it? Have you heard about it? and then they will share what they know and I will share what I know. And I like to do things like that."

To examine this approach in more detail the above account will be deconstructed and subjected to a close analysis below:

"It is like let's have a conversation…" She clearly employs a dialogic classroom approach in her classes.

"Whenever I get a topic" By "get a topic" Zahraa means that she begins working with a new topic from the prescribed syllabus. She is also following a step-by-step description of what occurs in her classroom. It starts with her having to cover certain content, and this is how she goes about doing it.

"I ask them what they know about this topic…" The next step is consulting the pupils. Rather than telling them why the topic should be given their attention, or why it is important, she asks them for their existent knowledge. The tone is casual, friendly interested, not dismissive and hurried. She breaks from the traditional voice of the authoritative (or authoritarian) teacher. "'Do you know anything about it? Have you heard about it?'" Here she acts out the questions she would directly ask of the class body. Note the tone of the questions, "have you heard about it?" which is both discursive but also implies that they might have heard about it because it is newsworthy or important, and ths also piques their interest potentially. The questions invite response. These are not hypothetcial questions. Note also that by an accessible pedagogy characterised by informal discursive approach, *she makes the topic more accessible.* And by creating a space for pupils to share their existent or even tacit knowledge, which is not necessarily school-based learning or knowledge, she affirms other areas of their life wherein they might acquire knowledge, giving the topic a wide base or application. In this way she affirms social or informal learning. This is the opposite of the 'banking' approach (Freire 1968) or the teacher-as-know-it-all. "And then they will share what they know…" She cotinues simply that the pupils share what they know, and then, "and I will share what I know." There is a sense of easy give-and-take, respectful listening, and of the teacher working alongside the pupils on a similar level. "And I like to do things like that." She ends this account quite simply and apparently unsophisticated with these words.

Janey described how she liked to integrate subject areas. In a language lesson, she used a life skills concept of bullying to promote social awareness, in her primary school classroom on the practicum.

"Like I did a bullying lesson. It was actually a language lesson, an Afrikaans language lesson, but I integrated Life Orientation. We talked a lot about bullying in schools and they even shared their stories. Like they know bullies, and they have been bullied, and how they were bullied. So instead of just focusing on the language, and synonyms, and so on – we brought that in, the social concept."

In the above examples, the student teachers while on teaching practicum were working hard to engage learners and help them creatively construct new knowledge. This was also, for the student teachers a new knowledge – how to build a practice including learners in the knowledge construction process. However this was built on earlier understanding of what it felt to be a child in difficult circumstances. In this way the student teachers used their prior experience, tacit knowledge, and empathy. This prior knowledge gave them insight and this, coupled with and foundational to a dialogic and relational pedagogic approach, gave them agency in the classroom.

Conclusion

In this findings chapter it was found that in the research participants grew up in vulnerable circumstances. The following common threads in their upbringings were of being shunted, having chaotic family structures, with a high frequency of single mothers and that crimes affected the families, or that crimes were committed in the family. The research participants' motivations to teach came from the experience of playing teacher, and discovering how much they enjoyed it, the altruistic motivation of wanting to make a difference, and seeing teaching as a social intervention, andtheir own teachers being an influences on them.

The findings about the student teachers' learning experiences on the initial teacher education course focused heavily on their specialist training in the English method courase. These learning experiences included, on the course, exposure to the lecturer who presented a substantial break with their own school experience. This included exposure to his specific pedagogies such as the tools he espoused for teaching, class discussions, style of correcting others, use of drama in the classroom. The students also wanted to talk about language teaching as enabling cross curricular interdisciplinary work, relational pedagogies and the necessity of being able to teach literacy.

The last section of findings focused on the key area of learning experiences while on the teaching practicum. This the area where student teachers synthesize their learning, and the burgeoning abilities to teach. Here the students described relationships in school as being of great importance to their teaching practicum experience, chiefly with the pupils and mentor teacher. With regard to the importance of the relationships with the pupils, they spoke about relating to the pupils through showing their awareness of the social worlds which the pupils occupied after school, as well as espousing a relational pedagogy, and an awareness of learning processes.

CHAPTER 6:
DISCUSSION OF
FINDINGS

The previous chapter looked at findings in relation to the research question *Who are the student teachers and what are their learning experiences on the initial teacher education programme?* This chapter, in which findings are discussed, is an attempt to explicate greater meaning from the findings, and also discuss them in more depth in relation to the literature.

These findings have been placed in simplified, diagramatic form in Figure 6a, below. The chapter will move finally towards a discussion about what these findings mean with regard to learning to teach, and the broader rammifications of this.

Figure 6a. From early lives to university
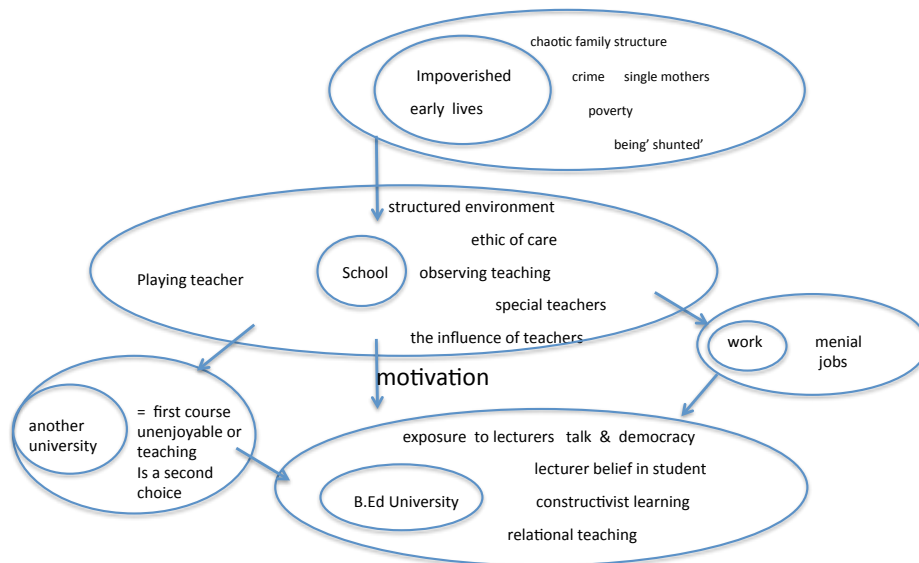
The diagram describes a progression of movement, from the top of the diagram to the bottom. The top bubble is 'impoverished early lives' – the childs first socialization, which shows some of the findings specific to the upbringings of the research participants. The progression of movement is then to school, which describes some core experiences and can be regarded as the secondary level of

socialization. On leaving school there were three exit routes – into work or into study and finally into the B.ed course at university, which is where I encountered the research participants. The diagram is thus an abbreviation of the progression from early lives to university.

The intial discussion will focus on the early life narratives of the research participants, the twelve student teachers in this study, in which the research question 'Who are the student teachers?' is answered. Then the discussion moves to capital and its relationship to motivation to teach. This will be explicated by narrative analysis. The findings in response to the second part of the research question: 'What are the learning experiences on the initial teacher education course?' will then be discussed, in greater depth, with the focus being on the English method classes and teaching practicum.

This will then be followed by a discussion of teacher values and how these manifest on the teaching practicum in a burgeoning sense of practice. Thus the findings also concern values, influences and motivations and thus give a very full account of the circumstances an forces which shaped the student teachers to become 'who they are'.

6.1 BACKGROUND OF STUDENT TEACHERS

Why background of student teachers is improtant is that knowledge of the students affects the way in which classes are presented, or formulated. Therefore to examine the background of student teachers is to also look at the course and its curriculum as a series of possibilities and potentialities.

In response to the first part of the research question 'Who are the student teachers?' stories from their homes and early upbringing, as well as motivation to teach and values were explored. The early narratives of the student teachers reveal the broken and difficult worlds in which their families lived. Despite the student teachers growing up in a post-apartheid South Africa, apartheid continued to cast long shadows on their lives.[32] A sense of this is found in the abridged life stories offered at the end of Chapter 4.

Reading across the research participants' stories of their family life and early years or upbringing, in Chapter 5, the themes are collected in three categories. This is illustrated in the uppermost section of Figure 6a, above. These themes are being shunted – or being moved about, being un-/up- rooted or 'blown about' by circumstances beyond the control of the individual (including alcoholic parents or family divorce, death or violence); proximity to crime; and family lives and structures so complicated as to be described as 'chaotic'. What must be noted here is that the seeming deprivation described in these narratives impacted on families to create young lives which were markedly vulnerable. This is the start of a narrative in which the scene was set for subsequent growth, referring to the hallmarks of structural story analysis.

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[32] This is because for the majority of people who bore the brunt of apartheid there was not a significant change in their living standards after 1994.

The main finding from these early narratives is that the student teachers grew up in vulnerable circumstances yet developed capital from their communties. This capital can be seen as shaping their values and attitudes. A variety of elements within these circumstances, including their school years, shaped their motivations to go into teaching. These social values could go on nurturing and engendering more of the same support for other young pupils in similar predicaments at school.

However, when it comes to types of capital, it must be noted, as Wacquant reminds us, that there is a bivalence with capital in that the social capital that is found in having a community engagement, especially fostered by the community working together to raise children, meant a social aptitude and a social concern. This was found in nearly all of the cases. When for example, Graham, acknowledged the importance of the teacher in his life who had also been a 'safe house,' and a 'friendly house' to go to after school, he could reflect on the importance of 'being there' for children whose fathers were absent in his first teaching practicum. It is likely that this developed capacity stems from the prior emotional experience of feeling that lack in his own life.

Similarly, Janey described wanting someone to talk to when she was, as a young child, all alone. She was at the end of her degree, set to go into her first post looking for children 'to be there for' in the same way that she needed someone to be there for her and had no one when she was a child.

One of the research participants, Susana, whose mother had been convicted of violent crime, also witnessed pupils speaking about their parents' violence, while on teaching practicum. Susana spoke of wanting to intercept and break a spiral of violence with which she was familiar as a child and which she saw about her in the classrooms. She said thoughtfully:

> *"…because of that context - how they live now. Because what I actually experienced is that this vision of this abuse thing, this violence, comes way back, because my parents had parents and they had parents… and I can't look at them and say "You two actually fight, and you two did that. But who actually taught them how to bring up their children?"*

Susana's understanding was gleaned from her own similar childhood exeriences, and gave her a sense of how it felt to be the child in a situation of adult violence. This understanding of a social problem gave her a sense of agency, that she felt that her own experience was useful in guiding her actions in the classroom to intercept future generations and to thus arrest a cycle of violence. This could be seen as altruistic motivation – altruistic in that she wanted to make a better society.

Susana's religious outlook meant that she processed her more difficult experiences through finding a purpose for them in religious terms. This
could also give her an intrinsic motivation in that it felt good to use her experiences to help others, and gave her a unique purpose:

> *"And one day I asked myself – why did God put me through all this stuff? And at the end he puts me here. And I said to myself that I needed to go through all those years because now you're actually someone better, because now you're actually someone better than you could have been, because of going through all those phases in your life. I think it is my strength."*

In other cases, such as Susana's, she even used her difficut upbringing to create what she calls her strength; her prior experience gives her a capital. Susana's thinking is in keeping with Bourdieu's idea of the agent who both is *shaped by* but also *shapes society* (Zembylas 2007:443). Thus there is, as Yosso would argue, a potential for removing deficit thinking and replacing it with the capital that a struggling community or family can develop, and the counter narrative which this presents.

Thus it can be seen that all the student teachers in this research project had had significant experiences, relevant to their becoming a teacher, in choice of career, practice, belief, and motivation, long prior to their embarking on the initial teacher education programme. Some of these experiences were of being vulnerable, and being 'found' and supported by a teacher. In other instances it was of not being helped by teachers. Both of thse experiences affected the student teachers' motivations to go into teaching, and also their sense of what kind of teachers they would like to be, in other words, their values and approach they would have. Furlong sagely remarked that : "Student teachers do not come to initial teacher education value-free" (Furlong 2015:70). Many of their values were formed before they arrived on the ITE course, shaped by their own experiences.

If one considers the range of influences which motivated the student teachers to undertake teaching, Lortie's "apprenticeship of observation" gave them more than observation of teaching during their own school years. However they did not only observe their teachers as teachers. They also observed the teachers as successful individuals who enjoyed their work. The motivation to teach largely came from the teachers, and from the desire to help their communities, and also to find children like themselves and help them.

Susana's motivation to teach bears this out; she strongly felt that she wanted to *help* young people. For her this meant working in an environment where she would especially be needed:

"I go out of my way for people I feel need me, they need someone to help me. They need someone to lead them. They need someone to help them. I want to be needed. I don't want to be in a classroom where people say, "Oh that's what you teach me, I know that stuff." I want to teach there where children are in need of teachers like me. There must be something about me that they need to go forward."

Janey who had been emotionally abandoned by her parents when she was in the senior primary school years, and had felt very lonely during this time, said that:

"I would really like to work with or motivate and inspire children around that age gap where I needed a teacher or someone just to reach out to me….(I want) to inspire them to want to be something, that you are not alone, there is somebody. Because I really needed it at that time."

Clearly Janey's motivation was to find the children who were like her at that stage of her life, and intercept them in their emotional isolation. The need to establish redress, to make sure others did not go through what she experienced, was a highly important part of her motivation to teach. But these motivations must be seen as being built on prior emotional experience.

These findings were about motivation and values informing a developing practice. The student teachers in this research concerned themselves with a pedagogy of relational teaching and agency. This corresponds with a sense of social and community capital. The students are aware that people are important intervenors in others' lives, and particularly teachers.

6.2 PRIOR EXPERIENCES AND MOTIVATION

In this research there were many ways in which prior emotional experiences informed the student teachers' burgeoning practice. The student teachers valued an emotionally sympathetic approach highly, and it was an essential component of their pedagogical approach. The student teachers' approach to teaching grew out of their emotional experiences. An example of this is related below, in an excerpt from an interview with Graham, who grew up largely without his father:

"And I didn't see (my father) for about eight years. We still wrote letters every once and again…I have a special feeling for kids like that. Ja. And the strange thing I found is that it's not only the boys, it's also the girls."

In the above excerpt Graham uses his childhood longing for his father, an emotional state which gave him a unique sympathy towards 'father-less' children. While Graham could have been incapacitated by self-pity, he uses his emotional experience to develop and store up an emotional 'knowledge fund' from which to create a larger awareness of others in his future interactions with pupils. What is to be noticed here is how even in his narrative, Graham moves from his own experience as a starting point to that of another's experience. His recognition of them comes from his own experience. What could have been his whole life regarded as a void or a lacking, he recovers from in finding an agency with children in a similar state.

Another student who had an experience of being emotionally abandoned by her parents was Janey. Without going into too much detail (as this is coverered earlier), this occurred when she was in the senior primary school years, and had felt very lonely during this time. She felt that she "*would really like to work with or motivate and inspire children around that age gap where I needed a teacher or someone just to reach out to me….(I want) to inspire them to want to be something, that you are not alone, there is somebody. Because I really needed it at that time."*

Her own experience led her to develop an emotional capital which became vocational. Furthermore Janey was supported by an older sister. Thus this capital qualifies as family capital but it ironically developed when her parents – key family members - abandoned her and her older sister. She would also have developed an awareness of those children who did not have a sibling or family to support them. Janey puts it thus:

"...if I could make a positive impact on someone's life. At least just the one person. I feel like if I could make a positive impact on somebody's life that is the purpose why I am here; that is the purpose of why I am studying to be a teacher, because I will be in contact with so many young kids, for so many years. I don't know how long I'll be doing this. But I'll be in contact with them for so long just to instill some of my positive beliefs. And be a positive influence to them. Because I know for a fact, my oldest sister had to stand in for my positive influence for almost all my life."

6.3 PRIOR EXPERIENCE DEVELOPING ABILITIES

Firstly, these student teachers did not only have prior experiences which develop motivation or reason to teach but they had developed an ability too. They had developed an eye for vulnerable, needy or at-risk children. They could recognise situations and pupils who were in similar positions to the ones in which they themselves had been. Their own experiences gave them a sharper awareness and a greater concern. This has been seen in many of the narratives – from Graham's sensitivity to and awareness of children from broken homes to Susana's understanding of children coming from violent homes, and has been thoroughly explored in the previosu chapter.

The felt the need to establish redress, to make sure others did not go through what they experienced alone. These were highly important part of their motivations to teach, as explored in Chapter 5. There was a strong feeling that going into teaching would enable them to positively intervene in the lives of young pupils who had been in similar situations to the ones they had been in when they were children of the same ag. It is significant that the student teachers were going back to working in intermediate phase, the phase of their own lives (and age) when they had been very vulnerable.

Another form of prior experience influenced the student teachers to become teachers and this was when they were involved in tutoring, or teaching others. Two tutored younger family members. One ran a Sunday school church programme for children. And two were involved in teaching and training work in their work on leaving school. In this way they found they enjoyed teaching; they forund it rewarding. This led to the intrinsic motivation to go into teaching. It also meant that they arrived with certain skills and confidence, and were not entirely novices.

In the previous section, who the student teachers were, where they came from, and their upbringing was discussed, including the potential for developing a social aptitude of commitment to youth in difficult circumstances. This could be stated as the second finding. The students' knowledge of young people in

difficult circumstances came from their own experiences, which had largely been similar. This experience was from growing up in difficult circumstances. The student teachers thus arrived with a social aptitude which was advantageous to future working in impoverished schools.

In all the case studies, the student teachers had had significant experiences, relevant to their choosing to become a teacher, belief and values in teaching and motivation, long prior to their embarking on the initial teacher education programme. It could be said that they arrived with this on the course.

6.4 MOTIVATIONS

In the next section motivations to become a teacher will be examined. Several motivating factors were found.

One of the most significant or largely cited reasons for becoming a teacher is the influence of one's own teachers, and this was certainly true. Pupils spend a significant amount of time observing their teachers and noticing what they do (Lortie, 1975). In this study, the student teachers were inspired by their teachers to go into teaching, appreciating their teachers' enthusiasm (Marianna), ability to make classes fun (Graham), and special ways of teaching (Ingrid).

In an example of the inverse of finding teachers inspiring, Tahira was inspired to teach because she *did not* have good teachers.

Teachers had played a large emotional role in the student teachers' lives offering encouragement and supporting them when their families significantly did not (Rania). In the case of Graham, a male teacher showed him and his friends a special friendliness, allowing the children to visit him after school. This attention from an older man was especially appreciated as Graham did not have a father. This section on the influence of the teachers on the young people's lives is not a new finding; it is known that teachers influence pupils. *However, quite possibly in impoverished communities where there is greater emotional need, teachers influence their pupils more or play a more important role than commonly occurs elsewhere.*

It is not really surprising therefore that these research participants wanted to go back into teaching, into a system which both supported them, intervened positively in their lives, and rewarded them.

Recognizing the importance of teachers and schooling must have been easily apparent for the student teachers, but was it their first choice? Half of the student teachers were not straight out of school but had done other things before choosing to become teachers: Graham had worked in shops, Janey and Susana had worked in factories, and Shamiela had been in business. This finding speaks to a lack of guidance as well as financial support in the case of these four. For two others, teaching was a second choice: Rania and Lauren had both studied other courses (at other institutions) first.

While this study cannot cover their future decisions, their intentions were interesting. All of them apart from Graham and Rania intended to stay in teaching. Rania wanted to go back to psychology. Graham thought he might go into business after a few years, to earn more for his family.

One of the common findings in the literature was the interest in continuing with a specific and loved subject. Most of the research participants actively enjoyed English. However most had doubted their ability to teach it until they felt the English lecturer's belief in them.

In the next section, the findings to the question 'What were the learning experiences of the student teachers on the course?' will be discussed:

6.5. LEARNING EXPERIENCES ON THE INITIAL TEACHER EDUCATION COURSE

The intention is this further discussion of the findings is not to go into all aspects of the components of the ITE course but to discuss the areas which the student teachers found significant.

In Chapter 5 the findings in response to the second part of the research question 'What are the learning experiences of the student teachers on their B.Ed Course?' were described.

This section therefore enjoyed a sharp focus on becoming an English teacher and the way the students' learning experiences were shaped by the specialization in English teaching in the last two years of their B.Ed course. As a backdrop to this, social elements such as the position of language in the schools where the students went on teaching practicum, and the student teachers' motivation to become language teachers, and their relationship with English has also been explored. The findings and discussion of the last section, which are specific to language teaching experiences on the teaching practicum, offer a unique contribution in which the student teacher's background, motivation and course learning meets the real-life situation of a classroom and the broader social context of a school.

Their step to this was through the familiarity of their own apprenticeship of observation in their own school-going experience of being pupils in classrooms and later, in lecture halls. Their next experience of observing the English lecturers on the ITE course added on, supplemented or in some cases, possibly challenged the earlier learnt observational experiences. In a similar way their first experiences were shaped and formed, made sense of, in the telling of personal narratives. During their initial teacher education, the student teachers began to develop discourse narratives about the increasing volume of experience on teaching practicum, and with other educational experiences.

There are four particular findings I would like to discuss further from the learning experiences on the ITE course. Three of which concern aspects of the English language teacher education, and finally, the teaching practicum. Firstly

the lecturer presented a learning experience on his own, which is why the first finding is "exposure to the lecturer'.

6.5.1. Exposure to the lecturer

The English lecturer was described in some detail in Chapter 5.

Something which overlaps both learning experiences on the ITE (B.Ed) course, love of a subject as a motivating factor, and other motivations to teach is that many of the student teachers felt unsure about whether they could become English teachers, whether they were 'good enough'. This was especially true in the case of the second language English students. The lecturer, Tom Knave encouraged them and made them feel they could manage the English method specialism course, and would be able to be English teachers. Thus most of the student teachers only decided to 'specialise' and teach English *on* the course, not before the course. Therefore the lecturer was confidence-giving, and enabling. It must also be understood that in this environment when student teachers come to the B.Ed with very uneven language skills and confidence levels, the language lecturers are in particular, gatekeepers.

Knave actively modelled the behaviour he would like to see his English students emulate in the classroom, as student teachers.

6.5.2. Constructing Knowledge

Another finding from the second research question was that
The student teachers placed a premium on the initial teacher education courses where learning was constructed and/or co-constructed. Similarly the value they found in this pedagogic approach found expression in their own teaching on the teaching practicum.
The English method's classroom discussion was found to be a way of collaboration in constructing knowledge and the scaffolding of new knowledge creation. The students realised that they learned better in a more interactive learning environment, with greater participation. In these situations, where learning was less 'vertical' student teachers were more likely to learn from their peers. Indeed these were the few class-given opportunities to learn from their peers. Some of the courses, such as the Digital Storytelling course, saw the students deliberately placed in groups to which it was thought that they would not necessarily gravitate. From sharing experiences in these groups, the students learned that the issues that affected them were more widespread than they supposed. In this highly emotive environment of sharing (often painful) stories and experiences, the students' assumptions and prior beliefs were challenged. This has relevance specifically to this study as this Digital Storytelling assignment challenged students firstly to come to terms with their own background and secondly to see how widespread issues which affected them, were. One of the research essays written by a research participant in this project is attached in Appendix D. Through doing this project, social problems which would affect pupils were brought into sharp focus. The project can be said to be empathetically engaging student teachers by preparing them for others who have

experiences like their own. This would be a preparation for a 'horizontal learning' in which others' life experiences would be seen as significant to their education.

The students learnt about talk as a way of mediating knowledge and projects such as the Digital Story Telling Project were also very well received, because these were projects in which they built their knowledge and skills.

6.5.3. The power of talk and dialogic classrooms

The student teachers described the emphasis on talking, and in this conversational to-and-fro, shared ideas in the English method classes. This paved the way for dialogic interaction in the English method class. In this class the lecturer was less of an authority figure and there was a sense that one could and should be learning through and from one's classmates. Marianna describes how this gave a greater breadth of perspective and understanding when she said it meant that "…you don't just see the world as you would usually see it through your own eyes."

The student teachers are verbally interacting and these interactions framed and pushed each others' thinking. Furthermore, their considered responses to each other helped them think in the moment, and they learned from each other, for as Lauren said, "…you cannot help be changed by others' opinions." The conversations, discussions and verbal interaction helped the student teachers "construct knowledge." In this way the discussion is used as a scaffolding device which helps the students construct knowledge. By doing this, it could be said that Knave was helping the students "assimilate learning activities into their own personal world" (Turuk 2008:256).

There is another important reason for very discursive or dialogic language classroom and that is about constructing and negotiating meaning. Hall 1998 points out that more important than the individual pupil's ability, knowledge or motivation is the teacher's "motivation for and interest in providing her individual learners' with 'official participatory rights' to engage fully in the opportunities for exhibiting and building on their knowledge and skills in their classroom practices" (1998:308 in Gibbons 2003:262-263). There was a further political connection here in that the students felt that the way they learned to listen, to allow for difference of opinion, and be respectful of divergent views, was a training ground for democratic behaviour.

6.5.4 Learning Experiences on the Teaching Practicum

The learning experiences, of the student teachers while on teaching practicum, have been described.

However, the areas which were essential to learning experience on teaching practicum, according to the subjective accounts of the student teachers, were relationships (specifically with pupils, and also other staff, especially the mentor teacher), an approach to pedagogy and an awareness of pupils' lived reality. Therefore the chief aspects on which the student teachers focused in their

teaching on practicum, were attitudinal and relational. This is in keeping with the emotional and social capital which they brought to their ITE course.

Another finding is that:
The student teachers valued a relational style of teaching.

This is because *the student teachers admired emotionally engaged teachers and aspired to be this way themselves in their future careers. This relates to their prior experience in that many of the student teachers had had significant relationships with their own teachers at school.*

Relational teaching has been described as occurring when "the rewards of teaching were also to be found within loving, nurturing and caring relationships with pupils" (Penny & Jessop 1998). While many have critiqued overly relational teaching, as being potentially pedagogically impoverished, from Hargreaves and Fullan (2009) to Penny and Jessop (1998), in these findings, the relational cannot be overlooked both as a pedagogic value and a motivating factor. On teaching practicum the student teachers encountered teachers in the schools whose pedagogic approach was the polar opposite of their own.

In narratives these teachers emerged as part of the Labovian 'complicating action' used to self-define their own belief system. Therefore the narratives were used purposefully to develop their own thinking and pedagogy. It was their background 'emotional capital' (Yosso 2005) and the experiences which led them to develop their desire to work in a relational way.

One of the first results from the TALIS study was that teaching practices would be more likely to be effective if they 'adapted to pupils' social and language' behaviours.

Among the findings were that, in relation to background and 'who' the student teachers were: they mostly came from impoverished homes; many of them had experienced a feeling of being shunted (physically or emotionally displaced), chaotic families, single mothers and crime close to or affecting the family.
In relationship to their learning experiences on the ITE course, it as found that:
The student teachers' approach to pedagogy was that of forging relationships, a concept which underpins and is central to 'relational' pedagogy.

Relational pedagogy recognises the centrality of relationships to learning (Hinsdale 2016), and is rooted in such theorists as Noddings with her ethic of care (2005), underpinned by notions of an intersubjective space in which knowledge of the Other (Schultz 2003) is central to the creating new understanding.

Student teachers knew that their first port of call was not content but due to the barrage of social ills surrounding many working class schools, they felt compelled to respond to the neediness or emotions of their pupils first. Therefore they were using what Zembylas termed 'emotional capital'. Zembylas claimed that emotional capital should be regarded as a resource, and that this vision would

offer a better paradigm for the understanding of emotion in an educational setting (2007:444). He also thought that emotional capital could be used as a tool for "resistance to dominant emotional" norms. This begs the questions: what *is* the dominant emotional norm? How is this seen in the classroom? Freire (1968) describes the banking method of education by which teaching is seen as making a deposit into the previously empty vault of the pupils' minds. This is clearly an emotionally oblivious way of teaching or thinking about education. Although Freire was writing almost fifty years ago, much teaching pedagogy is still top-down and teachers are expected to be the active agents and pupils the passive, quiet receivers.

This type of teaching is what Valenzuela (1999) describes as "dominated and dominating forms of education" – which "subtract students from their connectedness with subject matters, teachers, milieus and even their peers" (in Schubert 2009:238). When students are subtracted from their connection to subject matters, it is harder for them to become engaged with those same subjects, as it severs the connection (Raider & Roth, 2012).

The emotionally engaged attitude of the student teachers to their work and their pupils enabled them to go the extra mile to reach the pupils in creating new knowledge. Here the go-ahead from the mentor teachers encouraged them to find new ways of teaching, to have the courage to experiment, to adapt to the pupils' knowledge positions and try to incorporate the pupils' knowledge and life experience into the new subject teachings. Similarly, Metcalfe and Game argue that a "good teacher is devoted to the learning process" making them highly responsive and leading them to "establish such practices by their vocational surrender to them" (Metcalfe & Game, 2012:159).

The following example comes from a session on teaching practice, where the teacher was attempting to give a lesson on the theme of respect:

"I am very, very emotional when it comes to my classroom. Especially. One incident stands out from my first year. No my second year. I came into my classroom.
The children were disrupted the day before, so I started with respect, I said, 'Listen here...the first word we are going to discuss today is respect.'
They said, 'No ma'am, this and that…'
And this one boy in my class he had this whole story about how his father was stabbing his mother, and I got so emotional in front of my classroom, and actually to become vulnerable like in they space, it hurts me to just think of it – he is actually so out of his comfort zone that he is saying that in front of a class of thirtyfive children. And here I am standing with tears in my eyes so emotions is a big part of me and whenever there is a problem I will get emotionally involved, and open myself up to these children." - Susana.

This story illustrates and possibly validates why the student teachers felt they needed to respond to the immediate emotional concerns of their pupils, which in the case described in the narrative above, was obviously pressing. As Milner and Howard acknowledge, "subject matter knowledge is necessary but is insufficient

in meeting the needs of students living in poverty and in urban environments" (Milner and Howard 2013:553).

But to refer back again to the findings, the importance of a relational pedagogy was also part of an ethos of teaching for social change. Susana was determined to arrest the cycle of violence she found her pupils trapped in by their families and comunities. This becomes apparent in a case like Susana's because she had, as a child, experienced violent crime, with the result that her mother was incarcerated when she stabbed her boyfriend. For Susana, her understanding of violence and her desire to change it was related to her past experiences. She understands violence as being cyclical, which she expresses in the words: "this violence, comes way back":

"Yes because of that context - how they live now. Because what I actually experienced is that this vision of this abuse thing, this violence, comes way back, because my parents had parents and they had parents… and I can't look at them and say "You two actually fight, and you two did that. But who actually taught them how to bring up their children?"

The last section has dealt with the student teachers' concern with developing a relational pedagogy while on teaching practicum, and suggests reasons for this came from background knowledge. The next section is concerned with conceptions of teacher knowledge, and how the findings shed light on that, including orientation to knowledge, and learning to be a teacher.

6.6 TEACHER KNOWLEDGE

The finding related to teacher knowledge is that the student teachers in this study developed a sense of community (Yosso's terms this a capital and she describes it as 'community cultural wealth capital') from their vulnerable childhoods. This gave them a great understanding of future pupils' possible vulnerability and the affective dimensions of learning, as well as a desire to work in a strongly relational pedagogy in the classroom, with a strong focus on context and dialogic learning.

An essential part of the teacher knowledge debate is *what* teachers need to know. As has been described before, the argument has been that unless pupils are succeeding academically then teachers are failing, a view which fails to take into account a wider range of historical and contextual reasons which might lead to pupils struggling, such as poverty, parental illiteracy, a range of social and affective issues, a curriculum which leads to the pupil feeling disconnected or alienated, or one that his/her lived reality cannot meet.

How teacher quality is perceived or defined or whether and how it can be produced in initial teacher education remains a perennial concern. But suffice to say, this has led to a wanting to measure teachers, and measure their ability in terms of the dry facticity of 'input and output' which is seen as teacher performance and is correlated in or measured by pupil performance.

6.6.1 Teacher Orientation; Knowledge Orientation

In the conversations about teacher knowledge is another aspect, which relates to teacher knowledge and that is the teacher's orientation to that knowledge. Whether a teacher should be espousing to "make a difference in the lives of students" (Noddings 1996:167) or not remains contested. Indeed what a teacher *should be* doing in the classroom, the content of the classes, and the purpose of their teaching, as well as the way they teach - all these are still hotly contested. But what these findings in this study have shown is that the affective or background factors, including how the teachers grew up, what their own teachers were like, what motivated them to go into teaching – all these factors had an effect on their orientation to teacher knowledge and would play a role in their student teacher values and practice.

Similarly, a more horizontal learning occurred in the *dialogic* lessons of the English method classes.

Graham described Knave as having "been a big influence" on him and the reason given is the "classroom discussions and things like that". There are three aspects here: firstly, the lecturer clearly enjoyed his students' remarks and was excited by their thinking. Secondly, the student teachers noticed this, and the lecturer's enjoyment was attractive. Thirdly, by doing this, the lecturer was setting a powerful pedagogic example for them. This example includes a lecturer enjoying his work, the classroom being highly interactive and the style of teaching or lecturing being discursive and engaging. Here the lecturer's oriemtation to knowledge included an approach to his students which enabled them to construct knowledge through talk, talk which was skillfully directed by the lecturer.

Maxwell in her 2010 study writes about 'knowledge resources' and also writes about the qualitative difference in the way knowledge resources are garnered. In contrast to the decontextualized knowledge of Shulman (1987), discussed in Chapter 3, she describes in this study, the student[33] learning in communities of practice but also learning *intuitively* by making decisions in the context of working with their pupils.

"However, often knowledge construction was intuitive. For example, trainees would realise that something was not working for a particular learner and instinctively set about addressing this. In doing so they created knowledge resources which helped them support that learner. A strong emotive concern for learners and an empathetic approach characterised trainees' descriptions of these instances of knowledge construction, mirroring Avis and Bathmaker's (2004) finding that "LSS[34] trainees exhibit a strong ethic of care."

In fact the student teachers' ethic of care was related to, shown in and necessitated by their often on-the-spot knowledge constructions *in situ* with and *in relationship* to their pupils.

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[33] or trainee teacher, in Maxwell 's terminology
[34] LSS: Learning and skills sector

6.6.2 What should teacher's knowledge be?

From Shulman to Hawkins there has been an interest in teachers being adequately prepared for teaching, having sufficient knowledge to teach. In Jancic Mogliacci's research, successful primary school teachers placed the care of their pupils first, even before the content that they had to teach. She also noted that "teachers' professional knowledge *is* their knowledge of their students" (2015). By this she attests to the inseparability of relational teaching and content teaching.

As early as 1974, Hawkins argued that teachers ought to be 'diagnosticians' – intimately aware of their pupils and diagnosing their pupils' learning. Rodgers & Raider-Roth argue that the teacher needs to be present to their pupils, and in this state of 'attunement " a state of "intersubjectivity" (2012:152) would come into play whereby, "teachers (would) assist students in making connections to their own lives, in other words constructing their own knowledge" (*ibid*).

6.6.3 Prior knowledge

The research participants did not come into teaching cold. They had a full range of ideas about teaching before they started, ideas about the kind of teacher they wanted to be. These ideas were shaped by their own schooling and what Lortie calls the "apprenticeship of observation."

This is very evident in Tahirah's account. Prior knowledge of how teachers *did not* treat her sharpened a sense of injustice. This led her to feel very strongly about how teachers *should have treated* her. In this way her experience led to her developing teaching values or teacher behaviour values. This became part of her prior understanding or knowledge fund.
This also meant that in her own teaching, Tahirah would easily establish a very strong ethic of care and modes of behaviour with her pupils which would fit in with her value system established in her consideration of her own treatment during her schooling years.

This is an example of prior knowledge. By this prior knowledge it is intended to mean the knowledge which does not necessarily come from the ITE course, but which student teachers bring with them to their ITE course. This knowledge is contextually developed or constructed. This leads naturally to the next section, on learning to teach in specific contexts.

6.6.4 Learning to Teach in context

Clandinin and Connelly (2000) write of the importance, in narrative inquiry, of exploring the context of the narrative. The first research question, *'Who are the student teachers?'* examined their backgrounds, their upbringing and the context of their early lives. These places have been described through the first nodes of analysis, whch were being shunted, crime close to the family, chaotic family structure. This gave a picture of the larger community in which these stories

occurred. The larger communities appear unstable and damaged, producing vulnerable children. The high level of apartheid-induced poverty and social damage resulted in ghettoes.

In the gross inequality of South Africa, the question that underlies issues of context in basic education relates to efficacy of teaching: which pedagogies are most successful in impoverished schools? Put another way, can any teacher work at any school, with equal effect?

Maxwell (2010) has argued for *the particular* in the personal development of funds of knowledge which are later utilised in the development of personal practice, *in situ* and in the context of a specific learning environment. Similarly, Eraut has argued that knowledge is shaped by the context(s) in which it is acquired and used (2000). Therefore Eraut (2000), as opposed to seeing knowledge as being 'individualistic' sees it as developing in a context, and in ways in which it is often shared through joint construction. This is reminiscent of what Becker (1986) described when considering how learning to teach is also learning to teach for the particular context: "it is not something we begin with; particularity is something we arrive at, by repeating."

Similarly Eraut argues for the contextual in that, as he says, "Learning is always situated in a particular context which comprises not only a location and a set of activities in which knowledge either contributes or is embedded but also a set of social relations which give rise to those activities. This raises the important question of the extent to which any given piece of knowledge is individually or socially constructed within that context" (Eraut, 2000:130). Therefore according to Eraut learning is not only constructed socially but also is "embedded" in a particuar context. Therefore in learning both the context and the social dimension are important, and in fact, interplay.

The way the student teachers used their background values and experiences to shape their knowledge, and also their teaching values (or their beliefs which would act as guides to their pedagogic practice), has been described. The importance of this is that this practice was developed from their background experiences and used both their own contextual background as well as working with the pupils' local knowledge and lived experience. By doing this the teachers used the familiar as a conduit to build new knowledge.

Conclusion

In this chapter I have discussed the chief findings which came about from the research question: *Who are the teachers and what are their learning experiences on the ITE course?*

In summary it was found that the student teachers in this study came largely from impoverished homes. Despite their being born post-1994, they continued to feel the effects of apartheid in unequal education, poverty, and a cocktail of social ills which accompany poverty, and were often prevalent in the families themselves from violence to alcohol and drug addiction. In the face of these

problems, schools in the area had to work considerably harder in the scope of their work, and teachers played a role intervening in pupils' lives. Thus it is not surprising that several student teachers cited their teachers both as an influence on their lives at the time but also subsequently, on them choosing to go into teaching later.

Furthermore, these background issues, described above, combined with course learning, and the influence of lecturers, continued to shape the student teachers' approaches to teaching, as evidenced on the teaching practicum. In some ways it could be said that these early difficulties actually largely gave the student teachers an advantage in their capacity to reach out to the pupils on practicum, to emotionally engage with them, and use a relational style of pedagogy successfully in the classrooms.

CHAPTER 7:
CONCLUSION

In this thesis I have discussed the chief findings which came about from the research question: *Who are the teachers and what were their learning experiences on the ITE course?*

This concluding chapter begins with a summary of the chief findings. It then goes on to look at the contributions of the study, the implications for policy, lecturers and course design. Then it looks at recommendations for further research. It then offers a personal acocunt of reflections on the research journey.

7.1. SUMMARY OF FINDINGS

In answering the overarching research question: "Who are the student teachers and what are their learning experiences on the ITE course?" the question was broken into two parts. The first was thus *Who are the student teachers?* This examined where the student teachers come from, their backgrounds and the early contexts which shaped them.

7.1.1. Background

It was found that the research participants came overwhelmingly from very impoverished backgrounds. Although most of them were 'born free'[35] others who were not had lived most of their lives in a post apartheid South Africa. However, their communities had not significantly materially improved since apartheid. Because of this, the research participants' early family lives and growing up were marked by three related factors in particular:

(i) Being shunted – that is moved around, often against one's will – this occurred on a range of levels from homelessness, running from an abusive father, or to being affected by an alcoholic parent's mood swings, to the feeling of being an unwanted child. It led to a feeling of vulnerability and unpredictability in the lived realities of the research participants.

(ii) A chaotic family structure including a high prevalence of non-nuclear families, divorce and being raised by single parents, usually the mothers. The 'chaotic family structure' would have been strongly impacted by the lack of social welfare services, and poverty.

(iii) A proximity to crime – whether it be domestic violence, theft and drug abuse – these were fairly common experiences. The high level of crime

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[35] Born post apartheid, after 1994

would have been impacted by the impoverished circumstances of the families and the communities in which they lived.

The first part of the research question 'who are the student teachers?' also looked at why the student teachers chose teaching, and what their motivations were in this regard.

7.1.2. Motivating factors for choosing teaching

Here it was found that the motivating factors for the student teachers to choose teaching were
(i)   the influence of significant teachers from their own school years
(ii)   a motivation to stay engaged with a subject they loved (and in this case it was English) - and a sense of this subject offering more opportunity for fun
(iii)   The experience of 'playing teacher' through tutoring a family member or teaching and training in a work placement led them to realize that they found teaching to be highly satisfying.
(iv)   Valuing teaching as a social intervention. Many of the student teachers had gone into teaching wanting to make a difference to the lives of young people. In some cases, this motivation was directly linked to their own experience which led them to realise the importance of school and teachers in the lives of pupils, especially those in difficult circumstances.

Through the lens of individual narratives not only the individual was revealed but also the voices of communities with an accompanying sense of context in terms of discrete culture, and place. Thus while an individual story emerged, the story was always situated. These stories thus were framed by other larger events and circumstances which had a bearing on the individual and the individual's family.

All the above findings relate to the student teachers' motivation to go into teaching.

The second part of the research question is '*What are the student teachers' learning experiences on the initial teacher education course?*' and the findings are summarized below.

7.1.3. Learning experiences on the ITE course

This research question could be very broad in its focus. However, because the student teachers were becoming English specialist teachers and language is therefore a subfocus of this research, they did talk about English method extensively. This is because the student teachers revealed that some of the most valuable learning experiences[36] were the English method course and the teaching practicum. This study focuses on these two areas as a study of preparing language teachers.

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[36] They also cited Philosophy for Children and Digital Storytelling, two courses which also offered 'constructivist' approaches

The findings to do with the learning experiences on the ITE programme were that the student teachers:

    i)   valued classes, courses and projects where learning was co-constructed;

    ii)   valued dialogic classroom pedagogies, stressing talk and discussion not only as a way of discovering and constructing learning but also as a training in democratic principles;

    iii)   learned a number of scaffolding strategies in the English lectures.

With regard to findings about their learning on the teaching practicum, it was found that the student teachers:

    i)   valued a relational style of teaching, in which dialogue had a central place;

    ii)   realised the success of the practicum experience depended on relationships with the mentor teachers and the pupils, as well as a knowledge of the pupils' lived realities;

    iii)   used pupil knowledge in their classes.

This is because the student teachers admired emotionally engaged teachers and aspired to be this way themselves in their future careers. This relates to their prior experience in that many of the student teachers had had significant relationships with their own teachers at school.

Because this research started essentially by looking at the roots of the student teachers, there was a sense of following the chronology of the student teachers' lives. However, what came to be of interest was another finding which was that the student teachers were not coming in cold to teaching, but carrying their backgrounds, their values and motivations with them into their initial teacher education course, as well as a great deal of experience which would inform their learning to teach.

The contributions of the study will now be examined.

7.2. CONTRIBUTIONS OF THE STUDY

All research hopes to make a contribution to its field. This research makes the contributions to the following areas: knowledge of how previous experiences affect motivation to teach; knowledge of the complexity of learning to teach; and, knowledge of how regional issues affect teacher training. This study throws more light on the complex relationship between background and the process of learning to teach.

7.2.1. How previous experiences affect motivation to teach

This study makes a contribution to knowledge of how student teachers' background, and background experiences, and how it affects motivation to go into teaching. The area of student teachers' background is one which is often

neglected in the planning and provision of education programmes, whether it be for schools or ITE programmes.

7.2.2. Knowledge of the complexity of learning to teach

This study takes a long view of learning to teach, and looks at many aspects ad angles of this learning, which are subjectively reported by the student teachers. These angles include courses, background (including family and upbringing), prior experiences of teaching and being taught, motivation, influences, beliefs about teaching, and experiences the ITE course and its centrepiece, the teaching practicum.

The study started by examining the background of student teachers as well as values, motivations, influences upon them, and early school experiences. In this way this study looks at how the past impacts on the individual learning experiences, and the interrelationship between learning and background. This study uncovers that background factors do not recede or lie dormant but do continue to shape motivation, belief and values, and thus have the potential to possibly impact on or shape future practice.

Haberman and Post write that learning to teach occurs when student teachers are able to "integrate significant life experiences" (1998). This study examines the significant experiences of student teachers as reported through their narratives. In this way this study goes some way to address the complexity of learning how to be a teacher, and finds that it is not one aspect – background or course, knowledge of subject or development of pedagogic values, but many facets if not all these combined experiences, as Haberman and Post suggest, which make up learning to be a teacher.

Furthermore, background experiences, while initially informative, and having potential to be of lasting influence, could be replaced by new learning and information in the form of ITE course experiences and influential lecturers. This means that the ITE course is a potentially very significant learning experience for the student teachers and one in which negative teaching and learning examples and experiences can be overlaid with better ones.

7.2.3. Regionalism

This study is a local study, and it is comprised of a small sample from a local university, using one group of students, nearly all of whom are local, and the teaching practicum observations occured in local schools. This specific study therefore could be seen as making a specific contribution to local knowledge of teacher training at this university, the backgrounds of local teachers, and the learning of how to teach in the local schools on teaching practicum. The regional context in this case is two-fold: it informs who both student teachers (the overwhelming majority of student teachers in this study were local) and pupils are, and also the local conditions in the schools at which they were during the teaching practicum. This study therefore sheds light on some local conditions as experienced by local student teachers learning to teach.

7.3. IMPLICATIONS FOR ITE POLICY, CURRICULUM AND LECTURERS

Having discussed the main findings of this research, it is necessary to describe the research's implications. This research has implications for policy, lecturers, and course designers. Then recommendations for future research are given.

There are several implications for policy. Policy is enacted on different levels. This affects admission criteria, language issues, curriculum. The universities have a relationship with the national policy in that the MRTEQ dictates that their ITE curriculum has to have significant core or key components in order to gain SAQA accreditation.

7.3.1. POLICY AND CURRICULUM

Core and elective subjects on the ITE curriculum

Currently, according to the MRTEQ specifications which are national ITE policy, maths and languages are, beyond first year, electives on the B.Ed course for intermediate phase. This has, as recognised in these findings, to be regarded as insufficient by the student teachers, especially in the intermediate phase, as these student all of whom had elected to be language specialists.

While this study focuses on English specialist intermediate phase student teachers' learning experiences, these student teachers spoke about their peers' struggles and recognised that maths and language should be core and not electives subjects taught over the full length of the B.Ed course.

Therefore it is desirable that the current MrTeq policy requirements of core subjects be extended to allow for greater teacher proficiency, and confidence, in teaching languages in the intermediate phase.

Communication

The student teachers' interest in a relational pedagogy found expression in a highly dialogic classroom. In the MRTEQ Basic Competences of a Newly Qualified Teacher, (Appendix C, Government Gazette 2015:64) teacher communication ability is rightly described as important: "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."

However this focus is on the desired verbal ability of the NQT, and does not mention another very important and desired ability which is that the teacher should be the enabler of the pupils'communication too. The importance of the student teacher learning to use, or the NQT's using, language has been discussed extensively with regard to English teaching, teaching democractic principles and constructing knowledge in the classroom. Therefore policy should be amended to show a cognisance of the importance of pupil talk and classroom discussion.

7.3.2. ITE COURSE ENTRANCE, AND ACCESS

Apart from education degrees being regarded as 'easy access' in terms of entrance requirements, increasing enrolment due to larger access to state bursaries such as Funza Lushaka and NFAS means more student teachers from rural schools, under-performing schools and those students who are first-in-their-family to have a tertiary education. This comes with a set of challenges. One of these is recognized in universities campaigning to have a five year B.Ed degree with the first offering a foundation year of diverse skills. This was described above. Other issues are those of student teachers having poor language skills, and the necessity of screening student teachers.

Poor Language skills

One of the issues found recently in the universities which administer NBT's is that education and nursing applicants on the NBT's had language and maths scores low enough to warrant extra support in their first year of study (NBT National Report 2018:19). While the university where this research was conducted did not have NBT's, an equally worrying similar situation was that the B.Ed course had very low language entrance criteria. Poor language skills are evident in many of the narratives in this research. Unless poor language skills are corrected, and improved, this will continue in a vicious cycle as these underskilled student teachers become underskilled teachers and perpetuate under-achievement and unconfidence in language in their pupils. It could also be argued that these student teachers are not equipped adequately to teach if their language skills are poor.

Therefore a recommmnedation would be that this university needs to spend a substantial amount of time, and make additional language support appointments, to address language competency issues in their student teachers.

Beliefs and affective dimensions

Due to the beliefs of students being found to influence their subsequent practice, tighter admission criteria, and ones which take into account beliefs, motivation and values also need to be developed and used in screening prospective student onto the education courses.

Policy therefore needs to take note of the affective dimensions, not merely the academic; although it should be noted that teaching in South Africa is considered an easy-admission choice of study, and steps should be taken to change this, in order that standards of teaching can be raised.

University Responding to Regional Conditions

While teaching faculties at universities are preparing student teachers for not necessarily only local service, but also to join a national or international workforce, in order to maximise the effectiveness of teaching practicum the education faculties at universities need a regional knowledge of schools, of

school conditions, and of what kind of pedagogies work best in the schools in which teaching practicum is situated.

ITE courseware approaches can be likened to school curricula in that they can be, as Lupton writes: "explicitly decontextualised, requiring teachers to adopt standard practices regardless of circumstance" (Lupton 2004:34). Similarly in this university there is a tension between 'universal' and regional or more local expressions of knowledge and skills. While universities are preparing student teachers to be part of a global workforce, they also need to prepare them to respond appropriately to immediate issues and concerns, wherever they might be working, as a pedagogic skill.

One of the MrTEq requirements of NQT's is that they "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." (Government Gazette, No. 38487 19 February 2015: 62). This requires a significant knowledge of the terrain, socially, geographically, and in terms of social services. Living in a polarised country like South Africa, more needs to be done to make this policy a reality on the ground through solid regional understanding as well as an understanding of diversity.

The importance of regionalism in both teacher education, student teacher experience and teaching practicum cannot be underestimated as a factor affecting learning to become a teacher. This would also create a climate where student teachers were encouraged to "know who their learners are and how they learn; they must understand their individual needs and tailor their teaching accordingly" which is a requirement of the revised MrTEq (Government Gazette, No. 38487 19 February 2015: 62).

For this purpose, some universities are applying to MrTEq to have their B.Ed courses extended. There is of course a financial implication in that bursaries would have to be larger, but it would mean that student teachers would receive crucial support and ultimately end their degrees and start their teaching careers in a stronger position, having been more efficiently taught. This study attests to the importance of understanding regional conditions, as education happens in context. While national benchmarks, policies and curricula are usually nationally written, they are enacted on the ground in local contexts. Often in Cape Town these contexts are very impoverished.

7.4. IMPLICATIONS FOR LECTURERS

There are implications for lecturers in this research. The didactic triangle famously has student, teacher and content at its vertices. In order to work effectively with content there has to be a knowledge of the student and how to best convey the content. In South Africa many lecturers have had substantially different experiences to their students.

I would like to posit that some lecturers do not know the student teachers. They fail to recognise their backgrounds, previous learning experiences, prior understanding about teaching, discrete skills and capacities and how these might affect or feed into their course learning and contribute to the learning of others on the course. By failing to recognise the prior experiences of their students as significant the scope of the course becomes narrower. This lack of knowledge of others might be typified by a failure to listen and by a vertical approach to teaching and learning. One of the remedies would be listening to the stories of student teachers, and widening the scope of learning to include more horizontal learning. This has implications for course design as seen below.

7.5. IMPLICATIONS FOR COURSE DESIGN

These findings have implications for course design, in terms of changes to task design, using narratives to expediate learning, creating better links with the schools and

A Change in Task Design

A change in curriculum as a response to this research would largely be a change in task design, where opportunities for students to express and draw on prior experiences would be a deliberate and recurrent feature. In such a scenario, constructivist learning, and peer learning would be regarded as important, and teaching 'stories' could be used as a way of accelerating the student teacher knowledge and understanding of teaching. This would also enable the lecturers to "know who their learners are and how they learn; they must understand their individual needs and tailor their teaching accordingly" (Government Gazette, No. 38487 19 February 2015: 62) which if expected from NQT's, should also be pedagogically modelled by the university's teaching staff.

Sharing stories, sharing knowledge; learning from each other

Earlier also the value of learning through sharing stories was discussed. This encourages reflection and is considered a mediated tool for learning. Johnson and Golombek (2002:4) write that narrative is a way of "imposing order" on experiences, and enabling reflection. The complexity of teaching has been widely acknowledged and Kumaravadivelu considered that "the collaborative process of dialogic inquiry" (2012:95) could in turn aid reflection which could improve teaching in the moment.

Similarly Farrell (2013)[37] proposed that real learning could occur in dialogic encounters with peers. He refers to peers in this learning process as "critical friends." Like Kumaravadivelu (2012), Farrell thinks that sharing the stories

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[37] Farrell worked with critical incident theory (CIT). While CIT and narrative are not interchangeable there is a relationship in that narratives often begin in a critical incident or in what Labov defined as a 'complicating action' and Doyle and Carter similarly describe stories s being 'event structured'(2003).

about classroom teaching can thus accelerate learning. This is a form of learning which is readily available as a resource and makes for very accessible sharing.

In this research what has been brought to light was that much of the university's approach to teaching, learning and assessment were largely vertical [38]in nature.

With this in mind, research needs to be done about horizontal learning encounters and mentoring relationships between student teachers and their potential as a site for enriching learning and educational practice. Alternative practices need to be established which may involve different processes, and giving a broader voice to students.

Doyle and Carter write that the knowledge base for teaching resides in the stories of teaching experience. However Doyle and Carter also write that novice and student teachers "lack the rich conceptual knowledge which comes from narrative frames" that experienced teachers gain and possess from repeated execution of teaching episodes in classroom situations (2003:131). Doyle and Carter therefore see the sharing of stories from the experienced to the novice or rookie teachers as essential to their learning.

This type of peer learning and sharing would be very helpful in overcoming what has commonly come to be seen as the difficulty of knowledge transfer from one situation to another. According to Philpott: "In this way narratives can be seen as a form of situated cognition or rationality and like other forms of situated rationality, they may not be transferred from one social situation to another" (Philpott 2011:33), but they may help expediate learning, and learning for others, in that situation. Therefore this is both a recommendation for future research – how stories could accelerate ITE learning, and also a recommendation for lecturers and course design.

Teaching practicum: Better Links

This study shows the slippage which can occur between a university's ideas of education and the reality of teaching in schools. As Robinson points out (2015:17) the outsourcing of staff to assess the student teachers on practicum is more likely to contribute to this slippage, thus "diminishing the potential to build curricular links between the school and the university" (2015:17). The outsourcing of independent assessors is due to the increased number of students and the fact there are not enough staff to follow them into schools. This becomes a financial imperative that needs to be supported by policy; teacher training is notoriously under-funded in South Africa.

Perhaps this could be improved by maintaining a rigorous knowledge of changing conditions in schools, regularly visiting schools, having teachers at the schools who report to the school–university liason officer. Perhaps also this could be achieved by finding more ways of supporting student teachers' needs in

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[38] 'Vertical' is used here in Bernstein's sense of a vertical discourse which 'takes the form of a coherent, explicit, systematically principled structure, hierarchically organised, or it takes the form of a series of specialised languages' (Bernstein, 1996:170-171).

difficult schools, with more of a (recent) history being drawn up and maintained of difficulties encountered in the schools regularly used for teaching practicum.

By drawing up a list of history of the teaching practicum schools and maintaining it over years, the development of pedagogic strategies specific to contextual issues prevalent in schools would in greater likelihood be developed.

7.6. RECOMMENDATIONS FOR FURTHER RESEARCH

As described earlier in this thesis, there exists in Narrative Inquiry a to-ing and fro-ing between examining the narrative as a method and a phenomenon (Cresswell 2004). In this section on recommendations for future research there are therefore two types of recommendations arising from this research. The first is about using narrative as a learning tool to mediate learning, the potential of which is evidenced in this research. The other recommendations are based on phenomena arising from this research.

This study has focused on the voices of unassuming student teachers from predominantly working class families in the Western Cape who are at a very ordinary university, as opposed to an ivy league traditional university. It is a study about ordinary people but their motivations to create social change through developing a highly supportive and pupil-centred pedagogic practice is perhaps less than ordinary. Based on the findings from this research the following recommendations for future or further research have been considered.

7.6.1. Poverty and Education

Resources are unevenly distributed globally but South Africa is one of the most unequal countries in the world.

In an attempt at redressing a grossly unequal education, schools were, post apartheid, classified into quintiles. However, the education system has been described not as five quintiles but two tiers – the middle class and the poor. The poor remain poor in this system, and a cycle of poverty is ensured and perpetuated by their having largely impoverished schools. It is widely understood that "concentrated poverty has an impact on what schools do, as well as directly on what pupils achieve" (Gewirtz 1998, Bishops' Conference 1999, Clark et al. 1999, Thrupp 1999, OFSTED 2000, Lupton 2004:4). At the same time it is also broadly acknowledged that there can be no sustainable development without education (UNESCO 2005; Dianova 2015). However, in a vicious spiral, the poverty of an area can affect the effectiveness of its local schools.

This research closely relates to questions of poverty and education in that the student teachers came from poor homes; the overwhelming majority, grew up poor and their families faced hardships. Thus their early lives were shaped by poverty. As this research showed, this showed in many aspects such as being shunted (or instability), closeness to criminal elements, and chaotic family

structures. However it did not stop there. When the student teachers went on teaching practicum they went back into similar schools. They anticipated working in such schools. Thus they were showing a commitment to working in the same environments as those in which they had been raised.

This reveals that in this research there is an alignment between background experiences, motivation and choice of future work environment. Furthermore the student teachers showed a strong interest in helping young pupils who grew up facing the same conditions that they did. Therefore their background informs their pedagogic approach, motivation and values.

This is important as more research needs to be done on ways in which schools can ameliorate the effects of poverty, and specifically which and how pedagogies, can be or are successful in impoverished areas, in which pupils face a barrage of hardships, and with which teachers need to be familiar. One of the largest areas of research necessary is into how schools in impoverished areas can develop specific pedagogies to enable them to function at optimal levels, and what these pedagogies might be.

More research needs to be done on how background can prepare a teacher or student teacher for working in impoverished areas, and equally, or how it does not. Teachers who successfully navigate impoverished schools and work to find useful pedagogies should be studied – for their backgrounds, values, motivations and how they learned to teach. Such studies might produce knowledge of how teachers like this come to be. Why do we need teachers who can work in impoverished areas? According to Spaull (2015), 75% of South African schools are impoverished, therefore student teachers need to be trained to work in these schools. In order to train student teachers to work in such contexts it is necessary to study teachers who work successfully in such contexts and student teachers like the ones in this research, in order to work out ways to train teachers better and prepare them for difficult contexts. From these studies, further pedagogic approaches can be developed, which might find use or application in other similar contexts.

Perhaps another application is also possible, based on the above. This research would focus on the conditions that create survival, change trajectories, or enable people to turn their backgrounds into a positive asset. In this research, as mentioned earlier, one of the initially surprising findings was what the student teachers in this sample had endured many terrible episodes (not mere incidents, as they went on for a long time), and in fact their trajectories were unusual and these have been outlined in the literature review, in Chapter 3, and the findings, in Chapter 5. However, many people in the same communities did not have a successful trajectory. More research needs to be done on what the factors are which enable people to go beyond the limits seemingly placed upon them by their circumstances. Also, more research needs to be done to find the tipping point, if there is one, and how background shapes student teachers especially in terms of subsequent classroom behavior or pedagogic values.

7.6.2. Student teacher values and beliefs

There are reasons and areas which I will outline as being important to future research, with regard to teacher values and beliefs.

Teacher values are regarded as important as they, arguably more than any other feature, offer some prediction of likely behaviour. Where do teachers' values come from? This study highlighted a strong social concern in the student teachers. Furthermore, while there have been many studies on policy, policy change, curriculum and curriculum change in South Africa, the beliefs and assumptions of teachers are as yet under-researched.

I concur with Harley et al. (2000) that: "...the entire edifice designed to transform South African education will stand or fall on the basis of support offered to teachers in the implementation of the policy as well as *the extent to which the support deals with teacher beliefs and assumptions, and not only the outward signs of practice"* (Harley *et al*, 2000:301) (emphasis mine).

Therefore:

i) More research needs to be done on the origins of beliefs, assumptions and values are created, how they arise, and under what conditions they could be enhanced or disrupted.

ii) Similarly, more research needs to be done on the ITE course in terms of values, beliefs and assumptions and their relationship to developing pedagogies on teaching practicum. To this end, more information about students needs to be solicited, and value-driven coursework components need to be created, in order that the maximum social value can be added to the course.

iii) Similarly, more research needs to be done into how values fund or contribute to knowledge construction.

7.6.3. Research into Teaching Practicum Assessment

Earlier in this thesis different paradigms of teacher education were discussed, and also in initial teacher education programmes, the notion of what construes a good teacher (and of course it is of great importance that quality teachers are attracted into and retained in the teaching corps). This research found that several student teachers felt that they were unfairly evaluated on teaching practicum. Research into measuring the value of teaching or assessment needs to go beyond a set formula of a lesson plan, use of multimedia teaching aids and props, and other tick-box requirements.

McNess et al posit that "What it means to be a 'good' teacher is, not only about knowledge and skills, but also an ability to empathise and build relationships with the learner" (2003:244). To assess this effectively would no doubt mean that it needs to be handled very differently.

One of the criticisms of the teaching practicum evaluation at the university where this research was conducted was that the student teachers' felt it was unrealistic. How evaluation could be made more realistic is therefore necessary in order to promote good teaching practice and a more realistic assessment of teaching practicum. It could also better prepare student teachers for the reality of working in schools. Research needs to occur in this sphere, focusing on a type of assessment which perhaps includes a 'pupil voice' type response as well as a more situated response of the mentor and evaluator, from someone who is very familiar with the school, the pupils, and the types of problems which the school faces in its local area. In this same manner what the 'good teacher' is deserves to be examined more closely.

At the university where this research was conducted, the evaluation of teaching practicum was a once-off affair which occurred once only on each practicum. There was no tracking of student teachers' progress and development over the four years of their B.Ed degree. Neither were there observations which happened without the purpose of assessment, nor peer-observations.

Thus to conclude: the student teachers could have benefitted from greater discussion of their developing practice in the classroom, from more realistic assessment, from their progress being tracking over time to capture development, and that the ideas underpinning what it means to be a good teacher also need to be rigorously interrogated, and perhaps more attention needs to be given to the relational dimensions of classroom work, and these should also be seen as necessary skills.

7.6.4. Narrative

More research needs to be done into how narrative accounts could be used to support learning how to teach on initial education courses, and the role narrative could play in promoting greater understanding of self and others including facilitating changes in pedagogic practice.

7.7. REFLECTIONS ON THE RESEARCH JOURNEY

This research journey began a long time ago.
I was still a small schoolgirl myself, during apartheid, driven back from my government school, when I would pass the coloured children my age leaving their school (the same architecture, only smaller, no playing fields, no flowerbeds) and walking home from their school, in all weathers. The school was always there, a government school like my own, it clearly spoke of different allocations of budget for different groups. And these children were always on the periphery of my world.

The journey continues not when I first started teaching but in my last stint when I worked in a high school in Mitchell's Plain, one of the largest 'coloured' housing areas, established during Cape Town's forced removals of the 1970's and 1980's. This was a school in one of the more disadvantaged areas, even for Mitchell's Plain. The school sat on the laylines between gang areas and there

were frequent shoot outs, stabbings and so on. Sometimes there were eruptions of violence in the school, itself, which involved fists and knives. As the school was unfenced, a number of unsavoury characters would drift into the school and there were frequent drug deals. Some of the younger Grade 8 and 9 children had been recruited as runners for the gangs as they could not be prosecuted due to their age.

Understandably in this context there were many disruptions. I saw many hungry children every day, and many distracted and emotionally needy ones. The very large class sizes increased the volume of the issues, as it were. While all schools have social problems or aspects which affect the pupils, this was intense. I saw teen pregnancies, and the ravages of tik[39] at first hand, and there were frequent thefts from the school itself to fund tik addictions. These children were as vulnerable, and experienced the same kind of limitations on their futures, post-apartheid, as the ones walking home in the rain in my childhood. The teachers at the school were sources of knowledge about the local problems affecting the school community, which ranged from broad social problems (lack of transport, few employment opportunities) to relational ones.

But what I was really noticing was the importance of context and background to learning. Firstly, the context in which the children lived, and what happened in their daily lives could not be underestimated in terms of facilitating or creating barriers to learning.

While teaching in this school a number of questions came to me which were not easily answered, about the fit of the teacher to the school, and the fit of the pedagogy to the pupil. Some of these were - could *any* teacher work in this school? Could a teacher from Mitchell's Plain be successful in a middle class setting? And, what type of teachers were effective in this school where pupils were decimated by hunger, fear and violence? And, *were there* certain approaches or pedagogies which were more successful than others?

In a sense these experiences and questions very much underpin this research. At the university, I was home from home with a very similar student population to the school I had taught in: largely Coloured, with a growing (over the years) Black student body. Many of these students came from the same geographic area- the sprawling Cape Flats, where my last school had been set, and also from similarly troubled areas. The students were mostly going back to those schools to teach after graduation.

Initially I wanted to follow Art and English teachers, and on two campuses. I realized that doing such a large study would be impractical and that English (and the training of English teachers) was an interesting focus, especially because of the Grade 4 language switch experienced by the majority of South African pupils, from home language to English.

My journey continued into literature as I read much US literature around ghetto education, multiculturalism, and language, including optimal conditions for

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[39] tik: a cheap street drug which is highly addictive, and similar to crystal meth

language transfer and African post-independence country-by-country approaches to language issues.

I came across narrative inquiry when attempting to marry subjective accounts with a type of analytic critical realist approach. NI was one of they few methodologies which allowed me to do this. I wanted to use individual voices and scrutinise the type of stories they told as a way of honouring their experiences, and by so doing also giving the student teachers who were my participants, a voice. I think the fact that the people from the area were so disregarded and treated with such contempt when I was teaching made me aware that others did not know the area or the people. Some of this might be attributed to Apartheid town-planning which meant that Mitchell's Plain was isolated from the city, misunderstood and pre-judged.

Bourdieu gave this work an eseential foundation in post-monetary capital, but his interpretation of class a determinant seemed ill-fitting in a country where all people of colour had been beggared by a racist system. Furthermore, Bourdieu could not explain the agency in the teachers. I read the 'ghetto' US schools reports and 'manuals' of training teachers to be gritty and strong enough for the worst schools, but it did not match my own experiences, nor my thinking about teachers with integrity developing individual practices as a reflective and integrated response to a context, pupils and subject teaching.

Also, because I loathed deficit thinking (which I had encountered ad nauseum in relation to my work in Mitchell's Plain), critical race theory seemed entirely appropriate. I knew the student teachers had strength and capital and CRT gave me a way of framing this. Nancy Fraser with her clear concerns with recognition, representation and redistribution and interest in how society maintains inequality through its structures, was another convincing theorist who shaped my thinking. She also helped me make sense of the local inequalities in Cape Town and in its schools.

This 'data collection' process went as planned taking over a year and a half. The final interviews were disrupted by the university's closure due to the *#feesmustfall* movement. This meant meeting off campus or waiting a few months until those students who had moved back home returned to campus.

I have told this as a story, a story in which I explore my own epistemological reasons for undertaking this research. The findings are answers to not only the research but to the persistent internal questions which arose years ago when I saw children the same age as myself, walking home in the rain from school, and later, teaching at a school in an impoverished area. These were questions about inequality, how education addresses inequality, the fit of a teacher to a school, the perserverance of the teachers, the fit of the pedagogy, and what drove the caring nature of teachers.

Conclusion

This narrative inquiry study began with looking at unassuming student teachers from working class families, looking at how they grew up, and the formative

experiences in their families and schools which shaped their values and motivations. My initial summation, on hearing these stories, was of amazement that the student teachers had, despite their vulnerable circumstances, managed to successfully navigate their way into higher education and were on the path to becoming teachers.

What is obvious is that the espoused teaching practicum pedagogies and approaches would have been less likely to have been developed in a more affluent teaching environment. This was because mostly the schools (quintiles 1-3) in which the student teachers did their teaching practicums nearly all had with feeding schemes, indicating a high level of poverty and unemployment in the children's communities, and which were also decimated by a variety of accompanying social ills. Ultimately this meant a more difficult learning environment, one in which the student teachers had to work harder to capture and engage the pupils' attention, and to this end their relational style of teaching, which might seem circuitous in other less-needy schools, was the most efficient and effective way of teaching. This was the context of the student teachers' learning to teach on teaching practicum, but it was also in many way similar to the schools which they had themselves attended as pupils.

Thus this study began with context, for all the stories were about experiences and came from and evoked a context. Perhaps it is quite natural then that this study which has been in some way dogged by the contextual, should ultimately return in its conclusion to the notion of context. This is because the study started with hearing about student teachers' childhoods - the back story, and saw that the context of the child as a pupil is vital to their later success (and vulnerable pupils can be helped by a context peopled by supportive teachers and other adults). But also, to move to the return of the story, those same vulnerable pupils can be influenced by their context to become student teachers (who promise to make resourceful and adept teachers) in impoverished areas because their early experience can give them an insight into the context of others who were living in impoverished environments or difficult circumstances. It also gave them a resilience, a desire to make a difference, as well as a determination, as evidenced by their practicum experiences, to find better pedagogies which might work more efficiently in difficult schools. In this way they were able to "*integrate* significant life experiences which gave them their unique ability to teach" (Haberman & Post 1998). It would seem that the research participants in this research, coming from difficult backgrounds, and often dire circumstances, were shaped by these circumstances and contexts to become resilient and socially concerned student teachers, uniquely able to deal with issues affecting impoverished schools. Narratives of their lives, in their construction, give the teller an opportunity to integrate and make sense of life experiences. These narratives, if put to greater use on an ITE course, might enable others to learn from their eperiences too.

What seems to have been critical to the lives of these once-vulnerable student teachers, who participated in this research, were their schools and their teachers. Most were influenced by good teachers, and had supportive relationships with teachers. It can be deduced that schools and teachers play a very much more significant role in impoverished areas than they do in more affluent ones. This

study goes someway to describe where this sample of student teachers come from as well as their learning experiences on the development of student teachers.

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APPENDICES

APPENDIX A: INFORMED CONSENT FORM

Consent form – voluntary informed consent for participation in the following research project:

Following Arts and Language student teacher experiences of initial teacher education at the Intermediate Senior Phase

I, _____give the people mentioned above permission to use the material which has been generated during the course of my participation in the project and the data that was collected through: my digital movie, surveys, my participation in focus group discussion.
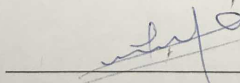
I understand that those involved in planning and implementing this joint module are intending to share the work generated in the module in the form of publications and conference presentations.

I also understand that:

- Whether or not to give this permission is a personal decision, and it is entirely voluntary.
- There will be no rewards for giving this permission, as there will of course be no penalty for refusing it.
- I have the right to withdraw my permission at a later stage – so long as it is prior to any publication which the researchers produce – and the researcher/s then refrain from including my materials in their research.
- The findings from the research are likely to be published in institutional reports, academic journals, books and book chapters and presented at academic conferences.
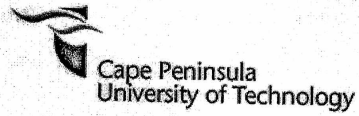- My own identity or that of any other person included in my materials will be protected.

My signature below indicates my permission to use the material I have generated in the Encountering English project.

Signed at ____10 October 2014____ (Place) on ____CPUT____ (Date)

_____(Signature)

Cape Peninsula
University of Technology

CENTRE FOR INTERNATIONAL

TEACHER EDUCATION

Questionaire for ISP Third Year Art and Language Students

This questionnaire is trying to capture background, language, values, interests, of trainee teachers including their motivations for becoming a teacher.

1a. Personal Details and family background. Tick the correct column:

		YES	NO
1.	I am from the Western Cape.		
2.	I am from another province.		
3.	I am from another country.		
4.	I am under 25 years old.		
5.	I am 26-30 years old.		
6.	I am 31 or older.		
7.	One or both of my parents did not finish school.		
8.	One or both of my parents got a school leaving certificate.		
9.	One or both of my parents studied further after school.		
10.	One of my parents is a teacher.		
11.	One of my parents has a job which involves helping other people.		

3. Interests

Are there any special interests or hobbies which you regard as beneficial in some way to your teaching, or are related to your subject areas - or that you share in some way when you teach? Explain._____

_____

_____

4. Values

How important is it to you, to attempt to teach with the following values? (in other words, that the teacher has these values, and shows or models them).

Circle the values which you regard as important.

4a. Respect
4b. Non-Sexism
4c. Creativity
4d. Tolerance
4e. Responsibility
4f. Non-racism
4g. Respect for difference
4h. Equality
4i. Reconciliation/forgiveness

5a. Your FIVE most important values for a teacher to have
Rank the above values using the table below:
In order of importance for you (with five being the most important)

1	
2	
3	
4	
5	

5b. If there is ONE value which you particularly cherish for education which one is it?

Write it down here: _____

5c.Is there a value missing? Is there one which you think should be shown here, which is not?

_____

6. YOUR EXPERIENCE

a.What has been the most enjoyable aspect to date of your teaching course? _____

b.Please write down anything about the decision to teach which you regard as important and which has not been covered yet.

_____

Should you wish to provide additional information, please contact MortT @cput.ac.za

If you have any concerns please write to Professor Y Sayed, Director, CITE, at

Sayed Y@cput.ac.za

MANY THANKS FOR PARTICIPATING IN THIS RESEARCH INTO TEACHER TRAINING

Please note that in this transcript the first stage analytic notes appear a numbered comments {after the part they refer to}.

SU███ Interview #"the kindness of strangers"

Teaching is a verb is a noun. (English Second Language Research Participant in her 4th year at CPUT)

4 March 2015 – 1st Interview

Description: Su██ is plump and beautiful, and 34 years old, married, the mother of two children, second language English, first language Afrikaans. She comes from the W██ ██ast and speaks with a soft persistent regional brei. Her father abandoned the family, she grew up in abject poverty, and her mother went to prison when she was in grade 12, but despite these trying circumstances, she was the head girl of her school, and is proud to be studying education – going back into a system which gave her stability and rewarded her when she was in need. She was raised by the community, feels indebted to the community, and sees her role in education as going into community work – going far beyond the remit of a 9-5 job. She is very proud of the social and economic stability she has created for her own family with her husband and the church. Significantly she was helped "by strangers". Because of her background she feels no problem is insurmountable – a very powerful person with an incredible drive to succeed. Because she was unprotected she is now extremely protective of the children she encounters. She regards herself as already a teacher – see comment #4 --- "IF I AM TEACHING YOU, I AM A TEACHER" – TEACHING IS A VERB IS A NOUN. She is the first person in her family having a tertiary education, and shows an incredible desire to better herself and constantly improve. Her accounts are peppered with anecdotes.

Quotes:

#1. On CPUT and English: *I didn't have English in the house, English in school, yes, but I felt something more, I needed to broaden myself so no one can say I can't take this teacher because she is only Afrikaans-speaking.*

{Comment 1:Wants to be larger than background, to exceed expectation}

I wanted to be a – how to say – to advance myself actually, in learning another language and not doing in all subjects in Afrikaans. I wanted that challenge in my life. I needed that challenge in my life. And she actually apply for Mowbray and I did because I know Mowbray is English and Wellington is Afrikaans. I needed that challenge in my life

 # 2. On diversity of CPUT: But here you are on the same level,

{Comment 2: equality }

you are all in one class, white learner, coloured learner, black learner.

#3. *On her strengthbeing borne from difficulty:* "And one day I asked myself – why did God put me through all this stuff? And at the end he puts me here. And I said to myself that I needed to go through all those years because now you're actually someone better, because now you're actually someone better than you could have been, Spiritual, wise

{Comment 3: Spiritual, wise }because of going through all those phases in your life. I think it is my strength.."

#4. On her approach to teaching, **she is already a teacher** : "Because I step out of the question, but straightforward I am yes, and I like to be patient. Yes I have patience. Because if I sit with my learners I put in a lot of time on classwork., even on TP if there is a child with a problem I will say, can I come to your home? Can I talk to your mom? And I will go and vist and talk to the mum *even though I am a student teacher I am doing stuff, I am a teacher.*

{Comment 4: Already a teacher – being a teacher is to do with the activity not the qualification; great sense of responsibility}

I am teaching you. So I got involved in his life and will go and visit parents and ask them, Is there anything you can help him with because he is struggling with this and that and that…And they say, "No we are helping him but he tells us he doesn't have homework" so at the back of his book he will always have homework…so I go out of my *way* for people I feel need me,

{Comment 5: Community involvement}

they need someone to help me. They need someone to lead them. They need someone to help them. I want to be needed. I don't want to be in a classroom where people say, "Oh that's what you teach me, I know that stuff." I want to teach there where children are in need for teachers like me. There must be something about ME that they need to go forward."

#5. On being encouraging: " I am open to learn. And I teach my own children:" just try, just try, and you will get there - never give up (voice goes soft) for we are all human beings and you can learn as much a s *you* want to learn. As much as anyone tells you you can't do this, you can do this, if you just put your mind to it you can do that."

#6: On emotions in the classroom and sympathy for students: "**And this one boy in my class he had this whole story about how his father was stabbing his mother, and I got so emotional in front of my classroom, and actually to become vulnerable like in they space, it hurts me to just think of it – he is actually so out of his comfort**

{Comment 6: Relates to her own vulnerability; she was once a student who only had a teacher to talk to.}

zone that he is saying that in front of a class of 35 children. And here I am standing with tears in my eyes (31:15) so emotions is a big part of me and whenever there is a problem I will get emotionally involved, and open myself up to these children."

#7: On being vulnerable: "Yes I do. I think it is good.

{Comment 7: Also being vulnerable in the interview}

There need to be space to be vulnerable. And I need to show them (31:48) that I also am a human. I am not just that person who want to do maths and want them to do English and want them to do that, I am not there to actually assist them in any other way. Like if they have problems at home, I don't want to be that teacher who is closed up, with that expression on her face. I want them to see me as someone they can come to. Not about my maths things are not right – but about anything. I must be there for them. Even if I can't do something I will get permission from them to talk to someone else. Who is higher than me. But there must be something. I get really vulnerable in situations like that."

{Comment 8: This is not coming from her training but from her values -0 she has already said that this comes from her background of the teaching helping her.}

(English Second Language Research Participant in her 4th year at CPUT)
I came from a very, very poor family, my mother and father got divorced and we had to go back to my grandmother. She supported us financially, and with a house to live, with everything. My father didn't support us in any kind of way. After a few months my grandmother died, and she gave everything to my uncle, who

was my mother's younger brother. So we neede to leave there because he didn't want his sister with her children in his house. So we were staying at this house for some days. In the end my mother met someone else and we moved to █████ ███. My primary school days were in M█████████g but after that I needed to go – when we stayed in ███ I went to ██████████. And then I started . But there was no one who was an influence on teachers. I have a different view of life because I wante to become a nurse because I wanted to help people, with injuries and stuff like that, but no one helped me to go and study and stuff like that. <u>In my matric year I was the hoofdogter of the year.</u>

{Comment 9: Very proud of this}

But during that year it was actually a dull year for us, because my mother stabbed her boyfriend to death, that year, the boyfriend she moved in with, and then we are staying with. And so she went to jail for five years, during my matric year. And there was people in A████████, <u>I still have connection with them- I stayed there to finish my matric year with them but by brothers and sister stayed there in ███ with other people. And</u>

{Comment 10: Dependent on a community – explains later relationship to community – goes to say thank you, pays respect to the community; also as a teacher is doing community service – is a go between (see later) }

I needed to go there because I needed to finish my education. My education to me was very important. And I was in an emotional time. My mother wasn't at home. And we had this thing over our family, that our mother had killed someone. So I went to stay in A█████ale. But during that year – my matric year- I met my husband. He is from ███████ and he came to visit in ███████████nd we became friends and after that we become like involved in a relationship. But there was nothing about teaching, become a teacher, do this. And after I finished matric I went and worked in a shop, the Spar. Do you know the Spar|? I went and worked there for R160 a week, so I found myself a room paid R100 for the room, so I had R60 for me. And after my matric year I had my first daughter and then I moved to …███████. I became part of the Old Apostolic church because my husband is Apostolic, and I have this daughter, and |I stayed by his mom and his sisters.

And then in church I met this young, beautiful lady and *her* mom was a teacher.so visiting her, and talking about this, I became a Sunday school teacher and we were going to her house to prepare – what were we going to do with the kids next Sunday and stuff like that. So her mom asked me one day if I had matric, and I said, yes I do have matric, By that time I had my second child, I was very stable, I was five years in A██████, I was married. She said , why don't you try to become a teacher? And I said, No, how can I do that? And she said "Leave it up to me." And she got the form off the internet and she applied and she gave a R3 500 deposit on the day they accepted me. And I was in my job at the time. I was in a comfort zone for 7 years. How can someone else just apply on behalf of me, and give me the slip and say, you must take this slip to C████ and you must start? And I still had my job. I wanted to go but I was in a comfortable zone. <u>Why do you leave something you know to go somewhere you don't know?</u>

{Comment 11: Biblical reference, unconscious}

But still I just walked out of that job, without saying anything to my boss or any friends I had at work. I just go.

And when I came here – I came here on a Tuesday and I started the Wednesday. They fired me a week afterwards. And I wasn't sorry for one moment that I had given up my job. I am not sorry because if I look back now, it was that one inspiration from her that gave me the blessing (?) I am very glad I did this. In my first year … the diversity I came across here. I am learning day by day new stuff. The diversity I came across here was amazing.

{Comment 12: Longing for diversity or to be larger than background}

In the factories, you are so used to being with coloured people.

And the boss is the only white person. It's just like that. But here you are on the same level,

{Coment 13: equality}

you are all in one class, white learner, coloured learner, black learner.

"Sunday school the only stimulating thing"- me,.

"Yes, well you're right, the church was actually the point in my life where I felt like I belonged somewhere. My alignment during that time – before that , I wasn't married, I already had my daughter. So I was unstable during that time. I didn't know if this boy was going to take me as a wife."

C███████e interruption.

That was the only time I felt like I belonged somewhere, so I put in every single thing I had. Yes I was in the church, and the choir, and part of the band, and I am a Sunday school teacher; everything was part of the church, there was nothing social in my life. Only I felt I belonged there so I give my all.

{Comment 14: the church was her home – something internal - not a social life – which would be external}

And out of this good, this is where I stand today.

And one day I asked myself – why did God put me through all this stuff? And at the end he puts me here. And I said to myself that I needed to go through all those years because now you're actually someone better, because now you're actually someone better than you could have been,

{Comment 15: Spiritual, wise}

because of going through all those phases in your life.

I think it is my strength..

I have this way of teaching – if I teach say about smoking or stuff, I will actually go deeper in and tell them not to go there or do that. So intentionally I go into my emotions from years back. So I will teach them not to smoke. "Rather do this than that"… so overprotective,

{Comment 16: Very strong urge to protect children}

: like a mother will teach her *own* children, I come across those types of things in my class. I will warn them and give them actually a side of me that the university does not want us to give them

{Comment 17: Openly disagreeing with her training}

– so much of yourself. They want us to stand on our own feet. But still be firm. Now I think my firmness is a little

{Comment 18: Idiosyncratic idioms – mixes a metaphor to create a new meaning of solidity and stubbornness}

under my feet because if children have problems and stuff like that it will be personal to me. Because I think *I know what they're going through. I know this stuff.* So all that emotions is coming back.

So you want to be a caring teacher? (me)

Yes, nurturing like helping. Teaching but also being there on some other level.

Did you feel you had a teacher like that when you were a t school.? me

Yes I did. It actually started in my high school years. There was no school fees. And I was always the one who didn't have maybe spray or roll on. Or Some nice things to put on. And she picked that up. And by talking to me and encouraging me, I actually sold the small little choclates and mouldings for R1. ..She gave me a big block of chocolate and the moulds – and the mouldings she gave me – and I did it at home, and I sell it for myself. And I buy myself like toiletries and

{Comment 19: Spoken with pride but also a bit shame – pride in her achievements – ashamed of her situation}

my matric jacket and I actually have money for bread at home by selling stuff, doing my own thing.. She was there for me in a great sense but she didn't want to just provide for me by giving me things. That was an eye-opener. For me really someone doesn't spoon-feed me, she learnt me something to do it for myself. Something like that. And if I am in ████████ I will go to her house and just say hi. They are all glad that I actually decided to become a teacher now and I am 34 years old.

Why didn't you go to wellington because… it's closer and it's Afrikaans. me

Yes it is closer and it is Afrikaans but for me I didn't have English in the house, English in school, yes, but I felt something more, I needed to broaden myself so no one can say I can't take this teacher because she is only Afrikaans-speaking.

{Comment 20:   Wants to be bigger than background}

I wanted to be a – how to say – to advance myself actually, in learning another language and not doing in all subjects in Afrikaans. I wanted that challenge in my life. I needed that challenge in my life. And she actually apply for Mowbray and I did because I know Mowbray is English and Wellington is Afrikaans.   I needed that challenge in my life   15:38

I am still struggling because I done English in my first year, second year, and third year and it was really tough. For me it was tough. My first year was sooo oh! I almost failed my first year but through help and encouragement - my lecturer from first year, I passed. So I took it on the next year. With some more effort.

And do you love the subject? When did that start?

It actually begins with the end of second year. I actually decided I wanted next year again. So there was a group for the third years but you ,must be six or more. So I asked Jennowene and Ilze, because they are actually better in English than I am so I asked them, are you going to take English again in third year and they said yes I am and I said, I want to join your group. And they said, "Suraya you struggle with English." And I said, "That's the reason I want to do English. **Because** I am struggling" And even if I go on teaching prac I will always ask the teacher if there are some English lessons I can give the children and they say no and I say Ag please man. Even if you don't want to put it in my file, I just want the **experience of** how to teach it is and stuff like that.

{Comment 21: Struggling relates to overcoming; encourages students to overcome}

Even in my home English is like 3ʳᵈ language because they like Xhosa more. I bought a Xhosa book. I done Xhosa in my second year. So there <u>wasn't a group for Xhosa this year.</u>

{Comment 22: Interesting!}

So we needed to deregister for Xhosa three. But is till have the book and I am going next year   to a separate group, I don't know what level tehya re now, but I am going to take Xhosa next year further, while I am teaching
And English – I prefer to always teach English. I can't do it in this TP but next TP I am going to teach English

And even if I have to do a course again, or whatever, <u>just for my vocab, to upgrade, it's experience – more experience to become better and better</u>

{Comment 23: Ambition, drive}

Because I didn't have that – hpow do you say? I didn't talk to people who was English speakers, I ignored those people because if I I talk to them or speak to them in anyway about anything they will expect me to speak english (19:18)on this level that I am now I am more free to speak to them – to ask them for help, to say, <u>"Can you assist me please?""I need help with this." "Are you free now?"</u> <u>"Can we meet?"</u>

{ Comment 24: A different voice, a more polite 'society' voice}

Like its normal. Somethng that I had needed to be there is there and it's more relaxed with my English. And I need to thank CPUT for tha. And the trhee years of studying in here. The people that I am with. And the English people/. They all know I am Afrikaans and I am trying my best. I have done better with my English than I have in Afrikaans.

But if you go back to ███████████ *way, it will be good – you will be a good example.. –me*

I try to read as much as I can,e specially in English. There are still some hiccups I need to overcome.. I am open to learn, and that for me is something I can actually be proud of. I am open to learn. And I teach my own children:" just try, just try, and you will get there -   never give up (voice goes soft) for we are all human beings and you can learn as much a s *you* want to learn. As much a s anyone tells you you can't do this, you can do this, if you just put your mind to it you can do that."   (21: 23)

What type of person are you?do you identify with being a certain kind of teacher
I say I am a very straightforward kind of person but I also like things to be done not my way but the right way. I think I am very persistent. Say for instance if I want things this way I will lead someone to do things the way I want them to do it. Values are a v big part of you. And values go deep down inside. I did not know I had these <u>values inside me until I started to become a teacher.</u>

{Comment 25: Ethical awakening}

i found that trust was there, there was honesty, ; and I ddi not link that things to values because it wasn't taught to me that those things that you had in you are values.

Trust?

Well take for instance this relationship I have with my husband. I can trust him with my life. First of all, my marriage is with me & him before the children because if I am not happy they are not going to be happy. I will walk away. Because I am not happy. And I trust him – at this stage I trust him with all I have in this marriage. So if something – so I said to Je███████ – if he will ever cheat on me – in that way I will leave him. My mindset is like this. I will not be someone else 's slaansak. Someone you can just push aside, and do whatever you want, you can't do with me whatever you want. For example the bible says the husband is the ehad of the house and the husband can do that and the husband can do that, but the husband is actually manipulating his situation off being a 'house priest' (??). But you can't do that to me. Because I have my standards I have my way of seeing things. This is what I want out of life. My mother didn't have this way of seeing things. My father was always absent . But I gave him a chance back in my life. I took my children to him. It is actually because of my husband that I go and make peace with him. I wanted to cut him out for the rest of my life but I actually stand back and took my children to him and said, "this is your grandchildren. She's this… and her name is that.."

{Comment 26:Long sort of woman-to-woman anecdote – but deliberately avoids talking much about her husband.}

And now we have a relationship again. But for my children I will do whatever it takes. I am really honest – I will even go so far for my husband as I will go for my children. My children is very very important to me. It is my first priority. My husband can leave me anytime. But my children will never leave me. For them I will always be mum. It is so weird for me.

Because I step out of the question, but straightforward I am yes, and I like to be patient. Yes I have patience. Because if I sit with my learners I put in a lot of time on classwork., even on TP if there is a child with a problem I will say, can I come to your home? Can I talk to your mom? And I will go and vist and talk to the mum *even though **I am a student teacher I am doing stuff, I am a teacher. I am teaching you.*** So I got involved in his life and

{Comment 27: Already a teacher – being a teacher is to do with the activity not the qualification; great sense of responsibility}

will go and visit parents and ask them, Is there anything you can help him with because he is struggling with this and that and that…And they say, "No we are helping him but he tells us he doesn't have homework" so at the back of his book he will

{Comment 28: Community involvement}

always have homework…so I go out of my *way* for people I feel need me, they need someone to help me. They need someone to lead them. They need someone to help them. I want to be needed. I don't want to be in a classroom where people say, "Oh that's what you teach me, I know that stuff." I want to teach there where children are in need for teachers like me. There must be something about ME that they need to go forward. (26:52)

And do you think because of your background – your family- you've realised what schools can do for young people?

Yes because of that context- how they live now. Because what I actually experienced is that this vision

{Comment 29: Biblical – prophetic}

of this abuse thing, this violence, comes *way back*, because my parents had parents and they had parents… and I can't look at them and say "You two actually fight, and you two did that. But who actually taught them how to brought up they children?"

"Yes I am trying to break it. I am the first person at university. I NEED to do this. I need to go in and out with this.there was last year, I asked my Afrikaans teacher if I can't stop in my 3rd year, go out and teach, get my diploma nad do my career in two years time, but he said, "Don't do that. Finish".
{Comment 30: Supportive male figure}

Bursary

NSFAS. But it's fine, as long as my studei s are paid. Because there are some students who are struggling with finance here.

But then you travel in and out every day. So your husband really supports you

Yes. The whole family actually. My mother in law also. My mother is not in any kind of position to support me with finance or anything like that, but I don't mind, because I am married
{Comment 31:Supportive husband}

-bring up husband support in future interview now and my husband is responsible for his family. He was with me when I came here three years ago and he is still with me. S o we are going this hand in hand, and will end it hand in hand. And at the end of the day my marriage is also going to benefit. **And I mustn't stop here. Mustn't stop at C** **…-- ambition**

Emotions and identity – anything you could say about that – making up your sense of yourself.

I am very very emotional when it comes to my classroom. Especially. One incident stands out from my first year. No my second year. I came into my classroom.
The children were disrupted the day before, so I started with respect, I said, "Listen here...the first word we are going to discuss today is respect. "
They said, "No mam, this and that,"
And this one boy in my class he had this whole story about how his father was stabbing his mother, and I got so emotional in front of my classroom, and actually to become vulnerable like in they space, it hurts me to just think of it – he is actually so out of his comfort zone that he is saying that in front of a class of 35 children. And here I am standing with tears in my eyes (31:15)
{Comment 32: Relates to her own vulnerability; she was once a student who only had a teacher to talk to.}

so emotions is a big part of me and whenever there is a problem I will get emotionally involved, and open myself up to these children.

And so you think that is a good thing?
Yes I do. I think it is good.
{Comment 33: Also being vulnerable in the interview}

There need to be space to be vulnerable. And I need to show them (31:48) that I also am a human. I am not just that person who want to do maths and want them to do English and want them to do that, I am not there to actually assist them in any other way. Like if they have problems at home, I don't want to be that teacher

who is closed up, with that expression on her <u>face. I want them to see me as someone they can come to. Not about my maths things are not right – but about anything. I must be there for them. Even if I can't do something I will get permission from them to talk to someone else. Who is higher than me. But there must be something. I get really vulnerable in situations like that.</u>

{Comment 34: <u>This is not coming from her training but from her values -0 she has already said that this comes from her background of the teaching helping her.</u>}

And ISP my last question – why this phase? (33:15)

I felt like ISP from grade 4-6 –those learners, basically they came out of their foundation phase, so they know certain stuff, they can talk back to me. They have that background of knowledge already, so I am taking what they have and building on that. So they gave me a lesson. <u>So</u>

{Comment 35:Anecdotal}

we are going to talk about maths. Do anyone know something about … then they will give me feedback. But if I go to a foundation phase class I need to build from scratch. I need to start from a level ground.

Was thisthe age you were working with in Sunday school

<u>Yes but they wee like 13 or 14. The grade 5's are almost like, if they repeated,</u>

{Comment 36: Expects failure}

in one phase, in foundation phase … there are children in those age groups. I would like more 12, 11, 13. And I found it difficult to help even my own daughter in foundation phase – with syllables and stuff like that. Actually for me its difficult. Children needs to know stuff and I expand on it. The talk back that's what I like. I want them to give me what they know. *<u>Talk to me.</u>*

{Comment 37: She wants the children to have someone to talk to.}

Explain how to spell this. Do you like this? How do you see this? Not chidlrne that are so small and needs to be taught everything. I saw the grade 2 teacher yesterday night – I had a parent teacher meeting- and it was a lot of work.

So very Interactive

<u>There's a just a time when I like to – like a Friday afternoon – I like to sit down and talk to them… a moment of openness and they can all talk. Do you have dogs</u>

{Comment 38: Very empathetic – she wants the children to have someone to talk to}

at home? I don't know about dogs but it is a moment of sharing, of talking, of openness for them.

****

Notes: ████s highly communicative. She talks with a deep Malmesbury *brei* and sounds rural. She is very determined to better herself and make something for her family and of her life. I land up being highly convinced that I would like her to work with children, but not be their English teacher. It strikes me that she wants to be a teacher so she can be near children and help them. She sees herself as an intecessor between children and their caregivers. She needs to be needed and would not want to work where she was not needed. She would probably have made an outstanding social worker.

 She is deeply religious and this comes out in her speech. She is quite modest in an old-fashioned way and avoids talking about her husband .

Lauren's essay:

The Narrative of the Fatherless Generations and its effects on the Primary School Learner

It is absolutely no secret that in South Africa, as elsewhere, the idea of a nuclear family, where the biological mother and father live with a child has for decades been an uncommon scene in South Africa, especially in low-income communities where the idea of a nuclear family has become but an ideal. To support the above statement one has to look no further than the statistics that have been released by Statistics South Africa (StatsSA, 2013) which indicates that one father out of two is absent from his child's life in South Africa. The report continues to reflect that there are about 10, 3 million children aged below 12 years in South Africa in 2012, representing about 15% of the population in the country. To a large extent this implies that over five million children in South Africa under the age of 12 years old are living their day-to-day lives without a father figure in their lives. And although we live in a country where many theories have been advanced to explain the poor state of our nations' children: child poverty, race and the direct effects on HIV/AIDS on children's lives. A factor that has been largely ignored, however, particularly among child and family policymakers, is the prevalence and devastating effects of father absence in children's lives. Peacock et al. (2010) noted that paternal abandonment or neglect can result in poor educational performance in that children who grow up in female- headed household's perform lower on tests of intelligence and are more likely to have been treated for depression, emotional and behavioural problems, also these children are more prone to drop out of school, teen pregnancy, drug and alcohol abuse as well as have high percentages of suicides. What this essentially means to me as a teacher is that half of the learners that form part of this dim, discouraged and demoralizing statistic will be seated in my classroom. With this knowledge I am passionately fuelled to want to make a difference in these learners' lives. I know that it is indeed my responsibility as a teacher to provide a pedagogical practice that will critically tackle this crisis as well as enable these learners to critically evaluate this social issue, also questioning the status qua around the subject of absent fathers as well as the other issues linked to this crisis. Being a product of an absent father myself, I know that it is possible to beat the odds into becoming a successful student and a functional citizen in society and this with the help of education. South Africa's phenomenon of absent fathers constitutes a huge challenge that needs to be tackled. For this reason, it is paramount that this problem be fully researched and understood. To help me understand the depths of this problem which is absent fathers more clearly, the research of this literature review will revolve around the causes, what causes fathers to abandon their children as well as examine the effects it has on the learner in primary school. Furthermore I will be looking at different theorist views on the subject and finally I will conclude the literature review by looking at a few recommendations as to how to deal with learners in my classroom who have been affected by the social crisis of absent fathers.

From an outsiders viewpoint the magnitude of the absent father epidemic in South Africa may stem from the notion that fathers are running away from their responsibilities, which unarguably from an outsiders perspective would make sense however given the South African context and its past one cannot overlook the fact that the problem may not be as much about the act of a father running away from his responsibility but instead the problem might be that fathers do not fully comprehend their roles as a father and the meaning associated with it. Also more than fifty percent of the countries children grow up without fathers many of which are young boys. Many of these boys grow up to be young men who end up abandoning their roles as fathers because as it turns out they themselves do not know how to be a father because they did not have fathers modelling positive fatherhood. However, Roy (2008; 2012) argues this point by posing the question: Does being faced with the struggles of growing up without a father not want you, the fatherless son to become a better father to your own child? In validating this question, Treffinger and Isaksen (2011) delineated that men cannot blame their fathers for their poor decisions, and that instead of shifting the blame they should rather invest all the effort in becoming involved fathers in their children's lives.

In exploring the concept of what it really means to be a father I look to Morrel (2010) as he notes that one of the defining aspects of manhood is fatherhood, which has transformative power in the creation of a positive masculine identity. Richter (2012) further adds to the idea that fatherhood is generally understood as "*the social role that men undertake to care for their children*" (p18). My understanding of this concept means that fatherhood refers to the physical and emotional presence of being there in a child's life by being an active support system to the child. While at the opposite end of the spectrum Desmond (2012) argues the fact that if a father is physically present in a child's life that this does not mean he is emotionally present for the child and therefore does not qualify nor make him suitable to be called a father.

Sorensen (2010) is of the opinion that the reason why South African fathers are abandoning their roles as fathers may be that they mainly see the role of being a father as being the provider. Nduna and Jewkes (2012: 321) extended Sorense's observation and elaborates a comprehensive explanation on the conceptions of fatherhood among men in South Africa, and that is that fathers saw themselves primarily as providers and that masculinity and fatherhood were primarily understood in terms of one's ability to provide for one's family's needs. Though one may argue that the term "provider" has a broader significance, by far it seems as if fathers expressed a materialistic interpretation of the concept. In the attempt of making more sense of the above argument I have taken the initiative to interview two fathers who are both university students at the ███████ ████████████████████████ campus, and who like the rest of the majority of fathers in South Africa have abandoned their roles as fathers. The question I asked these men was "*What do you think the roles are of a father and mother in a child's life*?". The answer that stood out for me was by:

*Sibongiseni: "*The woman is somebody who is supposed to take care for the child. They are born to do that. She is responsible in any way for the child. When a child cries, he does not say "Papa". He says "Mama", from a young age. When he starts to talk he says "Mama". Women are responsible for the social well-*

being of the children. And we are responsible for financial well-being of the child. If we can change and say that I'm guarding the child. I nappy him, I bath him and I say that the woman must go and look for a job, it won't work. It will look like we are crazy, it will seem like the nation is going crazy."

The voice of the father's statement above clearly articulates that caring for a child is seen as hard work for a man and that this role comes more naturally to women. There was no acknowledgment that caring for children also involves much hard work for women. Also, it would seem to me that proving one's "manhood" in public was more important to men like *Sibongiseni, and therefore these men do not possibly recognise gruelling challenges that women have to encounter on a day-to-day basis in taking care of children on their own.

Once more, the magnitude of the problem around absent fathers also differs according to race groups as the proportion of children under 15 years living with a father is 30% for Africans, 53% for coloured children, 83% for whites and 85% for Indians. This phenomenon is also more prevalent in rural areas than in urban areas with 55% of African rural children under the age of 15 having absent living fathers compared to 43% of African children in urban areas (Holborn & Eddy, 2012). One cannot help but to immediately notice that there are approximately 70 % of African children under the age of fifteen years old whose fathers are absent, a percentage which far exceeds all the other races. In respect of the high percentage of absent fathers occurring mostly among black and coloured men, Roy (2008; 2012) found that in a similar research conducted with fathers in the US that there is a same high rate of father absenteeism among black fathers in low income American communities as compared to the lower father absenteeism among white fathers in the USA. Roy (2008; 2012) refers to Duncan (2011) when concurring that the importance of a father's role given to men may differ in diverse social and racial contexts. For it may seem that in a black community the role of a father is to mainly provide to a child's monetary needs whereas in the white community if a father cannot provide financially to the child's needs he thus takes it upon himself to fulfil alternative paternal roles. The above findings serve as clear evidence that once more, the reason why men fail to fulfil their roles as fathers is because they neglect to see that the role of a father can expand beyond acting as a child's financial provider, that in fact a father can also take on the role as a care-giver and that the role of a care-giver is not only preserved for the child's mother.

It is indeed well noted that in our country a popular belief held, is that if fathers are not financially supporting their children, that they should rather distance themselves from their children. I find this school of thought truly absurd and the ignorance around it quite offensive in that masculinity and fatherhood were primarily understood in terms of one's ability to provide for one's family's needs. What these fathers fail to understand is that when they abandon their children, their action forces the mother to take on the burden of consuming both roles as mother and father and as a direct result has a negative impact on the child.

Rani's (2012) research indicates that single mothers experience excessive stress and that the stress is a result of the need to provide financially for the family concurrently with caring for the home in ways traditionally handled by both men

and women. This finding also further demonstrates that stress has a direct impact on the child. This coincides with Bronfenbrenner's (1979) <u>ecological systems theory</u> of child development in which he notes that in the mesosystem that a child's family experiences in the home may have a direct influence on the child's experiences at school. Meaning that if the single mother comes home stressed from work and exerts her stress onto the child, the stressful situation at home would then in turn have a negative impact on the child's development and behaviour in the school environment. Similarly, the absence of a father can have a negative impact on the child's development in school.

As evidence, children who live without their fathers are, on average, more likely to have problems in school performance (Hetherington & Stanley-Hagan, 2012; Horn & Sylvester, 2002). For example, they are more likely to have lower grade point averages, (McLanahan & Sandefeur, 2010), be academic underachievers or spend an average of 3.5 hours less per week studying (Zick & Allen, 2006). Furthermore, children who live without their fathers, are, on average, more likely to experience behaviour problems at school (Horn & Sylvester, 2002) such as having difficulty paying attention, disobedience, (Mott, Kowaleski-Jones, & Mehaghan, 2010), being expelled, suspended (Dawson, 2009), or have poor school attendance. They are more likely to drop out of school (McLanahan & Sandefur, 2010), twice as likely to repeat a grade (Nord & West, 2001), less likely to graduate from high school, more likely to complete fewer years of schooling, less likely to enrol in a institute of higher education (McLanahan & Sandefeur, 2010).

It needs to be emphasised that one does not need to be an expert to see that these statistics are mortifying and crippling to the learners affected by this crisis. The above finding underscores that much progress needs to be made with regards to this social issue which for many learners demolishes the hope of ever succeeding above this crisis. As a student who grew up without a father myself and who is nearing graduation I know that is in fact possible to beat the odds to becoming a successful student with the help of education. As a teacher I strongly believe that education can be used as an effective remedy to heal this social crisis. As a teacher I am committed to take a hands on approach in dealing with this subject in my classroom by incorporating it to the curricula. In the efforts of doing so I will engage learners with the philosophy for children in which they will form Socratic circles in which learners will critically evaluate this social issue, by debating why fathers are willing to abandon their children, what is causing them to do this? Causing these learners to critically question the status qua around the subject of absent fathers as well as the other issues linked to this crisis, also looking at the solutions. It is only when one truly understands a problem where one can comfortably get to the point of solving the problem. Also, the findings clearly indicates that the reason why so many fathers abandon their children in South Africa is because many of them do not know what it truly means to be a father. With this knowledge I want learners to be educated to on the equal roles both women and men have to play when being mothers and fathers: including education that deals with what does it mean to be a father? What does it mean to be a mother? If learners perhaps understood these roles better, they would be even better in filling these roles one day.

McLanahan & Sandefeur, (2010) asserted that motivation in the home as well as from outside forces plays a big role in seeing learners whose fathers were absent succeed.

Considering the high levels of absent fathers in South Africa, it is possible that for some boys and young men, any form of positive role-model with regards to positive and involved fatherhood would be scarce in their communities. Therefore, perhaps it should be recommended that the principals of the school, male teachers and other dominant male community leaders step up to the plate by coming into the schools and motivate these young boys and girls and perhaps the young fathers too, in mentoring and guiding these learners and fathers. Now, would be the perfect time for the school and the community to come together in unity to tackle this problem and in seeing these fatherless children make a success of their lives.

Furthermore, government needs to work together with civil society organizations to ensure that support groups are available to men. Such services should become more widely accessible and media campaigns and social norms campaigns should be developed to address the stigma that is associated with counselling, especially for men.

Lastly, emphasis on the provider role is always expressed in a way that rejected care-giving activities as forming part of fatherhood in South Africa. This portraying the fact that a majority of men do not know what the role of a father entails. Therefore I feel that the Department of Education should look to do the media. Media campaigns should be employed to educate men and boys on childcare skills. The media should also be utilized to actively challenge and transform gender norms that suggest men are not capable of caring for children. The media could be used to portray men involved in childcare and to highlight positive role-models.

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APPENDIX E: RESEARCH APPROVAL FROM THE WCED RESEARCH DIRECTORATE

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REFERENCE: 20140821-35025
ENQUIRIES: Dr A T Wyngaard

Ms Thelma Mort
Villa Kula
7 Lower Rill Road
Observatory
7925

Dear Ms Thelma Mort

RESEARCH PROPOSAL: FOLLOWING ARTS AND ENGLISH LANGUAGE STUDENT TEACHER EXPERIENCES OF INITIAL TEACHER EDUCATION AT THE INTERMEDIATE SENIOR PHASE

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 **01 May 2015 till 30 June 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
DATE: 21 August 2014

Cape Peninsula University of Technology

APPENDIX II: FACULTY OF EDUCATION ETHICS FOR ORIGINAL RESEARCH

This form is to be completed by the student, member of staff and other researchers intending to undertake research in the Faculty. It is to be completed for any piece of research the aim of which is to make an original contribution to the public body of knowledge.

For students this type of work will also have educational goals and will be linked to gaining credit - it is the type of work that will be the basis for a Masters/Doctoral thesis or any research project for which ethical clearance is deemed necessary:

Name(s) of applicant	THELMA MORT
Project Title	*Following Arts and Language student teacher experiences of initial teacher education at the Intermediate Senior Phase*
Is this a staff research project?	NO
Degree	D.Ed
Supervisor(s)	Professor Sayed & Dr Badroodien
Funding sources	NRF

Ethical clearance will be obtained from the ethics committee at Cape Peninsula University of Technology. Ethical standards for this research will adhere closely to international recognized ethical guidelines for conducting educational research, ie. BERA. Any changes to this project when it is begun, which have ethical considerations, will be reported to the ethics committee at CPUT.

The research project will be explained to all the staff concerned with, and the student population from, the third year English and Art Intermediate Secondary Phase at CPUT on the Wellington and Mowbray campuses. Participation in this study is completely voluntary. Having said that I very much hope that the whole student population will complete the survey forms which need to be done three times – firstly to find out who becomes a teacher (Phase 1), secondly to find out how they experienced their TPP (end of Phase 2, prior to graduating) and lastly, in Phase 3, to find out during the middle of the job-seeking phase, career choices and types of education posts chosen. They will remain completely anonymous in the surveys and the surveys will not be very time consuming - they will take less than twenty minutes to complete.

The participants' right to privacy will be respected. Confidentiality will not be breeched, beyond being for the purpose of this research. All quoted responses used in this research will be made anonymous through the use of pseudonyms.

Participants will be treated evenly, fairly and respectfully. With the variety and unevenness of background found in South Africa the researcher needs to be ever –mindful of the fact that background forms a context in which human lives are lived …(and that this) is central to the core of meaning in those lives. Researchers should not, therefore, feel at liberty to discuss or analyse how individuals perceive meaning in their lives and in the world around them, while ignoring the content and context of that meaning."(Andrew 1991:13 in Samuels et al 2000:477).

There is no intention of causing discomfort or embarrassment to any student, staff member, course, process at, or the institution of Cape Peninsula University of Technology, during or after this research. This research is being undertaken for serious academic purposes.

There are no conflicts of interest in my undertaking this study.
Privacy and confidentiality will be respected, and research findings will be 'member-checked', in a fragmented way to ensure the privacy of individual research participants and their right to confidentiality.

The findings of the study will be reported honestly and professionally shared. Another facet of ethical concern is the validity of the research, including clarity of intention and rigour of process. Doing a longitudinal study can also increase the validity of a study substantially, due to a "prolonged engagement" (Cresswell and Miller, 2000:126-7) and "sampling across time" (Lincoln & Guba, 1985:30, in Anfara, et al) promote internal validity and credibility.

A possible ethical issue which could arise would be if student participants in the case studies felt that they were more being unequally treated by me as a researcher. This can be avoided by being very mindful of this in my interactions with them, and being careful not to favour any particular person in any way. Similarly in all areas of research process, I will seek to recognize and discount all biases, and to work with an open mind throughout, being careful to get data to speak for itself.

	Yes	No
I bring years of teaching experience to the project, in which I learned to work in a respectful and sensitive way with different types of people in different settings, and abhor unfairness and nepotism, which should help me avoid perpetuating them.		

Research Checklist:

		X
1:	Does the study involve participants who are unable to give informed consent? Examples include children, people with learning disabilities, or your own students. Animals?	

2:	Will the study require the co-operation of a gatekeeper for initial access to the groups or individuals to be recruited? Examples include students at school, members of self-help groups, residents of nursing homes — anyone who is under the legal care of another.	X
3:	Will it be necessary for participants to participate in the study without their knowledge and consent at the time — for example, covert observation of people in non-public places?	X
4:	Will the study with the research subject involve discussion of sensitive topics? Examples would include questions on sexual activity or drug use.	X
5:	Will the study involve invasive, intrusive, or potentially harmful procedures of any kind (e.g. drugs, placebos or other substances to be administered to the study participants)?	X
6:	Wil l the study involve prolonged or repetitive testing on sentient subjects?	X
7:	Will financial inducements (other than reasonable expenses and compensation for time) be offered to participants?	X
8:	Does your research involve environmental studies which could be contentious or use materials or processes that could damage the environment? Particularly the outcome of your research?	X

Signatures: Researcher/Applicant: Supervisor/Senior investigator (if applicable):
Date: 28 July 2014   Date: 28 July 2014

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