

**Growing Social Justice Educators.**  
**How do we improve our practice as social justice**  
**educators?**

**Jane Quin**

**Growing Social Justice Educators.**  
**How do we improve our practice as social justice  
educators?**

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**Dissertation Submitted in Fulfilment of the Requirements for a  
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**Supervisors:**  
**Prof. Iben Christiansen and Crispin Hemson**

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## Abstract

In this study I am aiming to improve my practice as a Social Justice Educator of educator-students, basing my methodology primarily on Jean McNiff's (2002) approach to self-reflective action-research. The self-reflective action-research requirements mean that the study is necessarily an iterative process. I construct tools from within my praxis that has informed my work as a social justice educator. I apply these tools to the work of students (that has been informed by my praxis) to evaluate how well this same praxis lives up to its purpose. Through the same process I seek to improve the tools with which to better frame and name the praxis, for its improvement.

From my own and collective writing, working, learning and reading experiences I have aimed to do this by constructing a Trajectory Model describing an understanding of social justice education to apply to the Self-Reflective Action-Research (SR-AR) Reports of our Advanced Certificate in Education (ACE) students. I use this process to draw conclusions about the Trajectory Model and indications of social justice educator practice.

The Trajectory Model - containing the Critical Elements for indicating social justice education-praxis - is the model I construct for and in this research - for use in our ongoing developmental praxis as social justice educators. The Trajectory Model, *for social justice education*, is constructed - and hence understood through - a series of layered models of informing concepts and theories. The Trajectory Model is my attempt

to describe the standing; yearning-imagining-dreaming; gazing; seeing; thinking-naming and framing; and doing subjective being *for* social justice - in a way that is communicable and usable to articulate indicators of what I - in this contextual space, time and community of practice - understand to be critical in being a social justice educator<sup>1</sup>. The trajectory Model discussion focuses particularly on three Critical Elements: Position and Stance; Indigenous Knowledge Construction; and Agency and Praxis. They are to be 'read' as being embedded within 'imagination and yearning' for a socially just, non-oppressive society - and they all imply self-reflexivity as an integral aspect of their existence. Thus while there are six numbered elements or aspects in the Trajectory Model, it is the three 'intersecting circles' (of the model diagram) that I name to be the central or Critical Elements - the other three being contextualising or 'embedding' 'aspects' rather than 'elements'.

Through this process I came to the following primary conclusions:

The method of researching the reports was inadequate for the purpose of drawing any but the most tentative conclusions about *growth* of social justice practice from the work contained in the reports. However, they proved of some value in students' self-reflections on their own social justice praxis.

Through the process of engagement and analysis, indications emerged that the constructed tools have value for the purpose of facilitating analysis and articulation of social justice educator praxis through the provision of a conceptual structure to name and frame the work. This has

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<sup>1</sup> The discussion in the Introduction to this study, on the reason for using an alternative set of words to the 'dreaming, seeing, being' terminology, pertains.

beneficial implications for social justice educator pedagogical development with regard to both praxis and research possibilities for our community of practice as social justice educators at UKZN in the future.

The self-reflexivity and collective engagement of the research process in this study has helped to strengthen my practice as an educator of social justice educators, primarily through improving definition and mapping of critical elements in educating for social justice, as I understand it, in relation to current understandings and practices in the literature.

## Dedication

To my daughters, Ghemma, Mae and Lilly Quin  
with whom I have learnt love,  
without whom and which this study  
would not have happened.

## Acknowledgements

This study could not have happened without the participation, support or both of the following people, to whom I extend my grateful thanks:

- Melanie Martin and Jabulani Ngcobo, for playing the role of 'critical friends' in being my Validity Group for the empirical research process, besides the years of collegial work and support. Together with Saras Reddy, our work together generated the preliminary study for the Trajectory Model construction;
- The Report Writers (who I only do not mention here by name in order not to compromise confidentiality) who gave willingly and generously of their time in support of social justice education;
- My supervisors, Iben Christiansen and Crispin Hemson, who in their various and multifarious ways guided and supported me through the journey;
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and all the inspiration and motivation I have had over the years from those I do and don't know personally who

*'...in their time reached out magnificently  
Even for the very stars themselves.'*<sup>2</sup>

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<sup>2</sup> (Malan, 1969, p. 199)

## **Declaration of Originality**

**I, Jane Quin, hereby declare that this dissertation is my own work,  
and has not been submitted previously for any degree at any  
university.**

.....

**Jane Quin  
Student number: 201509361**

## Supervisors' Declaration

I hereby declare that this thesis has been submitted for examination with/without my approval

Crispin Hemson: \_\_\_\_\_

Date: \_\_\_\_\_

I hereby declare that this thesis has been submitted for examination with/without my approval

Iben Christiansen: \_\_\_\_\_

Date: \_\_\_\_\_

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# Preface

## Introduction

I call myself a social justice educator, which has a particular meaning for me in a relatively contested conceptual terrain. Briefly, it means that I educate with the express intention of developing in my students a commitment to social justice praxis<sup>1</sup>. I believe that in order to do this one is working with the notion of consciousness raising - broadly in the sense that Freire uses it - for the purpose of affecting social transformation toward a more just and equitable society, through, among other things, awareness of self in social context. My experience leads me to believe that we are on the right track, within our present community of social justice practitioners, when we (mostly) agree that it is the pedagogical mix of relevant theoretical concepts used to critically analyse reflective experiential learning that is a key factor in the relative success of this work. Exactly which concepts, which experiential and participatory exercises, and which modes of delivery by whom, is an ongoing investigation by those of us teaching in the field. What is certain, to me at least, is that a critical factor is that the teaching is about *how to* (practice for social justice), not just *about* (social justice). In other words if, for example, we use another closely matched term for social justice education - anti-oppression education - we teach about how to

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<sup>1</sup> As described by Freire (1970) - basically conveying practice based on critical consciousness informed by theory

understand oppression through and with, learning *how* to challenge oppression (with the implication then of motivation to do so too).

It would be facile to assume that I am claiming to know how to rearrange the world in a few easy courses to make it a perfect place. I am saying though, that I know that something is working to nudge many students into some mobility toward a commitment to social justice practice. To a greater or lesser degree we have some success in facilitating the development of a social conscience, which goes beyond social consciousness (as potentially only in the mind) to being an affect on praxis in a positive direction for social justice.

As learner-teachers in Social Justice Education (myself and students), we are always needing to keep deepening our consciousness of self and society - and self in society - to keep ourselves on the keen learning-awareness edge that ensures both growth and guarding against falling into oppressive and/or disempowering practices - no matter how subtle. The way we live our lives, regard ourselves, and analyse and position ourselves in society all impact on the effectiveness and validity of our practice.

It is my belief that if we continue to grow and develop in these ways that we are now developing, we will be contributing to the development of a community of educators whose directional trajectory helps in the transformation of society to one that is more just - because it explicitly aims to eradicate oppression through its pedagogy, values, practice and motivation.

This entails the use of a pedagogical praxis that is both attentive to, and in opposition to, any form of oppressive practices. It refers to current ways of being as far as possible within an inequitable society, and through the promotion of ideals, values and practices that have as their goal the radical transformation of society - to one that disallows the abuse of power by a group/individual over another group/individual.

Amongst the many techniques for facilitating this, the primary ones we use in Social Justice Education (SJE) use a theoretical framework that provides tools for predominantly social analysis. The experiential learning pedagogy we use integrates this framework with learning from and about our selves - particularly in terms of how we come to be as we are, together with some beginnings of the sort of more empowered and therefore anti-oppression person we could become, and how. However, I have found that we still tend to have inadequate tools for practically analysing - together and/or integrally *with* analysis of social construction - the individual circumstances and history in relation to power and hence present/current means of control. This potentially handicaps our facilitation of integrated cognition of the impact and development of individual agency<sup>2</sup> - within the social context, for social change. It impacts on the development (or lack of) contextualised indigenously constructed knowledge to inform position and stance, and hence action and praxis - *for* social justice - both individually and collectively. I regard it as essential for individuals within collective groupings to develop their own critical consciousness informing their means and nature of social

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<sup>2</sup> My view links closely with that of Weiler (1988), in particular in this regard as one of the earlier writers trying to expose and bridge this gap.

control - be they socially constructed groups instrumental in hierarchically oppressive social structure, or social movements for justice and equality. Such critical consciousness is our best tool for individual anti-oppressive impact on society - essential to avoid the potential of uncritical mass support for one set of ideas, values and ideals over another, which facilitates vulnerability to manipulation by the socially powerful for their own agendas. It is directly from my participation within the South African struggle for justice in the last century that this notion is so important to me. And it is from within this same contextual experience that I conduct my research.

### Related dilemmas for research

There are many difficulties and dilemmas entailed in writing anything for a particular purpose or audience. The dilemmas seem to multiply exponentially when the motivations are multiple; there is a disjuncture between the moving, collective, growing nature of that which one is writing about and the process of making something still and static in words of one person. And there is the dilemma of raising a subordinate voice within dominant discourses that wield the power of approval or not, the very product of the structures that subordinate the voices in the first place.

As a person working to challenge such power imbalances, how does one work within such an environment without 'selling out' on one's primary purpose and praxis? How does one avoid assimilation into the dominant discourse and

thereby collusion with the continued oppression of the subordinated and marginalized voices? Really, then how does one survive as a social justice educator - in essence a transgressor of the dominant accepted powerful norms and rules -in a context in which they provide the access to resources for the work and sustenance, while at the same time perpetuating the oppression?

This is the dilemma I face as a 'social justicer'<sup>3</sup> who needs to meet the qualification requirements of an institution strongly embedded in the oppression reinforcing patriarchal materialism of the social context - while I am at the same time trying to work and teach against the hegemonous notions and ways of being of the institutional culture in this social space. The very process of doing something called a 'masters' with all its implications of masculine power and authority curdles my insides. Yet do it I must if I wish to keep using our national resources channelled through Higher Education Institutions (HEIs) to facilitate the growth and development of educators for social justice.

By the rules and requirements of this same institutional qualification my study (preferred less loaded term<sup>4</sup>) must show consistency between ontology and epistemology - a laudable requirement - if the normative notion of

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<sup>3</sup> this 'made up' term is one that has organically arisen in community of practicing social justice educators as, not only a shortened term, but one implying agency for social justice.

<sup>4</sup> Inter alia, this research is for the degree qualification known as a Masters (sic) in Education. I cannot through preference or conscience as a feminist embrace this masculine title, so I use the term 'study'. It captures for me more appropriately the nature of what I'm doing in this work than even the term 'thesis' - which for me bears connotations of pontificating, ego-bound, musty old male professors in ivory towers.

consistency, of what can be known and how it can be known - and particularly how it can be shown to be known - was not already predetermined by a discourse that largely denies the answers to those questions in regard to where I stand as my positioned and located subjective-self in this stance based on indigenously constructed knowledge for praxis toward an imagined future.

Yet I do want to share this knowledge-being, not least because of its development through dialogical engagement with others on this on this social justice education trajectory, but also because the nature of such a trajectory implies collectivism - belonging, through commitment, to a shared community of practice yearning with at least parallel gazes toward the imagined non-oppressive future. But I can only do that with integrity from within my owned subjective-self polygon. So this is largely a self-reflexive study about and for my own praxis in the endeavour of growing social justice educators - of which I am also a growing one.

I am aware that much of what is written on this page can sound like so much gobbledy-gook to anyone but me - at this point. It is my intention that it will no longer be so by the end of the study. But I have had to start with writing with my own words to define my experience in order to at least try to begin with integrity and consistency of aims and form in claiming my own voice.

## Related logic informing construction of the research study

In many ways, all research is a journey of discovery. However, when the research is about work against the tide of normative social and academic practice, the research is by its nature a journey into quite uncharted, and often hostile, territory. There are many lessons and tools for this journey from those who have undertaken such journeys before me - a number of them even with the same or similar guiding stars to indicate the direction or way. Yet there are few (or none?) within the particular geographical, institutional, socio-political historical space in which I am undertaking this journey now.

It is a journey that by its nature has to be undertaken with the heart and mind - and body - and it needs to be undertaken with love. It is after all the love of humanity that is the motivational force for fighting for social justice. And the well-being of body and soul that feeds love is not easy to sustain in a hostile environment. But I am not alone. I am one of a growing number of people on a similar trajectory of being educators for social justice.

The study itself is attempting to name some of the developing tools with which to take appropriately contextualised reflective stock to ascertain if the journey is in fact going in the intended direction. It may be that it is diverted from the imagined route, and that may be the right thing to have happened. It may be that the tools I am using are inadequate to the purpose of evaluating or even describing the nature and components of the route. It

is not entirely a report of a backward look over my shoulder to describe something that is or has been. That would be to deny the necessarily discovering nature of the self-reflexive stock-taking element of the journey. I am writing as the stock taking unfolds. Hence it is a self-reflective action research project that improves my practice through the process of its construction. The two processes are held and executed together.

The List of Contents, with its supporting list of Appendices, indicates the mapping of the route through the construction of my study of this largely intuitively travelled journey toward educating and being for social justice. The use of Appendices derives from an attempt to facilitate a comprehensive flow in the reading of the study, with attached informing discussion and data. The apparent complexity of the structure is also a result in part of my attempt to resolve some of the dilemmas referred to above - especially with regard to the silencing of subordinate discourse voices through historically derived hegemonous norms of academic protocols. Some of the Appendices are sort of meta-narrative, journal-type discussions presented as I write them according to my own rules. They are generally indicated as readings 'for interest only' - as illustrative accounts and discussions of the main text. They represent a sort of stubborn compromise that helps to pacify my rebellion against schooling and taming my own voice for academic validity - which feels inconsistent with my transgressor's way of being as a social justice educator.

Similarly, the typeface I use for this study is a response to my need to claim validity of a style that is not alienating to my subjective-self, despite the prescribed norms of the dominant institutional discourse. The prescribed font, Times New Roman, to me exactly reflects the image of pin-striped bowler-hatted, pink-faced, grey men symbolic of the dominant patriarchal Eurocentric discourse that our work is trying to challenge. I choose instead a more relaxed and 'open-faced' font that better reflects the tone of people like me who claim the validity of joy and love for all people.

# Introduction

## The Focus of the Study

In this study I am aiming to improve my practice as a Social Justice Educator of educator-students, basing my methodology primarily on Jean McNiff's (2002) approach to self-reflective action-research'.<sup>5</sup> The primary questions I address for this purpose are:

1. How do we describe social justice educators?
2. What evaluation criteria can we use as indicators/evidence of SJ educator being/becoming?
3. What do the research reports of the ACE students<sup>6</sup> show about the development of social justice educators in this group of educators?

The focus of this study is to develop a model of relevant and appropriate criteria from within our social justice education praxis<sup>7</sup>, to improve that praxis through a study of the self-reflective action-research (SR-AR) reports of a group of students who have participated in a course aiming to facilitate the development of educators for social justice. It is intended that the use of the model in the process of investigation of these reports to see whether they indicate evidence of social justice educator being or

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<sup>5</sup> I explain the methodology in more detail in Chapter 2: Methodology.

<sup>6</sup> Self-Reflective Action-Research (SR-AR) Reports of our 2003-2005 cohort of Advanced Certificate in Education (ACE) students on the Values and Human Rights Course in the School of Education and Development, Faculty of Education, University of KwaZulu-Natal.

<sup>7</sup> As we in our practicing community in this field at UKZN make meaning of that term, related to a broader notion of education for anti-oppression and social justice education.

becoming, will simultaneously, through an iterative reflective process, indicate possible improvements for the model.

This entails finding answers to the three subsidiary research questions in the attempt to help answer the primary aim of improving our practice as and for growing social justice educators. While the first two questions are necessary to answer for the process of constructing the model, the third question potentially provides indications of the development of social justice educator in the research reports; through which process, in turn, more light can be shed in response to questions one and two again.

## Overview of the Study

The self-reflective action-research requirements mean that the study is necessarily an iterative process. I construct tools from within my praxis that has informed my work as a social justice educator. I apply these tools to the work of students (that has been informed by my praxis) to evaluate this same praxis. Through the same process I seek to improve the tools with which to better frame and name the praxis, for its improvement!

I have aimed to do this by constructing a Trajectory Model describing an understanding of social justice education to apply to the Self-Reflective Action-Research (SR-AR) Reports of our Advanced Certificate in Education (ACE) students in order to better describe and evaluate our work in social justice education - for the purpose of improving my praxis.

The following is a descriptive overview of the research process I have undertaken in this study to facilitate this aim:

From my own and collective writing, working, learning and reading experiences, I have synthesised what I am calling the Critical Elements - for social justice education. The Critical Elements are couched and developed within a basic Trajectory Model<sup>8</sup> to use in the development of these Critical Elements; as criteria to apply to the research reports; to facilitate looking for evidence of social justice educator development in our students. At the same time, I use this process (of application to the reports) to dialogically develop, or at least critique, the Trajectory Model and Critical Elements further. In this way, I am using the research process to reflect on and improve my social justice education praxis - because the Critical Elements, within the Trajectory Model as a whole, represent an articulation of my heretofore, often intuitive, endeavour and praxis.

## The Researcher

*... 'but bring to you the multiplicity of we.'*

Susan Wallbank<sup>9</sup>

I am a white, middle-class, South African woman, socialist-feminist single-mother of three mixed-race daughters, and I call myself a Social Justice Educator. The first four categories, regarding my race, class and gender within the socio-historical context of South Africa, are what I call my

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<sup>8</sup> In Chapter 3: Theoretical Foundations

<sup>9</sup> (Fell, 1979, p. 58)

*located* ('subjective'<sup>10</sup>) social identities within the social structure. The latter categories pertain more to my *positioned* ('self') identities. That is, they result from choices and actions in/about my own life, in the context of, but also distinct, the former 'locating' definitive structural group identifiers of the socially constructed categories into which I was born - without 'choice or blame' (Harro, 2000b) - according to the theoretical framework<sup>11</sup> I apply to my critically analytical understanding of 'the way the world works'. I include both my located and positioned identities because together they provide an (albeit oversimplified) glimpse of mediations between social construction and individual agency that inform the subjective-self<sup>12</sup> engaged in this research.

I have situated this description of myself near the beginning of my study as being consistent with the necessity of a social justice educator to consciously own and hold his/her subjective-self. That is, the positioned and located place in which I am - from which I see, yearn, act and dream - for social justice. It is this subjective-self that is the 'I' in my work and writing and which must be made visible and evident in self-reflective action-research, in which the researcher is active participant in the work and relationships in the research process. In consideration of what it is I know, and what can be known, about how we practice effectively as social justice educators, the whole study emanates and develops from within the historical

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<sup>10</sup> akin to the term 'subjective' used, although slightly differently, by Fanon (1952) and Weiler (1988) among others.

<sup>11</sup> This framework is explained and engaged with in depth in Chapter 3: Theoretical Foundations and Chapter 4: The Toolkit.

<sup>12</sup> This term, as well as other specific uses of terms such as 'located and positioned' social identities are explained in Chapter 4: The Toolkit.

contextualised subjective-self that is me as the researcher, whose practice as a social justice educator I am ultimately trying to improve<sup>13</sup>. It is this practice, motivation and way of being I am trying to more clearly name and explain and improve in and through this study. The 'we' is the loosely grouped community of those with whom I work closely in learning and teaching in what we choose to call Social Justice Education<sup>14</sup>.

Consistently with the whole-being nature of a social justice educator that I propose, my research work must be in alignment with the selfsame yearning, dreaming, thinking, learning, doing, being, position, stance, knowledge construction and praxis that I claim is critical in social justice education.

The question does arise: why am I trying to put these other words that I use in the study and the construction of the Trajectory Model onto the yearning, being, seeing, etc. of social justice educator practice? I think, really, it is because I am trying to use words that sound less 'ephemeral' and 'unserious'. While this sounds like a contradiction of such stances as the choice of typeface claimed in the Preface - I need to make the words accessible. This is more likely to occur through connections with a discourse that people can already more easily relate to through links with their own praxis for social justice. Also, besides the difficulty and resistance that many people have to words like 'dreaming', they are not words I want to

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<sup>13</sup> In Chapter 2: Methodology, I explain the informing research approach for the purpose of improving one's own practice.

<sup>14</sup> I write Social Justice Education (or Social Justice Educator) with capitals like this when it is used as a proper noun for the specific purpose of highlighting the 'label' naming, as opposed to its more frequent use a common noun.

have to pin down, colonise and claim for one meaning-arena. That would be to try and materialise ethereality - which I do not want to participate in doing even if I could.

This touches on the difficulty of the whole arena of this discussion. How do we actually name those electric frisson moments in the classroom when I know, you know that I know<sup>15</sup> that for a moment at least we recognise that our hearts are singing to the same symbolically audible strain? Yet if you have ever had that moment of connection you will understand what I am talking about. In our work, where the classroom can easily become immersed in deep heart-mind emotion-thought from life stories told and felt through words of common meaning delicately built on fragile chasm-crossing trust - we sometimes have these moments. Sometimes it is in a small group. Sometimes it is between two people in a small group or a whole class - but they happen. Thereafter there is a change in the body and heart space between now less separated beings. It is part of the 'whole-being' experience that makes students wait a year or two to be able to all continue studying together as a group. Or, how coming to spend a whole day studying in a hot classroom that it has taken one possibly two or three hours to reach, leaves one stronger and more sustained, despite emotional energy draining while there. It is about the strength and soul food that comes from dialogically connecting in a way that facilitates better - though harder -

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<sup>15</sup> The use of this description of moments in our work is probably what attracted me to the work of Jack Whitehead (1989) - and by association Jean McNiff (2002, 2003) - which I engage with reflectively in Appendix D of Chapter 2: Methodology.

reconciliation with self in the world from growing in and through 'love of people' (to quote Thulani Ncwane<sup>16</sup>).

The above indicates some of the difficulty in the nature of the Trajectory Model and its component parts that I am trying to describe in some materially usable form. As I write this - I can hear the scathing ghost voices of irate academics, dry cynics and smug materialists. I am not surprised - I do not even blame them. Perhaps this is just idealistic dreamers' nonsense. Yet, besides the odd (private only!) poem I have written about such work and/or its related motivations and yearnings, it is the closest writing in words to how I *am* - *in* the work. It is my eclectic feminist anti-materialist, marginalised and dis-eased (Fine, 1994) in this society positioned woman's voice I am claiming. But just for this little illustrative insert. Because I am too a single mother passionate social justice educator in a material world who needs to live and support my family and be able to keep claiming a share of the state's resources that reside in Higher Education Institutions - in order to keep being a social justice educator.

### The purpose and motivation of this study

The title of my thesis - *Growing Social Justice Educators* - puns on the word 'growing' as both adjective and verb. As adjective, it refers to the notion that all of us who aspire to educate for social justice are by definition in a constant state of growth. Not only because Social Justice Education is a newly developing field, but because we are each individual instruments (and

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<sup>16</sup> An inspiring colleague and long-time political activist for social justice.

products of the society) dialogically engaged in fighting against oppression in a dialectical 'moving about'<sup>17</sup> social context. This struggle requires perpetual growth of the individual concerned to remain on the 'critical fighting edge' necessary in challenging the powerful norms and reconstructions of the dominant discourse that perpetuate unequal power relations, through which oppression is constructed and maintained. As a verb, the word 'growing' refers to the fact that while any one self is in this 'state of growth', we are simultaneously engaged in facilitating the motivation and development of other educators to being and becoming social justice educators.

*The purpose of my work* is to facilitate the growth and development of social justice educators. My own ideas of what constitutes a social justice educator more or less fit in with a broader group of educators in tertiary institutions nationally and internationally - in this newly emerging, developing, highly contested field<sup>18</sup>. Within our common relatively broad parameters, I have some particular ideas of my own as to what a social justice educator is or is not - which coincide to a greater or lesser degree with various colleagues. As a passionate proponent and teacher-practitioner of social justice education I need the tools to justify the validity and effectiveness of what I think makes for effective social justice educator growth and development, at the same time as, or through, a process of describing the

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<sup>17</sup> Trinh (1988) uses this term to emphasise the constant state of flux in which societies and individuals within them are, inferring that no context or individual is static - an important element for consideration in any study of, or work with, people in their society.

<sup>18</sup> Besides those of us working together in this field at UKZN, our work has been strongly informed by social justice educators at University of Massachusetts whose books have been a source of primary texts for our work: Adams and Bell, 1997; Adams et al, 2000.

work - in the sense of making explicit and defining the formulation, nature and purpose of that work.

*The main objectives of the research are 1) to construct tools for naming and framing Social Justice Education as we understand it in our community of practice - incorporating relevant and appropriate criteria for evaluating indications of social justice educator growth and practice; and 2) with and through a process of their application to see if some of the research reports of the ACE Values and Human Rights (V&HR) students (2003-2005 cohort<sup>19</sup>) show evidence of social justice educator practice. The study thus has a dual, dialogical purpose: developing required tools to name and evaluate our work through applying these tools to the work of students. This then may help to indicate if indeed we are growing social justice educators, and if the developing tool is helpful for investigating this. Thus it is an iterative process in which the work with our students has informed the construction of the tools, which in turn are used to look for indications of growth of social justice educators - the process of which provides insight into the value and validity of these tools for their intended purpose. These two aspects have the potential to provide tools and information for the improvement of my practice of growing social justice educators - implying my own growth as a social educator as well. The general methodological process and issues, including the preliminary study that informed the initial construction of the model, are engaged with in Chapter 2: Methodology. The model itself is explained in Chapter 3: Theoretical Foundations. This chapter is supported by the fuller explanation of the informing theories and*

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<sup>19</sup> I have also included into the targeted group, two students from the previous Social Justice Education ACE cohort - as explained in Chapter 2: Methodology.

concepts in Chapter 4: The Toolkit<sup>20</sup>. The process of application of the model to the research reports is explained in Chapter 5: Empirical Research Process. The analysis of the application process is in Chapter 6: Analysis, while Chapter 7 contains the Findings and Conclusions from this analysis. Chapter 8 contains the final Reflections.

*The thread of this study* is my need to articulate - for learning and teaching - what it is for me to be a social justice educator so that I know more clearly what it is that I am teaching and learning - in order to improve that praxis<sup>21</sup>. Hence, in essence, the research is self-reflective action research located in my practice as a social justice educator. The notion of what I think makes someone a being/becoming<sup>22</sup> social justice educator needs clearer definition within the blurry-edged and still murky parameters on what social justice is, what social justice education is, and what social justice educator are<sup>23</sup>. Similarly, evaluative criteria need to be developed to assess whether our teaching and practice is in fact facilitating the growth of social

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<sup>20</sup> This choice of arrangement has been a bit of a 'chicken and egg debate' - with both chapters being necessary for full engagement with the other. In the end the choice was made on the basis of foregrounding the Trajectory Model (situated in Theoretical Foundations) as foundational to this particular study.

<sup>21</sup> I use the term *praxis* as developed by Freire (1970) and engage with it further in Chapter 3: Theoretical Foundations, as it is a component of one of the Critical Elements in the Trajectory Model.

<sup>22</sup> I refer to being/becoming in this way to articulate the ongoing nature of the developmental process in which the practice of *being* 'for social justice' necessitates and facilitates *becoming* a social justice educator, and vice versa: *becoming* a social justice educator facilitates and necessitates *being* a social justice educator.

<sup>23</sup> The motivation for this greater definition is in no way intended to claim and colonise the notion of Social Justice Education for the purpose of comparative judgement and proclamation as to that which is and is not social justice education. It is, though, to be better able to distinguish and articulate our meaning and intention.

justice educator, as I make meaning of these terms. In the final chapter, Chapter 8, I reflect on the value of the study for improving our praxis.

As indicated in the Preface, both *the manner of discovery*<sup>24</sup>, and the *style and discourse* of its communication, must be consistent with that element of my positioned<sup>25</sup> identity - as a social justicer - in the conscious context of my located subjective-self. Which is about being a transgressor; for and through anti-oppressive praxis; which is about being able to imagine, believe in and desire yearningly for - a socially just possibility beyond and through the misty distance of as far as I can see from where I stand in this being in this place and time. It is about the tools I use to gaze and imagine, and the actions I take to both understand and act on the place at which I stand because of how that will facilitate the consciously chosen traversing journey toward the distant view and beyond.

I use some of my own developing tools, from and for this endeavour - of being a social justice educator - to explain and clarify and share that which a teacher-learner-being social justice educator is engaged in doing and aiming

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<sup>24</sup> The appropriateness of the use of the term 'discovery' is contestable. It implies 'uncovering that which is already in existence'. To a large extent, that is what I think is happening in this study - I am articulating the more intuitive processes from which I have been working. Rather as a sculptor cuts away material (as opposed to modelling from an amorphous lump of material) to expose, or bring into being, the 'hidden form within' - metaphorically already there if only one can see it clear enough to 'bring it out'. The 'constructed' model emerges as an entity - but on which more work is continuously being done - hence the relative usage of the related terms: 'developing' and 'constructing'.

<sup>25</sup> The words underlined in these two paragraphs are done so to emphasise some of the notions and (often grounded) concepts that are central threads throughout this study - in particular to maintain and enhance consistency between the nature and content of the study and the endeavour being studied. They will be described and engaged with more fully at appropriate points in the report.

at all the time. I locate all of this within research and pedagogical paradigms of writers whose conceptual and theoretical tools are those of people on journeys on similar trajectories, which share some of the same guiding stars of anti-oppression and social justice ideals<sup>26</sup>. They thereby also provide some of the markers in this relatively uncharted terrain - each from and within our own historical, geographical, subjective, personal and political standing and starting point.

In particular, I am trying to articulate that which empowers us in, and to be in, this trajectory towards multiple imagined socially just ways of being in the world together. Thus the structuring of the inquiring moves constantly between and through learner-teacher-being - in both me as the writer of the report of this study, and the educator who developed the courses from which emanated the educator-students' research reports to which this developing gaze is being applied, together with the writers of these reports.

These self-reflective action-research (SR-AR) reports under scrutiny are the final products of some of the students that I have 'taken through' a Triptych of three modules<sup>27</sup> in an eight-module Values and Human Rights course<sup>28</sup>. The intention of the Triptych in particular has been to facilitate

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<sup>26</sup> To name but a few of the many: Shor and Freire, 1987; Kumashiro 2000, 2002; Adams, Bell, Hardiman and Jackson in Adams and Bell, 1997; Adams et al, 2000; Ellsworth 1989; Freire, 1970, 1973, 1998.

<sup>27</sup> Coherently structured and separately assessed 'learning units' as discrete but incrementally developmental components of a qualification programme. See Introduction Appendix A: The tabled description of the Triptych showing interrelated logic and content of the Triptych modules.

<sup>28</sup> See Introduction Appendix B: The ACE V&HR Course Template that shows the full Course Structure and intentions.

the educators putting themselves on an ongoing developmental and praxis route, or 'trajectory' towards becoming and being social justice educator. The Triptych was designed (and/or organically grew into a series of modules) to provide the theoretical, conceptual and personal development tools for conscious, committed practice for social justice - through one's own role as an educator. That is, through developing the 'self as instrument' for transformation toward social justice.

The SR-AR research project (from the third module of the Triptych) was designed to teach, and take students through, a structured, systematic self-reflective AR cycle for the purpose of improving improve their practice (as social justice educator) through critical self-reflection in action. Because the SR-AR reports are the culmination of the course, and because they were specifically designed for students to critically reflect on their own practice, the hope is that these reports will provide primary data for me to ascertain the student-educators' development as social justice educator - through, and for the purpose of developing, the criteria.

The Advanced Certificate in Education (ACE) courses are NQF Level 6 courses aimed at retraining or upgrading for professional development of in-service (that is, practicing) educators. The Values and Human Rights ACE (2003-2006) was developed in response to a funded requirement of the (Race and Values Directorate in the Department of Education to provide professional development of educators in the area of Human Rights and Values in all nine provinces of South Africa. UKZN won the tender to offer the V&HR module in KwaZulu-Natal. This offering was adapted for the

purpose of the Directorate requirements from an existing ACE on Social Equity and Inclusion. This ACE had been developed for the purpose of professional development of educators for social justice. This emphasis was most strongly retained in the Triptych modules.

ACE courses at the Pietermaritzburg campus of UKZN are delivered as mixed-mode courses at Learning Centres accessible to potential candidates throughout the province of KwaZulu-Natal. This is consistent with a strong emphasis on transformation and redress in society and education that was core to the Pietermaritzburg Campus component of the Faculty of Education at UKZN.

The materials and tutorial sessions for mixed-mode courses are devised and constructed by a university 'coordinator' who is responsible for tutor training and support, and quality control. Most of the tutors on the Triptych modules that I coordinated for this cohort of ACE students (2003-2006) were post-graduate students that I had identified for this purpose in the Masters of Education module for social justice pedagogical development. The V&HR ACE students were drawn from both school and office based educators from rural and urban contexts across the province. They were taught in five groups at four Learning Centres: Pietermaritzburg, Durban, Newcastle and Empangeni.

## Locating my definition of social justice education within the literature

Educating for a more just society has been one of the perennial themes of educators. Notions of justice, means of 'achieving it' and contexts within which these aims are pursued, vary over time, place, politics, pedagogical principles and preferences, etc. The past century, in particular, has seen an emergence of a broad band of educators developing pedagogies of empowerment for transformation for social justice, based on understandings of power, identity and social construction. Very broadly fitting the parameters of radical or critical pedagogues, they have been variously named<sup>29</sup> and/or call themselves<sup>30</sup>, educators for liberation, transformation, empowerment, anti-oppression and/or social justice.

Social Justice Education fits within this paradigm. A defining characteristic is that social justice education aims to develop educators who are not simply 'socially just' people and educators themselves who *understand* oppression. Our work explicitly aims to *be* anti-oppressive through *seeking to empower* learners to *act* in anti-oppressive ways *for* social justice<sup>31</sup>. This pertains to us as teacher-educators and to our educator-students in relation to their

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<sup>29</sup> Kumashiro(2000); Weiler (1988); Fenwick (2001)

<sup>30</sup> Kumashiro (2000, 2004); McLaren (1995), with Torres (1999); Giroux (1992); Giroux and Simon (1998); Freire (1970,1973, 1998); Freire and Shor (1987); Kolb (1984); Ayers, Hunt and Quinn (1998); Ellsworth (1989); Weiler (1988); Adams, Bell et al (1997, 2000); Francis, Hemson, Mphambukeli and Quin (2003); Flores (2004); Lather (1994); Kanpol (1997,1999), etc.)

<sup>31</sup> The 'aim' is not a fixed state, space or point that can be 'arrived at' - while aiming at a more just society the pursuit of social justice will always of necessity be a consistent process of anti-oppressive ways of being against oppressive reconstructions in, hopefully, progressive 'moving about' contexts. Hence the necessary consistency between ways of being now - for and towards - goals of social justice.

learners. Social justice education in this discourse is about being and becoming a social-justicer (my term) - not just someone trying to behave in a 'just or 'fair' manner. It is more actively *being for* anti-oppression than just an application to one's curriculum or 'professional' practice.

In Chapter 1: Review of the Literature - from and informing my social justice education praxis, I explore in greater depth this relative positioning of social justice education as I understand it within the literature. In successive chapters, particularly Chapters 3 and 4, the literature is referred to as it informs the theoretical and conceptual foundations of this study.

## Theoretical Foundations

Social Justice Education is a newly emerging discipline in South African Higher Education Institutions (HEIs), drawing from many in the broad spectrum of educators and theorists referred to above. We engage critically with the theories for developing an understanding of oppression that facilitates professional development for social justice education. The related theories of learning facilitate the development of critical consciousness (Freire 1973; Weiler 1988) for and through self-reflective praxis (Freire 1970) - or self-reflexivity - as used by Kumashiro (2000) - that is, critical application of reflection to inform and determine one's practice. The purpose of *my praxis* is to work for social justice through facilitating the growth and development of social justice educators. The purpose of *my research* is to improve that praxis (of myself as a social

justice educator); thereby also contributing to the improvement of the praxis of SJ educators I work, learn and teach with through my work at UKZN.

The general theoretical approach used is that described by Adams, Bell and Griffiths (1997) and Kumashiro (2000, 2002) in texts on teaching for social justice education and anti-oppression respectively, which generally builds on pedagogical practices developed in and through various struggles against oppression and social injustice, but perhaps more generally popularised through Paulo Freire's descriptions and development - particularly in his early famous work, *Pedagogy of the Oppressed* (1970). In Chapters 3 and 4 the relevant theories and concepts are engaged with extensively, particularly for the purpose of describing the developing model. Their location in the literature is discussed in Chapter 1.

## Methodological Approach

The main research methodology I use is self-reflective action-research, primarily as explained by Jean McNiff (2002). The reason for this choice is that it provides a method of study to qualitatively improve my praxis as a social justice educator and, as a result, my facilitation of the same for students. This methodology facilitates the clear inclusion of one's own currently constructed knowledge as an elemental component of the iterative research process for and about one's praxis.

A critical tool in this qualitative self-reflective action-research is the use of validity groups. This is appropriate to my study as my work occurs within a developing community of practice. The people who formed my primary validity group are two of the three tutors who taught with me on the three modules of the Triptych referred to above - from which the research reports under investigation resulted. Beyond this primary validity group is a broader reference group of social justice education colleagues and students connected in a mutual endeavour to develop social justice education in our institution, the University of KwaZulu-Natal.

The term action-research cannot be narrowly applied in the sense of a conventionally stepped, linear progression. It does however apply in the sense of the research being about the work I am engaged in for the purpose of its improvement. The self-reflective element is crucial as it concurs with the nature of SJ educator development of 'the self as instrument' for anti-oppressive educator praxis that is an informing theme of my particular approach to and in the work.

In Chapter 2: Methodology, I discuss in greater depth the purpose and method of my research approach that informs both the theoretical and empirical research aspects of the study. In Chapter 5: Empirical Research Methods, the use of the methodological approach in the analytical process of application of the developing model to the research reports is dealt with more extensively.

**This is by no means intended to be a definitive study on evaluation criteria of social justice educators. It is intended only to provide more concrete tools with which to start evaluating the value and effectiveness of our social justice education development work - both to improve our practice (as educators) and to be able to justify, argue and show its value and validity for our work in South Africa, and South African education (in particular) more broadly.**

### **Summary of the report structure**

- **A Preface to explain and illustrate my position and location as a social justice educator engaging in a research study;**
- **an Introduction to map the terrain of the study [this section];**
- **Chapter 1: a Literature Review to locate the study within a broader body of literature informing similar understandings, intentions and practices to my own;**
- **Chapter 2: a description of the Methodology and Research Process employed to help me chart and describe what I'm trying to look for and how I employ constructed tools in this journey of discovery;**
- **Chapter 3: The Theoretical Foundations, including the Trajectory Model upon which this study is constructed;**
- **Chapter 4 is the Theoretical Toolkit in which the theoretical and conceptual framework for my work and the research journey is critically engaged with;**

- **the Empirical Research Process in Chapter 5 is the process of application of the Trajectory Model to the self-reflective action-research reports of the students;**
- **Analysis of this process occurs in Chapter 6;**
- **The Findings and Conclusions from this analysis of the Research Reports in response to the research questions comprises Chapter 7;**
- **The final chapter, Chapter 8: Reflections, is a review of the implications of the study for the purpose of improving my praxis as a social justice educator.**

**Introduction Appendix A:**

**The Triptych Table**

<b>Race, Class &amp; Gender</b>	<b>Social Issues</b>	<b>Professional Practice</b>
<p><b>Content and objectives:</b></p> <ul style="list-style-type: none"> <li>▪ Developing understanding of self in social context;</li> <li>▪ Building a theoretical framework to name and explain the individual and social learning, context and experiences.</li> <li>▪ Focus on social construction of agents and targets in relation to 3 forms of oppression – racism, sexism &amp; classism.</li> </ul>	<p><b>Content and objectives:</b></p> <ul style="list-style-type: none"> <li>• Engaging with the big issues of self and learners in social and natural environment to understand construction of social problems;</li> <li>• - Toolkit for understanding and analysing social problems and individuals' socially contextualised vulnerability to them, and means of control for combating it.</li> </ul>	<p><b>Content and objectives:</b></p> <ul style="list-style-type: none"> <li>• Self-reflective action-research project to bring theory into self-reflective SJ educator practice.</li> <li>• Learning about how to SR-AR simultaneously and/or through doing it.</li> <li>• Emphasis on finger pointing at self and constructing own knowledge.</li> </ul>
<p><b>Assessment:</b></p> <p>Journal, PTs and exam (70%)(should be open book exam)</p>	<p><b>Assessment:</b></p> <p>Journal, PTs and exam (70%)(should be open book exam)</p>	<p><b>Assessment:</b></p> <p>Journal PTs and Research Report (70%)</p>
<p><b>Underlying theme:</b></p> <p>Self as instrument for social justice.</p>	<p><b>Underlying theme:</b></p> <p>Collaborative learning for collective action</p>	<p><b>Underlying theme:</b></p> <p>Social justice praxis</p>

## **Introduction Appendix B:**

### **The ACE V&HR Course Template**

**3.1 Template for Internal Approval of Programmes at the University of Natal and for External Registration with SAQA (This form should be completed using the accompanying Notes, see p.23 ff.)**

**A. Academic Quality of the Programme:**

**1. Title of programme**

Advanced Certificate in Education: Values and Human Rights in Education

**2. Title(s) of Qualifications awarded on the programme**

Advanced Certificate in Education: Values and Human Rights in Education

**3. Indicate NQF levels and number of credits required for each qualification**

NQF Level 6

128 SAQA Credits

**4. SAQA Field(s) in which the programme falls**

Field 05: Education, Training and Development

Sub-field: Educators in Schooling (General and Further Education)

**5. School, Faculty and Centre offering the programme**

School of Education, Training and Development; Faculty of Education; Pietermaritzburg

**6. 6.1 Does this programme offer any new qualifications? YES**

Specify any new qualifications

Advanced Certificate in Education

**6.2 Date of submission for approval (to Faculty Board):** April 2003

**6.3 Date of approval (by Senate)**

**6.4 Date of first offering:** July 2003

**6.5 Date of submission to SAQA**

**6.6 Date of review**

**7. Purpose(s) of the programme and the qualifications it offers**

Accredit training in a new area of study, namely, values and human rights in education.

Develop, deepen and extend the educators knowledge on issues related to values, human rights and social justice in education

Upgrade the qualifications of educators from REQV 13 or 14 to REQV 14 or 15 respectively

Provide access into the new National Qualifications Framework as declared in the Norms and Standards for Educators

Develop competent educators who will contribute to the design and implementation of relevant education and training systems, which recognize the diversity of resources of the South African population,

Develop the necessary knowledge, skills, values, attitudes and dispositions of educators in the fields of education policy,

curriculum policy analysis, curriculum design and development, educational management and leadership informed by the

principles of redress, equity, social justice, non-discrimination, democracy and equality toward developing quality in education

Enable students to develop foundational, practical and reflexive competences in teaching, learning and researching within the

educational and training system.

**8. 8.1 Rules of access and entry requirements for the programme, (learning assumed to be in place prior to entry into the programme)**

Minimum entry requirement is a three-year professional qualification at REQV 13 (minimum 360 credits).

Entry into the ACE may be

vertically from a three year diploma (REQV13) or equivalent qualification (e.g from the NPDE or DE from the previous Colleges of Education); or horizontally from a general bachelor's degree followed by a PGCE or the new 480-credit B.Ed.

## 8.2 (If applicable) Recognition of prior learning procedures used for access to this programme

Processes for the recognition of Prior Learning and Experience for access to an ACE.

Review applicants' academic record of previous qualifications

Evaluate access qualification and associated exit level outcomes for academic rigour

Appraise records of teaching and other relevant experience

Appraise evidence of ongoing professional and relevant personal development

Assess candidates' relevant competence through oral/written evaluation

A candidate can accumulate a credited or credits towards an ACE if the candidate demonstrates competence in relation to the exit level outcomes for a specific component or parts thereof. For example, a candidate can accumulate credit points towards a qualification through ongoing professional development, provided that it is in the area of specialization for which the candidate is registered. It must also reflect new learning, which has not been credited in a prior qualification.

## 9. Statement of exit level outcomes that learners should be able to demonstrate on completion of the programme

Candidates demonstrate:

that they can function in a competent, responsible and accountable manner within the education system, the educational context within which they are working, and the community in which the institution is located

Appropriate professional skills and judgement, in a variety of contexts of practice

In their area of specialization, candidates demonstrate competence in:

planning, designing, structuring and reflecting on learning programmes and learning environments appropriate for learners and the learning context, which reflects a critical engagement on issues of teaching and learning in a diverse society.

critically analysing relevant materials, resources and practices, in the light of a conceptual understanding of their specialization.

the knowledge, skills, values, principles, methods and procedures relevant to the specialization

in managing and administering their learning environments and learners in ways that are sensitive, stimulating, democratic and well organized.

monitoring and assessing learner progress and achievement.

an ability to use ongoing evaluation and research to developing competence within the chosen specialisation.

Candidates must demonstrate the ability to justify particular choices in their area of special study in relation to the content knowledge of the chosen phase / learning area / subject / role.

a critical understanding of current social, economic, political, environmental and technological conditions relevant to the specialization contemporary trends in the specialization

## 10. Statement of assessment criteria for exit-point qualifications on the programme

In their area of specialisation, candidates demonstrate competence in appropriate exit level outcomes selected from the following list.

Planning, designing, structuring and reflecting on learning programmes and learning environments appropriate to learners and the learning context.

Critically analysing relevant materials, resources and practices, in the light of a conceptual understanding of the specialisation.

Competent in the knowledge, skills, values, principles, methods and procedures relevant to the specialisation.

Analysing, implementing and critiquing policy relevant to the profession and/or the specialization.

Managing and administering the learning environments and learners in ways that are sensitive, stimulating, democratic and well organized. Monitoring and assessing learner progress and achievement.

Communicating effectively in ways that are appropriate to the learners and the learning context.

Using ongoing evaluation and research to develop competence within the chosen specialization.

## 11. To what extent do the exit level outcomes developed on this programme meet the requirements of the SAQA critical outcomes and the University of Natal's requirements for graduates?

The precise balance of emphasis on the SAQA critical outcomes will depend in part on the particular specialisation chosen and the combination of modules. In all combinations, there is strong emphasis on structured group discussion centred on educational problems, on undertaking basic research to illuminate them and on making the findings accessible through coherent research reports. The qualification consolidates the development of the contextual roles and leads to expertise in one or more, and as such all SAQA critical outcomes are integrated.

12. Describe (by means of a flow diagram) the specific modules which comprise the programme

Core Modules	Elective Modules
All of the following core modules (16 credits each)	All of the following elective modules (16 credits each)
Human Rights and Values in Education Integrating Values & Human Rights in the Curriculum The Educator's Pastoral Role Social Equity in Professional Practice	Foundations in Human Rights and Values Race, Gender & Class Language and Diversity Social Issues in Education

13. Rules of combination for this programme

As indicated in the diagram above.

14. Integrated assessment criteria and methods (designed to capture learner capability/ applied competence at certain exit points)

In the assessment strategy as a whole, evidence must be demonstrated through a variety of options: case studies, problem solving assignments, teaching practice in simulated and in situ contexts, portfolios of learning materials, general or research projects, practical work, written and or oral examinations.

The final integrated assessment needs to have the following characteristics:

It should measure applied competence. That is, it should assess whether, in relation to their area of specialization, learners are able to engage competently in appropriate practices, to understand the theoretical bases for these practices, and to reflect on and improve their engagement in such practices.

It should measure the extent to which the learners are able to integrate the roles and knowledge and skills developed through the modules which make up the programme.

It should measure the extent to which the learners are able to work competently, flexibly, responsively and effectively in relation to their specialization.

15. This programme's articulation possibilities

NQF Level			
7		Bachelor of Education [Hons] (128)	
6	Bachelor of Education (512)	Advanced Certificate in Education (128)	
5	Diploma in Education (256)	National Professional Diploma in Education (NPDE)	Professional Diploma in Education (360) (From previous Colleges of Education)
5	Certificate in Education (128)		

16. Criteria for the registration of assessors (those who mark the students' work)

Procedures for appointing all internal assessors will comply with the requirements of the University of Natal. Academic staff appointed to teach specific modules are, as disciplinary experts, assumed also to be competent to assess their students' performance in these disciplines.

17. Moderation options

Moderators will be qualified in the field of specialisation. They will be expected to moderate all formal assessment, including coursework where this accounts for more than 33% of the total assessment.

18. What education development provision is made on the programme to support students from diverse and disadvantaged backgrounds?

The learning modules are materials based, interactive, and user friendly, taking into account the needs of English second language (ESL) learners. The delivery involves self-directed individual study, contact sessions, group discussions and peer learning, and, tutorials and on-campus vacation schools in which individual learner-tutor/lecturer contact is promoted. The programme is structured in terms of estimates of how much time an 'average student' would take to develop the roles and competences associated with this programme. The assessments and in-course tasks and activities is structured flexibly to accommodate all learners.

19. What possibilities does the programme offer for further research? What evidence is there that the programme will develop research capacity in its learners?

The programme includes modules that develop a learner's basic research skill. Furthermore, there are extensive opportunities for further research in a variety of different work contexts.

20. What internal quality assurance procedures are in place to ensure feedback to academic staff on the quality of the programme?

Internal evaluations are carried out by student evaluations and moderation of portfolios and examinations in a "holistic and integrated" manner. Internal quality assurance procedures include student and tutor evaluation of modules as well as peer evaluation. The Quality Promotion Unit of the university also conducts evaluation of modules. The academic staff use the results of the evaluations to devise strategies for improvement of content, delivery and other aspects of the programme. At all levels, the co-ordinators of the different qualification programmes reports to the Executive Committee of the School of Education.

21. What external quality assurance procedures are in place to ensure feedback to academic staff on the quality of the programme?

External quality assurance procedures are mainly provided through the external moderation of exams. External moderators are appointed to all exit level modules and provide informal feedback and in some instances written reports on the courses which they moderate. In addition comments are gathered from external stakeholders, from research on the performance of graduates in the field and, in the case of written course materials, from critical readers of modules at various stages of their development. Such comments are communicated to academic staff and incorporated in the continuous evaluation and improvement of the programme.

22. What staff development provision is made by the programme to improve the professionalism of academic staff and to ensure that feedback from quality assurance leads to action for improvement?

Continuous tutor training and monitoring is in place. Most full time staff are doing higher degree studies, actively involved in departmental research projects, research seminars and training workshops. In addition staff development occurs through team curriculum development meetings and through attendance at seminars, conferences and materials development workshops. Academic staff exchange programmes with other reputable universities are in place.

## Chapter 1

### Review of the Literature - from and informing my social justice education praxis.

Taking my cue from McNiff's (2002) and Whitehead's (1989) research stance, perhaps more than methodology in this instance, I have taken my starting point from what 'I know I know' - at least thus far - about my practice. This literature review is something of an overview of what has fed into the knowledge construction informing and informed by my position and stance as an educator, which in turn has been informed by my personal and political motivation and being for pedagogical practice for social justice.

It may be considered trite when I say that I deem it critical to note that it is has been through engagement with people around me in life, and personal and political struggle and organisation, that I have made meaning from literature. My own indigenous knowledge (Mkhize, 2004a)<sup>32</sup> from which I work and learn further has been constructed and qualitatively enhanced through dialogical engagement 'in action' against oppression - through unwritten stories, theories, lives, learning and teaching, and ways of being in the world together.

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<sup>32</sup> I have included indigenous knowledge construction as one of the Critical Elements of the Trajectory Model. While my understanding of it is closely linked with Mkhize's explanation, I discuss the concept at greater length in Chapter 3 because of its pertinence as an element in the Trajectory Model.

I 'found' Freire because I was looking for a way to contribute to the condition of the oppressed in South Africa after I left school - having grown up amongst the bald inequality of white-owned, black-worked farms within the historical period that included such cataclysmic events as the death of Steve Biko and the 1976 student uprisings in Soweto. My desire to act from the position of my dis-ease (Fine, 1994) within my location, led me to seek literacy training that valued people's own knowledge as opposed to the horribly impositional 'Operation Upgrade'<sup>33</sup> that was the prevalent method of literacy teaching at the time. While Freire (1970, 1973) was a knowledge source derived from my dreams connecting with people of a similar political stance to my own, it was only through using his methods in actual literacy groups that my real education as an 'educator for anti-oppression' began. I was spectacularly lucky to have in my first literacy group a man who was the archetype of a critical constructor of one's own knowledge - from within his contextual history. Our mutual engagement for conscientisation challenged both his and my paradigms, bringing about shifts in not only position, but also means of thinking more critically.

Similarly, while the influence of the women's movement during my adolescence led me to seek feminist literature<sup>34</sup>, it was as much through 'organising' women in Trade Unions and community groups, as being part of feminist consciousness-raising reading groups, that I learnt to construct my

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<sup>33</sup> Operation Upgrade was a style of literacy teaching popular in the white liberal community at the time - being commonly offered to domestic workers, often for the primary purpose of improving their skills for the job. The methodology was patronising and the discourse oppressively reinforcing of the dominant white discourse.

<sup>34</sup> Some of the following are examples of such texts that I still use:(Eisenstein, 1979; Kollontai & Holt, 1977; Kuhn & Wolpe, 1978; Mitchell, 1972, , 1984; Mitchell & Oakley, 1976; Rowbotham, 1972, , 1973, , 1983; Rowbotham, Segal, & Wainwright, 1981)

approach and practice around multiple forms of oppression. I was thus fortunate that my political education trajectory began as largely experiential, dialogical learning from engagement in action.

Together with Marxist writers<sup>39</sup>, Freire (1970, 1973) feminism (see footnotes<sup>40</sup> and <sup>41</sup> for example) came together in my own learning trajectory to provide me with the tools to understand aspects of social construction and praxis for social justice. These foundations informed the direction and mode of my developmental praxis journey as activist-educator, of which this study is a continuing part.

## Overview of the areas of literature for consideration

The literature review for this area is necessarily broad because of the multidisciplinary roots of social justice education itself. This comes from academic theories and explorations of manifestations and explanations for oppression, social structure and learning related to human needs and behavioural theories, ideology, culture, philosophy, etc, as well as writing about praxis from social movements.

From Memmi and Fanon(1952), through Freire (1970; , 1973; , 1998) and feminism, to Biko (1978), Lipsky (1987), social justice education writers and others<sup>35</sup>, anti-oppression literature<sup>36</sup> has described and analysed the

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<sup>35</sup> see pages 37 and 38 for referenced examples

conscious and unconscious 'oppression within' both the oppressors and the oppressed, which results from, and serves to construct and maintain social inequality, in a dialectical cyclical relationship between the society and the individuals that constitute it. Hence the concern has been with how to develop the awareness of this occurrence - in self and society - for the purpose of liberating one's mind, body and soul from values, feelings, thinking and practices that keep people trapped in a cycle of promoting and supporting - consciously or unconsciously - injustice and inequity in society.

While the basic elements of social power determinants and operations are common to these writers in a general sense, the particular areas of focus, and strategies for challenging, have certain points of departure - often due to historical political and geographical context. For example, while Fanon(1952) and Biko (1978) were primarily concerned with colonialism and racism as forms of oppression, Freire's (1970, 1973) focus was mostly around class-based oppression. Lipsky (1987), Weiler (1988), Ellsworth (1989) start to work more with multiple forms of oppression and liberation pedagogies derived from struggles against these multiple forms of oppression. The group of writers I refer to as 'the SJE writers'<sup>37</sup>, together with Kumashiro (2000, 2002) - who positions himself as an 'anti-oppression' educator as opposed to a social justice educator, combine all of the above,

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<sup>36</sup> see for example writer's referred to in Kumashiro (2000) and Fenwick (2001)

<sup>37</sup> I use this term to refer to the writers of the works in the two primary compilation texts we have historically used to inform our work and theoretical framework in Social Justice Education at UKZN (strengthened through a working relationship with the University of Massachusetts, where a number of these authors are/have been situated) containing articles explaining the theories they jointly and severally constructed through practice in anti-oppression/social justice pedagogy: *Teaching for Diversity and Social Justice* (Adams, Bell & Griffin, 1997) and *Readings for Diversity and Social Justice* (Adams et al, 2000).

although possibly with a less obvious foundation in issues of socio-economic class, than some of those previously mentioned.

Nonetheless, what these writers would all seem to have in common is their aim to empower the oppressed (in particular) to challenge the inequitable social structure through awareness and practice, and empowerment for conscious choice, against oppression by the dominants<sup>38</sup>. They differ in emphases or forms of oppression, and in specific pedagogical strategies, often due to teaching contexts, but also, I assume, from 'what makes each tick' - from that which 'makes their heart sing' with which there is a 'soul connection' - which I imagine is related to the historical context in which their development was born and grew, as in my case.

To put some boundaries on my literature review, I primarily engage with two main threads to determine my choices out of the myriads of possibilities that exist:

- 1) work that in some way makes my heart sing, with which there is a soul connection in relation to myself as a social justice educator and my world view that informs that work;
- 2) from amongst these, those that particularly speak to what I have extrapolated so far as the 'critical elements of SJE' that I am working with for this thesis.

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<sup>38</sup> Not to say that they necessarily ignore the need for anti-oppression conscientisation and praxis of dominants also, but often with less, potentially valid, emphasis on conscientisation of members of subordinate identity groups.

## **Selected literature from my position and stance**

**In his paper 'Toward a Theory of Anti-Oppressive Education', Kevin Kumashiro (2000; pp25) critically engages with what he sees as four primary approaches in the literature for conceptualising**

**"1) the nature of oppression, and 2) the curricula, pedagogies and policies needed to bring about change. The four approaches to anti-oppressive education are:**

- a) Education for the Other,**
- b) Education About the Other,**
- c) Education that is Critical of Privileging and Othering,**
- d) and Education that Changes Students and Society." [my bulleting]**

**Kumashiro argues that**

**"Engaging in anti-oppressive education requires not only using an amalgam of these four approaches. In order to address the multiplicity and situatedness of oppression and the complexities of teaching and learning, educators also constantly need to 'look beyond' the field of educational research to explore the possibilities of theories that remain marginalized including post-structuralist and psychoanalytic perspectives."(2000: p25).**

**His two conceptualising categories - 'the nature of oppression' and 'the curricula, pedagogies and policies needed to bring about change' are useful descriptors of the range of literature it is necessary to include in a study such as this. My literature review concentrates more heavily on those authors in the fourth of his defined 'approaches' to these categories:**

**[d] Education that changes students and society. It also ventures into areas that help me to 'look beyond' as Kumashiro suggests is necessary.**

**The following discussion reviews related literature selected from my position and stance, about the nature of oppression as well as related pedagogies that 'change students and society' to help me 'go beyond' what we presently have, in order to construct and develop this study. The discussion is grouped under sub-headings synthesised from an amalgamation of Kumashiro's conceptual categories and approaches with my own ways of grouping my 'meaning-making' out of the literature. I use the following sub-headings for this purpose:**

- 1) In relation to basic pedagogical directions regarding the nature and understanding of the social construction of oppression**
- 2) In relation to anti-oppressive stances and pedagogical praxis, which includes the roles and responsibilities of educators owing to the dialogical interaction between individuals and society in regard to the construction and maintenance of oppression**
- 3) In relation to 'marginalised' theories and 'going beyond'**
- 4) In relation to our contextualised reflexive selves within a community of practice**
- 5) Situated theorising of ways to evaluate this trajectory to construct appropriate indigenous knowledge for our context (policies, curricula, practices and pedagogies to 'bring about change').**

For purposes of readability, where reference is made to more than two writers at a time, I have put the references into Footnotes.

1) In relation to basic pedagogical directions regarding the nature and understanding of the social construction of oppression:

Marxist writers<sup>39</sup> gave me tools to understand aspects of social construction, but only working with workers and trade unions taught me the finer integral details of the complexity of the power dynamics at the individual, social and institutional levels [ref Oppression Theory in Adams et al]. Freire (1970, 1973) had some great ideas to offer - but they only became real through engagement with my learners in literacy groups. He also theorised the notion of consciousness, which was a practicing developmental stance of feminists struggling for women's liberation<sup>40</sup>. The feminist practice of consciousness-raising, based on the premise of the personal being political, was the clearest voice that informed the direction and manner of my position, stance and praxis. Early Feminist writers<sup>41</sup> spoke to my own story in relation to those of all women - as we struggled to articulate and challenge the similar and different ways in which we needed to fight for our liberation<sup>42</sup>.

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<sup>39</sup> see for example Eisenstein, 1979; Giddens, 1993; Kuhn and Wolpe, 1978; Mitchell, 1972

<sup>40</sup> see for example Rowbotham 1972, 1973, 1981, 1983; Eisenstein 1979; Lipsky, 1987

<sup>41</sup> Rowbotham, 1972, 1973; with Segal and Wainwright, 1981; Mitchell 1972, 1976, 1984; Kuhn and Wolpe, 1978; Eisenstein, 1979; Kollontai, 1977

<sup>42</sup> bell hooks' writing in 'Feminism: a movement to end women's oppression' (2000b) is one source among many that provide a similar, corroborating perspective of these practices.

Through organising and growing as a socialist feminist the full complexity of position, stance and subjectivity<sup>43</sup> (Fanon, 1952; Weiler, 1988) came together to inform the direction and mode of my developmental praxis journey as activist-educator for social justice. Critical, radical and/or feminist pedagogy<sup>44</sup>, anti-oppression (Kumashiro, 2000) and social justice education writers<sup>37</sup> struck a chord with me for this reason. I identify with their pedagogical aims, values and practices in a way that I do not with just any 'transformational' or 'experiential writer'<sup>45</sup> - whether it is Vygotsky (Fenwick 2001) or Mezirow (1990, 1997). It is the whole *intent* that informs my learning and practice and makes meaning for me.

2) In relation to anti-oppressive stances and pedagogical praxes which includes the roles and responsibilities of educators owing to the dialogical interaction between individuals and society in regard to the construction and maintenance of oppression:

Writers writing, in relation to acting against oppression, range from Fanon (1952) and Biko (1978), through Freire (1970, 1973, 1987, 1998), Giroux (1988, 1992, 1998), and McLaren (1995, 1999) to de Beauvoir (1961), Rowbotham (1972, 1973, etc) and hooks (1984, 2000a, 2000b), Kumashiro (2000, 2002), Fine (1994), Weiler (1988), Adams and Bell et al (1997, 2000), etc. etc. and far more than even those numerous mentioned above. Whether calling themselves, or being named as, Queer theory, anti-

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<sup>43</sup> I discuss the use of the concept of subjectivity in Chapter 4 when discussing conceptual and theoretical foundations of my study.

<sup>44</sup> Weiler, 1988; Fine, 1994; Lather, 1994; McLaren, 1995; with Torres, 1999; Freire, 1970, 1973, 1987, 1998; Kanpol, 1997, 1999; Ellsworth, 1989; Flores 2004.

<sup>45</sup> Fenwick(2001)

oppression, SJE, black consciousness, anti-colonialism, liberation theory, radical or socialist feminism, radical or critical theory/pedagogy, etc. - the general paradigm is the same. They are all concerned with fighting oppression. Whether the specific terminology is that of discourses (Foucault, 1980), identities (as for Young, 2000; McIntosh, 1989), subjectivities (as for Fanon 1952; Weiler, 1988), social groups (as for Adams and Bell 1997; Hardiman and Jackson 1997), consciousness (Freire, 1970, 1973; Rowbotham 1973) etc, they all concern themselves with the way in which social power is constructed and used (and abused) to maintain a hierarchical, oppressive unequal society - *in order to transform society for social justice*. A critical common element relating to social power is the conscious and/or unconscious internalisation of the ideologies, discourses and/or culturally accepted dominant norms and values that support the inherent injustice and inequality of the social structure, brought together well in *The Theory of Socialisation* by Bobby Harro (2000b) and in a different way, in *Social Identity Development Theory* expounded by Hardiman and Jackson(1997), in the SJE writer's group.

Within this paradigm, writers for and about social justice have described and analysed the conscious and unconscious 'oppression within' both the oppressors and the oppressed, which results from, and serves to, construct and maintain social inequality through power constructions, in a dialectical cyclical relationship between the society and the individuals that constitute it<sup>46</sup>. Hence the concern has been with how to develop understanding and

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<sup>46</sup> for example Fanon (1952), Freire (1970, 1973), Mitchell (1984) , Rowbotham (1972), Lipsky (1987), and the SJE writers (Adams, Bell & Griffin, 1997; Adams et al, 2000).

awareness of power constructions and maintenance - in self and society - for the explicit purpose of liberating one's mind, body and soul from economic, social and political values, feelings, thinking, and practices that keep people trapped in a cycle of promoting, supporting and/or colluding with injustice and inequity in society - to the advantage and privilege of the dominant groups, and the exploitation and disadvantage of the subordinate groups. This is the broad paradigm within which I work, teach and learn. The writers to whom I relate within this broad area are those who write for the purpose of consciousness-raising for motivation and practice for change. Their writing implicitly or explicitly reflects an anti-oppression stance.

All of these anti-oppression writers dealing with pedagogy write on particular roles and responsibilities and required practices of educators. To a greater or lesser degree, the synoptic statement could be - to teach [for social justice] is to be [a social justicer]. Specific classroom skills, competencies and practices are not, at least theoretically, seen as separable from the ongoing development of values, consciousness, stance, position and praxis of self and society - and self in society. Methods include as much the educators' way of being as the employment of the same practices in the classroom that this 'way of being' implies - that is, critical reflexivity and conscientisation.

While Freire's earlier work (1970) uses codes to stimulate the reflective, empowering-for-conscious-action cycle, and Wesker (1976) focuses on the way language defines experience, Kumashiro (2000, 2002), Weiler (1988),

and the 'SJE writers'<sup>37</sup> - among others - examine and theorise reproduction and resistance and educator preparation in relation thereto.

These and others write of experiences, of techniques, of curriculum practice and critical engagement. All of it is in some way about 'how to be' a 'social justice educator' - based on the basic premise of the non-neutrality of education; which is political; that the personal is political; and that conscious agency for anti-oppression pervades one's entire praxis. A common thread is the empowerment of learners through appropriate pedagogical methods and theories for empowerment - which incorporate awareness of the self as educator - though not always fully enough in my opinion in terms of social identity location, personal-political position, stance and praxis. The implicit possibilities from the writers' 'imaginings' also obviously have an impact. As a much generalised trend, in my reading of academic writing from 'the first world' particularly, I get a sense of an implicit (though I believe generally unconscious) disbelief in the actual possibility of *radical* social transformation. This differs significantly with our learning from within our historical context here in South Africa where, however imperfectly, radical social transformation has occurred - which informs our collective psyche - and hence potentially our concept of social justice education and social justice educators.

Nonetheless, we are all 'trying to get there' - to further our practice of developing educators for social justice. Perhaps our collective weakness is still more on the side of *explicit* development of ourselves, (as opposed to only the students) as instruments for social justice education. I do not find

this altogether surprising as I too find it easier, despite awareness of the necessity of doing so, to 'see' the operative dynamics in theory, practice and methodology, than I do in myself. There are present, of course, relevant components and elements for this purpose - from experiential learning and facilitation techniques; to consciousness-raising for challenging internalised oppression; to ways of tracking our positional identity development in challenging and transgressing oppressive socially constructed norms and discourses, etc.<sup>47</sup> Yet somehow, I find I still need to try to pull together from my position, stance and indigenously constructed knowledge - through and with all this learning and praxis - some further coherence, in the hope of adding to our *recognisable* collective, developing, subjective-selves as, not only 'instruments' for social justice education, but ourselves as social justice educator *beings* in our teaching-learning praxis. Ellsworth (1989), Flores (2004) and Rodriguez (2005) are good examples, among many others, of educators who clearly *work* from the premise of an acute awareness of the inherent power dynamics affecting the nature, direction and possibilities between the subjectivities of the educators and students. Critical reflexivity comes across as a foundation of their praxis. Yet there is still seems to be a difficulty in *making apparent* the 'whole' subjective-educator-self in the picture - which unintentionally obscures some of the aspects affecting the dynamics, and thereby our ability to learn from such writing how to 'know and hold' the 'whole' in our teaching. This discussion that I am finding so difficult to articulate will hopefully become clearer

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<sup>47</sup> for example, Freire (1970, 1973); Boud, Keogh and Walker (1985); Adams, Bell & Griffin (1997); Hogan (2002); Francis, Hemson, Mphambukeli, and Quin; Kolb (1984); Weinstein and Obeir (1992); Pacini-Ketchabaw and Schecter (2002) and so many more

retrospectively, once my own grounded concept of the subjective-self (particularly as visualised through the concentric polygons) has been explained - which I do in Chapter 4.

### 3) In relation to 'marginalised' theories and 'going beyond':

Despite the 'gaps' I try to articulate above, I nonetheless still tend to find stronger personal resonance with some of the more explicitly Marxist-feminist explorations of writers such as Weiler (1988), Ellsworth (1989), and Trinh (1988), most likely because of their unapologetically feminist voice as well as stance. In their writing I do find more evidence of the intricate subtleties mediating between the social and individual realms that I find to be critical in this work, but sometimes lacking in our current theoretical works. I think this has to do with what I think are necessary combinations from within the traditionally masculinist separations of academic 'fields' such as sociology, psychology, politics, economics and philosophy. Which perhaps come together more easily in socialist-feminisms' stance of the personal being political. But more than this, there is the 'soul' element that traditionally women have more easily been able to incorporate in their work<sup>48</sup>. This is particularly important, I think, for informing the necessary liberatory and transformational components in a more integral way. This is in contrast to the sometimes negative, almost overbearing, structural power dynamics that social constructionist theoretical paradigms have an (unintentional?) tendency to impose on lived realities<sup>49</sup>. These are very much

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<sup>48</sup> Obviously related to gender socialisation, but therefore also importantly elemental in the construction of the related anti-oppression stances and praxis.

<sup>49</sup> This is not to say that there is an absence of evident 'love of humanity' in the work of other writers like Freire (1970, 1973) and Rogriguez (2005), for example<sup>46</sup>.

the same issues Weiler (1988) was dealing with back in the 1970's in relation to pedagogy for social justice, and which I still do not think we have yet adequately resolved. For me, post-modernism's overemphasis on individual agency dislocated from social power constructs is a misleading decoy in the opposite direction, for resolving these quandaries.

In particular on 'professional' educator practise for anti-oppression/social justice work within formal educational institutions<sup>50</sup>, the people whose work speaks most closely to mine is Kumashiro (2000), Weiler (1988), hooks (2000a) and Ellsworth (1989). This connection lies in the claimed transgressor stance of empowering for anti-oppression and social justice. Importantly, there is a common chord of the explicit or implicit imaginings that informs motivation, direction and practice. Notwithstanding my difficulties raised above, the value of these writers for me is their implicit stance of self-reflexivity<sup>51</sup> (Kumashiro 2000) in their own practice as anti-oppression educators. This is an essentially pervasive aspect, among other

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<sup>50</sup> Fundamentally, my own work is still based on original Freirean pedagogical conscientisation for praxis against oppression. However, there are theoretical gaps, largely from assumptions about an already critical knowledge base of the facilitator in Freire's work I think. But also, within formal educational institutions we are often working with students who are not necessarily already engaged with some form of struggle against injustice, and the time and context of the courses constrains and limits the development of the courses with and through developing engagement in (especially collective) anti-oppression struggles, which (at least eventual) context is quite critical in the Freirean mode. Despite the best intentions of practical social justice educator development through such modules as the Professional Practice module from which the Research Reports analysed in this study emanate, courses within formal institutions need to incorporate more resources for ongoing learning *without* a facilitator - which is the value of the work of other and often later, educators for social justice working within similar institutional contexts to mine, who begin to fill in some of these gaps.

<sup>51</sup> I emphasise this suffix to connote 'reflection on praxis' - that is, practice from, for and within critical theory - as opposed to just reflection, which does not necessarily connote criticality and praxis.

critical elements, which the courses I construct intend to facilitate - and which informs my research and teaching approach.

The 'SJE writers' do add many useful ideas and theories for teaching for social justice, but there are elements of stance in some of their work that worries me a little for the possibility of what Ellsworth (1989), Kumashiro (2000) and others refer to in relation to a repetition of power dynamics within the teaching-learning context. This is a generalisation owing to the brevity of this review (and this being my emotive response to a variety of texts within collective compilations).<sup>52</sup> However, I seem to perceive a tendency, discordant with expressed and intentional aims, to 'miss' somehow the holistic manner of insertion of the educator within the praxis, as discussed above, in which the identity location and personal-political position of the educator are together adequately apparent in the teaching-learning moment.<sup>53</sup> The necessity for such 'insertion' - that helps to preclude the potential for a sort of false immunity from power dynamics, emotions, socialisation and the need for continued anti-oppressive learning on the part of the educator of any social identity group status - is a cornerstone of my work ever since my learning within Freirean-based praxis helped affirm for me the critical aspect of the role of the *manner* of the insertion of the educator-as-learner role. This accords in some ways with what Kumashiro (2000), Ellsworth (1989), Apple (1994), Flores (2004), and Fine (1994) refer

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<sup>52</sup> I engage more fully with these issues in discussions on some of these theories in Chapter 4.

<sup>53</sup> This perception may well be skewed by my own 'resistances' (Kumashiro, 2002) to a variety of forms and sources of texts. So while perception of 'inadequate insertion' may well come more from myself as reader than from the writers of the texts, it becomes necessary for *my* praxis to have a more explicit way to insert the subjective self, of writer or educator, more visibly.

to in relation to the silences, gaps and dis-stances<sup>54</sup> that can repeat oppressive power relations in the classroom. Within the teaching-learning context for social justice we really are all learning about how to be 'better' at 'being anti-oppressive' - we are not just educating for or about 'the other' - for example targets to our binary agents and visa versa. For example, I too need to learn how better to challenge oppression from within my racial white agent status, at the same time as facilitating similar conscientisation for anti-oppression praxis with my students who are black, and therefore targets in this racial oppression binary. Similarly, as a target of sexism in terms of my gender identity, I am also learning to become 'less of an oppressed target'. But we need to do so in a way that simultaneously deconstructs and challenges the relevant forms of oppression - that is, racism and sexism respectively, in this case.

4) In relation to our contextualised reflexive selves within a community of practice:

In the sense of 'identifying' myself with this 'community of practice' (Wenger, 1998) we in social justice/anti oppression /critical pedagogy - to a greater or lesser degree - describe our practices and understandings; our aims and directions; our difficulties and resistances too - to help us understand and inform our practice in the critical self-reflexive praxis cycle which is integral to our teaching-learning, closely linked with, or informed by,

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<sup>54</sup> I write, here and elsewhere, 'distance' as 'dis-stance', borrowing the word construction from Fine (1994) in order to emphasise the conscious or unconscious 'dislocated stance' from other contextual stances - one of the critically informing elements of engagement in social change for a particular motivation.

our imagining of a different way of being for self in dialectical interaction with society. The pedagogical trajectory is trying to bring into educational praxis the social imaginings with which 'critical philanthropists' in general concern themselves.

My research questions then are trying to make explicit for myself what it is I think I am doing within the paradigm of this practicing community; and if the reports from those I am doing it with indicate whether or not I am in some measure achieving what I think I am doing - both in terms of the praxis meeting the trajectory aims, and in the sharing, communication and facilitation of this with and for educator learners - or not. Clear theories of/for this teaching are still limited in this relatively young field of an explicit pedagogical trajectory that transgresses the common sense mythical norms and values of society and education.

5) Situated theorising of ways to evaluate this trajectory to construct appropriate indigenous knowledge for our context (policies, curricula, practices and pedagogies to 'bring about change').

In addition, we do not have specific ways in which to construct evidence of anti-oppressive or social justice education praxis. This has a lot to do with the fact that it is not a linear prescription, nor are the 'achievements' necessarily visible, let alone quantifiable. An analogy would be trying to measure the hidden curriculum. It is in the nature of knowing and what can be known (Kumashiro, 2000). Yet we can look for markers/indicators of ways of being that we know from our experience at least have the possibility of supporting and generating an oppressive praxis stance which translates into

empowering education that promotes social justice. This is one of the tasks of this research study, which I thus undertake within a combination of critical theory and constructivist paradigms<sup>55</sup>

As is so often the case, experiential descriptors, even partially theorised ones, are fairly contextually specific - so the work of social justice educators from outside South Africa offer us a lot, but they are not always able to speak to the particular complexities of our context and can thus facilitate greater 'missing' (Trinh, 1988; Ellsworth, 1989; Flores, 2004) of our students if we do not contextualise our learning-teaching-praxis. There has been a fair amount of South African writing describing various approaches toward greater social equality in education<sup>56</sup>. However, these do not get to specifics of the development of the 'self as instrument for social justice education'. Others describe their experiences as educators - not least some of our own students - again useful, but inadequate for my purposes. A valuable source that I am finding is the African writing on indigenous knowledge construction (Mkhize 2004) that works with the same notions of colonisation of the mind by oppressors in various ways. This work feeds in usefully to construction of identities, internalisation, socialisation, culture and discourses in regard to promoting or challenging social inequity. Critical to the notion of oppression, is the 'naming' of the identity and experiences of the structurally subordinate social identity groups - simultaneously constructing them as *other* than *normal* or *right* - through

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<sup>55</sup> I discuss the location of the research within these paradigms further in Chapter 2: Methodology.

<sup>56</sup> For a wide range of examples, see Carrim and Soudien (May, 1999); (May, 1994); Jansen (1998); Kabwe (2000); Sader (2000); Swanepoel and De Beer(1995); Zafar (1999).

the dominant discourse of the powerful social groupings (Bourdieu & Passeron, 1973); (Hardiman & Jackson, 1997). As a result of the pervasive nature of oppression, these socialised norms become an unconscious way in which we collude with unequal and unjust discriminatory devaluations of both self, and understandings of the world, emanating from subordinate groups. Accepted wisdom from such culturally constructed knowledge - when these are 'other' than white, male, Christian, etc. - is valued through a deficit mode of measurement against 'the accepted norm' - that is, the valued norms of the dominant identity groups. Indigenous knowledge construction requires that we construct contextually relevant and appropriately valued knowledge (including naming and symbols) from within our own subjectivities. The implication for anti-oppression is the necessary consciousness that facilitates such synthesised knowledge construction despite the powerful, pervasive knowledge of the dominant discourses.

The various concepts and theories from the literature reviewed in this chapter - informing and informed by my position, stance, and contextualised knowledge construction - from and for my praxis, are elaborated on in relevant sections of this study. Some are elaborated on in Chapter 3 in which I describe and discuss the Trajectory Model, while others are focussed on in Chapter 4, in discussion on the informing theoretical and conceptual toolkit. They re-emerge as threads consistently throughout the study. In the following chapter on Methodology, I describe and discuss them in relation to the research plan, motivation, issues and logic for the study as a whole.

## Chapter 2

### Methodology

#### Introduction to Methodological Process

As a social justice educator I have to be true to what I espouse. I cannot, for the sake of convenience<sup>57</sup> altogether relinquish my right to claim the validity of both my discourse and methodology, when I believe that to do so would be to collude with the inherent oppression in the unequal power construction, that doing so implies. It is as important to me that the use of subordinate and marginalised discourses and research methodology 'that go beyond' (Kumashiro, 2000) is accepted as valid for consistency of ontology, epistemology and methodology. Kumashiro (2000) lists feminist and radical pedagogy as such marginalised discourses - that is, less readily deemed valid by mainstream academic discourse. Both what can be known, and the means of coming to know it can only be constructed and derived from within my experience as a feminist social justice educator in South Africa in this time and space. While of course there is a growing acceptance of feminist research approaches<sup>58</sup>, and the South African context by itself does not determine marginalisation or subordination - the combination easily contributes to barriers. This is particularly so in the case of attempts to claim and define our own indigenously constructed approach. The internalisation of 'acceptability' as defined by the dominant discourse easily reduces one's own sense of validity.

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<sup>57</sup> and possibly even employment?!

<sup>58</sup> See for example Doctoral dissertation of Suchitra Singh: *Intruders in the Sacred Grove of Science* (June 2000).

In the nature of all developments that 'come after', or work from and in conjunction with, already constructed concepts, the new or later voices have to distinguish their validity in 'reaction' or contrast to, that which already exists. The power element in the lack of capital to support such validation is the marginalizing and subordinating mechanism. Therefore in order to insert and claim validity, the mechanisms for anti-oppression need to be applied. In order to combat such actual or potential collusion with inequity reinforcement, I need to claim in my research approach the same critical elements that I claim as elements of social justice education praxis.

There is a possibility that I can be perceived to be over-defensively stating the obvious, or flogging a bygone horse on the basis of similar arguments being presented elsewhere. That criticism may be true with regard to certain aspects - but it is not true on the whole in relation to my experience of working from within this subordinated position and stance - perhaps particularly in a 'third world' context<sup>59</sup>. I perpetually experience the need to 'prove' the validity of my position and stance and indigenously constructed praxis that we may take for granted within our small community of practice, but which lacks the automatic acceptance of 'normalised' approaches and discourses.<sup>60</sup>

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<sup>59</sup> The petit-bourgeois second in command syndrome that makes proof of competence through 'equality with (or as good as) the boss' the highest aspiration or accolade - while jettisoning the 'boss' values and skills and producing something totally indigenously is regarded with the greatest mistrust and scepticism, along the lines of 'how will we know if its any good if the boss or his way does not indicate this?'...the nature of knowledge imperialism through the internalisation of dominant discourses...

<sup>60</sup> For interest only - two Appendices: Appendix A - for a discussion on motivations and developments in South Africa; and Appendix B: Journal discussion on using McNiff approach - included as a stubborn but discrete 'own voice' insertion!

As signposted in the respective research component sections in the Introduction to this study, and again in the summary of the Introduction: Chapter 2: Methodology, explains how the constructed tools for analysis are employed (with related rationale) while Chapter 5: Empirical research Process, deals with the analytical process of application. This means that the research approach in general is the theme of Chapter 2: Methodology. McNiff and Whitehead's approach, that primarily informs my research choices and method of analysis, is discussed in some detail on page 63 of Chapter 2.

The process of analysis is signposted in the annotated Model of an AR Cycles (later in this chapter) illustrating the 'action research cycles' employed in this study. The annotations point out in which chapters of the research report which aspects of analysis occur. This is supplemented with rationale in The Tabled Summary of the Research Plan (Chapter 2 Appendix E) further indicates the process.

The introduction to Chapter 5: Empirical Research Process signposts the stages of the 'second cycle' of the analytical process as described in the Annotated Model mentioned above. The Conclusion to Chapter 5: Empirical Research Process, indicates how the process discussed in that Chapter provides the background to the analytical process and perspective employed in the analysis of the reports - in Chapter 6.

## The Planned Research Process

### Scope

To limit the scope of this study for the purpose of the applicable qualification, I am here primarily focussing on the development of criteria intended to be useful for evaluating evidence of social justice education praxis. I construct a model based on what I think are the 'critical elements' in education for social justice. I then apply these Critical Elements<sup>61</sup>, contextualised in the Trajectory Model, to research reports of social justice education students<sup>62</sup>. The reports I have selected are among the 'top' fourteen of sixty-six self-reflective-action research (SR-AR) reports conducted in the relevant ACE module. I do dip inquiringly into the whole pool of sixty-six in a generalised way, and indeed my learning and teaching from a multitude of social justice education courses that I have worked in and on. Yet it is only this smaller sample that I have planned to examine in detail as they represent the work of those students who have most adequately been able to conduct and communicate on their own SR-AR projects about their practise as social justice educators - as indicated by the extent of their ability to meet the assessment requirements of the module.

The majority of our students are second-language English speakers. This can restrict even further the degree to which intended meaning 'is able to be'

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<sup>61</sup> Written with Capitals to mark the use of the term as a proper noun naming them as primary components of the model in which they are ultimately situated.

<sup>62</sup> See pp 22-24, in the Introduction, that describe the course and module structure and intent from which these Research Reports emanated.

conveyed in written reporting on one's practice as opposed to the more familiar verbal medium of communication. I have elected to use reports which achieved the highest marks in the formal assessment of the module for which they were written, based on concluding that these were the writers who were best able to convey their intended meaning in terms of the SR-AR requirements of the research project<sup>63</sup>. This obviously potentially precludes other very valid investigations - but it at least reduces the potential degree of invalidity through missing (Ellsworth, 1989) interpretations of meaning resulting from constraints of familiarity with the language of communication in the reports<sup>64</sup>.

### The source of the Reports

The SR-AR reports under scrutiny emanate from The Professional Practice module, in which the students learnt about, concurrently with executing, Self-Reflective Action-Research. The reports are the final products of the Triptych<sup>65</sup> designed to provide the theoretical, conceptual and personal development tools for conscious, committed practice for social justice - through one's own role as an educator. That is, developing the 'self as instrument' for transformation toward social justice by 'putting' oneself on an ongoing developmental and praxis route/trajectory towards becoming and being a social justice educator. At least three of the five tutors per semester of this four-semester programme had facilitated on all three of

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<sup>63</sup> See Methodology Appendix F: Evaluation Rubric of the Research Reports, as well as p92: Methodology Appendix E, where logic of selection and assessment of the Research Reports is described.

<sup>64</sup> I still find Wesker's text, *Words as a Definition of Experience (1976)* a good exposition on such limitations through language.

<sup>65</sup> as described in the Introduction

the Triptych modules that I co-ordinate, as well as having been students on a Masters in Education module for professional development of facilitation methods for social justice educators, which I had primarily taught.

### Structure and Process

The nature and method of the study is intended to be consistent with the encouraged research methodology in my social justice education teaching - that is, to be self-reflective improvement of practice<sup>66</sup>. The structuring of the inquiry moves constantly between and through learner-teacher-being - in regard to both the SR-AR student-educator report writers (to whose reports this developing gaze is being applied) and myself (as the writer of this study and course facilitator).

Even this segment of my ongoing work is a spiral within that overall spiral of social justice education living, learning and teaching, and is hence cyclical in nature. It starts from what I know (from past and current praxis), but in order to reflect for the improvement of the praxis from what I know, I have to act, observe and reflect on some part of that praxis to guide this particular research spiral.

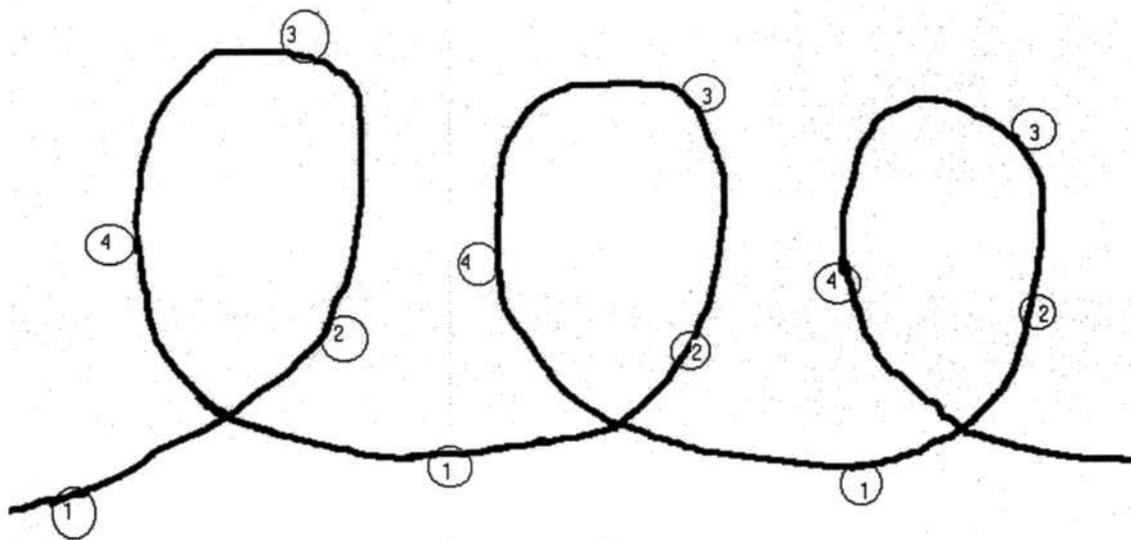
Below is a rough diagrammatic annotated model of an action-research cycle as I use it in my teaching and research, followed by an annotated version

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<sup>66</sup> While Jean McNiff's approach (2002, 2003) is a dominant model, it is also informed by other action-research models and literature, for example (Buskens, 2002; Davidoff & Van Den Bergh, 1990; Davis, Undated; Kemmis & McTaggart, Undated; McKernan, 1991; Taylor, 1998); related to reflexive, experiential pedagogical practices. For a few such examples see (Boud, Keogh, & Walker, 1985; Boud & Walker, 1990); (Kolb, 1984); (Ayers, Hunt, & Quinn, 1998)

indicating the use of this model in the structuring of *this* study. As with any model, it is an image to work with - in this case to illustrate a process of interlinked stages of the research. While pictorially distinct, the actual practice is never so clear-cut. Nonetheless, it provides a useful model for distinguishing the components. The model is constructed and used from an amalgamation of a number of writers on action research (particularly Davidoff and Van den Bergh, 1990; Taylor, 1998; and McNiff, 2002].

### Model of an AR Cycle



### KEY

1= identify a problem or question

2= plan

3= act

4= learn reflect

**Annotations indicating use in this study:**

**CYCLE 1** provides a general overview of the theoretical model construction component of this study. **CYCLE 2** describes that portion or cycle of the spiral on the empirical application, of the theoretical model to the Research reports, culminating in analysis and reflections from both cycles together.

**CYCLE 1**

**1 = identify a problem or question**

the identified problem was the need to find criteria to use as indicators of social justice education for articulation and evaluation of our praxis. Refer particularly to the Introduction to this study.

**2 = plan**

to collect data from own and community of practice and literature's reflections and discussions on definitions of social justice and social justice education. See especially Chapters 1: Literature and Chapter 2: Methodology.

**3 = act**

collation and synthesis of this data into a usable model of Critical Elements. See especially Chapters 3: Theoretical Foundations and Chapter 4: The Toolkit.

**4 = learn/ reflect**

try the developing Critical Elements out against a Research Report; try in application to other elements of my work as an social justice educator; consider their usability for my purposes. See Chapters 2 and 5.

## **CYCLE 2**

[See generally from Chapter 5 onward]

### **1 = identify a problem or question**

does the application of these Critical Elements to the Research Reports indicate evidence of social justice educator practice?

1) because the Critical Elements are valid/not?

OR

2) because the evidence is absent in the reports

### **2 = plan**

to evaluate the usefulness and validity of the Critical Elements for this purpose:

- through discussion about the Critical Elements within our community of practice, that is , tutor validity group and Research Writers
- and through analytical application thereof to the reports

### **3 = act**

do the above according to the relevant details in the Tabled Plans, using the data collection tools devised for the purpose.

### **4 = learn from, reflect on - for improving my social justice education praxis:**

- the value of the Critical Elements as indicators
- the apparent absence or presence of social justice educator practice in the research reports
- the implications for use and development of the Critical Elements for social justice education practice.

## Research Paradigms

I locate my research between and around both the critical theory and constructivist paradigms (Guba & Lincoln, 1994). Both of these paradigms presume constructed realities from interactive dialogical engagement between inquirer and subjects. While some aspects of Critical Theory's approach of historical situatedness and aim 'to critique and transform' [society and subjects], informs my approach, constructivism more closely describes my positionality as 'passionate participant' (as opposed to 'transformative intellectual' of critical theorists) in the reconstructions emanating from the dialogical inquiry (1994).

The Critical Elements, the process of their extrapolation, and the purpose and method of the study, of necessity integrally link my responses to the three paradigm questions of Guba & Lincoln (1994) that must be answerable in 'an interconnected way such that the answer to any one question constrains...how the others may be answered'. I do not find it contradictory or inconsistent to be 'between and around' these two paradigms as the nature of these paradigms presumes 'revelation' (Critical Theory) and 'reconstructions' (Constructivists). Aligning myself closely with Whitehead's<sup>67</sup> (1989) and McNiff's<sup>68</sup> (2002; 2003) research positions of 'I know I know' and 'to improve one's practice' respectively, the nature,

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<sup>67</sup> See below for a discussion on Jack Whitehead and Jean McNiff's research approaches as they inform my research approach, leading to - among other things - my own Journey Analogy describing the nature and structure of self-reflective action-research in Appendix D of this chapter.

<sup>68</sup> Appendix B, referred to earlier, includes discussion on my identification with McNiff's research approach.

methods and purpose of my inquiry must be, and are, consistent with each other - spanning/including elements from both these inquiry paradigms.

In order to conduct this study in a way that is consistent with my ideas on social justice and research - that it must add to the social justice collective pursuit in its form and content - I use Jack Whitehead's Living Education Theory (1989) as a validation of my approach for this study.

In terms of the research methodology I work with Jean McNiff's<sup>69</sup> (2002, 2003) practical development of this approach as action-research with the emphasis on self-reflection for the improvement/development of one's practice. This helps to structure my research, which falls somewhere between the constructivist and critical pedagogy paradigms as described by Guba & Lincoln (1994) .

These research choices result from, and are mediated by or interpreted through, my generally socialist feminist position, which impacts on voice and stance in the writing, as much as the choice of research methodology, as well as the nature and content of the pedagogy being engaged with.

In order to provide a little more structure to a study that is difficult to keep within any reasonable bounds, I am using the self-reflective action-research model that was developed for the Prof Prac module of the latest cohort of social justice education ACE students - the last of the 'Triptych modules', described in the introductory chapter. This is basically a compounded version of more traditional action researchers like Davidoff and Van Den Berg (1990) , with the strongly self-reflective emphasis of Jean

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<sup>69</sup> (a collaborative colleague of Whitehead's)

McNiff (2002), who collaborates closely with Jack Whitehead (1989). The guiding premise for the *motivation* of the research here is the question 'How do I improve my practice'.

As Whitehead (1989) explains:

*This form of enquiry falls within the tradition of action research. It can be distinguished from other approaches in the tradition through its inclusion of 'I' as a living contradiction within the presentation of a claim to educational knowledge.*

This form of research is particularly apt for research like mine because of the extent to which particular values are the reason and motivation for the work itself. This concurs with Whitehead's (1989) approach:

*Rather than conceive educational theory as a set of propositional relations from which we generate such descriptions and explanations I am suggesting we produce educational theory in the living form of dialogues (Larter 1987, Jensen 1987) which have their focus in the descriptions and explanations which practitioners are producing for their own value-laden practice (my emphasis).*

He goes on to say:

*I do not believe that values are the type of qualities whose meanings can be communicated solely through the propositional form. It is a description and explanation of practice which is part of the living form of practice itself. I have suggested a dialogical form enables such a theory to be presented for public criticism.*

All of which raise the issues of validity. It is thus perhaps appropriate here to quote a fuller explanation of Whitehead's on this issue:

*Questions of validity are fundamentally important. The unit is the individual's claim to know his or her own educational development.*  
(Whitehead, 1989, pp. 5-6)

Whitehead argues that

*the propositional form of research is masking the living form and content of an educational theory which can generate valid descriptions and explanations for the educational development of individuals'.*

Possibly appearing to be somewhat dated now, the sentiments of this approach accord well with my stance as a social justice educator researcher. They enhance the claim of validity of research on the improvement of practice based on what it is one already has a sense of knowing. This is important as informing and being informed by the passionate motivation for the practice, relating to the stances of other pedagogies for liberation, based on living and love. This fits with my study because as I teach social justice education to both students and tutors, I am learning more about how to do it more effectively and I need to be able to name, justify and improve my practice - really because I want to both improve and promote its use and acceptance more widely because of the embedded values for social justice. The position or stance of Living Education Theory coincides well with the research parameters and norms of ethnographic research in that it is:

*precisely in the repetition of the motions within varying relationships that the subtleties and nuances that make all the difference ultimately can be explored.*

### Linking the Trajectory Model with the Literature and Theoretical Foundations.

The Literature Review and the theoretical framework inform these Critical Elements, which are in turn informed by the Critical Elements in the selection process. So too, do they inform the research methodology - in terms of position, stance and critical knowledge construction and critical self-reflective praxis/agency. Hence the inquiry conforms with my responses to Guba & Lincoln's (1994) three fundamental paradigm questions: 1] the ontological question - the nature of reality and what can be known; 2] the epistemological question - the nature of the relationship between knower and what can be known; and 3] the methodological question - how can the inquirer go about finding what can be known.

Through my years of teaching for anti-oppression in South Africa, I have repeatedly experienced the changes in praxis that result from conscientisation. In my experience this has taken the form of coming to understand the role and 'construction' of self through developing an understanding of social construction and power relations through critically reflective experiential learning processes. In other words, I 'know' that people change their stance and praxis - in life and work - as a result of identifying themselves with, and through, a critically constructed knowledge of self and society. There are some instant moments, and pervasive ways of

being, in which we - as subjective knower and known - recognise that 'I know you know I know'...some of the same often unarticulated or unverballed things based on our common values, dreams and actual or desired practices and ways of being. Together, we begin and come to know what we are looking for in each other and ourselves through developing common understandings and aims<sup>70</sup>. What we *can* know about each other is premised on what we know about ourselves through a relatively shared lens through which we understand self and society. This 'relatively common lens' - I suppose what you could describe as a parallel gaze - is what the inquirer (and/or multiple 'gazers') can apply in order to find out more of 'what can be known'. The task is to find and articulate tools/instruments that can sharpen/deepen this inquiry and in so doing, simultaneously demonstrate that 'knowledge' which 'can be known' more explicitly. Through our 'passionate participation' we develop indigenous knowledge constructions for praxis, from within our own position and stance.

### Analysis and Validity

Social justice education, as well as Constructivism's 'voice as passionate participant' (Guba & Lincoln, 1994) become meaningless if not rooted in a dialogical knowledge and praxis construction. If, as I claim it is, social justice education is about knowledge for transforming praxis for a particular purpose, knowledge accumulation on its own denies the very nature of social justice education. And furthermore, as social justice education occurs through a social justice educator - who by definition as inquirer must be practitioner too - the inquiry must work with what the inquirer/practitioner

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<sup>70</sup> See description of those 'electric frisson moments' in the Introduction of this study.

knows (from and within praxis, position and stance), to improve that praxis. The McNiff (2002) research format is particularly helpful in this regard.

In this approach, the participant subjects (including the inquirer) form part of the validity mechanism, as do other all-important 'members of the social justice education practicing community' with whom I have been dialogically working through this process. Without this possibility of validating our work, we would have to compromise our stance on indigenous knowledge construction for transgressing and breaking new barriers of currently acceptable 'knowledge and praxis'. It is precisely owing to the existing social power constructions that social justice education praxis is necessary - that is, in professional *and* research functions and capacities.

One of the consequences of learning and teaching together for social justice - as I have been doing with the writers of the Research Reports - is that we begin to construct common understandings of the relevant discourse in terms of the common theories and concepts we use to construct our analytical lens. Yet we are at different places and points within and along a developmental trajectory of making meaning and constructing knowledge through this lens. The refracted light through the lens will differ in relation to our *location* (in terms of structural social identities mediated through individual life-experiences, i.e. our subjective selves) and *position* (our developed elected identity related to stance). Hence the collective gazes of inquirer and writers are *parallel*, but not the *same*, yet facilitated through a relatively common analytical discourse. Analysis of and through our dialogical engagement through this discourse via our parallel gazes is the process that

will help to validate and/or deepen and/or reconstruct the Critical Elements and what they indicate of social justice education development in the Reports.

### Constructing the Tool for describing (and 'evaluating') our social justice education praxis

In order to more clearly articulate work for its potential improvement and evaluate the research reports as part of this process, I have had first to develop criteria as working tools with which to proceed. I do this through an examination of descriptions of social justice educators - derived and synthesised from within our community of practicing social justice educators: students themselves and in particular the validity group of tutors<sup>71</sup>, as well as other colleagues in social justice education; and obviously crucially my experiential learning from the position and stance of my subjective-self. My preliminary study<sup>72</sup> to inform the full body of this work provided me with three main 'Critical Elements' for defining/evaluating a social justice educator - within what has become a whole Trajectory Model. The Trajectory Model includes the contextualisation of the Critical Elements within a permeating self-reflexive mode, situated within a trajectory-arrow of imagination and motivation for a just, non-oppressive society - understood through the construction of overlaying models.<sup>73</sup>

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<sup>71</sup> See 'Analysis and Validity' above

<sup>72</sup> See brief description below with fuller explanation in Methodology Appendix C

<sup>73</sup> The fuller description of a social justice educator, and the Trajectory Model and Critical Elements, is developed in the following chapter, Chapter 3: Theoretical Foundations, with supporting conceptual and theoretical frameworks in Chapter 4.

### Preliminary study that informed the Critical Elements

Upon looking back at our evaluation criteria<sup>74</sup> for marking the research-reports, apart from the index of structural understanding of the research and writing process, for a student to achieve over 65%<sup>75</sup>, the relevant evaluation indicator was:

- [was the research undertaken] critically applied to self in context as a social justice educator.

This is not much help as an indicator of 'developing social justice educators' - without a common understanding of what a social justice educator is! As a community of practice we felt we 'knew what we meant'<sup>76</sup>. On the whole our external examiner concurred with our evaluation of the reports, but probably also largely from a similar 'instinctual' knowing and motivation for social justice. So I had to start looking for another way to make our aims and criteria for social justice education more explicit.

The tutors and I had written a 'position paper' together for a conference presentation<sup>77</sup>, sort of halfway along our collective teaching journey on this course. The paper shows our common approach, but the overall approach, and especially the finer details of interpretation, continued to develop and be negotiated as we continued in our work together.

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<sup>74</sup> As Course Coordinator I am responsible for establishing Assessment Criteria. However, the tutors and I work as a very collaborative group, so that constructed meanings of such Assessment Criteria were more of a dialogical product than just those of a single person.

<sup>75</sup> A benchmark assessment total above which we consider being indicative of students able to proceed to the next academic level; and above which mark my sample group of research reports is drawn.

<sup>76</sup> basing some recognition of the validity of this claim on Whitehead's (1989) stance.

<sup>77</sup> Kenton Conference 2004. More detail from this paper appears in Appendix C

To find suitable criteria for firstly defining for myself what constitutes 'a social justice educator', in order to then look for evidence of these criteria in the Research Reports, I went back to the position paper. This paper is useful because it attempted to explain our work as mediated through our own understanding and motivation as we developed it in our small community of practice of social justice education facilitators on the ACE programme at UKZN - for teachers here in South Africa. The full description of this process is included in the appendix to this chapter entitled: Appendix C - Preliminary study that informed the Critical Elements.

#### Research Plan for Data Collection, analysis and use

I use the format suggested by Vital and Jansen (1997) to describe and justify my rough research plan. The Tabled Summary (in Methodology Appendix E below) indicates the intended plan for specific data collection and analysis methods for the Critical Questions pertaining to the second Cycle in a way that is consistent with the largely qualitative nature of inquiry within these paradigms. As becomes evident in Chapter 5: Empirical Research Process, 'life happens while you're making other plans' - to misquote John Lennon!

#### Conclusion

Specific research choices and issues pertaining to the 'second cycle' are discussed in Chapter 5: Empirical Research Process. Discussions in Chapter 7: Findings and Conclusions, and Chapter 8: Reflections come back to these links between the iterative issues of the cycles in the research methods employed as a whole.

## Methodology Appendices

### Methodology Appendix A

#### For interest only Appendix:

#### Reflecting on issues of content and methodology

My perceptions - with a little supporting evidence - of the development:

As mentioned above, Social Justice Education is a relatively new and undefined field in South Africa. For years many of us having been working in and out of academia to 'educate toward/for social transformation' of one sort or another and in one way or another. This includes old Freirean literacy groups and related 'teaching for transformation' generally in non-governmental- organisation (NGO) work. Until apartheid started to collapse, of course much of this was 'underground' work that couldn't be explicitly developed within Universities. Then there was an era of focussing on how to implement the democratic and transformation tenets of the new constitution into formal schooling structures. My picture of this is that what emerged was so typically a product of the dominant struggle discourse that it was rather skewed and misdirected around race as 'the primary' form of oppression - almost an isolated oppression entity. Of course its not unnatural that writers in an era are products of their time, and this was a time of relative social isolation from the rest of the world and repressed access to revolutionary texts and debates, (our struggle being the most important and valid one!), and race - because of apartheid - being the big issue; but also the internalised effect of apartheid's racial/'cultural' divisions being evident even in the conceptualisation of the problems to be addressed. So we got all caught up in issues of assimilation, integration, multi-culturalism, etc.<sup>78</sup> This is not to dismiss any validity in these

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<sup>78</sup> See the emphases in a few example texts of Carrim and Soudien (1998; , 2002; , 1999)

debates, only to understand their limitations for fundamentally challenging oppression - despite their honourable motivations/intentions. After a while we got a bit further - and included the word 'critical' - so we got critical anti-racism and critical multiculturalism which did two important things, albeit rather in a lip-service way to the latter: 1) the notion of social power became strongly part of the discourse and rhetoric; 2) social 'divisions' other than race were kindly included - so gender and class were (beneficently?/patronisingly?) included as also being inequalities that we needed to challenge in order to build a democratic society.

At the same time, USA and UK were developing educational trajectories around broader conceptions of oppression, and the term being used was a more general one - social justice - much influenced by the feminist movement in conception and mode of learning/knowledge creation.

All along the Freire type education for liberation was interacting dialogically with these strands.

Here in South Africa, the trajectory was now developing within state/formal institutions, i.e. the universities - and like all such entities, they are dialectically products and producers in a given historical and socio-political context. So the main writers have been male academics - which of course results in limitations of masculinist academic discourse - language, structure and conceptions. This melded in with the new neoliberal 'transformation' trajectory of our society at this point - that of 'human rights'. So liberatory education for social equity was somehow conflated with a struggle for human rights as opposed to a struggle for radical social transformation. It is easy to see why and how this is a better bet for a pro-capitalist neoliberal state. Even where educators are generally more left of this position, the strength of dominant academic norms and discourses has helped to

curb ground-breaking educational trajectories. We are often hide-bound in our constricting notions of what knowledge is and how its constructed, by whom and why - despite again, the best motivations and desires for socially just societies. So what we get often, is teaching 'about' social justice. This falls exactly in with Freire descriptions of education for social reproduction as opposed to education for liberation, because it presumes knowledge on the part of the teacher that the student doesn't have or can't make - the by now proverbial jug pouring metaphor. While the intellectual knowledge of the problems in this mode seem to be able to be clearly articulated - the internalised praxis in education still battles to practice these values and principles.

It is not so hard to understand why. Social institutions, together with our internalised socialisation, make such a radical transgression from accepted norms both uncomfortable and difficult to justify within these norms. And yet - if we want to transform society it is as much in the mode of education as in the content of it that we stand a chance.

In Freire's conversations with Shor (1987) they discuss the nature of research and educational praxis in relation to this continued anti-dialectical and dialogical educational mode. So both the nature and form of the research about the nature and form of social justice education is what we have to challenge. I/we understand 'social justice education' (as opposed to just 'social justice' - which could be simply theories and values about...) to be about learning how to participate in constructing social justice - not just learning about it as an external 'concept'. It is this aspect that I engage with below in regard to both the methodology and content of/for this research.

## Methodology Appendix B

### For interest only Appendix:

#### Journal excerpt discussion on some of my personal-political responses to research issues, some of which have been brought into the main text

According to Jean McNiff, action research does not start from a hypothesis. 'It begins with an idea that you develop'. This may help me to overcome the quandary about my masters. I am not out to 'prove' something'. I am rather trying to explore the journey of the work I am trying to do. To put a 'hypothesis' onto it automatically pushes me into a direction that I think is unsuitable to the nature of the enquiry I want to engage with. What is this? It is enquiry into whether or not the work I am engaged in is helping to grow social justice by growing social justice educators.

Rather, it is to say: 'I think that if we continue to grow and develop in these ways that we are now developing (which in themselves need to be made explicit) we will be contributing to the development of a community of educators whose directional trajectory helps in the evolution/ transformation of society to one that is more just because it explicitly aims to eradicate oppression (on 3 levels according to concept of same we use) through its values, practice and motivation. This requires a praxis that is both attentive to and in opposition to any form of oppressive practices now, as well as, and through, the promotion of ideals, values and practices that have as their goal the radical transformation of society to one that disallows the abuse of power by a group/individual over another group/individual'.

Thus the story of the thesis becomes as much a part of the 'development of the idea' as the story of what we're doing, trying to do, why and how - in our current work as social justice educators - in this community of practitioners of which we are loosely a part and are tentatively trying to build. To quote McNiff (2002) again as a reason for choosing her interpretation of action research as the main methodology for my enquiry: *'A useful way to think about action research is that it is a strategy to help you live in a way that you feel is a good way. It helps you live out the things you believe in, and it enables you to give good reasons every step of the way.'*

It exemplifies in some way my problem with the whole masters idea which is tied up with masculinist discourses of materialism. That is quite an accusation if you wish to call it that as opposed to a description - with perhaps the first question being why are masculinist discourses synonymous with materialism. My short answer is that 'they are' because that's the nature of a patriarchal capitalist society with in its inseparable, or at least inextricably interlinked and mutually symbiotic nature between hegemonous notions/ideals/nature of masculinity (as prevail in the historically current dominant social discourses) and capitalism. The long answer could be a chapter explorations by hundreds of socialist feminists like Khun and Wolpe (1978) etc, which I see as a side-track, because I take this now to be so obvious as to 'common property' knowledge or whatever the term is for those ideas that have generally come to be accepted as true - like the fact that we don't have to prove why and from whom we derive such proof, when we say 'we live in a capitalist society'. Which exactly illustrates a point of difficulties in writing for requirements set by this same masculinist, but this

time, academic, discourse. Its this - because my voice and 'common assumptions' are not those of the dominant discourse of the institution (indeed the society), I have potentially have to laboriously side-track all over the place in order to justify what are for me, from within my feminist discourse, 'common assumptions truisms. So do I actually have to do that? Do I have to 'interpret' my language in to that of the dominant male discourse before it will be accepted as 'academically valid'. Isn't this exactly prejudicing me on the basis of my target identity because I'm fighting assimilation into the male discourse? And if I don't fight it, I'll simply be reinforcing it. And helping to keep the gate closed for more women who legitimately write from their own discourse but whose work is nonetheless no less valid than that of those who write within the dominant male discourses' parameters.

## Methodology Appendix C

### Preliminary study that informed the Critical Elements

The following extract from the Kenton Position Paper illustrates the way we made meaning of notions of social justice education:

*How do we teach for Social Justice when we ourselves have been socialised within the dominant discourse that we as social justice educators are trying to challenge and transform?*

*This could appear to be a rhetorical question about any change agent. However it is particularly pertinent in relation to social justice educators because we are saying that the pedagogy and the theory are inseparable, and that the means determine the possibilities of the ends. So it is less important for us to have answers about the specifics of any future society we're working towards - bar the goal of anti-oppression/ social justice - than it is to have an understanding of the one we have now and how our actions within it either maintain or challenge it.*

*By this we are saying that social justice education is about learning to understand the society and oneself within it in terms of how both contribute to the creation and/or maintenance of forms of oppression and social injustice - consciously/not. This requires consciously/actively owning the self as an instrument of maintaining or*

*challenging oppression. This is not and cannot be only an intellectual exercise simply because we do not impact on the world only through our theories - but through our beings and the way we interact with society and the world in every facet of our beings - the dialogical relationship between society and the individual.*

*Learning about oppression (or forms of) is not the same thing as learning about one's role in maintaining or challenging oppression, which latter we take to be the primary goal of social justice education. So the courses we use are a synthesis of social construction - with related concepts and theories to be able to name and explain - and experiential learning that opens a window to one's own self, especially the unconscious values we carry and promote that affirm/maintain the present status quo of inequality and injustice.*

### **Extracting Indicators**

In order to start articulating more clearly criteria to describe and evaluate our social justice education efforts, I extracted (and grammatically altered) from the position paper, our description of what we think Social Justice Education is. By using those statements that indicate what we, by implication, therefore think a social justice educator is, I began the process of deriving descriptive criteria of social justice educators.

From the position paper then, we could therefore say that, at least in part, we think that a social justice educator is one who:

- [recognises the problematic potential of the reality that] we ourselves have been socialised within the dominant discourse that we as social justice educators are trying to challenge and transform;
- [at this point thinks that] it's less important for us to have answers about the specifics of any *future society* we're working towards - bar the goal of anti-oppression/ social justice - than it is to have an understanding of the one we have *now* and how *our actions* within it *either* maintain or challenge it.
- understand[s] the society and oneself within it in terms of how both contribute to the creation and/or maintenance of forms of oppression and social injustice - consciously/not.
- ...consciously/actively owns the self as an instrument of maintaining or challenging oppression.
- [recognises/acknowledges that] this is not and cannot be only an intellectual exercise - simply because we do not impact on the world only through our theories - but through our beings and the way we interact with society and the world in every facet of our beings.
- [seeks to] learn about one's role in maintaining or challenging oppression, which latter we take to be the primary goal of social justice education.
- [recognises/acknowledges that] having been socialised within a world based on oppression, we have to learn to recognise how we personally have internalised the dominant discourse of inequality, so that we can consciously try to rid ourselves of practices that reinforce and maintain it, and /or fail to challenge it.

- [works with/aims for] conscientisation through consciousness raising, aiming to facilitate this awareness of social structure, and consciousness of self within it, to channel one's praxis as an social justice educator.
- [recognises/acknowledges that] it does mean active agency in promoting a particular view/window on the truth as we understand it.
- [recognises/acknowledges that] The rest is about one's own conscience in relation to one's new consciousness, and how one lives with oneself if you take this truth/knowledge into account in your lives and practice as an educator.
- opens a window to one's own self, especially the unconscious values we carry and promote that affirm/maintain the present status quo of inequality and injustice.
- sees social justice educators as being 'activist educators for transformation toward a socially just society, that is, one that is free of oppression'.
- [sees/says] that the pedagogy and the theory [for teaching/learning social justice education] are inseparable, and that the means determine the possibilities of the ends.

#### Beginning construction of the 'critical elements'

In an attempt to establish some order and framework, I sifted and grouped the above points, and what I arrived at is the following groupings:

- identity/identification of self as an social justice educator
- position - 'hopeful (or optimistic) agency'

- understanding/consciousness based roughly on a 'critical' framework, i.e. social power and construction relating to and in dialogical interaction with, individual subjectivities based on social identity
- values: because its not about change/development/transformation for any direction - but for values that are consistent with a motivation for the general good re justice and equity
- commitment - this relates to both implications of identification as... and position - in the sense that it implies not only an identification with an agency in motivation, but active praxis, which implies ongoing action and learning along the social justice trajectory.

I then 'translated' these into the headings below, listing beneath each heading or related aspects from the list of extractions - that I have added to and adjusted through a 'trial run' as applicable evaluation criteria on one of the better research reports. As a starting point these expanded criteria work quite well for providing answers and indicators from the research reports.

#### The interlinked Critical Elements with some of their 'indicators'

Using the critical elements as headings, together with the grouped extractions under whichever of the headings seemed most appropriate, helped to expand the meaning-making of each heading or critical element.

The result was the following:

### Position and Stance

That is, owning and developing one's personal subjective being, position and stance within context of social construct, therefore within social group identity

- position - knowing and owning (subjective-social) self - as an social justice educator
- stance - 'hopeful (or optimistic) agency' *for* a socially just society
- including identification with membership of a practicing community (for continued critical edge; for sharing and developing through common discourse and aims; for support, learning, survival and well-being)
- values: because its not about change/development/transformation for just any direction - but for values that are consistent with a motivation for the general good re justice and equity
- contextualised critical location of subjective-social self
- because education is politics - Freire; and personal is political - feminism

### Knowledge construction

That is, developing own critical thought-for-praxis-for social justice education within social justice education theoretical framework in South African context

- developing understanding/consciousness based roughly on a 'critical' framework, i.e. social power and construction relating to, and in

dialogical interaction with, individual subjectivities based on social group identities (because relates to hierarchical binaries in construction of oppressive social structures, i.e. not neutral and/or equally weighted 'differences')

- within and through contextualised, experiential learning for the development of indigenous knowledge construction in order to be an independent critical thinker

### Agency and/or Praxis

That is, acting on the basis of conscious critically constructed knowledge (of self and, and in society) and position - acting from an social justice education conscience?

- commitment - this relates to both of the above - values and knowledge, together with praxis of stance/agency, re consciousness to conscience
- implies not only position/motivation, and identification with the position, but active praxis, which implies ongoing action and learning/critical knowledge construction along the social justice trajectory
- which includes active acknowledgement of, and working with, the realities of self as instrument (in the totality of all that that implies)

What is missing from the three divisions above is anything related to imagining - which I think is an essential aspect that relates to all three: position, consciousness and agency. Not sure where/how to incorporate it at this stage - but for me particularly related to 'women's ways of

knowing/doing' - that is, the gut direction toward an often barely visible/discernable something better ahead - probably under knowledge construction - but so linked with development of self and stance and tied up with praxis in the sense of that process of making the instinctual praxis conscious and explicable in terms of one's 'knowledge framework'. In fact this leads to me think that imagination is related to motivation for a particular goal or dream, and thus is a contextualising aspect for the above elements.

### Constructing the 'Trajectory Model'

The next step in the developmental process was to link these three grouped listings to related theory and literature that contributed to informing the thinking behind them. I also tried aligning them with the three pedagogical themes of the Triptych. The result is shown in a tabled form (in Appendix A of Chapter 3: Theoretical Foundations) which helps to locate the developing Critical Elements in the literature and theoretical and conceptual framework.

The process described above resulted in the construction of the Trajectory Model - the subject of the following chapter: Chapter Three - Theoretical Foundations.

**Methodology Appendix D**  
**The Journey Analogy**

To locate and explain this research within my discourse I want to indicate the launching and trajectory process as I work with it. My work is aiming at ideals - which I believe are ultimately attainable in some distant time. These ideals are my guiding stars which help me to find and keep my bearings in this earth-bound journey toward them. My research then is the mapping and tracking of that often bushwhacking journey. In the Professional Practice module<sup>79</sup> I use this journey analogy to describe what is entailed in the planning of such an (SR-AR) journey/project. I use it myself to

- a) explain what I have a sense of knowing to work from, and
- b) further develop my understanding through examination of the journey in the process of writing the 'travelogue' or research report.

Further below I relate the analogy a little more specifically to the construction of this particular research study.

Let's use the analogy of an adventurous journey - to a destination you've never visited before (and maybe nobody else has either) - to consider the elements to think about and take into account when planning.

Let's start by saying that the destination of your research journey is the problem, question or issue that you identified. You will have some idea of what you want the journey to do for you and those that travel with you or that you meet along the way. This idea will come from the

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<sup>79</sup> Final Triptych module, and the one from which the research reports are drawn.

values that you hold as important to you in your life, teaching and on your journey. You don't have a clear picture of what your destination will look, feel and be like, because you've never been exactly there before, but you are concerned about the journey - the way to get there. This is what you are planning. The PLAN is the means to get to your destination.

Let us imagine that we are pioneers planning to travel into unknown or unfamiliar territory to an unknown or undiscovered destination. We may have travelled to a similar place before, or travelled through some of the same terrain, or we may know others who have aimed at a similar destination, but not from the same starting point as us, so their route was their own as ours must be, starting from the place where we are at present. This pioneering journey is very important for the people you love, so you will have to care for them if they travel with you; and you will have to record all your learning very carefully - the landmarks, the pitfalls, the pleasures, the ups and downs - so that you make it easier for them to travel this route and be able go on further because their resources will be less exhausted owing to you having made the route easier.

Consider *all* the things you need to think about if you are planning such a journey to a new place:

- The terrain.
- The mode of transport.
- The refreshments

- The tools.
- And in particular, your own preferences, strengths and weaknesses, etc.

It is the same with planning a research journey. **REMEMBER** - no matter how well you plan, you will never be prepared for everything in advance. Conditions may change as you get to them, a tool may not work, and some other person or entity may have come into the terrain since you learnt what you knew about it. This doesn't mean you shouldn't plan as much as possible. It does mean that some alternative plans can be useful for various stages of the journey, and also that you will have to be prepared to alter and adjust your plans to the specific context and conditions as you go.

### ***The planned action***

- You need to consider the terrain (context) - what particular things must you be wary of, or prepare for?
- What obstacles might there be like a big donga or dangerous animals (people who block your progress or curriculum that limits and define your choices)?
- How will you find out in advance what obstacles or difficulties you can expect?
- How do you plan to prepare for and negotiate these obstacles - would you need weapons, or particular tools like ropes, and/or

particular skills like a local language or knowledge of the behaviour and customs of the area you're travelling through.

- Where will you get such knowledge from?
- How will you learn what you need to know and collect the tools that you require? You have to include that in your planning.
- What do you need to be aware of and watch for in yourself?
- What aspects about yourself do you need to bear in mind to do this? For example, are you particularly vulnerable in some contexts as a result of a particular identity?
- Do you have some particular enablers that may assist you in certain circumstances?
- How does your general behaviour affect the people you interact with? etc.

### ***The Observation***

Then as you go:

- You will need to be sure that you are not losing your way.
- How do you plan to check your bearings and your direction?
- What is the point of the journey if you don't learn from it, so how will you notice and track and record all the things you need to learn along the route?
- Will you allocate specific roles to others to help you observe everything along the way and to make notes?

- What will you write in your travel journal and how will you use that information later to help you share your learning from this journey?
- Will you need particular tools, skills or instruments to help you log your travel, e.g. a compass, a bilingual dictionary, a questionnaire?

### ***The Report***

Finally, how will you explain all this to those who come after or wish to follow a similar journey? How will you explain:

- (i) your preparations and planning for both the journey and the travelling (i.e. describing the planning for the action and the observation)?
- (ii) the journey and travelling itself?

(i) refers to the report element of your planning stage - so this will be done now or, at the latest, by next tutorial; (ii) refers to the reporting on the action and observations which will be done after those stages have been executed. It is mentioned here though because you need to consider it in your planning *for* the observation and action.

### **The Journey Analogy with regard to this study**

Very briefly then, the tools are the materials and structure so far, as well as some of the evaluations; my students, tutors and colleagues are travelling companions for parts of the journey - who will sometimes speak in their own voices. I as the traveller to make my own person and position clear, and the

terrain from which I start - and as far as my eye/heart/mind can see into the terrain to cover - is the contextualisation in space and time.

This analogy allows me to creatively explore and describe tools and obstacles and progression both as 'externals' and from the experiential perceptions of the traveller - but often on this journey, not just a traveller along a well-marked route. Often more of a pioneer treading into unmarked only vaguely guessed at territory. To help, I hold onto the following quote from Goethe (Taylor, 1998) is one such example: 'Whatever you can do, or dream you can, begin it. Boldness has genius, power and magic in it. Begin it now.'

## Methodology Appendix E

### The Tabled Summary

<b>Critical Question 1: How do we describe social justice educators?</b>	
Why is the data being collected?	To compare differing views (from texts and practitioners) from which to extrapolate and explain and justify my own description of social justice educators.
What is the research strategy?	Literature survey of those I see as fitting in with the social justice education field. Focus group discussion with practitioners/ colleagues.
Who (or what) will be the sources of the data?	Texts and practitioners <sup>80</sup> that I think fall within my broad/general parameters of social justice education (validity issue needs to be confronted here, but for purpose here leave out "that I think ... social justice education", e.g. 1] colleagues, 2] tutors, 3] other social justice education writers and practitioners we interact with/read such as Adams and Kumashiro.
Where and how is the data to be collected?	1] Focus group discussions 2]Kenton position paper 3] written texts and correspondence
Justify this plan for data collection	Mutually in the processing of developing and constructing this field of endeavour so important for all of us. Also see Footnote 1 below. Although I'd like if possible to engage particularly Maurianne

<sup>80</sup> While this research is not strictly speaking action-research in the sense of being the act of addressing a particular identified, planned, potential solution to a problem - it is nonetheless reflective of my work in progress for the purpose of improving my practice, and thus fits into the parameters of the way Jean McNiff espouses SR-AR. In this framework, particularly well suited to research on emerging fields of practice, a validity group is often a core component. It is my hope that the colleagues and communicants listed here will be prepared to play a role as a validity group for this research. I'm not making it a precondition of the research plan, because we already fill this role for each other to a greater or lesser degree informally anyway. And the character of our collegiality is such that at least more than one of this group of 6 or so, will engage in the necessary discussions with me - not least because this work is important for all of us.

	<p>Adams and Kevin Kumashiro as experienced thinkers and practitioners in the field, I'm particularly concerned that we develop our own indigenous knowledge base for this field, because context is so critical to the nature of the work, I'm actually more concerned with our growing community of KZN practitioners. Not to be nationally exclusive, but I think we are the cutting edge here in SA so that this broad group/community has the most to offer as some sort of validity group.</p>
Research Instruments	<p>Two/three set questions - with prompt indicators, e.g. <i>What makes someone a social justice educator in your view - minimum requirements? Description of praxis? When is someone <u>not</u> an social justice educator/ what are they <u>not</u>? You may want to describe social justice educator development in terms of a continuum with a sort of 'getting there in the right direction' set of descriptors; travelling toward and/or past an acceptable 'achievement standard'...toward what?</i></p> <p>These can also be the questions to apply to texts if I can find any relevant ones.</p>

<b>Critical Question 2 : What evaluation criteria can we use as indicators/evidence of social justice educator being/becoming?</b>	
Why is the data being collected?	To find a range of useful, meaningful and valid tools to evaluate a praxis trajectory within a particular values paradigm/perspective.
What is the research strategy?	To develop criteria from literature synthesised with own praxis from within, and dialogically with, a practicing community of social justice education-ers.
Who (or what) will be the sources of the data?	Engagement between the above and the Reports provide the data

Justify this plan for data collection	Recording and critically synthesising what we are already doing as a group, but often 'by feel' without articulated reason or stance.
Research Instruments	Development of the CEs through the use of my own and others' extrapolated/ synthesised answers to the questions for CQ1 analysed and developed through yet to be found or devised techniques for general values/praxis transformation development - to establish something that is valid for my purposes.

<b>Critical Question 3: What do the reports show about the development of social justice education's in this group of educators?</b>	
Why is the data being collected?	To see what evidence the Reports indicate of social justice education growth/development in order to detect if my aims of 'growing/developing social justice education-ers' are in some ways apparent through the SR-AR Reports of the students I have been working with. Also to see if the developing CE's are useful to and in this process. The intention is for this dialectical analysis between the CE's and the Reports to yield some answers about indications of social justice education growth and development - using, and through, refining the CE's. This approach can help to deepen analysis that areas of growth with, and despite, gaps in the learning - and in the value of the constructed CE's.
What is the research strategy?	Apply the developed indicators to the Reports: - in less depth to all - in great depth with some. With the latter category, to also consider their presentations?; tutor observation of these students; compare with their own course evaluation responses if can be matched up; possibly also discuss with the writers of the in-depth studied reports.

	<p>The latter in a sense also being about validity, including dealing with issues of criteria we used to try and mark 'personal development'?</p> <p>Include report writers in the analytical process to help cover gaps between actual and intended meaning making in written reports.</p>
Who (or what) will be the sources of the data?	<p>The 14 out of 66 research reports that achieved the highest results in the formal course assessment.</p> <p>Also useful are other data sources from the course, such as various evaluations, student presentations on their research, etc.</p>
Where is the data to be collected?	<p>Already work done by students - need permission to use; and then to process with instruments to be devised.</p>
Justify this plan for data collection	<p>The 14 out of 66 research reports that achieved the highest results in the formal course assessment. For this purpose, the criteria were developed along two axes: i) re self-reflexivity as an social justice education-er; and ii) re application of the SR-AR process. This is materially different from what I am looking for in my study. The formal course assessment was not intended to evaluate evidence of being an social justice education-er.</p> <p>However - axis i) was looking in a generalised way for many of the same aspects as the CE's address more explicitly - as all of these are premised on, and inextricable from - self-reflexivity. That's one reason to use this group of the Reports. The other primary reason is that the formal marks are indicative of those who were able to more successfully communicate their research. Hence, hopefully I am working with the Reports in which less learning and constructed knowledge is lost through communication competences. Furthermore, I also use these reports because they are the final products of the Triptych (the 3 interrelated modules that I developed and co-ordinated for learning and teaching of social justice education on the ACE -</p>

	<p>i.e. representations of results of my practice that I'm aiming to improve);</p> <p>- and because 'I know' what I was intending for the students to achieve as developing social justice educationers through the Triptych (however intuitively at the time), while also knowing the strengths and limitations of the (at least formal) learning and research process that informed the reports.</p> <p>The writers of these Reports and the range of colleagues are also data 'sources' in this process, through their dialogical analytical engagement.</p>
<p>Research Instruments</p>	<p>The (developing) indicators developed in question 2.</p> <p>Focus group discussions with validity group/s and the report writers.</p>

**Methodology Appendix F**

**The Research Report Assessment Rubric**

Original Prof Prac Research Report Assessment Rubric for use of markers.

the research process understanding, learning & development Critical question: Has the writers understanding of the SR-AR process been critically and relevantly applied in relation to the research parameters.	the professional practice understanding, learning & development Critical question: Does the writer show how his/her own critically reflective practice as an SJ educator has improved through/as a result of this research?					
	I 80-100					
	II 65-79					
	III 50-64					
	IV 40-49					
	V 0-39					
		E 0-39	D 40-49	C 50-64	B 65-79	A 80-100

*Question: Do we give equal weighting to both vertices: the horizontal - learning as an SJEd; and the perpendicular – learning re the research process? I think the answer is YES. While we ourselves may be more interested in the development of students as SJed practitioners, I think the module outcomes also require the research learning. However, this needs to be relevant to the academic level of ACE/4<sup>th</sup> year – so I have restricted the indicators on the vertical vertex on that basis.*

*Do issues of academic literacy and style come into the perpendicular vertex? I think so...*

I

- clear evidence and/or explanation of excellent research-design choices and findings
- that are well justified and validated through relevance to process, references and critical engagement with options
- including good instruments and/or relevant critique thereof
- critically applied to self in context as an SJed.

- applicable, correct referencing
- use of broad and relevant range of texts – beyond those provided by the course.
- interestingly readable and well organised report format

## **II**

- critical engagement with research choices and texts, evident through research development and/or specific reference
- and good justification and/or evidence and/or validation of choices and findings
- application of choices have relevance to problem/question and planned action and observation, including research instruments
- critically applied to self in context as an SJed.
- good use of relevantly selected course texts
- applicable, reasonably correct referencing
- interestingly readable and coherently organised report format

## **III**

- clear evidence of understanding the SR-AR process approach, i.e. planning – action – reflecting cycle apparent in informing the process;
- plus reasonably critical reflection on own practice in context.
- some evidence of texts with referencing
- reasonably articulate and well organised as a report.

**Note:** second language difficulties should not be regarded as detracting from articulateness of report if meaning is made apparent, i.e. 'articulate' refers to meaning rather than grammar and vocabulary range. However – this does not preclude the use of relevant concepts provided in course materials.

## **IV**

- inadequate understanding and/or application of SR-AR research process
- but effort and/or engagement with module apparent (i.e. indicative that a second chance might prove achievable)
- shows some understanding of the process and the need for critical self-reflection of self in context as an SJed.

## **V**

- the student shows a clear lack of understanding and/or application of SR-AR research process

## **A**

- **The research articulately and accurately explains critically reflective learning and development of self as an SJed in relation to the identified problem/issue/question**
- **critical reflections on planned actions and observations in relation to identified problem/issue/question – unequivocally within the parameters of the assignment**
- **Learning and development clearly linked to self-in-context;**
- **relevant and applicable evidence and/or justification/validation of claims and findings**
- **full and correct referencing**
- **excellent use of relevant theories and concepts, in appropriate places**

## **B**

- **Clear evidence of the student's critical progression and learning from the research activity and process as an SJed in relation to the identified problem/issue/question**
- **Learning and development clearly linked to self-in-context;**
- **relevant and applicable evidence and/or justification/validation of claims and findings**
- **good use of relevant theories and concepts**
- **applicable , reasonably good referencing**

## **C**

- **Learning and development clearly linked to self-in-context;**
- **plus within defining parameters of Seed paradigm;**
- **plus reasonable/ adequate use of relevant concepts.**

## **D**

- **there is some understanding of self in context re SJed paradigm, but lacking substantive evidence of engagement/learning that indicates realistic/relevant progress or logical development of new learning/practice.**

## **E**

- **inadequate evidence of learning/application**
- **research not/weakly linked to parameters**
- **and/or weak understanding generally of parameters in terms of self-reflectivity and SJed paradigm**

## Chapter 3

# Theoretical Foundations<sup>81</sup>

### Introduction

Using the *Critical Elements* as applicable headings under which to group the composition of this chapter, I begin by exploring in greater depth, under *Position and Stance*, my understanding of social justice education from within which the need and use of the particular conceptual and theoretical 'toolkit' I use has grown. Then, under *Indigenous Knowledge Construction*, I argue the need for contextualised learning to grow critically in relation to informing theoretical approaches. Finally, under *Agency and Praxis*, I describe and explain the *Trajectory Model*, as a contextualised articulation of our understanding of social justice education. The *Trajectory Model* contains the *Critical Elements*. It is the framing model used in the application to the ACE students' research reports to look for indications of evidence of social justice education praxis therein, in Chapter 5: *Empirical Research Process*. Analysis of this application process, in Chapter 6, is also used to consider the value and validity of the *Trajectory Model* as a whole<sup>82</sup>. Fuller discussion of the 'informing theoretical approaches' occurs in the following chapter: Chapter 4. I have elected to use this structure as a means to locate and foreground the *Trajectory Model* - but 'provide access to' conceptual clarity as and when required by the reader.

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<sup>81</sup> The full descriptive title of this Chapter should rightly be 'Theoretical Foundations and Constructions - of the work and the research'. But that it is too long and clumsy as a title so I have retained only the basic descriptor in the actual title.

<sup>82</sup> Both aspects are considered with regard to the research Questions in the final two Chapters, Chapter 7: *Findings and Conclusions*, and Chapter 8: *Reflections*.

## **Position and Stance: social justice education as I understand it**

**Social justice education is primarily about transformation - for a socially just, non-oppressive society. Transformation implies change or movement from somewhere to some other place or space. So social justice education is a journey of sorts toward a still only imaginable ever-moving space in which the informing discursive practices strive to empower and motivate people to act and be in a way that promotes and maintains equity and well-being of all.**

**Because I work with an understanding of an oppressive social structure - constructed and maintained through the dialectical interaction between society and the individual - it follows that those of us working within this community of practice need to grapple with an informing relevant discourse for understanding oppression, and practices to challenge it, in regard to society and ourselves in society.**

**We use a basic notion of oppression simplified as the equation: oppression = 'prejudice + power' (1997). Prejudice (and power actually) are derivatively and dialogically linked to socially ascribed and inscribed structural social identity groups (Hardiman & Jackson, 1997). Through processes of socialisation (Harro, 2000a), these emanate from, and are essential to, a hierarchically ordered society that facilitates exploitation through use and abuse of unequal power relations (Adams, Jones & Tatum, 1997; Adams, 1997). It follows that, in order to deconstruct this present construction, we need to be aware of, and consciously act against, the norms and values of the dominant discourse that support and maintain this unequal**

oppressive status quo. The basic theoretical and conceptual framework used for this purpose comes from the previously referred to SJE writers' compilation text<sup>83</sup>, the specific theories from which I engage with in more detail in Chapter 4. That is, we need, among things, to challenge and transform the 'oppressor within'(Fanon, 1952; Freire, 1970) - whether ourselves located as dominants or subordinates, agents or targets, in the socially structured identity group binaries around which the hierarchical, oppressive social power structure operates.

For us<sup>84</sup> in social justice education, this means we need to 'develop the self as instrument' for anti-oppression. Unless our ways of being, seeing, yearning, dreaming and doing are *for* conscious anti-oppression we will, actively or passively, be colluding with the oppressive structures that disempower some to their disadvantage - through the empowerment of others to their advantage at the expense of the disempowered. This is what I understand to be the essence of the construction and maintenance of inequality and oppression - and hence the essence of what social justice

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<sup>83</sup> The compilation text is constructed on the basis of the interrelatedness of the separate theories. While there are therefore numerous articles discussing or using these theories, the references noted in relation to particular theories above refer to those articles containing the fuller discussion of the respective theory.

<sup>84</sup> I move between the first person pronoun in the singular and the plural as a result of the individual engagement in the work - yet within the dialogical context of - a community of practice of learning and teaching for social justice education in my work within the School of Education and Development in the Faculty of Education at the University of KwaZulu-Natal, South Africa. Yet the 'we' tends to refer more specifically even primarily to a smaller group within this community - in particular the tutor colleagues I have worked with closely in the teaching of this same ACE course from which the Research Reports engaged with emanate. Two of these colleagues form my 'validity group' in the empirical research part of the process of this study - having been a part of the dialogue from which the conceptual model used is derived.

education praxis is working against. This is not to imply that social justice education on its own can 'change the whole and make it right' - it refers to the role of educators as contributory role players in the transformatory struggle for social justice.

Yet how do we do this - when we have learnt our 'ways of being, seeing, doing and yearning' from within an oppressive society - which implies therefore also from within our own located selves within our moving about subjective positions in our respective socio-political historical and economic contexts - dialogically derived from, and contributing to, this oppressive society - *unless our praxis is consciously against the status quo, for social justice and equality.* This paragraph-long sentence, trying to incorporate all that needs to be considered together at one time, is a good illustration of the complexity involved. I describe below my approach to finding a workable way of dealing with such complexity.

In order to work within and toward our aims as social justice educators in our learning and teaching, I think we need two important constituents to our work:

A) A contextualised conceptual and theoretical toolkit;

and from that understanding we need

B) A model for an educational trajectory using such an indigenously constructed framework.

**A) We need a contextualised conceptual and theoretical toolkit with which to develop a critical consciousness of our located subjective-selves within a critically analytical understanding of the social construction.**

The 'Toolkit' I have put together, is basically constructed on an ecosystemic-type framework synthesising derivations primarily from 'the SJE writers' ' theories (Adams, Bell & Griffin, 1997; Adams et al, 2000), together with other relevant theories and concepts from the literature as well as some grounded concepts. These theories and concepts (including those below which may be unfamiliar within general social justice education discourse) are described and discussed more fully in Chapter 4. I have situated them there for the purpose of this thesis so that they can be referred to if and when necessary in the reading and engagement with the Trajectory Model, which needs foregrounding as the focal methodological tool used in this research. However, in the following section of this Chapter, I discuss the links with these 'SJE theories' and my practice in informing my own indigenous knowledge construction (Mkhize, 2004a, 2004b).

The basic toolkit provides the means to understand, through one's own indigenously constructed knowledge, much of the generalities that are covered over years in critical education, sociology and psychology - with a good dose of philosophy and politics thrown in. Yet with the crucial emphasis of impact on practice - through the self-reflexive, experiential pedagogy, based on a critical theoretical framework for understanding society and self within society. Ultimately they are *tools for growing* our conscientised,

contextualised, subjective-selves as instruments for social justice education praxis.

In my work, a full construction of this applied analytical toolkit comes together in a three-dimensional model to facilitate the development of one's own critically constructed indigenous knowledge of positioned and located subjective-self. I call it the 'concentric polygons of the subjective self'.

This three-dimensional, moving about, contextualised model provides a tool for growing conscientisation of the 'self as instrument' through conscious analysis and description of the subjective-self. That is, the knowing and owning of the oppressor (or transgressor) within, through a critical theoretical understanding of the dialogical subjective-self. This model is an underlying informing model of the Trajectory Model. As the Trajectory Model is the focal construction for this study, the notion of the subjective-self and the polygon model are situated in the following chapter on informing theories and concepts. Here, I explain the Trajectory Model in which an individual's concentric polygon is situated.

It is my contention that the whole conceptual Toolkit needs to be located within an educational trajectory aiming to develop certain particular elements that ensure that the learning is *for change*, and not just learning *about change*. The model I use to define and describe the educational trajectory in which one employs this 'instrument of the self' is what, in this work in progress, I have been calling The Trajectory Model<sup>85</sup>.

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<sup>85</sup> It is this model that is worked with for and through the empirical research process in the 'second cycle' of this study.

B) A model for an educational trajectory that, using such an indigenously constructed framework, works for developing and 'monitoring' critically self-reflexive position and stance for anti-oppression agency and praxis, from a contextualised space, towards a desired and imagined socially just future.

There are two central models that I have developed in this regard for my work: the 'concentric polygons' model and the Trajectory Model. The models are ways of mapping the elements - based on theories, concepts and aims - to provide a structural framework for understanding the self in society that is being and becoming *for* social justice. They must therefore provide the means to understand - and analyse for reflexive enhancement of praxis - the contextualised self within society, both in terms of socio-historical location (with inherently contextual related power and identity issues) within the social construction - as well as currently, in terms of positioning (related to aims, ideals, praxis and ways of being) in response to oppression.

That is, we, as social justice educator-learners, need to learn to work from within our (conscientised) contextualised (subjective) selves as instruments (for social justice education praxis). This is the statement around which I conceptualise and contextualise the models within the Toolkit.

### Layered Models

For the purposes of this research report - after the in-depth engagement with the Trajectory Model in the last section of this chapter, I describe in the next chapter the models and components that comprise the full Toolkit.

It indicates and engages with the thinking brought to the understanding and use of the Trajectory Model. The interrelated nature of the informing theories and concepts to the linked models is best unpacked through a vertical and horizontal construction. The vertical construction of Chapter 4 gives an overview of the models and their linkages - while 'horizontally attached' appendices to each of these models engage with the informing theories, concepts and often dilemmas. Thus the whole chapter can be ignored, or read for information about the Toolkit if desired, or it can be 'dipped into' for points of reference and clarity if and when required, especially for 'reading' the Trajectory Model.

### Locating the modular constructs within practice and theory

The theoretical framework used in social justice education provides a basic structure of core theories for describing and analysing oppression, particularly as social power through social identity group construction and maintenance.<sup>86</sup> Together the theories provide an integrated theoretical explanation of the construction and maintenance of oppression through three interacting levels of internalised structural social group identity - the individual, institutional and social/cultural levels.

The theories derive from a combination of theoretical paradigms, strongly influenced by 'borning struggles' (Rowbotham, Segal, & Wainwright, 1981)

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<sup>86</sup> This group of theories refers to the aforementioned compilation texts (Adams, Bell & Griffin, 1997; Adams et al, 2000) from SJE-writers primarily from The University of Massachusetts (UMASS) in the United States of America (US).

that created both the need and understanding for new ways to generalise and explain political and developmental trajectories. That is, the need and ability was created to develop theoretical constructs for a particular purpose, from within a particular paradigm - generally determined by the way of understanding the world, dialectically linked with the aims and values being struggled for.

The main theories we at UKZN use in our social justice education work emanate from a compilation text from the United States written from the perspective of activist and related pedagogical experience. The links with the 'black-consciousness'<sup>87</sup> of the civil rights movement can be clearly seen as a primary motivator and definer. The civil rights movement and feminism are linked in rhetoric, aims and means to a degree (Rowbotham, 1981, refers to civil rights as a borning movement of the women's rights movement- though formulated around different oppressed social identities). By 'linked in rhetoric, aims and means' I refer to the terminology of, and motivations for liberation, anti-oppression, consciousness-raising - as well as non-violence (on the whole). That is, there are links between their respective general discursive practices.

Both movements had a common opposition in white masculinity, and included in their aims the need of self-definition and determination of a social identity group needing to do this as a critical element of liberating

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<sup>87</sup> 'Black-consciousness', as popularised in our South African context in particular by Steve Biko, is a political expression of the need to define one's own identity and destiny by expelling the '[white] oppressor within' - referred to in Chapter 1.

themselves from their social position. As I understand it (possibly as a result of my own subjective position in the South African left-wing context of the '70s and '80s) the women's movement - particularly from Britain - was more strongly influenced by the Marxism of the historically contextual class struggles, while the black consciousness (BC) movements were more strongly influenced by nationalist struggles in response to colonialism, and its concomitant 'cultural imperialism'.

Many of the feminist leaders and theorists - certainly those whose texts were seminal in my political development<sup>88</sup> - came from within strong labour and socialist positions. My own early experience of anti-racist learning was less clearly associated with notions and motivations of classlessness, and certainly generally accepted patriarchal rule, although both these elements critically informed my position in active political involvement from a young adult. Critically in relation to my own formative development, this also resulted in a certain amount of dis-stance (Fine, 1994) from the main thrusts of the South African mass movements as the struggle moved more into a more narrowly defined anti-apartheid position in the eighties.

In my reading of the 'foundational and formative elements' in the work of the American based SJE writers (Adams, Bell & Griffin, 1997; Adams et al, 2000), I find a stronger reflection of the black consciousness and civil rights movements' positions, than the socialist-feminist one. This is not to say that socialist-feminist influences are entirely absent obviously. Their respective developments were too dialogically developmentally linked anyway

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<sup>88</sup> for example, Rowbotham, Mitchell, Eizenstein, Kuhn and Wolpe.

for that to be the case. Note in particular the impact of black feminists on the more encompassing 'anti-oppression in general' position that developed in the women's movement. And more recently, class and its related current address through the concept of globalisation, is certainly critical in the radical pedagogy (McLaren & Torres, 1999) school of writing, though less apparent in the SJE writing.

I mention all this as background to what I see as the strengths and weaknesses in the imported theoretical framework we have been using for us as South Africans in general, and myself in particular. It provides further explanation of my own position and stance as a result of my political development within women's organisation allied with the labour movement's socialist struggle. This, in turn, was allied with, but also in some critical ways in opposition to, the predominantly anti-white-supremacy tendencies of the 'nationalist' anti-apartheid movement<sup>89</sup> in the last two decades of the twentieth century - which were my primary 'political-learning-through-struggle' years. I think the slant away from a Marxist understanding of social construction, and the apparent lack of a strong push for a class struggle as a determining feature of social transformation - has much to do with the social and struggle contexts from which the American SJE-texts emanate. And it is a lot from within our own particular struggle context and

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<sup>89</sup> Obviously this does not mean I was not also against white supremacy - only that I was slightly critical of the way in which this position contributes to the restriction of a more holistic anti-racist, anti-capitalist approach. Equally obviously, I am aware of the many reasons for this as a political strategy - but political strategies promote particular related political outcomes. A clearly evident swing in the political rhetoric on the left from a 'worker-bosses' to a 'black-white' mobilising binary coincided with the nationalist prominence in the previously clearly anti-capitalist, powerful labour movement at the time.

its impact on how we understand the world from within our respective subjective positions, which I - as the subjectively engaged social justice education researcher - have needed to engage with the theories from the social justice education writers.

So much for some of the gaps or disjunctures. On the other hand, being born out of a struggle era that was particularly grappling with the eradication of the 'oppressor within' - from Fanon(1952) and Biko (1978) to, later Freire (Freire, 1970) and feminism, for example, Rowbotham (1973) - in the struggle for self-definition and identification, these US SJW-writers' theories and concepts are very 'human' based. They help to link to the macro definitions and theories of social construction, some important aspects in relation to the individual<sup>90</sup>. Whoever said what first is not really relevant - but from at least the 1950's, through the 70's and 80's, class-consciousness, feminism, and anti-racism were strong global movements among oppressed groups, influencing each other in form, content, goals and values. In many ways, the writing of Freire is a good example of someone who picked up on the general strands and pulled them together succinctly in primary tools for a 'pedagogy for liberation' (Freire, 1970, , 1973). The basic notions of false consciousness, conscientisation, praxis, ruptura, and internalised oppression begin to be articulated - not for the first time by any means - but as a coherent pedagogical trajectory.

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<sup>90</sup> This is a crucial element of balance that social justice educators and theorists continually grapple with. It was Weiler's grappling with just this dichotomy that attracted me to her work (Weiler, 1988).

As implied in Chapter 1: Literature, I find it helpful to think of being an SJE-er<sup>91</sup>, in the same way as 'being a feminist', or being a BC-er. It is distinct from just identifying with, or being part of, a movement - as part of a broad current of thinking that in some general way informs one's preferred 'positioned' identity<sup>92</sup>. The political context and broad 'external' aims and values might be similar to one's own, but ultimately it is the personalisation of the political - into one's way of being - that is the crucial or critical factor impacting on stance and praxis. There is a difference in saying 'I agree with' BC or with feminism, as opposed to *being and living as a feminist or BC-er*.

I am aware that this particular understanding comes from my own relationship with the women's movement struggles. There was a strong distinction in the nature of the way our personal politics developed as a result of, and through, active engagement and struggle in both individual and collective capacities. The *identification* with a community of practice is part of it, but only part, if one was going to be *actively* forging a new way of being. One cannot simply *follow* in a context of needing to forge new ways of being that are based on equalising values and practices that are subordinated or marginalised by the dominant socio-cultural discourses. One has to of necessity creatively develop the means to actively construct one's

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<sup>91</sup> Written like this here just for the emphasis on the 'being as' - otherwise called in proper English: a social justice educator.

<sup>92</sup> I use here the term 'positioned identity', which obviously relates to position vis a vis stance - as I discuss later in this Chapter as being a Critical Element of the Trajectory Model - but linked with a constructed identity location. The difference in the way I work with positioned identity differs in this regard from Social Identity Development Theory (Hardiman & Jackson, 1997) from the UMASS SJE writers' compilation - a distinction I discuss in more detail in Chapter 4.

own knowledge for praxis in relation to, and from, one's own located subjective self, in order to derive and determine position and stance that is not named and defined by the dominants. This has a critical element for the issue of consciousness raising - in and of oneself: to know and own one's own roles and responsibilities in maintaining or challenging oppression. So too, what we are aiming to achieve in social justice education, is 'social justice educators' who do the same for themselves as educators - from within their own subjective selves as educators<sup>93</sup>. Why is this so important or critical?

Just as boring movements give rise to terms, concepts, ideas and practices that instigate and motivate through feelings and conditions of recognition and resemblance, they are not necessarily directly of and for one's own context. Unless they are synthesised for one's own context from within one's contextualised moving about subjective self, they too easily misdirect in relation to essential subtleties. A good example would be the clash and misdirection of feminism between black and white women, or between men and women Marxists, until the theories and practices for and from within their respective subjective identities were developed. So too with social justice educators.

If we - as South African social justice educators - accept wholesale the admirable relevant theories and concepts of westerners struggling against their own particular social dynamics, we miss much of the critical, elemental,

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<sup>93</sup> Without in any way intending to dictatorially colonise the meaning of the term with exclusionary definitions, I do think it is necessary to explain and own one's position and stance.

'creative soul food' that guides and inspires relevantly appropriate tools and responses for and from within our context. But, perhaps even more importantly, if we do not construct our own knowledge, we risk repeating patterns of disempowerment by allowing ourselves and our experiences to be named by others<sup>94</sup>. Yet - although semantically paradoxically - *we* are the 'others' to their powerful (because already established) words. But words that are all the more powerful, and hence potentially undermining and disempowering, because they emanate from a discourse of general social norms that are dominant in relation to ours. In particular, the apparently relatively passive, though I would say unintentional, acceptance of a class-based society is notable. Writing that emanates from contexts without experience of the *possibility* of radical social transformation as opposed to just 'improvement', can appear to lack necessarily integral informing imagination from motivation for radical transformation. With all its flaws and regressive aftermath, we South Africans (at least over a certain age) have *experienced* radical social transformation through our struggle for justice against apartheid. Just as imagined futures may be incomprehensible and seem impossible to many, our actual past is incomprehensible already to our younger generation - so radical has the change been in relation to the construction of racism through apartheid - even despite the continuing pervasiveness of racism in our society.

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<sup>94</sup> Arnold Wesker's writing (1976) about 'words as definitions of experience', for example (Bourdieu & Passeron, 1973) (and later writers on discourse) explains so well the disempowerment through imposed 'foreign' symbolism in linguistic concepts that 'miss', reconstruct and restrict one's own identity definitions and formations.

The construction of indigenous knowledge, derived from our own contextualised space, is essential if we are not to be reproducing patterns of oppression and disempowerment. The very way in which we use the existing theoretical tools and concepts - through the way we engage with them - is a critical factor in developing social justice educators - as opposed to those who simply sympathise with the aims and values, or intellectualise and sound erudite and academic about them. It is not the same thing. As Kumashiro argues, it is necessary to work with an *amalgamation* of the four approaches he cites. I am wary of the possible 'colonising effect' of the approaches 'for or about the other' on their own. To my way of thinking, such approaches have the potential to undermine the necessary critically discursive praxis for radical restructuring and actively working against the subtle repetitions that reinforce and maintain social inequity and oppression. Assimilation of subordinate discourses through learning about the 'other' can render them 'neutral' through 'taming'. Similarly, despite the opposite intention, learning 'about the other' can easily be a reinforcement of the disempowering 'naming of the other' by the dominants, thereby assisting in the maintenance of the unjust the status quo. The potential danger of uncritical 'disciples' of a potentially revolutionary discourse is well illustrated in the bumper sticker slogan: *I think Jesus was great - but god save me from his followers...!*

## Agency and Praxis: The Trajectory Model for Social Justice Education

*'B) A model for an educational trajectory [...] using [...] an indigenously constructed framework'*

The 'work-in progress' name I have given to the primary framing construction for depicting the developmental and elemental nature of a 'growing social justice educator' is the 'Trajectory Model' (Trajectory Model) - at the centre of which, is the polygon of the subjective-self who is being or becoming an instrument for social justice. It is this developing model that is at the heart of this research.

The Trajectory Model - containing the Critical Elements for indicating social justice education-praxis<sup>95</sup> - is the model I construct for and in this research - for use in our ongoing developmental praxis as social justice educators. The Trajectory Model, *for social justice education*, is constructed - and hence understood through - a series of layered models of informing concepts and theories. In this way, it brings together the aforementioned toolkit in a format that is intended to portray a mobile<sup>96</sup> developmental trajectory of the way we understand our working toward social justice. The intention is that it then provides an applicable structure to facilitate evaluation of the achievement of my aims in my work as a social justice educator. I 'try out' the constructed Trajectory Model, through analysis of its applications to

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<sup>95</sup> from within our community of practice as described in Chapter 2: Methodology

<sup>96</sup> 'mobile' is used in the sense that Trinh uses the concept of 'moving about' - that is, implying adjustment from and to perpetual changes in self and context.

the research reports of some of my students, to see if the model helps me to look for evidence of social justice education praxis. This process has the potential to provide answers in relation to the growth of our students as social justice educators, as well as the value of the Trajectory Model as articulation of social justice educator praxis.

Hence the iterative process and nature of this study. I hope to construct a model for clearer articulation of our social justice education aims and praxis. Its application to the research reports may help me to answer the question 'are we growing social justice educators?' as well as, through this process, indicating more about the value and validity of the model for social justice education praxis.

#### The description of the diagrammatic model

The Trajectory Model<sup>97</sup> is intended to indicate the following:

- An open ended, continuous (infinite?!) apex - marked along its arrow-headed arms as imagination and motivation for social justice. This serves to indicate the existence of parameters of the trajectory, thereby recognising the specificity as opposed to non-neutrality, of the whole intended aim, as well as the continual process nature of working for social justice.

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<sup>97</sup> Through the development and use of the Trajectory Model construction process of this research study, I have come to see the generic model more as a 'mobilisation model' - with applications to different fields, aims and imaginings - applicable through a different range of specific indicators. I revisit this in the final chapters, continuing to use the term Trajectory Model - as this was the conceptualisation and naming used during the empirical research process of application of the Trajectory Model to the research reports.

- The closed to wide-open apex construction depicts the progressive developmental nature of the trajectory from where one stands now to ever broadening, deepening growth and movement toward social justice in the direction of imagination and motivation - linked to (informing and informed by) the components within the arms - the three Critical Elements.
- The entire area within the arms of the apex is a self-reflexive matrix, or solute, connecting and formatively permeating and being impacted back upon, the arms and the interrelated elements within. As with the 3-dimensional model of the concentric polygons<sup>98</sup>, picture an osmotic process of permeable membranous elements within a live matrix, feeding into and impacting on one another - resulting in the sum of the whole being greater than the parts - as well as the nature of the whole being determined by the components - in their live interconnectedness.
- While all aspects then form part of the whole, within the arrowed or conical structure are the three Critical Elements - represented as three intersecting circles.
- The whole is a model to assist in construction and understanding of an analysis of the concentric polygons of the subjective-self, as instrument for social justice<sup>99</sup>, which is indicated in the central overlapping of the intersecting circles of the Critical Elements.

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<sup>98</sup> Chapter 4

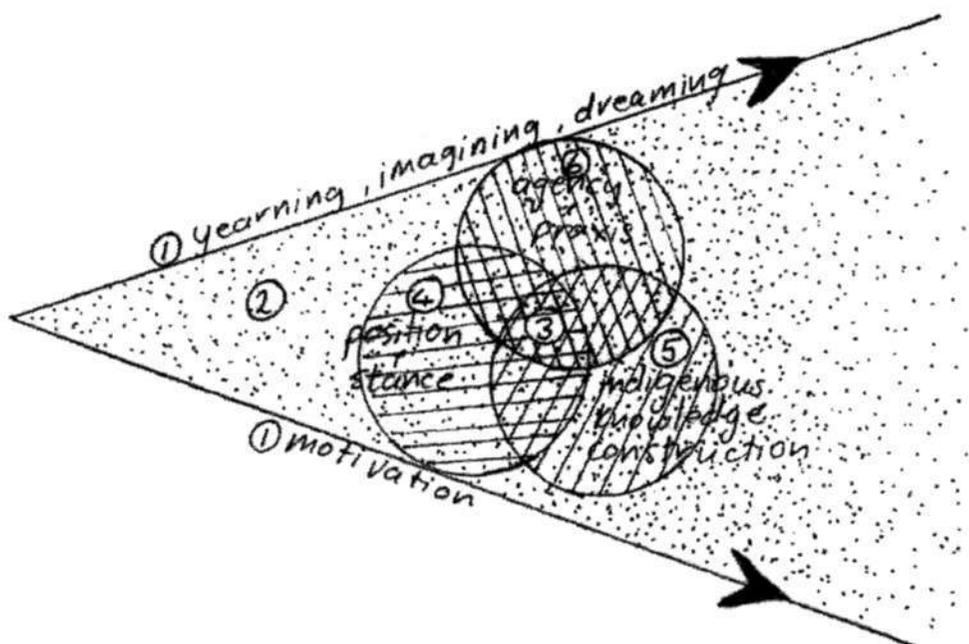
<sup>99</sup> the concentric polygons of the subjective-self as instrument for social justice are related underlying models of the Trajectory Model which are engaged with in Chapter 4.

My discussion focuses particularly on these Critical Elements: Position and Stance; Indigenous Knowledge Construction; and Agency and Praxis. They are to be 'read' as being embedded within 'imagination and yearning' for a socially just, non-oppressive society - and they all imply self-reflexivity as an integral aspect of their existence. Thus while there are six numbered elements or aspects in the descriptive paragraph above, it's the three 'intersecting circles' (of the model diagram) that I name to be the central or Critical Elements - the other three being contextualising or 'embedding' 'aspects' rather than 'elements'.

The Trajectory Model then is my attempt to describe the standing; yearning-imagining-dreaming; gazing; seeing; thinking-naming and framing; and doing subjective being *for* social justice - in a way that is communicable and usable to articulate indicators of what I - in this contextual space, time and community of practice - understand to be critical in being a social justice educator<sup>100</sup>.

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<sup>100</sup> The discussion in the Introduction to this study, on the reason for using an alternative set of words to the 'dreaming, seeing, being' terminology, pertains.



#### Key to the Trajectory Model

1. yearning-imagining-dreaming [1]
2. self-reflexive [2]
3. subjective-self [3]
4. position and stance [4]
5. indigenous knowledge construction [5]
6. agency and praxis [6]

The **yearning-imagining-dreaming** [1] is the milieu and relatively parallel-shared gazing in a particular direction - in which it is all situated. The thinking, standing and yearning being (within the dream) is **position and stance** [4] - consciously choosing to be and stand within 'the milieu'. The thinking-naming-and-framing from contextualised doing and being is the **indigenous knowledge construction** [5]; the doing and being from thinking and dreaming is the **agency and praxis** [6] - of the standing, dreaming, gazing being. All for the purpose of developing the self as instrument for social justice which requires **self-reflexive** [2] critically conscious owning of the **subjective-self** [3] that is standing, yearning, dreaming....

These then are the elements that I think are critical in the work of an *educator for social justice* - as I understand it. As I italicise that last phrase - each word in its own right being significant in the discussion, I detect a potentially serious weakness. That is, I tend to focus on the 'social justice-er' as a 'being' rather more than as an 'educator'. While this is not inconsistent with my claim of the manner of 'being' as critical to the notion of a social justice educator, it does imply ignoring those aspects of an educator as a facilitator of learning in a more conventional sense. It instead focuses on the educator as a facilitator of social justice in and through his/her role as an educator. The study does not include an assessment of educators as facilitators of learning. Rather it considers educators as potential facilitators of social justice through the manner of their being - or 'praxis' - as people who are educators.

### Indigenous knowledge construction: The Critical Elements of the Trajectory Model<sup>101</sup>

In another context - or for purposes other than this research study - exploration of each of these Critical Elements could rightfully be a whole chapter on their own. However, in this context, I discuss each one only far enough to begin to give some shape to their definition in a way that I understand to be consistent with our ways of making meaning within our

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<sup>101</sup> The Tabled Appendix A, of this chapter, provides an overview situating the connections and derivations between the Trajectory Model and the some of the informing theories and literature, specifically referred to in relevant places in the study as a whole

community of practice. A longer participatory action-research study with more people in our community of practice would be likely to provide a far more satisfactory and coherent discussion on each Critical Element. An inkling of these possibilities emerged in the empirical research process of applying the Critical Elements to the reports through a participatory endeavour with the report writers and the two tutors comprising my validity group. Issues arising therefrom come up in later relevant parts of this study.

Each Critical Element is introduced with a repetition of 1] the deductions from the 'Kenton Paper', as they appear in Appendix C of Chapter 2: Methodology - The Process of Constructing the Critical Elements. This is followed by 2] a general illustrative descriptor, and 3] a general analytical discussion of each Critical Element, both of which are attempts to give the respective Critical Element more definition through illustrative examples of usage and links with relevant theory and literature. The intention was to conclude each exploration with a discussion on 3] 'Things to look for in the Reports' - which should have resulted in the establishment of clearer specific indicators, but more often than not is a discussion of the challenges of establishing such indicators! In the end, the original indicators from the Kenton Paper are the indicators we used for each Critical Element in the research process. However, these detailed discussions help to reflectively situate the thinking I brought to the discussions and explanations of the indicators in the application and analytical processes.

## Position and Stance

### *1. the deductions from the Kenton paper*

- position - 'hopeful (or optimistic) agency' for a socially just society
- identity/identification of self as an SJ educator
- values: because its not about change/development/transformation for just any direction - but for values that are consistent with a motivation for the general good re justice and equity

### *2. the general illustrative descriptor*

This is about taking a position and taking a stand.

I have had firstly to question myself as to why I have put these two terms together - why not make each one an element on its own, or should I have chosen one or the other as being the most appropriate concept for my purposes. None of these questions can be definitively answered. The answer is probably in a compilation of possible responses to the all the questions. Yet asking them has helped me to be more rigorous in my choices. Position and Stance can appear to be so closely related as almost obviate the need to separately name both terms. Yet I do find an important distinction, as well as necessary link, between the two concepts as I understand them.

Position is more related to a way of seeing and describing oneself in the world, based on one's ownership and understanding of one's subjective-self. It describes for me, consciously facing oneself in a particular direction based on a hope for, and belief in a better more socially just society, from the place one metaphorically currently stands in the world. Position refers to

political - in the broadest sense of the term - elected positioning of the self in relation to the social power constructs and oppression.

Stance refers to the metaphorical 'fighting stance' of this positioned self - that is, alertness to, and readiness to fight against, the oppression against which one has taken a position. For example, in consistence with a social justice education motivation for anti-oppression, one might take a *position* against sexism in the school environment because it is a form of oppression based on gendered identity construction. A related *stance* could be preparedness or readiness to speak up in situations when sexism is overtly being practiced. And/or one's stance could be *anti-collusionist*, that is, explicitly standing *against* - or '*disallowing oneself to subscribe to*' - conventional gender role expectations that make it easier to be socially accepted or rewarded, but which simultaneously contribute to the disempowerment or marginalisation of women. This could take the form of a Head of Department (HOD) making her commitment to gender equity explicit within the school discourse. Her stance would require her to be alert to overt and subtle sexism in the formal and hidden curriculum and therefore more likely ensure that she actively looks for ways in which to promote feminist values. This would doubtlessly entail her position becoming or being apparent to her colleagues, which in itself inserts an element of social justice education praxis into the environment. It is important to notice that position on its own could remain in the safe, but relatively ineffective realm of the individual's own heart and mind. Stance, however, is a more public projection that likely incurs risks for 'the transgressor' [hooks] of the socially accepted norms and values.

### *3. General analytical discussion*

Feminist writers such as Lather (1994) and Fine (1994), whose writing about voice infers and/or explicitly includes notions of stance, are good illustrators of how I make meaning of these terms. The implication of 'voice' in such writings is that subordinated, excluded and marginalised voices - *against* the form of oppression responsible for such silencing in the first place - are inserted into the body politic as part of the challenge to dominant and oppressive discourses and practices. Fine's use of the antithesis 'dis-stance' (1994) illustrates clearly the relationship with position vis a vis practices and values. The Action Continuum in the SJE-writers texts (M. Adams, Bell, & Griffin, 1997, p. 109) illustrates development for anti-oppression - from consciousness to action - providing an indication of the necessity of developing an *active* response to oppression. Social Identity Development Theory (Hardiman & Jackson, 1997), describes stages in response to oppression of social identity group members of both agent and target status respectively<sup>102</sup>. It is not enough to know about oppression to avoid maintaining it. There is no neutral place. By 'going with the flow' one is by definition maintaining the dominant oppressive discourses. Identification with social justice impacts on one's *positioned* identity in relation to oppression.

But how then does position differ from constructing own indigenous knowledge? And stance from agency and praxis? The point is that they do

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<sup>102</sup> Notwithstanding my criticism that this does not impact on one's actual located 'identity' as it relates to structural social identity group membership - as I discuss in relation to my preferred distinction of positioned and located identity in Chapter 4.

not differ enormously; they are totally interrelated; but are nonetheless still all important, separate elements to include in the endeavour of teaching for social justice education. Does that mean they are necessarily useful as indicators of social justice education? And why am I making such a distinction between them if they are so closely connected? It is possibly because the very subtlety of the differences helps to detect exactly such important subtleties in the 'way of being' for social justice. The colours of the rainbow elide into each other, but are still ultimately also distinct from one another and do affect us differently - by virtue of their differences as well as their relation to each other.

It is thus apparent then that the 'electiveness' or consciousness involved in the informing of one's position and stance, relates to conscientisation - in order to learn what and how one needs to be and stand in order to 'be for' social justice. But it is a dialectical process. If one takes a position against say racism, one is likely to learn more about how it operates, the pervasive (Hardiman & Jackson, 1997) though often less obvious mechanisms for its reproduction and maintenance, etc. However, it is often only through taking an anti-racist stance that one's position might impact on anyone other than oneself, and hence the oppression itself - besides possibly some aspects of internalised domination or subordination. While these are crucial elements within the action continuum (Adams, Bell & Griffin, 1997, p.109), as it clearly indicates, change must inevitably extend beyond the self to impact on *social* change. Position on its own does not effectively impact on the dynamic - but it is a necessary component for the stance. Similarly, the stance is more likely to produce the 'ruptura' Freire (Bell, Gaventa & Peters, 1990) refers

to as being required to cause a shift in both consciousness and practices. But there is the corresponding danger that if one's position is weak, such rupture (Bell, Gaventa & Peters, 1990) can induce withdrawal from, rather than a reinforcement of, a 'fighting' stance, or even the original antipathetic position in relation to an oppressive dynamic.

Relevant position and stance both relate to motivation for social justice. But stance also implies reference to belief and willingness to take action - inevitably then premised to some degree at least on a sense of 'hopeful agency' (Giroux & Simon, 1998) - that is, a sense that something positive can be gained from taking such a stance, together with the implication that one has some imagined idea of what direction one is hoping for impact toward.

Both Freire and Feminism's 'rules of thumb' apply here. Freire's 'education is political' and feminism's 'the personal is political'. Add to this Giroux's notion of pedagogy of hope (1998), and hooks (1994) and others<sup>103</sup> 'teaching to transgress', and it's possible to start getting an idea of the notion of position and stance I am trying to describe.

Socialisation (Harro, 2000b) within a society structured on social inequity infers the internalisation of the symbols and related values of the dominant discourse of that society as a predominant feature. Hence a child growing up in a society, as we know it, will unconsciously learn to ascribe particular and differentiated roles to people on the basis, for example, of their gender (Connolly, 1998). Similarly, in a racialised society, with a particular political

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<sup>103</sup> for example (Freire & Shor, 1987; Harro, 2000a; Kumashiro, Undated)

history, children imbibe the social markers through which members of the society come to distinguish the group categorisations, and attach certain values to these 'characteristics' and categorisations, impacting on relative social power. This is as a result of the relative status of structural social identity groups within the hierarchical power constructs (Hardiman & Jackson, 1997), expressed and reinforced through dominant discourses and ideologies.

These inform the values base from which people consciously and unconsciously understand themselves and the world, and from which they then act<sup>104</sup>. But this consciousness can be changed - through conscientisation (Freire, 1970, , 1973). And must be changed for the purpose of social justice education if the educator is going to be educating for empowerment against oppression. The values that inform the understanding of the world and self, promote and inform particular behaviours, or ways of being - as well as dreaming.

The literature<sup>105</sup> makes clear this almost self-evident point: that we act and teach from the basis of our understanding and values. Equally evident then, is the necessity for the social justice educator to be ever growing in consciousness of what those values and understandings are that are informing his/her being and actions. Within a context that promotes values

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<sup>104</sup> Along the lines of Freire's 'false consciousness' (1970) I have some discomfort with this term though as potentially inferring that the symbolic and corporeal impact of the values and practices of the dominant discourse themselves are false - as opposed to the falsity being in the apparently positives value ascribed to such negative social practices that privilege some to the disadvantage of others.

<sup>105</sup> see for example Ellsworth(1989), Kumashiro (2000), Fine (1994), Flores(2004), Weiler(1988), Hardiman and Jackson (1997).

and ways of being that normalise, promote and reward ways of being that benefit some to the socially permissible disadvantage of others, a person will - however unconsciously - be promoting (or at least maintaining) this unequal status quo *unless* he/she actively claims a conscious stance based on his/her position for anti-oppression, social equity and justice.

I explain in the following chapter the distinction I make between social identity *position* and *location*. The former is choice through conscious understanding and action, the latter being the socially ascribed condition premised on the structural social identity groups (Hardiman & Jackson, 1997) into which one is born. Thus the Position of a social justice educator must of necessity be one that is premised on ever growing consciousness of values and choices consistent with, and in promotion of, the values of social justice.

Transformation occurs as result of the overt, active stance one takes, as well as the 'internal' re-positioning of one's place in society through identification with values that challenge social inequity - a process that includes ridding oneself of 'false consciousness'.

My use of the term 'stance' refers to the stand one takes in the world. As explained above, if one simply 'goes with the flow' in a society operating on the basis of inequality, one will be supporting and maintaining the unjust practices. A conventional wisdom illustrative statement in my experience is: 'its not only what you do, but what you do not do that counts'. And of course our home-grown illustration of this effect is the lack of activity from those

white South Africans who supposedly abhorred apartheid, but as a result of their lack of taking a stand against it, continued to benefit from the privilege in the unequal society, premised on the oppression of black South Africans<sup>106</sup>. Conversely, positioning oneself within the broad aims and values of the struggle for liberation was a precondition for the stance, without which no resistance or transformation could occur.

This helps to clarify a little more why both position and stance are necessary elements to consider together. For those people who positioned themselves so clearly against oppression of the target group that their active stance resulted in their personal harm (or exclusion from many aspects of agent privilege if from that group), the impact of both what they did and did not do contributed to challenging the inherent and active inequity of the society. This is the nature of resistance and struggle for transformation. This point of how such held stances and positions exponentially impact through 'the ripple effect' can be seen through the infusing impact of the feminist struggle on women - and men - in general. It has been through people positioning themselves in their lives according to their feminist (that is, anti-oppression based on gender) values and maintaining a dis-stance (Fine, 1994) from conventional patriarchal values and practices - that the lives and relative power position of many women have changed. And through these changes, infused some of these values into the social norms - in the manner of dialectical development of social cultures. For example, it was through

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<sup>106</sup> It is important to note that, by virtue of their social identity *location*, privilege still could and usually did accrue to those white people who took a *stand* against apartheid - despite how they *positioned* themselves, with obviously differentiated consequences from active resistance from people with a target located social group identity.

women identifying themselves with other women who took a stand against say, illegal abortion that many more women's self-perception changed in regard to the right of control of their own bodies and lives. Yet this changed their position - from that of passive acceptors of natural and social occurrences, to becoming active determinants of their own roles and choices.

#### *4. Things to look for in the reports*

So how would one detect position and stance - in relation to social justice education?

I suppose position is related to subjective-self location in the sense of conscious awareness thereof informing one's position - the 'where one stands' from social identity location in relation to the informing value-tools of one's gaze. Then 'stance', is *how* you stand in (from?) that position. For example, my feminism is informed by and informs my position. The stance I take in relation to gender is informed by that position. My particular position is informed by my subjective-self location (as a white, English speaking, middle-class woman) and position (as - all of the located identities in relation to such choices that as being in interracial cross-class, inter-gender relationship, among other things,) in South Africa in this historical space and time - impacted on, and impacting on, my stance. This has played into my means of control, impacted on by my position and location, which result from and inform my yearning and imaging and way of understanding and therefore of being in the world. It becomes apparent why the application of models to frame all of this at once is so useful!

What would be a specific example? A case in point would be my children's choice to call themselves 'mixed-race' as a result of having parents with different socially defined racial identities. The active claiming of an identification, as opposed to an ascribed naming in the subordinate 'otheringness' (Kumashiro, 2000) of the dominant discourse, determines one's own position and challenging stance - and thus is an act of empowerment. Kumashiro's explanation of Queer Theory (2002) would seem to support this understanding. And of course, the naming of self as 'black', as opposed to being brown or coloured, is a similar thing, as Stuart Hall (2000) so beautifully tells, of propounding on this identity issue to his three year old! He makes it clear that the conscious self-naming is a chosen stance from a clear political position that challenges the power of the dominant groups and their discourse to define one.

Stance and position then are about *how* you understand *and* stand, from the location of your subjective-self. It becomes evident how closely it is related to the informing of own agency and praxis; how closely derived from indigenous knowledge construction; how self-reflexive it all is; and how its embedded in the imagination and yearning for a different world and way of being in the world.

Still, what would be clear indicators of position and stance in the research reports? I do not think I could stipulate this with mere words in a way that would imply the possibility of a straightforward process of discourse analysis. That would be to reduce the subtleties that inform the very essence to material 'objective' words (and hence always heavily contextually

loaded). All I can do is, in conjunction with others of a shared social justice education discourse, look for contextualised words on the reports that indicate through nuanced connections within the whole Critical Element model, indicators of a position and stance that is consistent with the aims, values and theoretical framework of social justice education<sup>107</sup>. This is the whole nature of the relationship between epistemology and ontology - both of which inform the methodology of validation of discoveries through dialogical intercourse among those with a relatively parallel gaze predicated on shared yearnings/imaginings, with adequate shared meaning-making tools to facilitate collective 'knowledge' construction.

### Indigenous Knowledge Construction

#### *1. The deductions from the Kenton paper*

- understanding/consciousness based roughly on a 'critical' framework, i.e. social power and construction relating to and in dialogical interaction with, individual subjectivities based on social group identities (because relates to hierarchical binaries in construction of oppressive social structures, i.e. not neutral and/or equally weighted 'differences')
- and, crucially, being an independent critical thinker

#### *2. The general illustrative descriptor*

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<sup>107</sup> This dilemma of definition of the specific indicators ultimately lead, through the empirical research process, to new findings in relation to the whole model which I discuss in the relevant chapter: Chapter 7 - Findings and Conclusions. In the end, the indicators used for that process were the original indicators from the 'Kenton paper' - with a lot of consequent difficulties as could be expected.

This refers to the construction of contextualised critical knowledge. I understand it to be closely related to conscientisation, which is certainly an infusing aspect of indigenous knowledge construction. However I do not use that term alone in this context because for me it is associated with a particular method of consciousness raising that is less based on theoretical constructs and more on a means of reflective learning in action outside of formal curricula and institutions. This may be a false dichotomy I am creating here, yet it is historically and contextually relevant for me. I am looking for a term that describes related knowledge construction within the confines of both institutions and formal learning environments - wherein the theory may often precede the practice, rather than the theory being developed as a result of dialogue about practice. This sounds as though I am contradicting my earlier claims of the link between theory and pedagogy - a reason for the experiential learning basis of much social justice education learning and teaching - but I do not think I am. Instead, I am making apparent the pedagogy-theory amalgam within the relatively more confining context of educational institutions, than within less formally structured activist organisations already premised, as these would be, on response to some issue of inequity or injustice. My concern is not only with the 'socio-political awareness' that the term conscientisation conventionally implies to me, but with the informing processes and sources of how such awareness is developed, for and in social justice education.

I am talking about knowledge built on the use of certain theoretical constructs that those already within a community of practice of educators for social justice use to make meaning of the world and appropriate

responses to and within it. Yet I call it *indigenous* knowledge construction which could then seem to be a fake in this context of an apparently imposed theoretical framework - or 'way of seeing and understanding the world'. Any teaching sails close to the wind of 'propagandising' in that it is not 'valueless' or neutral - and is always promoting certain values however covertly disguised in 'normality' they may be. It is precisely from awareness of the subtle use of 'invisible' power tools such as normalised discourses that obscure social inclusion of some and exclusion of others - that I make it clear that we start from an explicit theoretical perspective lens with a clear agenda. Nonetheless, the task of the social justice education facilitator of student-educators is to provide these theories as tools, through and with methods of empowering critical analysis based on knowledge developed and strengthened from own experience. The pedagogical process must disassemble conventional social power relations by empowering through critical thinking capacitating - with which own, that is indigenous, knowledge is constructed, informed by, and related to, context. This implies facilitation of the claiming and usage of, if necessary, an existing framework synthesised with and through the contextualised experiential symbols for the construction of one's own indigenous knowledge. Indigenous knowledge *construction* implies the possibility of synthesis between 'new and old' or 'insider and outsider' knowledge - in a way that enables indigenously 'reified' (Wenger, 1998) meaning making to fit in and creatively add to the recognisable language of one's dreams.

**I think it is important to engage more with two particular aspects:**

- 1) definitions of indigenous knowledge, and**
- 2) actual possibilities for empowerment for own critical knowledge construction within historically and hierarchically normalised power relations - within both social and institutional contexts, and hence generally individually internalised.**

**With regard to (2): This comes right back to the links between the Critical Elements, and between the Critical Elements and the theories and pedagogy. Within a formalised learning structure, the 'appointed educator' has 'power over' (Allen, 2005) the students. On the most obvious level, this is because he/she has the role of assessment for accreditation; and on the subtler end of the scale, his/her own social identity location - vis a vis that of the learners - inherently contains power relations affirmed or undermined by the dominant discourses. Therefore, simultaneously, the educator thus has 'power to' (Allen, 2005) contribute to indigenous knowledge construction depending on how she facilitates the learning through deconstruction of the inherent power within and through the theory-pedagogy mix employed. Learning *about* oppression and disempowerment must be occurring *through* indigenous knowledge construction that facilitates empowerment *for* anti-oppression - in all aspects of the Trajectory Model. Potentially, the use of the Trajectory Model can help to ensure this is in fact the direction toward which a social justice educator is facilitating.**

### *3. General analytical discussion*

With regard to (1) definitions of indigenous knowledge: What is indigenous knowledge and why is it so important in social justice education?

I understand indigenous knowledge to be about making meaning that acts upon the world in a particular way for a particular purpose, as well as owning the meaning making from how you act in the world. For example, if one claims to be non-racist, one can justify and attempt to 'validate' the 'truth' of this statement depending on whose interpretation of racism one uses. I could use a limited understanding of racism as being active denigration of people of a race other than my own - to 'prove' that I am not racist simply because I do not say nasty things about people of other races. This definition of racism might well be supported within the dominant discourse of my social context - precisely because of the racist constructions inherent within this discourse. It would enable me to blissfully deny any culpability for unequal power relations between races; to ignore and even congratulate myself on my 'kind' assimilation of people of other races into 'my' world - rather than acknowledge the disempowering identification manipulation of the person in question. Or, within a context in which the discourse of a community of practice proudly claims a more critical understanding of race and racism - as long as I apparently acknowledge my privileged whiteness, and therefore suitably 'humbly' make more of 'other' 'cultures' - I can possibly credibly obscure ways of my being that continue to reinforce notions of white supremacy through nonetheless not actively challenging the 'right predominantly white way' that the whole community context and habitus is

premised on<sup>108</sup>. Obviously in this context, those whose social identity accords with the 'makers' of the dominant norms and values have enormous credit in terms of social capital and therefore power to more effectively use, and continue to define, the 'better' way of being, doing, understanding - and, yes, even dreaming.

How is this to be avoided - taking into account the power of socialisation and dominant discourses and ideology? Only through the use of a critical theoretical understanding of social construction *to* consciously reflect on and inform my own actions and practice *from* the place of my fully owned subjective-self location, can I 'know and own' enough to find ways of acting against oppression in any given moment and context. How else do I take full responsibility for my role in either maintaining or challenging the racist constructions? Only if I actively make my own meaning in relation to who I am in this context, do I stand a chance of ensuring that my way of being is more nearly facilitating my intended stance based on my position.

How then can I define this 'indigenous knowledge construction' that I refer to? What is its essence that helps me to apply the notion for looking for indications of its existence? And where does this definition come from?

The literature and theoretical framework informing this study indicate a number of useful theories and approaches to developing a toolkit for

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<sup>108</sup> The frequent use of apostrophised words is intended to make clear a somewhat satirical tone to indicate my response to experiences of people who practice patronising and/or cynical postures of supposed humility to express politically correct intentions that actually belie the retention of internalised dominance.

constructing a perspective lens from which to *start* constructing a critical knowledge framework from which to begin. Yet I claim that it is only in conjunction with the other Critical Elements that a social justice educator constructs adequately *indigenous* knowledge. It a process of making them one's own through a synthesis of self-knowledge - by which I mean the conscious subjective-self in a moving about context - continuously developing with and through the theoretical perspective lens. But the indigenous knowledge is changing all the time through context changes and growing consciousness, from self-reflexivity. This is such an issue because we are always interacting in contexts of unequal power relations. If we do not aim to interact and grow through our *own* knowledge construction, we fall back into the default position of the socially powerful voices - which in turn then promotes or maintains the power the dominant discourses, and hence social inequity. Discussion on two examples helps to illustrate these dynamics in relation to different, but interrelated, aspects of the Trajectory Model.

#### Example 1:

Articulation, or reading, of such dynamics that describe the nature of these power relations from within a reflexive mode, I find considerably helpful in the construction - and importantly de-construction - of one's internalised 'indigenous' knowledge construction. For example, reading through this myself, I suddenly connected with an aspect in my own upbringing that reflects my own internalised dominance in relation to class. As children, my siblings and I imbibed 'with our mother's milk' the understanding that we in our family had to *aspire* to nothing, as being descendants of British landed gentry who had received their wealth (and by implication their innate value

and 'wisdom') from 'god and the king'! While this may have been great for self-esteem, it obviously reflects on internalised values relative to other people. And particularly in the context of South Africa, this imported value base is clearly linked with imperialism and racism. It was with a slight shock that an apparently obvious lack in my knowledge had for so long escaped my noticed when, not very long ago, I realised the degree to which I knew more about the English system of aristocracy than I did about the African. The former in a distant land I have only visited once, the latter integrally informing the social context in which I actually live. And yet - and this is the real pertinence vis a vis knowledge construction, power and dominant discourses - this gaping hole had never impacted on my apparent 'knowledge capital'. This is obviously because of the relative value pertaining to the two systems within the dominant discourse of my social context. BUT, what this means, is that I have been unconsciously reinforcing the inherent increased valuation of English - that is, 'white' - knowledge and value bases, with all the inherent repercussions for repetitions of unequal power relations! However invisible this may have been, I have not then actively synthesised into my knowledge, the impact of such hierarchies within African culture and discourse, enabling some great missing in both understanding and facilitation in relation to my students, regarding both knowledge and power relations. Fortunately, the experiential nature of the pedagogy helps to offset such impacts to a degree - but within the context of the internalised norms of the dominant discourse and weight of educator voice - it nonetheless indicates a potentially extremely problematic dynamic. This speaks so clearly to the need for conscious development of indigenous knowledge

constructions within a community of practice if they are not to be reinforcing existing unequal power relations.

Example 2:

Within the Higher Education Institution in which I work, one of my colleagues was also my teacher when I entered the formal institutional study. He is an articulate and experienced facilitator. But I consider myself to be relatively so too - although less so within formal educational institutions. And he is a man, but then I think of myself as a reasonably confident and competent conscious feminist. Yet I find in an email to him after a workshop (on growing *women* leaders in the university) a description of the way in which I slipped into a supporting rather than co-leading role. The discussion tried to acknowledge a range of factors from my personal history that could explain the way social identity issues played out in this context.

It is bad enough how easily I took a familiar 'women's backseat' (and obviously not all confidence is only gender related) but more importantly, how this dynamic then undermined the very essence of what we were intending - that is, activities for women's empowerment through building women's own validation! From my experience within this workshop, I very much doubt that anyone else there would even have noticed this, let alone found it a problem. But I know that I was colluding with the dominance of men's voice and ways of learning. No matter how politically correct that man is, and not to say that no good could come of the whole affair, I contributed to the facilitation of a reinforcement of the very social dynamics we were

attempting to 'intellectually' challenge. What was then absent, or restricted, was my women's way of doing and learning - that I, as a social justice educator 'know' to be essential for each participant's own indigenous knowledge construction. My practice was reinforcing invalidation of necessary meaning-making *processes* through synthesis of own contextualised subjective-self *experience* with any 'new knowledge' proffered.

Indigenous knowledge construction is that element in ways of knowing that empowers us to insert marginalised and disempowered voices into the personal and social spaces in which we interact in the process of taking ownership of definition of our world. It is how we make meaning of words and concepts using the value and weight inscriptions derived from our contextualised symbols and discourse<sup>109</sup>. And in turn, it is these meanings that will inform our actions - in overt and conscious, as well as subtle and unconscious ways. In these days of mass media we are well aware of the power of propaganda through meaning making of disseminated words and images. Constructing our own critical indigenous knowledge is an essential tool in resisting and challenging our unconscious collusion with social inequity - whether it be in obvious terminology choices such as 'terrorist' or 'freedom fighter', or in less conscious ways. For example: through the way in which we reinforce gender roles, which reinforce unequal power relations between men and women, through our lack of claiming space and validity of

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<sup>109</sup> Such understanding from feminism is well synthesised in 'Women's Ways of Knowing' (Belenky, Clinchy, Goldberger, & Tarule, 1997), while Mkhize (2004a; , 2004b) engages clearly with particularly African indigenous knowledge [systems] in his discussions on this dynamic in relation to critical psychology.

our marginalised 'women's ways' of being and learning; or through marginalised conceptions of self through cultural imperialism of a Eurocentric, therefore racist worldview.

So I am distinctly NOT using the term 'indigenous' to infer *only* 'traditional cultural' knowledge of the 'native inhabitants' of a geographical space. Such an uncritical oversimplification of the notion of 'indigenous' is too often used in our current context to justify many varied inequity-maintaining practices on the basis of the apparent sanctity of 'tradition' and 'culture' from both agent and target social identity locations<sup>110</sup>. It is precisely *with critical engagement* on the basis of social justice *imagining* - within the moving about context - that indigenous knowledge needs to be constructed using, inter alia, the symbols, values and discourse of such cultural traditions. The means and discourse of the deconstruction of the oppressive power relations need to be embedded in the means and discourse of anti-oppression praxis to facilitate a synthesis between indigenous cultural symbols and critical thinking.<sup>111</sup>

#### *4. Things to look for in the reports*

Besides the original indicators derived from the Kenton paper, it seems to me that verbal discussion (or reading of a discussion such as the one above) is a possible way to facilitate reflective engagement with the concept of

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<sup>110</sup> The rape trial this year of our ex-Deputy president Jacob Zuma is an excellent illustration of such a dynamic being invoked to subvert justice - whether from Zuma about 'cultural traditions' and gender relations, or the Judge's acceptance of the 'obvious logic' on Zuma's behaviour as a 'traditional' male.

<sup>111</sup> Through this research process, the essential addition of the word 'critical' was added to this Critical Element - discussed in detail in Findings and Conclusions.

indigenous knowledge construction in way that will help to look for evidence of this Critical Element in the Research Report. I have been unable to distil any further indicators that I think make it easier to look for this Critical Element.

### Agency and praxis

#### *1. The deductions from the Kenton paper*

- commitment - this relates to both of the above - values and knowledge, together with praxis of stance/agency, re consciousness to conscience
- implies not only position/motivation, and identification with the position, but active praxis, which implies ongoing action and learning/critical knowledge construction along the SJ trajectory
- which includes active acknowledgement of, and working with, the realities of self as instrument (in the totality of all that that implies)

#### *2. The general illustrative descriptor, with*

#### *3. General analytical discussion*

Agency and Praxis then is the third apex of the interrelated and dialogical social justice education triangle.

I use the term praxis in the classic Freirean sense of practice based on conscientisation (Freire, 1970) - although in the context of our community of

practice: critically constructed knowledge<sup>112</sup>. I put it together with 'agency' which carries for me connotations of engagement of one's whole being. Weiler (1988) refers to it as 'subjective engagement' - referring to mind, body and soul. This Critical Element refers to the coming together of knowledge construction and position and stance within the motivation, information and *manner of active engagement*, which in turn feeds the position and stance and the knowledge construction. Have I come full circle in simply describing critical reflexive praxis? At first glance, yes. But hopefully, another look says NO. The differences are these: a) it is in the direction of an 'imagined and believed possible and determined to work toward as being' - social justice paradigm; and b) Praxis refers to actions as *manifestations of the person exerting agency*. A person is not separable from his/her own agency on the basis of apparent or claimed distinction from his/her praxis.

There is also a conundrum over the word agency - obviously a derivative of agent - as one who acts to effect, and/or on behalf of. Agency implies more deliberate intention than simply any action, which makes it an appropriate choice for usage as a Critical Elements. But I have needed to deliberate over the choice of the terms 'action' or 'agency' because of the way in which the closely linked word 'agent' is used in the SJE literature ( Bell, 1997). In SJE

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<sup>112</sup> Implying a theoretical perspective for that construction, however unarticulated as an academically acknowledged 'theory', which links to the earlier discussion on the dichotomy between 'conscientisation' and indigenous knowledge construction.

literature, the term agent is used to refer to members of the dominant or oppressor group<sup>113</sup>.

So agency for me is not to be simply equated with the notion of 'agent' in the SJE literature with reference to oppressor group membership (Hardiman & Jackson, 1997). It is however more closely linked with the term when used in reference to 'change agent' as in the action continuum (Adams, Bell & Griffin, 1997, p. 109) - but, again with a distinction of not only in reference to a member of an oppressor group. I mean it as 'activity' and engaged action - from within ones positioned subjective-self's stance based on indigenously constructed knowledge toward an imagined or motivational socially just world and/or way of being, that is, as a means and expression of the enactment of one's praxis.

This discussion illustrates links with the fourth category of Kumashiro's four groupings - that is 'education that changes students and society' (Kumashiro,

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<sup>113</sup> It has both strengths and weaknesses as a concept in this context. When used as a descriptor of a member of a dominant social identity group, its strength is in helping to separate the individual from the ascribed social identity within the theory of the construction of oppression, and can thus seem 'softer' and less alienating in the learning environment than the rather harshly accusatory term of 'oppressor' - in reference to all those members of a dominant social identity group. I think it is meant to imply more passively *located* membership of a dominant identity group, than the activity implied in the term oppressor. Yet an agent is surely one who acts (as used in the same body of literature when referring to 'change-agent' - in this case meaning a member of an oppressed group who acts for social justice against oppressive practices). And especially when contrasted with its binary opposite in the discourse: target. As the nomenclature for members of the subordinate or oppressed group, the linguistic implications become even more problematic. For me the term target implies passive or static reception of what is fired at you. So while it correctly, I think, describes uninvited reception (of oppression) it also connotes victim status. Perhaps I react too strongly, but oppressed and subordinated (though not simply subordinate) imply active use of force or energy to achieve, which then implies far less passive reception of the inequality from the oppressed group.

2000). It is also what helps me to distinguish between 'social justice in education' and 'social justice education'. The former, 'social justice in education', is a cross-curricular requirement of the Revised National Curriculum Statement, implying the infusion of 'socially just values' into one's teaching. Yet it appears to omit the need for a critical consciousness and praxis framework in order to do this. The latter, 'social justice education', implies educator agency *for* social justice based on a critical consciousness and praxis framework *from within* a clearly anti-oppression position and stance. Thus the nature of the agency and of the praxis are critical to our understanding of how we look for indicators of social justice education in the Research Reports - or anywhere else for that matter. Is this overwhelmingly prescriptive and arrogant? Am I saying in effect that this is how you *must* think and act and be if you want to call yourself a social justice educator? Yes and no. No - because anyone can call themselves anything they like. But, yes, in that within the discourse of our community of practice of social justice educators, this is what we mean in a general sense.

It is the defining parameters of our aims, values and discourse - which inform our practice. We claim this stance of transgressors against the dominant oppressive norms and values. We position ourselves as people acting and being in a particular way based on a particular motivation and understanding of society for a relatively parallel imagined anti-oppressive future. Without so standing and claiming and acting and positioning - we might as well pretend that education could be neutral, that the personal is not political and that discourse and identity do not have power.

#### ***4. Things to look for in the reports***

Agency and praxis, then, refer to conscious activity of the wholly engaged contextualised subjective-self as instrument for anti-oppression and social justice. The original descriptors from the Kenton Paper hopefully do indicate ways to look for this Critical Element in the Research Reports - although they clearly show that the 'intersections' between the circles are quite large, and not always easily distinguishable.

#### **Other 'aspects' of the Trajectory Model:**

The above Critical Elements all imply inferences from the other aspects of the Trajectory Model in which they are embedded - critical reflexivity and motivation and imagination - all in relation to the underlying models that informs their understanding for the development of the self as instrument for social justice education.

The intention is that the notion of these aspects is implicit in the way we make meaning of the Critical Elements. For example - that which we imagine and are motivated toward - derives from the aims and values implicit in the purpose of the Trajectory Model with its specifically conceptualised Critical Elements. It is though important to note that perhaps more attention ought to be paid to the aspect of imagination and motivation as a means to helping to guide the Trajectory Model in an ultimately desirable direction. Firstly, because it is difficult for a person to imagine possible realities too far outside of experience, and secondly, because it is difficult to maintain and direct motivation if it is unclear what one is aiming to move toward.

These two aspects link in that it is easier for one to see what is 'wrong' (*unjust, unequal, etc.*) from experience of past and current context than it is see beyond rejections of what is wrong - to conceptualising and imagining that which might be more 'right' according to our values and intentions. While we cannot expect to see too clearly or even too far into the future through an absence of current experience and conceptual tools, we do need to pay some attention to imaging this 'desired future space'. We cannot by any means wholly presume that our images coincide just because we use relatively parallel meaning-making gazes to picture that future. The parallelism of a trajectory only has to be off by a few degrees to very soon be peering at right angles from one another. In my teaching experience, we have frequently discovered that not only are our imaginations limited by the lack of experience of such desired conditions, but that they are also restricted by our internalisations of the dominant norms and values.

The following examples from our teaching-learning contexts help to illustrate this point. When responding to John Lennon's 'Imagine', a class of ACE students initially reacted with irritation to his apparent idealism of wanting 'peace and no countries' and rather unpalatably 'no religion too'. However, after a short period of such responses, a quiet voice said rather wistfully that she 'would like peace - that would be quite nice'. This comment diverted the initial reaction and in response to a discursive prompt question on the causes of war, without hesitation the answers came back of 'power, countries, greed and religion'. The collective reflection moved quite quickly from there to the values we hold that can unconsciously contribute to upholding values against social justice.

And just recently, asking a younger class for 'positive stereotypes' they wish existed about us as South Africans, the students found it much harder to respond than they had been able to do in the opposite direction - naming the existing stereotypes in our society. And what they did produce was still primarily sadly reactively linked to current contextual negatives. So we got statements like 'not to be the percentage leader in HIV/Aids' and 'women must be *given* equality' [my emphasis].

What this indicates for me is that while I see the need for Critical Elements to be embedded in imagination and motivation, I cannot presume what these imaginings and motivations from social justice education Critical Elements might be, and hence whether they feed usefully into the practice of the Critical Elements. It would seem to require that working with the imagination needs special attention to nurture a more creative dialogical dynamic between it and the Critical Elements to benefit the further construction of both, and value and use of the Critical Elements.<sup>114</sup>

The Trajectory Model construction relates directly to developing the subjective self as instrument for social justice education. Hence the Critical Elements of necessity imply (1) critical (2) reflexivity: (1) because of the

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<sup>114</sup> It is easy to assume a degree of parallelism in the collective imagining of members of a community of practice as a logical consequence of apparent similarities in the respective gazes with regard to the Critical Elements. I think it is therefore important, for the purpose of the dialectical impact on the construction and understanding of the Critical Elements, to take cognisance of respective members' motivation and imagination for social justice. This study does not do so in more concrete way than noting the potential dialogical impact. No specific indicators were developed for this purpose - an aspect I consider in the final chapter: Reflections.

centrality of issues of social power in the theoretical framework; and (2) because of the requirement of developing the self (as instrument).

**Conclusion:**

The following chapter explaining the theoretical foundations of the thinking in the Trajectory Model may help to make more meaning of the Trajectory Model, and its implications for growing social justice educators. Readers familiar with theories and concepts used in social justice education will not need the explanations of the theories, but there are also the explanations of the grounded concepts and discussions on some issues with the existing conceptualisations for our context particularly.

## Theoretical Foundations Appendix

### Appendix A

<b>The Themes or 'Critical Elements'</b>	<b>Theories (and orientations?)</b>	<b>Who? Writers and actors/practitioners</b>
<b>self as instrument</b> <i>position and stance</i>	theory of oppression, including constructions of power and social identity groups	Bell; Fanon; critical theorists in education, psychology, sociology
	theory of socialisation	Harro; Hardiman and Jackson
	theory of social identity development	Hardiman and Jackson
	theory of discourses	Bourdieu, James Gee
	ecosystemic theory	Bronfenbrenner, other systems theory stuff, adaptations in Social Issues
	grounded concepts – polygon and means of control	my own stuff developed from everybody else's mostly as everything is
	position, stance and voice of critical/radical pedagogues	Radical pedagogy – especially Freire, Weiler, Giroux feminists in general – especially soc. fem., hooks, Ellsworth, Fine
	subjectivity	Starting from Fanon, through perhaps Gilligan and Weiler, to Trinh...my own adaptations
	theories of learning – extrapolations from experiential learning trajectories, particularly critical/radical pedagogy and social justice education	Freire, Weiler, Ellsworth Adams et al
indigenous knowledge construction –	especially Mkhize and feminists	
<b>collective sharing for collaborative learning</b>  <i>indigenous knowledge construction</i>	organisational strategies and approaches	SA assimilationist to critical multiculturalist, through inclusion and HR discourse, to social justice education a lot of unwritten learning in learning and activist communities organisational texts like Philippines Organisers handbook Freire, et al above

	Wenger for community of practice and construction of social justice education identity (subset of subjective-self)	
<b>self-reflective membering in a community of praxis</b>  <i>agency and praxis</i>	McNiff, Whitehead, Davidoff and Van Den Berg re self-reflective action research	

# Chapter 4

## The Toolkit

### The Theoretical and Conceptual Toolkit

The section on the **OVERLAYING MODELS** - marked as **A-D** below - describes the basic toolkit for social justice education learning-teaching, referred to in the previous chapter. This chapter then contains some of the specific conceptual and pedagogical tools and activities for conscientisation within and for praxis - to develop the self as the instrument for social justice education - in whatever social and geographical context one is living and working in - developed from our work in conjunction with the literature. These are many of the theories and concepts to which I have made reference in the exposition of the Trajectory Model - as the conceptual and developmental elements incorporated in the understanding and construction of that model.

The theories and concepts from the literature for the framing Toolkit, as I describe them below, are already fairly synthesised versions as I have had 'contextualised usufruct' of them in my teaching and learning in the formalised social justice education courses I have been working with over the past five years or so. My intention has been to provide a descriptive summary of the original theories I refer to before critiquing or discussing

them from my subjective space - but even this synthesis ca not any longer be entirely separated from my by now internalised usufruct.

The alterations in one's personal definition are natural and necessary products of one's own critical knowledge construction in contextualised praxis from within one's subjective-self and related position and stance. The literature directly and indirectly impacts on the way one makes meaning out of concepts and theoretical constructs as part of one's informing knowledge base, as one lives and works with them in one's life. The emphases and specific meanings alter according to one's needs, aims and directions. This is in the nature of knowing. This meaning making is an important element in knowledge construction that facilitates the learning from each other through a critical filter that makes the words one's own for two important reasons:

a) It restricts the inherent potential for disempowerment in the possible cultural imperialism of naming. In accordance with studies of discourse, or what *Wesker* calls 'words as a definition of experience', if we do not make our own meaning, anyone trying to express a notion from within his/her own subjective context that has already been named by another, potentially falls prey to a colonised version of the concept:

b) It facilitates the positive antithesis, that of indigenous knowledge construction, as discussed in the previous chapter.

## **Tabled Mapping of theoretical foundations and appendices**

In order to construct working tools to facilitate the teaching, understanding and evaluation, in my work I make use of modular constructions particularly to assist in bridging aforementioned problematic gaps between social construction and individual agency - and existing and indigenous knowledge. I construct the full theoretical toolkit through a series of overlaying models that are briefly described in relation to each other immediately below the Tabled Map<sup>115</sup>. I work with models as an 'instinctive' product of the way my thinking develops through teaching in social justice education which is constructed on the iterative experiential learning cycle of act-observe-reflect-analyse-act...etc. Models provide a valuable pictorial tool to which we can collectively apply our individual gazes for dialogical observation, reflection and analysis - in both teaching-learning and research.

Where necessary, each 'model' (or conceptual construct) has its own related appendices that address the thinking, theories and concepts upon which, and/or through which, they are constructed in relation to my work as a social justice education facilitator and researcher. Each Appendix is marked with the relevant capital of the central model or concept, and then numerical ordering to indicate their respective orders and layers - e.g. C1.1, C1.2, or C3.1, C3.2, etc. - as indicated on the Tabled Map.

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<sup>115</sup> The Tabled Mapping below provides a map to explain the 'reading route' through the construction of the chapter - indicating that the 'vertical' description of the whole can be read to be read in horizontal conjunction' with the related appendices for a fuller discussion of the component parts within the sum of the whole.

I have constructed the chapter in this way in an attempt to make apparent, understandable and readable, both the whole and the components of which these 'elemental' interrelated 'sum of the parts' are comprised. The intention is to facilitate a way to see the whole (through the 'vertical reading'), with reference to the composite concepts (through the 'horizontal reading' of the appendices) that provide the specific meanings attached and implicit in the whole. I have marked with an asterisk those Appendices in the Table that are really only for illustrative interest and therefore not *essential* reading for understanding of the whole.

### Tabled Map

<b>A</b> <u>Developing the self as instrument for SJE</u>
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<b>B</b> <u>Developing the contextualised located and positioned subjective-self as instrument for SJE.</u>	<i>contextualised</i>	# B1
	<i>Social Identity Groups</i>	# B2
	<i>subjective-self</i>	# B3
	<i>Location- or located subjective-self</i>	# B4
	<i>Position - or positioned subjective-self</i>	# B5

<b>C</b> <b>Ecosystemic model</b>	Theories informing ecosystemic analysis # C 1	# C1.1 Theory of Oppression	Theoretical critique # C 1.5
		# C1.2 Theory of Socialisation	
		# C1.3 Social Identity Development Theory	
		# C1.4 discourses	
	Ecosystemic Theory # C 2	# C2.1 The Ecosystemic Model	
			# C2.1.2 Illustrative Activities Applying Ecomodel *
		# C2.2 description of the polygon	# C2.2.1 Journal extract on using the polygon *
		# C2.3 elements of power *	#C2.3.1 means of control *
			#C2.3.2 enablers & resistors *
			#C2.3.3 four factors *

<b>D</b> <b>BOSSC model</b>	# D1 The BOSSC model
	# D2 SJE COP and BOSSC

## Vertical Description of the Whole

### A Developing the self as instrument for social justice education

I configure my conceptualisation around the notion of *developing the self as instrument for social justice education*.

<u>Developing the self as instrument for social justice education (SJE).</u>
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Each underlined word carries particular conceptions, constructions and/or purposes.

<u>Developing</u>	refers to the ongoing process nature;
<u>for (SJE)</u>	refers to the motivation and purpose of social justice education as being for the purposes of thinking and acting to bring about transformation for anti-oppression and social justice;
<u>SJE</u>	a particular understanding of the content, purpose and motivation of social justice education as described earlier and unpacked and developed further through the Trajectory Model and the supporting overlaying models below;
<u>instrument</u>	refers to the above conception of social justice education implying the insertion of the self as the educator's critical tool or instrument to use and work with in learning, thinking, acting and being <i>for</i> social justice and anti-oppression;
<u>self</u>	the notion of the self is an elaborated critical conception of contextualised individual agency in and through the discursive historical and social power relations central to

the understanding of ways of learning, thinking, acting and being *for* social justice and anti-oppression.

B Developing the *contextualised located and positioned subjective-self* as instrument for SJE.

The statement thus becomes elaborated as:

Developing the *contextualised located and positioned subjective-self* as instrument for SJE.

The related appendices deal with each of the italicised additions in the elaborated statement. However, I have also included a brief discussion on Social Identity Groups as its pertinence makes it necessary at this point for more effective engagement with the other concepts.

Two particular 'annotated models' - the ecosystem model and the BOSSC model - serve to map the theoretical underpinnings upon which this elaborated statement is based - and through which it is conceptualised in the discourse of our community of practice of SJE-ers - which in turn inform the construction and meaning of the Trajectory Model. Situated within the ecosystemic model, as a three dimensional depiction thereof, is the model of the concentric polygons.

## C Ecosystemic model<sup>116</sup>

The first in this series of interconnected models is an adapted version of Bronfenbrenner's ecosystemic model (Bronfenbrenner, 1979).

The annotated construction of the analysis is based on a particular **theoretical framework<sup>117</sup>** for understanding the construction and nature of oppression in a particular social context. Using this framework integrally with an **ecosystemic model** facilitates the critical analytical description of the self through contextualisation of individual agency and experience within the social construct. This model of nested interacting layers depicting an individual within a society, constructed and analysed through appropriate theories and concepts for each layer<sup>118</sup>, helps to bridge the gaps between aforementioned divergent tendencies to ascribe too much power to either social construction or individual agency. The whole is a model for critical analysis of an individual within a particular social context in space and time.

This model is used to critically analyse and map firstly the located self - that is, a picture of oneself as and through contextualised social ascription and inscription, making explicit the enablers and resisters to means of control through interactive constructions of power at the social, institutional and individual levels. This includes mediations from historical and ecosystemically-layered contextual integration that provides a fuller analysis

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<sup>116</sup> Words in bold indicate items explored more fully in related appendices.

<sup>117</sup> This is derived primarily from the theories and concepts of the 'SJE writers' as referred to in the Literature Chapter. (M. Adams, Bell, & Griffin, 1997; M. Adams et al., 2000)

<sup>118</sup> Additional grounded concepts from my own social justice education work are integrally added to the original 'SJE writers' theoretical and conceptual framework for this purpose.

which takes into account both social construction - and individual experiences and agency - within historically contextualised experience from all layers of one's ecosystem. The impact and possibility of and for the positioned self can thus be integrated into analysis of the located subjective-self, using this model. The qualitative depth of integration facilitates ever-deepening consciousness and ownership<sup>119</sup> of the subjective-self that is the instrument *being*, and *for* development of, social justice education, and oneself as an 'SJE-er'.

Engagement with such an analytical process helps to reduce the impact and effect of previously unconscious internalisation of meanings, values and norms of prevailing oppressive discourses. The facilitated 'ownership' of the 'always defective as an anti-oppressive person' can be more responsibly handled through greater consciousness of one's own resistances (Kumashiro, 2002) to anti-oppressive norms and ways of being. The ecosystemic map thus becomes a perpetually more deeply constructed tool for critical observation and reflection on 'oneself as instrument' for the purpose of growing critical consciousness for reflexive social justice education praxis.

The description of the Polygon model [Appendix #C2.2] illustrates the analytical depths that the ecosystemic 2D 'net' - of the 3D concentric polygons - facilitates for this purpose. The three dimensional imagery facilitates an awareness of greater complexity and impact of the whole moving about (Trinh T. Minh-ha, 1988) subjective self in dialogical interaction within a dialectical social context.

## D BOSSC model

A further conceptual model that helps to contextualise the meanings, learning and praxis within a dynamic community of practitioners as critical educators within a social context is the following BOSSC model. It is still relatively inarticulate, yet I find that it adds a necessary, valuable dimension in dialogical engagement between those of us working within a community of practice. It is based on the notions of ownership of one's position, based on one's located subjective-self, within such a community of practice (Wenger, 1998; Young, 2000a). It is intended to illustrate how the commitment to the meanings and values of the group are relative to the degree to which one feels a sense of belonging, which commitment, in turn, impacts on the degree of belonging in the sense of degree of inclusion - for which one takes co-responsibility through conscious ownership of the self within the group. The words in bold are the central elements of this model.

## Conclusion

The above description indicates the contextual framework for the construction and use of the Trajectory Model in the analysis of the Research Reports. It is thus implicit, through the explicit use of the Trajectory Model, in informing the analytical application of the Trajectory Model to the research reports in the empirical process (Chapter 5) of trying to find answers to my research questions.

## The Toolkit Appendices

### Theoretical Appendices for B

<b>B</b> <b>Developing the contextualised located and positioned subjective-self as instrument for SJE.</b>	<i>contextualised</i>	# B1
	<i>Social Identity Groups</i>	# B2
	<i>subjective-self</i>	# B3
	<i>Location- or located subjective-self</i>	# B4
	<i>Position - or positioned subjective-self</i>	# B5

The terms described below are indigenously constructed derivations primarily from the basic 'SJE-theoretical framework' (see Appendix C<sup>120</sup>) in conjunction with broader offerings in the literature - in combination with their use in my social justice education pedagogical praxis. Thus it may be helpful in the reading of these to refer to that appendix occasionally. This is the nature of 'overlaying' constructions - the use and understanding of one layer requires knowledge of, and feeds into, the others.

#### #B1 Contextualised

*Critical to an understanding of meanings and balances of power is the context in which a person is 'being' - this much is self-evident. When understood in relation to an ecosystemic analysis (Appendix C2), it becomes clear that the context of each level serves to impact on the individual means of control (Appendix C2.3.1) a person has for self-definition and determination within these interrelated contexts - essential aspects of empowerment for anti-oppression. Two important aspects then about*

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<sup>120</sup> see particularly (M. Adams, 1997; L. Bell, 1997; Hardiman & Jackson, 1997; Harro, 2000b; Tatum, 2000; Young, 2000b)

context are 1) the mediation through the ecosystemic layers<sup>121</sup>; and 2) the 'moving about' (Trinh T. Minh-ha, 1988) nature of context. The mediated layers of an ecosystem alter according to the position or location of the macro, micro and centre layers - impacting on the meso accordingly<sup>122</sup>.

For example, take the social group identities of 'black' and 'woman'. Norms and values of womanhood have a particular meaning in the micro-layer of community, schools and significant others, related to position and location with regard to the social discourses and conditions in the macro layer.

Within this micro layer, a feminist role model, or parents that do or don't believe in educating girls, or circumcising them, or a gendered division of labour, can have a significant impact on one's means of control as a girl and through life as a woman. The different values of a family could potentially be either a social *restrictor or enabler*<sup>123</sup> often dependent on their contextually influenced ideas on gender roles.

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<sup>121</sup> This discussion tries to illustrate the additional complexities and mediations, from context, on top of the already existing 'complexity of (multiple) identities' - explained so well by Beverly Daniel Tatum (Tatum, 2000).

<sup>122</sup> According to the 'adapted' version of Bronfenbrenner's model (1979) we use - as explained in Appendix C2.1. The layers of the ecosystem coincide to a degree with the three levels referred to in the SJE theories of oppression (A. Adams, Jones, & Tatum, 1997; L. Bell, 1997; Harro, 2000b; Young, 2000b) and socialisation (see Appendices C1.1 and C1.2): the macro, micro and centre layers of the ecosystemic model correlate closely with the social, institutional and individual levels of oppression theory respectively. However, in the way we use an ecosystemic model, the meso layer provides for an analytical context of the dialectic between the social and institutional - pertaining to the specific context of the micro - which in turn impacts on and provides means to analyse individual agency and circumstance within social context - of the person at the centre (of the ecosystemic model).

<sup>123</sup> See Appendix C3 for explanation of these terms.

The identity of 'black'<sup>124</sup> in the South African context (macro) might be influential in such family values being more at odds with the prevailing community norms than they might be for a young black girl in England, for example, and again different depending on whether she grows up in a rural or urban - or working-class or middle-class environment. Similarly, through a disjuncture between a locally contextualised primary discourse that values African cultural symbols and norms, it is possible that a young black person growing up in an almost homogenously black rural environment (micro) in South Africa may have no indication of negative differences, prejudices and stereotypes pertaining to black in the dominant social discourse. This can afford a degree of protection of self-concept - from growing up without internalised stigma from the racist societal dominant discourse - hence emerging into adulthood with the strong enabler of good self-esteem (centre) despite the prevailing oppressive social dynamics around race.<sup>125</sup>

An alteration of any one of these factors will shift the dynamic of the whole ecosystem(Bronfenbrenner, 1979) - hence the moving about(TrinhT.Minh-ha,

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<sup>124</sup> See Hall's article (2000) for excellent explanation of 'black' as identity nomenclature.

<sup>125</sup> A student of mine told of the negative impact while growing up of the restrictions and burdens placed on her as a girl child within her particular social context as a black girl. However, in consequence of her acquiescence to these restrictions, she retained her self-esteem as a girl through her socially acceptable roles and behaviour. Within this context, through a fortunate set of circumstances (including her own persistence of a confident person), she was able to complete her schooling. Her self-esteem was reinforced as an adult, knowing that she had been able to overcome these restrictive barriers of the social norms for girls - and had learnt a lot of valuable skills for taking care of herself into the bargain. Not least among these was the experiential enabler of learning to struggle 'against the current' - which has been an important aspect as an 'SJ-er'. Thus, while some of her earlier restrictors - which could quite easily have resulted in loss of access to adequate education to gain sufficient means of control to further her own independence - almost paradoxically became ultimately enablers.

1988). The moving about nature is critical. The simple advent of electricity in a deep rural area may result in children's exposure to dominant social norms through media such as television. Unconsciously, valued forms of capital may change - what was considered valuable in the micro layer might become passé in the light of projected possibly western materialist norms transmitted through the television. The strong girl is no longer so beautiful because she is not emaciated; the good cowherd is no longer a brilliant carer of cattle but an ignorant illiterate, etc. This is not to romanticise lack of communication 'with the big wide world' - just to illustrate the moving about nature of context. Ousmane Sembene's movie - *Moolaade* (2000) - clearly illustrates this contextualised moving about impact through life-affecting interventions at various layers of the ecosystem. Feminist movements at the macro level, as well as historical colonialism brings into contact a feminist anti-circumcision European woman and a rural African woman - with resulting ruptura (B. Bell, Gaventa, & Peters, 1990) of the micro that has ripples on that whole social context - which events ultimately weigh back to the macro in terms of impacts of colonialism, women's stance and experience of struggle, etc. (Again - while not seeking to justify or ameliorate imperialism, I just choose to extract, from within the carnage of imperialism's intervention on social construction, a positive example indicative of hopeful optimistic agency).

In relation to this study, context becomes critical to bear in mind particularly with regard to the Critical Elements of 'critical indigenous knowledge construction'. With context impacting on meaning making, 'indigenous knowledge' must reflect context and be conscious of power

dynamics within situated context impacting on meaning making that may be defining one's identities and related social possibilities - not least through the inclusion or restriction of the symbols, language and imagery of one's dreams. So context in relation to discourse in general is essential in order to keep a critical awareness of power relations through the interrelated layers of existence.

## #B2 Social identity groups

I use the full term of 'social identity group' as opposed to just identity groups or social groups - as they are commonly referred to in the literature we use in social justice education (A. Adams, Jones, & Tatum, 1997; M. Adams, Bell, & Griffin, 1997; M. Adams et al., 2000). I prefer this fuller term in order to make a clear distinction between social identities resulting from *social construction* of characterised, structural social identity groups, as opposed to *self ascribed* social characteristics and interests, which are variously referred to in common parlance as identity groups or social groups, and can refer to anything from one's race to social or shared interest groups - for example, membership of a jazz club, a street gang, the Durban Country Club, etc. by which people commonly identify themselves.

'Social group identities' then refer to those socially constructed identified and identifying groupings we are usually (but not always only) born into - physically or socially - e.g. race, gender, class, religion, etc. - within particular and global social contexts, which will be prescriptive determinants of social power. This use of the term accords closely with the notion of 'social identity' as used by social justice education theorists such as Hardiman and

Jackson (1997)<sup>126</sup>. However, their description of social identity development includes a 'mobile' component related to an individual's degree of collusion with, or challenge to, the social ascription and inscription. While such conceptualisation is obviously important, I differ with Hardiman and Jackson (1997) in the way of describing this aspect and linking it to one's social identity. I think it important to be clear that there is no possible 'mobility' of one's *social* identity as a result of one's response to oppression. Being socially determined, a social identity is fixed by virtue of one's location within the social structure. This is the reason I make a distinction between located and positioned identity (see below).

According to my perspective, no matter how, or how much, I choose to act - for example - against racism as a white person, it does not change the social privileges that have accrued as a result of being a 'member' of a socially constructed privileged 'race' group. I may not take full advantage of all these potential privileges; I may suffer as a result of my actions for anti-racism socially and economically - but that does not erase the privileges I accrued growing up with the social affirmation accorded to members of dominant groups. In other words, accrued social capital from one's located social group identity remains - despite any elected alteration in one's position with regard to one's privileges, status, self-perception and use of relative social power. Furthermore, while response to social inscription based on located<sup>127</sup> social group identity may be altered through conscientisation

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<sup>126</sup> Discussed in more detail below in Appendix C1.3

<sup>127</sup> These terms - located and positioned - social identity are elaborated further below, in #B4 and #B5 respectively.

that challenges one's socialisation within the norms and values of that identity, the socially ascribed social group identity remains - and determines the predominant *social* perception of oneself. The social and cultural capital I gained - and gain - by virtue of being white, is retained as elements of power no matter what my political position or personal choices are. I will *also be seen* by people I interact with to be white - as a determining feature (by virtue of socialisation (Harro, 2000b)) of 'who I am' - again, irrespective of personal and political positioning<sup>3</sup>.

At the same time, I think its crucial that theory and practice does not - however inadvertently - conspire to limit or restrict possibilities and potential for change - individually and socially - by retaining a fixed notion that obviates and undermines hope and possibility for new, anti-oppressive, ways of being - despite structural social group membership within present social construction. Hence I make a distinction between *located* and *positioned subjective-self*.

I find it necessary to make this distinction between social identity *position* and *location*: the former being choice through conscious understanding and action, the latter being the socially ascribed condition premised on the structural social identity groups into which one is born. Thus the *position* of a social justice educator must of necessity be one that is premised on conscious values and choices consistent with, and in promotion of, the values of social justice, *within* acknowledgement of the *located* subjective-self.

### **#B3 Subjective-self**

**Subjective-self** - an integrated grounded concept that describes the individual as presented through an ecosystemic analysis, facilitating reference to the individual's personal historical development despite, and as a result of, the context of their social identity group ascriptions and inscriptions. This is important for less generalised analyses in regard to the 'moving about' in the social context described by Trinh (1988); social group identity development (Hardiman & Jackson, 1997); and the particular combinations of target or agent identities (Tatum, 2000). I am still not happy with this term, largely because of the range of implied and explicit meanings attached to the term subjective and subjectivity. Fanon's (Fanon, 1952) use of the term implies acknowledgement of the social context related to power differentials, but the common meaning of subjective is more closely related to the personal perceptions of an individual. A more feminist slant on the use of the term, closer to the way in which Weiler (1988) uses the term, implies more of a combination between the 'sociological' and 'common' meanings of the term.

I understand Weiler (1988) to be using subjective in both senses of the word, which elides their different meanings into one more comprehensive whole. In common parlance subjective refers to the opposite of objective (that is, assumed personal interpretation with implications of resulting bias) to dissemble validity of 'women's words' on the claimed discursive assumption of 'male' 'objective' validity, implying the possibility of absence of any emotional interpretation a participant in any dynamic. Subjective as developed from Fanon's (1952) use of the term refers more specifically to

social positioning in the social construct. I read Weiler's (1988) as being a feminist claim of both meanings implying the invalidity of claimed objectivity through including the personal, but socially located, experience as valid - as being a fuller picture of a 'more-whole truth'. Now I would appear to be contradicting my need to use the term 'subjective-self' to describe something very similar.

But I think it is important to make both the socially constructed context, as well as the specific individual historical experience, more explicit. So I combine the term as 'subjective-self', in an attempt to better describe the dialectical 'whole' of the individual agent within social construction. The term subjective-self can then 'contain' both the located and positioned self in my terminology. It is more fully elaborated through that which I construct as an individual's 'Polygon'<sup>128</sup>, which for me more adequately holds and contains the ecosystemically interactive contextualised moving about individual with complex multiple social group identities.

#### **#B4 Location - or Located Subjective-self**

The located subjective-self then refers to one's membership of structural social identity groups with all the implied privilege accruing to members of a dominant or agent social group - or conversely the intrinsic disadvantage and subordination as a result of membership of a subordinate, oppressed or target structural social identity group. That is immutable - I will always be white and a woman and from a middle-class background in a social context that ascribes and inscribes relative power benefits or disadvantages. The

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<sup>128</sup> The Polygon is more fully described in Appendix # C2.2. below.

social and cultural capital accrued in the development of my subjective-self as a result of the social class, race and gender into which I was born, with which I was raised, remains - despite any later changes and fortune in life which may impact on social vulnerability - because they occur nonetheless, still within the context of the social and cultural capital from the located social group identities into which I was born. The value of that capital may alter according to the 'moving about' (Trinh T. Minh-ha, 1988) of the social context - impacting on the power of a social identity - but the located identity remains as long as a society is constructed upon dichotomous social divisions.

If I, as a social justice educator, do not retain and 'hold' this awareness of the location from which I act in the world, I can obscure and thereby easily contribute to maintenance and/or reconstruction of unequal power dynamics. A fairly obvious example is with regard to my own politically active history, which began at a relatively young age. If I do not own the advantages that made this positioned agency possible, I can be implicitly reinforcing racial stereotypes about how 'clever and amazing white people are' (to put it crudely) that resulted from socialisation (Harro, 2000b) in our historically racist context. Particularly black adult learners in my class, who had not these same facilitating advantages, may re-experience feelings of inferiority as a result of their lack of resistance (Kumashiro, 2002) to oppression - both vertical and internalised (L. Bell, 1997). It would also make it easier for me within any group's dynamics to deny or ignore inherent power relations, as a result of our collective multiple identities (Tatum, 2000).

### **#B5 Position - or Positioned Subjective-self**

Position is related to subjective-self location in the sense of conscious awareness thereof informing one's position - the 'where one stands' from social identity location in relation to the informing value-tools of one's gaze. For example, my feminism is informed by and informs my position. The stance I take in relation to gender is informed by that position. My particular position is informed by my subjective-self location and position - historically and contextually within the moving about polygon of my subjective-self. My position as a politically and personally radically anti-status quo white South African woman growing up in the particular macro context in which I did, shifted within my social context, which influenced me in becoming a white South African woman with children from (two!) interracial, cross-class, inter-gender relationships with large resulting consequences in South Africa in this historical space and time. My means of control impacted on, and in turn have been impacted by, the historical context of my located and positioned subjective self - which result from - and continually inform - my yearning and imaging and way of understanding, and therefore of being, in the world. All of which I must necessarily be conscious of in my work as a social justice educator - both for awareness of power dynamics as well as the learning from self-reflective life praxis within this dialectic of located and positioned subjective-self. Position has been discussed more fully in regard to the Trajectory Model.

## Theoretical Appendices for C

### SJE theories informing ecosystem

<b>C</b> <b>Ecosystemic model</b>	Theories informing ecosystemic analysis # C 1	# C1.1 Theory of Oppression	Theoretical critique # C 1.5
		# C1.2 Theory of Socialisation	
		# C1.3 Social Identity Development Theory	
		# C1.4 discourses	
	Ecosystemic Theory # C 2	# C2.1 The Ecosystemic Model	# C2.1.1 Description of the Model
			# C2.1.2 Illustrative Activities Applying Ecomodel *
		# C2.2 description of the polygon	# C2.2.1 Journal extract on using the polygon *
		# C2.3 elements of power *	#C2.3.1 means of control *
			#C2.3.2 enablers & resisters *
			#C2.3.3 four factors *

#### #C1 Theories informing the ecosystemic analysis

The following set of theories work best in relation to each other as aspects of a fuller picture or set of tools for understanding the dialectical interaction between individuals and society that informs the construction of society and individuals. It is not that they provide a total toolkit to understand how the world works, but they do provide a set of tools to describe and understand how oppression operates, in a way that is directed at challenging that oppression. The fundamental notion around which the theories come together is that of oppression (M. Adams, Bell, & Griffin, 1997) - basically the hierarchical power construction between interrelated socially constructed binary identity groups in which one group is privileged and advantaged at the expense of, and as a result of, the subordination and exploitation of the 'other'. The economic, political and ideological norms and values that form the basis of the social structure are the primary determinants of the location to power of the socially constructed groupings. The theories grouped around this primary notion seek to analyse and explain

how and why the construction is developed and maintained through the individuals and institutions interacting dialectically with and within the society. Regarding these processes of oppression, socialisation and complex multiple social identity construction, it is evident that the set of theories<sup>129</sup> on social construction are informed by a broadly socialist, feminist, anti-racist stance generally based on a Marxist dialectical analysis of economic base with political and ideological superstructure.

The basic definition of oppression is: oppression = prejudice + power. Amplifications of all three components as used and understood will become clearer through a study of the composite theories and concepts. As will become evident, the theories are derived from, or echo, much that is written elsewhere in regard to oppression, identities and socialisation. Here they are useful amalgams from politics, pedagogy, psychology/psychoanalysis and philosophy with informative echoes from Fanon to Freud to Feminism and Freire - to indicate an alliterative range.

### **#C1.1 Theory of Oppression**

The Theory of Oppression, developed as part of the theoretical framework for social justice education<sup>129</sup>, describes the existence of social power relative to social groups using a model of three levels: the individual, the institutional, and the social/cultural, which work in and through the five elemental features of oppression (Pervasiveness; restricting; Hierarchical; Complex, multiple, cross-cutting relationships; Internalised) variously called

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<sup>129</sup> These theories form the basic framework I have referred to continuously as those of the 'SJE writers'. The primary texts appear in the compilation text: (Adams, Bell & Griffin, 1997).

elements of (Hardiman & Jackson, 1997), 5 features of (Bell, 1997), or faces of (Young, 2000b). Together the levels and features provide a model that is usefully referred to as the 'oppression matrix'. The term matrix refers to the substantive 'material' that is comprised of a dialectically osmotic synthesis of all the levels and features - hence the matrix is both determining and determined by.

The following summary briefly explains the dynamics of these features:

- the agent group has the power to determine what's normal, real and correct;
- conscious and unconscious exercise of power by the agent group for privilege and advantage for themselves to the disadvantage, exploitation and disempowerment of the target group through unequal and discriminatory or differential treatment is systemised and institutionally embedded in the everyday functioning of the society;
- 'Psychological colonisation of the target group in Freire's notion of the oppressed playing host to the oppressor (1970); causes collusion with the system of one's own oppression, constructed and maintained through prejudice, with the dominant/oppressor groups having the power to implement it through being in a position to determine social norms<sup>130</sup>.

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<sup>130</sup> oppression is internalised - This internalisation of the oppressive social norms can equally be internalised by the dominant group members as 'internalised oppression or domination' in the same way that the target/subordinate groups internalise the oppression as /oppression'. In other words, the colonisation of the mind refers to the unconscious socialisation of members of the society, which results in their collusion of oppression - as agents or targets - unless and until they become conscious of their position and act to make a change in their acceptance of their position and/or the status quo. Hence the use of the terms internalised domination and internalised subordination. As Hardiman and

- "the target group's culture, language and history is misrepresented, discounted or eradicated and the dominant's group culture is imposed [page ref]."<sup>131</sup> [2]
- social oppression involves a relationship between agents and targets that keeps a system of domination in place BUT recognising this does not imply equal culpability for its existence and maintenance, owing to the greater means/power of the agent groups to determine the norms and values and practices<sup>132</sup>. [3]
- the naming of the target group by the agent group - also related to footnote 14, below.
- the complexity of identity - that is, that the range of agent and target identities impact on the location of the individual in the overall social structure, as in the classic example of the triple oppression of a poor, black woman.

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Jackson(1997) point out though, this doesn't imply equal culpability nor means for change - because of the relative power of determination of the agent or target groups.

<sup>131</sup> I would add - subordinated, demeaned, etc. - through imposition of the dominant's self-determination - eradication, assimilation, etc. - commonly through objectification, demonisation and animalisation used to resurrect / construct, through antithesis, the identity of the agent as the good, the right, the benevolent and the normal - i.e. the safe protective example - the patriarchal link of the father figure with constructions of social group oppression. This is linked with the 'naming' process Hardiman and Jackson (1997) refer to.

<sup>132</sup> In this it is similar to any other relationship of unequal power in which the powerful can abuse the power despite the efforts of the less powerful - even though they may be the co-respondent of the binary partnership.

### **#C1.2 Theory of Socialisation**

The Theory of Socialisation, as described by Bobby Harro (Harro, 2000b) in the same collection of theories for social justice education (M. Adams, Bell, & Griffin, 1997), provides a way to understand how social identities are constructed through a process of internalisation of the prevailing social norms from birth, through childhood, to adulthood; 'arriving at' points of choice (within contextual parameters) to continue the existing cycle or make a change - for social justice. The theory is premised on the same basic oppression model as expressed by Bell (1997), Hardiman and Jackson (1997) etc. being constructed on the notion of ascribed and inscribed social identities (relative to structural stratified social identity groups), through unconscious and conscious means of imbibing, learning, enforcement and reinforcement of the social constructs and values at three levels - the individual, the institutional and the socio-cultural. The element of 'choice' to choose to 'continue the cycle' or act for interruption for transformation is where social identity development theory picks up the process in this suite of theories.

In social justice education theory, it is this process of socialisation that would contribute to Freire's (1970) notion of false consciousness, and against the tide of which conscientisation is required to facilitate 'choosing to challenge' the cycle through conscious motivation and reflexive practice. This has obvious implications for social justice educators who need to become conscious of their internalised 'positions' as a result of their socialisation, from within their located social group identity, within a social structure and discourse that is based on, and normalises, values, attitudes

and practices that reinforce and maintain social inequality and injustice - consciously and unconsciously.

The process of developing the self as instrument for social justice requires conscious reflection of how one's socialisation as a target or agent affects ways of being for or against social justice.

### **#C1.3 Social Identity Development Theory**

Social Identity Development Theory<sup>133</sup> (Hardiman & Jackson, 1997) describes socially ascribed and inscribed social group definitions and 'characteristics' that define and delimit access to power and resources, and the ability to define oneself and exercise contextualised autonomy. Important features are the complexity of multiple identities (Tatum, 2000), contextually impacted upon (Ellsworth, 1989); 'moving about' (Trinh T. Minh-ha, 1988) in time and context and through agency and mediation of the social-individual dialectic (Weiler, 1988).

Hardiman and Jackson's (1997) Social Identity Development theory provides a model for acceptance and reinforcement of, or challenging and resistance to, the prevailing oppressive structures - describing the social and subjective (Fanon, 1952; Weiler, 1988) elements involved in both trajectories. In accordance with the means and manner of construction of social identities and oppression, the pervasiveness and apparent 'normality'

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<sup>133</sup> My own 'adjustments' to this theory have been discussed in Appendix #B above.

of the status quo contributes to the invisibility of the social practices and manifestations that require conscious uncovering in order to effectively challenge.

The following table (Hardiman & Jackson, 1997, p. 23) illustrates the stages of acceptance and/or resistance to the ascribed and inscribed (Connolly, 1998) attitudes, values and behaviours of the social identity group into which one is born without choice or agency until the development of consciousness makes active agency for perpetration/collusion or challenge/resistance<sup>134</sup> potentially possible.

		<b>Naive/No Social Consciousness</b>		
<b>Passive Acceptance</b>				<b>Active Acceptance</b>
<b>Passive Resistance</b>				<b>Active Resistance</b>
		<b>Redefinition</b>		
		<b>Internalisation</b>		

Blocked sections below in Arial font indicate extractions of my own writing from Learning Guides for ACE modules - written for a particular purpose for a particular audience. I have used them here in their original form as I think they are still adequate to purpose. An included Journal Extract appears in *Comic Sans italicised*. I use the various typefaces to distinguish between the tone and style of writing drawn from different sources with varying respective purposes.

<sup>134</sup> Not used here in the way Kumashiro (2002) uses the notion of resistance, in reference to internalised resistance to conscientisation and transformation. I have used it here in the more common 'struggle terminology' sense of fighting against 'the (oppressive) system'.

## **# C2 Ecosystemic Theory**

To describe the basic adapted notion of ecosystemic theory (Bronfenbrenner, 1979), as I use it in this study, I insert here extractions from the Social Issues Learning Guide (UKZN 2004 internal publication) that I wrote for the same cohort of Values and Human Rights ACE students from which the Research Reports are drawn<sup>135</sup>. Thus, despite possible oversimplifications, it conveys the basic concepts. The Polygon exposition later adds more complex layering integrating other dimensions and concepts used in my theoretical framework.

The description of Weiler's work - given by Giroux and Freire in the introduction to her book *Women Teaching for Change* (1988) - just about exactly describes the theoretical framework she has developed as coinciding with the 'Toolkit' I developed for students in the Social Issues ACE module. The Toolkit is designed as a functional set of concepts and activities to assist educators in developing a multidimensional ecosystemic analysis of each student. This aims to facilitate an understanding of each student's individual (subjective-self) matrix - comprised of the dialectical interaction between their fluid social and individual position/identity composition, that incorporates the 'moving between' the shifting historical and current contexts (Ellsworth, 1989; TrinhT.Minh-ha, 1988).

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<sup>135</sup> The same applies to Elements of Power - which includes the important concept of 'means of control'.

## # C2.1 The Ecosystemic Model

The model we use is mainly adapted from the model developed by a theorist called Bronfenbrenner (1979). I say 'adapted from' because we use his ideas, but in a slightly different way from the way he used them. Bronfenbrenner developed a model to show how a child is influenced by different aspects or layers of his/her environment. He makes the assumption that social environments are a major influence on a person's development. In this we would agree. As you are aware, the theoretical framework we use explains the social construction of knowledge, as well as experience and social organisation. For example: people's internalised notions of self that have come from their identity socialisation; norms and values from ideology; etc.

Bronfenbrenner's model is useful because it takes into account *person* factors, *process* factors and *contexts* – as well as *time*. These can be understood as follows:

*person factors* – (e.g. the behaviour and temperament of a person)

*process factors* – (e.g. the kinds of interactions between say a child and his/her parents)

*contexts* – (e.g. the family; or the community; or the society as a whole)

*time* – (e.g. that the age of a person could affect how a particular environment affects him/her)

Bronfenbrenner describes environment as a set of nested structures each inside the other (Bronfenbrenner, 1979). In other words, the developing child is embedded in layers of context or environmental systems, which range from their immediate social settings (such as family) to more 'distant' contexts (such as the broader social ideology and particular cultures). Each of these systems interacts with others and the individual interacts within this. To use the earlier terminology – the different systems both shape and are shaped by each other. The individual also is shaped by, and contributes to the shaping of, these systems. For example, a family system on a poor, rural subsistence farm will be differently affected by the dominant discourse than a family system on a wealthy, productive agri-business farm.

We 'borrow' from his model and ideas to produce a model of 'layered systems' with the individual at the Centre. As you can see from the diagram on the next page, the surrounding layers are called: the micro- (small) layer; the meso- (in-between) layer; and the macro- (big) layer.

### **# C2.1.1 Description of the Ecosystemic Model**

**At the centre is the individual.** On the basis of the theory of socialisation we can say that this person starts with the same potential as everyone else. However, through socialisation, social position and life experience, the means of control alter. His/her individual and social power will put this person more, or less, at risk in relation to the social issues (that is, vulnerability to problems) and more, or less, able to impact on the other layers of the environment (enablers and resisters).

**The microsystem.** Micro means small. We usually use the term to refer to something intimate and immediate – so in the case of this model it implies the immediate, personal environment surrounding the individual. We largely mean the social environment, but we will come to see the impact of the natural and physical environment as well. In terms of social environment it refers largely to 'significant others' in the life of the individual, such as family, peers, teachers or colleagues. These significant others are individuals and systems with which the individual is most likely to spend most of his/her time. They will also be most strongly emotionally affected by these people. In the case of a child, we are referring to those people in the home and school environment that are significant in determining the child's experience and knowledge of self and life (Remember the Cycle of Socialisation). This is also important for adults though, as we know that society reinforces ideas at various levels. It is important to remember the importance of power relations within these significant systems or relationships.

**The macrosystem** – the larger/ overall socio-political context. This is the construction of society as we have learnt about in the Race, Class and Gender module. As such, it could be said to be similar for all South Africans – although the *effect* will differ according to the other layers.

**The mesosystem** – meso meaning 'in between'. We are looking at this layer *after* the micro and macro because it is the layer where we consider the particular *interaction* between the micro- and macro-layers in relation to the individual at the Centre. For example, in the meso-layer we can see how the dominant discourse (in the macro-layer) affects two systems in the micro-layer differently. A grandmother-headed family system will be affected differently by the dominant discourse than a two-parent family system.

**# C2.1.2 Student Activity using Ecomodel for Position in relation to Location**

Social Justice Education Honours student activity for using the Ecomodel to examine, track and reflect on the *positioned self* from within owned committed and belonging to social justice education community of practice *located* subjective-self.

The Focus Question:

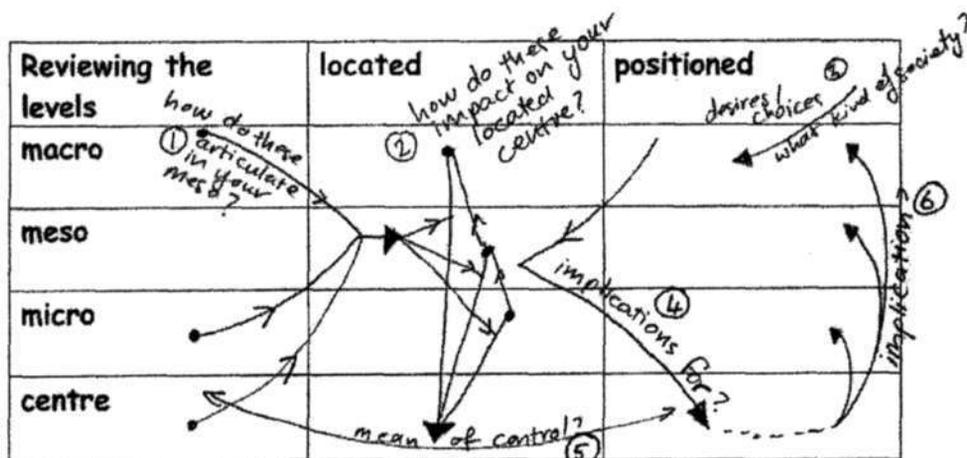
What can you say about your role, responsibility and possibilities for maintaining or challenging oppression and social injustice - with what means, and with what possible implication for your life, our institutions and our society?

The Location & Position (L/P) Table Questions:

1. How do these articulate in your Meso layer?
2. How do these impact on your located Centre?
3. What do you yearn for in your imagined socially just society?
4. What are the implications of these yearnings and imagined ways of being on your positioned Meso and Centre?
5. What means of control do you have to implement your imaginings and yearnings?
6. What are the implications (for responsibilities and potential consequences) of acting and being on this basis for your positioned self at the Centre, Micro and Meso layers?

The L/P Table (see below):

Direction arrows pertain to the Question Numbers for autobiographical tracking of the dialectical relationship between located and positioned identities:



## **# C2.2 Description of the Polygon Model**

The idea of the polygon is a three-dimensional model of concentric multi-faceted polygons. The concentric layering represents the nested layers of an ecosystem (Bronfenbrenner, 1979); the facets provide the 'screened' images of multitudinal aspects of life and being going on all the time. Picture a movie showing on each one of the facets - as others simultaneously play out on all the angled adjoining faces. But you are watching the movie facets through the celluloid film strip so that you can see through the image you are watching to other movies on facets of other concentric layers - all of which may be slightly shifting at any point in time so that the overlaying or underlying facets may shift, impacting on an altering the image of the facet you're watching. Picture then too the changes from the moving in terms of refractions and reflections of colour - that change the 'mood', tone and nature of the matrix between the layers, thus affecting the interrelated layers. But the viscous matrix between the layers itself takes on the hues of the refracted and reflected light through the multiple image projecting facets of the concentric polygonous layers, having its own dialogically created affect on the interrelated layers of 'movies' altogether - but also separately - according to the angle to the facet through which each light beam is refracted and according to whether its receiving reflected or refracted light. This moving layered multi-layered 'live crystal' is the polygon model that represents the complexity of the contextualised - in social and individual historical space and time - being ... that is a single human. Each facet and relationship to every other facet - mediated through and with the viscous live cellular-like matrix within the located and positioned whole polygon - is what we aim to hold each moment in our learning and teaching as

social justice educators - within this critically conscious depth of ourselves - and with as much consciousness as possible of everyone else in the room. It is from within critical consciousness of these positioned and located subjective-self moving about (TrinhT.Minh-ha, 1988) concentric polygons that we take seriously our commitment for social justice being - for not missing(Ellsworth, 1989), for empowerment(Allen, 2005; Ellsworth, 1989; Weiler, 1988), for anti-oppression(Kumashiro, 2000) - in the dialogical learning-teaching, dreaming-being milieu of interacting polygons.

**# C2.2.1 Illustrative Journal Extract referring to use of the polygon for self-reflection**

*Journal 20-23 May*

*The one task I really did do when doing the artist's way - to help me write my masters! - was the collage (a sort of stream of consciousness pictorial representation of me: past, future and present).*

*It's still up in front of the fireplace at home - quite pride of place-ish - a nod to my learning to become and un-survivor and value my thoughts and dreams too and as a reminder of this is who I am which I seem to need to remind myself of every now and then. In it are my yearnings, my happinesses, my pride and pain - my commitment and belonging.*

*And amongst and a part of the images, are a very few words - only valid in the pictorial pastiche context - but how telling they are of seminal moments, experiences and themes in my life:*

*shots; dodgy; can you fight for social justice; march for women's lives; claim your beliefs...type of statements, etc.*

*Nothing has ever so well provided me with an adequately holistic kaleidoscopic snapshot of the being that is me - that is all of the 'we I bring' (spare rib poem) that needs to be seen and known to unpack and understand what I am doing and/or working with to develop my practice as a social justice educators. In the pictorial collage - the esoteric meanings of the components are not immediately accessible to anyone else but me, except nearly for those who know me extremely well. But I need to make some of this knowing visible/receivable through one dimensional words if I'm to successfully bring it into the picture of where I stand - because the 'I' that is standing needs to be known to a reasonable degree to make the equation of the work understandable.*

*[It has enabled me to construct a written picture of] where I stand - [...] with a pastiche of verbal collage of selected cameos. Each one is a representation of a single plane of the multifaceted 3Xdodecahedron whose imbibed and distorted/ impacted-by-the-meeting-and-clashing-and-transfusing-and-reflected-back-through-the-matrix-mix-onto-the-visible-angled-surfaces - is me. This is not any attempt to ascribe to myself any more deeply highly complex essence than exists in any single human being. Its purpose is twofold - to illustrate the 'I' that is standing where I am so you have some idea of who you're travelling with; and to illustrate the complexity of each and every being that we*

*are holding in ourselves as and when we do this work. Nothing about it can work in a straight line with only one facet at a time - because that would be to negate/deny the holistic humanness of the beings in the teaching-learning paradigm.*

*And it's the imagery that best reflects SJE too - the feeling-living-with-its-own-inherent-dynamics-viscous-matrix-in-the-middle - that is what is being worked with at every single moment in SJE work.*

*This is why it's not explicable and defensible in straight measurable lines - because it isn't that at all. To measure the distance of the roll of the 'crystal' [multidimensional prism-ish thing] would be to deny the essence of the rolling being: the growth, feelings and developments of its facets and live matrix; the momentum that made it roll and the reason for the direction it rolled in. Impossible task? - almost, but not quite. But only possible to see from a still deep space like floating in space in the deep silence of the galaxy with no distracting and one-perspectival gravity - but through slow revolutions (appropriate pun) all ways with total sensory perception to the thoughts and feelings and actions that you are experiencing in all that is happening around you.*

### **# C2.3 Elements of Power**

We are beginning to see how the construction of social power (which we already know about from the Race, Class and Gender module) affects the individual's power. To increase our understanding it is useful to ask: 'The individual's power to do what, or for what?'

One answer, relevant to this context, is that we each need power to enable us to have sufficient *control* over our lives in order to *increase our resilience* - or at least *reduce our vulnerability* – to the risk of social problems. To extend our thinking about power we will look at three new concepts:

- The Means of Control
- Enablers and Resistors
- The Four Factors.

We'll deal with each in turn.

#### **# C2.3.1 The Means of Control:**

This is a working concept to evaluate and refer to *relative* individual power related to social positioning. When we talk of power we need to be clear about what that power means or is. In other words, the power to do or have or be what?

For example:

- To do what you choose;
- To have what you want;
- To be who you say you are or choose to be.

We know from identity, oppression and discourses that many factors impact on the amount of power any one person has. And this amount will determine their relative means to control their own life.

We will look at the words in the concept separately to make it easier to understand:

The word **means** refers to tools or resources or access that enables or facilitates something to happen or occur.

The word **control** refers to the relative amount of power, or lack of it, to determine or control – one's self (behaviour, thoughts and feelings) and one's social and natural

environment. The amount of control one has is related to the extent to which one is, or not, recognised or affirmed or supported at an individual *and* social level. In terms of the theory of discourse, this would be relative to the amount of power one has as determined by one's capital of various forms.

So the means of control in this context refers to the relative amount of power to determine your own existence/life. When used in conjunction with identity theory, for example, the means of control would determine the extent to which one is able to *define oneself* as opposed to *being defined* by the dominant discourse. This is an important distinction because the dominant discourse might define 'a Black person' as someone less than a white person, etc, etc'. However, through a process of raising consciousness, one can reject that definition (internalised oppression). Therefore while still being *socially* so defined and oppressed, one is not *individually* still operating within the limitations of the oppressor's definition of you. This is well illustrated by the theories and life of Steve Biko. The means of control is the extent to which one can access and use social power and hence the degree to which one can impact on one's own life and on society.

So it is useful to apply here because, as we shall see, those with more means of control than others are less vulnerable to social problems. A man and woman may have the same race and class background with similar upbringings and education. But the man has more social and physical power and is therefore in a stronger position to determine his own life – and that of those around him. He may not see himself as abusing his relatively greater power, but he can exert more influence on the family construction because he has greater means of control than his wife – e.g. because of greater affirmation and social capital from the dominant patriarchal discourse. The means of control is a term of relative measuring of the social power one does or does not have. For example, children have relatively little means of control to determine a home environment because they lack financial and physical power and social support, etc.

So we will use this term in the course of the module to express relative power, and powerlessness or vulnerability.

### **# C2.3.2      Enablers and Resistors**

The greater our means of control, the more enablers we have to promote our well-being. The fewer our means of control, the more resistors there are that block our access to more means of control, and hence to more resilience. Think back to the activity in which we questioned how one feels and operates if very hungry.

**Briefly answer the questions below:**

#### **Activity 11**

What are all of the *resistors* in a poor rural woman's life to gaining means of control – and being less vulnerable - to social problems like poverty and abuse and physical illness?

What *enablers* do you have that make you less vulnerable to, say, being unemployed?

The fact of being employed means that you have some financial means of control that enables you to be less vulnerable to some problems like homelessness, dependency, etc.

Both the above concepts, the means of control (an expression of the quantity of individual power), and the enablers and resistors (expressions of the quantity of capital at an individual level) are useful to integrate our understanding and expression of the effects of *social issues at the individual level*.

### **# C2.3.3      The Four Factors**

What we refer to as 'the four factors' are those elements that determine a person's means of control over their own lives. The factors are:

- protection;
- prevention;
- redress;
- solutions.

Taking into account that social position is crucial for seeing the relevance of the four factors in a person's life. The factors need to be looked at in relation to both social and physical/environmental factors. Obviously these two are closely linked. Many of the

social and environmental factors will be determined by your social identity. For example, it is likely to be a poor person that lives in a shack on a floodplain that offers little protection against problems caused by the weather. But individual situations and life experiences will also affect the degree (or amount) of each factor that a person has access to. So it is necessary to understand a person in terms of their social position and individual experiences in order to see what enablers or resistors they have that will make them more vulnerable or resilient to problematic life events and conditions. The four factors are conceptual tools to help us see these aspects in a more detailed and structured way.

We will look at each of these factors in turn.

### **THE PROTECTION FACTOR**

We are looking at what means a person has to protect him/herself from being damaged or overcome by social problems. For example, does he/she have the means to protect him/herself from abuse? If not, he/she is then vulnerable to abuse. As with all the factors, we should look at protection factors in relation to social and physical/environmental factors. At the social level this would include protection against physical, emotional and symbolic harm. This would be strongly affected by social identities and by personal relationships. If you are a woman ( a social identity) who has been socialised to be passive, you have fewer protective factors against physical or emotional abuse than a man. An individual woman may be physically strong and assertive which could provide her with more protective factors than other women in her position. But her social identity as a woman doesn't change the fact that she can be raped, and that this particular form of violence is one of the most common, and is usually a gender-based crime. Protection at the physical/environmental level will usually be related to social identities, but will also include such natural elements as fire and flood. If you are a squatter living on a flood plain, you have few protective factors against potential harm from floods, than a person from a middle-class identity group.

### **PREVENTION**

The prevention factor refers to the means or ability to stop the continuation of a problem or prevent it from recurring. Take the example of a teenage girl who became pregnant because she felt unable to resist her boyfriends' pressure to have sex. This is strongly

possible on the basis of her gender social identity which resulted in her socialisation providing her with few enablers to assert herself physically or emotionally. As an individual, she may gain access to a particular intervention that improves her self-esteem, her knowledge of her rights and her assertiveness. This may enable her to say no the next time, and/or insist that her boyfriend uses condoms. In this way she is not only preventing the possible repeat of the pregnancy problem, but also preventing the possibility of further related problems like contracting HIV.

### **REDRESS**

Redress is the factor that indicates the means to get assistance for the healing or treatment of a problem. For example, one's ability to be taken seriously or believed by the police and legal system in cases of abuse; one's access to treatment for anxiety and trauma in the event of a traumatic experience; one's ability to get good treatment from a hospital, or medication if required.

### **SOLUTIONS**

The solution factor is the means of control a person has to bring about solutions to a social problem. In other words what means do they have to find a solution that will help them regain their well-being? This can refer to societies and individuals. At the individual level, for example: the ability to choose to leave a job or a husband that is too stressful or abusive. At a social level it could be the ability to create changes that increase the well-being of the society and/or a particular identity group – for example, the ending of apartheid and the establishment of a human rights based Constitution. The solution factor then is about having the means, through social, financial, individual or political, etc. position to make changes that help to solve or eradicate the problem.

For example, an individual alcoholic may have the means to go to a rehabilitation clinic to help them stop drinking and behaving in a way that is damaging to others. A committee in government may have the means to solve the problem of mother to child transmission of HIV/Aids by deciding to make available the appropriate drugs to pregnant mothers.

We will tie all these concepts together with the following example: A Black woman, let's call her Annie for argument's sake, is from two oppressed identity groups – i.e. black and

woman. These identities then, are likely to be restrictors of her means of control over her own life because they do not carry much cultural and social capital. However, as an individual, Annie may have quite a lot of means to control her own life on a month to month basis. She may have strong enablers of resilience.

What might these be? She might have good self-esteem from secure and loving parents. Perhaps she may also have a good education, which would be an enabler for better economic security through being able to get a good job. Although her socialisation might have conditioned her into being married, her economic status, together with her high self-esteem, may enable her to restrict controlling behaviour from her spouse. She is therefore less vulnerable to the misuse of power of others to control her life. From the above we can probably assume that Annie does have an agent identity in class – she appears to be middle-class.

So while Annie doesn't have the automatic status - and consequent social and cultural capital of a white male – her individual means of control may be greater than many other women's. This then makes her less vulnerable to social issues becoming social problems for her. She is less likely to remain in an abusive relationship; she is less likely to be raped going home in her car, than a poorer woman who walks home in the dark through a depressed (and hence more violent) area. This would make her less vulnerable to anxiety and depression from being in a stressed or abusive environment.

Again we can see the cycles of ill-being and well-being. The more means of control an individual has (much of which is determined by their social identities) the more resilience he/she will have to being overcome by problems, and the less vulnerable he/she will be to individual and social problems. This supports his/her means of control, which reduces his/her vulnerability.

## **# C1.5 Brief Theoretical Critique**

The following excerpt, from other writing of mine on the subject, indicates some of the differences I have with some of the conceptual terminology used in the above theories - particularly oppression theory<sup>136</sup>. It is not a completed piece of academic writing. However, I think it serves the purpose of this study to indicate the need for critique and improvement in the theories as they currently exist, besides the 'grounded concepts' discussed above. This is a partial discussion of some of these aspects particularly through the critical lens of our own contextualised indigenous knowledge construction which attempts to build on to the existing theories to facilitate greater contextual clarity.

### **Considering Definitions of Racism, Sexism in the Theory**

Within the context of my work at UKZN, I am perpetually engaged, among other related things (such as facilitating for social justice), in trying to help construct what we can call a 'social justice education discourse' in order to do three things:

- 1) to promote the recognition of social justice education as a particular field with specific purposes and discourses attached in order to be able to develop and protect the critical aspects of the work that I think give it its value (that is, learning about social justice *for* doing social justice - in work and being - as opposed to just understanding it);
- 2) so that we can disseminate the discourse more broadly among our colleagues in order to be able to use its principles and values more broadly and effectively in the collective teacher training institution in which we work;
- and 3) trying to 'name' what we are working with and discovering so that, and in a way that, we can improve our understanding of what 'it' is in order to better decide what to do - for the promotion of social justice in general.

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<sup>136</sup> As used and understood in the SJE-writers compilation texts (Adams, Bell & Griffin, 1997; Adams et al, 2000)

The basic theoretical and conceptual framework we use in our community of practicing social justice educators in the teacher-education institution in which we work, comes from the very useful books for social justice educators developed by educators at the University of Massachusetts (Adams, Bell & Griffin, 1997; Adams et al, 2000) - for teaching and reading for and about social justice education. The concepts appear to have been developed and synthesised from a combination of theoretical and pedagogical trajectories for anti-oppression consciousness-raising transformational education of the likes of Freire, feminism, Schon, etc.

My own work through adult literacy and women's organisation in particular grew through a similar mix - though with perhaps a more strongly Marxist basis, and certainly mediated by our South African context and history. In part, this positioning required me to deal with quite a strongly prejudicial position toward 'American texts' - particularly through my wariness of and antipathy to the cultural imperialism of the North in naming and framing *our* experiences when I first came across them as a formal social justice education student. However reluctantly though, the framework was exciting and empowering in the tools for articulation that I found it effectively offered. I include here this description of my 'meeting' with this particular discourse, because I think it both held me back and sharpened my perceptions in relation to those aspects with which I have a problem. The holding back came from worrying that I was looking only from a critical heart without ample dialogue with my critical mind. The sharpening came from the difficulties with the concepts in our context - for explaining; for teaching with; and possibly also for help with political direction.

However, I am concerned in particular with the conceptualisation of aspects of Oppression Theory - both some of the generic- and the sub- concepts. While the Theory of Oppression we presently use deepens our analytical tools and hence understanding of the construction and impact of relative social power on our positions, my argument with the current development is that it is both semantically (in terms of generalisability across the spectrum of related concepts) and politically (as being restrictive of/for transformative action and thinking) problematic to a degree.

As regards the former - the generalisability - the problem lies in the relative definition and use of the generic definition of the term oppression - because of its derivative implications for its related 'isms' (as forms of oppression), as well as expressions of their 'sub-concepts', that is, horizontal, internalised and vertical - *sexism, racism, etc.*

With regard to the latter - political impact of conceptualisation - I personally derive a sense of potentially restricted transformation through somewhat of an ameliorative response to oppression as an implied, but unconscious, consequence of a more ameliorative as apposed to radically revolutionary path of hope and possibility for social transformation - individually and socially. It appears to me that, partly as a result of, the present lack of adequate tools to describe and analyse the meditation *between* the levels of oppression, and their expression, as they are currently conceptualised in the theory, unintentionally contributes to the issue of restricted change versus hope and transformation as a way forward. These are common concerns for people working in this field of social justice education<sup>137</sup>, and not at all only specific to this compilation of texts (Adams, Bell & Griffin, 1997; Adams et al, 2000). However, I do not focus on this thread in this

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<sup>137</sup> for example (Giroux & Simon, 1998; Weiler, 1988)

discussion. I instead engage more on the issue of problems with the extended terms and usages around the concept of oppression.

In common with many other social justice educators I am sure, I work with these theories in order to improve our practice as social justice educators and 'SJ-ers' (that is, 'beings' for social justice). In this endeavour then, I try to build onto the current framework by working with a model that does something similar for the individual analysis as the theory so far does for the social analysis - for the same reason: to 'hold' the individual and (and in) the whole in order to understand and find means and possibilities for change and transformation - *within* transforming societies *for* individual liberation within and through the process of social liberation<sup>138</sup>.

According to the existing theory as expressed in the SJE-writers (Adams, Bell & Griffin, 1997; Adams et al, 2000) texts, a target cannot be racist or sexist. We say this because of the oppression matrix in which the power of the oppressor lies in their ascribed or inscribed, actual or symbolic, power at three levels - the individual, the institutional and the social. The first immediate problem here is that - especially contextually - identities' relative power differentials change. While I know that this particular matrix construction also includes the use of the '5 faces of oppression' (Young, 2000b) I do not think their application to the mix alters the contradictions I am exploring here, so I am going to leave them aside for now.

Furthermore, the terms themselves are confusing and contradictory in relation to the extensions of the concepts as in 'internalised or horizontal'... racism or sexism. Here it is more obvious that we are referring to target groups - who in relation to the oppression definition - we are saying cannot be racist or sexist. I suggest that

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<sup>138</sup> The Concentric Polygons in particular

what we are actually talking about is internalised *subordination* or *domination* on the basis of race or gender. But then we need to stick to that expression of the concept. However, if we accept that both dominants and subordinates can perpetrate racism or sexism, that definition problematic falls away<sup>139</sup>.

If we take an 'ism' to be the that which constructs and/or maintains that ism based on a socially constructed identity (as in power + prejudice = oppression) then the concepts of racism and sexism as we use them are not generalisable to all the relevant instances. I would suggest that this is indeed the case - one perpetrates the ism through the use of power in/through the act of constructing or maintaining the existence of the ism. For example, a single race staff body that discriminates against all other racial group members by refusing to employ them on the staff - is being racist. They are using the social identity construct of race to exert their power in such a way that it is discriminatory and restricts the means of control and access to other race group members. We may argue political strategy in the merits of such a decision depending on whether the said staff body is a target or agent race. But that is not the same thing as generalisable application of the *concept* / definition of racism. It is not the same thing as saying it's merely a racial but not a racist issue. What would just a racial issue be? That the notion of race is being employed as though it has no connection to social power and/or that its practice does not contribute to the maintenance or construction of prejudicial behaviour on the basis of a socially constructed identity such as 'race'?

Firstly - is it only socially constructed identities that we are talking about?

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<sup>139</sup> The notions of internalised subordination and internalised domination are used in the SJE texts (M. Adams, Bell, & Griffin, 1997; M. Adams et al., 2000), but so is internalised oppression used in the same way as internalised subordination specifically.

Secondly - is it an 'ism' because the practice engages with inequality between socially constructed groups? I would say yes on both counts - in relation to the 'isms' of social justice discourse.

Insofar as context is concerned, the same generic target or agent attributes are differently constructed through economic, political and social factors in the broadest sense of contested location in the natural/physical and social environments, as well as the mediation of context on primary, even though not necessarily dominant, discourses. And in regard to the 'three levels' (individual, institutional and social)(L. Bell, 1997; Hardiman & Jackson, 1997) - what happens in the case where one person has power (actual and/or symbolic (Bourdieu & Passeron, 1973; TheOpenUniversity, 1977)) on one or two of the levels, but not in the third (in which the other party does have power)? Who has more power in that dichotomy and therefore who is more able to limit and restrict the means of control of the other to protect themselves against prejudice and/or unfair discrimination? Who, in fact, becomes or is 'the other'? This problem becomes more extensive through the aptly described 'complexity of identity' - that is, that the relative power of the multiple identities of one person can and does strongly affect his or her ability to exert control over another - at one, two or three of the said levels. The inclusion of the five faces/features (pervasive, restrictive, etc)(Hardiman & Jackson, 1997; Young, 2000b) in the oppression matrix are potentially helpful, but still do not negate the arguments.

For example, who has more power between a white middle-class woman and black middle-class man? That is, in the case of each having two agent and one target identity? How different will this be in context depending on the racial demographics of a social constituency such as a nation or country or the relative 'liberation' of women? How will it alter if the black man is Indian in South Africa

and not African? How will it change in say a school staff that is predominantly white or black - in physical locality and/or in primary discourse? What if we change the class component of one or other of these multiple identities? Suddenly the matrix does not work so well. If we measure the relative power of the two parties through evaluating their relative 'means of control' to facilitate their own survival and choices - we find the conceptual matrix does not necessarily yield the expected results of the prescribed formula. This becomes very difficult and obfuscating in trying to determine social roles, responsibility and culpability of agents and targets. It may appear to be a noxious exploration into 'who to blame'. But it is actually an attempt to clarify the tools for pointing the finger at self in order to honestly establish one's own liability and responsibility in relation to the construction and maintenance of oppression in its multiple identity related forms. Its linked with the position that its oppression per se that needs to be challenged - as opposed to just an isolated form, such as racism, which can then more easily become an obfuscation of social identify group inversion as opposed to the deconstruction of vertical hierarchies of 'binary opposites' - which needs to be the motivational force if we're pursuing the desire and responsibility for our collective full humanity. Two more related points need to be made here:

- 1) This motivational focus is not to be confused with implying equal culpability for oppression between more powerful agents and less powerful or disempowered targets within a specific form of oppression - but it is in order to acknowledge the needs for both ends of the scale to shift out of their vertically binaried locations.
- 2) If it is not the destruction or deconstruction of oppression per se that is the motivational force, struggle in one arena can reinforce oppression in another. For example, women's liberation's repeated back-benching that accords with the socialised norms of the respective ascribed identities. A clear example of this dynamic was recently so apparent in the Jacob Zuma rape trial in which cross-'race'

male collusion facilitated appalling constructions of femininity to protect and promote male power and hegemony.

We need to look at some specific examples to help clarify the problems with the power dynamics as analysed through the use of the oppression definition as that which only an empowered social identify group agent can perpetrate:

The issue of the school referred to above came up in the SR-AR project of an ACE student recently who was trying to define her research issue or question in terms of the parameters of the project 'How do I improve my practice as a social justice educator?' The issue she was grappling with was her collusion with the 'racist' staff hiring practices in her school.

In this student's school, all but one of the staff is the same 'race' as each other, that is, black African. In employment selection processes the discussion overtly expresses and enacts the staff's opinion that they do not want to employ any more staff members of the same race as the only 'other' in the school (who in this case is Indian South African, that is, previously but no longer defined as 'black'). Nor do they want to employ any members of the agent race group - that is, white people. On the first count - this is clear horizontal racism in terms of the conventional definition of racism that we use in social justice - but note that it does contain the word racism - despite it being the actions of 'targets' who according to the conventional definition are 'unable' to perpetrate racism. I would argue, though, that this application of the terminology is appropriate - that what is going on here is still racism (no matter how justified we may find it). Yet in terms of the conventional social justice definition of racism - should we apply it to the practice of excluding agent group members? Standardly, (1) we would argue no - because by definition the agent group members are the only group who have the power to go with the prejudice that would constitute racism. But do they in this context? And

even if they do - (2) is the practice not still constructing or maintaining social inequality on the basis of socially constructed identity based on race? that is, is it not still racism?

In answer to question (1) - the argument gets long and involved, but pertains to the issue and effect of multiple identities impacting on a person's means of control. At which levels - both white or black in this case - have power, pertains; as does the other identities of a potential applicant - and particularly in that context. For example, a middle-aged white female unemployed teacher can have far more restricted social, institutional and individual power than a middle-aged black man in that environment. Here the issues of social and cultural capital, within both dominant and primary discourses, come into play in the subtleties of the comparison. These concepts also help in unpacking the second aspect (still constructing racism or not?) - because they indicate the practice of constructing or maintaining social inequality on the basis of socially constructed identity based on race. Which relates to the argument of political validity or strategy. If we do not acknowledge the role/onus of both subordinates and dominants - how do we move forward?

This discussion can become lost in the semantics of an ivoryed intellectual pleasure cruise. The issue to take into account for serious consideration though is the potential impact on strategy and practice for social justice of relative uses of concepts. While its important to avoid potentially obfuscating or even reactionary numbers games of comparative counting relative power at various levels, its also important to have an awareness of mediations between levels and multiple identities in strategising for social justice in times of great contextualised 'moving about' (TrinhT.Minh-ha, 1988) through social transformation.

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Nevertheless - in the longer term - are we saying that it is okay and not simply a description of *racism* if the phenotype of the targets and agents switch place; and/or that because of global racist ideology, black people can never have all the power at all three levels? Even if that is so - what then when this socially constructed identity group does have dominant power at the institutional and individual levels and considerable power at the social level in the national context - and uses this power to deny access and therefore equal means of control to people of another race group? Even the very expression of 'people of another race group' has implications of racism because it denotes 'othering' by race - irrespective of any levels of power - which contributes to the social construction of social division by genotype or phenotype.

Not to minimise the importance of the long, arduous and obviously essential road of redress of the historical racism of white supremacy in South Africa - how should we understand and work with these terms - *for anti-racism* - as opposed to anti-dominance of a particular 'race' group. How do we use the related terminology to deconstruct historically hierarchical and vertical social constructions based on race? The deconstruction of the vertical into horizontal relations implies both reduction of power differentials which ultimately obviate the concept that was used in the vertical in the first place. So it is the construction - that is, the *ism* - that must be worked against.

What then of the argument - that I concur with - of why the terms 'amabhunu' or 'umlungu'<sup>140</sup> can never be as harmful as the epithet of kaffir. Is it racism in one

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<sup>140</sup> Amabhunu is a 'boer', which is the Afrikaans word for farmer. Both the terms, boer and amabhunu became synonymous with 'white oppressor' during the struggle against apartheid. Umlungu means 'white (person)' in everyday parlance - with connotations of political positioning.

instance and not in the other? While my heart cleaves to yes, my head says no. It is socially supported and reinforced prejudice - yes - whose weight we need to be able to describe - but it does not mean that they're not both necessarily racist - which is the generalisability of the concept that I am trying to establish.<sup>141</sup>

Let me check with my benchmark target status<sup>142</sup> and look at all this argument re sexism. Head and heart clashes. Is a woman reinforcing gendered roles that reinforce the inherent power inequality in masculinity and femininity constructions not being sexist? Is she not constructing or maintaining inequality based on the socially constructed identity of gender? Yes, I am afraid she is.

Look at the following example - is the question racist or not depending on the race of the person asking it?

Recently my youngest daughter told me of the following conversation she'd had at school that day. (D = Daughter; P = Peer)

P: 'Have you seen the new boy? Do you like him?'

D: 'Yes, I've seen him, but I don't know him so I don't know if I like him. Why do you ask?'

P: 'Well - he looks like you...he's also Coloured.'

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<sup>141</sup> This is dicey territory, and I have suspicions that even on the oppression = prejudice + power definition, the answer changes as societies change - that is, as the power between sayer and receiver changes in times of social transformation?

<sup>142</sup> My gender identity of 'woman' which is my fall-back 'benchmark' set of experiences to check the connections between my head and heart responses - being a target identity of mine that I have spent many years of consciously active engagement with. Not only do I need to do this often because it happens to be the way I think and work things out, but also because I think the dialectic of the two (i.e. head and heart) is both inevitable and crucial in learning, growing and acting in new ways for particular purposes.

D: 'Firstly, I'm not Coloured, I'm mixed-race. And secondly, that's racist - to think I should like someone just because they seem to be the same race as me.'

I agree with the view that the questioner reflected a racist perspective - or should we distinguish and call it a 'racialised' perception (that is, a racial construction without necessarily having the power to harm thereby)? It certainly was based on an opinion that ascribes racially based values to individuals. Would it only be racist if the speaker is from the defined agent race group - that is, white? According to the conventional social justice education - yes. Yet according to the individual respondent, the questioner was using her secure 'normalised' racial identity to prejudicially 'other' my daughter (and the new kid). The test question in terms of the oppression definition is that was there 'power' to give sufficient weight to the 'prejudice' in order to make it harmful or even potentially discriminatory and disempowering? The individual implied power arising from the socio-cultural context is clear (there is a dominant we who names the other); the institutional in terms of the school authorities no, but in the peer groups yes; the social<sup>143</sup> - certainly - a definite case of exclusion of 'them' from the safely affirmed majority or primary discourse of who is reflected by the 'us' in the contextual milieu of this generation. (Yet) again, not equally reflected in the hegemonous norms of the society as a whole. Yet? The harmfulness of the weight of words for disempowering 'othering' is apparent. So too does it appear to me that unless 'socially permissible' racialised othering by anyone who has the power to do so is challenged - racism itself will simply be being perpetually reconstructed.

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<sup>143</sup> Even parameters and meanings of 'social' or 'socio-cultural' become difficult - depending on relative context determining a primary discourse - may refer to primary discourse at the micro level, but not the dominant discourse at the macro level - yet still have negative (both hurtful and potentially harmful) impacts on the individual 'target' concerned.

So where does that leave us? Both in terms of the generalisability of the concept and in terms of the power constructions based on the socially constructed identity of race.

...the discussion is incomplete. The danger of 'counting power by numbers' is still there - yet the issues and questions to be brought into the critically reflective equation for determining politically appropriate discourse for social justice educators is a little clearer. A possibly useful perspective to bring into the discussion is the conceptual distinction between 'power over' and 'power to' (Allen, 2005)... needs further investigation.

## Theoretical Appendices for D

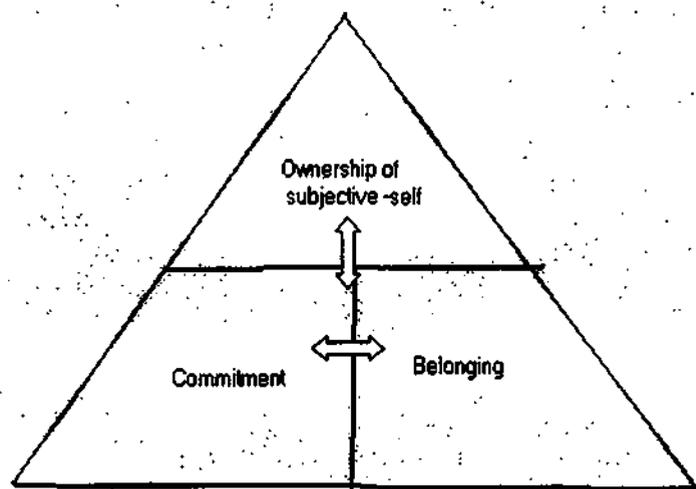
<b>D</b> <b>BOSSC model</b>	# D1 The BOSSC model
	# D2 SJE COP and BOSSC

### # D1 The BOSSC model

Within our community of practice the values we attach to and meanings we make of our shared discourse are related to the ways in which we take ownership of our subjective-selves *because* of the way in which this impacts on the implications for power dynamics amongst our inserted selves in the community - with and through, at least, relatively parallel meanings of ourselves as social justice educators. The location within, and relationship to, the community impact on how we make meaning through our dialogical interaction.

Bearing this model in mind helps to affirm our common commitment to the discursive values of the group while 'holding' (and notwithstanding) our relative individual location and position in terms of power in particular, but also through 'holding' relative understanding of, and commitment to, collectively important values, meanings and yearning. Through dialogical engagement within the community of practice, it is a collectively reflexive conscientising and conscience tool for maintaining and facilitating a critically reflective stance through which to make meaning (construct knowledge) which informs our actions and praxis which inform our position and stance within a motivational trajectory for educating for social justice - as individual agents therein. I construct this model in the form illustrated

below to indicate the way that commitment and belonging are related to each other as 'two sides of the same coin': commitment comes from and generates a sense of belonging, and visa versa. Together they impact on, and are impacted by, the way in which we hold and own critically consciousness of our subjective-self within the dynamics of the community of practice.



**# D2 Description of Social Justice Educator community of practice needs with reference to the BOSSC model**

A topic that came up on both research days<sup>144</sup> was the need for more continual contact between those of us who have identified ourselves as social justice educators through some sort of joint learning-teaching process such as working on the ACE course together. Both tutors and ex-students who are

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<sup>144</sup> See Chapter 5: Empirical Research Process

conscious of the 'leaching away' of their actively positioned stance against oppression within the isolation of their respective school contexts express this need. It is a perennial theme in gatherings of dispersed social justice educators - how do we maintain our well-being and critically positioned stance in isolation. This process is explained in part as a result of the difficulty of continual alienation and battering from being in an antipathetic or transgressor stance in relation to those within the community of practice of one's school. This is undermining of the well-being for 'love of humanity' that is needed in order to maintain the necessary 'fighting against oppression' stance amongst colleagues and learners who generally exist uncritically within the norms and values of the dominant ideological discourses of the society.

Furthermore, there is a sense of one's social conscience being lulled by the relativity of one's own 'progressive/radical' stance in comparison with the general stance of one's less critical colleagues. So it is easy for complacency to seep in that lets one choose the easier road of 'going with the general (non oppression-challenging) flow' that is the social norm because one's self-image as a social justice educator is reflected against the backdrop of uncritical peers, rather than critically challenging other active social justice educators. It is hard to maintain the strict critical edge of self-reflexivity in this context. We need the interaction with our 'collective conscience' as represented by our social justice education community of practice, who we know 'know better' and therefore do not think the odd expression of anti-sexism or anti-racism is good enough - that the PC (politically correct) talk alone will not help to change the world for social justice - and who thus help

to push us through our resistances to critical reflection born of socialisation and dominant norms. But precisely because 'they know' they can also appreciate more fully what we are battling against and what the perpetual struggle means to each one of us, so their good opinion and encouragement nourishes our starving social justice educator well-being. We can in one way relax our guard against the common reactionary sentiments of the general populace, which at the same time allows us to express our transgressor opinions and ways of being more freely within the welcome haven of our community of practice - despite and because of the parallel values of our critical positioning.

When we reconnect together, we re-member (to) our commitment to social justice education as a result of a positive feeling from our sense of belonging. And because we have parallel meanings and gazes, this helps us to refocus our critical attention, for deeper consciousness (that is, conscientisation), on the ownership of our subjective-selves. This is an essential ongoing process in growing as a social justice educator - progressive development of the self as instrument for social justice.

## Chapter 5

# Empirical Research Process

### Introduction

Having constructed a tool that incorporates for me what I think are the critical elements for indicating evidence of educator practice for social justice (the Trajectory Model as understood through the overlaying models), the next step in the process is to primarily look for two things:

- 1) to see if the Trajectory Model has any such validity for anyone else in our community of practice; and
- 2) if its application to the research reports indicates 'evidence' therein of social justice education practice.

This is the iterative nature of the research process: the answer to 1) is sought through the process of 2) - from which process it is intended that some enlightenment with regard to both evidence of practice, and value of the Trajectory Model, can emerge. This would help to answer the question 'are we growing social justice educators?' by gaining a better understanding of whether we have a useful tool to help us establish this, and if the application of this tool indicates social justice educator practice.

It is likely that there will be a distinction between other people's and my ability to use the Trajectory Model in application to the research reports.

Given that I have already worked with the notions embedded in the Trajectory Model in sufficient depth to construct the Trajectory Model, this difference may be significant. This adds an additional complication to the already existing complexity of drawing conclusions from such an iterative process. Reflection on responses to these findings at least has the potential to facilitate improvement in my practice as a social justice educator (of educators for social justice), even if it is through problems indicated through this empirical research process.

This cycle of the research is then self-reflective action-research process to improve my own praxis through a 'collective' process involving the original 'data producers' in the process: both the tutors facilitating the learning, and the writers of the reports from that learning, in order to help answer the research questions. The process is primarily informed by Jean McNiff's (2002) exposition of SR-AR, in which the role of a Validity Group is regarded as particularly important.

In line with my research approach (discussed in Chapter 2) I regard the input of more members from our community of practice essential in this process - as 'collective meaning makers'. It is both the work of my students and the collective understandings from practice with the tutors, which have informed the development of the Trajectory Model to what it is. Therefore in order to gain what knowledge it is possible to gain in answer to 1) and 2) above, it is methodologically necessary that the process of gaining such knowledge be derived through dialogical engagement of these same

collective meaning makers. The following process then was designed to facilitate this.

The design of this portion of the research process is intended to facilitate individual and collective analyses of the reports using the Critical Elements. This requires critical engagement with, and use of the Critical Elements. There are many factors that may inhibit this from happening very critically or fully - which is why I want the observations from those who are more 'able' to criticise me - that is, the tutors from my validity group. The rationale for the use of a Validity Group and the involvement of the report writers has particular validity considerations.

In this chapter I discuss some validity issues pertaining to the rationale for the involvement of the report writers and the use of a Validity Group. I then go on to describe in more detail the action and observation for this particular stage of this cycle of the research process<sup>145</sup>. I give a brief overview of the related validity issue, but generally attach as appendices fuller discussions on each aspect where I think this is required. This is simply a structural writing choice to provide the overall logic of this stage of the research process in a reasonably coherent whole, but providing access to fuller discussions on aspects that I think need further justification and engagement.

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<sup>145</sup> According roughly to the stages in cycle depicted in the modular construction of self-reflective action research provided in Chapter 2.

## Rationale, intentions and validity issues

The design was planned around a 'Research Day', in which we, the tutors forming the Validity Group, the 'report writers' and myself, could collectively engage with the Trajectory Model and its application to the research reports. In summary, the process undertaken involved my meeting together with report writers with a validity group member. I explained the Trajectory Model and the intention and steps of the process. We use the provided tools to analyse the reports through the perspective of the Trajectory Model to look for evidence of social justice education practice, and name such evidence according to the Critical Elements or indicators where we found it. We then discussed this activity and our response to the process in relation to our findings of evidence of social justice education praxis; the value of the Trajectory Model in the process.

The full 'Plan for the Research Day' is provided in Chapter 2: Methodology Appendix B. It indicates the intended dialogical process between Validity Group members, Report Writers and myself of applying the Trajectory Model to the Research Reports, including the intention to:

*Have a general analytical discussion in answer to the CQ:*

*Do the RRs indicate evidence of the CE's?<sup>146</sup>*

These questions speak directly to the primary research questions of the whole study. The Focus Group Discussion Sheet (Appendix C.4) is comprised of two open ended questions designed to focus the research participants' thinking on the primary research questions after the full process of the

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<sup>146</sup> 'Plan for the Research Day' is provided in Chapter 2: Methodology Appendix B

report analysis. The Focus Group Discussion Questions focus on research participants' own views of 'evidence of growing social justice educators, as well as the value of the Trajectory Model as a tool for helping to formulate this view. The Focus Groups Discussion Sheet questions were designed to focus individual's thoughts after individual and collective engagement with the other relevant data and instruments. The 'Full Plan for the Research Day' is followed later by Appendix D, which provides some discussion on the inevitable digression between original plans and the real life actualities. This is to record the reality on which the 'Description of the Research Days' below is founded.

For the Research Days, I tried to avoid the need for transcriptions. The intention was to tape-record proceedings as a potentially useful back up. The rationale behind this choice was pragmatic (in terms of transcription constraints) and also ontological because of the restricted meaning purveyed by words only. I engage with this issue more below. As a methodological choice I instead requested the Validity Group members to write descriptive observations as much as possible throughout the proceedings. The Validity Group members and myself have similar but different priorities and interpretations. Their observations of tone and body language and particular forms of expression have the potential to add validity and qualitative textural depth to the observations of this 'action stage' of collective applications of the Trajectory Model to the research reports. Also, because of my emotional investment in the Critical Elements, I am likely to be less critically scrutinising than the others. The Validity Group members have the work sufficiently at heart to facilitate honest and critical motivation - while

having enough common meaning with me to make their input on my 'interpretations' valuable through the use of a similar analytical and motivational lens.

When reviewing one's work, it is possible to notice and indicate, for example, the difference between intended meaning and the written expression thereof. Particularly as most of the report writers are second language speakers, this can be quite critical. Written expression of exact and intended meaning is a difficult enough task for anyone - as I well know through this study in particular! Written communication in a second language can be particularly limited because of the absence of symbols and idiomatic expression derived and developed within your mother tongue context. This is an important observational and analytical factor to consider. It feeds further into my doubts about using the reports in the first place as reliable 'sources' of indicators of social justice education development exactly because of this limitation, which I have intended to address to a degree through the physical meetings and discussions. As discussed elsewhere, it is often through other forms of communication - like more personal journaling, or storytelling and experience-sharing, or body language that, meaning is communicated in a richer way.

An additional incentive then for the 'contact' research day plan is that *discussion* can happen in mother-tongue when necessary - even though translated for my benefit later - but nonetheless serving the purpose of reducing potential limitations of language constraints to depth of engagement. While keeping a critical eye on my own potential assumptions in

'reading past' these language and writing limitations, I also have to trust my 'reading'. I am South African, with many similar shared symbols despite alternative linguistic labels. And I have spent at least twenty years working across languages in teaching and organisation. So I do have a lot of skill in cross-language 'interpretation' of meaning. Nonetheless - I will feel surer of the validity of my conclusions with those report writers with whom I can discuss interpretations of their own writing.

The Validity Group in this case is comprised of 'the Tutors'. They constitute the obvious choice for this role for a variety of reasons:

- our collective teaching and learning on the Triptych modules with implications for the existence of a relationship comprising a degree of trust between them and the report Writers, as well as with me;
- our collective construction of the 'Kenton Paper' from which the Critical Elements were primarily formulated (Methodology App. C).

Two of the tutors who formed a part of our practicing community as social justice education facilitators on the Triptych component of the whole course<sup>147</sup>, have agreed to take part in the discussion with the report writers as members of my validity group. Melanie Martin and Jabulani Ngcobo have agreed to come, for which I am extremely grateful<sup>148</sup>.

The role of Validity Group members particularly requires that they are people who are in a position to be *critical* observers. This relates to both

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<sup>147</sup> as explained in the Introduction

<sup>148</sup> The third tutor, Saras Reddy, is away in the United States indicated her interest in this regard, but it proved to complex to achieve for a variety of reasons.

subject knowledge and power relationships. The bulleted points above indicate the quality of our related subject knowledge. The validity issues pertaining to power dynamics that impact on the possibility and probability of Validity Group members ability to offer input that may be critical of me is more complex. I have inserted as Appendix F<sup>149</sup>, an analytical discussion on the nature of our relationship. This discussion deals with issues that exist in our relationships in order to indicate awareness of possible impact of these issues on the validity of this interaction for the purpose of the research. My general conclusions are that, notwithstanding aspects inherent in the nature of all human interaction, the Tutors were able to qualitatively add to the veracity of my observations both as a result of their subject knowledge and engagement, and the nature of our relationship.

Due to time constraints from lived realities, I work with whichever of the research reports I obtained permission to use, and with whoever from the intended group could attend<sup>150</sup> could attend the Research Days. I had to make some adjustments to my plans. To begin with, I added to the original list of Reports I intended to use, two from the previous cohort of social justice education ACE students who received the top marks in their cohort when they did the Professional Practice module - in 2003<sup>151</sup>. This potentially

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<sup>149</sup> It is preceded by Appendix E - the questions put to Tutors for evaluation of the co-ordinator - me.

<sup>150</sup> This would be the writer's of the reports being used in the process, as well as the Validity Group members.

<sup>151</sup> As explained in the Introduction of this study.

produces some additional complications and aspects to consider with regard to both content and group dynamics.<sup>152</sup>

With regard to content:

While the originally intended 14 had been through the three modules of the Triptych, the first cohort did not have the Social Issues module in the same form as the later group<sup>153</sup>. The Social Issues module the first cohort students had was not my design, and had not been incrementally constructed with the other two modules. While this is unlikely to present a problem in terms of possible conceptual gaps or differences - the assimilated discourses are not quite the same. This is just really an issue to note for observational and analytical purposes.

Similarly, with regard to group dynamics:

The fact that these students have not historically been part of the same community of practice with the later cohort may result in some additional reticence over freely engaging critically with one another's reports. Again, this is an issue to be aware of in the management of the research process and analysis. Conversely, potential insecurities and anxieties on the part of these 'added participants' could be reduced by virtue of the strength of my

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<sup>152</sup> Potential insecurities and anxieties on the part of these participants was likely to be reduced by the strength of my relationship with them as these were students I'd taught myself over three modules - as opposed to the later cohort who I was less directly involved with as their primary tutors were people I co-ordinated only. Its also useful for me to have reports from students I was so closely involved with through the facilitation of their development into these 'social justice' report writers. I have more supplementary knowledge of their positions as a result of that relationship.

<sup>153</sup> Nor did they have some of the other modules from this course which I do not have anything to do with - specifically those on Values and Human Rights.

own relationship with them as these were students I had taught myself over three modules - as opposed to the later cohort who I was less directly involved with as their primary tutors were people I co-ordinated only. Upon consideration, I think it is useful for me to have reports from students I was so closely involved with through the facilitation of their development into these 'social justice' report writers. I have more supplementary knowledge of their positions as a result of that relationship. This is an additional consideration to pick up on in Chapter 7 Findings and Conclusions: to what extent did the different depth of this relationship play into my emotional and cognitive means for finding evidence of social justice education in the reports of these two participants?

I am aware that the shrunken sample of Report Writers and Research Reports can potentially limit the validity of conclusions and claims I make on the basis of this research process. However, I think it is only 'potentially'. Irrespective of numbers in the sample, the whole process is one of 'feeling' our way. It is about using more than just material words to try to discover if the reports indicate social justice education presence and growth - through the use of the Critical Elements, and hence the important goal of 'testing' their usefulness. I am not intending to make huge generalised claims. I am seeking only to *improve* my practice and the tools I use in that practice, though still in a way that is potentially useful to other social justice educators. If the validity issue as a result of the sample size reduces the apparent value of the study for other social justice education practitioners, I will have to let that go. It is the quality and integrity of the reflection on the work that I am engaged with, for the purpose of its improvement, which

is more critical to me in this study. And even just a handful of other perspectives on the Critical Elements will contribute to indications of their validity and value, or not, for our purposes - potentially adding to the possibility of their eventual improvement or value to our community of practice at least.

In practical terms, to deal with the meeting difficulties, I held two research days. This meant smaller groups - which may or may not be a good thing. Also, as a result of the disparity between those who can attend research meetings and those from whom I have received permission to use their reports, its of course not possible to have all the writer's observations and analysis of their *own* reports - which I think is important to note as having implications for analysis of these reports regarding potential restriction of understanding through being limited to their written reports only.

## Description of the 'Action phase' of the Process: The Research Days<sup>154</sup>

### First Research Day

Number of RWs present: FIVE. Report Writer participants are referred to as RW - and the reference number of their Research Report - to provide the links with the reports while protecting confidentiality. Present on Day 1 were RW06, RW14, RW12, RW09 and RW05.

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<sup>154</sup> Appendix A - A SWOT Analysis of the Research Day Process is included to illustrate a 'cross-checking tool' of the Research Day Process, that helped to inform my analytical discussions - particularly pertaining to some of the validity issues raised in this chapter.

Validity Group member as participant observer: Melanie Martin, referred to as VG2

Report Writers arrived in two groups. Two, RW06 and RW14, came between 10 and 11 a.m. - and the remaining three came from the Masters course they were attending for the morning at about 1 o'clock.

Due to the late arrival of the later group, it was then only with the earlier arrivals that I could follow the intended planned process of first looking at someone else's report<sup>155</sup> before one's own. The intention was to initially have a little emotional distance between the findings and 'oneself'. However, as RW06 pointed out when going through this report, she was still clearly reading the first report with 'an emotional eye' on how it would be to be doing the same thing with her own report.

We started the day by going through the Agenda<sup>156</sup> so that everyone had an idea of what to expect and raise possible issues of concern. However - 'everyone' at this stage was only RW06 and VG2! RW06 is a confident English First Language (EFL) speaker and the discussion had much the tone and feeling of a discussion between colleagues or peers. Which in fact it was - as we were meeting together as people who identified ourselves as Social Justice Educators with at least an emotional sense of parallel meanings

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<sup>155</sup> For this purpose we used RR02, the Research Report of a person who had given permission for her report to be used but was not going to be participating in the dialogue process.

<sup>156</sup> See Appendices C1 - C4 for handouts for process and research instruments used: the detailed input handout on the Critical Element and indicator explanations; the indicator application sheet; analysis sheet and Focus group discussion sheet

attached to the term<sup>157</sup>. What did result really from this stage was a long discussion about how we miss all working together; the difficulties of being a Social Justice Educator in isolation; and re-iterating the need for formalisation of a linking process to support our community of practice.

I then explained the Critical Elements using the series of 'overlying models'; particularly in order to describe and contextualise the Trajectory Model in terms of our common understandings social justice education. At this stage of the process, we did not try to critically discuss the Critical Elements in any depth. Both RW06 and VG2 felt it would be easier to comment when they had been absorbed a little through working with them in application to the reports. However, there were general signs of assent and input indicating comprehension of, and identification with, the ideas. There was no major clarification necessary of the content aspect (on either of the two research days) attesting, I have surmised, to two things: 1) that our gazes and discourse are adequately parallel; and 2) that at least in verbal, face-to-face engagement, I am able to explain the Critical Elements adequately to those within our community of practice broad.

In order to avoid my potential to pre-empt people's own opinions through over-explaining, I stuck to explaining the use of the research tools<sup>156</sup>. We discussed briefly the issue of whether disseminating the first of these

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<sup>157</sup> Our general interaction as a community of practice supports this assumption. Furthermore, in the final evaluation of the professional Practice module one of the questions was 'Do you regard yourself as a social justice educator?' Only one of the 60+ respondents answered 'No' - although the answer to the corresponding 'why/why not?' question was one of the best motivations for social justice education I have ever read! For more regarding evaluation responses, see also <sup>160</sup>.

instruments (the detailed input on the Critical Elements), as a reading prior to this would have been a good idea or not. I explained that I had not wanted to overburden participants, as well as my doubt in their efficacy for sense without the modular explanation first. It was agreed that participants would just use this handout if and when they wanted to refer to it for further ideas or clarity.

At this point RW14 arrived. So while RW06 and VG2 proceeded with the application process in respect of RR02, I went through the explanations with RW14. I am often better at explaining a second time around, which was useful as I had some anxiety about ease of comprehensibility for an English Second Language (ESL) speaker. However, I need not have worried about either comprehension or critical confidence from RW14. As her participation throughout the day indicated, she engaged with the full confidence and comprehension that is indicative of her general value as a social justice educator.

Throughout the process of application, anybody spoke or queried or commented as we went along, with a general sense of collective ownership of the process now that we were engaged in it together. I think this is really an important point. It points to a similar motivation and commitment that had moved people to attend the research day in the first place. It is an extraordinary commitment to give up a 'day off' and travel (in RW14's case over 300 km) to participate in 'someone else's' research. So the collective importance given to this work on developing social justice educators is

important to notice with regard to the depth of intended collective integrity and validity.

Just before we broke for lunch, the three people from the M.Ed class arrived. I caught them up with the process as best I could while the others went to organise lunch. However, they were brain tired by that time and only RW12 was really very actively engaging at this stage. This changed notably for RW09 though after the break once she was involved in the application and the discussion. She articulated toward the end of the day how excited and interested she had become with the process, now that she was less tired and understanding it better. I mention these details as pertinent to the range of issues impacting on the process and therefore affecting the products of the process.

#### The Second Research Day

Number of RWs present: TWO. RW15 and RW16. A third person expected never arrived. They are referred to in the writing as RW16 and S.

Validity Group member as participant observer: Jabulani Ngcobo, referred to as VG1.

On the second Research Day - there were just four of us - but at least we were all together for the whole time period. As it happened the two Report Writers present were both the students from the earlier Social Equity ACE group that I myself had tutored. The issue of potential reticence from strangeness to other participants therefore dissolved in terms of Report

Writers, although VG1 was known to RW15, but not to RW16. Also, RW15 is studying with us on the social justice education Honours currently which means he is more back in the social justice education loop. RW16 felt really quite removed from it all having last directly dealt with 'formal' social justice education in 2003. She mentioned this as an issue in relation to her response to the research process and feeling a little overwhelmed by it all. While she was quieter than the rest of us, she nonetheless spoke her mind and participated fully.

As we planned to be finished by two o'clock, we mutually decided to skip the part of applying the indicators to someone else's report first. However, we did have some available to look at for our own comparative cogitations, which was taken advantage of. While I suggested that VG1 look at both RW15 and RW16s reports as well so that there would be comparative views from a writer and non-writer, RW15 and RW16 preferred that he use someone else's report rather. Consequently, RW15 and RW16 applied the indicators to their own reports, while VG1 and I looked at the same one as each other (RR08). This had useful consequences in the discussions in which our comparative views add an additional depth and dimension to the discussion.

So that is the context and background in which the observations and analysis described below were carried out.

## Some Observations of the 'Action phase'

These are constructed from my own notes and observations, as well as those noted by the Validity Group members who also played the role of note-takers.

The Critical Elements were generally found to be useful and valid. The indicators had a more mixed reception. While they were found to be useful illustrators, it required effort not to be limited by them as the *only* indicators of the relevant Critical Element. However, the point was made in a general discussion on the value of the Trajectory Model, that they are useful indicators to apply to oneself in the form of an elaborated social justice educator 'checklist'<sup>158</sup> - which was considered to be a good use for the model. Similarly, there was approval of the model as a way of more clearly defining the parameters of what we meant by the notion of a social justice education, which helped to identify, and identify ourselves with, 'our' community of practice<sup>159</sup>.

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<sup>158</sup> We had at some point along the way in the triptych modules constructed a checklist that would serve to remind ourselves of things we need to keep noticing and reflecting on to ensure that we were being social justice educators.

<sup>159</sup> On both days the discussions focussed for some time on the need for a formalisation of a structure that would keep us connected in our community of practice now that we were no longer all still connected through the university. This had been an important request from students at the end of their ACE courses, which has not yet materialised. The discussions particularly centred around the difficulty of maintaining well-being needed for love needed for social justice education; as well as the problematic limitation of impact within isolated spheres of influence when we so urgently and desperately need the services of developed social justice educators within the whole education spectrum. This is a good example of the Report Writers and Validity Group members' commitment and identification as social justice educators.

In terms of the application process - there were obviously degrees of uncertainty or anxiety about whether one was 'doing it right' or not. These generally seem to have been resolved when we came to group discussion afterwards, with RW09 in particular returning to make some additions to her application sheet once she had become more inspired from the focus group discussion. Her response was to express that 'now I am very excited about this model'.

On the other hand, RW15 and RW16 expressed quite a lot of anxiety about their own reports' ability to 'match up' to the Critical Elements and indicators. As RW15 put it: 'if we had had these Critical Elements then [at the time of writing the research reports], our reports could have addressed all these aspects better'. VG1 and I had spent some time repeating and elaborating on the non-'assessment' factor - and how this application process was as much evaluating the Critical Elements as the evidence of social justice educator practice or growth in the reports. An important part of allaying these anxieties about this 'self-evaluation' was the reminder that everyone in the research process had been selected because they had achieved top marks - which even by the more limited assessment criteria within the module, meant that there was some substantial evidence of their practicing as self-reflective social justice educators. RW15, in whom this anxiety had been evident, clearly felt free to articulate critique of the Critical Elements and his own work by the end of the process - which is consistent with his general active participatory stance. We discussed these issues as rationale for having the Report Writers apply the Critical Elements and indicators to their own reports on the supposition that they 'know' that

they are social justice educators whether or not their reports indicate this (having identified themselves as such emotionally and in their reflections of their practice). I explained that having students' evaluate their own reports I regarded as a positive potential bias - with their own desire to find the evidence therein, that would indicate them as social justice educators - because the fact that they identify themselves as wanting/desiring to be social justice educators (the motivation, imagination arrow on the trajectory) is an important element of the trajectory, and can help to fill the gaps of possible evidence in the reports.

With regard to the aspect of anxiety about finding one's own potential shortcomings, as well the issues raised as to whether or not the reports were a good source to look for evidence of social justice educator practice, we discussed that we were all filling in information gaps from other sources in our reading. For example, that the Report Writers know, as I do, that they all identify themselves as social justice educators - from class and other interactions, from their evaluations<sup>160</sup>, etc. This was acknowledged and agreed on and helped to reaffirm a process of collective searching and

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<sup>160</sup> Various forms of evaluation are conducted during the course, including externally analysed Quality Promotion Unit surveys, which not only evaluate the course quality, but also attempt to ascertain progression with regard to the aims of the module. There are numerous questions included to explicitly and more indirectly garner information on the identification of oneself as an social justice educator. The responses from the class as a whole overwhelmingly indicated evidence thereof, although the confidential nature of the surveys precludes the possibility of linking responses directly to these two research participants.

evaluating as opposed to the inferred 'student/teacher' dichotomy that had sort of crept in.<sup>161</sup>

In the discussion of possible restriction of findings as a result of the paucity of the indicators, we discussed possible differences in ways of using the indicators - suggesting they be used as constructive examples rather than prescriptive boundaries, and that the better route would be to add to the list of indicators when we detected such weaknesses<sup>162</sup>. We concluded on this aspect of the discussion that indicators were necessary to help disaggregate and specify details of the Critical Elements - for the purpose of application as planned in the research process, but also for the other uses found in the model - such as curriculum planning, etc as referred to elsewhere. My sense is that for some participants at least, the embryonic indicators within the Critical Element structure represented potential for exciting participatory possibilities in our collective endeavour of self-definition and development as social justice educators in our community of practice.

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<sup>161</sup> This was more in evidence on the second day with RWs 15 and 16 - with some more obvious likelihood. RW15 is a student of mine again, and RW16 is a Level 1 teacher out of the social justice education community loop for a while. Whereas the Day 1 group included people who have more seniority both academically and in the education services; or a strong internalised Trade Union-type equity practice themselves. Nonetheless, the self-consciousness was still a factor, e.g. the 'eye to own report application' comment referred to on Day 1.

<sup>162</sup> It is beyond the scope of this study to rework and improve the indicators. But such issues being raised are important for the ongoing development of a tool to help evaluate 'social justice education growing' which we consistently need in our field.

### **Conclusion:**

The process described and discussed in this chapter provides the background to the analytical process and perspective employed in the analysis of the reports, discussed in the following chapter: Chapter 6 - Analysis. What can be gleaned therefrom in relation to the Research Questions (RQs) and the general aims of this study for my practice, are dealt with in Chapter 7: Findings and Conclusions and Chapter 8: Reflections, respectively.

### **Empirical Research Process Appendices**

<b>Appendix A:</b>	<b>SWOT Analysis Sheets</b>
<b>Appendix B:</b>	<b>Research Process Plan</b>
<b>Appendix C:</b>	<b>Research Day Instruments</b> <ul style="list-style-type: none"><li>• C1 Detailed Input Handout</li><li>• C2 Indicator Application Sheet</li><li>• C3 'Recording Report Writer's Findings'</li><li>• C4 Focus Group Sheet</li></ul>
<b>Appendix D:</b>	<b>Research Process: Realities versus Plans</b>
<b>Appendix E:</b>	<b>Questions to Tutors</b>
<b>Appendix F:</b>	<b>Discussion on issues of pertinence to validity in this part of the research process</b>

**Chapter 5: Appendix A SWOT Analyses**

SWOT SHEET: STRENGTHS		Jane
validity checks	having a VG group member (critical friend) present on both days; these being tutors with shared history and strongly parallel SJE discourse, commitment and motivation - and therefore academically and emotionally equal to the job of 'critical friend'; academically and professionally strong in SJE.	
group dynamics	Especially on Day 1 - the confidence of participants for various reasons related to prior relationship; own SJE-er stances; informal mode; Melanie and Jabu as neither RW's nor 'owners' of the process meant that they were sort of in-betweeners who were also new to the research process and content which helped to reduce potential hierarchical issues	
c-o-p issues	such shared commitment and motivation to have brought people to the process from so far away for a whole 'day off'; also chance to meet as peers in supportive collective endeavour for our SJE c-o-p; no hesitation to put names as 'Researcher' on relevant process sheets	
ethical issues	Numbers instead of names used on all reports whether own or another's being worked with; specific comments re application of CE's to reports kept between me and the Researcher	
process issues	I'm better at teaching than writing so explaining with space for discussion as we went along facilitated both understanding and critical engagement with new input; dialogical engagement over the model, and especially CE terminology, helped with identification with and ownership of the process. Despite tiredness and different arrival times (day 1); and of small group size (day 2) - the process worked in terms of grasping and applying the tools and engendering discussion around expected and unexpected issues.	
content issues re CE's	general identification with and excitement about the CE's as something of value for our c-o-p. Good debate/dialogical engagement around terminology choices and implications thereof - particularly re IKC. The process of explaining and considering issues like 'action/agency'; the value and logic of both stance and position, etc - very useful to help me develop my thinking.	
content issues re Reports	everybody found evidence of the CE's in their reports; indicators less easy, but found useful although still in need of much development	

<b>SWOT SHEET : WEAKNESSES</b>		<b>Jane</b>
<b>validity checks</b>	<p>VG members have different experiences because of different days - could be a weakness, but at least there to add perspective to my take, and possible slight countering if receive comments from VG and Report Writers (RWs) on my draft observation and analysis chapter.</p> <p>lack of device/instrument to show up the gaps/absences of indicators could weaken validity of findings.</p>	
<b>group dynamics</b>	<p>more time would have helped to deepen discussion and have more inter-RW discussion as opposed to more directed toward me</p>	
<b>c-o-p issues</b>	<p>pity that we could not all met on the same day: a) re VG members as above; b) for Social Equity RWs to meet with V&amp;HR ones</p>	
<b>ethical issues</b>	<p>?</p>	
<b>process issues</b>	<p>The YES/NO arrangement of questions on the analysis sheet was problematic and might have missed potential insights had we been doing this through correspondence and not face to face, because I think we overcame the bad wording through discussion over it.</p> <p>More time to have all engaged with one 'other' report first could have significantly deepened discussion not only through increasing familiarity with the CE and indicator tools, but also reducing the 'assessment anxieties' related to application to own reports. See note in Opportunities</p>	
<b>content issues re CE's</b>	<p>The IKC naming in particular - see full text discussion. Also the inadequacy to a degree of the indicators could have facilitated a missing of some of the evidence - but again, see note in Opportunities</p>	
<b>content issues re Reports</b>	<p>Again, the time factor vis a vis a collective round of application and analysis first before the individual reports would have strengthened, and also have helped to offset some of the emotional issues that could bias application in favour of finding evidence as a result of RWs desire to find it in their own reports. Yet I think this is actually a potentially positive opportunity for the research process - again, see note in Opportunities .</p>	

SWOT SHEET: OPPORTUNITIES		Jane
validity checks	Having the RWs physically marked 'application' and analysis sheets provides fixed evidence that enables a) me to apply the same process to the same reports for comparative analysis; and b) for someone else to do the same with both RWs and mine should it seem necessary for validation.	
group dynamics	This was a great opportunity provided to meet together more as concerned colleagues who are equal peers as opposed to the more hierarchical student-teacher relationship - which is essential for building our c-o-p. It also prompted discussion and impetus for the required formalising of our structures in order to provide a support network for our SJE c-o-p now that we no longer all have automatic access to each other through study programmes.	
c-o-p issues		
ethical issues	?	
process issues	the process did provide the intended opportunity for the research process to be consistent with the ideas of SJE that we hold - i.e. especially dialogical critical indigenous knowledge construction. The process facilitated the development, through the inclusion of a range of our collective voices, of a model/tool that we seeing as being beneficial to our collective endeavour as SJE-er -for giving more definition to our work which is useful for promotion, development and identification thereof. The CE's are already in the process of improvement from the Research Day process, and the indicators are likely to be used and enhanced through reflexive practice of those who have now begun to engage with the 'starter set'.	
content issues re CE's		
content issues re Reports	Perhaps less content than process - but I think a consequence of the application of what were generally taken to be useful and valid CE's to the reports was on the whole a welcome affirmation of RWs own 'standing' as SJE-ers.	

SWOT SHEET : THREATS/ PROBLEMS		Jane
validity checks	<p>McNiff use of VG/critical friends adequately accepted as validity?</p> <p>how will I be able to 'evaluate' the 'evidence' of becoming SJE-ers in cases where not all elements of the trajectory are evident?</p> <p>are 'indications of...' adequately useful for my purpose of improving my practice? or are they too easily self-constructed affirmations of what I'm already doing? Perhaps for <i>this stage</i> of this ongoing research process - yes. Isn't the really useful application to those whose reports have large gaps, in order to be able to study how and where our teaching is failing to meet our aims - this is the critical question that hopefully <i>this stage</i> of the research enables me to pursue hereafter.</p>	
group dynamics	<p>having two distinct groups on two different days could somewhat reduce the collective validity - but checked somewhat at least by the strength of the VG members. I don't think there were any seriously compromising gender issues that played into silencing or skewing one way or another. No-one particularly seemed to dominate, although I have a slight worry that debate between Jabu and I on the Tuesday, with only two students, might have slightly dominated.</p>	
c-o-p issues	<p>if we don't find a way to rekindle and nurture this larger c-o-p of ex-students we're likely to lose a lot of the learning and certainly the dialogical access and engagement with which to continue studying this learning-teaching experience.</p>	
ethical issues	<p>potentially power dynamics could reduce openness, but I think general comfort and supportive feel minimised this.</p>	
process and content issues	<p>the fact of many researchers only 'applying' to one report can obscure more easily the discrepancy between 'evidence' in the reports, and researchers application skills. But this must just be noted as a consideration when comparing mine and researchers differences in findings from applications. The issue of the value or limitation between CE's and indicators - obscuring? too underdeveloped and validated to be useful?</p> <p>Also, not answering all questions on various sheets could be problematic for analysis.</p>	

## **Chapter 5: Appendix B** **The Research Day Process Plan**

### **Introduction**

Welcome and name tags - with Reference numbers on them

Do an ice-breaker.

Explain the planned process, which can also be negotiated to a degree.

Discuss the use of names in the Report.

### **Part 1: establishing the CE's**

I present and explain the CE's as I have tried to make meaning of them [use diagram of series of overlaying models reviewed - and generally familiar to RW's already - to contextualise the Trajectory model with the CE's and indicators. That is, ecomodel; self as instrument statement; BOSSC model > Trajectory Model.]

Use the tabled version that lists descriptors and indicators. [C1 for reference; C2 for use in the process]

Together we discuss, clarify, add to, and possibly alter and/or embellish.

I think the tutors should also be contributors in this discussion - but possibly difficult to be observer note-takers then too. We'll play it by ear.

After and during the general discussion, encourage everyone to jot down key words re: the CE's; the process.

Allocate about 15-20 minutes for written reflections based on these notes.

Considerations: what if the CE's were outrightly rejected, or we can't make common meaning out of them?

I can't really answer this in advance, but they're points to watch for.

Prepare for Part 2 in which we consider the CE's and the rest of the process in the light of these reflections - i.e. summative overview of Part 1.

### **Part 2: Applying the CE's.**

Have 2/3 copies of each RR.

In pairs or individually - depending on what's negotiated - mark on the text the relevant number from the Table.<sup>163</sup>

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<sup>163</sup> The intention is to be able to first apply the process to a RR other than one's own - for example of an RW who gave permission for RR to be used but is unable to participate in Application Process

On the Table, note for example Ac1, and a few key words. A= which of the three CE's; c=which descriptor or indicator refers; 1=the sequential number of times this CE and indicator is being noted.

The next step would be to annotate this list with fuller explanations of the listed numbering and key words if necessary. This may become too laborious and require too much writing articulation. If it's too hampering we'll lose important essence and subtlety. So the underlined and marked sections may be better discussed verbally as examples of readers' findings.

On a prepared chart, we can all answer to

How many Ac1's does each person/pair have?

On completion of the chart, see if this provides useful discussion material because of clusters or absences of indicators of CE's. For example:

is it because it's a gap in the Reports?

is it because the CE or the indicator is inappropriate or inadequately expressed?

Have a general analytical discussion in answer to the CQ:

Do the RRs indicate evidence of the CE's?

Facilitate to incorporate a critical evaluation using the data and discussion from the above step.

#### Research Handouts for the Day:

- |                         |  |
|-------------------------|--|
| Chapter 5: Appendix C.1 | Tabled Detailed explanation of the CE's - for reference purposes       |
| Chapter 5: Appendix C.2 | Table of CE's and Indicators: for marking indicators and comments on.  |
| Chapter 5: Appendix C.3 | Form for 'Recording Report Writer's Findings'.                         |
| Chapter 5: Appendix C.4 | Focus Group Discussion Sheet: for recording issues discussed together. |

**Chapter 5: Appendix C.1**

**Tabled Detailed explanation of the Critical Elements<sup>164</sup> – for reference purposes – slightly reformatted**

<i>Formatted for each one:</i>	POSITION AND STANCE
<i>the deductions from the Kenton paper</i>	<ul style="list-style-type: none"> <li>• position – ‘hopeful (or optimistic) agency’ for a socially just society</li> <li>• identity/identification of self as an SJ educator</li> </ul> <p>values: because its not about change/development/transformation for just any direction – but for values that are consistent with a motivation for the general good re justice and equity</p>
<i>the general illustrative descriptor (in comic sans)</i>	<ul style="list-style-type: none"> <li>• Position relates to the analytical perspective and political motivation and choices. SJE position, according to my understanding, is informed by a social constructionist understanding within a broadly socialist-feminist, anti-oppression political motivation. It thus owns and holds an ownership of structural social identity group location within a political commitment for social justice. Furthermore, it is informed, in my view, by 'hopeful agency' and 'pedagogies of possibility'.</li> <li>• Position thus informs, but does not automatically result in, SJE stance. In other words, two people may have a similar analytical perspective and political motivation - even of political and pedagogical strategy - yet have differing stances.</li> <li>• Stance refers to the mode of response. It is about preparedness to act or not. One's stance may be active or passive; diplomatic or conflictual; etc. Hence within my understanding, an SJE stance is one that implies motivation and readiness to actively pursues anti-collusion with oppression in one's way of being - not only of teaching. It implies acting on the basis of understanding from position.</li> </ul>
<i>general analytical</i>	Its important to notice how position and stance connect with the overarching criteria of motivation and self-reflexivity. Position, and active stance, for SJE require a motivation for, and belief in, social transformation for anti-oppression and social justice, through actions of selves-as-instruments, which in

<sup>164</sup> This Table was provided for references purposes only on the Research Day. I have reformatted for this insertion to reduce size by removing blank spaces.

<p><i>discussion - which should include use of and reference to the TF &amp; related literature &amp; definitions</i></p>	<p>turn imply self-reflexivity for consciousness and anti-resistance to ownership of informed position. Position links closely with indigenous knowledge construction because of the necessity for appropriately contextualised knowledge derived through an amalgam of a relevant theoretical framework and self-reflexive analysis of contextualised subjective-self.</p> <p>Just as position informs stance, so stance informs agency and praxis - which inform position and stance through and knowledge construction based on praxis...and so on - in an ever-growing dialectical cycle of which the CE's form component parts.</p>
<p><i>which runs into, or incorporates, the 'Things to look for in the reports'.</i></p>	<ul style="list-style-type: none"> <li>• indications of an SJE-er position, through <ul style="list-style-type: none"> <li>- self-reflexive ownership of located subjective-self within context</li> <li>- and within broad imagining or motivation for social justice</li> <li>- could be expressed through aims and intentions</li> </ul> </li> <li>• identification of self as an SJE-er in a sense that is consistent with our broad c-o-p's definition and understanding of the notion.</li> <li>• evidence of clear acting or stance as an SJE-er based on implicit or explicit ownership of located subjective-self to inform position – i.e. the way, or how, you stand and act in relation to oppression (i.e. anti-oppression)</li> <li>• indication of an active stance to interrupt or transgress or challenge physical and symbolic norms and values that construct, maintain or support oppression</li> <li>• clear positioning (critical understanding and ownership) of self as an SJE-er based on implicit or explicit ownership of located subjective-self – i.e. how you understand and inform that stance reflects motivation for social-justice based on conscious critical self-reflexivity</li> </ul> <p>'hopeful agency' reflected in stance, i.e. indications of a motivation to, or belief in, the possibility and necessity of an anti-oppressive position and stance for contributing to social justice.</p>

<i>Formatted</i>	KNOWLEDGE CONSTRUCTION
<i>the deductions from the Kenton paper</i>	<ul style="list-style-type: none"> <li>• understanding/consciousness based roughly on a 'critical' framework, i.e. social power and construction relating to and in dialogical interaction with, individual subjectivities based on social group identities (because relates to hierarchical binaries in construction of oppressive social structures, i.e. not neutral and/or equally weighted 'differences')</li> <li>and, crucially, being an independent critical thinker</li> </ul>
<i>the general illustrative descriptor</i>	<ul style="list-style-type: none"> <li>• understanding of society and self is constructed on the basis of critical theoretical framework, but</li> <li>• critical analysis and consciousness synthesised with critical reflexivity on experience of contextualised, moving about subjective-self.</li> <li>• Hence, knowledge constructed from within own subjective location and self position to restrict repetition of harmful constructs of dominant oppressive discourses - owing to anti-oppression motivation</li> <li>• 'knowledge' (explicitly stated; or implicit through expressions of internalised praxis) indicates use and/or interpretation of contextualised experiences, symbols, values, discourse for social justice or anti-oppression praxis through synthesis with relevant theoretical constructs. In other words, evidence of making theory one's own <ul style="list-style-type: none"> <li>- appropriate to context</li> <li>- through self-reflexive praxis</li> <li>- for anti-oppression or social justice motivation and agency.</li> </ul> </li> <li>• contextualised self-reflexive awareness used to challenge unconscious resistance to necessary stance and critical position for SJ - in self and society.</li> </ul>
<i>which runs into, or incorporates, the 'Things to look for in the reports'.</i>	<ul style="list-style-type: none"> <li>• ways of describing and analysing observations and actions – of oppression or for SJ – that indicate a synthesis between a critical perspective and knowledge and learning from own life and context.</li> <li>• use of own consciously positioned and located voice for social analysis and self-reflexivity to describe, decide and inform analysis and action</li> <li>• 'knowledge implies critical thinking and reflection for anti-oppression and SJE</li> </ul>

<i>Formatted for each one:</i>	AGENCY AND PRAXIS
<i>the deductions from the Kenton paper</i>	<ul style="list-style-type: none"> <li>• commitment – this relates to both of the above – values and knowledge, together with praxis of stance/agency, re consciousness to conscience</li> <li>• implies not only position/motivation, and identification with the position, but active praxis, which implies ongoing action and learning/critical knowledge construction along the SJ trajectory</li> <li>• which includes active acknowledgement of, and working with, the realities of self as instrument (in the totality of all that that implies)</li> </ul>
<i>the general illustrative descriptor (in comic sans)</i>	<p>Agency is about acting - about acting to interrupt and/or eliminate oppression. Its ruptura, its informing, its engaging, its supporting its getting involved - from a particular basis, based on critical self-reflexivity, for a particular motivation/purpose.</p> <p>Praxis is about being and practicing life , based on critical consciousness derived from critical theory and experiential reflection - for a just society, in the case of SJE-ers</p>
<i>which runs into, or incorporates, the 'Things to look for in the reports'.</i>	<ul style="list-style-type: none"> <li>• agency could be evident in examples of actions to challenge or interrupt - 'ruptura' (in Freire's words) - oppressive norms, values and practices</li> <li>• SJE praxis would be generally <u>being</u> in a way that is consciously challenging dominant oppressive norms and values, but particularly standing for, and acting (practicing life and teaching) from within, one's self-reflexive positioned, located and owned subjective-self polygon based on SJ/anti-oppression yearning position and stance.</li> <li>• both imply a sense of hope and belief in the importance and impact of one's owns actions in relation to others and the world.</li> <li>• they indicate a sense of taking responsibility for – ownership and commitment to – our role within and for the kind of society we live in, i.e. belong to - derived from the motivational trajectory for SJE and self-reflexivity in regard to self/ own roles and responsibilities - from within, and despite, and within awareness of - social identity location.</li> </ul>

**Chapter 5: Appendix C.2**

**Table of Critical Elements: for marking indicators and comments on<sup>165</sup>.**

**Research Form: Applying the CE's as indicators**

**Name of Researcher:** \_\_\_\_\_

**Number of Research Report:** \_\_\_\_\_

Critical Element	Indicators	Comments/ key words
<p><b>POSITION AND STANCE</b></p> <p>Symbol = A</p>	<p>a) indications of an SJE-er position, through</p> <ul style="list-style-type: none"> <li>• self-reflexive ownership of located subjective-self within context</li> <li>• and within broad imagining or motivation for social justice</li> <li>• could be expressed through aims and intentions</li> </ul> <p>b) identification of self as an SJE-er in a sense that is consistent with our broad c-o-p's definition and understanding of the notion.</p> <p>c) evidence of clear acting or stance as an SJE-er based on implicit or explicit ownership of located subjective-self to inform position – i.e. the way, or how, you stand and act in relation to oppression (i.e. anti-oppression)</p> <p>d) indication of an active stance to interrupt or transgress or challenge physical and symbolic norms and values that construct, maintain or support oppression</p> <p>e) clear positioning (critical understanding and ownership) of self as an SJE-er based on implicit or explicit ownership of located subjective-self – i.e. how you understand and inform that stance reflects motivation for</p>	

<sup>165</sup> Reformatted for this context: spaces removed. Would have been preferable for format for ease if use on Research Days.

	<p>social-justice based on conscious critical self-reflexivity</p> <p>f) 'hopeful agency' reflected in stance, i.e. indications of a motivation to, or belief in, the possibility and necessity of an anti-oppressive position and stance for contributing to social justice.</p>	
<p>INDIGENOUS KNOWLEDGE CONSTRUCTION</p> <p>Symbol = B</p>	<p>a) ways of describing and analysing observations and actions – of oppression or for SJ – that indicate a synthesis between a critical perspective and knowledge and learning from own life and context.</p> <p>b) use of own consciously positioned and located voice for social analysis and self-reflexivity to describe, decide and inform analysis and action</p> <p>c) 'knowledge implies critical thinking and reflection for anti-oppression and SJE</p>	
<p>AGENCY AND PRAXIS</p> <p>Symbol = C</p>	<p>a) agency could be evident in examples of actions to challenge or interrupt - 'ruptura' (in Freire's words) - oppressive norms, values and practices</p> <p>b) SJE praxis would be generally <u>being</u> in a way that is consciously challenging dominant oppressive norms and values, but particularly standing for, and acting (practicing life and teaching) from within, one's self-reflexive positioned, located and owned subjective-self polygon based on SJ/anti-oppression yearning position and stance.</p> <p>c) both imply a sense of hope and belief in the importance and impact of one's own actions in relation to others and the world.</p> <p>d) they indicate a sense of taking responsibility for – ownership and commitment to – our role within and for the kind of society we live in, i.e. belong to - derived from the motivational trajectory for SJE and self-reflexivity in regard to self/ own roles and responsibilities - from within, and despite, and within awareness of - social identity location.</p>	

**Chapter 5: Appendix C.3**  
**Form for 'Recording Report Writer's Findings'<sup>166</sup>**

**Recording Report Writer's findings:**

Name of respondent: \_\_\_\_\_

Research Report number this refers to: \_\_\_\_\_

Did you find evidence of the CE's?

If YES - what? (You can just make references to the filled-in Indicator sheets) \_\_\_\_\_

\_\_\_\_\_

If NO - why not, do you think? (Please circle one/more of a) b) or c)

- a) because the CE's aren't very useful descriptors of SJE-er practice?
- b) because the indicators weren't so useful or clear enough?
- c) because the Report didn't show evidence of SJE-er practice - as you understand it?

Re a) and b) how could/should these be improved - if at all relevant?

\_\_\_\_\_

Re c) Why do you think this is: (please circle one or more of i, ii, or iii - then explain further in space below)

- i. because your ideas of what an SJE-er is differ too much from Jane's or the others' ideas about what an SJE-er is? and/or
- ii. because your ideas about SJE practice have changed or developed? and/or
- iii. because you (the writer) were unable to clearly or fully enough express what you meant to show?

Any other reasons?

\_\_\_\_\_

Thanks.

<sup>166</sup> Some blank lines removed from original format for space-saving in this context.

**FOCUS GROUP DISCUSSION SHEET:**

**What conclusions can we draw about:**

**a) the evidence of growing Social Justice Educators or of Social Justice Educator practice?**

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**b) the effectiveness or usefulness of the CEs?**

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**Chapter 5: Appendix D**  
**Research Process: Realities versus Plans**

'...the best laid plans...'

It is difficult at the best of times to get busy adults to make the time to give to something which is not immediately relevant in their lives. It's now eight months since I worked with the students who wrote these reports, and people have gone on to other things - and other places! Half of the contact numbers I have do not appear to exist, or no longer belong to the RWs as they did at the time of doing the course. This is not unusual in South Africa - cell phone theft and cheap new SIM cards contribute to cell phone numbers being very transitory contact details! So that has resulted in the loss of a number of RW candidates as I have not been able to get access to them even for permission to use their Research Reports. Then amongst the nine report writers whose permission for use of the Reports I have received, there are difficulties in getting people together for our Research Day in which we dialogically engage with the Critical Elements and apply them to the Reports. There had been a reasonable response to the original date set - which then had to be postponed as a result of the industrial action we UKZN staff were engaging in over that period. The next opportunity was a month later - as a result of the exigencies of my work in social justice education which takes place on Saturdays - which is when the RWs can come as they're otherwise engaged in their jobs as school teachers. Furthermore - a number of them are continuing with their studies as social justice educators at the Honours level - which also happens on Saturdays! And then of course, there are just people's lives happening.

**Chapter 5: Appendix E**  
**Tutor evaluation of co-ordinator**

**The questions I'd like tutors to answer about my role as co-ordinator:**

**Preferably to be answered in the narrative style.**

**Please give an overall impression of your experience of working on the Triptych with Jane as your co-ordinator.**

**(Please note that I understand it is difficult to separately ascribe to different 'sources' one's own learning and development e.g. what came from the co-ordinator's role, what from engaging in the facilitation itself, and what from our collective team interaction - but if you can, please indicate these where possible so that there is some direct critical evaluation of my role as a co-ordinator). Both critical analysis and specific example where possible would be useful.**

**The question I'm really wanting answered is:**

**In what ways did Jane help you as/ to be an SJE facilitator on the modules that she co-ordinated?**

**You may find it helpful to respond under the following headings - adding or subtracting as you see fit:**

**Co-ordination**

**Tutor development**

**Tutorial material**

**Tutor Training**

**Assessment**

**Curriculum development**

**Pastoral care**

**And/or you may prefer to respond to this list of questions - again adding or subtracting as you see fit:**

**To what extent, and how, did Jane:**

- enhance your facilitation skills in terms of pedagogical method, content development and general critical SJE-er praxis?**
- position herself as co-ordinator in relation to you as tutors?**
- facilitate critical input of the course and herself?**
- display critical self-reflexivity in her role?**

- co-ordinate in a way that reflected her professed intentions of SJE-er praxis with regard to:
  - position and stance
  - indigenous knowledge construction
  - agency and praxis
- embed her support and interaction evidently within motivation for a socially just, non-oppressive society.
  
- What were her strengths as a co-ordinator?
- And her weaknesses?
- In particular, was she adequately aware of, and constructively responsive to, the power dynamics in the group vis a vis social identities and institutional hierarchy? That is, with regard to your own subjective-self, what was your experience of Jane's co-ordination.

**Or simply:**

**What did you like about Jane's co-ordination?**

**What would you like her to change or improve - and how/ to what?**

**When I look back over this period of working together, there are a few strands in our relationships that I think are useful to pick up on:**

- transition from the student-lecturer to the relationship of novice coordinator and tutors.
- assumptions of 'equality' within our practicing community at this academic and life stage
- differences in our priorities and preferences in ways of working.

## **Chapter 5: Appendix F**

### **Discussion on issues of pertinence to validity in this part of the research process regarding the Validity Group and myself**

In an earlier meeting for an elusive joint article that we had intended to write together, the tutors and I began to try to more consciously review the nature of our relationship in this collective educational endeavour as social justice educators. I think the strands of our ways of being in relation to each other, and the work, were fairly apparent. The discussion that follows is a reflective account on the nature of our relationship in preparation for and explanation of the context of the investigation of the relationship within our community of practice as facilitators on the Triptych. It raises issues of validity with regard to the tutors input into the research findings as a result of group dynamics, and through illustrating some of the issues and awareness to hold in the research process with the report writers.<sup>167</sup>

I had been a lecturer on some of the Masters in Education modules in which these three tutors had been students. This is where we came to know each other, in particular on the 'Training of Trainers' (TOT) module for which I was primarily responsible. It was as a result of this relationship that I asked Melanie, Jabulani and Saras to tutor on the first module I was co-ordinating on the V&HR ACE programme-offering from which the Research Reports emanated. I had attempted in the TOT module to engage in a way that facilitated critique of the content and lecturer. This is not to say that my position and stance denied that co-lecturers and myself had 'advanced'

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<sup>167</sup> Appendix D is my communication to the tutors in regard to evaluation of my role as co-ordinator of these modules. Data from these responses is woven into my discussion on the issues of validity pertaining to the nature of our relationship in the validity group.

facilitation experience to offer and use in guiding the learning on the module, but that the pedagogical practice was reflective of our social justice education stance of empowerment through method of engagement.

The students' responded to this approach in varying ways, related to their respective priorities, preferences and insecurities. Sometimes the apparently limited theory was disturbing; sometimes it was the dissenting voices among the lecturers that caused some concern. Upon reflection, I think in many ways these trends were reflected for some time in the continuing themes of the later collegial relationships, premised as relationships are, on individuals' subjective-selves. And of course there was the issue of the assessment relationship that inevitably - however unwillingly and even unconsciously - impacts on the possibility of being fully 'free and equal'.

All three of the students who became tutors achieved the highest marks in this module, but within quite a broad range of stance and marks. One of the student-tutors wrote and analysed in and from a feminist voice and stance closely aligned to my own. Of course this delighted me and facilitated an automatic ease in the working relationship owing to the closeness of the parallel practice and thinking. Another was particularly astute at synthesising contextualised educator experience with course learning and theory in a highly competent way, but more from within a more standardised academic discourse than I would normally use. The third was particularly concerned with theory in a way that I interpreted as a degree of individual resistance (to 'facilitation' versus 'teaching') in the sense that Kumashiro

(2002) describes it. Later self-reflections from this tutor confirm this position and stance that informed her praxis at the time; particularly noticeable from a retrospective gaze on the extent to which this has altered over time through practice as a social justice education facilitator.<sup>168</sup>

Interestingly, with the latter two tutors, the first I think less easily inserted his own voice. Whether as a result of a more 'masculine' discursive mode or as a result of being a member of an oppressed racial group. (Neither he nor I has yet discovered the answer to this riddle. Recently this tutor commented that he is bemused by his own apparent difficulty with self-reflection in this regard). The 'theoretician tutor' seemed to find it reasonably easy to challenge from her position. These dynamics can never be simply ascribed to social group identities. They indicate instead the need for awareness of a more comprehensive notion of our mutual subjective-selves in informing the nature and balances of our relationship.

These then are the 'themes' that, from my perspective, formed the initial basis of our collegial but hierarchically structured collective social justice education teaching endeavour. So we negotiated our way from this starting point. Although it was not necessarily always the case, I think now that each of these threads brought their own particular strength to our sum total as a group. Owing to my 'dis-eased' institutional position (despite my intentions) I

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<sup>168</sup> I do not mean to imply by this comment that the theoretical is considered by us now to be unimportant, which is a criticism often levelled at our work which I presume derives from the emphasis we place on the *practice* part of praxis. Instead, I aim to indicate that through practice as a facilitator, an emphasis on praxis has superseded the somewhat insecure insistence of prioritising the theoretical as appropriate in the context of our community of practice.

am sure that the dis-stance from 'my way' would have made it relatively more comfortable (or perhaps more difficult?) to feel 'equalised' within the group. In retrospect, I have had a slightly nagging suspicion that I did not, from within my relatively more powerful positions, adequately facilitate the full inclusion of the voice of one of the tutors. His own reflections contradict this suspicion of mine. He generally felt that the manner of co-ordination was empowering through the degree of autonomy and initiative given to tutors. This helps to reassure me that he has in fact been well able to take responsibility for himself in this regard.

Nonetheless, we do develop habits of practice from within our position and stance. Without constant conscious self-reflection, preferably through dialogical engagement, it is easy for any of us to miss subtle marginalising and/or silencing. I think now that I only gave enough *conscious* attention to some of these dynamics in our joint reflection on the experience at the end of the course. But this was after we had already worked together for three semesters. Potentially a lot of damage could have occurred, or opportunities been missed. Yet it is also possible to be self-critical and untrusting and making too much of what, in the final analysis, I still think were generally constructive and positive relationships. And the motivation to devolve and share 'power' within a group is an important one that then precludes one person taking on the full responsibility that would paradoxically be premised on the retention or maintenance of a more powerful position. The responses from the tutors to the questions about my coordination clearly indicate that no one of either had, or needed to have full responsibility for the nature of our relationships - we all owned that to varying degrees.

The question remained for an overlong period to be asked and answered. Had I really seen how hard it had been for the tutors to find and take it as permissible to readily criticise me, or even in the more gentle form, raise a dissenting voice. That reflection made me aware of the rather poignant apparent absence of dissension. An alarm indeed. Yet on further scrutiny, to a certain extent this view comes from my own elision of dissent with 'conflict' in a more overt sense. We did not all agree all the time. We did sometimes just agree to differ, or find a dialogically constructed common basis to improve and proceed with whatever it was we were engaging over. I do not think anyone would commonly have felt actively overridden, but they could have felt more passively silenced or marginalised. Again, tutor responses indicate that this was a false alarm of mine at least in the degree of autonomy in the classroom environment. Of course there are times when my decisions are deferred to in common situations such as final assessment decisions, but this is after collective discussion on issues that need clarity. In fact, I think the relationship has promoted self-confidence indicated by requests to now have more input in other aspects of the learning construction, such as materials development.

Direct questioning on these issues has brought forth expected direct answers that I am confident are uninhibited by potential issues of 'hierarchy'. We do care deeply about each other and our joint work. This could of course imply bias on the side of 'favourable outcomes' of such discussions, but not necessarily among conscious caring adults who feel equally as relatively free as possible to articulate criticism and dissenting

views - especially in the light of commitment to our collective endeavour for socially just ways of being.

To return to issues of validity: The above discussion illustrates to a degree the complexity of interpersonal validation upon which so much qualitative research relies. Contrary to the notion that this undermines its potential validity, I think explicit grappling with the nature and dynamics of the relationship between the subjective-selves adds to the veracity of the observations for analysis. Furthermore, it enhances the consistency between the ontology and epistemology through integration of the knowing and the nature of coming to know.

In terms of the actual research process for this study, we will be a group of people who care about the work, and care about each other. There will be a variety of emotional investments. The tutors know me quite well by now, and we have endeavoured to perpetually increase our critical capacity through building a practice of equality in our ways of working. Despite the fact that I am ostensibly responsible for engaging Melanie and Jabulani in these tutoring jobs, they know how much I want them in these roles so the 'favour' is equally on their side - although of course this does not eliminate the inherent power in my position. Nonetheless, we have also actively engaged in discussion around this aspect of the relationship, and there is mutual concern and responsibility for ensuring that our interaction is empowering facilitative, which would preclude the possibility of me being a dictatorial authoritarian who misuses or abuses the slight power imbalance through the formal institutional hierarchy.

## Chapter 6

### Analysis

#### Introduction

##### Who did application to which reports?

Subsequent to the Research Day processes, I applied the application process to all the reports that had been analysed by Validity Group members and Report Writers in the research day processes. The intention was to see what comparative possibilities could be derived from multiple applications of the analytical process of applying the Critical Elements to the Reports.

Nine Research Reports (RRs) in all were analysed through application of the Critical Elements and indicators.

I did an application to all nine.

Seven were applied to by their writers.

Three were applied to by a Validity Group member, with one of these also being applied to by two other Report Writers.

in all there were 21 applications.

On individual counting tables, I entered ticks against the relevant Critical Elements and indicators for each time they had been marked by a Researcher in the margin of the report being analysed. Each application was applied to a separate copy of an Research Reports to avoid possible influence by another researcher's analysis. From these comparative applications I

constructed a table providing a quantitative comparison of marked Critical Elements and Indicators between the other research participants and myself.

The main finding from this Compilation Table, see below, was that there was nothing much that could be gained from this approach! The most significant aspect was that there was no evident pattern in findings between researchers across the full range of applications.

While the Compilation Table did not provide any discernible pattern *across* the reports, it did however provide some indications *between researchers of the same reports* - even though still not anything substantially conclusive! Nonetheless, there were at least comparisons from which to make some inductions. Together with the lack of generalisable pattern across the total applications, these comparisons have contributed to the 'thick' analysis of the individual report. I used these charted quantitative findings then as the basis from which to start the in-depth analysis of each report from the application process.

#### Note about the structuring of this chapter

This chapter then, is comprised of these analyses per report, adapted from the analysis of comparative applications to the respective reports. The discussion in relation to each one attempts to deal with apparent application issues (see general discussion below), as well as evidence of indicators and values of the Critical Elements in relation to each Report. The deductions to be made from these collective analyses are explored in the next chapter - Findings and Conclusions.

### Related Application issues

As I went through the processes of both analysing for Critical Elements and indicators, as well as filling in the Compilation table, an increasing number of variables to take cognisance of arose that could impact on reasons for selections in the application process, and thus have a bearing on validity of the analysis. Report Writers themselves in the Research Day processes raised some of these issues. I pick up on these issues in the report analyses, or in the findings and conclusions, according to their impact.

Here I merely list them as aspects that need to be noted for awareness:

- Not everybody completed application to the whole report;
- Researchers differed in degree of managing the process - whether through tiredness, or understanding of the Critical Elements and indicators, and/or analytical skills and perspectives;
- Researcher's had varying times to engage with the whole process in general, and the application process in particular, as explained in the description of the Research Days in the previous chapter;
- As researchers commented, there are potential biases in application to one's own report as opposed to someone else's. Note in particular Rw15's ardent desire to find 'evidence' of himself as an social justice educator during the application process, and RW06's commentary on her wariness with regard to when she'd come to do her own report, as she was applying to someone else's in our first 'practice run';

Many power dynamics were at play, despite conscious efforts to minimise these. Some of these issues have been mentioned in the SWOT analysis of

the research process, but I list a few here to highlight the complexity of variables:

- English, the language of communication in report writing and the application process, is the first language of only one Report Writer and one Validity Group member, although the other Validity Group member and most of the Report Writers are highly competent, if not always confident, ESL speakers;
- The VG members and myself are 'ex-teachers' of the Report Writers. While this was in our favour in us having an existing relationship of trust, we had been people who had been in the role of assessing the Report Writers' work;
- So too with the Validity Group members, in line management I am their 'senior'- irrespective of the preferred and hopefully facilitated more horizontal structure of our working relationship;
- The two [added in] Social Equity Report Writers who hadn't done the Social Issues module since I had been responsible for it and were therefore less familiar and confident with some of the social justice education applications of ecosystemic theory;
- Of course there are all the internalised notions around race, authority, educational level and ability, etc.
- Any or all of these dynamics could affect each researcher's self-permission to creatively and subjectively use or apply the Critical Elements and indicators in way that they felt most comfortable with. For example, where I might bend my own rules, another more confident Validity Group member or Report Writer might too - but possibly to a lesser or different degree - and a less confident person might miss

subtleties in a report through anxiety over following the instructions of the research process informed by among other things, feelings of insecurity for one reason or another.

- I was the researcher who was most familiar with the Critical Elements and indicators, having constructed them, and ultimately having done nine rounds of application to the Research Reports.
- Few people marked as whole Critical Elements primarily, I'm sure, because they were marking against indicators - and only when someone took the initiative to break the mould and use whatever tool suited them best, and then if it had been raised verbally, others in the group may or may not have chosen to use that option. For myself, I found myself using the more generic Critical Elements - as opposed to specific indicators - in some reports and not in others, generally owing to Report Writer writing style. But then, inconsistently, I didn't always do a tick for each time I found evidence of that Critical Element - but this is largely because as far as possible I preferred to use indicators where possible - as it had become apparent from the first research day that evidence of the Critical Elements was fairly obviously apparent in the reports, but issues were less clear with regard to the specific indicators. This aspect speaks to a possible dichotomy between use value and validity of the Critical Elements and indicators. For example, does less obvious evidence of indicators invalidate the value of the indicators, or does it point instead to a potential strength of the Critical Elements in terms of the variables they can span? The size of the study precludes the possibility of any definitive answers (if this even is a likely possibility) - but potential effect at least needs to be brought into consideration in the analysis;

- When reviewing my own applications for the Compilation table, certain issues became clearer than I'd initially thought during the application process itself. Owing to the number of reports I was analysing, there are inconsistencies in my own applications - they did not all happen on the same day, nor in the same conditions. This means that sometimes I was more practiced than I had been with the first couple of applications, or because I was able to work more continuously so was more 'in the swing of things' for some of the applications. At other times I was more tired or rushing or irritable or generally distracted, besides just unavoidable subjective response to approach in the reports. That is, a whole range of variables that would apply to any continuous task over time and subjective space - such as when marking assessment papers!

This list illustrates the natural variables present in any qualitative analysis which is effected by life's exigencies including energy levels, emotional reactions from within the located and positioned subjective-self, time spans, etc. I point them out merely to emphasise that I attempt to analyse the findings from within a context of 'holding in mind' these inconsistencies - always from within a self-reflective stance of my own positioned and located subjective-self. If the analysis is to have any validity consistent with the described social justice educator's Critical Elements, then such variables must be factored in to any analysis. There is no pretence that naming them removes their impact on findings. But it does reinforce or highlight practical application of the theoretical lens through which social justice education analysis - as I understand and claim it - occurs.

In order to be able to draw conclusions in response to research questions 2 and 3 particularly (which together have implications for research question 1 and my overall research aim), in the section below I initially tried to separate analytical responses from the application process pertaining to each of these research questions respectively. However, the interlinked nature of these two questions made this a futile task for this stage of the research process. The finding of evidence pertains to the values of the Critical Elements as tools, and the value of the tools pertains to the ability to find evidence. So the iterative nature of the research methodology would seem to preclude this possibility at this stage. However, in the Conclusions I can make inferences in response to each of the research questions, which will hopefully assist with validity issues through facilitating the possibility of seeing the strengths and weaknesses relative to iterative aspects of the cycle.

Looking at the *use* and *finding* of the Critical Elements and indicators

What do the Applications say about the value of the Critical Elements and indicators as *tools* for purpose of naming and indicating evidence of social justice education practice (RQ1 and RQ2) and evidence of indications of *social justice education practice, using Critical Elements and Indicators* (RQ3)

Looking at numerical indicators: What do the ticks OBVIOUSLY show?

Notwithstanding the inconsistencies and variables, the Compilation Table, overleaf, contains the numerical totals marked showing evidence of Critical Elements and indicators in the application process.

CE and indicator totals from Compilation Table			
<b>P &amp; S</b>	<b>A</b>	<b>29</b>	
	a.	31	g) indications of an social justice educator position, through <ul style="list-style-type: none"> <li>• self-reflexive ownership of located subjective-self within context</li> <li>• and within broad imagining or motivation for social justice</li> <li>• could be expressed through aims and intentions</li> </ul>
	b.	17	h) identification of self as an social justice educator in a sense that is consistent with our broad c-o-p's definition and understanding of the notion.
	c.	28	i) evidence of clear acting or stance as an social justice educator based on implicit or explicit ownership of located subjective-self to inform position – i.e. the way, or how, you stand and act in relation to oppression (i.e. anti-oppression)
	d.	13	j) indication of an active stance to interrupt or transgress or challenge physical and symbolic norms and values that construct, maintain or support oppression
	e.	14	k) clear positioning (critical understanding and ownership) of self as an social justice educator based on implicit or explicit ownership of located subjective-self – i.e. how you understand and inform that stance reflects motivation for social-justice based on conscious critical self-reflexivity
	f.	16	l) 'hopeful agency' reflected in stance, i.e. indications of a motivation to, or belief in, the possibility and necessity of an anti-oppressive position and stance for contributing to social justice.
<b>CIKC</b>	<b>B</b>	<b>20</b>	
	a.	39	a) ways of describing and analysing observations and actions – of oppression or for SJ – that indicate a synthesis between a critical perspective and knowledge and learning from own life and context.
	b.	43	b) use of own consciously positioned and located voice for social analysis and self-reflexivity to describe, decide and inform analysis and action
	c.	17	c) 'knowledge implies critical thinking and reflection for anti-oppression and SJE
<b>A &amp; P</b>	<b>C</b>	<b>16</b>	
	a.	19	a) agency could be evident in examples of actions to challenge or interrupt - 'ruptura' (in Freire's words) - oppressive norms, values and practices
	b.	7	b) social justice educationpraxis would be generally <u>being</u> in a way that is consciously challenging dominant oppressive norms and values, but particularly standing for, and acting (practicing life and teaching) from within, one's self-reflexive positioned, located and owned subjective-self polygon based on SJ/anti-oppression yearning position and stance.

	c.	9	c) both imply a sense of hope and belief in the importance and impact of one's own actions in relation to others and the world.
	d.	18	d) they indicate a sense of taking responsibility for – ownership and commitment to – our role within and for the kind of society we live in, i.e. belong to - derived from the motivational trajectory for social justice education and self-reflexivity in regard to self/ own roles and responsibilities - from within, and despite, and within awareness of - social identity location.

A quick 'numerical scan' of the data on the Compilation Table shows that all Critical Elements and indicators were shown to be evident - but with large discrepancies. The highest number of evident indicators was 43 (Bb) and the lowest 7 (Cb). In general, the average number of markings for B - the indicators for the Critical Element: Constructing Knowledge - is 33 (99 ticks/3 indicators), compared with an average of 19.8 for Position and Stance, and 13.25 for Action and Praxis.

The numerical 'score sheet' on its own then doesn't produce anything very conclusive - particularly as the ratings may be influenced by a number of factors:

- the usefulness or validity of comprehensibility of the indicators as they're expressed in the application table;
- the existence or not of evidence thereof in the report;
- the nature of the construction of the research reports which tended to be weighted more on the context, planning and analysis, with only a single short section devoted to description and observation of the actual actions and practice that occurred.

Perhaps then, the only valid conclusion that can really be drawn from this overall numerical scan is that all Critical Elements and indicators were found

to be evident in some reports by some researchers - which at least means that every Critical Element and indicator was able to be applied. However, this could indicate that they were too easily or inaccurately applied. Without qualitative analysis the numerical indications offer little in response to the research questions.

When I compare applications between researchers, the following aspects can be noted:

- I tend to have higher scoring - but then I had unlimited time and as I have said before, I had the most practice at applying besides starting from a greater familiarity and identification with the Critical Elements and indicators as I had developed them. Of course, my motivation to find more evidence could also be a factor - but this at least is offset by other researcher comments on their motivation to find evidence in their own reports.
- In only three reports were more than half the number of indicators (13) NOT found by at least one of the researchers that analysed them: RR06 [3,5,and 8 absent indicators]; RR02 [4,5,8 and 0 absent indicators]; and RR07 [2 and 7 absent indicators]. In RR06 and RR14 I was the researcher who found a large number of absences. In the one instance, RR14, I found the style more appropriate to analysis using the Critical Elements rather than the indicators, although the Report Writer herself had only 2 'absent indicators'. In the other case, RR06, I found that the report was the clearest example of 'non-social justice educator research'. While it was certainly action research about the Report Writer's practice as an educator, it was generally located outside of a critical social justice

education paradigm. The Validity Group member who also analysed this report had a similar finding - with 5 absent indicators. This issue will be discussed further in the detailed analysis.

- Aa (20) and Ac (19); Ba (17), Bb (18 ) and Bc (15); and Ad (14) were most consistently found across all reports. (The number in brackets next to each indicating the number of applications in which they were noted at least once by all the researchers.) These then are indicators that were found to be evident in at least 66% of the applications.
- It is also useful to look at the number of times when two or more indicators were found to be present, or evident in the same point, or could possibly be one or another of those indicators marked (these are represented as a numeral over 2 on the Compilation Table to indicate sharing).

Number of actual shared markings: 122

Number of times sharing indicated: 67

However, only two other researchers beside myself used this application technique - so the relevance can largely only be deducted from my own use or application of the indicators, rather than that of the researchers in general. My primary observation from this feature is that at times it is difficult to pick one or other criteria - as a result of their sometimes inadequate clarity, and as a result of the likely, and arguably necessary, overlap as a result of their existence as evidence being tangential on the existence of other indicators. For example, critical self-reflection of the positioned self (Ae) requires also critical knowledge construction from own life experience (Bb).

**What do the Research Reports and the Report Writers have to say about the value of the Critical Elements and indicators in and through the Application Process? - which question speaks to all 3 research questions**

While the quantitative analysis was applied to all the reports from the application process (and hence has been included in the Compilation Table) I only did a full in-depth analysis of 5 of the reports. From the initial analytical perusal of all nine reports, no particularly new aspects were raised in the remaining four reports, and their number is too few to add significantly to the potential veracity of the findings through any possible corroborations. The analytical inclusions below on reports RR09, RR06, RR08, RR15 and RR16 raise the issues I found to be pertinent for answering the research questions within the paradigm of my research methodology. I have included with each analysis the 'quantitative table' indicating the number and placing of Critical Elements and indicators found by those who did the respective application process on each report. This is mostly for the purpose of providing a pictorial comparative overview, although in some cases the textual analysis makes reference to these tabled markings.

## Analysis of the Reports

### RR09

Report no.	RR09	RR09
Researcher	RW	Jane
<b>P &amp; S</b>	<b>A</b>	-
	a.	1
	b.	3
	c.	4
	d.	1
	e.	-
	f.	-
<b>CIKC</b>	<b>B</b>	-
	a.	-
	b.	1
	c.	2
<b>A &amp; P</b>	<b>C</b>	-
	a.	1
	b.	1
	c.	1
	d.	-

RW09 and myself did applications to this report.

It must be noted that RW09 stated that she had not time to complete the application process in full.

On the first 3 pages we had indicators in many of the same places - however - rarely the same indicators! This speaks volumes for the ineptitude of the Critical Elements and indicators - as currently constructed - as potential common analytical tools. However, what the similarity of place indicates is that in many cases we identified similarly important expressions of social justice educator practice, as we understand it from within our common discourse.

For example, in her concluding paragraphs, RW09 wrote<sup>169</sup>:

*I can conclude by saying that teachers should be change agents in order to infuse the value of equality. This might be a challenge because very few teachers are social justice educators in schools. Workshops need to be conducted as an awareness campaign and challenging sexism in schools...*

*This self-reflective research has helped me to reflect on my own practice as a social justice educator. Although this has been a strange research, it has made a great impact in my entire life of teaching. I wish all teachers could [do] this and not only teachers but all people in their everyday life. I concur with what McNiff says when she states that if everyone changed a small bit [at] a time, a lot of change could happen quickly.*

So while RW was reading this paragraph in her own writing as indicative of her own praxis 'for interruption of oppressive norms, values and practices'

(Ca agency could be evident in examples of actions to challenge or interrupt - 'ruptura' (in Freire's words) - oppressive norms, values and practices)<sup>170</sup>,

I interpreted this paragraph as indicative of Ad:

(indication of an active stance to interrupt or transgress or challenge physical and symbolic norms and values that construct, maintain or support oppression)

And in the next one, while she reads the paragraph as Cc: a sense of hope and belief in the importance and impact of one's own actions in relation to others and the world,

I read it as Ab and Ac:

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<sup>169</sup> *Italicised script* shows direct quotes from Research Day instruments

<sup>170</sup> Quotes from original Table typeface used to indicate source

b) identification of self as an social justice educator in a sense that is consistent with our broad c-o-p's definition and understanding of the notion.

c) evidence of clear acting or stance as an social justice educator based on implicit or explicit ownership of located subjective-self to inform position – i.e. the way, or how, you stand and act in relation to oppression (i.e. anti-oppression)

In other words, we were noticing the same thing, from within our respective locations as someone referring to herself, and someone viewing that person from outside the self. But the basic recognitions of motivation, identification and challenge to oppression are evident. This speaks to weaknesses in the indicators as tools for such purposes as this research process, but does not necessarily invalidate them as markers of social justice education practice, as we in our community of practice understand it.

As the Table indicating our respective markings in the application process shows, I had far more markings for B - Indigenous Knowledge Construction. In numerous places where RW09 had marked an indicator for A (position and stance), I had marked B. Conversely, on the early pages of the report, while the Report Writer picks up on her construction of knowledge as an social justice educator, I read the same example as indication of her position and stance as a self-reflective social justice educator - confirming both the problems of clarity with application of the Critical Elements and indicators, consequent upon an 'insider's' or 'outsider's view', as well as their interrelated nature.

On the Focus Group Discussion Sheet, RW09 wrote about the process in relation to her experience of analysing her own report through the tools

provided. She wrote in response to g (evidence of a growing social justice educator):

*Yes, there is an evidence because the initial stage of identification was very crucial to me. The fact that I was observed by the peer made me to be accountable to her. I am conscious of targets and agent status. I might not lie and say I am perfect but I am challenged by what I understand by oppression every day in life. Report - position and Stance has more points. I had more points on position and stance.*

And in response to b (effectiveness or usefulness of the Critical Elements), she wrote:

*They have been useful to me because they highlight the importance of going through all stages for effective social justice education.*

After some time in the application process RW09 suddenly became clearly animated when we got to the Focus Group discussion part of the process and some of her insecurities and lack of understanding were evaporating through the discussion - articulating an excitement about the model as a tool to assist her as a social justice educator. This would add consistency to her commentary about 'not lying' about her own '[im]perfection' and her perceptions about the usefulness of the research process.

Some of the differences in our choices of Critical Elements or indicators, though with the same placement in the report, offer some interesting implications about the use and value of the Critical Elements. I found that RW09 is reticent to make any great claims of herself as a 'pioneering forging ahead type of person', obviously consistent with her gentle humility.

This is why she might claim some statements as being indicative of her position and stance. On the other hand I, who has no need of such a self-conscious perspective as an 'outsider', can more easily claim her statements to be, for example, indigenous knowledge *construction*, (implying more agency that breaks new ground) than she would be likely to claim for herself. What this really indicates for me is that the Trajectory Model offers a way for us to dialogically see our own work from more angles. Such potential critique and/or affirmation can be helpful for both our progress and our well-being as social justice educators. The 'self claiming' of a social justice educator's position and stance implies ownership of the roles and responsibilities of educators for social justice. The 'outsider' perspective of indigenous knowledge construction can more easily acknowledge the contribution to social justice of an educator's work as reflected in this report.

The Critical Elements then, have helped to show how RW09 has 'got it' as a social justice educator. Despite, and sometimes even because of, different choices of Critical Elements applied, it is possible to see in her work the range of Critical Elements - as embedded in the self-reflexivity and motivation of the Trajectory Model - that show her report to be the work of a social justice educator. It is particularly interesting that despite the apparent restricted 'doing' (indicated through limited 'agency and praxis markings) there quite evidently are 'doings' of a social justice educator. But the doing was very much in the critical self-reflexivity permeating her position and stance, that social justice educator 'being' was evident in her report. In the concluding paragraphs of her report quoted above, RW09 stated:

*I can conclude by saying that teachers should be change agents in order to infuse the value of equality, clearly speaking to her role as an educator for social justice. [my emphasis]*

Her next sentence indicates 'imagining' the possible transformation for social justice from a reflective position as an educator:

*Workshops need to be conducted as an awareness campaign and challenging sexism in schools [...] This self-reflective research has helped me to reflect on my own practice as a social justice educator. Although this has been a strange research, it has made a great impact in my entire life of teaching. I wish all teachers could [do] this and not only teachers but all people in their everyday life. I concur with what McNiff says when she states that if everyone changed a small bit a time, a lot of change could happen quickly.*

If I consider trying to analyse RW09's report without the Critical Elements and indicators to guide me, I can see that this is a critically reflexive writer who cares and tries to 'make things better' - but I would have been hard put to say clearly how or why I think she is *educating for social justice*. And as much as the Trajectory Model helps to indicate her *being* as a social justice educator, it assists then in reflecting on this in relation to her role as an *educator for social justice*. Apart from the educational *context* of her self-reflection, she is clearly aware of the implications of social justice *being* on her role and impact as an educator. In RW09's case this comes across clearly in her ownership of the importance of her role as an educator in relation to oppression in our society.

**RR06**

Report no.	RR06	RR06	RR06	
Researcher	RW	VG 2	Jane	
<b>P &amp; S</b>	<b>A</b>	-	1	-
	a	1	1	2
	b	1	-	-
	c	1	1	-
	d	-	-	-
	e	1	1	2
	f	1	1	-
<b>CIK C</b>	<b>B</b>	-	-	-
	a		1	$\frac{1}{2}$
	b	1	1	$2\frac{1}{2}$
	c	1	-	$\frac{1}{2}$
<b>A &amp; P</b>	<b>C</b>	-	-	-
	a	1	-	-
	b	-	1	-
	c	-	1	-
	d	1	-	-

RW06 found evidence of every indicator in her report. The Validity Group member (VG2) found far fewer, while I found no indicators at all for Critical Element: C - Agency and Praxis. Our respective comments with regard to process issues shed some light on this important discrepancy.

In this research report the educator writes of her challenging the disadvantages of English Second Language (ESL) learners in her class through a change in her methodology. Clearly this change emanates from her position as an educator concerned with issues of inequity in her classroom. She is self-reflective with regard to her own growth and response to such

issues as peer evaluation. What is lacking in both the conceptualisation of her project and her self-reflection is critical contextualisation of the issue to a certain degree, but particularly to her own location vis a vis that of the learners. This raises issues of the potential for the Trajectory Model to effectively help make distinctions between work that is based on general values of social justice and equality, as opposed to education that is *for* a just society. It can be related to Kumashiro's categorisation(2000), and the difference between 'education for the other' and education that is critical of othering'. My understanding of this is that 'education for the other' does not necessarily require *critical* awareness of the social power dynamics in relation to the problem or the social construction, including the location of the educator in relation to his/her learners.

RW06 though, in her own application of the Trajectory Model to her research report finds the Trajectory Model to have value in ascertaining 'evidence' of social justice practice. Her comment on the effectiveness or usefulness of the Critical Elements was that

*[they] are effective as one can identify for example the stance and position a particular researcher took in terms of being an SJ-er. [my emphasis].*

RW06's statement could indicate an unconscious focus on position and stance (that is, Critical Element: A) as being an adequate indication of social justice educator practice because that seemed to her to be clearly evident in the report. Read in the context of the general lack of critical contextualisation in her research report, this could be understood to imply

that it is almost as though, if an educator *sees herself* as anti-inequality, her practice to address a disadvantage stemming from inequity is adequate evidence of practice for social justice. The report clearly shows that RW06 is assisting her disadvantaged learners through addressing a specific difficulty. Yet in the absence of contextualisation of the problem within a critically analytical framework that indicates awareness and challenge of the integral social power relations, the result may be more consistent with the band-aid versus the social transformation approach. The work that she did is necessary and important assistance to the learners in her classroom, but it is not necessarily *for* social justice more broadly. This aspect of critically non-contextualised 'single-issue' challenges is reflected on further in Chapter 7.

RW06's own comment in relation to evidence of growing social justice educator practice implies a similar, though not necessarily intentionally so, observation from the application process. On the Focus Group Discussion Sheet she wrote:

*Social justice educators are growing. The impact may be confined to the classroom but there seems to be growing awareness of social justice amongst learners and educators alike.*

So while RW06 clearly identifies herself as (wanting to be) a social justice educator, she appears to indicate inadequate analysis of what is required to facilitate that in her practice.

While the bulk of VG1's indicators also fell into the category of this same Critical Element (position and stance), she notes an absence of adequate

ownership of RW06's own position in relation to her social identity *location* - in other words an absence of awareness of herself in the social power dynamics:

*[the report] comes across as very easily achieved. Wonder if all has occurred and well what now? Problematic - as not placed herself firmly as Sjed > acknowledges the course but not her personal position. Reflective - not quite critical enough. Possibly because of concepts in keeping with other course + social constructionist > without using and understanding power issues enough [my emphasis].*

My own observations tend to support this analysis, commenting that there appeared to be an

*issue of lack of critical SR - especially re self - as opposed to learners.*

Possibly the use of the Taylor Action Research model<sup>171</sup> (1998) that RW06 states she used, as opposed to the more self-reflective McNiff model of Action Research (2002), contributed to this and similar tendencies in her report.

Paraphrasing my own discursive commentary on the Application Sheet, I found that:

*although SJ-oriented stance present with regard to main 'issue' (of language usage) - this appears to not be generally integrated with critical self-reflexive approach to, and ownership of, whole self and society, which can therefore mislead and direct outside of the*

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<sup>171</sup> One of a variety of AR models offered in the Professional Practice module Learning Guide.

*trajectory. YET, it 'appears' to fit within general 'motivation for SJE' - but perhaps not within broad imagining.*

RW06 seems to focus on the need for 'more information' (with regard to language teaching). While of course this is valid, in the absence of information gained and used through critical analysis, her benefits to the learners can remain in the realm of 'technical language skilling' that fails to address related issues of power and identity within the dominant discourse, which in turn impacts on the degree and manner of disempowerment of ESL speakers. The writer includes as an 'add on' to the conceptualisation of her research that 'now I would incorporate SJ into my plans' as though social justice, and race in particular are separate issues from the language and power issues she was attempting to challenge.

The issues here would seem to be around an apparent position of wanting 'justice for all', but without adequate vision of what that might require or entail, particularly with regard to acknowledging social and individual power dynamics. So it would also then be an absence of implicit or explicit use of a critical theoretical framework to facilitate such envisioning. As my own application comments stated:

*This highlights a difficulty > the theories used seem appropriate and valid to the aim of the project with regard to language issues - but they didn't require a sense of ownership of power dynamics (although implied perhaps at social, but not individual (as teacher) and institutional (the school) levels) which contributed to limited presence*

*of the critical elements that would prevent potential 'moving out of' the social justice education trajectory.*

All the highlights a definite issue with relative understanding or use of the terms in the Trajectory Model. Certainly, there was action that occurred, and the educator practice described was dealing with issues of inequity vis a vis learning difficulties of ESL speakers. However, the difference is I think that the practice, while emanating from reflection on the educator's own previous practice, fails to be critically reflexive - that is, there is a lack of cognisance of the range of social power dynamics impacting on the problem and therefore possible solutions.

In terms of implications for the use and value of the Trajectory Model the distinctions in the findings between RW06 on the one hand, and VG2 and myself on the other are important. While RW06 found the Trajectory Model to help show evidence of social justice education practice, VG2 and myself found it helpful to show how her report did not show evidence of social justice education, as we understand it. The lack of critical contextualising and reflexivity, and imaging for a socially just society are clear gaps in terms of our understanding of social justice education.

This report indicates to me the difference between simply a 'concerned and caring educator' and an educator for social justice. This seems to be indicated by the lack of integration of all the aspects of the Trajectory Model in her work. For example, RW06 is concerned with, and seeks a solution in her educator practice for, an inequity impacting on her learners

consequent upon their social identities within a particular institutional context. This would indicate a caring position and stance, but separated from indigenous knowledge construction based on a *critical* theoretical framework. This in turn impacts on the absence of ownership of her location within the power constructs. An implication would be that her motivation to help her learners is not embedded within imagination of a need for a transformed society. Clearly, a critical gap if one is educating *for social justice*, as opposed to simply being a responsible educator addressing learning requirements in one's class.

The Trajectory Model has been useful here to facilitate indications of this divergence between remediation of existing problems resulting from the current status quo, and education that is challenging the status quo. Considering that an educator may still be developing and learning to become a social justice educator, analysis of this work through the Trajectory Model can assist an educator to redirect her praxis through greater awareness of the gaps - should she wish to. The implication is that more explicit consciousness of the integrated aspects of educating for social justice can help to improve one's practice *in the direction of* social justice, not simply as a 'better teacher' who addresses inequity issues in the classroom. The direction of the development is critical. If it is not happening in the context of all the integrated aspects of the Trajectory Model, further development may of course occur, but it is less likely to be as an educator *for social justice*.

**RR08**

Report no.	RR08	RR08	
Researcher	VG1	Jane	
<b>P &amp; S</b>	<b>A</b>	2	-
	a	2 7/2	1/2
	b	-	-
	c	1 2/2	3
	d	1	1/2
	e	1/2	-
	f	1 1/2	1
<b>CIK C</b>	<b>B</b>	1	-
	a	-	4 2/2
	b	1 3/2	2 1/2
	c	1	2 3/2
<b>A &amp; P</b>	<b>C</b>	2	-
	a	1 1/2	2
	b	-	-
	c	2/2	1
	d	2 4/2	-

This report was analysed only by VG1 and myself, as the Report Writer was unable to participate in this process. Both of our comments with regard to the value of the Critical Elements and indicators raise issues pertinent to the use of the model.

VG1 wrote:

*All CEs, not necessarily all indicators, were there. However, there were some overlaps (CEs) and some cases where indicators did not apply (no evidence of such from the report). The development process does not happen uniformly for all persons; people will develop in/at different areas at different times. This will depend on a number of*

*factors e.g. located self (identity as imposed by society), access to resources, tools for development into an SJ Educator > not acknowledging critically the existence of power dynamics may be present, for instance.*

Two aspects from this comment are important to pick up on I think: 1) The issue of non- uniformity of the developmental process of becoming and social justice educator; and 2) the, related issue, is that of the aspects referred to with regard to this lack of uniformity.

With regard to 1): absences or gaps that are found in the reports obviously need to take into account the developmental nature of becoming ...a social justice educator. In the absence of comparative material from the same report writer, it is not possible to clearly discern such 'growth'. All we can do is try to whether the single report appears to developing in the direction of social justice educator growth. This speaks to the above analysis of RW06, and other later analyses, so I pick up on it the following chapter.

With regard to 2): I think it is questionable whether a report that lacked acknowledgement of social power dynamics and, or even or, critical location of self, could be considered to indicate evidence of social justice educator practice or even growth. Again, this pertains to my argument in relation to RW06's report. However, the Critical Elements and indicators found by VG1 in this report (RW08) show that he is not allocating such gaps to this particular report. He is raising a general point about the developmental nature of social justice educator growth.

My comment in regard to the value of the Critical Elements in the application process was as follows:

*All the Critical Elements [present] - less so all the indicators - or often both/overlaps. In general - A & C evident in the 'nature' of the research - generally B more obviously in the writing of the report > Logical as nature of report writing and evidence of 'knowledge' from critical reflection. The general Critical Elements are helpful guides - direct indicators are difficult and overlap and perhaps a little too fuzzy - but this can be because of the permeation of self-reflection - which indicates to me that I'm correct in having it as a general [indicator] - and it should be present in indicators for each CE. The applying the Critical Elements does make it easier to see both gaps and 'positive constructions'/evidence.*

The Trajectory Model was clearly useful to me in being able to draw out all the Critical Elements explicitly or implicitly informing the work in this report. RW08 was clearly critical of her own role in the institutional context of her work in a way that showed ownership of her social and institutional identity location in the context. Her critical descriptions of the dynamics are clearly rooted in indigenously constructed knowledge of the context in which she was working. She pays a lot of attention to implicitly and explicitly to 'socially permissible or normalised' stereotypes and prejudices against NGO-trained educators. Her work is critical of her own responses to these educators as a result of socialised norms from within the historical context of valued discourses which are in contradiction of the aims and values of the intentions of her work in the education department. She writes freely from

within the discursive terms and symbols of her work context. This raises an interesting issue in that, while her claimed indigenous discursive practice qualitatively adds to the depth of her work to a reader who is familiar with the context of this discourse, it potentially provides far less information to someone unfamiliar with that context. This of course speaks to the heart of the critical indigenous knowledge construction issue in terms of the value ascribed to subordinate discourses.

Group members' comments on the respective Focus Group Discussion Sheet add the following to these observations with regard to the usefulness of the Critical Elements [and indicators] to people within a particular community of practice:

- *do usefully reflect idea of social justice educators;*
- *Critical Elements required - general parameters of social justice education [but] indicators can be contextually specific*
- *must be within social justice education theoretical framework*
- *need a lot SJ background to be understood/accessible as an evaluation tool > valid for own COP (community of practice).*

These complications are further illustrated by the fact that VG1 and I both had a number of linked or alternative indicators - but VG1 far more than me in this case. While we both found plenty of evidence of indicators - and hence Critical Elements in general, the allocation of these again differed considerably. While VG1's were most concentrated in A - particularly Aa - and in C - especially Cd, mine were mostly grouped in B a-c.

While [some] parallelism does continue to occur at places throughout our respective applications, there are also a number of places at which we differ in the Critical Element we have connected to a particular paragraph or statement - although often marking at similar points in the research. For example where I have indicated more as B, VG2 may have put A and C - again an issue of what we each connected with most - the informing thinking or the resulting action - speaking to the weakness in the processes for using/applying the Critical Elements and indicators - but confirming the appearance of indicators of social justice education in the reports. (This issue is clear again in relation the analysis of RR15, and is addressed in respect of the research questions in Chapter 7: Findings and Conclusions.)

Nonetheless, in these two applications, there is more commonality in identification of indicators from the same parts of the report than in the previous comparative analysis (RR09). This would suggest a closer understanding of the indicators and of the parallelism in our respective gazes for this analytical application process. This could be expected as a difference between me and a student, and me and a validity group member, because of the extended depth and breadth in our relationship as social justice educators. VG1 and myself have now worked together in one way or another over a period of three years as both students and tutors - so much of the developing discourse has emerged dialogically through our collective interaction in the 'teaching' together of social justice education. This parallelism of understanding of social justice educator practice indicated our similar but different findings, as opposed to finding the same Critical Elements and indicators at the same places, is an issue of shared meaning

making within members of a community of practice. It does not necessarily imply a fault with the Trajectory Model. It can be that it speaks more to the nature of knowing and what can be known. In other words, it is not necessarily problematic that VG1 and I have different means of identifying that which we recognise as being indicative of social justice educator praxis. The important thing is that we are both able to recognise implicit understandings from within our community of practice, hence helping to dialogically make more explicit that which we are understanding and doing in common, in our collective pursuit of social justice education.

All in all, the Critical Elements allowed us to identify central elements of the report that indicated social justice education, as we understand it. This also means that the report writer herself has a degree of similar understanding of social justice education as us. While the former speaks to the value of the Trajectory Model, the latter speaks to the evidence of social justice education practice and growth. Notwithstanding my earlier comments about the lack of comparative material for evaluating the *development* implied in the notion of growth, this report, among others, makes clear reference to particular aspects of the course learning that facilitated their current critical reflexivity, praxis, and other Critical Elements or aspects of the Trajectory Model.

## RR15

Report no.		RR15	RR15
Researcher		RW	Jane
<b>P &amp; S</b>	<b>A</b>	1	2
	a	1	-
	b	-	1
	c	-	1
	d	1	1
	e	1	2
	f	1	-
<b>CIKC</b>	<b>B</b>	1	1
	a	2	2
	b	2	5
	c	2	-
<b>A &amp; P</b>	<b>C</b>	1	1
	a	-	-
	b	-	-
	c	1	-
	d	2	1

This report was analysed by RW15 and myself.

In this comparative analysis there is quite a lot of correlation between RW15's findings and mine in terms of the Critical Elements, both in evidence and where found in the text, although we have generally used different specific indicators.

Both of us found evidence of the Critical Elements on the whole in the nature and content of the research report. This means that we could say that we found that the report was self-reflexive within an social justice education mobilisation trajectory in that the critical theoretical lens applied

was that of an social justice educator and the report indicated application to context through critical indigenous knowledge construction and reflective praxis based thereon - the whole within motivation for working toward anti-oppressive practices for social justice.

Without reproducing the whole report with their respective markings from the two applications, it is difficult to illustrate the above point with examples from the text. This is partially the reason for the Critical Elements to be embedded in a whole model: a single sentence only links with a specific Critical Element or indicator insomuch as these are embedded within the whole model, and the sentence is in the context of the whole research report. The few selected examples below therefore need to be read with an awareness of this limitation in the analysis.

In the first of these two provided examples, we both select indicators that notice the report writer's critical self-reflection related to his location and position, but use different Critical Elements and indicators to pick it up. However, in the following passage, we both used the same Critical Elements, but different indicators. These examples illustrate (within the context of the whole report) our mutual noticing of contextualised self-reflexive praxis from within social identity location, but also the indicator application difficulties.

This section of the report focuses on a description of a mixed-gender netball match as part of a planned process to challenge the teacher's gender stereotypes and discriminatory behaviour toward girls, with our respective

indicators (Report Writer's and Jane's) as they were marked on the reports in the application process, in the left hand column:

<p><b>Bc</b></p> <p><i>Bb &amp; a</i></p> <p><b>Cd</b></p>	<p><i>I realised that I treat female learners differently to male learners. I realised that I did not counter patterns of social behaviour and opportunity that favour boys in my class. I did not free girl's potential in the same way as I did with boys. It became clear that to a large extent I was sexist in my practice. When I asked questions during lessons I expected boys to answer irrespective of who had a hand up first. I praised boys more than girls and roles in the class were clearly gender-based. For example, only girls swept the floor and washed dishes after meals.</i></p>
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<p><b>Bb</b></p> <p><i>Ae</i></p> <p><i>Cd</i></p> <p><i>B</i></p> <p><b>Bc</b></p> <p><i>A &amp; C</i></p>	<p><i>Whenever a female made mistakes I took it as self-fulfilling prophecy because girls are a weaker sex. I passed [to] and encouraged boys more than girls. My beliefs and perceptions about female gender got in my way. It was like I expected them to make mistakes any way. When I looked back to the way I was socialised I began to understand that I was actually perpetuating the ideas that my society and my culture had said about women. On the other hand I think the activity did help a lot because although I was playing a woman's sport and playing it in a mixed team, it challenged my values and I ended up enjoying the game.</i></p>
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So while the Report Writer marked the indicators for use of 'own consciously positioned and located voice for social analysis...' and 'knowledge implied critical thinking and reflection for anti-oppression and SJE' - my markers incorporated those through the application of B as a Critical Element (Indigenous Knowledge Construction), as well as noticing in A rather than in B the issue of 'clear positioning and ownership of self as an social

justice educator ' and in C the 'sense of taking responsibility...for our role'. These distinctions relate to the discussion above about discrepancies in choices between VG1 and myself, as well as prior to that, the insider outsider gazes discussed in relation to RR09. We have noticed different things in the report that indicate social justice education for us, but we see the same passages as indicating social justice education practice. I also marked the other summative Critical Elements referring to Position and Stance and Action and Praxis - as a social justice educator. Again this makes sense in terms of application perspectives of writer and non-writer of the reports. RW15 was referring to a section of his report, in which he was describing his own contextualised thinking and way of understanding himself in relation to his learners, while I was seeing in a report the agency, and position and stance, of an educator for social justice.

One distinct difference in choice of indicator but same Critical Element illustrates an interesting aspect of analytical issues resulting from the inclusion of the research participants in the analytical process. It relates to the outsider /insider dichotomy, but more I think in terms of using an indicator to amplify the restricted meaning conveyed through the limitations of the writing. The following sentence appears on page 1 of RW15's research report:

*I try my best to be a social educator and to challenge the stereotypes, prejudice and oppression which I encounter.*

I simply marked the sentence as Ab:

m) identification of self as an social justice educator in a sense that is consistent with our broad c-o-p's definition and understanding of the notion.

RW15 marked it as Ae:

- n) clear positioning (critical understanding and ownership) of self as an social justice educator based on implicit or explicit ownership of located subjective-self – i.e. how you understand and inform that stance reflects motivation for social-justice based on conscious critical self-reflexivity

Despite the illustration of the weakness of the indicators in the extent of their overlap (not purposeful as with the Critical Elements!), Ae is a much fuller statement of a social justice educator, clearly noting positioning, ownership, etc.

This example is perhaps the most usefulness I have found in the indicators so far! If a handful of indicators per Critical Element are available as a choice to assist a social justice researcher/educator to better amplify their intended meaning, then they have some value. This issue ties up with alternative methods I now think would have been better to use in this empirical stage of the research cycle. They have arisen precisely through perceiving the weaknesses through the analytical process. I pick up on this further in Chapter 7: Findings and Conclusions.

However, it is still critically important to bear in mind that the 'we' is people within the same community of practice. This is the 'we' that can use the Critical Elements to more easily pinpoint *aspects of social justice education practice*. An implication could be that this derives from the nature of the project within social justice education modules as the information we are using to pinpoint these aspects. And of course that feeds into it. Some of the comments from the Focus Group discussion suggest that it is through

using the Trajectory Model that we are able to do so more explicitly - albeit still from our individual perspectives with the community of practice.

The Report Writer's comments on the Findings sheet, and Focus Group sheet speaks to these issues clearly. With regard to evaluating the Critical Elements (CE's) and indicators he writes:

*I personally think that the CE's and indicators were useful and clear but that some of the information in the reports did not fit within the indicators/Critical Elements given and therefore could not be located anywhere. [...]some indicators themselves did not fit into the CE's (sometimes)*

This is an important issue, which the research process so far has not clearly dealt with - that is, the 'missing' or gaps that are not being sought as a result of the model's construction. This relates to possible improvements in research process issues that would better facilitate dialogical construction of indicators to broaden the discussion and decisions as to what constitutes social justice education practice or not.

On the Focus Group discussion sheet, with regard to evidence of growing social justice educators, RW15 writes:

*My report showed me that there was some evidence of taking a position and stance. The whole report is obviously based on action and praxis and the process is self-reflexive. There is also evidence of critical indigenous knowledge construction. There is a sense of motivation and imagination that is driven by a desire to change my*

*practice. The indicators helped me contextualise some of the information that appears in the report.*

During the application process RW15 said that it would have been better to have had the model before engaging with the research process. He had made the statement in response to his discomfort with the sense of 'bad results' from 'assessment' of his research report not meeting the 'requirements' of social justice education as indicated by the Critical Elements and indicators. Through the ensuing discussion to eradicate this assessment notion, the idea of its value as a research guide was reiterated though, as a model to help structure or frame the components to consider or bear in mind.

On the whole, the analysis of RW15's report from his and my applications provides indications of some value of the Trajectory Model, particularly, I think, through possible processes of engagement therewith. The analysis tends to show that working with the Trajectory Model in various potential ways could help to facilitate better articulation of our understanding of social justice education and therefore ways to critique and use reflexively in on our own practice.

**RR16**

Report no.		RR16	RR16
Researcher		RW	Jane
<b>P &amp; S</b>	<b>A</b>	-	-
	a	1	2/2
	b	1	-
	c	2	1 3/2
	d	$\frac{1}{2}$	$\frac{1}{2}$
	e	-	1
	f	$\frac{1}{2}$	$\frac{1}{2}$
<b>CIKC</b>	<b>B</b>	-	-
	a	1	3
	b	1 $\frac{1}{2}$	4 4/2
	c	1 $\frac{1}{2}$	-
<b>A &amp; P</b>	<b>C</b>	-	1
	a	1 $\frac{1}{2}$	-
	b	-	$\frac{1}{2}$
	c	$\frac{1}{2}$	$\frac{1}{2}$
	d	$\frac{1}{2}$	$\frac{1}{2}$

This report was analysed by RW16 and myself.

The placing of our ticks is similar when looking at the collated sheets from our respective applications of the Critical Elements. We clearly both strongly detected Ac and the B's - mine concentrated in Ba and Bb, while RW16s are indicated in Bb and Bc. We both had 'connected ticks' for the indicators in C - that is, either/or choices with other indicators - in this case connected with other C indicators. However, perhaps more than with any of the other comparative applications, there is substantial correlation between our respective placing of markers, with commonly the same Critical Element, although sometimes different indicators for those Critical

Elements - but not always! The following paragraph with markers serves as an example (again, shown as Report Writer's and *Jane's*):

<b>Bc</b>	<i>B a&amp;b</i>	<i>At the end I came into conclusions that: I also created barrier to learning for Sipho, I didn't remember that barriers are not constructed by a learner but are the results from interaction and events, as a social justice educator. I used labelling which was a discriminatory attitude which was harmful to Sipho's self-esteem and exclusion from the group...</i>
<b>Bb</b>	<i>Bb</i>	
<b>Bc</b>		

This raises another possible validity issue. As we apply the model from within our own located - and particularly positioned - subjective-selves, the related aspects of social justice educator practice we look for influence the Critical Elements and indicators we identify with. Now, when with relief I find a report with more correlation of the applied Critical Elements and indicators, it is seductive to read this as 'proof' of the validity of the indicators 'if only one understands them adequately'. (Because of course I cannot help wanting the model as my precious constructed and nurtured baby-tool to work). But when I think about it, and knowing RW16 as I do, I have to take into account that the correlations can have more to do with our respective subjective-selves than any inherent value or validity of the Critical Elements. RW16 and I are both women educators, breadwinner mothers of children just leaving childhood whose mothering experience deeply effects our motivations and values as educators. In other words, there is a lot of reason for us to have a lot of common emotional response and priorities, which may account for the increased correlation between markers. But this does not invalidate the correlations. It instead illustrates the important aspect or layer of social

justice education reflection - the importance of always being aware of working from within our located and positioned selves. So rather than potentially reducing the validity of the Critical Elements as a result of our subjective commonalities, it potentially adds to the quality of the analysis to have the indicators and the comparisons of ecosystems working in conjunction with each other. Again this speaks to process issues of how the Trajectory Model is used.<sup>172</sup>

So while we picked up on the same Critical Elements in the report, we noted them with more or less gusto. RW16's comments about her feelings and observations of the process speak to this, as do my reflective notes on one of the research sheets, written after an application process to this report.

RW16 writes of the process:

*It feels not so good doing this (evaluating) my own report because I start wondering why was my report chosen because there's this gap within the CE's and the indicators. Some I couldn't meet at all and I still feel that some are missing, but don't know exactly [where] to put them down. Some Critical Elements are there but less indicators and*

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<sup>172</sup> While the research process did not ask for people to identify/explain their own subjective-self ecosystems, I need to reflect on the extent to which my knowledge of, and related assumptions of, any of the Report Writers has played into these comparative analyses. We know each other. No amount of numbers replacing names is going to disguise whose work I am working with at any one point. And a whole lot of the depth of the research process has only been possible because of the amount of knowing and caring about each other. This relates to the issue I raised earlier of the benefit for me of the later inclusion of the two Social Equity students that I had taught myself. While there could be negative implications of bias, there can equally be positive implications for the benefits in the use the Trajectory Model with people that one knows and cares about a lot.

*in some cases I think I was unable to clearly enough express what I meant to show<sup>173</sup>, but only then I realised that indicators are only there to show an idea and not more than that after the discussion.*

And of the indicators, RW16 writes:

*In my report I can say I'm a growing social justice educator because I have tried to apply all the CE's and some of the indicators, seeing that I was able to change the situation and the attitude that was between my class, myself and the problematic boy.*

*All the CE's are very useful descriptors of social justice educator practice because as a social justice educator you cannot do without all of them, but the problem is that there are some indicators but no evidence in the report.*

*The CE's are useful enough because it helps on self-reflexivity and helps as a guide so for me as a social justice educator to know exactly what to do.*

This last comment correlates with discussions on the research days about the possible value of the Trajectory Model as an 'elaborated checklist' for social justice educator's reflexivity<sup>174</sup>. This notion of the model as a

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<sup>173</sup> This statement supports one of my earlier validity concerns about the limitations of the reports as a vehicle for showing evidence of social justice educator practice - because of the difficulties of full expression in writing, and more so when writing in a second language.

<sup>174</sup> This comment correlates with discussions on the research days about a) how the Critical Elements are an elaborated 'checklist' for ourselves as social justice educators - referring

reflexive 'checklist' for educators in our community of practice has both positive and negative potential. Negative if it reinforces the notion of the model as a prescriptive assessment tool, positive if it is self-reflexively used by educators themselves. This is closer to how the model has come to have value for me in my work as a social justice educator. The likelihood of such a use can be facilitated through the way in which people are introduced to the model, and/or ways in which they are encouraged to use it as a dialogical process tool for reflexive development. This relates to issues of potentially improved methodological research processes mentioned above. I pick up on these aspects in Chapter 7.

My summative reflective comment was:

*The indicators for this report don't adequately acknowledge the less 'oppression theory-obvious' changes and real positives as a result of critical engagement at a deeply personal level with individuals and self - derived from thinking and feeling as a deeply critically-reflexive introspection - and the consequent well-being resulting from this 'renewal of hope and motivation'<sup>175</sup> for both teacher and learner. That is, the holistic (subjective-self) critical reflexivity through deep*

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to the notion of a list we had engaged in constructing during the course to help us keep on track with a process and direction we collectively identified with and felt committed to. But knowing it to be 'against the tide' of common dominant discourses it would be easy to 'forget' or get worn down and waylaid once we each back in SJE-isolated contexts; and b) the necessity for an ongoing articulation and structuring of our community of practice to help keep us actively being and working within the SJE trajectory. We talked of how our community of practice helps to keep us on our critical self-reflexive toes through stimulation and motivation, but also through serving as a 'collective conscience'.

<sup>175</sup> Closely linked to indicator Af: Position and Stance: 'hopeful agency' reflected in stance, i.e. indications of a motivation to, or belief in, the possibility and necessity of an anti-oppressive position and stance for contributing to social justice.

*ownership of self and commitment to anti-oppression, indicating a real deep engagement with such notions that we grapple with in social justice education such as 'treating the same does not equal treating equally' etc.*

The instance of missing the less 'oppression theory-obvious' aspects, referred to above, highlights a really important gap in the indicators<sup>176</sup> - it is just such kind of missing (Ellsworth, 1989) that I have been aiming so much to avoid. A part of my whole motivation for some of the constructions in this research has been to help bridge those troublesome gaps that worry me so much<sup>177</sup>: that of adequately acknowledging the intricate subtle interplay between the social and the individual. This refers to the very specific individual human response to and from within one's subjective-self ecosystem indicating one's location within a social context as well as within (through identifying with) a positioned 'theoretical discourse' for anti-oppression.<sup>178</sup> The process of applying the model has helped therefore to highlight this gap.

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<sup>176</sup> In my earlier writing about the 'SJE-writers' (M. Adams, Bell, & Griffin, 1997; M. Adams et al., 2000) I criticised the possibility of emerging assimilationist/ palliative tendencies to promote 'social justice' practice that 'made it better within' an unequal society without really believing in or seeming to accept the necessity of challenging the entire social system in which the related inequities are inherent. With my appreciation of RW16s work in particular I could be seen to be contradicting that stance, or at least being hoist with own petard! It also points to issues of possible contradiction between the analyses of RW06 and RW16 related to the aspects of single issue and single person responses. I discuss this further in Findings and Conclusions.

<sup>177</sup> as well as particularly other socialist feminists such as Weiler (1988) , Lather (1994), etc.

<sup>178</sup> This attention to the need for individuals to take ownership of their own role in oppressive relationship has recently earned me criticism of skewed overemphasis on the individual over the social - with the implication (to my personal horror) - of postmodernism type liberalism and even potentially victim blaming (a sentiment supported by University of Cape Town Department of Philosophy's Ben Kotzee in his talk entitled: Our Vision and

The report writer's comments on the Findings sheet, and Focus Group sheet state these issues clearly. On the Findings Sheet, with regard to evaluating the Critical Elements and indicators she wrote:

*I personally think that the Critical Elements and indicators were useful and clear but that some of the information in the reports did not fit within the indicators/Critical Elements given and therefore could not be located anywhere.*

This view concurs with my own summative reflective comment with regard to this report:

*The indicators for this report don't adequately acknowledge the less 'oppression theory-obvious' changes and real positives as a result of critical engagement at a deeply personal level with individuals and self - derived from thinking and feeling as a deeply critically-reflexive introspection - and the consequent well-being resulting from this 'renewal of hope and motivation' for both teacher and learner. i.e. the holistic (subjective-self) critical reflexivity through deep ownership of self and commitment to anti-oppression.*

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Mission: Bullshit Assertion and Belief! cited in Mail & Guardian 6 October 2006). Comments from an external examiner on the first of the Triptych modules for our current new cohort of ACE V&HR students. Her comment sparked off an interesting reflective debate for me about whether I am 'getting soft with age' and whether that is a good or bad thing. The examiners comments sounded so like my own voice of 15 or so years ago - with all the hard radicalism of youth. I have no idea what age she is actually - but her voice 'pitted against' my knowledge of my often life weary battling older students seemed reflective of youthful brass. Nonetheless, an excellent reflective praxis challenge - related to the similarly endless academic paradigm contestation.

However, it is yet to get to the point where it can *more readily* address the gap by anyone other than those so deeply steeped in the particular discourse as we are. But perhaps this is not altogether a failing of the model - but a reality of depth of critically sensitive 'reading' (from within a social justice education trajectory?) that facilitates such noticing. Perhaps the more thing to notice is how the process of dialogical engagement with the model helps us to avoid such potential 'missing' and valuing a broader conception of social justice education, while still being able to locate this dynamic within a social justice education trajectory. This issue of depth of engagement within the specific discourse for use value of the model (noted with reference to application issues above) emerges again in the following chapter.

Th analysis of RW16's report raised both some possible dilemmas, as well as possible positives for the use of the Trajectory Model. Aspects of educator care and concern emerge as major illustrations of indications of social justice education practice. While such care would ostensibly an indicator of any good educator practice, in this instance it is noted as showing evidence of *social justice* educator practice, while for RW06 it was noted in relation to the opposite conclusion. A related issue was around the depth of knowing and engagement of our interacting subjective-selves, speaking to potential process benefits as well as highlighting problems of missing important aspects of educator practice in working for social justice. It has thus been helpful to raise issues of concern, clarity and possible progression.

**In conclusion:**

Eventual analysis after all the preceding work has both highs and lows. Both more and less emerges from the process than expected. The strengths, weaknesses, gaps and possibilities of the Trajectory Model, the research process and issues of social justice educator practice as raised through application and analysis of the reports, is discussed in response to the research questions in the following chapter: Findings and Conclusions. Thereafter I reflect on the learning and possibilities in relation to the improvement of my praxis, and by association that of our community of practice, as a social justice educator.

## Chapter 7

### Findings and Conclusions

#### Introduction

In this chapter I focus on what conclusions can be drawn from findings in relation to the primary research questions seeking to ascertain the means and evidence of social justice educator growth. This is followed by a final chapter, Chapter 8: Reflections, in which I reflect particularly on the implications of the study and findings for my own growth and development as a social justice educator, in response to the aim of improving my own praxis.

Besides possible research process weaknesses, the finding of evidence of social justice educator practice through use of the model is fairly clear from the analysis of the reports. It is there. However imperfect a tool the Trajectory Model is - it nonetheless has provided a tool for potentially improving praxis as a social justice educator through facilitating closer scrutiny and better articulation of social justice education practice, as we understand it in our community of practice. The more we are able to articulate the structural challenge to oppression and inequality through the use of the social justice education trajectory, the better we are armed to promote and defend our work within our educator contexts.

And yes - it does indicate some social justice educator growth - not infallibly - but there is evidence in the reports of educators *being self-reflexive within a social justice education mobilisation trajectory* in that the critical

theoretical lenses and motivation applied are those of social justice educators, as 'we' are trying to articulate the notion thereof. I am aware that I cannot entirely abrogate this finding to the analysis of the reports, or the application process. It is a perception strongly influenced through, or in conjunction with, other sources<sup>179</sup>.

On the whole, most of the reports (to greater and lesser degrees) indicate application to context through [critical]<sup>180</sup> indigenous knowledge construction and reflexive praxis based thereon - the whole within motivation for working toward anti-oppressive practices for social justice. So while the whole process of using the reports as an instrument for establishing evidence of social justice educator being/ becoming may be flawed (as a result of the parallel requirements of the model and an self-reflective action-research report) it appears nonetheless to have some value for showing up the positive/beneficial *potential of the model* for use in this study and other related purposes<sup>181</sup>.

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<sup>179</sup> The study itself does not provide a comparative analysis of student practice before and after doing the course, to indicate where people 'were' before. But I make this interpretation of a change in current position through extrapolations from the full range of research reports, evaluations, and engagement with the students over the period of study, etc. Comments from these sources - indicating 're-creation', hope, excitement, etc. through improved perspective and tools that help to improve the lives of both students and educators - support this view.)

<sup>180</sup> see later discussion on this alteration from the research process.

<sup>181</sup> Through assisting us to see gaps and strengths in various aspects or areas of our work it helps in design of course-work and evaluation priorities and criteria, as I have already been discovering in my practice since having the constructed Trajectory Model at my disposal. I look at this aspect more in Reflections, Chapter 8.

Furthermore, the analyses - through application of the model - more clearly indicated where, and in what ways, the model is weak. As such, it seems possible to infer that improved articulation and evaluation of social justice education growth has been facilitated through the construction and use of the Trajectory Model. This speaks to its potential for the improvement of praxis.

### Answering the research questions in relation to my aims

...of improving my practice through growing social justice educators (and as a social justice educator)

RQ1: How do we describe social justice educators?

RQ2: What evaluation criteria can we use as indicators/evidence of social justice education being/becoming?

RQ3: What do the reports show about the development of social justice educators in this group of educators?

- in terms of evidence of social justice education practice?
- in terms of value of the Trajectory Model - for this purpose?

RQ1: How do we describe social justice educators?

Can I answer this question yet? Only partly - and more when I have answered RQ 2 and 3 - which is a good thing according to the Guba & Lincoln (1994) research position I identify with - that the answering of the

questions must be such that the answers to one impacts on the answering of the others.

To a certain extent though, this question is answered for *myself* through the existence of the (albeit imperfect) Trajectory Model. In bringing together the thinking from our social justice education praxis - with and through theories and concepts from the literature and the teaching, the model does go some way toward 'naming and framing' (Wink, 2005) at least my own dialogically derived notion of what social justice education is. But the question remains as to whether it does so for anyone else - even only within our community of practice. Some of the researchers' comments indicate that in some ways the Trajectory Model has helped them in this regard. For example, RW15 saying that it helped him to 'contextualise some of the information that appears in the report'; RW09 saying that it helped to 'see all that needs to be there'. This latter comment implies a similarly purpose mentioned by other report writers in terms of the 'checklist' notion. Answers provided through the analysis to RQ3 in particular (through what emerges in response to RQ2) shed some further light on this aspect. Consideration of this question in relation to my aims with regard to my own practice as a social justice educator is discussed in Reflections - the following and final chapter of this study.

I first pursue the findings in response to the other two questions.

**RQ2: What evaluation criteria can we use as indicators/evidence of social justice education being/becoming?**

While RQ2 is obviously closely linked with RQ1 - the aspect of 'evaluation' implies a more collectively accessible descriptive tool than that which may suffice as a usable instrument for me on my own. It requires adequately 'user-accessible' expression for this purpose - through which relatively parallel shared meaning can be made of the construction for application within our (or a social justice educator?) community of practice<sup>182</sup>. This speaks to the issue of the dialogical application process as a valuable use of the model, despite its flaws. Two points to note particularly are: 1) the process of using the model has helped to highlight possible 'missing' (Ellsworth, 1989) of the indicators as presently constituted; 2) dialogical use of the model helped us to see work that seemed to be moving outside of the general trajectory direction (RW06) despite allowance for progressive development of 'becoming' social justice educators.

As indicated by the analysis of RR06 in particular, despite our intentions to the contrary, there is a sense of the term 'evaluation' being a euphemistic disguise for 'assessment'. While certainly we have been 'evaluating', in the sense of gauging that which is valuable to or within our community of practice, we also seem to have been 'assessing' that is, seeing what the reports disclose about the degree to which the report writer 'measures up' to the criteria we are articulating. This is a fine line generally between evaluating and assessing. The claimed non-neutrality of a social justice education stance implies boundary drawing of a sort in order to distinguish

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<sup>182</sup> This distinction between 'our' or 'any' social justice education community of practice is something that I am aware of as still being very far away from. A good few more research cycles might be necessary before the model is more broadly accessible.

motivation and praxis from trajectories that are, or may not be, in the direction of social justice. Making this distinction will inevitably involve a degree of assessment. The important point I think is that with a shared use and understanding of tool such as the Trajectory Model within a community of practice, at least the definition of these boundaries can be more easily accessible to and interpreted by a wider grouping of people. This at least reduces the chance of such assessment being exclusively or even predominantly determined by normative discursive dominance. The use of the term assessment seems to be much more palatable when used for the purpose of self-assessment of one's work. The existence of a community of practice determined Trajectory Model could be helpful in this regard - picking up again on the 'checklist' notion.

The construction of the Trajectory Model provided some indicators for the researchers and myself to start working with. It is in response to RQ3 that it is possible to get closer to finding out if the Trajectory Model has any real value as criteria for evaluating social justice education being/becoming.

RQ3: What do the reports show about the development of social justice educators in this group of educators?

- in terms of evidence of social justice education practice?
- in terms of value of the Trajectory Model - for this purpose?

What does the analysis offer in answer to this question? What, if any, general trends do I think are deductible therefrom? Such a small sample of

reports does not lend itself well to generalisation. It is only through recognition of issues raised - facilitated and made generalisable through the purposeful application of the Trajectory Model - that any possible 'trends' can be determined. By 'trends' therefore, I am referring to issues that appear to be of generalised importance for social justice education practice through and for the use of the Trajectory Model.

- in terms of evidence of social justice education practice?

While 'evidence' seems to be too strong a word to apply to the tentative nature of the observations in this process, I do think we can say that - with many buts and maybes - that we did find evidence of social justice educator practice. On the one hand, this was to be expected, owing to the motivation for the research reports - and the basis of their selection - in the first place.

RW15s summative comments from the research process are valuable in this regard. As he clearly states, the 'basis of the reports' is for action and praxis for social justice education. Coming from a report writer, this helps to validate some of my views on the inclusion of report writers in the research process: both in terms of the value and weaknesses of the Critical Elements and indicators; and through a simultaneous indication of a degree of confidently critical participation in the process. This report writer's observation coincides with my previously raised expectation of the 'likelihood' of finding the Critical Elements in the 'good' research reports - because of the nature of the original Research Project from which the reports emanated.

While this cyclical-ness is useful for, and/or likely, through the iterative nature of reflexive development, it can present a problem for the validity of the research. That is, the reports may provide evidence of the Critical Elements existence therein - but they are derived from the same thinking, or reference framework, as that which went into the construction of the Critical Elements in the first place - potentially a bit of a case of using Critical Elements to 'prove' reports and reports to 'prove' Critical Elements.

However, the Critical Elements did not exist in this articulated form *before* the report writing process. (Which fact RR15 pointed out was a pity, as it would have helped in the process of the report writing!) This means that so far all I can deduce is that the Critical Elements are a more coherent, articulate version of what I was doing more intuitively in the teaching process leading up to the reports. I do not think this does invalidate the Critical Elements - in fact it I think it does go some way to validating them as a useful tool for guiding/benchmarking the development of our social justice education work. But does it then necessarily invalidate the results of finding the Critical Elements in the Reports as evidence of growing social justice educators?

- in terms of value of the Trajectory Model - for this purpose?

The finding of Critical Elements and indicators in the reports would seem to indicate that the Trajectory Model evidently does have some value for its intended purpose. The examples referred to above of the report writers finding value in the Trajectory Model is also an indication that the model has

some value for this purpose. BUT - with the often-expressed proviso - that the Critical Elements and indicators were inadequate, or inadequately understandable in the same way between different participants, for reasonably common application. What the analysis of the application process indicates to me is that, thus far, the Trajectory Model has helped us to grapple more consistently and critically with 'what we are actually trying to say or do' - but it is as yet a relatively clumsy and unwieldy tool for doing so. The possibility exists that the Trajectory will never overcome some of the existing limitations. However, it may also be the case that our further growth can be facilitated through dialogical processes of engagement with such a model.

Much of the weakness of the Trajectory Model appears to come from the paucity of the indicators themselves, while some of it appears to be from the potential inherent weaknesses in the research process itself. These considerations of research process issues impacting on the findings and conclusions are referred to throughout the discussion in this chapter in terms of the iterative nature of the study, and the impact of methodology on ontology and epistemology - with both negative and positive impacts. These considerations also sometimes raise various possible responses or approaches to the indicator issue.

Therefore, with regard to RQ3 as a whole:

What do the reports show about the development of social justice this group of educators?

The application process would seem to indicate that we did find, in the reports, similar important aspects (as well as gaps) of social justice educator (developing, at least) practice, as we understand them in our community of practice, but we often used different indicators to describe them. So perhaps we can tentatively say that we could detect some evidence of social justice education practice in the reports, through the use of the Trajectory Model, although still with great differences in our ways of making these deductions. This potentially implies a weakness in the value of the tool as an instrument for collective meaning-making - depending on ways and processes of its use.

#### Pointers for Findings in relation to both Content and Process issues

Within the context of all the potential permeating factors impacting on 'interpretation' (raised under Application Issues in the previous Analysis Chapter), the following list raises some the predominant and pervasive themes in the Findings. These are engaged with in more detail below, but not distinguished according to each of these pointers, which their pervasiveness and recurrence precludes.

- 1) Noticing from within being a writer (looking from inside) OR a researcher (looking in from outside). Contrary to the differences between 'insiders' and 'outsiders' views being potentially invalidating, I think the dual perspective possibly enhances the process: a) through filling in the picture from more angles for purposes of comparison and contrast, hence helping to show up gaps that could result in

problematic 'missing'; and b) helping to retain a sensitively 'subjective', yet also a relatively 'objective', stance in the process of application.<sup>183</sup>

- 2) Related to the above is the issue of multiple researchers' individual identification with some indicators more than others, based on each person's respective located and positioned subjective-self. This will always be a factor in the collective use or application of any tool, and will therefore continue to be a factor in the use of even an improved *Trajectory Model* within a community of practice. Despite potential analytical and validity issues as a result, this multiple gazing can also be a positive factor in providing enhanced qualitative depth of analysis. Allied to this application discrepancy is the relative difference in familiarity with the discourse as well as, and often symbiotically related to, power and confidence issues. For example, I discuss below implications from differences in correlation of findings between *Validity Group* members and myself, as opposed to report writers and myself.
- 3) The *overlaps* in the *Critical Elements*, but even more in the indicators. This aspect of 'blurred boundaries', between the *Critical Elements* at least I regard as not altogether negative, and in some degree necessary, owing to their interrelatedness. While perhaps requiring more 'sensitive' application, such an application requirement does not necessarily reduce the potential analytical value.

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<sup>183</sup> RW06 and RW09 both referred to this 'insider/outsider' factor as impacting on their manner of analytical application, with different implications for its value - see their comments in *Analysis Chapter*.

- 4) *The lack of specificity of clarity* of the indicators, and even the **Critical Elements**. The research process showed the articulation of these to be in need of much improvement, as well as some possibilities for ways of doing so.

Ideas for possible improvements to the model arising from the research process are put forward in the **Conclusions** below.

These issues are not entirely separable for finding answers to all three of the **Research Questions**. 1) and 2) above refer more to generic and specific research process issues, while 3) and 4) speak more to the value of the actual *Trajectory Model* for its intended purposes - of providing evidence of social justice education practice, which implies the existence of reasonable evaluative criteria for indicating evidence of social justice educator being/becoming, which in turn implies the existence of some relevant descriptors of social justice educators. Commentary on some aspects related to 1) and 2) with regard to this specific methodological process require noting for linkages between the research process and the findings. Methodological issues necessarily come up implicitly and overtly in the course of the discussion in relation to the value of the *Trajectory Model*. I discuss these aspects here in relation to their possible impact on findings and conclusions from the research process, and revisit then in relation to my own practice as a social justice educator in *Reflections* - the next and final chapter.

## Findings

Not surprisingly, there were contradictory findings and mixed reactions to the process. While some people were inspired by the process for its impact on ways forward for their self-reflexivity<sup>184</sup>, others found it more difficult to get past the 'self-assessment' proclivity. Fortunately, they were not 'put off' by the rather deflating process of finding gaps in their work<sup>185</sup>.

Deducing that there is something 'incomplete' about your report from the application, and not thinking that there 'should have been' - according to a report writer's own knowledge of his/her intended conveyance of meaning - was a good process issue 'flag' for me, helping to alert me to possible gaps in the model

That is, it indicated pointers for faults in the Trajectory Model - particularly challenging a tendency to underestimate 'small individual moments' related to the importance of 'better ways of caring' - for want of a clearer expression. RR16's project that focussed on a single individual, and according to the application process indicated social justice educator practice, showed up a lack of indicators in the model that acknowledged her growth and impact as an social justice educator through 'openings' created for consciousness that facilitated a way to shift position and break through prejudicial impasses in the existing relationship.

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<sup>184</sup> for example RWs 09 and 12: RW12 found that the Critical Elements worked well for him - providing a 'basis on which to do self-reflection'.

<sup>185</sup> for example comments from RWs 15 and 16 quoted in Analysis

This is an important issue, which the research process helped to show up - that is, gaps that were not being sought as a result of the model's construction, allowing for the potential of important 'missing'. One such gap I discuss below, but retain awareness that the presence of one such important gap raises the strong possibility of more. As I work more with the model in similar and related applications these will emerge if I (or anyone else) keeps using the model critically. Having a model that covers some of the 'presences' - helping by contrast to show up the absences, assists the potential for uncovering gaps in what needs to be looked for.

The instance referred to in relation to RR16 above highlights a really important gap in the indicators - it is just such kind of missing that I have been aiming so much to avoid. A part of my whole motivation for some of the constructions in this research has been to help bridge those troublesome gaps that worry me so much (as well as particularly other socialist feminists such as Weiler, Lather, etc.): that of adequately acknowledging the intricate subtle interplay between the social and the individual. This refers to the very specific individual human response to and from within one's subjective self ecosystem indicating one's location within a social context as well as within (through identifying with) a positioned 'theoretical discourse' for anti-oppression.<sup>186</sup> The process of applying the model has helped therefore to

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<sup>186</sup> This attention to the need for individuals to take ownership of their own role in oppressive relationship has recently earned me criticism of skewed overemphasis on the individual over the social - with the implication (to my personal horror) - of post-structural type liberalism and even potentially victim blaming! Comments from an external examiner on the first of the Triptych modules for our current new cohort of ACE V&HR students. Her comment sparked off an interesting reflective debate for me about whether I am 'getting soft with age' and whether that is a good or bad thing. The examiners comments sounded so

highlight this gap - it is yet to get to the point where it can more readily address the gap by anyone other (and even us) than those so deeply steeped in the particular discourse as we are. But perhaps this is not altogether a failing of the model - but a reality of depth of critically sensitive 'reading' (from within a social justice education trajectory?) that facilitates such noticing. This issue of depth of engagement within the specific discourse for use value of the model (noted with reference to application issues above) emerges again below.

However, this 'flagging' also then again reinforced for me validity of including the report writers in the application process as a research choice. Without the report writer's participation, enabling her to point out an aspect of great importance to herself in regard to her own social justice education practice that the model application ignored or overlooked, it is possible or even likely that myself or any other 'outsider' applying the model to her report would not have had the information - nor the tools from the model construction - to pick up this gap in the indicators.<sup>187</sup> In this case though, I found it relatively easy to concur with, and/or reinforce her own

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like my own voice of 15 or so years ago - with all the hard radicalism of youth. I have no idea what age she is actually - but her voice 'pitted against' my knowledge of my often life weary battling older students seemed reflective of youthful brass. Nonetheless, an excellent reflective praxis challenge - related to the similarly endless academic paradigm contestation.

<sup>187</sup> This 'critical sifting process' though also raised issues around what I suppose could be said to be border on the realm of 'ethical issues' and other less acknowledged group dynamics such as the evaluation/assessment discussed above. I pick up on these aspects in my reflections on the process in the next chapter as they are perhaps predominantly subjective responses to the process, rather than ones that overtly impact on academic ethical or methodological validity of the process.

view through my knowledge of the report writer herself and her work. Which of course could be a subjectively influencing bias - but one which is unavoidable really in a collective engagement project. We are people interacting to other people with names, faces and being - as opposed to anonymous research sources. This issue of collective meaning *making as a result of* such depth of knowing each other points to possible value of the Trajectory Model in the community of practice through processes of engagement with it. It can potentially assist in dialogically constructed critical indigenous knowledge from within the whole community of practice.

Further on this point of validity with regard to the inclusion of report writers in the application process, VG2 noted in her scribbled recordings of our discussion on Research Day 1:

*using students to validate > do not know what they are thinking when they are trying to find evidence of indicators > better to have that 'bias'.*

We do have some indication of 'what they were thinking' (from the various tools in the research process) but the point is still valid. I think to really have had the intended application value we would have needed much more time together on the research process, with more collective engagement on the same report together. But that could have been a bit intimidating having a whole bunch of people 'evaluating' one's report. So perhaps individual one on one discussion with each report writer would have been better? We could then at least have had more concentrated attention on specific queries, anxieties and findings. However, then of course some of the dialogical

advantages would have been lost whereby one person's confidence to reflectively critique his/her own report can 'rub off' on others - as well as the value of the ideas generated through association with each others comments which can then also be taken further through 'in the moment' discussion. This relates to an idea I reflect on in Chapter 8 about potential advantages of working together in our community of practice to develop indicators.

The process of application, using the model, also facilitated useful discussion on pertinent social justice education issues. For example, a women report writer, commenting generally on findings from the application to her own report, noticed that 'so much self-reflection seemed to be required for women': that she found in herself a tendency of 'more praxis than agency and stance - very interesting - related to degree of internalisation' [implying 'of women's socialisation']. Notice was taken of how the indicator 'ruptura' (B. Bell, Gaventa, & Peters, 1990)(under the Critical Element of Agency and Praxis) was needed for 'proper' self-reflection that would contribute to praxis.<sup>188</sup> This use of Critical Elements in different combinations from the way they are grouped in the model clearly indicates there is an issue of boundaries and overlaps to be addressed. A related tentative improvement is considered later in this chapter.

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<sup>188</sup> The discussion went on to link with someone else querying whether divorce would be considered as agency and praxis, and how this related to the linked Critical Elements, for example position and stance. This is simply an interesting illustration of possible enhanced critical reflection stimulated through dialogical engagement with the model.

The aspect of overlap of Critical Elements versus lack of clarity of specific indicator boundaries is a big thing regarding all the Critical Elements. While the essentialness of interlinking seemed to be repeatedly reinforced in various ways through the discussion of applications, the ability to make clear sense and be able to articulate each Critical Element can also obviously be a negative issue. There is the distinct danger that we are possibly doing what a student of Kanpol's<sup>189</sup> (1999, p. 159) validly complained of regarding the disempowering impact of 'exclusive' 'own' social justice education language.

This issue links the problematic of the need for greater articulation and hence familiarity with a discourse, to the need for accessibility. In terms of the model, for me it at least clearly points to the need for the indicators of each Critical Element to be much more clearly articulated, or constructed dialogically through different processes. If, through use of the Trajectory Model, it is deemed valuable to retain the attachment of pre-constructed indicators for each Critical Element, they will need to be so much clearer, so that the model is at least more easily accessible/self-evident within a specific community of practice. Surely then these Critical Elements must be such instrumental descriptors as to actually *facilitate* the construction of relevant indicators for a particular community of practice - ensuring at the very least that they are more facilitative than disempowering. Such an articulation requirement of the Critical Elements relates to points raised above and is addressed in part in the conclusions.

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<sup>189</sup> While he was referring to the growing discourse of critical pedagogy, the issue pertains.

Regarding the *Critical Elements* as facilitative tools for constructing indicators has led to a reflective avenue for possible reconceptualisation of the *Trajectory Model* as a *Mobilisation Model* - which I discuss in more detail later in this chapter.

Linked to the above points of potential obfuscation of the *Critical Elements* through both the issue of the necessary degree of familiarity with the discourse, as well as the issue of indistinct parameters of *Critical Elements* and their related indicators, is another general trend that the appraisal of the respective analyses of RR08 raises well. That is, the issue of differences in analytical correlation between report writers and me - as opposed to *Validity Group* members and me. In the applications to this report there is a noticeably stronger correlation between the *Validity Group* member and myself, than there is between either of us and the report writer. This is not too surprising, as *Validity Group* members and I have 'travelled' further together at a deeper academic level in a community of practice on a social justice education trajectory. The nature of our interaction too, of dialogical engagement together to teach this work that informed the reports, means that our social justice education gazes have been developing in a more parallel fashion. An implication could be that we are simply mutually reinforcing each other's perspectives in a similarly bound discourse or understanding. Or it could be that our developed level of engagement facilitates a more common understanding of the subtleties and complexities of the *Critical Elements* and indicators. I suspect it is a little of both, although perhaps the former possibility is a facilitative rather than a restrictive barrier.

Our common discourse potentially provides enabling tools, and related skills with which to wield them. This would imply that the model's potential value grows commensurately with one's growth and development within the discourse of a social justice education community of practice. This has potential positives and negatives: it can thus be very useful to a section of the community, but it could become so rarefied a group that can use and understand it. This is a danger with any developing knowledge of course - but it needs to be borne in mind as a potentially exclusive and disempowering 'judgement' model if allowed to develop in a way that is entirely esoteric to all but a few 'people in the know'. While this is clearly related to methodological concerns, it is as a result of the possibilities of ways of coming to know what it is possible to know that I raise this aspect here. It is an issue that perforce permeates all the findings.

Yet, the model did facilitate to a degree the finding of evidence of social justice education practice - even though we may have used different indicators (and even sometimes Critical Elements) to arrive at similar conclusions. My discussions on the common findings in the comparative analyses between RW15 and myself address this aspect, together with its flaws:

*...[what this comparative analysis] indicates for me most pertinently, is the fact that we jointly recognised the importance of what was being said in this paragraph. It would be possible to debate whether specific Critical Elements are more correctly or appropriately applied than others, or whether both alternatives are equally relevant or*

*appropriate, etc. But that's less important for me right now<sup>190</sup> than the fact that through the process of trying to apply the Critical Elements we - the two analysers of this report both versed in this discourse - could simultaneously pick up aspects in that paragraph that showed evidence of social justice education praxis.*

In other words, this indicates that some elements in the model are useful for the purpose of looking for social justice education practice - but again, they still lack definition and clarity for relatively easy common meaning making. Another participating report writer who found that the Critical Elements and indicators were 'useful if only can be simplified' was nonetheless able to put them to good use. Commenting on a report other than her own, she found that the model helped her to articulate that the report-writer implied an acceptance of social racism almost to highlight the supposed distinctiveness of her position and practice - thereby providing evidence of a lack of *critical reflection*.

What all this indicates for me most pertinently is that fact that we were able to jointly recognise the importance of what was being said in this paragraph. We could debate whether some of the Critical Elements are more correct to apply than others, or whether both were correct, etc. - which speaks to difficulties of the Trajectory Model as a tool. But it is perhaps as important to note that *through the process of trying to apply the Critical*

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<sup>190</sup> As previously mentioned - it is beyond the scope of this study to produce an acceptable improved version of the Trajectory Model. The intention is that the findings of this study facilitate such improvement hereafter - thereby at least contributing to *means* of improving of praxis.

*Elements* we could pick up what is was in that paragraph that showed evidence of social justice education praxis.

So this is another issue around potential value of the Critical Elements and indicators - the process of (attempted even?) application, helps to see the layers, and/or aspects, of knowledge? and motivation? that are informing a particular practice. This is definitely helpful for my need to be able to indicate why something is working in the direction of anti-oppression - or not. It is also enormously useful to be able to see what relatively simple and straightforward sentences can disclose about an educator's thinking and practice. This is about discourse analysis for sure - but it is only possible to this degree of analysis because of the application process involving the Trajectory Model. Whether it is the application *process* or *the model* I am not yet sure - but between them they help to facilitate a discursive analysis for evidence of social justice educator practice.

The model also facilitated the possibility of seeing another 'misdirecting' aspect influencing whether a practice is ultimately anti-oppressive or simply against a particular dynamic. The aspect of reaction to a single inequality issue - divorced from the power dynamics at the three levels - repeatedly emerges in my work as a social justice educator. While I do not mean to infer that all single issue challenges cannot also be anti-oppressive challenges, it raises the alert between being anti the present power construction between identity groups, and being anti the nature of oppression that facilitates oppression either way between social identity groups. A person can sound very radical in response to a particular issue

about which they are passionate - either as a target or an ally - but they are not seeking socially just transformation as we understand it if they are unwilling to assume the same stance and position in respect of issues related to the predisposing form of oppression in general - or other forms of oppression. Commonly, people will express - and I think often really feel - outrage at the treatment of say 'the poor', but will distinctly bridle at the idea of challenging the social structure and conditions that contribute to the existence of 'the poor' in the first place. Similarly, we commonly find in our classes strongly expressed outrage against oppression when that form of oppression is in relation to race, but there is a noticeable cooling off of this radical anti-oppression position and stance when we start to address a form of oppression in relation to gender - unsurprisingly from men in particular!<sup>191</sup>

Agent resistance is well recognised in the literature<sup>192</sup>. The various descriptions and articulations of internalisation of the norms and values of the dominant discourse by both agents and targets infer a similar predisposition<sup>193</sup>. What is pertinent for me however, is the development of an anti-oppression position and stance - irrespective of one's status within it. Without that, it too easily becomes a disguise for a preference of *which* social identity group is dominant as opposed to there *not being a dominant* social identity group. For example, being anti-white supremacy, as opposed to

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<sup>191</sup> We have repeatedly found such a tendency in the teaching of our courses. A tutor and I shared a laugh of recognition after class one day over the blatantly dismayed expressions of the black men in his class as they suddenly realised the implication for their apparently joyous, moral high-ground anti-oppression fervour when the course focus switched from racism to sexism!

<sup>192</sup> See especially (Hardiman & Jackson, 1997; Kumashiro, 2002)

<sup>193</sup> For example (M. Adams, Bell, & Griffin, 1997; M. Adams et al., 2000; Fanon, 1952; Freire, 1970)

being anti-racist. But also, even having a 'politically correct' stance in relation to a single form of oppression, does not dis-allow prejudice and oppression in relation to other forms of oppression - a classic example being 'anti-sexist' women and men who maintain a homophobic stance!<sup>194</sup>

Thus the problem of single issue challenge - when not contextualised within a broader critical framework of oppression of social group identities within the social structure - may lead to (not unnecessary) alleviation of the issue - but equally, does not necessarily challenge the inherent oppressive social structure that gives rise to the issue in the first place. And this is precisely what social justice education is aiming to do: challenge the oppressive social structure. As a result, such issue-based practices can be used to support arguments for the retention of educational practices that in fact reinforce the unequal status quo to the exclusion of practices that challenge it - the age-old liberal/radical battle. Using the model has helped to facilitate such an improved depth of scrutiny and articulation of these important issues.

The issue of self-reflexivity emerged as an important analytical aspect that the model seemed to facilitate useful engagement with for evaluating social justice education practice. For example, both VG2 and myself picked up on it as potentially locating RR06 outside of the social justice education trajectory. VG2 pointed out that there is self-reflection, and reflection on the processes in RR06, but that this is not done critically enough:

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<sup>194</sup> In reflections I pick up on the contribution for me of the Trajectory Model for facilitating improvement of my arguments around such socio-political dynamics, as well as in more articulation of gaps when evaluating social justice education assignments.

*'particularly evident in the apparent 'smootheness' of the transition from oppressive to non-oppressive behaviour'.*

This observation correlates with a weakness mentioned by the external examiner the first time this module was done with the Social Equity ACE group.

Similarly, my own comments had noted that while the report writer had:

*'quite honestly self-criticism' this is not the same thing as being critically self-reflective or reflexive.'*

My sense was that, whether as cause or effect, the single-issue based nature of this report writer's research is pertinent here. My comments repeatedly notice the lack of power dynamics across the three levels of the oppression model - that is, the individual, institutional and social. This matches with VG2's point about the lack of a critical approach. This then would indicate that the model has been helpful for picking up such gaps in social justice education practice by multiple gazers - an issue I also pick up on further in Reflections, as referred to in footnote<sup>194</sup>.

## **Findings of some, sometimes differing, Conclusions**

There were expected and unexpected ways in which those of us involved in the research process found value in the model, despite its flaws. The bulleted points below list some of the possible conclusions that can be deduced from the collective findings in relation to the three interrelated research questions.

- For VG1, the use of the model particularly excited him for facilitating clearer analysis of the *developmental* process of a 'becoming' social justice educator. He makes specific reference to people developing in different areas at different times, yet still practicing within the social justice education trajectory. This is an important aspect for me to reconsider in the light of my prejudices against work that is called social justice, but which appears not to be aiming at social transformation. I would identify it as generally not implicitly being aimed as a challenge to the social power dynamics, usually in the absence of imagination or belief in the possibility of social transformation. This is an issue I referred to earlier in the study and reflect on further in Chapter 8 particularly with regard to my response to some of the literature. What is pertinent Perhaps though this potential for the model to facilitate the possibility of being able to pick up aspects of *development* for or toward social justice education praxis indicates that it does offer some value as evaluative 'criteria to use as indicators of social justice education *becoming*' at least - if not 'being' - that is, in relation to RQ2. This would imply too that it has some value in describing social justice educators (RQ1).
- Some of the report writers noted similar excitement to VG1's regarding the possibility of increased depth of their own reflexive analysis for improving their practice as a social justice educator. This correlates with my experience of having had the use of the model in my frame of reference for assistance with better, more systematic, articulation of my

thoughts in relation to social justice education practice and issues. This again speaks to RQ1 and RQ2.

- The observation from RW15 that

*'The whole report is obviously based on action and praxis'*

(which I have raised above as a concern about the nature of the reports pre-empting any potential discovery in the research process) raises an interesting consideration with regard to validity of the research process as a whole. Upon reflection, and read in the context of his marked Critical Elements and indicators, a research report based on action and praxis is not nearly as 'obvious' as one might at first suppose, despite the nature of the original assignment. That is the whole point. Not all action research projects do include praxis as opposed to practice - and certainly not all are self-reflexive. Praxis and self-reflexivity imply working within a critical framework. But it is in the overall contextualising of the self-reflexive praxis, through [critical]<sup>195</sup> indigenous knowledge construction, within the yearning and motivation for social justice - that is *pertinent rather than obvious* in a search for evidence of social justice educator practice. What RW15 has concluded is obvious, is in fact what is special about his and other similar reports in terms of being able to locate the work within a trajectory for social justice. And that is something it becomes easier to explain and verbalise through the use of the Trajectory Model. This finding suggests that (at least this report) does show some development of social justice education through the use of

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<sup>195</sup> see conclusion below with regard to an adjustment to the Critical Element 'indigenous knowledge construction'.

the Trajectory Model - RQ3. Any indications of a 'positive' response to RQ 3 infer a degree of positive response to RQ1 and RQ2. The ability to more clearly indicate the antithesis - of ways in which some reports indicated that the research was not clearly within the social justice education trajectory as described by the model, indicates that the model itself may be helpful to show up development (or not, as the case may be) of social justice educators. That is, 'the value of the Trajectory Model for this purpose' in RQ3. Obviously there is nothing 'conclusive' about whether or not a report 'proves' the existence of social justice education practice or not - merely that it can help us to better articulate a sense of correlation or missing with the notion of social justice education as we work with it in our community of practice.

- RW16 and RW06's reports show up weaknesses in the indicators in two completely opposite directions. While with RW16 it is the lack of adequately acknowledging deeply personal changes in understanding, approach and consequent well-being possibilities (for both educator and learner) in a deeply holistic critically self-reflexive sense; RW06 shows how apparent self-criticism - in conjunction with non-holistic separation of '*SJ issues/concepts*' can obscure a liberal, even potentially assimilationist, side-track out of the social justice education trajectory. Changes in her practice did happen - in relation to a particular practice - but not grounded in a *critical* social justice education self-reflexive paradigm. As VG2 said, the report thus reflected '*more [...] I would say HR values*'. Not that RW06's changed practice does not have the potential to impact positively of learners within the limitations of greater

inclusion or assimilation - but the report indicates a lack of critically analytical aspects at some levels which potentially misdirects the whole. RW06 herself picked up from her report that the theories of language acquisition she was using gave her tools to reflect on pedagogical practices - but not critically self-reflectively, that is, self-reflexively.

In the same way that the model had gaps in that it did not provide means to acknowledge some of the things *present* in the reports (for example RR16 referred to above), so too does it have gaps in not indicating the *absences* - weaknesses, gaps or flaws - in the critical self-reflective action research reports. That is, it does not - as a model on its own - provide adequately clear enough indicators for its purpose yet. This is the inadequacy of the indicators as they are presently constructed. They need much working on. It strikes me that now having found that some reports *do* correspond with the *Critical Elements* to a reasonable degree, they are potential sources of information to use to really develop the specific *indicators* - because we can take social justice education praxis in general for granted in these reports - and now look for the specific expressions of indicators to better describe these 'absences and presences'.

- It appeared that the issue of self-reflexivity was an aspect that contributes substantially to obscuring the 'boundaries' between the Critical Elements and indicators, but necessarily so. As the findings would tend to confirm, self-reflexivity is a *common* essential element of all the Critical Elements - to establish the implied meaning that warrants their

presence within a social justice education trajectory - as we came to more collectively make meaning of it through the research process. While making collective application potentially more difficult, it reaffirmed my idea that 'self-reflexivity' should not be a single Critical Element, but a permeating ingredient of the matrix of the model.

- Referring back to the point made at the beginning of this chapter (that the more we are able to articulate the structural challenge to oppression and inequality of our understanding of a social justice education trajectory, the better we are armed to promote and defend it within our educator contexts - raises potentially contradictory conclusions to the above bulleted paragraph. On the one hand, it appears to be assisting with articulation to a degree, at least in that we could generally use it to derive some common meaning in our analyses; yet it is so far from being user-friendly even to the report writers, that this claim of 'articulation facilitation' seems to be stretching a point. So perhaps a more apt collective conclusion in this regard is that working with the model facilitates a way *to start* articulating thoughts on social justice education better.<sup>196</sup>
- This fits with a new idea that arose through the analysis process - that the model is actually a 'mobilisation model' - for potentially any imagined social structure of political trajectory. For example, if 'the instrument

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<sup>196</sup> For me personally, some of my own experiences since working with the concept of the model would tend to verify this indication. I address some of these uses in more detail in Reflections.

for...' or 'imagination and motivation for...' is for say environmentalism, or frighteningly even fascism, could the same generic model be applied? I suspect it could, and that the only difference then is in the construction of the indicators of a particular group's intended meaning ascribed to each of the Critical Elements to ensure or facilitate social justice or whatever other intention is the aim. The Critical Elements then are critical elements for 'mobilisation' - not, on their own, necessarily *for social justice*. This is very important. It does not invalidate the model for its potential purposes, but it clearly indicates what is required in order to make it a Social Justice Mobilisation model. That is, it is essential to have indicators that articulate the intentions and meanings of the CE's within the paradigm of what the specific trajectory is motivated toward. And that brings us back to square two: just what those indicators are in any one community of practice's understanding of what social justice education is, is critical! It also speaks to the interrelationship of the Critical Elements with the other aspects in the context of the whole trajectory.

Does this finding make the Trajectory Model obsolete? I think *not*, though with this proviso: *only* in so far as it provides a useful *structure* for more comprehensive and coherent *mobilisation* planning. That is, something on which to hang indicators that speak to the particular notion the trajectory is intended for. Thus for my research - what it shows up is that it is precisely the *indicators* that need to be developed. It is not the Critical Elements that are the critical factors in determining the nature, direction or purpose of a particular mobilisation trajectory.

But is this true? What about the fact that we concluded in discussion that it is *all three* Critical Elements that are necessary to ensure social justice educator practice. This still relates to its value as a mobilisation model as opposed to a specifically social justice education model - that it only becomes a *social justice education* trajectory with relevant definition of the specific' *indicators*.

So this would indicate that this model is then useful as a potential tool for our work, - BUT it is only a beginning model or structure to use until, and for the purpose of defining and constructing indicators that are valid descriptors of our meanings and intentions with regard to all the aspects of the model, for and within our community of practice.

In this way, it becomes more of a pedagogical tool for critical activism - on any trajectory - with the Indicators being what distinguishes the nature (or goals and motivation) of the trajectory. I think there may be some truth in it being a model for *critical* activism (that is, not just any activism which suggest precluding fascism! - which is a bit of a relief) because it is connected to the overlaying models for constructing knowledge, and then the critical indigenous knowledge element speaks to necessary inclusion of personal critical engagement (indicating individual means of control and empowerment that would preclude unthinking collusion with, say fascism, which implies *lack of critical self-reflective responsibility for self*).

So then it seems *not* to be *only* about the values intended, presumed or implied in the model or the indicators. It is the model itself (that is, the model contextualised Critical Elements) that supports a *critical praxis endeavour* and the indicators are for the specifically aimed trajectory - for *critical praxis* or engagement. Improved and simplified descriptors of the Critical Elements could also assist in ensuring the direction of the direction is toward some socially beneficial aim. A start at such improved descriptors that arose as a result of engagement with the application process are put forward below.

- Whether as a Social Justice Education-specific, or general mobilisation model:

Another potential improvement for our practice that came from this research process is an attempt at one of the possible improvements of the Trajectory Model. This is an attempt to construct more succinct brief descriptors of the Critical Elements in a way that more clearly embeds them within self-reflexivity, and by so doing, clarifies what is common or purposeful in their overlapping, which by contrast makes clearer that which is distinct about each one. Such descriptors also potentially facilitate a clearer picture of each Critical Element - from which discussions on potential or existing indicators could be held more productively and collectively. Later research cycles that try these reworded Critical Elements in practice will determine whether or not they do represent any improvement.

The possibly clarifying descriptors as they have emerged so far are:

- For A) Position and Stance: Reflexive on self within 'perspective' (of imagination and motivation, and the interlinked other two Critical Elements: that is, contextualised within the Trajectory Model. This phrase would apply equally to the other two Critical Elements with their respective descriptors and indicators);
- For B) [Critical] Indigenous Knowledge Construction: Reflexivity of subjective-self's theory and practice in context<sup>197</sup>
- For C) Agency and Praxis: Reflexive action on self and context - (including of context on self and self in context!).

In this way, the critical aspect of critical reflection is more clearly pervasive of the whole, which also helps to insert more directly the underlying models constructed on the notion of developing the self as instrument for...social justice - in our case. I detect a tendency to go round in circles if I continue to pursue these thoughts theoretically only! However, I think these descriptors help to provide me with a way forward to try out in future collective application activities.

- The application process led to an important improvement of the naming of the Critical Element on Indigenous Knowledge Construction (IKC). This Critical Element was appreciated as critical for the whole Trajectory Model, being frequently marked as evident in the application process as

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<sup>197</sup> Again, see below for alteration to this Critical Element.

well as facilitating useful analytical discussion,<sup>198</sup> but it needed a better way to be able to distinguish it from potentially more reactionary associations with indigenous as referring to 'traditional culture' only. However maintaining the inclusion of this association was also noted as being important.

Through discussion with VG1, (in a strong connective-moment of the I know, you know, I know type) on the importance of retaining in the term the symbolic imagery of 'our own' (that is, South African) name to describe what we are referring to with the use of the word 'indigenous' - we had a quick repartee of word associations of such 'indigenous imagery' with all its political and historical ramifications<sup>199</sup>. The addition of the word 'critical', to indigenous knowledge construction, perfectly captured the implicit recognition that we had of all the related socio-cultural power dynamics inherently at play in such scenarios as a result of the historical-political context.

On Research Day One a similar discussion had arisen around meaning-making of the term Indigenous Knowledge Construction. In that discussion, largely coming from VG2, the term 'subjective' was proffered as an additional term to incorporate the intended implications of

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<sup>198</sup> An example is a report writer using this notion of IKC to explain how Christianity's potential to subvert a primary discourse enabled him to conclude that he was using his status acquired through Christianity to further perpetuate oppression.

<sup>199</sup> For example, traditional Zulu dancing arose in a rural context for VG1 in a sense of deep community involvement and belonging; and from me, related excitement tinged with envy at his unequivocal belonging as opposed to related images for me but from a 'dis-eased' place of alienation being the separated 'white farmer's daughter' looking in on traditional Zulu dancing festivities on display for the 'beneficent boss' that were a part of our otherwise traditional English Christmas festivities.

Indigenous Knowledge Construction. But this term has too many negative 'post-structuralist' connotations for me when used together with the notion of Indigenous Knowledge Construction<sup>200</sup>. Also, already having a specific use for the notion of 'subjective' in the whole construction, it could get too muddling to use it with Indigenous Knowledge Construction.

Upon further reflection, I do think the addition of the word 'critical' makes good sense. In our community of practice we probably do generate a relatively shared meaning of the term of 'critical', at least intrinsic to what we meant by stance, etc. A problem then could be that it becomes another potentially obfuscating cross-cutter like 'self-reflexivity'! This is a dilemma to be resolved in subsequent cycles, because as an addition to Indigenous Knowledge Construction, it makes it more possible for Critical Indigenous Knowledge Construction to have clearer appropriate meaning. It also reduces the above dilemma of the possibility of value of the model to fascists!

In this vein, though, it speaks to the issue of how much the whole model is 'impositional' - despite collective processes within the community of practice - as ultimately I am the one choosing what suggestions to use or reject. I can rationalise this in terms of a 'politically correct' social justice education position, but this would not deny an anti-dialogical and non-impositional dynamic that is inconsistent with the whole notion of being a social justice educator!<sup>201</sup>

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<sup>200</sup> Linked to my 'subjective-self's' antipathy to both post-structuralism and an academic need to label and categorise one's thinking before it can be deemed to be validly applicable!

<sup>201</sup> This is yet another aspect addressed in Reflections.

## Conclusions about growing social justice educators

What then can I conclude in relation to the three research questions, and the primary question about the growth of social justice educators?

RQ1: How do we describe social justice educators?

The Trajectory Model itself can do with much improving, especially with regard to the wording, especially with regard to the construction of the specific indicators. However, the *process* of using the Trajectory Model has helped us begin to see more clearly possible ways of better articulating what we mean by social justice education and social justice educator being and becoming, more cautiously and consistently with the notion of what it means to be a social justice educator. The response to RQ2 makes this necessary greater consistency between methodological, ontological and epistemological aspects clearer.

RQ2: What evaluation criteria can we use as indicators/evidence of social justice educator being/becoming?

While this study indicates that it has been possible to use the Trajectory Model for drawing out some valuable insight into absence and presence of social justice educator practice - the Trajectory Model as it is currently constructed is as yet too unwieldy a tool for common applicability to have any great validity as an evaluative tool. However, the process did help to provide some ideas for helpful ways forward for improvement of the Trajectory Model. This indicates that, despite all its present clumsiness, it is worth developing as a process tool for use in attempts to articulate social

justice educator being and becoming. The Critical Elements contextualised within the whole model appeared to provide us with a reasonably useful framework with which we can now potentially develop some more specific indicators as criteria for dialogically evaluating social justice educator being/becoming. It appears that we can potentially benefit by using the Trajectory Model, informed by the underlying models, as a process tool, within our community of practice, for purposes of dialogical reflection to help evaluate our work as educators for social justice.

However, considering the model as a tool for *evaluating* social justice educator being/becoming is a misdirecting notion. Instead, thinking of it as a guiding framework for ongoing reflection and articulation or description of our work as social educators in our community of practice would be a more valid approach and use of the model. Using this perspective we can use it to support, enhance and develop our work (within a claimed description of our self-reflexive position, stance, critically constructed indigenous knowledge informed agency and praxis motivated by a desire for an imagined socially just world) without so easily risking the potential excluding assessment aspect that the notion of an 'evaluative tool' might however inadvertently and unintentionally promote. This assumption of being able to evaluate our work without falling into the trap of assessing has been a primary 'red herring' in the construction of this research study. It clearly indicates a blindspot that I had. It is inconsistent with the notion of the subjective-self to assume the possibility of evaluation without some form of assessment creeping in. The implicit assessment is by its nature judgemental and anti-dialogical. Again, I am not critical of this element for any reasons of liberal

sentiment that nothing should be judged or measured and that we should have no clear definition of our work in our community of practice. I am critical of using a tool to finger point elsewhere rather than being used for self-reflexive purposes. The difference is that I am suggesting that it is possible to have such a dialogically developed tool that facilitates collective community-of-practice-reflexivity.

RQ3: What do the reports show about the development of social justice educators in this group of educators?

- in terms of evidence of social justice education practice?
- in terms of value of the Trajectory Model - for this purpose?

With such an imperfect tool, it is difficult to say anything of much weight in relation to this question. Nonetheless, we did find some correlative 'evidence' of social justice education practice - and to a degree, absences thereof. The Trajectory Model would appear to have assisted us with regard to being able to make these findings, indicating that it has at least potential value for this purpose. Again, through the process of working with the Trajectory Model we did find some common ground in our understanding of social justice education. We were less easily able to indicate these findings in the same way as each other, although more often we were able to find evidence of social justice educator practice in the same places (that is through the same expressions of that practice) in the reports. Besides all the previously discussed permeating factors impacting on the process, the primary reason would appear to be the lack of clarity of the indicators, besides differences in interpretations of Critical Elements and indicators as

well as the report contents. I find that using the Trajectory Model did help us to become more aware of these discrepancies and notice some of the gaps in the Trajectory Model *and* in aspects of the work reflected in the reports. This implies that the Trajectory Model has some (at least potential) value for the purpose of looking for evidence of social justice educator practice in the research reports, and that there was some evidence of such practice to find. But these conclusions become much too sweeping if not read with the previous discussion on the findings in this chapter firmly in mind.

Summatively, it *feels* for me as though, through this process of developing and applying the Trajectory Model to the research reports, we can at the very least make more informed and articulate statements about what the content of the reports say in relation to social justice educator practice than we could before the use of the Trajectory Model in an application process. This raises a completely unexpected, but nevertheless welcome, consequence of engaging in this study - that of gaining confidence for claiming some validity in my work. I have a sense that there could be a similar consequence of improved confidence for the research participants as a result of more consciousness in relation to their social justice education praxis, allied with a reaffirmed sense of ownership of the work of our community of practice.

Reflecting on what the process of the entire study has provided for me in response to the question of improvement of my praxis of growing social justice educators, and by derivation growing as a social justice educator takes place in next and final chapter: Reflections.

## Chapter 8

### Reflections

#### Introduction

This chapter is primarily reflection on ways in which this study has helped me to grow as a social justice educator. Before reflecting on aspects related to the findings and conclusions and related process issues, I first need to revisit some aspects of my motivation for the study. Much of this chapter has a somewhat 'stream of consciousness' feel about it which style I have retained as being consistent with the nature of reflection.

#### Revisiting Original Motivations

Why did I feel such a strong need to be so explicit about social justice education in the first place? Within my obvious motivation to improve my praxis as a social justice educator, why did this emerge as such an essential requirement? While the answers to this question perhaps seem obvious, I think they require explicit addressing from the perspective of my contextualised located and positioned subjective self as a social justice educator. That is, my particular concentric polygon in this moving about space. Apart from implicit responses through the construction of the models to help me fill in some of the gaps and improve on weaknesses of my praxis that I have been experiencing in my work, I think this primary motivation has had two particular sources for me personally.

With regard to aspects of self:

The motivation has been my need to be more critically self-reflexive to be an effective social justice educator, which in itself is fairly obvious. I think it has arisen so strongly for me now for a multitude of reasons, but primarily what comes to mind is the space I have found myself in this personal-political contextual juncture. Working in a Higher Education Institution, on social justice education courses, was for me of the nature of being handed a life gift. It has meant that I am in a job that allows me to use my life learning to promote my primary life aims - of 'being' *for* social justice. However, significantly, it coincided with my personal emergence from a long journey in which I had lost my way (and inter alia nearly my life) as a result of such (retrospectively apparent) clear impacts on individual agency of historically contextualised socio-political power constructions. It was imperative for me to consciously try to maintain awareness of this personal history on my political trajectory - for both its learning and misdirecting potential. Furthermore, I have also needed to be able to formalise the teaching-learning constructions in accordance with the institutional context I work in, while ensuring that they retain the requisite elements for transformation for social justice which academia has a proclivity to 'tame out of existence', especially in the neoliberal climate we now find ourselves in. It has seemed imperative to use the intellectual and emotional confluence of this point of my life to address my work in specific ways.

With regard to aspects of context:

Working in a Higher Education Institution in the process of being formed in and around the exigencies of a society in transition not only from 'apartheid

to democracy', but also therefore from a socially transformational transgressor stance to a position of management of a new dispensation, has presented particular conditions pertinent to the work of social justice education. Social values and power in relation to ideals, aspirations and alliances shift dramatically in such new uncharted terrain, making it both more difficult and more urgent to keep social justice 'stars' in sight - even sometimes to recognise them from these new vantage points. The motivation to benefit from the collective memory of a society 'fighting for right' forces an urgency to use well the social justice potential provided by this 'window period' in the current period of social and political realignment as a result of the losses and gains that become more clearly apparent in the aftermath of the 'struggle era'. Hence the need to be both more perceptive and better armed to promote and defend such 'stars' of anti-oppression and social justice. One such dynamic that has more clearly emerged from its relative subordination to other forms of oppression in our national context, simultaneously promoted through accelerated growth of neo-liberalism in the global context, is that of class. Our work in social justice education has tended to ignore class structure, focussing primarily on racism and sexism as the forms of oppression we engage with in detail. Apart from the many other inferences of this problematic, not surprisingly, it has become increasingly difficult to use the existing course structures to usefully understand and address current dynamics. Two particular interrelated aspects are pertinent in this regard: 1) the need for critical indigenous analysis of context; and 2) the danger of misdirection from residual resistances.

1) If we do not address these issues clearly from within critically indigenously constructed knowledge we have a tendency to 'miss' (Ellsworth, 1989) in two crucial directions: a) the use of our collective memory of the possibility of social transformation; and b) the differences in dynamics occurring as a result of changes of dominance at some levels but not at others (according to the Oppression Theory Model (M. Adams, Bell, & Griffin, 1997) we use for analysis of social construction) as a result of the political dispensation and contested discursive dominance.

2) At the same time, we know that internalised positions and understandings easily unconsciously impact on new formulations, so it becomes increasingly urgent to have tools that work in our context to help ensure that our new positions are not inadvertently being informed by internalised resistances formed through socialisation processes

I have referred to these issues here only in relation to aspects of their relevance for our social justice education work to help contextualise my reflections on the study. Beginning with reference to the journey analogy of this study, and then using the Critical Elements and aspects of the Trajectory Model, I reflect below on particular strands from the above discussion in relation to my growth as a social justice educator, that is, for the improvement of my praxis.

## Using the Trajectory Model to structure my reflections

...on this study in relation to praxis as a social justice educator

Can I see further along the route of the journey - through the mapping, the motivation or the imagination?

I feel really fortunate in that arriving at this stage of work on this study, I am impatient to finish in order to be able to get on and *use* what I have been learning about in the process<sup>202</sup> as a result of new directions and possibilities that it has opened up for my work. This is of course assisted by the fact that I have already been using my developing learning simultaneously with doing this study - but there are particular things I want to do with it. These are for the purpose of improving the learning from this study (the Trajectory Model in particular) and hopefully helping to improve social justice education learning through the *use* of the Trajectory Model. In other words, I want to get on to progressive cycles of this ongoing self-reflective action research process.

I am not trying to claim that the Trajectory Model achieves the answer to all my difficulties and dilemmas - or that evidence in the research reports shows that we are achieving all we hope to in our teaching. I am only saying that I think I at least am now in a better position to examine and articulate what we are doing and therefore ways forward for improving it. Whether I am correct or not, or able to express it well enough or not, I *feel* as though

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<sup>202</sup> Not that I am not also impatient to be finish in order to finished!

I am getting further in combining - into pedagogical praxis - the strengths of all these motivations and contributions for social justice education.

I am finding that having a structure like the Trajectory Model - importantly with its 'underlying models' - is helping me to structure my thinking and practice for social justice education more coherently and constructively.

Critically am I still following my guiding stars?

And yes, I think the process and the model have helped me to see the stars a little more clearly. Not only through a potentially negative 'taming by naming', but in order to help plot the practical earth bound journey through greater familiarity and connection with the guiding stars.

I have to smile though as I try to group my reflections under the Critical Elements in this attempt to use the model to answer my questions about my own movement within the trajectory: to reflect on my growth as a being and becoming social justice educator through and with my attempt to 'grow social justice educators'. I am still presented with the perennial problem of the 'overlaps'. While using the model does assist me with structuring, it also confronts me with the difficulty of how to adequately indicate the links between various discussions around their respective Critical Elements, quite beside what to put where! This also raises two issues that I think pertain to any model or new conceptualisation: using a 'tool' can tend to circumscribe one's work based on the uses and limitations to which such a tool can be put (or not); on the other hand, a tool suited to purpose can facilitate the effectiveness and efficiency of a job - providing you know how to use it of

course. Which speaks to the aspect of 'user-friendliness' for facilitating collective sharing and use of the tool.

At this stage, I think it is sufficient to point out here that the discussions clearly link across Critical Elements - *within the whole Trajectory Model* - but that locating them under particular Critical Elements does help to more clearly map the reflective learning with regard to my growth as a social justice educator - that is, related to the overall aim of this study: to improve my praxis as a social justice educator.

#### Position and Stance:

##### Reflexive on self within 'perspective'

Unexpectedly, I have appreciated undergoing the whole process of this study, forcing me, as it has, to shine a more critical light on cobwebby areas of preferred avoidance in my own thinking, with obvious implications for praxis. I know that for myself some of the resistances that are often so much easier to see in someone else, or that blind one to even looking for problematic areas in one's own or someone else's being, have been better exposed - through the whole process certainly, but also through the assistance of the model. An example from the findings and conclusions is the way in which, despite my assumptions of love and caring being inherent in my approach to social justice education, I had constructed a model that failed to adequately acknowledge this aspect in the work of social justice educators. The 'saving grace' was that the process of application of the Trajectory Model, within a community of practicing educators, and especially

through the involvement of the research writers themselves, was able to highlight this gap, and thus prevent such critical missing from occurring

In my own political critique of learning-teaching choices, as well as currently contextual political dynamics, the Trajectory Model as a whole has been helpful for my own self-reflection - helping me to better 'own' my personal political conflict between what is right as opposed to preferred (when these inevitably do not always coincide), thereby assisting in ways of thinking about what is required to keep me pushing within a trajectory toward social justice. While some of this improvement of my practice is perforce as a result of practicing better articulation of ideas, it is also having a model to check against that I find helpful.

The whole Trajectory Model has been valuable in this regard in one way or another, but perhaps because I have already brought them more considerably into my teaching, the distinction between the concepts of 'located' and 'positioned' identities I have found to be notably useful - particularly as a result of the clearer pictures facilitated by the layered models of the polygon and BOSSC. Although having said this, it is particularly *Critical Indigenous Knowledge Construction* that I am most looking forward to working with right now, as its impact on agency and praxis (through the lens of the BOSSC model) becomes more clearly urgent for me. I pick up on some of these possibilities under *Critical Indigenous Knowledge Construction* below.

So I am actually happy to have undergone this process - despite all my (not only metaphorical) kicking and screaming.

But there has also been something distasteful about this process - at least the empirical application and analysis process. At times it has felt too much like picking to pieces other people and their work - which is a (stupidly) unexpected aspect. In my traditionally gung-ho fashion of jumping in feet first and then learning to swim, born of habit of expecting it be against the tide, I can fall into the trap of inadequate sensitivity to those I am pulling in with me. I did not adequately think through all the ramifications of the planned research process. I got too carried away with my own desire to find out the things I was curious about, and as a result was a little careless of some of the negative possibilities of the process for Research Writers, 'preferring' to notice their parallel interest. Obviously this is inconsistent with my understanding of social justice educator position and stance. Unconscious practices that fail to adequately take into account the existing power dynamics are antithetical to anti-oppression. To a degree I misjudged the Research Writers' confidence in being able to critique my work and/or me. They were, at least initially and perhaps pervasively, generally harsher or more focussed on the gaps in their *own* reports, than in the process and model - that is, *my* work.

Much could have been avoided and improved if we had planned together more from earlier on in the process. In the short term, or more immediately, I had a lot more to gain from the whole process than the others (it being in relation to my studies as well as our mutual social justice education

motivation) - and while I had much to lose, it was of a different nature to that of the students. Critically, what the planned method failed to take adequately into account was the inherent assessment nature of the process. I am aware that I am again falling into perhaps being overly self-critical. At the time - the process did not *feel* hectic. It felt supportive enough for people to be able to comment critically. However, I think that this highlights an over confidence in my to use my 'power to' (Allen, 2005) facilitate adequately 'equal' engagement despite obvious issues of power over, largely born out of the unacknowledged implicit assessment nature of the research process.

When I reflect back from this distance, I do think that I also possibly have overlooked some of the gender issues to an adequate degree. There were only three men out of the twelve people involved - and they all seemed to be more confidence and less angst about expressing their criticisms - whether of self or someone else. Obviously this is related to our respective located identity socialisation. So of course the impacts would be potentially even stronger the more subordinate identities one has and the attached socially inscribed norms, values and practices. So for black women, who have been so strongly acculturated into not criticising, together with other related identity internalisations, such dynamics are obviously a part of the process. While these socialised dynamics are pervasive, they are also offset to a degree in this context because of the consciously developed positioned identities of participants, consistent with the norms and values of our social justice community. Despite my missed assumptions with regard to assessment and the power of my position, the process was at least planned in

such a way as to take some cognisance of the subjective-self location from which this process was conducted in each person. Notwithstanding the generic research issues of insertion of subjective-self discussed in the previous chapter, this was the reason for the inclusion of the Research Writers themselves in the process in the first place, which I think did help to offset greater negative potential from some of these dynamics. The research writers in this group are also people who have been working on challenging their socialised responses. The nature of our ways of working also facilitates and encourages reduction of power inequities. Thus subjective-social inequity among research participants is less than it would be among people who have not been working on self and collective empowerment, cognisant of socialised internalisations from respective identity locations.

One can go round and round in circles in an attempt to reconcile such methodological issues, but it is interesting in my reflections on the whole process: that it is so difficult to hold all the aspects together in a balanced way. And *who ever really knows what that balance is?* The most that seems possible is really awareness of the *unknowing* of the balance with tools to make both the subjective (social) and self (individual) aspects dialectically visible - within a particular context. And in this regard the constructed tools for social justice education have been of some assistance to me.

### Critical Indigenous Knowledge Construction:

#### Reflexivity of subjective-self's theory and practice in context

For me the polygon imagery has been helpful in this regard. It enables me to pause every now and then and try to construct more details of a particular person's polygon in order to try and see the reflective and refractive impact of the particular context on that person's 'polygonous' whole. For example, reflecting on the discussion above about potential silencing of voices or opinions; I picture an image in my head of RW09's animation later on in the research day process, and link it to more 'external' identity locations of hers, together with what I know about her positions from relating to her over time. What I can thus 'see' helps to quell some of the anxieties about the validity of the process vis a vis the potentially impositional 'weight' of my polygon in relation to hers, and the others, in the process. Really what all this is saying is that the tools, and the processes of using them, help me to have more skills and confidence to articulate and trust my work for social justice education. Which does help.

Notwithstanding the danger of missing (Ellsworth, 1989) through over-confidence in one's tools - it does speak to the potential for progress. Perhaps it is partly having the imagery of the models that is useful once they are reasonably internalised. They tend to facilitate more and deeper 'in the moment' consciousness that the number of words to visualise all of that at once generally precludes. Such possibilities are critical I think in helping us to collectively develop our indigenously constructed critical knowledge. Through such means we are potentially better equipped to work 'more equitably' precisely because we are more easily able to retain adequate

cognisance of the existing *located* identity inequities, while having ways to move forward together through awareness of respective developments and differences resulting from *positioned* identities.

As a logical consequence of access to, and accumulation of, social and educational capital in a class based society, so much of the literature - on pedagogy, social justice and social justice education - is from a middle-class knowledge and agency base. Amongst radical, critical, social justice and anti-oppression educators the literature has generally, and positively I would argue, some basis in a generally Marxist analysis. However, it often fails to adequately recognise that much of this perspective is 'unconsciously imbibed' with the social discourse these writers are privy to by virtue of their social and educational access. Pertinently, there is easily a failure to recognise the simultaneous 'subjective-self permission' for the related 'transgressors' position and stance to think and act out of a Marxist theoretical framework<sup>203</sup>. This often results in some buried or invisible assumptions in our work - despite and notwithstanding admirable and sustained attempts to address this aspect from academics and activists

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<sup>203</sup> This is one of many generalisations in this study that is merely aimed at earmarking the ongoing challenge confronting critical and anti-oppression educators. While it is exactly part of the endeavour of critical educators to empower students through the 'knowledge offered', the dilemma is in the methods for doing so that that will facilitate ways of gaining or constructing this knowledge in a way that generates empowerment for praxis that challenges the status quo. An aspect that has a tendency to be overlooked is the inherent subjective-self permission that is required to make a rebellious transgressors stance *desirable*, as a necessary precursor to the active agency in challenging prevailing norms. We easily continue to miss the assumptions in both our knowledge base as well as the located identity positions that have provided not only the access to that 'imbibed' knowledge, but to have been 'open' to such 'transgressor's knowledge' as a result of located identity empowerment. This issue pertains to those in footnote<sup>204</sup> as well.

alike. For example, even Freire's original 'conscientisation method' (1970) - presupposed, but did not make as an explicit requirement, this 'Marxist' basis of knowledge informing 'facilitation for liberation' within a global capitalist patriarchal world order premised on imperialism with its inherent racism. In the same way, our work at UKZN has sometimes failed to adequately acknowledge the underlying premises on which our theoretical framework is constructed which results in restricted tools for our students to synthesise further learning constructions.

Congruently, there is still often a tendency to miss (Ellsworth, 1989) particular cultural complexities related to multiple subordinate identities<sup>204</sup>. I am aware that these are broad sweeping statements - but they provide the gist of the need for the whole issue of 'democratisation' of 'critical thinking' by deconstructing the components thereof, to enable explicit sharing among located social identity groups to facilitate critically indigenous knowledge construction that informs our ways forward. A small example from my teaching context that illustrates such a skewing and missing that can result from such gaps, is the tightly held onto need to 'obey

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<sup>204</sup> This clearly has implications for the likelihood of reduced contribution to these constructions as a result of internalised identity-linked subordinated discourses of, for example, black, working class and women's voices - in terms of both self- and social-permission to transgress the dominant norms and values, as well as rules. This is on top of the likelihood of restricted or non-existent access to a Marxist theoretical framework. While such learning does and has occurred through the praxis of struggle, particularly within a strong labour movement - it is not yet a broad socially internalised discourse. Within our local context, however, colleagues and I have recently been heartened through discerning an apparent shift in our younger students, where such thinking appears to be more broadly informing a wider grouping of people's 'imbibed knowledge framework'. While this implies that there is more infusion of a Marxist analysis into the social discourse, these are not yet the voices apparent in the prevailing literature and pedagogical practices.

the rules'. This is seen as important because it shows respect 'for the elders', particularly necessary when this is regarded as a traditional practice of a culture under threat. Its coincidence with the subordination of that culture through oppressive mechanisms of the dominant discourse may or may not be regarded as being of importance. What is clear though, of course, is that the 'obedience requirement' has a tendency to grow exponentially proportional to the number of subordinate structural social identity groups one is a member of (see again footnote<sup>204</sup>). Having the model available has made it so much easier for me to put my finger on this dynamic, so that I have a better chance of hopefully finding a way through the apparent impasse of both needing to assert one's subordinated identity while at the same time needing to transgress the norms that maintain culturally contextualised social inequities. Simultaneously, it has shown up more of the internalised social permission I have been working from that has informed my socio-political identity location. The Trajectory Model has helped to provide an analytical tool with which to examine my own subjective-self responses to attitudes that 'do not seem to fit'. For example, my expectations of a responsive transgressor stance from students who are so clearly expressing outrage and anger at newly clarified aspects of, in particular their own, oppression.

Citing Ellsworth, Kumashiro (2000, p. 42) says: 'Teachers cannot determine ahead of time what students are to learn. This means [...] they cannot assess whether or not students got there (Ellsworth, 1997). Teaching, in other words, like learning, cannot be a repetition and affirmation of either the

students' or teacher's knowledge, but must involve uncertainty, difference and change.'

When not used in a collective process, as a tool for greater dialogical engagement with enabling features of practice that recognise the full complexity of the subjective-selves involved, the Trajectory Model itself can become a tool of reinforcement of discursive dominance that implies an ability of educators to know all that there is to know, as well as what can and should be known - despite 'honourable' motivations for social justice. Therefore, it is clearly as much in the process of use, as the construction of the integrated Trajectory Model, that it becomes useful to facilitate education that is 'critical of privileging' but simultaneously 'goes beyond', to facilitate ways of being together in a community of practice that is not reinforcing discursive dominance, nor being limited to awareness but not action. Kumashiro (2000, p. 42) says, 'When enough members of a community participate in this kind of labour [to go beyond awareness to actual changes] citational practices (especially the repetitions of harmful citations) change.' Similarly, by using the framework of the Trajectory Model, from within a community of practice that consciously works with developed conceptions of the subjective-selves involved, we can help to guide each other beyond just consciousness and motivation (on the mistaken assumption that these on their own necessarily lead to anti-oppressive praxis) to agency and praxis. Both the critical indigenously constructed knowledge requirement, as well as the collective processes for its construction helps to ensure that we are doing so in a way that is less likely to be premised on repetitions of discursive dominance to bring about change.

I find that in many ways, the process has helped me to bridge some of the gaps that Kumashiro (2000) points out while simultaneously indicating ways in which I have also fallen some way into the traps for the motivated but unwary, sometimes inadequately critically-reflexive, practitioner. As Kumashiro (2000, p. 39) says: 'Critical pedagogy needs to move away from saying that students need this/my critical perspective [...]. Rather than aim for understanding of some critical perspective, anti-oppressive pedagogy should aim for effect by having students engage with relevant aspects of critical theory and extend its terms of analysis to their own lives, but then critique it for what it overlooks or for what it forecloses, what it says and makes possible, as well as what it leaves unsaid and unthinkable.'

In this study, while the Trajectory Model has potentially provided a framework 'for relevant aspects of critical theory' to 'extend to [...] own lives', it has really been the noticing of the gaps that emerged through the collective process of application that has been crucial, 'in order to critique [the theory] for what it overlooks or for what it forecloses, what it says and makes possible, as well as what it leaves unsaid and unthinkable.' (Kumashiro, 2000, p. 39)

It was also the collective application process using the Trajectory Model that highlighted the same problematic tendency that was present in the construction of the indicators for the Critical Elements and simultaneously fed into the assessment proclivity of the whole study.

Thus my alignment with Kumashiro (2000), Ellsworth (1989) and Weiler's (1988) search for a bridging between individual agency and social construction in a way that deals with their dialectical power dynamics with regard to implications for both oppression and challenge or transformation for social justice would seem intact, and practically enhanced through the use of the models. With an amplified theoretical framework along the lines of that provided by the SJE-writers (Adams, Bell & Griffin, 1997), we have the beginnings at least of ways to facilitate education that 'is Critical of Privileging and Othering', while its use through Freirean inspired experiential education help us to make it also 'Education that Changes Students and Society' (Kumashiro, 2000).

The process of constructing and working with the Trajectory Model encourages me to think that we are 'going beyond' these two approaches to incorporate both elements that Weiler (1988) was searching to combine, and Kumashiro (2000) encourages us to do. At least potentially, the employment of the Trajectory Model indicates that it could help us to avoid some of the missing and reinforcing power imbalances that Ellsworth (1989) and Flores (2004) respectively emphasise as needing attention in education for social justice - as a result of all involved engaging from within each one's subjective-self location. This then also implies conscientisation for self-reflexive agency and praxis that Freire (1970, 1973, 1998) argues is needed for liberation from oppression - only we incorporate a critical theoretical framework (Adams, Bell & Griffin, 1997) from which to construct Critical Indigenous Knowledge that helps to demystify and deconstruct, to a greater degree, potentially unconscious educator power that may be reinforcing

social inequities resulting from the dominant discourses<sup>205</sup>. As Kumashiro (2000, p. 42) also points out: 'I should note here that the goal is not merely *any* difference, since not all changes will be helpful. Rather, the goal is change *informed* by these theories of anti-oppression, a change that works against oppression.'

Happily, and I would say suitably, the process of working with the term 'indigenous knowledge construction', as well as applying the notion to the formulation of concepts suitable to my own work in our contextualised community of practice - has had the effect of reducing the gaps, and distance (Fine, 1994) from Social Identity Development theory (Hardiman & Jackson, 1997) in particular, but also in some ways the whole SJE-writers' general approach (Adams, Bell & Griffin, 1997). I imagine in part this has been facilitated by a process of me 'letting go' some of my own need to hold so tenaciously to a way of thinking that now no longer feel as though it is

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<sup>205</sup> While Freire's approach in *Pedagogy of the Oppressed* (1970) reinforces this general idea that learners must be subjects and educators are learners too, learning from the (implicitly target group) learners - there is a lack of clarity as to how, and in what ways we should learn to ensure that we are doing this. In my experience this notion has sometimes led to even more false constructions of this supposedly conscientising practice, from educators who are not intrinsically deconstructing their power and learning (about themselves with regard to oppression) in the process. In fact, sometimes the opposite is occurring because they now have the words to 'paint' themselves, often rather patronisingly, as 'learning from you too' - not mentioning that its in a way that may be empowering themselves further as academics with the use of 'authentic' subordinates voices in their research, rather than learning how better to dissemble their power, etc. Such practices are often unconscious manifestations of internalised dominance. However unconscious such practices are, we do need to be able to see and own such internalisations that reinforce power inequities. This harsh criticism obviously does not only refer to educators - it is consistent with general colonisation of discourses to reinforce existing power constructions - and not always unconsciously either! Witness established capitalist cooption of events like National Women's Day to market more consumer products for economic enrichment through using the discourse of 'feminism' to try to capture more women clients who identify themselves with progressive gender stances.

*proscribed* by 'the dominants'. But it is also simply through more intensive engagement with the theory again that has facilitated a renewed appreciation of their contribution from within their space-time contextualised located identities. I now stand in a space where I can see 'more of the doughnut and less of the hole' with regard to the large extent to which my general position coincides with that of the SJE-writers (Adams, Bell & Griffin, 1997; Adams et al, 2000) - despite differences that I regard as being more related to stance, again related to contextually linked imagining. It is with a sense of relief that this is what emerges in my reflections. Their work, in text and motivation, as well as in support of ours, has dialogically empowered this indigenous knowledge construction of ours. My more positive response represents to me a loosening of perspective from a defensive subordinate stance that allows me to more creatively grow as a social justice educator through the dialogical benefit of their work with our work - which I know from interaction with members of this group of writers, is their intention.

Whether the model works for other social justice educators, with contextually adjusted indicators, who knows? It is possible that our mutual motivation for social justice makes such dialogical progress possible. Again I almost hear a defensively whispered stance from myself in relation to 'first world work' that emanates from a context of ideologically discursive dominance, even though it is in relation to those whose voices are in opposition to the dominant social norms of those countries. The whisper comes I am sure from my internalised sense of subordination in relation to what I suspect (fairly or not) is their internalised dominance. Whether it is

they or I is not the issue. It is the 'back-foot stance' of the subordinate that feels the need to be slightly more strident as a result of having to 'prove' a point against an existing accepted one with dominant support that is noteworthy. This is making far too much of any actual difference between myself and, for example, the SJE-writers (Adams, Bell & Griffin, 1997; Adams et al, 2000) - it is just an illustration of the power of existing dominance in relation to transgressing subordinates. I include this 'private conversation with myself' to illustrate how necessary it is to have something like the Trajectory Model (or Mobilisation Model) that helps us to finely comb through the myriad conscious and unconscious assumptions and thinking that informs the 'knowledge' from which we teach and act - even for social justice. The access to the imagery that the overlaying models makes possible, helps me to be able to 'listen', with fuller awareness, to all that is informing anything I say or do from within my subjective-self regarded through the Trajectory Model. So despite all my ardent desire for 'shareability' and accessibility of the model to a broader audience, at the very least, it is assisting me to improve my praxis through these self-reflexively conscientisation-facilitating tools.

It is helping me to bring such 'more articulated' awareness to my teaching and thinking - which in itself helps me to not only improve, but also better share, that which I am doing. Although I have to acknowledge that some of this also comes from the articulation skills and confidence that are generic to the process of writing a thesis, I would think. One cannot but have to improve articulation of one's thoughts for the purpose of putting them into

words on straight lines - and with that I suppose comes some greater self-confidence than one would previously have had.

One of the very great challenges for me in this regard has been to try not to lose in this 'words on straight lines requirement' - the creative organic elements in my way of making meaning that to me feels so crucial an aspect of my work - to give it form and structure without restrictive over definition. Images of over-tamed domesticated gardens come to mind<sup>206</sup>! Of course - the use of models and appendages means I have not quite stuck to straight lines! It remains to be seen whether this is a barrier or boon to readers. At least for myself, it has helped me to retain a necessary sense of self-integrity by not completely submerging my own voice and ways of being for the requirements of this study. That defensive subordinate back foot whispering again...but also keeping an eye on a necessarily transgressor stance to avoid unwitting collusion with dominant norms!

Reflecting on received commentary on my initial analysis of the research reports, I notice that the 'labels' I 'made' (such as subjective-self, Critical Indigenous Knowledge Construction, etc) are the very things I seemed to have been most tentative about - that is, to claim ownership of. This is interesting - and relates to all sorts of internalised notions relative to both

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<sup>206</sup> While there is an argument that the imposition of order of some sort is required to make sense of something so that a more appropriate analogy could be 'a guided wilderness walk', implicit in this notion would be that someone knows better than someone else what we need to notice - of course overlooking aspects regarded as important or valuable to the guide! Back to the nature of knowing - and who knows what should be known! Although I have to acknowledge that the construction of a framework is providing pointers for ways of looking, which will proscribe what is then sought and found. At least the removal of critical indicators constructed only by me reduces the imposed narrowing from 'the guides' gaze.

my located and positioned subjective-self. The question is, having become conscious of this 'resistance' (Kumashiro, 2002) type of effect on myself, will I now use these terms more 'fully'? Would other people have more or less of such resistances (Kumashiro, 2002)? I think, depending perhaps on their relationship to our community of practice, possibly less - as they are absolved of the need for any personal shy self-doubt that is incurred by the person 'responsible' for them. Other 'applicants' in the research process indicated no such hesitancy in using the new terms, nor has a colleague with whom I have discussed the Trajectory Model most, outside of those involved in the research process<sup>207</sup>. So possibly it is just my own self-doubt. Which of course raises another reflection on what I am sure is a very common element of thesis writers - that of more humility toward all those other writers who have 'spread their dreams before our feet' over which we do not always 'tread so softly' - to paraphrase from Yeats (Malan, 1969, p. 184).

There are two other important and related aspects that I think require reflecting on in relation to Critical Indigenous Knowledge Construction. The one is the issue of the need to make the both the Critical Elements and indicators more 'user-friendly'. The other is the issue of who gets to make the final decisions (and through what process) as to what is finally retained, discarded or added to the Trajectory Model in this process of its

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<sup>207</sup> On a more difficult self-reflective note, it is rather embarrassingly notable how much easier I have found it to put new ideas forward to my classes than to my colleagues (equals?) - which in itself speaks volumes about potentially internalised dominance sources of confidence - although a concentric-polygon analysis of my subjective self would provide fuller, and I would think more accurate, picture of the complexity of reasons for this dynamic!

progressive improvement. One answer to this latter question has already been provided through my selection of the term 'critical' (as opposed to 'subjective') as an addition to the Critical Element Indigenous Knowledge Construction, as discussed in Chapter 7. While this decision making process may be acceptable for the purpose of this thesis as it is a study I have to take and claim responsibility for, I do not think it is so acceptable in the ongoing cycles of its improvement - especially because it requires a dialogical (that is, collective) construction. I refer back to this issue from a related discussion under Agency and Praxis below.

The related issue of the need to make the specific indicators for social justice education less esoteric and more accessible becomes obvious, not only as a result of the analysis of the reports, but complementarily in my own reflections. For example, those on myself in relation to the SJE-writers (Adams, Bell & Griffin, 1997; Adams et al, 2000), together with the discussion on the complexity of the multiple, not only located, but positioned identities, engaged in any collective endeavour. All of this is exacerbated in our particular South African context of vastly differing enabling and experiential dynamics from an equally broad socio-cultural contextual range that informs our combined 'indigenous' symbolism and meaning making. Together with the moving about (Trinh T. Minh-ha, 1988) context of a society in extreme transition, it is no easy task to incorporate the full pack, particularly because of, and despite, the inherent power inequities pervading all of this interaction. The sentences are complicated enough to write - and they are but a miniscule reflection of the complexity of the task involved.

Nonetheless, the process has provided some ideas for a few small steps to facilitate the task in this direction.

Another big area of work for improvement is the informing 'detailed discussions' on the *Critical Elements* themselves. While the discussions as they exist in this study are perhaps adequate to purpose, they would benefit from much greater development in order to make them more accessible, both through clearer relationship with appropriate literature (which would possibly enhance a readers' ability to link the *Critical Elements* with their existing knowledge) and through the findings and reflections from the whole research study. As I mentioned at the beginning of the detailed discussions on the *Critical Elements*, each one could warrant an entire chapter on its own if I were to have developed them as fully as I would like to but I thought it would be going beyond the scope of this study to do so here. But more importantly, I was also not in a position to develop them adequately at that point. Both the idea of the *Trajectory Model* as a *Mobilisation Model* as well as the learning and thinking about the indicators from the whole process of this study, mean that I am only now in better place to improve the discussion on the *Critical Elements* - especially as I can see them as distinct from indicators, for a specific trajectory with its own particular aims and motivation.

It is not only the *Critical Elements* that could benefit from such development, but the other aspects of the *Trajectory Model* - that is, self-reflexivity and imagination and motivation. The suggested 'subtitles' or 'by-lines' for the *Critical Elements* put forward in Chapter 7, and used together with the *Critical Elements* in this chapter, potentially help to both clarify

the direction of the necessary development of the 'informing discussions' for each Critical Element. They also help to address the aspect of the necessary reduction of the number of new terms used in the construction of the model to make it more user-friendly. If the 'Critical Elements' and 'aspects' can be amalgamated under one descriptive term, one complication is at least simplified.

These are then other avenues for improvement of my praxis that the study has provided.

#### Agency and Praxis:

##### Reflexive action on self and context

Reflecting on anything 'new' for my own agency and praxis as a social justice educator, besides those aspects discussed above which obviously impact on this Critical Element too, I find that the most significant aspects for me are primarily about things to watch out for in myself. This at least does indicate that using the Trajectory Model serves some more helpful critical process for me - but, I am afraid, rather more on the whole reinforcing my gut perceptions of what is required to be on a social justice education trajectory.

I have referred previously to issues of validity vis a vis the cyclical nature of the process, as well as my need to articulate better my intuitive sense of what we have been aiming to do in social justice education. Put together, although essentially they apply to different cycles even of the research process, they cannot but have rubbed off on each other. While I still hold

essentially with Whitehead's (1989) position of 'I know I know' - which has enabled me to start a series of research cycles at a point that seemed appropriate to the development of my praxis - I cannot rid myself of a slight sense of a 'self-fulfilling prophecy' dynamic.

A good example of this is the 'finding' that RR06 was 'slipping out of' a social justice education trajectory. What I validly 'know I know' is that I already had this opinion of her work. The obvious question then is whether the Trajectory Model merely provides me with a tool that can be abused through 'clever usage' to prove my own desired ends? I have to presume that almost any tool can be used in this way; that this is the nature of the dilemma between power over and power to (Allen, 2005) in the use of any theoretical tool. The implication for my praxis though is to ensure that the Trajectory Model, equally with providing a tool for deeper self-reflexivity, does not also facilitate the exact opposite purpose - that of misuse of learning to better articulate and name that which we are aiming to do in our social justice education community of practice *in a way that is in fact potentially disempowering or destructively judgemental* of the work of people with a less parallel gaze or trajectory.

This clearly relates to the problematic of the assessment aspect use of the tool discussed in the previous chapter. To a certain extent, the application of any one aspect of the Trajectory Model is a little more 'protected' from this rather ugly possibility, by its use in an integrated way within the context of the whole Model. I think. I hope. I have to trust. And an additional insurance of course comes through a collective application

process. Using the Trajectory Model as a tool clearly located within the whole 'toolkit' of the supporting models for critical analysis also helps to preclude this possibility<sup>208</sup>.

On a more positive note, my agency and praxis is potentially greatly improved through the anticipation and excitement of taking this learning further, as well as ways in which I have mentioned along the way of its use in my teaching already. I have some immediate ideas for how to proceed with the improvement of specific indicators for social justice education.

Through having the Trajectory Model in my thinking while facilitating a current social justice education course with first years I have been very aware of even the *language* of the terms we use to make meaning. The more we have found and applied, especially colloquial isiZulu words, the more the connection with the idea under discussion has expanded for many students. While this sounds too obvious to merit mention, it is surprising how easily one slips into perhaps internalised justifications for the (albeit 'kindly' explained and supported) learning in English. Not to get too side-tracked down this long and involved debate - my current hope is to use the present dynamic in this class to do a sort of collective word-association game with

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<sup>208</sup> Motivation is always going to be a critical factor in the way in which the trajectory Model is used - much like the splitting of the atom. While collective and self-applications are more likely to facilitate constructive evaluative usage, there is also the aspect of non-neutrality to consider. If anyone uses the tool to 'assess' whether they regard a text as promoting social justice or not, does that automatically imply a negative use of the model because it is assessing - or can this also be considered to be a positive use to assist in awareness of possible direction toward social justice or not. Again, it comes back to motivation, because we do need to claim stance and position *for* something, which implies *against* something else.

the Critical Elements as a way to share our thoughts on how we would each describe the necessary elements of each Critical Element - in our mutual aiming toward social justice. There is a possibility of doing something similar with Social Justice Education Honours students who have already been introduced to the model and have usefully worked with the idea of positioned and located identities in relation to 'subjective-self ecosystemic mapping'. With this group of students there may be more ways to collectively enhance the model if they wish to.

So while these are simple steps, they illustrate the possibility of collective endeavour that helps in the construction of critical indigenous knowledge for the Trajectory Model itself. Working from the 'bare' model, stripped of the specific indicators, provides the possibility for dialogical development of the Trajectory Model from within collective critical indigenous knowledge constructions. (The related dilemma of who finally decides what is included or not of course will still need to be addressed if the reconstructed model for broader and multiple use is disseminated with indicators!) Merely using the Trajectory Model in such ways, not necessarily even for further construction of the model itself, is a potentially valuable activity for collective critical indigenous knowledge construction and ownership of social justice education praxis - which the absence of this specific Critical Element in my life before has contributed to me ignoring too much. These plans also speak to related issues of critical reflexivity below - though in an apparently rather, but I think not actually, contradictory way.

And of course, I would like to further investigate any possible validity in the notion of the Trajectory Model as a more generic Mobilisation Model.

I am not sure what any of this says about my agency and praxis that I have not said before - except that I have such a strong sense of renewed vigour for growing as a social justice educator - which is a positive, yet sometimes easily elusive, necessary well-being factor for nurturing such growth.

Reflections from the interrelationship of the between the Critical Elements contextualised within the Trajectory Model.

The *process of doing* this research has in itself forced me to interrogate the 'assumptions' of my 'intuitive' praxis. The endless searching, re-questioning and reorganisation of all the things I think are entailed in the process of social justice education has helped to 'tighten' my probably rather undisciplined mind. Which raises an issue immediately related to some of my own resistances with regard to academic emphasis on research over professional practice and development (as though there is an inherent exclusivity between the two!). At least by doing self-reflexive research I have been able to bring these two together in some usefully coherent way.

Yet, I have found that the more I have become involved in the writing of my research, the easier I am finding it to miss the mark with my students in ways that I was less likely to before. I find that I am carrying so much in my head that I seem to expect too much of the students without having yet adequately facilitated the process of them having their own tools for engaging at that level - an obviously disempowering pedagogical problematic.

While such shifts in the place from which one is working are possibly intrinsic to the nature of progressive knowledge construction, it worries me beyond just a methodological reflexive requirement. I am useless as a social justice educator if I am not able to facilitate social justice education growth with others. In relation to my resistances - I become afraid that through my 'advancement' in my own thinking (that is, a 'head' process) - I am contributing to the dulling of my 'heart awareness'. I know that, in the nature of growing, some skills fall in abeyance while others are being developed (as when a baby starts learning to sit its babble often decrease, only to re-emerge intact once the new skill has been 'mastered'(!)). So I have to trust that once I have satisfactorily gone some way through this learning process for myself, my heart-directed educator praxis skills will re-emerge - hopefully enhanced by the head process.

That is the hope anyway. But it still feels quite a long way off in a more holistic way. While engagement with the trajectory has already had some benefits for my practice, my dissatisfaction with the Trajectory Model seems to contribute to a clouding of clarity in teaching process decisions. Of course this can also indicate something valuable - that I have been pushed out of my complacent comfort zone into new awareness and learning. At the very least I ought to have learnt something from *engaging* in an actual research process. And hopefully it speaks to my anxieties, mentioned in the SWOT analysis, - about whether or not apparent indications of social justice education praxis are: 'adequately useful for my purpose of improving my practice? or are they too easily self-constructed affirmations of what I am already doing?'

But it is important to point out that simply 'owning' my practices that are incongruent with good social justice education praxis does not absolve me of possible culpability of bias in one direction or another. However, the Trajectory Model and informing concepts *have* helped me to be more critically reflective on this likelihood by facilitating a process and giving me the tools 'to bring it to consciousness' and (and through) the means to articulate it.

And it has reflexively contributed to improving my praxis in other ways, for example, the issue with my first year students in regard to language. In my Honours classes too, the awareness facilitated by the Trajectory Model helped me to articulate better a response to noticing that the students were self-disparaging in contrast with my apparently 'so much better activism' in our biographical story sharing. This led to the activity of tracking how my *located* identities had made my agency and praxis possible<sup>209</sup>.

This was in fact a heart-and-head process facilitated by engaging with the interrelated Critical Elements of the Trajectory Model, that better enabled us to deconstruct the internalised, disempowering and easily socially reinforced, undue 'admiration of agents' as a result of their greater ascribed value promoted through the dominant discourse. Inter alia, it illustrated a good activity for sometimes very necessary 'ego-popping' - instead of potential power and inequity reinforcement - for agent academics in 'progressive' education. This is not an illustration of patronising self-

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<sup>209</sup> The 'subjective-self ecosystemic mapping' activities included in Theoretical Foundations chapter

flagellation that is sometimes indulged in by 'wannabe politically-correct' academics. It is to illustrate the potential for improved praxis through deconstructing the false constructions that can so easily be reinforced through unconscious remnants of socialisation in identity group inequities in a learning environment - when all the 'selves' are subjectively engaged in the teaching-learning environment.

Reflexively, we are better able to grow<sup>210</sup> as instruments for social justice education individually and collectively through the use of the Trajectory Model and its supporting models. Using the Trajectory Model as our guide to work with our complex polgygonous subjective selves with an empowering equitable community of practice in which we share ownership because of our parallel commitment and motivation for social justice we can construct and work with indicators to develop the Trajectory Model for improving our praxis.

To work against oppression, which is a condition of hate, we work with its antithesis of love, for social justice. Oppression and hate are destructive deadening forces, while love and social justice are creative enlivening forces (Freire, 1970). Educators working within and through this frame of being contribute to growing and nurturing fuller humanity in themselves and their learners. To do this, we need to be able to *create* our critically indigenous knowledge construction, based on and feeding into our position and stance for social justice, which informs and is informed by our agency and praxis

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<sup>210</sup> Which I can only safely say because growing can happen in even tiny amounts, spaces and degrees.

within self-reflexive imagination and motivation for social justice. The Trajectory Model potentially means that we can dialogically grow and develop our dialogically developing head and heart processes, to ensure that the love is moving us in our intended directions.

## In Conclusion

To just stop and hand over this work to be 'evaluated' feels like I need to throw in a whole handful of my personal survival rules-to-live-by/ aphorisms/ platitudes? - like that this feels as though I am at least obeying my own rule to 'live on the edge so that I don't take up too much space'<sup>211</sup>; and to 'walk lightly through the world'<sup>212</sup> which would help in the case of a way to 'tread [more softly] on my dreams; and though it is a fog light I wish I could be beaming into the darkness, I am very aware of it only being 'one tiny candle'<sup>213</sup> - not even in the total darkness to help amplify the light it gives off; but that at least through writing from 'all of we'<sup>214</sup> I have 'shared some of my dreams'<sup>215</sup> for 'revolution that I can dance to'<sup>216</sup> 'at the risk of

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<sup>211</sup> If you're not living on the edge you're taking up too much space: anonymous T-shirt slogan

<sup>212</sup> walk lightly through the world - no idea if its even a 'saying' but it is a personal amalgam for me culled from what I imagine to be native American philosophical threads like 'walking two moons' etc.

<sup>213</sup> Rather light a candle than complain about the darkness: Confucius

<sup>214</sup> 'all of we' - from the Spare Rib poem (Fell, 1979, p. 58) quoted in the Introduction, reinterpreting the 'multiplicity of we' for myself as referring to the complexity of the subjective -self polygon.

<sup>215</sup> shared some of my dreams - mostly aptly expressed through Yeats (Malan, 1969, p. 184) love letter poem to Maud Gonne his revolutionary lover, but holding images for me of the 'daring to dream' type expression of myriads of fighters for anti-oppression of one form or another.

<sup>216</sup> revolution that I can dance to - from the I believe often misquoted slogan attributed to Emily Pankhurst - which I've held in my heart as 'if I can't dance to it its not my revolution'.

sounding foolish'<sup>217</sup> 'because I love people'<sup>218</sup> and because we can only liberate ourselves with and through 'ubuntu'<sup>219</sup>, as 'in our time we reach out magnificently for the stars themselves'<sup>220</sup>.

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<sup>217</sup> At the risk of sounding foolish, all great revolutionary acts are acts of love: Che Guevarra

<sup>218</sup> because I love people: Thulani Ncwane

<sup>219</sup> ubuntu - though almost clichéd through its overuse the term nonetheless has my own personal specialness through its link to Archbishop Tutu and therefore the Truth and Reconciliation Commission process.

<sup>220</sup> Paraphrasing from Carberry's Epitaph

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