

**A SOCIO-CULTURAL PERSPECTIVE TO EDUCATION RETENTION IN  
MULTICULTURAL CONTEXTS OF RURAL SECONDARY SCHOOLS IN  
LAGOS STATE, NIGERIA: EXPLORING INVITING CLASSROOM  
PEDAGOGIES**

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requirements for the degree of

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# Declaration

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I declare that this dissertation is my own unaided work. All citations, references and borrowed ideas have been duly acknowledged. The dissertation is being submitted for the degree of Doctor of Philosophy in Education Studies (Curriculum Studies), in the School of Education, in the College of Humanities, at the University of KwaZulu-Natal, Durban, South Africa. None of the present work has been submitted previously for any degree or examination in any other University.

Signature: \_\_\_\_\_

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

Ayinde Mojeed Oladele, Agbomeji

# Dedication

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I dedicate the work to all educators who have a passion for teaching and the will to make a difference in every learner's life. I also dedicate this work to my late mother Rafat Agbomeji (Iya Ni Wura) who in her uneducated situation still trusted in her child's education...your words have been my strength and lamp unto my feet.

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---

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# Writing Conventions

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I wish to orientate the reader to the writing conventions that have been adopted in this thesis. I use the internationally recognised APA 6<sup>th</sup> Style of referencing.

For example:

(Maxwell, 2006)

(Maxwell, 2006, p. 69)

(Maxwell, 2006, pp. 69-72)

(Maxwell & Mouton, 2005)

(Maxwell & Jones, 1990)

Maxwell (2006) maintains that....

Maxwell and Mouton (2005) point out that...

Maxwell and Jones (1990) hold the view that...

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# Acronyms

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<b>APA:</b>	American Psychological Association
<b>DFID:</b>	Department for International Development
<b>DHA:</b>	Department of Home Affairs
<b>DoE:</b>	Department of Education
<b>EFA</b>	Education for All
<b>FET:</b>	Further Education and Training Band
<b>FGD:</b>	Focus group discussion
<b>GCPEA:</b>	Global Coalition to Protect Education from Attack
<b>GMR:</b>	Global Monitoring Report
<b>GSHS:</b>	Global School-based Student Health Survey
<b>HIV:</b>	Human Immunodeficiency Virus
<b>ICRW:</b>	International Centre for Research on Women
<b>ILO:</b>	International Labour Organisation
<b>IPEC:</b>	International Programme on Elimination of Child Labour
<b>MDG:</b>	Millennium Development Goals
<b>NEET:</b>	Not in Education, Employment, or Training
<b>NPE:</b>	National Policy on Education
<b>NRF:</b>	National Research Foundation
<b>OECD:</b>	Organisation for Economic Cooperation and Development
<b>PBL:</b>	Problem based learning or project based learning
<b>PIRLS:</b>	Progress in International Reading Literacy Study
<b>SKA:</b>	Skills, knowledge and attitudes
<b>SSS:</b>	Senior Secondary School
<b>UBEA:</b>	Universal Basic Education Act
<b>UBEP:</b>	Universal Basic Education Programme
<b>UKZN:</b>	University of KwaZulu-Natal
<b>UN:</b>	United Nations
<b>UNDP:</b>	United Nations Development Programme

- UNESCO:** United Nations Educational, Scientific, and Cultural Organisation
- UNFPA:** United Nations Population Fund
- UNICEF:** United Nations Children`s Fund
- TIMSS:** Trends in International Mathematics and Science Study
- WHO:** World Health Organisation

# Glossary of terms

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The following is a list of the glossary of terms that are used in the thesis. However, the list includes the terms I was able to get the English translations of.

***Arugba:*** virgin girl to appease gods

***Egungun:*** masquerade festival

***Eyo:*** social gods

***Odun Ifa:*** god of oracle

***Idabe:*** initiation of youth to adulthood

***Igbo-igbale:*** sacred forest

***Illa:*** tribal marks

***Ipese:*** god's food

***Obatala:*** father of gods

***Ogun:*** god of thunder

***Oloolu:*** masquerade that women must not see

***Oloosun:*** god that gives child

***Olori agbon:*** coconut head

***Ori akitan:*** old local latrine

***Oriki:*** Yoruba praise songs / poems to honour individual and groups

***Osun Oshogbo:*** god of water

***Sango:*** god of thunder and fire

***Yemoja:*** mammy water

# Key Concepts

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In this thesis, the meanings that the following key concepts represent are defined or explained below for clarification:

**Education retention:** While the study definition of education retention is taken from other authors' perspectives (Naledi Pandor, 2007; Popkewitz, 2000; Lotz-Sisitka, 2010), the study defines it not only as the act of keeping learners in an educational institution until they complete schooling, but also the process of acquiring and continue to acquire the knowledge out of the educational process.

**Dropout:** Any learner that leaves school due to any factor(s); be it socio-cultural, economic, educational, or otherwise, before completion of secondary schooling cycle.

**Learner-centred approach:** It is the type of an approach that creates learning positive context at the classroom and school levels, the context in which learner contributions are valued, and learners are engaged. In this approach, the teacher and learner are both co-producers of knowledge in the classroom.

**Teacher-Centred:** The study refers to this as an old approach where a teacher is the only producer of knowledge and the learners are recipients of this knowledge.

**Cultural festival:** It is the practice of traditional culture within a society or community in the face of modernisation or globalisation where various activities are integrated with cultural education.

**Cultural education:** The type of education that occurs within cultural festivals that is directly linked to the lives of the people and educates them about; (1) self (origins and nature of self), the values, skills, character and behaviour ,development that will enable self to understand and live with other selves. In other words, what they need in order to live with other groups in a

multicultural context; (2) how they should live together harmoniously; and (3) that all peoples and cultures in their differences are valued.

**Formal education:** The study refers to formal education as a systematic, organised education model, structured and administered according to a given set of laws and norms, presenting within curriculum as regards objectives, content and methodology

**Socio-cultural factors:** These social and cultural factors preclude learners from completing school education. The social factors include economical, political, and educational barriers that preclude learners from completing school education.

**Pedagogy:** Pedagogy is captured in this study as an effective delivery of a complete and relevant education project (curriculum) in a teaching and learning situation.

**Multicultural context:** The study refers to multicultural education as an inclusive education that encompasses class, home language, gender, sexual orientation, and disability that define unequal positions of power.

**Curriculum:** This refers to how education subjects are selected, classified, distributed, transmitted, and evaluated; the educational knowledge that it considers public reflects both the distribution of power and the principles of social control (Bernstein, 1971).

**Ontology:** Ontology is described as “nature of reality” or the nature of knowledge.

**Epistemology:** Epistemology refers to “how we learn and how to know”.



# Abstract

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## **A SOCIO-CULTURAL PERSPECTIVE TO EDUCATION RETENTION IN MULTICULTURAL CONTEXTS OF RURAL SECONDARY SCHOOLS IN LAGOS STATE, NIGERIA: EXPLORING INVITING CLASSROOM PEDAGOGIES**

BY

**Ayinde Mojeed Oladele, Agbomeji**

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Globally, the issue of school low retention rates or high attrition rates among the learners has been described as a challenge confronting the education sector. Though the number of learners' enrollment seems to be on the high side in terms of school access, school retention rates are declining. A body of knowledge exists regarding the causative factors for learners' dropping out of school; however, there is still paucity of research regarding the reasons for education retention. This study explored the 'inviting' classroom pedagogies to understand learners' education retention from a socio-cultural perspective in a multicultural context of four rural secondary schools in Alimosho Local Council, Lagos State in Nigeria. The study design is a qualitative case study, designed within an interpretive paradigm. Data generation strategies included focus group discussions with learners, individual interviews with participating teachers, and workshop sessions with parents drawn from the areas where the four schools are located. Furthermore, classroom observations were conducted, and analysis of documents such as learners' lesson notebooks, teachers' lesson notes, school attendance registers was done. Using Bernstein's theory of pedagogic discourse as an analytical framework, the generated data was analysed using the qualitative methods of analysis. The key findings reveal that socio-cultural factors still prevail in the communities, and that within a number of cultural festivals, cultural education is delivered. Alongside the cultural education, formal education is offered in the schools; however, in its weakened form as teachers have inadequate content knowledge and there are inadequate resources. Moreover, the school environment is hostile to the girls in particular. Therefore, the parents and learners prefer cultural education to formal education. The thesis argues for the inviting classroom pedagogies model, in the formal education schooling system, that integrates

knowledge and methodologies used in cultural education and the learner-centred methods of formal education. Accordingly, the product will be a learner who remains at school until completion, has a clearer career path, and is socially competent.

**Key terms:** inviting classroom pedagogies; education retention; cultural education; multicultural contexts; socio-cultural factors

# Chapter 1

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## **BACKGROUND TO THE STUDY AND INTRODUCTION TO THE THESIS**

### **1.1 INTRODUCTION**

In many African countries, the increasing learners' dropout rates at different levels of schooling still present a problem. For example, Lewin (2007) reports that over 25 million primary school and 75 million secondary school learners are out of school in sub-Saharan Africa. UNESCO and EFA Reports (2012) indicate that more than 17 million learners are out of school in West Africa. Likewise, in South Africa, the overall dropout rate from grade nine upwards reached almost 120% in 2009 (Shepperd & Cloete, 2009). Equally, other studies (Diwunma, Nwanneka & Clark, 2013; UNESCO, 2013) report that over ten million learners dropped out of school in Nigeria in the year 2012.

A body of research (Colclough, 2000; Nekatibeb, 2002; Blue & Cook, 2004; Kane, 2004, Sayed & Motala, 2009) reports that many and varying reasons exist that lead to learners dropping out of school and these include, but not limited to, economic, social, health, cultural, political and educational factors. For example, Sayed and Motala (2009) argue that poverty and poor nutrition among learners affect school attendance, which might lead to dropout at a later stage. On the other hand, Kane (2004) found that in Guinea many families prioritise spending money on initiation ceremonies rather than on sending their children to school. Again, in Malawi, the health problems and general lack of interest in schooling were among the reasons for learners dropping out of, or not attending school (Al-Samarrai & Zaman, 2007, p. 364).

Regarding educational factors, Taylor (2010) argues that learning (dis)abilities, if not well addressed in school, cause school dropout. In the same vein, Soobrayan (2010) mentions lack of school resources such as school furniture, water, and ablution facilities as contributory factors to making the schools' environments unpleasant and leading to learners dropping out of school. In addition, negative teacher attitudes (Pascarella & Terenzini, 2005), curriculum delivery that is insensitive to the culture of learners (Heath, 1983; Ladson-Billings, 1994; Bernstein, 2000), the language of learning and teaching that is not the home language of learners (Lafon, 2009; Alexandra, 2010), may also alienate learners in the classrooms. The alienation results from learners perceiving education as irrelevant to their lives. Hence, Gollnick and Chinn (2002) argue that in multicultural contexts, teachers need to employ effective contents, materials, and appropriate methods to teach diverse learners who are different in terms of culture, language, social background, abilities, and many other characteristics. Furthermore, they argue that teachers need to use pedagogical approaches that are not only theoretically sound; but also culturally striking, open, receptive and attractive to keep learners from the dropout syndrome (p. 2002).

However, while several studies point to the increase in learner dropout in many countries, the reports indicate that some learners in schools situated in the same contexts where dropout rates are high, remain in schools and complete their schooling cycle. Yet, there is still dearth of research that intends to make us understand contributory factors that keep learners in schools despite the many socio-cultural and educational factors prevailing in school environments that ferment the dropout syndrome. This is despite the fact that in recent years, education stakeholders have been concerned about the low retention rates and / or high school dropout among learners (Kitto, 2006; Farvardin, 2007; Fowler & Luna, 2009; Powell, 2009; Supiano, 2009; Stuart, 2010). According to Powell (2009), "classroom retention is supposed to be one

of the most widely studied areas in the field of education research but this aspect has been neglected".

Similarly, concerns have been raised in several international research reports (DFID, 2006; UNESCO EFA, 2010; MDGs, 2010) pertaining to the keeping of learners in school once they have accessed formal education. Lotz-Sisitka (2010, p. 210) also states,

The most recent Education for All Global Monitoring Report discusses the importance of education that reaches the marginalised.... [and that] failure to retain learners in school expands the chances of their exclusion and marginalisation.

Lotz-Sisitka (2010) argues that in the main, retention is associated with keeping learners in the schooling system regardless (a) how they progress, and, (b) the circumstances that create exclusions. Lotz-Sisitka (2010) calls for conceptions that extend the notion of retention to include epistemological access and relevance as key ingredients.

Interest in researching education retention has been mainly focused on improving retention in the higher education sector rather than the schooling system. The concern about student retention in higher education might be linked to the institutions' reputations that are possibly affected by high student dropout rates. In some countries such as South Africa, where the funding models in higher education have their funding criteria including student throughput rates, student retention and success become important factors to be improved. Thomas (2009) also states, "An issue of concern in higher education institutions across the world is the retention and success of students in their studies". In the context of the changing market of higher education, which is rapidly becoming competitive and globalised, the low student retention and high

student attrition rates can be damaging for individual institution's reputation (Yorke & Longden, 2004; Long, Ferrier & Heagney, 2006; Crosling, Thomas & Heagney, 2008). Thus, research in higher education has focused on both dropout and retention phenomena. For example, a synthesis of UK research on student retention (Jones, 2008) identifies the categories of reasons for students' withdrawal from higher education institutions as poor preparation for university education; weak institutional and/or course match, resulting in poor fit and lack of commitment; unsatisfactory academic experience; lack of social integration; financial issues; and personal circumstances. A study conducted in the United States of America by Lotkowski, Robbins and Noeth (2004), examined the role of academic and non-academic factors to improve college retention. In South Africa, several studies (Breier & Mabizela, 2007; Sapa, 2008; Strydom, Mentz & Kuh, 2010) have been conducted to investigate factors that enhance student success and throughput rates in higher education.

However, as alluded to above, there is still paucity of research regarding education retention within the schooling system. The few studies that have attempted to investigate this phenomenon are inadequate to make us understand fully education retention. For example, Lamb, Walstab, Teese, Vickers and Rumberger (2004), conducted a study in Australia where they reviewed national and international literature on school completion and early leaving, in order to identify key factors affecting retention and participation. This study contributes briefly towards our understanding of factors that contribute to the increase of dropout rates. Kurumeli, Onah and Mohammed (2012) conducted a study in Nigeria to examine the effect of ethno-Mathematics teaching approach on three junior secondary students' retention. This study was inclined to Mathematics subject mastery. Gambari, Yaki, Gana, Ughovwa (2014) conducted a similar study on the impact of using video-based multimedia instruction to improve student Biology learning retention. Both these studies explored (lack of) success in a subject as determinants for education dropout or retention. The study I report about elsewhere (Agbomeji, 2013), adopts a gender perspective to education

retention as it reports on factors that shape the retention of female learners in two rural schools of Nigeria. Consequently, this study takes a socio-cultural perspective to education retention and explores the ‘inviting’ classroom pedagogies in a multicultural context of Nigeria.

In this chapter, firstly, I discuss the background to the study, which highlights the research rationale and clarifies the perspective and the approach in studying this phenomenon. Secondly, I present the problem statement of the issues explored. This leads to the brief discussion of the study focus and purpose. Thirdly, I present a set of research objectives and that of research questions; and both sets are closely aligned to each other. Fourthly, I present the delimitations of the study to avoid confusion to the reader as the exploratory study of this nature may be investigated from different perspectives. Lastly, in the chapter I present the study significance, which is followed by the highlights on the sequence of the arrangement of chapters in this thesis and the chapter summary.

## **1.2 BACKGROUND TO THE STUDY**

My personal motivation for this study spans from my long service as a schoolteacher where I taught in schools that are situated in the rural contexts of Nigeria. As a professional teacher and educator between the years 1990-2011, in primary, secondary and higher education institutions, and as a member of the academic development unit at a college of education, I worked with colleagues who often reflected on their practice and together we engaged on issues affecting the education of learners. One of the problems in education that we identified was that of learners who come from different backgrounds, and who for one reason or the other become absent from school and/or do not complete their schooling.

Many causes could be identified for this, which include poverty that leads to learners resorting to street selling or hawking during school time. In addition, different cultural

festivals and/or rites were practised with learners, which led to learners leaving school before completion. That gave me an insight into how cultures may preclude learners from completing the secondary schooling cycle. Some of the cultural festivals / rites that are practised in the rural Nigeria are *Osun Oshogbo* (god of water), *Odun Ifa* (god of oracle), *Egungun* (masquerade festival), *Sango* (god of thunder), and *Ogun* (god of iron), to mention but a few. One noticeable common factor to all these festivals is that they involve participants to attend induction schools in isolated places for several days called '*igbo igbale*' (sacred forest) where the participants learn how to conduct the festival. In other words, these gatherings are cultural schools where learners are taught some knowledge and skills relating to their cultures and festivals. The times of learners' training until execution periods in *igbo-igbale*, which last for days on end while the learners are excluded from the school/society, clash with the formal school's calendar or timetable. The reasons given for selecting school age learners, including boys and girls, are simply that society believes the ancestors accept '*ipese*' (god's food) from the 'virgins'. Therefore, this makes it compulsory for the learners to be well mentored and monitored by their family members in order to participate in the festivals. For that reason, the learners are withdrawn from formal schools when it is time to carry out the festivals because of family influences. On interaction with the parents in schools where I taught, it was apparent that parents prefer sending their children to cultural festivals even at the expense of formal schooling. Some parents even claimed that formal education completion has no immediate jobs for their children therefore; they encourage their children to drop out of school to work, attend cultural festivals, and/or travel abroad.

Research has also confirmed that children dropout of school because of, among other factors, cultural practices. For example, Gever and Asu (2013), assert that cultural practices such as *Illa* (tribal marks) and *Idabe* (initiation of youth into adulthood) in Nigeria, cause learners to be absent from school for longer periods, which sometimes contributes to subsequent learners dropout.



The reason that learners leave formal schools with their parents' / guardians' endorsements to attend cultural schools that are linked to cultural festivals attests to the power that cultural practices have. The cultural festivals attract young people even during school terms, which make most learners to abandon formal education in preference to attend cultural festivals. This power of cultural festivals can be presumed to be embedded in the cultural education and ways of educating that are integrated and embedded in the cultural festivals themselves. Together the cultural education and the integrated ways of educating and learning embedded in the cultural festivals act as 'pull factors' to attract learners out of school to attend the cultural festivals.

#### 1.2.1 TRADITIONAL CULTURAL EDUCATION AS A 'PULL' FACTOR

Pai and Adler (1998) define cultural education as an education system of norms and control as well as a map that gives a sense of direction to a group of people in a society. Gollnick and Chinn (1998), view cultural education as a way of perceiving, believing, evaluating and behaving that is expected of individuals. That is, cultural education thus provides the blueprints that determine the way we think, feel, and behave in the community. Culture is learned and is not biologically determined. It is shared, embedded in human and languages, adaptive to the challenge of the context, and dynamic, either taking an evolutionary or revolutionary path (Gollnick & Chinn, 1998).

Cultural education is the type of education needed to ensure the self-confidence, self-respect, and personal independence as well as to safeguard human rights and achieve social equality (Akande, 2007). According to Idowu, Esere, and Omotosho (2010), cultural education for each of the ethnic groups in Nigeria has family traditions handed down from one generation to the next through oral methods. In addition, such traditional education, that includes proverbs, tongue twisters, riddles, word games, rhyme, and folktales are used for education of Nigerian learners and for inculcation of

the traditions of the various societal groups. In their studies in Cameroon, Nsamenang and Tchombe (2010) discovered that cultural education instills the fear of a god, opposes injustices, teaches elementary principles of natural and supernatural laws, sharpens the creative sense of visualisation and imagination; directs the mind to think independently. According to Reagan (2005; 2009), the oral tradition, includes not only the history of the society, but also serves to sustain morality, ritual, law, and sanctions against offenders. The manifestation can be seen in everyday life in a variety of ways, which are not clearer than in the praise-songs or praise poems (*Oriki* among the Yorubas) that are sung to honour individuals, and groups.

While the above might sound simple, being unaware of one's own culture may lead people to lack a consciousness of their self in the educative process or to be critically unaware of the other people in their context. To educate is to bring forth what might be either innate or socialised in the critical consciousness. This is in contrast to the banking of knowledge discussed in Freire (1998) where knowledge is thought of external to the individual learner.

### 1.2.2 FORMAL EDUCATION CONTEXT AND PRACTICE AS A 'PUSH' FACTOR

While cultural education pulls learners out of the schools, the formal education environments are not also friendly to keep learners in schools. Williams (2010) argues that in South Africa, most school environments that have prevailing negative phenomena such as racism, sexism, bullying, and xenophobia, do not make teaching and learning in schools interesting to learners. Research (Nakpodia, 2011; Egbochuku, 2007) has confirmed that in Nigeria the learners drop out of school because of the poor teaching content, methodology, and poor academic performance. Again, Machingambi, (2003) argues that lack of diversity inclusion in the school curriculum can predispose learners to dropout. So, this study investigates the 'inviting' and culturally relevant pedagogies that contribute to enhancing the school learning environment to make it

learner-friendly in a multicultural context, and using the rural Lagos state of Nigeria as a case in point. Its end goal is the theorising and fostering discourses of a more appropriate, culturally relevant and holistic education for the learners (Gollan & Steen, 2008). The use of cultural items as resources in formal schools could be very effective in bringing indigenous knowledge alive for the learners.

### **1.3 PROBLEM STATEMENT**

Nigeria, like other African countries, has high prevalence attrition rates among the learners and this still presents a challenge. The issue of school dropout in Nigeria has existed for a very long time. Fafunwa (1983) notes that dropout is one of the most serious problems that have continued to bedevil the educational system since independence in 1960 from the colonial administration. Even before the independence, the problem of dropout has already established its grip on the educational system. In 1953 Nuffield foundations made a remark that in the West coast of Africa, a considerable proportion of students drop out of school each year.

Several researchers (Mohsin, Aslam & Bashir, 2004; De Cos, 2005; Bridgeland, Dilulio, & Morison, 2006; Oghuvbu, 2008) have since discussed this fact that the issue of school dropout is a global problem confronting the education sector around the world. This gives an idea about that little attention given to foregrounding school retention; the scholars worldwide are more interested and concerned about school dropout. Therefore, this study was conducted to address the imbalance in research efforts on our knowledge of school retention. The study explored issues concerning factors that influence learners to progress and remain in secondary schools until completion from a socio-cultural perspective. The assumption is that structures and agents interact in complex ways (Archer, 1995) to produce experiences that either inhibit or enable learners' progression and retention in school because other learners complete school despite the adverse conditions they face.

#### **1.4 THE STUDY FOCUS AND PURPOSE**

Several studies have identified huge rates of school dropout among learners and reasons that ferment the dropout syndrome, which span from socio-economic, cultural, and educational factors. However, despite these factors, some learners stay in school until completion. Conversely, studies available have not made us understand the reasons that keep those learners who remain in schools despite the adverse conditions that lead to drop out of the many learners. Therefore, the purpose of this study is to explore the ‘inviting’ classroom pedagogies in order to understand how they contribute to learners’ education retention from a socio-cultural perspective in a multicultural context of the Lagos State in Nigeria.

#### **1.5 RESEARCH OBJECTIVES**

The following are the objectives of the study:

1. To explore the socio-cultural factors that manifest in the rural communities at the Lagos State of Nigeria and the way in which these influence parents’, community leaders’ and learners’ beliefs, conceptions and actions relating to participation in education.
2. To explore the teachers’ philosophical underpinnings that guide their selection of content, teacher-support materials and classroom activities in selected secondary schools of Lagos State in Nigeria.
3. To investigate the way in which teachers’ pedagogical strategies incorporate contextual social factors and learners’ cultures in selected secondary schools of Lagos State in Nigeria.
4. To identify effective teaching models that enhance education retention in selected secondary schools of Lagos State in Nigeria.
5. To explore the reasons and ways in which the inviting classroom pedagogies help to improve education retention of learners in the context of the multicultural classrooms in Lagos State of Nigeria.

## **1.6 MAIN RESEARCH QUESTIONS**

The following are my research questions that guided the study:

1. What socio-cultural factors manifest in the rural communities at the Lagos State of Nigeria and how do these influence parents', community leaders' and learners' beliefs, conceptions and actions relating to participation in education?
2. What are the teachers' philosophical underpinnings that guide their selection of content, teacher-support materials, and classroom activities in selected secondary schools of Lagos State in Nigeria?
3. How do teachers' pedagogical strategies incorporate contextual social factors and learners' cultures in selected secondary schools of the Lagos State in Nigeria?
4. What are the effective teaching models that enhance education retention in selected secondary schools of the Lagos State in Nigeria?
5. How and why do inviting classroom pedagogies help to improve education retention of learners in the context of the multicultural classrooms in Lagos State of Nigeria?

## **1.7 DELIMITATIONS OF THE STUDY**

I would like to delimit the study. My study focuses on exploring the 'inviting' classroom pedagogies in order to understand how they contribute to learners' education retention from a socio-cultural perspective in some selected rural secondary schools of the Lagos State in Nigeria. The concept of 'inviting classroom pedagogies' is discussed in detail in later chapters. The study was not set out to look at factors of dropout and access to education as it is common with most of the studies.

Additionally, qualitative researchers intend not to generalise the findings from their research because by its very nature, qualitative research studies the phenomenon within its specific context. Qualitative research is not based on random samples and statistical

controls, and is not based on quantitative facts and randomised sampling. This study is specifically situated in four rural secondary schools in Alimosho Council of Lagos State, and communities around those schools. Thus, the results cannot be generalised.

## **1.8 STUDY SIGNIFICANCE**

Most studies have used a deficit perspective when exploring socio-cultural factors to learners' dropout. Research reports have identified social, economic, cultural, educational, and structural factors as causal effects for dropout. My study investigated the power of education knowledge and pedagogies used in curriculum delivery versus factors in the community or cultural education that predispose learners to absenteeism and dropout, and how classroom pedagogies keep learners in schools until completion. The study foregrounds the power of education itself that when incorporating aspects of cultural education and being delivered through theoretically sound and culturally relevant methodologies, education has the power to enhance development and keep learners in school despite the socio-cultural pull factors that might be prevailing in a multicultural context. My thesis is that while communities might have adverse socio-cultural factors, schools, and classrooms that are unfriendly to learners, fail to make the school relevant to and interesting to learners. The schools therefore act as push factors and thus encourage absenteeism that might eventually lead to increased dropout rates. The policies, family, culture, and socio-cultural factors though sometimes have power to pull learners out of the school environment; the actual learning that takes place in the classroom that involved the whole of a child has the greatest power to pull learners into the classroom.

Thus this study, seeks to contribute to the growing body of knowledge on the importance of paying attention to social and cultural practices as a way to understand better education.

## **1.9 ARRANGEMENT OF CHAPTERS**

This thesis has eight chapters that are arranged in sequential order as follows:

In chapter two and three, I discuss issues and debates around prevailing socio-cultural factors to education retention as well as teachers' pedagogical strategies in a multicultural context.

In chapter four, having surveyed previous and current academic literature on the phenomenon, I then select, define and discuss the key concepts with different points of view; and I also discuss Bernstein's theory of pedagogical discourse. These key concepts and the theory are used as analytical tools for the qualitative data that were generated.

In chapter five, I outline the research methodologies on which the study design is based. I give comprehensive details of the research methodologies that include; sample, site, participants' selection criteria, data generation methods, and how the data that was generated were analysed considering trustworthiness, dependability, credibility and rigour as scale to gauge the authenticity of the findings. Finally, the research ethics, challenges encountered on field as well and study limitations are discussed.

In chapter six, I present and interpret the research results in real settings, giving extracts from data sources as a chain of evidence.

In chapter seven, I present the analysis and synthesis of the research results and also discuss how the findings respond to the research questions as well as highlight issues regarding education retention. The discussion is broadly arranged according to the main research questions stated in chapter one and the discussion is integrated with the concepts and theory that were discussed in chapter four as the framework of the study.

In chapter eight, I discuss the inviting classroom pedagogies` in detail regarding effective teaching and learning in a multicultural context. Conclusions are drawn from all aspects of the entire study that discusses and centres on education retention of learners. A set of recommendations that emerged from the findings are presented.

### **1.10 CONCLUSION**

This chapter discussed the background to the study, the problem statement, as well as the purpose of the study. It further highlighted the research objectives and the main research questions that guided the study. The significance of this study and delimitations were presented and these were followed by an outline of the arrangement of chapters, which gave a brief explanation of what each chapter discusses.



# Chapter 2

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## **SOCIO-CULTURAL PERSPECTIVE TO EDUCATION RETENTION IN MULTICULTURAL CONTEXTS: ISSUES AND DEBATES**

### **2.1 INTRODUCTION**

While reports on some earlier studies on education retention in higher education institutions exist, there is still paucity of research on education retention at secondary school level. A few studies that have been conducted in this level of the schooling system relate to the physical and epistemological access as well as causative factors of school dropout. Much of the literature available uses the concept of education retention as a point of departure for discussing problems associated with dropout rather than aspects that keep learners in school.

Therefore, to contextualise my study, in this chapter I discuss a review of a body of literature on education retention from a socio-cultural perspective and issues of education power and problem of school dropout. Firstly, I discuss learner retention issues, a discussion, which is followed by education power and problem of dropout. Secondly, I discuss the multicultural contexts of education and (gender-based) violence in schools, which are a restraint in particularly girls' education retention. Thirdly, I discuss the learners' intrinsic motivational factors for school retention as well as the role of parents and learners' role models in keeping learners in schools. Lastly, I discuss the role played by government policies to influence learners' education retention.

## **2.2 LEARNER SCHOOL RETENTION ISSUES**

As earlier stated in the introductory chapter, there is still dearth of studies on education retention in secondary schools. In contrast, education retention has been widely studied in the higher education sector. For example, regarding education retention in higher education, Yorke and Longden (2004) mention that research into learner education retention has been carried out for more than fifty years and that learner retention or the lack thereof was seen as the reflection of individual attributes, parental influence and motivation. Learners who did not stay were thought to be less able, less motivated, and less willing to defer the benefits that school education was believed to bestow (Tinto, 2006-2007, p. 2).

Within the schooling system, studies that have attempted to venture into this phenomenon of retention have identified a problem of low retention rates without making us understand fully the aspects that keep learners in schools despite the many factors that lead to dropout. Overall, there have been concerns raised in international research reports (DFID, 2006; UNESCO EFA, 2010; MDG's 2010) pertaining to keeping learners in schools once they are enrolled into formal education. Lotz-Sisitka (2010, p. 210) states,

[T]he most recent Education for All Global Monitoring Report discusses the importance of education that reaches the marginalised and makes the important point that education enables children to have access to a wider range of life choices and chances. Failure to retain children in school expands the chances of their exclusion and marginalisation.

Different scholars emphasise certain aspects in defining the term retention. As follows, several authors (Tiessen, van Stolk, Clift & Levitt, 2007; Van Stolk, et al.,

2007; Noel-Levitz, 2008; UNESCO, 2009), describe education retention as representing learners' school completion rates; an estimate of the proportion of commencing students who complete their school programmes over a particular period of time. Whereas, the former Minister of Education in South Africa, Naledi Pandor defines retention as the continued participation of a learner in the formal schooling system until the completion of the compulsory school phase (DoE, 2007, p. 3). Compulsory schooling in a South African context does not include the Further Education and Training Band (FET), which is the stage at which many learners dropout from school. Thus, such a definition obscures some of the more critical discussions on what retention means and how it would be achieved.

Brooks (2003) views retention as social promotion; that is the practice of promoting learners even when they failed academically. Bean (2001) characterises retention as the normal school progression, which is when learners enroll each semester or term until school completion (and they may carry forward courses or subjects they failed). Another view emphasises grade retention, in which learners continue with their age peers regardless of academic performance (Alexandra & Karl, 2002).

Therefore, retention is not only a matter of keeping children in school; it is more complex as it is imbued with different meanings, all of which have implications for ways in which education is conceptualised, planned for and managed. Common across definitions, is the notion that retention is context specific, fluid, and complex.

In this study, the discourse on retention shifts from physical enrollment to include the cognitive participation and curriculum delivery and learning in the classroom (Popkewitz, 2000; Lotz-Sisitka, 2010). Retention in this instance is not only the act of keeping the learners in an educational institution or continuous participation of learners in the formal schooling system until they complete the process of education but it is

also to make them acquire and continue to acquire the knowledge out of the educational process.

In addition, some authors have taken the shift further by providing factors that promote or shape learners education retentions in higher education. Several authors (Scott, 2005; Stensaker, 2008; Chen, Lattila & Hamilton, 2008), reiterate that good effective teaching and learning that goes beyond technical processes as well as learners' encouragement and engagement by teachers towards learning are key to education retention. Similarly, the provision of an ideal forum for teachers' approaches and feedback about academic performance (Tinto, 2000; Crosling, Thomas & Heagney, 2008) are contributory factors to education retention.

The above notwithstanding some literature on retention emphasises learner achievement and academic success with little or no discussion of the link between dropout, retention, and academic success. Therefore, what follows next is the discussion of studies done on prevailing socioeconomic-cultural factors that are responsible for learners' school exclusion and marginalisation that preclude learners from schooling.

### **2.3 EDUCATION POWER AND PROBLEM OF SCHOOL DROPOUT**

Research has shown that education is not only a powerful tool that makes cognitive difference in people's lives, but it is also a key to unlocking the human potential needed to secure a more peaceful, prosperous and greener future for humankind (Birdsall, Levine & Ibrahim, 2005; Department for International Development, 2014). It thus provides an opportunity for social and economic advancement (Glicks, 2008; De Castro & Bursztyn, 2008). In many developing countries, education has been seen as a means to alleviate poverty and improve equity in societies (AL-Samarrai & Zaman, 2007; Lewin, 2007; Lewin & Akyeampong, 2009). UNESCO (2002) further states that education is a proven means to prevent HIV and AIDS because it offers a ready-made

infrastructure for delivering HIV prevention programmes to large numbers of personnel as well as the uninfected populations of school children and youth, who form the age groups most at risk. As such, education is a fundamental human right as well as a catalyst for economic growth and human development (World Bank, 1993; Mike, Nokajjo and Isoke, 2008). Hence, all children have a right to quality education (UNESCO, 2000).

However, for education to be effective in changing the lives of people particularly children, learners should not only have access to education but also should attend and remain in school until completion. Furthermore, the learners should receive quality education that will enable their up-ward mobility in terms of their careers. One of the troubling factors in education is that while the principle of basic education as a human right has been accepted internationally, the experience in many developing countries shows that a large number of learners are still not able to complete a minimum number of school years.

For example, the education progression reports by UNESCO (2003; 2010) indicate that the number of primary school going age children out of school are 115million (2002), 104 million (2004), 93 million (2005) and 75.3 million (UIS, 2006). Again, as in 2007, the number of out of schoolchildren at a primary school level was 71.8 million (EFA Global Monitoring Report, 2008). Similarly, the number of children not in school as at 2009 was 72 million (UNESCO, 2009). The current estimate is that only about 69-million children of primary school-going age remain out of school, of which 48% or 36-million are from sub-Saharan Africa (MDG, 2010). This scenario has not changed rather it is on high rise as the figures for new out-of-school statistics shown by UIS, EFA GMR (2012) indicate that 59 million of primary school age learners are out of school; while 65 million at secondary school level are out of school.

A body of literature has been developed, which makes us understand the reasons for children not remaining in schools in many countries. Many reasons exist for learners' dropping out of school and these vary and include economic, social, health, cultural, political, and educational factors. Blue & Cook (2004) argue that cultural relevance and learner- teacher cultural synchronisation is critical in successfully educating students and keeping them in school. According to Fleisch, Fleisch, Shindler, and Perry (2010), the failure of the South African education system to direct learners towards courses of study that are likely to maximise their natural talents is one of the myriad complex systemic, social, economic, and personal reasons for the drop out. This contributes to the 3.7 million NEET (Not in Education, Employment, or Training), 45% youth unemployment, and overall unemployment rate of 25.5 % (3rd Quarter 2012, Statistics SA). Studies done in sub-Saharan countries show that some factors such as language, poor school management, poor quality teaching, age of learners, and teachers' attitudes affects the education of learners at micro-level ( Gilmour & Soudien, 2009).

In other studies, it was revealed that ceremonies and preparations for rites of passage often overlap with the school calendar, thus increasing absenteeism and potential drop-out from school (Syongho, 1998 cited in Ackers et al, 2001; Colclough, 2000; Boyle et al, 2002; Nekatibeb, 2002; Kane, 2004). Particularly, the study by Colclough (2000) found that boys and girls in Guinea who undertook initiation ceremonies had school disruptions due to ceremonies that sometimes lasted for up to a month taking place during the school term time. This often led to drop out especially amongst girls as it was often considered 'shameful' for them to return to school. In addition, a study in Guinea by Kane (2004) found that many families prioritised initiation ceremonies to the disadvantage of school attendance. Put differently, parents chose to spend money on initiation ceremonies rather than learners' education. While positive as they inculcate culture, beliefs and values these cultural practices at times have the unintended consequences of making children view themselves as adults who can make independent decisions about their future (Kane, 2004). Another study

conducted in Nigeria by Gever and Asu, (2013) report that cultural practices are harmful to formal school education progression because of school disruption by incision of *Ila* (tribal marks) and *idabe* (initiation among youths into adulthood).

Arnot (2008) suggests that access to schooling is affected not only by cultural beliefs but also by factors that include but are not limited to lack of time due to domestic work, child labour, early marriage, low aspirations, distance to schools, parents' preference for son's education, and lack of female teachers. Meerman (2005) and Lewis and Lockheed (2006) argue that social exclusion from immutable factors, such as gender, ethnicity, race, linguistic are 'ranked' as contributing factors to low educational participation in Tunisia. In their studies, Colclough, Rose & Tembon (2000) depict gendered cultural practices, which differentially influence female and male educational chances and experiences. Kotwal and Rani, (2007) argue that parents give less importance to education of girls compared to their sons' education because of cultural beliefs and trust that the sons will support the parents in their old age.

Frendenberg and Ruglls (2007) identify a number of family factors cluster as influencing student dropping out of school; which include low family socioeconomic status, low family support for education, low parental education, conflicts between work and school, having to work and school, having to work or support family, substance abuse and pregnancy among others. In Malawi, health problems and general lack of interest in school were among the reasons for learners not to attend school (Al-Samarrai & Zaman, 2007, p. 364). In addition, Obidike and Enemuo (2013) state that cultural and religious factors hinder learners' school access and also cause learners dropout of school in Nigeria.

However, while social and cultural factors contribute to learners dropping out of school the impact of such factors could be minimised if education itself and educational environments (schools and classrooms) are both inviting to all learners. Gilmour and Sourdien's (2009) study on learning and equitable access looked at

macro and micro factors that contribute to inequities in South Africa. Motala and Dieltiens (2010) argue that poor teaching of language and learning of Mathematics cause low level of education in South Africa. Most schools have an environment with racism, sexism, bullying, and xenophobia and make schools teaching less inviting to learners (Williams, 2010). Motala and Dieltiens (2010), state that negative perceptions about the value of education by the community people because of low economic reward make education to be useless and uninteresting to learners who want to come to school. Sayed and Motala (2012), maintain that poverty and poor nutrition among learners affect school completion among learners. Low level of parents voices in participation in school affairs, affect school attendance among learners (Nywenga, 2008). Poor conceptual and content knowledge of the majority of teachers, along their low productivity and indifferent teaching practices also affect regular attendance (DoE, 2006). Moreover, schools' official languages of learning and teaching limit school attendance (Lafon, 2009; Alexandra, 2010). Poor social interaction between learners and parents and teachers affect school completion (Bloch, 2009).

Agbomeji (2013) argues that corporal punishment and negative teacher attitudes toward teaching are some of the reasons why learners do not attend school. Machingambi (2011) contends that lack of diversity in the school curriculum can predispose students into dropping out. Examples of studies done on educational factors that cause dropout or weaken the goal of 'education for all' among the learners in school include a study by Bedi and Marshall (2002), that concentrated on the interrelation between school attendance and school achievement. This study found that children with a higher expected achievement in terms of learning ability are more likely to attend school more than children with low learning achievement. McCullagh and Wilson (2005) suggest that enhanced education drive or value promotes learning, performance, enjoyment, and persistence to achieve. Goodchild (2001) anticipates that learners would be driven intrinsically when they consider the



task to have a value for its own sake; when they engage in the task in order to understand and achieve a goal. The implication is that learners without aspirations, value for education, health related issues will drop out of school. That is aspirations that include among other things; life goals as affiliation, personal development; and an emphasis on intrinsic goals were not only associated with education success, but also with greater health, well-being, and performance as an active citizen (Sen, 2002; Vansteenkiste, Simons, Lens, 2004; Ryan & Deci, 2008). Louw, Edwards, and OIT (2001, p. 72) propose that academic success tends to encourage learners to raise their levels of aspiration to remain in school.

On the role of teacher attitudes, Pascarella and Terenzini (2005) postulate that teachers play a role in learners' decisions to persist, affecting school completion. Many learners that dropout of school prematurely do so because of poor academic advisors or teachers (Tuttle, 2000). Hunter and White (2004) suggest organised and structured attempts in sustaining learners in schools have to do with good teacher-learner interactions. Williams, Glenn, and Wider (2008) elaborate on the benefits of these types of relationships stating, "This relationship can improve the learner school academic performance, progression, retention and provides learners with a sense of security." The relationship also provides a sense of connectedness where learners feel that they belong to the school and that the school belongs to them. The teachers' attitudes and attributes, which they bring to the classroom, determine learner expectations, retention and achievements (Goe, 2007).

## **2.4 MULTICULTURAL EDUCATION CONTEXT**

The discussions and definitions of multicultural, multiethnic and multilingual education context explain the central reason to developmental education. According to Sleeter and Grant (2003 p. 4), the links between forms of diversity and relation of power is the main factor differentiating multicultural and diversity education. The multicultural education encompasses class, home language, gender, sexual orientation, and disability

that define unequal positions of power. Hence, education that is multicultural means that the entire educational programme is redesigned to reflect the contents of diverse cultural groups or deals directly with structural inequality and prepares all involved to transform society so that it better serves the interests of all groups, especially those groups who were historically marginalised. Building on the insights of Sleeter and Grant (2003), a view by Hu-DeHart (2003) that multicultural education must extend beyond the classroom and provide an agenda of transformation for better understanding in schools in terms of what it includes and what it tries to achieve. That is, meaningful multicultural education seeks to transform more than just the curriculum; rather it seeks to transform the society. Nieto and Bode (2007, p. 44) define multicultural education as a process of comprehensive school reforms and basic education for all learners, where it rejects racism and other forms of discrimination in school classrooms and society rather promotes democratic principles of social justice. Banks (1975; 1997; 2001) describes multicultural education as a vehicle for learners who have different value systems, customs, and communication styles to discover ways to respectfully, and effectively share resources, talents, and ideals. It incorporates the idea that all learners regardless of their gender and social class, and their ethnic, racial, or cultural characteristics should have an equal opportunity to learn.

According to Ladsoni-Billings and Gillborn (2006) “multicultural education framework has been important because of the insistence that learners must be involved in their own education”. This framework is a central tenet that has inspired the inclusion of learners’ voices that had been missing from most treatments of education discussions. Furthermore, it recognises the fundamental, sociopolitical nature of education and the need to challenge both its content and form (Sleeter & McLaren, 1995). Multicultural education brings into the arena of schooling insurgent, resistant, and insurrectional modes of interpretation and classroom practices, which set out to imperil the familiar, to contest the legitimating norms of the mainstream cultural life, and to render problematic the common discursive frames upon which proper behavior, comportment,

and social interaction are premised. Sleeter (2005) proposes that in a multicultural education system, schools must ensure that their curriculum, pedagogies, school culture, and practices are in multicultural context so that academic success of learners from a wide variety of cultural backgrounds can be enhanced, welcomed, and respected. Again, McLaughlin and Tyack (2003), as well as Banks and Sleeter (2005), like Gay (1995) advocate for a pedagogical equality that reflects cultural sensitive instructional strategies as a precondition for and means of achieving maximal academic outcomes for culturally diverse learners. But Levinson (2003; 2007) he called for culturally relevant instructional strategies of multiple forms; being aware of what feels (natural) to learners and responding appropriately, and explicitly helping learners master the language power while remaining confident and comfortable with their own language practices.

Therefore, the various ideologies shared by different studies have helped this study to provide five broad dimensions of Banks (1997) to compare the data generated for analysis. These five dimensions are; content integration involves using a variety of cultures in education systems, knowledge construction explored that help learners understand, investigates and determine how the implicit cultural assumptions, frames reference, perspectives and biases within a discipline influences the way in which knowledge is constructed. Prejudice reduction is accomplished when programme curriculum deliver positive attitudes toward different racial, ethnic and cultural groups. Empowerment organisational cultures, that reduces educational barriers to diverse learners school participation. Finally, pedagogy that speaks to teaching delivery that reflects multicultural issues and concerns which in turn facilitates the achievement and development of learners from diverse cultural groups.

## 2.5 GENDER ISSUES AND VIOLENCE IN SCHOOLS

Bullying and violence based on real or perceived sexual orientation is increasingly an area of concern (UNESCO, 2012). Boys are more commonly perpetrators of physical bullying, while girls are often more likely to use verbal or psychological forms of violence (Pinheiro, 2006). For example, a quote from a female participant in one study conducted in Malawi said:

The teacher can send a girl to leave her exercise books in the office and the teacher follows her to make a proposal for sex, and because she fears to answer no, she says I will answer tomorrow. She then stops coming to school because of fear ... The girls are afraid to tell their parents, because they feel shy when they have been proposed, so they prefer staying at home ... if the girl comes to school then the teacher can become angry and threaten that she will fail ... if the girl accepts the teacher then she can become pregnant and drop out (Moleni, 2008).

Bullying creates an environment founded in fear and disrespect and negatively affects learning, which undermines the abilities of learners to achieve at their full potential (Office of Civil Rights, 2010).

According to Rigby (1997; 2001), bullying is repeated oppression, psychological or physical of a less powerful person by a more powerful person or group of persons. Bullying is seen as a subset of aggressive behavior (Olweus, 1999), that is expressed in an open, direct way (for example, physically hitting, kicking, punching someone; verbally threatening, insulting, teasing, taking belongings), and/or in a relational, indirect way (for example, spreading rumours, gossiping, excluding and isolating someone from a group).

In South Africa, bullying is reported to be as high as follows:

Sixty-one percent (61%) in a sample of high-school students in Tshwane (Neser, Ovens, van der Merwe, Morodi & Ladikos, 2003)

Fifty-two percent (52%) in Grade 8 students of Cape Town (Townsend, Flisher, Chikobvu, Lombard & King, 2008)

Forty-one percent (41%) in a national sample of high school students (Reddy et al., 2003)

Thirty-six (36.3%) in Grade 8 and 11 students in Durban (Liang, Flisher & Lombard, 2007)

24.3% in Grade 9 students in Port Elizabeth (Flisher, Ward, Liang, Onya, Mlisa, Terblanche, (2006)

16.49% in rural high school students in the Eastern Cape (Mlisa, Ward, Flisher & Lombard, 2008), and 11.8% in rural high schools in Mpumalanga (Taiwo & Goldstein, 2006).

The review by Hawker & Boulton (2000), based on studies conducted during two decades, showed that victimisation is concurrently associated with depression, loneliness, both generalised and social anxiety, and low global as well as social self-worth. The strongest effect sizes were observed for depression. Also Card, in his meta-analysis (2003), found victimisation to be related to internalising problems, school avoidance, interpersonal correlates such as rejection, having few friends, and low friendship quality low academic achievement, and lack of school enjoyment. Victimization caused by bullying is closely related to harassment and violence (Patchin and Hinduja, 2011), which are known to have unfortunate long run consequences.

According to Obama (2011) at the Anti-Bullying Conference “If there’s one goal of this conference, it is to dispel the myth that bullying is just a harmless rite of passage or an inevitable part of growing up; it is not. Bullying can have destructive consequences for our young people. And it’s not something we have to accept.” In a study conducted in Denmark by Brown and Taylor (2008) and Nordhagen Nordhagen, Nielsen, Stigum and Köhler (2005), bullying is a serious and widespread occurrence as many learners reported to their parents and teachers how it has affected their education progression. Further, they reported impact from an economic point of view; that such common negative actions may be extremely costly, not only in terms of immediate individual welfare but also in terms of longer run consequences.

According to Dede, (2005; 2009) teachers who have a key role to play in addressing school gender based violence are also perpetrators of sexual abuse and exploitation, often acting with impunity. In South Africa, a recent national survey found that some of the secondary school girls had experienced severe sexual assault or rape in the previous year while at school (Burton and Leoschut, 2013). A study in the Netherlands found that school personnel had sexually harassed some learners (male and female) (Mncube & Harber, 2013).

Girls from the Dominican Republic, Guatemala, Honduras, Mexico, Nicaragua and Panama regularly experience sexual harassment in schools and ‘sexual blackmail’ related to grades (UN Women/UNICEF/ÚNETE, 2014). Qualitative studies have shown that gender-based violence contributes to girls’ poor performance and dropout (Dunne & Leach, 2005). A study in 2011 in Yemen found that 31% of school learners were exposed to sexual harassment and abuse (Leach, Fiona, Dunne, & Salvi 2014). In Indonesia, 12% of both boys and girls aged 12–17 reported experiencing sexual violence in the previous six months (ICRW, 2014). In Swaziland, according to a nationally representative study of 1,292 young women, 17% of girls aged 13–17 were pulled out of school because of pregnancy. One-tenth of the young women reported

being raped, of which 20% of incidents took place in or on the way to school (Pereznieto, Harper, Clench & Coarasa 2010).

Significant gaps in knowledge exist regarding the nature and extent of the impact of gender violence in classrooms as shown in study data. A study compiled by Global School-based Student Health Survey (GSHS) datasets between 2003 and 2006 in 19 low and middle-income countries found that 34% of learners aged 11–13 reported being bullied in the previous month, with 8% reporting daily bullying. Levels of bullying vary considerably across countries. In China 28% of learners reported being bullied, while in Zambia levels reached 61%. In 12 of the 19 countries, boys were reported being bullied than girls (Fleming & Jacobsen, 2010). Studies in Australia and the United States found boys to be more involved in physical and verbal bullying, both as agents and as victims, with girls more prone to psychological forms of bullying, such as social exclusion and spreading rumours (Skrzypiec, 2008; Wang et al., 2009). In the same vein, studies that were conducted in Brazil, Ghana, and the United States also report that bullying increases absenteeism (Dunne et al., 2013). Bullying can also reduce school achievement for both boys and girls (Mullis et al., 2012).

Corporal punishment is a widely reported form of violence in schools in many parts of the world. It is estimated that over half of all children worldwide live in countries where they are not legally protected from corporal punishment in schools, of which 45% live in South Asia (UNESCO, 2014b) according to one young girl, from Egypt said:

I am thinking of leaving school because of beatings and they insult our parents and us. The teacher beat me with a stick and my hands had been injured' (Plan UK's Girls Fund, 2014)

Corporal punishment in schools has historically been discussed and researched in gender-neutral terms. However, punishment and discipline are often highly gendered in practice, and are pivotal in enforcing gender roles and expected behavior in schools (Humphreys, 2008). In some countries, boys are perceived as tough and undisciplined, and consequently more likely to be subject to physical punishment, while girls are likely to be victims of psychological and verbal forms of punishment (Pinheiro, 2006). Male teachers use physical punishment to assert their authority, whereas female teachers maybe more likely to use verbal chastisement and girls are often punished for not being sufficiently submissive and ‘ladylike’ (Leach et al., 2014).

Corporal punishment and harsh treatment from teachers have been linked to students’ early exit from schooling. A small study in Nepal found that 14% of school dropout can be attributed to fear of the teacher. A study of Palestinian children in refugee camps in Lebanon found that 68% of boys and 58% of girls have left school because of harsh treatment by their teachers (Pereznieto et al., 2010).

In Sierra Leone, male teachers (Reilly, 2014) often coerce girls, who cannot pay for school-related expenses, into sexual relationships. A case study in Mongolia links the higher likelihood of teachers’ physical violence against boys with the increased likelihood of dropout from school, especially for boys from low income and migrant families who are already disadvantaged by economic pressures (Hepworth, 2013).

Direct attacks on schools in particular those that target girls’ education and elevated levels of sexual violence create an atmosphere of insecurity that leads to a decline in the number of girls able to attend school (GCPEA, 2014; Rivas, 2011). Parents’ living in conflict-affected areas may keep their daughters at home rather than expose them to risk in their journey to school. Fear for girls’ safety in countries such as Afghanistan, Pakistan and Papua New Guinea have led to parents withdrawing their girls from



school (UNESCO, 2014). Girls in communities displaced by conflict are also particularly vulnerable to abuse (Kirk & Winthrop, 2005).

The 2006 UN World Report identifies violence against children (Pinheiro, 2006) in school settings as a global phenomenon. A report from Human Rights Watch (2001) notes that sexual violence in schools, if left unchecked, has a negative impact on the educational and emotional needs of girls, and acts as a barrier to attaining education. Rape and other forms of sexual violence place girls at risk of contracting the HI virus [which has in turn] taken its toll on the educational system and disrupts education, especially for girls (2006, p. 5).

According to Garner (2008) subject preference based on gender where Mathematics and Science have come to be known as masculine subjects while English, Arts and Languages are traditionally coined female domains. Girls are not as comfortable as boys when speaking in class and that across the board, boys receive more attention in the classroom (Jenkins, 2006). Furthermore, classroom gender in consistencies; teachers tend to give more feedback to boys than to girls in middle school. Jenkins (2006) comments that this type of preferential treatment could instill more self-confidence in boys than girls especially related to Mathematics and Science curricula.

Other studies have shown that some learners may learn better in single-sex education environments (McLane, 2006), because many factors affect the academic achievement of students including the perception of the self along with personal expectations. Many studies have found lower self-perceptions among women compared to men especially within historically masculine domains (Jacobs, Lanza, Osgood, Eccles & Wigfield 2002; Kurman 2004). Similarly, boys prefer flexibility and visual learning techniques in an atmosphere that is high in movement and energy; while girls prefer a more structured learning environment where lessons and student activities are clearly defined and articulated with minimal noise and other distractions (Froschol & Sprung 2005).

Learner subject preference was found to be largely driven by gender stereotypes in coeducational environments, which encouraged girls toward subjects such as reading and Language arts and boys toward Mathematics and Science (Haag, 1998; 2003). By analysing girls in single-sex Nigerian schools as well as Nigerian public boarding schools, Mallam (1993) found that girls in the single-sex environment were more inclined toward Mathematics particularly when female teachers taught the subject. The researchers asked both boys and girls to rank their course subject preferences. The girls from single-sex schools, particular those younger in age, indicated a stronger preferences for masculine subjects such as Mathematics and sciences as opposed to their coeducational peers (Colley, Comber & Hargreaves, 1994). On the other hand, boys from single-sex environments displayed a stronger preference for stereotypical feminine subjects such as Music and Art.

Parents have been found to encourage their sons more so than daughters to take advance high school courses of Mathematics, Physics, and Chemistry and hold higher expectations of their success (Wigfield, Battle, Keller, & Eccles, 2002). Furthermore, parents also tend to view Social Studies and Language Arts as more important for their daughters; and Mathematics and Science as more important for their sons.

Recent national media accounts have drawn attention to a growing concern that Mathematics anxiety among elementary school female teachers is leading to poorer Mathematics achievement among female students but not male students (Kaplan, 2010; Mack, 2010; Molina, 2010). Girls' lower participation rates in education compared to boys is as a result of school environment with gender norms with the imposition of gendered division of domestic labour, household poverty, and family and socio-cultural attitudes (Colclough et al, 2000; Nussbaum, 2000; Unterhalter, 2005).

## **2.6 LEARNERS' INTRINSIC AND EXTRINSIC VALUES OF EDUCATION**

Education is an important ingredient in the development of any nation. This is because education broadens people's choices in life thereby enabling them to have access to essential resources for a decent standard of living (Andoh, Bisiakoh, & Afranie, 2012). Sen (2002) argues that education is to be considered as a component in development and one that enlarges people's capabilities. He further argues that people engage in activities they believe in or that will lead to desired goals or outcomes; assuming motivational factors either internal or external that drive this belief. The value placed on education, therefore, becomes an important factor shaping retention.

Holden (2012) makes a distinction between the intrinsic, extrinsic, and contextual values of education. She suggests that learner's drive oftentimes is governed by some kind of reward. To her, learners who are extrinsically motivated or driven engage in tasks to obtain extrinsic rewards, such as praise and positive feedback from the teacher, parents and peers. Students intrinsically motivated are regulated by rewards that include developing understanding, having a sense of accomplishment, and enjoyment.

Goodchild (2001) also relates extrinsic and intrinsic value with ego and task orientation and with performance and learning goals. According to him, a learner is extrinsically motivated when s/he does something because it leads to an outcome external to the task, such as gaining approval or proving self-worth. A learner is intrinsically driven when s/he considers the task to have a value for its own sake; s/he engages in the task in order to understand or for enjoyment.

## **2.7 PARENTAL CRITICAL ROLE TO LEARNERS' EDUCATION RETENTION**

The influence of family in relation to education access, attendance, performance, and retention cannot be underestimated. Families can have a positive or negative influence. The circumstances in which families find themselves can affect learners' education.

Hallam (1996:139) argues, "... parental support and interest are important in explaining the attitudes of pupils towards school." Jacob (2010) highlights that parental aspirations and expectations are critical factors in learner achievement. That is, parents are the key predictors of their learners' educational retention.

Research indicates that parental involvement in learners' education is beneficial to learners, parents and teachers (Sohn & Wang, 2006). Students can increase motivation and achievement in education and improve self-confidence. Parents can understand school curriculum and activities more profoundly and can get opportunities to work closely with teachers. Teachers can take advantage from parental involvement by learning family perspectives (Sohn & Wang, 2006).

Desforges and Abouchaar (2003) found that parent-child conversations in the home were valuable, in terms of enhancing learner's school achievement; and this suggests that schools should encourage parents to talk to their children about school activities at home. This signifies that 'at home good parenting' has a positive effect on learners' achievement and adjustment in school.

Studies (Gill & Reynolds, 1999; Englund, Luckner, Whaley, & Egeland, 2004) also point to parents' levels of education as a determinant in learners' level of attainment. They report that parents who are of lower socioeconomic status, as well as parents who have completed lower levels of school, expect their children to complete less education than parents who are of higher socioeconomic status and have attained more education. Bastiani (2003) found that parent participation in school also positively affected learners' class participation and achievement. He also suggests that parental school involvement resulted in more positive learner attitudes and behaviour. Hill and Craft (2004) also report on the link between parental involvement and low learner achievement or engagement (and by implication, retention). In fact, several researchers

consider parental involvement to be the missing link in educational retention and equity (Colombo, 2006).

Despite the inability of researchers to define clearly parental involvement, it may be characterised as the level of investment a parent makes regarding their child's education both at school and at home (LaRocque, Kleiman, & Darling, 2011). Gonzalez and Wolters (2006) assume that parental involvement is multidimensional and that it contributes to learner motivation, thus affecting learner performance, which includes retention.

## **2.8 IMPORTANCE OF ROLE MODEL IN LEARNERS' EDUCATION RETENTION**

A role model is defined as a person to be emulated; somebody regarded as a person to look up to and often as an example to emulate (Encarta World English Dictionary, 2004). Anderson, Huston, Schmitt, Linebarger, and Wright (2001, p. 108) define role models as one source through which learners acquire attitudes, values, and patterns of conduct. Zirkel (2002, p. 357) asserts, role models have long been thought to play an important role in young learner's development. Zirkel states that a role model is a source of information on how learners should behave, while also providing support and mentorship. Having a role model teaches learners not only overt behaviour but also expectations, ideas, self-concepts and internal standards. Learners develop standards of their own behaviour and expectations about what they can do. These standards and beliefs affect learner attitudes and form the core of their personality (Bee & Boyd, 2004, p. 251).

## **2.9 IMPACT OF GOVERNMENT POLICIES ON EDUCATION RETENTION**

Government involvement in education is recognised universally as fundamental. UNICEF (2007), states that achieving the goal of universal education will require

universal commitments. The declarations and conventions described in Chapter 1 attest to the need to hold governments accountable, especially in relation to learners' education retention. Specifically, the Universal Basic Education Act (2004) and the Child Rights Act (1948) provide the legal framework for the implementation of the Universal Basic Education Programme, which ensures basic education that is free and compulsory. According to Tooley (1996), governments have three different roles with respect to educational programmes, services, and products namely; provisions, finance, and regulation. Research studies (King & Lillard, 1987; Gupta, Verhoeven & Tiongson, 2002), also show that government policies, in part in the form of greater educational spending, have a positive impact on educational attainment of a learner. Most research studies have focused on the government roles and policies, declarations, provision of equitable education, finance, and regulation; however, studies in terms of implementation and deliveries of government policies that arrest dropout symptoms are still under researched. Furthermore, there is dearth of literature regarding factors that sustain learners at school. The current study attempts to address this gap in literature.

## **2.10 CONCLUSION**

In this chapter, I discussed a review of a body of literature on education retention from a socio-cultural perspective and issues of education power and problem of school dropout. I also discussed learner retention issues, and education power, the learner intrinsic and extrinsic motivation for education retention and the problem of dropout. I then highlighted the multicultural contexts of education that can form a restraint for girls' education retention.

# Chapter 3

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## **TEACHER'S PEDAGOGICAL STRATEGIES IN A MULTICULTURAL CONTEXT**

### **3.1 INTRODUCTION**

It is a fact that when thinking about teaching and learning, the pedagogical content knowledge and teachers' strategies cannot be ignored especially in a multicultural context. I argue here that the pedagogical content knowledge is a major determinant of teaching and learning and is central to teachers' pedagogical strategies and teachers' decision-making at a classroom level. The approaches that teachers use in the classroom also determine learners' achievement, and education retention. Therefore, in this chapter I discuss the components of teachers' pedagogical strategies from the following perspectives; teachers' pedagogical content knowledge; the changing and multifaceted role of a teacher; and effective teaching and learning in a multicultural context.

### **3.2 TEACHERS' PEDAGOGICAL CONTENT KNOWLEDGE**

Several authors (Higgins, Katsipataki, Kokotsaki, Coleman, Major, & Coe, 2013), have defined effective teaching as that which leads to improved learner achievement using outcomes that matter to their future success. The teachers' content knowledge is significantly important to the improvement of teaching and learning in the classroom. Unquestionably, teachers need to have deep knowledge of the subjects they teach; a strong understanding of the learners and the ways in which learners think about the content; ability to evaluate the thinking behind learners' own methods, and identify learners' common misconceptions. Furthermore, in their professional capacities,

teachers should have abilities to use lesson time, efficiently; coordinate classroom resources and space, and to manage learners' behaviour with clear rules that are consistently enforced, and are all relevant to maximise the learning in the classroom.

Shulman (1986) defines the pedagogical content knowledge as follows:

The most useful forms of representation of those ideas, the most powerful analogies, illustrations, examples, explanations, and demonstrations in a word, the most useful ways of representing and formulating the subject that makes it comprehensible to others. Pedagogical content knowledge also includes an understanding of what makes the learning of specific topics easy or difficult: the conceptions and preconceptions that students of different ages and backgrounds bring with them to the learning of those most frequently taught topics and lessons" (p.7).

A number of studies (Saeli, Perrenet, Jochens, & Zwaneveld, 2012; Koehler & Mishra, 2009) have found a relationship between measures of a teacher's knowledge of the content they are teaching and the gains made by their learners. It seems naturally obvious that 'Teachers cannot help children learn topics that teachers themselves do not understand' (Higgins et al., 2013). Furthermore, they suggested that when teachers' knowledge falls below a certain level, it is a significant impediment to learners' learning. A teacher's subject knowledge is related to assessment procedures, since knowledge of the subject provides teachers with some focus for learning. Teachers use their subject knowledge base for decision-making and activities they do in class. According to Carr (2000), teacher subject content knowledge positively affects decisions to change pedagogical strategies on assessment, implementation of curriculum and curriculum development.



The teachers' understanding of the nature and purpose of the subject strongly influences their personal pedagogical content knowledge, that is, what they highlight as important. Stetsenko and Arieviditch (2002) argue in essence that teachers must organise their work around the most intellectual and coherent philosophies that depict a particular realm of knowledge. These ideologies are the core conceptual tools, the internalisation of which enables learners to think powerfully about a whole range of phenomena. This means that teachers need to have a sense of what the nature of the subject is, understanding its establishing concepts as well as its content.

According to Davis, Sumara, and Luce-Kapler (2000) in the book titled "Knowing Looks" they reveal that teaching and learning should embrace the breadth of human sensation. Teachers should provide rich, open sorts of activities and work to direct their learners' attention toward particular aspects of those activities to generate effective learning and should use their knowledge power for learners' critical thinking. Teaching should be less about teaching learners what they do not know and more about helping learners notice what they have not noticed (ibid, 2000).

Again, in another study conducted in New Zealand by Jones and Moreland (2005) on the importance of teachers' pedagogical content knowledge in assessment for effective learning; the researchers found that those teachers who do not have sufficient pedagogical content knowledge, with no conceptual substance of the subjects they teach, were unable to give feedback to learners beyond praise-feedback. In a study titled "Clarity and coherence of lesson goals as a scaffold for student learning", Seidel, Rimmel and Prenzel (2005), found strong correlation between clarity and coherence of lesson goals and that and 'organising activities. The findings could be instituted that teachers' pedagogical knowledge has to be clear and coherent with lesson objectives for effective learning.

In a similar research study conducted in the United States of America by Schmidt, Chi Wang, McKnight (2001), on “Curriculum Coherence”, the authors recommend that for standards to be coherent, teachers must specify topics, including the depth at which the topic is to be studied. They must also show the sequencing of the topics, both within each grade and across the grades. They believe that if this is not done, the result will be rote memorisation of particulars without deeper understanding.

Furthermore, based on a case study which he conducted in Hong Kong, Berry (2006), argues that learner readiness for autonomous of knowledge for learning depends on both psychological readiness and capability readiness and that a teacher who wants learners to self-sufficiently learn, needs to play the roles of informants, providers and facilitators.

Therefore, if teachers have less robust pedagogical content knowledge they are more likely to emphasise the quantity of learners’ work rather than its quality, and while tasks are framed in cognitive terms, assessments are often in affective terms, with social and professional aspects overemphasised (Jones & Moreland, 2005). Teachers need to concentrate on descriptive feedback as it identifies the strengths and weaknesses of learner, enabling learners to take control of their learning.

### **3.3 THE CHANGING AND MULTIFACETED ROLE OF A TEACHER**

The move to a more learner-centred approach of learning has required a fundamental shift in the role of a teacher. No longer is the teacher seen predominantly as a **provider** of information or walking tape recorder, but rather as a **facilitator** of the students’ learning (Harden & Crosby, 2000). The teacher’s role has been changed from informing learners but to encourage and facilitate them to learn for themselves using the problem as a focus for the learning (Barrows & Tamblyn, 1980; Davis & Harden, 1999) because knowledge is constructed in the mind of the student and is constantly evolving (Brooks & Brooks, 1993).

Schmidt and Moust (1995) describe the problem-based learning (PBL) approach as learning that results from the process of working towards the understanding and resolution of a problem in a real context. Barrows & Tamblyn (1980) define it as a revolutionary and radical teaching approach. It is different from the traditional lecture-tutorial approach as there is a shift of power from the “expert teacher” to the “student learner”. In the traditional teacher-centered approach, the teacher is knowledgeable in the subject matter and the focus of teaching is on the transmission of knowledge from the expert teacher to the novice learner. In contrast, the PBL approach is a learner-centered approach in which the focus is on learner’s learning and what learners do to achieve this. In such an environment, the role of the teacher is more of a facilitator than that of an instructor.

In PBL, learners acquire and absorb information from their teachers and use it for solving problems in order to determine their level of comprehension and application of the subject matter. In the PBL approach, learners are presented with a situation that leads to a problem for them to solve. Learners learn through the act of trying to solve the problem. They analyse the problem, gather information, generate, and evaluate possible solutions to find the best one and then present their conclusions. Furthermore, in PBL the teacher increases his / her availability and use of learning resource materials and assists the learners in using the resources by overcoming any deficiencies in the materials. In addition, the teacher is able to function most effectively if, in addition to those skills, they also had subject-based knowledge.

Many scholars have defined a teacher and the Oxford dictionary defines a teacher as a person who teaches or facilitates the learning process. According to Nyerere (1966 cited in Missokia, 2013) a teacher is the only person who is capable of imparting knowledge and shaping the youths to the wider scope of knowledge. Teachers are capable of imparting knowledge, skills, and values that cannot be easily challenged by

the society such that their power is paramount as they determine the fate of the community.

Emerging research suggests that teachers understanding classroom developmental collaborations is one of the keys to enhancing student learning of, and engagement with, learners of diverse background (Jones & Moreland, 2005). A teacher has also been defined as a person that is an expert who is capable of imparting knowledge that will help learners to build, identify and to acquire skills that will be used to face the challenge of life (Senge, 2000). Moreover, teacher is the person who is capable of creating behavioural change in terms of cognitive, psychosocial, as well as effective domain in a learner (Mbise, 2008).

The **mentoring** role of the teacher is another critical aspect to the success of learners in a learning situation (Bullough, 2005). These additional responsibilities include providing critical and evaluative feedback to learners, helping learners acquire relevant skills, values and knowledge, and being willing to invest themselves in a professional relationship with learners in their care (Darling-Hammond & Bransford, 2005). However, research demonstrates that teachers vary in the way they endorse their role. Some teachers merely provide a setting for learners to practice what they have learned in their studies, providing encouragement and assistance when needed (Bullough Jr., 2005). Other teachers enter into a mentoring role relationship with the learners, providing critical feedback and engaging in reflective dialogue about the field experience and the broader teaching profession (Whitehead & Fitzgerald, 2006). In other words, how a teacher defines this role may influence whether the learning environment is a quality learning experience that leads to better-prepared learners and enhanced learning outcomes.

Few studies in education have captured as much attention from policymakers and practitioners as the connection between teaching strategies and learner classroom

retention. Several researchers have clearly shown that quality teaching or strategy matters to the learners' learning experience (Hightower, Delgado, Llord, Wittenstein, Sellers & Swanson, 2011). Studies that have examined the linkages between teaching strategies and the quality of learners' outcomes, teachers' strategies have been consistently identified as the most important school based factor in learner achievement, performance and education retention (McCaffrey, Lockwood, Koretz, & Hamilton, 2003; Rowan, Correnti & Miller, 2002). In addition, the teacher effects on learners' learning experience have been found to be cumulative and long-lasting (Kain, 1998; McCaffrey et al., 2003).

According to Meeks, Heit, and Page (2009), teacher strategies refer to the structure, system, techniques, procedures, and processes that a teacher uses or adopts for learners active learning; that is, level of educational engagement in and out of classroom. In other words, teacher strategies are therefore, techniques teachers use to help students become independent, strategic learners. These strategies become learning strategies when learners independently select the appropriate ones and use them effectively to accomplish tasks or meet goals. However, these strategies can motivate learners and help them focus attention, organise information for understanding and remembering and monitor and assess learning.

According to Alberta, (2002), generally, for learning to become successful strategically teachers need to teach learners the following aspects:

- Step-by-step strategy instruction
- Variety of instructional approaches and learning materials
- Appropriate support that includes modeling, guided practice and independent practice
- Opportunities to transfer skills and ideas from one situation to another
- Meaningful connections between skills and ideas, and real-life situations
- Opportunities to be independent and show what they know
- Encouragement to self-monitor and self-correct

- Tools for reflecting on and assessing own learning.

The fundamental assumption of teacher strategies is that teachers who use a specific style of evidence-based teaching, and operate within a developmental learning paradigm have an increased effect on learners' learning outcomes (Griffin, 2007). This evidence suggests that with a data driven, evidence based approach to teaching and learning, teachers could manipulate the learning environment and scaffold learning for every learner, regardless of the learners' cultural background, development or intellectual capacity.

### **3.4 EFFECTIVE TEACHING AND LEARNING IN A MULTICULTURAL CONTEXT**

The pursuit for effective teaching remains a demanding, complex, and daunting task. Oftentimes, the ineffectiveness of teacher instruction is not regarded as influential in ineffective learning (Nuthall, 2004:278). Within the professional culture of teaching, it is commonly believed that if something is taught it is automatically learned. If it is not learned, then the problem is presumed to lie with the inadequacy of the learner's ability, motivation, or persistence (Nuthall, 2004:278).

A number of empirical studies (Gipps, 1999; Porter & Brophy, 1988; Wragg, Wragg, Hayes & Chamberlain, 1998) have explored the characteristics of effective teachers. The common characteristics are the following; having a broad understanding of curriculum aims and objectives; having a wide range of pedagogical strategies; having high expectations of all learners; knowing learners well; providing effective feedback; recognising learner success; having sound content knowledge of the subject and understanding what it means to make progress. Brophy and Good (1986) also indicate that learners learn best when teachers spend most of their time focusing on content, with learning activities focused on the learners' levels of understanding. The learner learns more effectively when the teacher structures new information in relation to prior

knowledge of the learner. Where teachers' subject knowledge is weak, confidence levels to teach that subject are low, and this leads to restricted classroom practices (Harlen, 1999).

Harlen and James (1997) comment that teachers cannot provide experiences and activities that guide learners' progress toward understanding of ideas if they themselves do not know what the ideas are. If teachers have generally sound pedagogical skills they rely on the ideas to carry them through difficult aspects of the subjects they teach, but this can limit the learners' learning in the area.

#### 3.4.1 TEACHER AND LEARNER SUPPORT MATERIALS

Several authors have shown that school educational resources play an important role in weakening the effects of socioeconomic features on academic achievement, and create equal opportunities for learners. According to Jotia and Matlale, (2011), a resourceful instruction teaching aids need to give all learners the opportunity to grasp the content taught at a time. Orakwe (2000) refers to teaching and learning instructional materials as information repositories from the society sourced to transfer the desired information to the learners during classroom instruction. Agwu (2001) views instructional materials as those apparatus of teaching, which may include textbooks, workbooks, charts, audio visual aids, chemicals, specimens, and other relevant equipment / instruments that will attract learners' attention, and which should only be introduced at the appropriate time of the lesson by the teacher. Simply put, instructional materials are those which a teacher puts into use to promote the effectiveness of instructions and which helps him/her to communicate more effectively to the learners.

In a study conducted in Nigeria, a number of factors have been attributed as contributory to poor achievement in junior certificate examination in social studies. One of such factors is non-use of instructional materials (Omabe, 2006; Agara, 2010; Igu, 2012). Omabe (2006) asserts that instructional materials are central in the teaching

and learning because no matter the efficiency of a teacher, effectiveness in lesson delivery cannot be guaranteed without the use of instructional materials. Esu, Enuokoha and Umoren (2004) affirms that instructional materials facilitate learning of abstract concepts by helping to concretise ideas and stimulate learners' imagination. Moreover, instructional materials help to increase active participation in the learning process while saving teacher energy, reducing the verbal instructions. In the same vein, Mathew (2012) states that the use of instructional materials make teaching effective as it enables learners to participate actively in classroom instruction. All these views suggest that the use of instructional materials bring about improved learner performance. Eke (2010) carried out a survey study on the roles of instructional materials in teaching social studies in primary schools in the Isukwato Local Government Area of Abia State. The finding shows that instructional materials make abstract ideas concrete and easier to understand. Arisi (1998) carried out a study on the usage of instructional materials by social studies teachers in junior secondary schools in Oredo Local Government Area of Edo State. In this study, female teachers were found to use instructional materials more frequently than the male social studies teachers did. The finding equally shows that female teachers are more predisposed than the male teachers in terms of the improvisation of instructional materials. Williams (2004) conducted a study on the extent of utilisation of instructional facilities in secondary schools in the Gboko Education Zone of Benue State, and he found that instructional facilities appear to be inadequate. Nwafor (2012) carried out a study on the availability and utilisation of Social Studies instructional materials in secondary schools in Onueke Education Zone of Ebonyi State. According to this study, instructional materials were available but little utilised. Ifeaka (2005) studied the influence of the production and utilisation of instructional materials on learners' attitude to Chemistry in Anambra State. The results reveal that Chemistry teachers tend to show a poor attitude towards the production of instructional materials. Mathew (2012) states that the use of instructional materials make teaching effective as it enables learners to participate actively in classroom



instruction, which subsequently leads to improved achievement and education retention.

The importance of instructional materials in teaching and learning is too obvious to be overemphasised. Much has been written to show the indispensable role of materials in curricular implementation (Onyejemezi, 2007; Ogunranti, 2008; Afolaju, 2009). These authors point out that instructional material increase the rate of learning; save the teacher time and effort, increase learners' interest and facilitate retention of what is learned. In addition to the latter statement, Akinfe, Olofinniyi, Fashiku (2010), stated that the use of instructional materials in teaching process is less stressful for both teacher and students. To further show the importance of instructional materials, Jegede, Okota, Eniayelu (2011), report factors responsible for poor performance in Science, Technology and Mathematics, which include poor laboratory facilities, inappropriate teaching methods and inadequate number of learning facilities in schools as against consistent increase in number of students.

Survey (1981), reveals that teachers do not use instructional materials that cater for different learning abilities of learners in classroom teaching. Survey followed and observed a single school for a period of a year to find out if they used productive instructional materials for teaching. The findings show that instructional materials used by teachers did not meet learners' needs in terms of their level of skills.

The effectiveness of the teacher is reflected in the learners' outcomes from an assessment given to them and in most cases having a teaching philosophy does make a big difference when it comes to strategising for teaching. Grawley & Stephens (1994) believe that teachers with a teaching philosophy can be very effective as they know their subject; they are able to teach it, run an orderly learning environment, use appropriate teaching materials and assess and record their students' progress.

Improper use of methodologies and teaching aids for teaching as expressed by teachers during the interviews can seriously deter the achievement of the goals of citizenship education. According to White (2000), the methods selected by teachers in the classroom should be part of what is expected of them as part of the society.

White contends: “for students to be participating members of a society, they need to be participants in the classroom. This is not a goal easily reached in traditional teacher-centered, authoritarian classrooms...we cannot teach participation through passivity. Part of the solution is in the proper selection of teaching aids and teaching methods” (p. 216).

Killen (2006) has made the same observation on the shortage of instructional materials in schools by indicating that; “the issue of resources may not be easy to resolve because lack of instructional materials affect the performance of school learners” (p. 276). Lack of use of appropriate materials for the intellectual level of the students denies them active participation in their learning. Jotia (2006) has observed this and posits that, “lack of learner involvement in the teaching process makes teachers the subjects of the learning process while learners are dissolved to the level of objects that are just receiving deposits and their critical awareness is compromised” (p. 92). Loi and Rizza, (2011) posit that the use of computer as a teaching aid have positively influenced the teaching and learning in schools. Again, when discussing the relationship between education and computers as teaching aids, other authors (Petkunas & Juceviciene, 2006; Butrimiene & Stankeviciene, 2008; Brazdeikis, 2009; Cabrol & Severin, 2009), frequently refer to the shift of the educational paradigm from teaching to learning or the enrichment of educational and/or learning environments or the improvement quality of education. They all agree that computer-teaching aids have a connection with the teaching methods, content, teacher and student competencies, social interaction, and other factors.

### 3.4.2 TEACHERS' ATTITUDE

Educational researchers agree that teacher attitudes can have a profound impact on students educational growth (Jussim & Harber, 2005; Rosenthal, 2002; Trouilloud, Sarrazin, Martinek, & Guillet, 2002; Agirdag & Van Houtte, 2011; Van Houtte & Van Maele, 2012; Rubie-Davies, Hattie, & Hamilton, 2006). These researchers agree that when teachers have low expectations or attitudes of some of their learners, these learners make less academic progress (Hinnant, O'Brien, & Ghazarian, 2009). Teacher perceptions are direct attitudes about learners' abilities to perform specific activities or tasks. These perceptions (attitudes) can have an impact on the type of instruction learners receive from teachers, as well as the messages conveyed to learners (Flynt, 2008). According to Wright & Taylor (2003), attitudes are described as prejudice that is, a socially shared judgment or evaluation of a group including the feelings associated with that judgment. Attitudes can be intrinsically (naturally) or extrinsically (artificially) motivated (Schreiner, 2010).

A teacher's teaching behavior that is instructionally supportive (providing opportunities for learners to respond, to choose, or to receive positive feedback) promotes academic achievement (Curby, Rudasill, Edwards, & Perez-Edgar, 2011). Teacher attitudes have clear implications for learners' emotional well-being (Pössel, Rudasill, Adelsonc, Bjerg, Wooldridgec, & Winkeljohn Black, 2013). Well-being for learners has negative effects and is associated with academic problems including reduced homework completion, less concentration in class, fewer interactions with peers, poorer class attendance, and lower rates of post-secondary examination attainment (Humensky, Kuwabara, Fogel, Wells, Goodwin, & VanVoorhees, 2010). Socio-emotional teaching behavior is positively linked to better academic performance (Rudasill, Gallagher, & White, 2010), a variety of psychosocial variables (more positive learner-teacher relationships (Thijs, Koomen, & van der Leij, 2008; Sawyer & Spence 2013; Reddy).

Another research conducted in United State of America has shown that teacher supportive attitudes play an important role in learners' overall well-being. For example, leaner's who feel supported by their teachers are more likely to also feel safe and relaxed in class than their peers who reported feeling unsupported (Furrer & Skinner, 2003). Learners who perceive their teachers as supportive also tend to report better psychosocial adjustment (Van Ryzin, Gravely, & Roseth, 2009), more positive affect and life satisfaction (Suldo, Shaffer, & Riley, 2008), and less self-consciousness while in school (Roeser et al., 1996). In contrast, learners who do not feel supported by teachers in schools have lower self-esteem and less developed sense of identity (Rudasill, 2013). Teachers' attitudes have an important role in learner classroom behavior, and the achievement of teaching aims. The settings in which effective and successful teacher attitudes are conducted are bound to make a contribution to learners' educational success (Gelisli, & Yucel, 2007).

In a study conducted by Akey (2006) the findings make clear that supportive teacher's and clear and high attitudes are key to the development of both learner engagement and perceived competence. This study suggests that when teachers' attitudes begin to build learners' confidence in their ability to do well, the learners will fell welcome in school. Since learners' perceptions of their capacity for success are key factors to their engagement in school and learning, and education retention, schools should be designed to enhance learners' feelings of accomplishment. Teachers whom learners see as supportive and who set clear expectations about behavior or attitude help create an atmosphere in which learners feel in control and confident about their ability to succeed in future educational endeavors. In a similar research done in Kenya by Kurgat & Gordon (2014), the findings reveal that teachers positive attitudes serve as the intrinsic motivation, while material rewards act as the extrinsic motivation towards learner academic performance in teaching Economics subject.

However, the assumption is that certain teacher attitudes may trigger behavioral reactions from learners. For example, learners may show disruptive behavior or loss of interest when they perceive that teachers have low expectations of them (Denmanent & van Houtte, 2012).

### 3.4.3. TEACHER PROFESSIONALISM

Teacher professionalism in teacher's role as a facilitator of learning is a vital component in achieving effective learning as it demonstrates how a teacher should conduct, behave, teach, address issues especially in a multicultural environment where learners are from different backgrounds. Teacher professional development is a key mechanism for improving classroom teaching and learner achievement (Ball & Cohen, 1999; Cohen & Hill, 2000).

There has been much discussion of whether teaching is a profession or semi profession but it thereby considers the extent to which teachers actually do what is expected of them in their role as teachers and how there are different ideological interpretations of what it means to act professionally (Baggini, 2005; Wilkinson, 2005; Whitty, 2008). How do teachers conduct themselves at classroom level and how should they conduct themselves before the learners in the classroom for teaching to enhance effective teaching.

According to Harber (2004), a professional teacher is one that can perform his or her role according to the characteristics of this set of power relationships; (1) controlling the classroom agenda and discourse, (2) keeping control in the classroom and wider school, (3) enforcing rules made without pupil consent, (4) carrying out punishment, (5) enforcing attendance at school, (6) implementing the curriculum as designed by a policy maker and ensuring uniform and uniformity in appearance. The South African Council of Education's Code of Conduct for South African teachers calls on teachers to, "...acknowledge that the attitude, dedication, self-discipline, ideals, training and

conduct of the teacher determine the quality of education; to acknowledge, uphold and promote basic human rights ...and to act in accordance with the ideals of their profession...In other words, to have internalised the ten fundamental values of the South African Constitution themselves and to act as role models for their students” (Department of Education, 2001, p. 29).

Therefore, commenting on the South African Council of Education, a statutory body charged with regulating the teaching profession and two reviewers noted that, ‘The locus of its strength lies in the drive for professionalism among teachers; the sensitivity to the unequal power relations that exist between teachers and learners (and among teachers themselves) and the commitment to the ideals of democracy and human rights’ (Jansen, 2004:56). Again, Hargreaves (2000) posits that teacher professionalism is in two folds; one in terms of the quality of what they do; and of the conduct, behavior and standards which guide it. Secondly, how teachers feel they are seen through other people’s eyes in terms of their status, standing, regard and levels of professional reward.

In a study done by Yoon, Duncan, Lee, Scarloss and Shapley (2007), the finding shows that professional development translates into gains in learner achievement; and logical connection (Borko, 2004). To substantiate the empirical link between professional development and learner achievement, the study further establishes two points; one is that there are links among professional development, teacher learning and practice, and learning. Secondly the empirical evidence is of high quality.

The professional development’s effects on learner achievement are facilitated by teacher knowledge and practice in the classroom and that professional development takes place in the context of high standards, challenging curricula, system-wide accountability, and high-stakes assessments (Cohen & Hill, 2000; Fishman, Marx, Best, & Tal, 2003; Guskey & Sparks, 2004).

However, professional development must be of high quality in its theory of action, planning, design, and implementation.

- It should be intensive, sustained, content focused, coherent, well defined, and strongly implemented (Garet et al., 2001; Guskey, 2003; Loucks-Horsley, Hewson, Love, & Stiles, 1998; Supovitz, 2001; Wilson & Berne, 1999).
- It should be based on a carefully constructed and empirically validated theory of teacher learning and change (Ball & Cohen, 1999; Richardson & Placier, 2001; Sprinthall, Reiman, & Thies-Sprinthall, 1996).
- It should promote and extend effective curricula and instructional models or materials based on a well-defined and valid theory of action (Cohen, Raudenbush, & Ball, 2002; Hiebert & Grouws, 2007).

#### 3.4.5. LANGUAGE OF LEARNING AND TEACHING (AFRICAN LANGUAGE)

The role of language of teaching and learning for effective learning cannot be overlooked if learner's need to stay in the classroom and complete their education. Learning at school in a language, which is not used in children's home lives is being linked both to poor performance and total exclusion from education. These effects are being seen in large populations across a wide range of middle and low-income countries, throughout basic education (Save the children, 2009). According to Archibald, Roy, Harmel, Jesney, Dewey, Moisik and Lessard (2006), the effects of the second language on the first language enhance language use skills (narrative strategies, reading and writing literacy skills in the first language).

Education authorities and experts around the world have been arguing for some time that how language is used in schools is an important factor in whether or not children succeed in education. A key question is how close the language used for teaching is, to the languages that children grow up with in daily life (Pinnoc & Vijayakumar, 2009). Teaching in learners' mother tongue has been discussed for some years as a way to

help reduce the barriers that indigenous minority learners face in education (Minority Rights Group, 2009).

According to late Nelson Mandela (2004), “if you talk to a man in a language that he understands, that goes to his head, if you talk to him in a language in his language that goes to his heart”. In Africa, teaching learners in a language they do not use in daily life has been demonstrated to have a poor success rate in terms of children’s literacy and fluency in that language, their competency in other areas of learning, and their competency in their first language (Williams, 1998; Alidou et al, 2006). Significant new evidence has been produced to indicate that where school language is not used in learners’ daily lives; it can tip the balance towards total exclusion from learning (Walter 2009).

Smits, Huisman, and Kruijff (2008) conducted regression analysis with Demographic and Health Survey (DHS) data from 22 countries and nearly 160 language groups. The analysis found that first language had a substantial effect on educational attendance in almost all countries, even when controlling for socio-economic status, urbanisation, and gender. Other examples include a study of Guatemala’s bilingual education programme for indigenous children in 1995, where the finding indicated that repetition rates are 25% in bilingual mother tongue schools, compared to 47% in monolingual Spanish schools (World Bank 1995, Patrinos & Velez 1996). The introduction of a mother tongue curriculum in Madagascar in the 1970s and 1980s also resulted in a decreased dropout rate (World Bank 1987, cited World Bank 2006).

The Trends in International Mathematics and Science Study (TIMSS), a test of Mathematics and science ability conducted in 36 countries at Grade 4 and 48 countries at Grade 8, categorises children as speaking the language of the test at home ‘always or almost always,’ ‘sometimes,’ or ‘never’. The assessment found that children whose home language differed from the test language (‘sometimes’ or ‘never’) perform worse



in Mathematics and Science (Martin et al 2008, Mullis et al 2008). The Progress in International Reading Literacy Study (PIRLS), conducted in 35 countries, finds a similar trend for reading literacy: “In all countries the students who reported never speaking the language of the PIRLS test at home had lower average reading achievement than those speaking it more frequently” (Mullis et al 2007).

It is important to highlight that quality learning outcomes will not automatically be achieved if children are taught in their first language. However, if other components of quality education are receiving investment and are improving, but the language of teaching is unfamiliar to the child, the evidence indicates that the effect of other quality improvements will be significantly weakened. Where the other elements of quality education are not in place, an unfamiliar school language is likely to significantly reduce the scope for learning (Heugh, 2005).

Nonetheless, policy and practice choices around the language used for teaching and learning in school appear to be driven mainly by the need to build mass competence in desired national or international languages; and on assumptions that schools can best achieve this by using the maximum amount of the desired language for the longest possible period. While mother tongue education appears to be recognised as good practice if all other choices are equal, decision makers at many levels tend to work on the assumption that learner will ‘get by’ if schooling in mother tongue is not available. Children in rural locations are much more likely to drop out of school unless they can learn in their first language (Shaeffer, 2009).

- Examples of tensions over language erupting into violence (Pinnoc & Vijayakumar, UNESCO, 2009)

In 1952, East Pakistan (now Bangladesh) On 21 February, police opened fire on learners protesting against Urdu as the state official language and advocating for

Bangla, their mother tongue, to have equal official status. Celebrated as International Mother Language Day, the events of 21 February are considered a key catalytic moment in the eventual war with Pakistan and formation of Bangladesh. In 1976 in South Africa, a ruling to conduct schooling for African learners in Afrikaans – and not in African languages or English brought 10,000 students to the streets in protest. An estimated 700 people were killed in the ensuing riots and police violence around the country.

Early 1990s, in Kosovo, the closure of primary and secondary schools teaching in Albanian and the expulsion of Albanian speaking learners from universities contributed significantly to increased tensions. In 2004, in Syria 30 people were killed and over 160 injured in violent clashes among Kurds, Arabs, and Syrian security forces. A key strategy of the Syrian government in suppressing the Kurdish community has been to ban the Kurdish language from schools; it has also denied citizenship to Kurds. Ten Kurdish languages are similarly repressed in Turkey, though there have been recent improvements. In China, in recent years, poor implementation of bilingual education policies has led to increased tensions and violent conflict between the government and groups such as the Uyghur, Mongols, and Tibetans. Monolingual education in Mandarin both contributes to these groups' sense of social exclusion and causes dropout, increasing the likelihood of violence.

### **3.5 CONCLUSION**

In conclusion, the teacher pedagogical content knowledge in association with effective teaching and learning has been shown to have a positive impact on teaching and learner performance. In addition, it is shown that teaching must go beyond memorisation, conditioning, and repetition, and that the powerful implications of reflection have to be explored. If learners only experience teaching as a process expecting of them to focus on fixed predetermined procedures of recollection and reproduction, then the aim of education is defeated. There is a need to expand teaching practices to become more

developmental and to encourage a kind of self-reflection and perceptual shift that define higher orders of consciousness. Teachers must take note of the powerful implications of the reflective functions during teaching and learning.

# Chapter 4

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## **CURRICULUM, PEDAGOGY AND BERNSTEIN'S THEORY OF PEDAGOGIC DISCOURSE**

### **4.1 INTRODUCTION**

In many instances, we are constructing models or theories of reality. Simply put, theories are constructed in order to explain, predict, and master phenomena (for example, relationships, events, or the behaviour). In other words, a theory generalises about observations, consists of an interrelated, coherent set of ideas, and models (Khan, 2010). Fox and Bayat (2007, p. 29) define theory as “a set of interrelated propositions, concepts and definitions that present a systematic point of view of specifying relationships between variables with a view to predicting and explaining phenomena”. Therefore, a theoretical framework refers to the theory that a researcher chooses to guide his/her research process (Imenda, 2014). Put differently, a theoretical framework is the application of a theory, or a set of concepts drawn from the same theory, to explain an event, or shed some light on a particular phenomenon or research problem. The chosen theory for this study is Bernstein's theory of pedagogic discourse. However, before I discuss the selected theoretical framework, I discuss the concepts of curriculum and pedagogy and show how they relate to Bernstein's theory and altogether they form an analytical framework for the study.

Liehr and Smith (1999, p. 7) have ventured to give a definition of a concept as “an image or symbolic representation of an abstract idea”. Chinn and Kramer (1999 p. 252) see concepts as components of theory, which “convey the abstract ideas within a theory”; they also see a concept as a “complex mental formulation of experience.”

Hence, a conceptual framework may be defined as an end result of bringing together a number of related concepts to explain or predict a given event, or give a broader understanding of the phenomenon of interest or simply, of a research problem (Imenda, 2014). In the following subsection, I discuss the concept of curriculum.

## **4.2 CURRICULUM**

Most research reports have shown that the concept of curriculum is broad and difficult to pin down in any single definition. Some authors have given the traditional definitions of a curriculum, which do not clearly show or indicate different levels of curriculum and their linkages to institutional levels; such as curriculum planning, development and implementation / delivery. Again, most definitions of curriculum only relate curriculum to the number of subjects to be taken or selected, and the emphasis is hardly on curriculum delivery at classroom level.

Barnett and Coate (2005, p. 27) suggest that whatever conceptualisations of curricula we can tacitly identify, will not necessarily form a coherent picture. Sometimes, the notions of the curriculum overlap and at other times, some conceptions of curricula are more dominant than others are (Barnett & Coate, 2005 p. 27). There are narrow definitions that describe it as the syllabus of a course, and broad definitions that describe curriculum as all activities, both planned and unplanned, including hidden assumptions and intentions, that affect learning.

Most definitions of curriculum share a common idea that a curriculum encompasses planned and unplanned activities that occur at the national and educational levels. Thus, the common definition of curriculum refers to it as a plan or programme of all experiences, including subjects, which a learner experiences in a school or an educational institution (Beach & Reinhartz; 1989; Gatawa, 1990; Tanner & Tanner,

1999; Finch & Crunkilton, 1999; Commonwealth of Learning, 2000; Marsh & Willis, 2003).

Graham-Jolly (2003, cited in Jansen, 2009) defines the curriculum from two angles, that is, a narrow or a broader perspective; whereby curriculum from a narrow perspective is used to refer to the formal academic programme provided by a school, as reflected in subjects on the timetable. From a broader perspective, curriculum is defined as something that develops in the context or process of teaching and learning. Tunmer (1981 cited in Jansen, 2009) describes curriculum as a range of compulsory and optional activities formally planned for an individual pupil by a school. Here, Tunmer views curriculum as a set of universally valid “realms of selection of subjects” ignoring the interrelationship between the organisation of knowledge and the distribution of power in the classroom or society. However, Buckland (1982 cited in Jansen, 2009) carves his definition by extending Lawton’s (1973) earlier description of curriculum as a “selection from the culture of a society” to develop a more critical interpretation. The implication here is that Buckland suggests that curriculum is a product and process of social, cultural, political, economical, and ideological history saying that the importance of sociological dimensions of the curriculum process must not be ignored. Typically, broad definitions of curriculum are thus critical in nature and attribute to it a social and political role, suggesting that curriculum can serve to reproduce or resist the dominant ideology of a society (Bernstein, 2000).

Accordingly, the curriculum is a major statement an institution makes about itself, about what it can contribute to the intellectual development of learners and about what it believes to be important in its teaching service to society. The power of any curriculum lies in sustained learner learning (Hiatt-Michael, 2008). Thus, a post evaluation study of curriculum will provide teachers, learners, parents, and policymakers with the knowledge of the long-term student learning of a curriculum (Stufflebeam, 2001; Tyler, 1949).

Bernstein (1971, p. 47) establishes that “how a society selects, classifies, distributes, transmits and evaluates the educational knowledge that it considers to be public reflects both the distribution of power and the principles of social control”. The South African DoE (2002) argues that a good curriculum produces thinking and caring individuals and should ensure all knowledge is integrated and teaching and learning are not sharply divided; meaning a person’s intelligence, attitude, knowledge, and values are easily developed. Here, a good curriculum takes into account inclusivity and diversity in teaching and learning. In addition, a curriculum must not be made narrow because this might make it more difficult for teachers to connect classroom activities to students’ own lives, interests, and culture. Hursh (2007) posits that narrowing the curriculum through teaching, may result in learners learning less rather than more. Artherton (2009, p. 17) explains that the term curriculum is used in a number of related ways:

- Firstly, it can refer to the overall content of what is taught.
- Secondly, it can refer to the underlying principles of the approach to teaching and learning.
- Thirdly, it can embrace both elements and refer to the overall what, why and how of teaching.

According to Kelly (1999, p. 83), curriculum is negatively viewed as a syllabus, which may limit the planning of teachers to a consideration of the content or the body of knowledge they wish to transmit or a list of the subjects to be taught or both. Ross (2000, p. 10) concludes that a curriculum designed to reproduce the culture of a society by serving to maintain the status quo is not a simple matter. This is largely due to the increasing range of multiple cultural identities that individuals construct within multi-cultural, multilingual, and multi-ethnic societies. In such societies, selecting a set of cultural attributes for conscious transmission, through the curriculum (Ross, 2000 p.10) is a complex matter, as evidenced in the complexities within the education systems.

#### 4.2.1 LEVELS OF CURRICULUM

In this study, the term levels of curriculum refers to the degree of remoteness from the learners for whom the curricula are planned; that is, national or societal, institutional and experimental levels (Goodlad & Su 1992).

**The national/societal level:** This level of curriculum is farthest removed from learners. At this level, the public, including politicians, representatives of special interest groups, administrators at different levels, and professional specialists design the curriculum. Using sociopolitical processes, these groups often decide the goals, the topics to be studied, the time to be spent, and the materials to be used. At this level, bigger pools of subjects to be taught in schools are determined and oftentimes without considering the availability of school resources. Here, the learners' interests or plans are presumed rather than explored.

**The institutional level:** At this level, curricula serve schools and are mainly from national/societal curricula with modifications by local educators. This curriculum is commonly organised according to subjects, school resources and includes the topics and themes to be studied. Institutional curricula include the district or schools' written documents containing standards, philosophies, lesson plans, and guides. Sometimes this curriculum, also called the explicit curriculum, is the target of reform efforts. The instructional curriculum refers to the one that schoolteachers plan and deliver in schools. Teachers base instructional curricula on what has been determined as necessary or desirable for their school, by school authorities. As expected, however, this curriculum takes on the individual teacher's priorities, views of education, and style and is subject to reform and criticism. An instructional curriculum that is actually used in a classroom often varies from the planned curriculum, because of learner's responses or other unforeseen circumstances.



**The experiential curriculum** is the one perceived and experienced by learners because at this level they select curricular that is relevant to their plans. What is experienced differs from one learner to the next because learners have different backgrounds, motivations, and levels of aspirations. For example, some learners form similar purposes for learning experiences to those held by their teachers, but other learners hold very different purposes or no purpose at all. Therefore, the experiential curriculum is the one internalised and made personal by learners.

#### 4.2.2 CURRICULUM PLANNING AND DELIVERY

It is imperative that developing and implementing a curriculum involve numerous activities such as political piloting, planning, development, implementation, and assessment on several levels of the educational system ranging from national (ministry or department of education, school classroom, and learner). Careful scrutiny of the various components in curriculum planning and consideration of the relevance of each to the various educational levels is very important (Van den Akker, Fasoglio & Mulder, 2010). According to Georgescu, Male & Stabback (2011), a good / quality curriculum is comprised of content which is up-to-date, relevant, balanced, integrated and must be consistent with societal norms and expectations. Curriculum planning must be based on the primary sources of curriculum content (subject matter, needs of society, culture, or needs and interests of learners) that make possible the realisation of a particular purpose of education because most school curricula are planned with reference to specific aims based on what is considered as priority. These purposes will typically cultivate cognitive achievement or transmitting the cultural heritage, and developing learners to their fullest potentials.

In curriculum planning, development and implementation, the delivery of the content is important because it links the teacher to the learner. Georgescu, Male and

Stabback, (2011), maintain that a good quality curriculum content is important to good learning outcomes for learners, but content must be supplemented and supported by good delivery strategies. This therefore suggests that a good quality curriculum not only prescribes what should be taught and learned in various subjects and grades or stage levels, but also how that curriculum should be delivered in the classroom where actual learning takes place. This should include expectations that the curriculum places on learners, teachers, classroom learning environment, and education system/authorities. Cheng (1994, p. 27) explains that curriculum is effective if it can interact appropriately with teachers' competence to facilitate teacher performance, help students gain learning experiences which fit their characteristics, and produce expected educational outcomes, under the constraints of pre-existing characteristics such as national goals, school goals, school management, subject content, educational technology and resources.

The Commonwealth of Learning (2000 p. 55) explains that "curriculum implementation entails putting into practice officially prescribed courses of study, syllabi and subjects. The process involves helping the learners to acquire knowledge or experience". The University of Zimbabwe (1995, p. 8) also adds that "curriculum implementation takes place as the learner acquires the intended or planned experiences, knowledge, skills, ideas and attitudes that are aimed at enabling the same learner to function effectively in a society." Stenhouse (1975, p. 4) argues that the teacher is the agent of curriculum implementation and delivery process. In line with this view, one might argue that most effective strategies for curriculum implementation and delivery revolve around teachers who are the most important resource.

However, curriculum assessment helps to decide whether teachers are teaching according to what is envisaged in the curriculum. Generally, assessment and delivery is a process through which some individuals or groups make a judgment about the

value of some object, person, or a process (Posner, 1995, p. 221). Scriven (in Posner, 1995, p. 226) explains that curriculum assessment decisions are either formative or summative. If curriculum assessment and delivery is done properly, it will address the skills, knowledge and attitudes (SKA) model of effective school curriculum (Williams & Hua, 1999, p. 6).

Hence, from all indications for a better learning in the classroom to be more meaningful and to achieve the educational set goals; curriculum planning development and implementation needs to move away from the perspective of teacher-centered to learner-centered approaches via classroom delivery because they are the core of teaching and learning.

#### 4.2.3 CLASSIFICATION OF SCHOOL CURRICULUM

In this sub-section, formal, informal, and extra-curricula that take place within schools; as well as non-formal curricula taking place outside the school is discussed to see how the links shape learners school retention.

**The formal curriculum** school curriculum provides detailed descriptions about what learners are expected to know and be able to do. Put more simply, the formal curriculum is a set of official programmes of *how*, *when*, and *what* learners need to be taught in the school. The formal curriculum is developed by a state and local education authorities and by subject matter organisations (Marshall, 2004). This implies that formal curriculum includes the activities accommodated in the regular hours of school. The timetable of the school allocates specific periods for different areas of the formal curriculum.

**The informal curriculum**, refers to what is implemented based on the day-to-day choices and decisions made about content and learning experiences for learners relating to work, family or leisure (Maunonen-Eskelinen, 2007). It is unstructured in terms of

learning objectives, learning time or learning support). The informal learning may be intentional but in most cases, it is non-intentional). It comprises of the activities that occur outside of regular school hours; for example, during breaks of lunchtime, after school and sometimes on weekends. There may be learning resources used in the informal curriculum. The activities of the informal curriculum are sometimes referred to as extra-curricular-activities and are therefore treated in a different way from the activities of the formal curriculum.

**The non-formal curriculum**, refers to learning that is not provided by an education or training institution (Anglin, 1999). However, it is structured in terms of learning objectives, learning time or learning support. Non-formal learning is intentional from the learner's perspective.

The concept of **hidden curriculum** was first made popular by Jackson (1968), and was another important conceptual tool for politically-oriented curriculum scholars. The concept refers to those unintended but quite real outcomes and features of the schooling process (McLaren, 1989, p. 183). "Overt" curriculum, or the planned curriculum, including objectives should be distinguished from the hidden curriculum. McLaren (1989, p. 184) defines the hidden curriculum as dealing with,

The tacit ways in which knowledge and behavior are constructed, outside the usual course materials and formally scheduled lessons. It is part of the bureaucratic and managerial press of the school; the combined forces by which students are induced to comply with the dominant ideologies and social practices related to authority, behavior, and morality.

Apple (1975, p. 99) argues that hegemony is central and fundamental to the context of hidden curriculum and he states that,

The hidden curriculum in schools serves to reinforce basic rules surrounding the nature of conflict and its uses. It posits a network of assumptions that, when internalised by learners, establishes the boundaries of legitimacy. This process is accomplished not so much by explicit instances showing the negative value of conflict, but by nearly the total absence of instances showing the importance of intellectual and normative conflict in subject areas. The fact is that these assumptions are obligatory for the learners, since at no time are the assumptions articulated or questioned.

Gramsci (1972) concurs with Apple (1975) that hegemony is a major concept employed in understanding curriculum as a political tool. It is clear that a well designed, developed, planned and implemented curriculum that is critical of the oppressive status quo and move to redress any social injustices that may be prevailing in a given community can shape learners' school retention. This is because several theorists argue that schools are used by the dominant culture to reproduce the powerful dominant classes of any society (Apple, 1979; Giroux, 1981). Dominant culture is viewed as social practices that cement the central hegemonic values and interests that control the symbolic wealth of society (McLaren, 1989, p. 172). Curriculum cannot be effective if hidden curriculum reflects a system of hegemony outside the formal system.

### **4.3 PEDAGOGY**

What constitutes pedagogy is broad and not easily defined and this makes curriculum scholars shift their attention from reproduction and oppression to emancipatory or transformative pedagogy. While much has been written about pedagogy, the concept is not always defined precisely. Leach and Moon (2008, p. 6) states "we have found that those who talk and write most deeply about pedagogy also tend to avoid neat formulations summed up in a tidy phraseology".

Alexander (2003) distinguishes between teaching and pedagogy stating that “Teaching is an act while pedagogy is both an act and a discourse. Pedagogy encompasses the performance of teaching together with the theories, beliefs, policies and controversies that inform and shape it”. Alexander (2003) also points out that in France “didactics deals with the logical aspects of teaching while pedagogy covers the psychological aspects: on the one hand the disciplines, on the other hand the learners and learning” (p. 543). While in the Central European tradition pedagogy is the overarching concept and didactics is that branch of pedagogy which deals with what is to be taught and how (p. 547).

Du Plooy and Kilian (1980, p. 30) use pedagogy as referring to education, defining the process as study and verbalisation of the accompaniment of a learner up to a stage when the learner can find his/her own way independently in life. The traditional definitions of pedagogy refer to it as the theory and practice of teaching that makes a difference in the intellectual and social development of learners (Chapuis, 2003). Watkins and Mortimer (1999) define it as a conscious activity by one person designed to enhance the learning of another. The knowledge comprises of experience, evidence, understanding, moral purpose and shared, transparent values (Pollard, 2010).

The cultural historical activity theory of learning and development takes the view that knowledge emerges through social and cultural activity during community participation. This perspective emphasises the way learners’ attributes play out in interaction and activity with others (Tharp & Gallimore, 1988; Boaler, 1999; Wells, 2000). This view of knowledge development demands quite a different script, a different pattern of classroom activity settings, and a different vision. In education, it has often been assumed that knowledge stored in cultural artifacts can be grasped through reading and memory but, in a socio-cultural view, the acquisition of cultural

knowledge is more a matter of participation with others in activities that use knowledge and guidance from more expert others during learning (Wells, 1999).

The learners in Africa face a variety of barriers before coming to school and even within the school; some of these hurdles, which vary from social to cultural factors, can cause low education retention rates. Evidence is accumulating from around the world that the single most significant means of improving the performance of national educational systems is through quality teaching (OECD, 2005; Barber & Mourshed, 2007). The quality of pedagogy, of what teachers actually do, is thus firmly on the contemporary agenda. There is both a need and an opportunity for the professional teachers to demonstrate and strengthen their expertise and to improve their status in the classroom, considering the fact that learners come from different environments where different cultures are being practiced.

Overall, it is apparent from the literature that the concept of pedagogy may be viewed from several different standpoints. The process may be viewed as an unproblematic transference of knowledge from one generation to the next (du Plooy & Kilian, 1980). The role of the learner in making meaning of the information he/she gathers may be emphasised (Bruner, 2006a; Leach & Moon, 2008). The dynamics of power-based relationships may be fore-grounded (Freire, 1992; Allen & Rossatto, 2006; Lewis, 2009). The relationships and values involved in the process may be explored (Edwards & Usher, 2008). Thus, pedagogy corresponds to four paradigmatic stances respectively: positivist, interpretive, critical, and postmodern. Whatever stance is taken, the importance of the pedagogic interaction between teacher and learner is a common feature in the literature. While mindful of the broader scope implied by alternative concepts of pedagogy, I wish, for the purposes of this study, to use Leach and Moon's expression of it as, "a dynamic process" realised in the daily interactions of learners and teachers and real settings." I recognise that pedagogy inevitably implies a philosophical background, but my primary interest is the interactive process

of teaching and learning that is transformative in nature. For the purposes of this study, I distinguish pedagogy from syllabus – meaning the subject matter of an educational programme; from curriculum – the ordering and planning of a programme; and from education – the wider theory and practice of teaching and learning. Given that socio-cultural interaction is a significant part of this process, on what basis might I construct a framework on which to build an investigation and analysis of a specific form of pedagogy in a specific place and time?

#### 4.3.1 TRANSFORMATIVE PEDAGOGIES

Transformative pedagogies involve engaged learning. They are democratic. They utilise ideas from Paulo Freire, and bell hooks such as dialogic/engaging education rather than “education”. As Parkes (2000) rightly points out, what Freire (1970) calls transmissive banking pedagogies presupposes docile human beings, constructed as receptacles for the grand narrative of the official curriculum. Far from this conception of the curriculum based on a “mind-as-a-container” vision strongly criticised by many researchers in education (Bereiter, 2002; Paavola, Lipponen, & Hakkarainen, 2004), transformative pedagogies advocate for an evolving, socially constructed curriculum, understood as a set of values and beliefs reflecting power relations between competing cultures. The consequence of this change of standpoint is the re-introduction in pedagogies of new forms of subjectivity, based on a multi-voiced, negotiated vision of knowledge, subject to power relations that determine what is to be considered the truth (Foucault, 1977). In such perspective, knowledge can no longer be considered as the neutral content of pedagogy. Transformative pedagogies must have on their agenda the process of knowledge creation, its facilitation, and its relation to power, at the periphery of “knowledge-as-a-product” based curricula.

Transformative pedagogies are close to critical pedagogy Freire (in Giroux, 1979; Giroux & McLaren, 1994; Shor & Freire, 1987a, 1987b; Giroux, 1997, Giroux et al.,



1999) and radical pedagogy (Gore, 1993; McWilliams, 1997; Parkes, 2000). Their theoretical roots are in the educational philosophy and methodology of critical theory of Paulo Freire. The emancipatory work of Paulo Freire, known as the pedagogy of the oppressed (1970) is certainly the most famous example of application of this school's critical theory. While transformative pedagogies are not confined to a static definition, they build on the perspectives of critical pedagogy and its underlying hidden curriculum concept. Critical pedagogy is particularly concerned with reconfiguring the traditional learner/teacher relationship, where the teacher is the active agent, the one who knows, and the learners are the passive recipients of the teacher's knowledge (the "banking concept of education"). Instead, the classroom is envisioned as a site where new knowledge, grounded in the experiences of learners and teachers alike, is produced through meaningful dialogue (dialogical method).

Paulo Freire, the initiator of the concept, heavily endorses learners' ability to think critically about their educational situation; this way of thinking allows them to recognise connections between their individual problems and experiences and the social contexts in which they are embedded. In essence, critical pedagogy is then viewed as an approach to teaching, which attempts to help learners question and challenge domination, and the beliefs and practices that dominate. The hidden curriculum concept is thus concerned with questions that pertain to the ideology of knowledge and the social practices that structure the experiences of teachers and learners. According to Dutton (1991), the hidden curriculum places emphasis on those unstated values, norms and attitudes that stem tacitly from the social relations of the learning setting in addition to the content of the course.

A relevant education is not limited to a classroom, but seeks to contextualise the issues by the surrounding areas and people as parts of the learning environment. Transformative pedagogies is a term that refers to interactional processes and dialogues between teachers and learners, which invigorate the collaborative creation and

distribution of power in the learning setting (Salama, 2009). As a concept, it is based on the fact that the interaction between teachers and learners reflects and fosters the broader societal pattern. Transformative pedagogies in school education are about balancing the act of creating ideas and solutions with the social, cultural, and environmental responsibilities that should be embedded in this act. Transformative pedagogies demand active and engaged learners, asking critical questions, and search for additional information at other sources as well as those given in a curriculum. The learners must collaborate and negotiate meaning with peers and in intergroup relations. This is usually an efficient way to avoid superficial learning and to develop deeper understanding. In transformative pedagogy, an important concept is the “Communities of practice” (Wenger, 1998) and “Knowledge building communities”. Transformative pedagogies are defined as activist pedagogies combining the elements of constructivist and critical pedagogy that empowers students to examine critically their beliefs, values, and knowledge with the goal of developing a reflective knowledge base, an appreciation for multiple perspectives, and a sense of critical consciousness and agency (Ukpokodu, 2009).

Therefore, adopting transformative pedagogies and their underlying concepts of critical pedagogy and the hidden curriculum in school education can help teachers interpret the relationship between knowledge and power, between themselves and their learners. The assumption here is that knowledge in any educational setting always reinforces certain ideologies, values, and assumptions about the real world so as to sustain the interests of some groups and their values at the expense of others. In this respect, one must admit that educational settings are not neutral sites; they are integral to social, cultural, and political relations that can be found in real life.

Furthermore, transformative pedagogies are about understanding how knowledge is produced, what the components of such knowledge are, and what are the learning processes and social practices that can be used to transmit it. They are centered on

critical inquiry and knowledge acquisition, assimilation, and production in a manner that encourages learners and teachers to critically examine traditional assumptions and to encounter social and environmental issues.

#### 4.3.2 DIVERSITY PEDAGOGY

Diversity pedagogy is a set of principles that point out the natural and inseparable connection between culture and cognition (Sheets, 2005). In other words, to be effective as a teacher, you must understand and acknowledge the critical role culture plays in the teaching and learning process. Diversity pedagogy maintains that culturally inclusive teachers (a) observe learners' cultural behavioural patterns to identify individual and group cultural competencies and skills; and (b) use this knowledge to guide their teaching decisions. These culturally competent teachers know how to change their instruction and understand how to create optimal learning conditions to enable more learners to learn what they intend to teach.

Diversity Pedagogy links culture, cognition, and schooling in a single unit. It unites classroom practice with deep understandings of the role culture plays in the social and cognitive development of learners (Bransford, Brown, & Cocking, 1999; Greenfield & Cocking, 1994; Hollins, 1996; Lave, 1988; Portes, 1996; Rogoff, 1990, 2003; Zimmerman & Schunk, 2001). Diversity pedagogy views the natural connectedness of culture and cognition as key to incorporating multiple factors of diversity in the teaching-learning process. It acknowledges the indissoluble, joint-role of culture and cognition in the human developmental process. Diversity pedagogy clearly recognises the powerful, active role learners play in their learning. In other words, teachers are extremely important; but learners can choose to easily and consistently to sabotage, ignore, dismiss, or minimise their significance.

However, culturally relevant teaching has been described as a teaching in a cross-cultural or multicultural setting that enables each learner to relate subject content to his or her cultural context. Baumgartner and Bailey (2008) argue that there are gaps in academic achievement between mainstream culture and learner ethnic cultural groups. They further suggest the disconnection between these groups due to learner/teacher language difficulties or that ethnic cultures do not value education as heavily as the Western culture does. These, often placing, culturally diverse learners unnecessarily in special education classes simply because of linguistic and cultural differences thereby leading to learners not staying in school.

#### 4.3.3 ENGAGED PEDAGOGY

According to Edgerton (2001) engaged Pedagogies encompass a range of student-centered approaches to teaching and learning. Engaged Pedagogies share aspects with active learning, research-based learning, interactive engagement, and empirically validated teaching practices, and have the following essential features:

- Aligned with outcomes and assessment
- Promotes student-student and teacher-student interactions
- Encourages active learning
- Respects diverse talents and ways of learning

This implies that engaged pedagogy is based on what we know about how people learn and how schools **deliver the curriculum** can increase learner's active engagement and knowledge acquisition making it **more important to learner learning than the content.**

Engaged pedagogy is an approach to holistic learning. It is a practical theory formulated by social critic and educator Gloria Jean Watkins, better known by her pen name bell hooks. Hooks use components of critical theory and feminist theory to

formulate her ideas. Engaged pedagogy is deeply concerned about education as freedom. It sees education as liberation force and not a measure of memorisation. It challenges standard or old pedagogical practice in its insistence on unplanned. It is a theory, with major emphasis on freedom, wisdom, and hope. Wisdom employs aspects of critical thinking which are essential to making people independent learners. Hope gives a sense of possibility and helps foster community. Hope lets us look at the problems and think of creative solutions. Engaged pedagogy is important because it requires teachers and learners to interact as human beings and to know each other as imperfect intellectuals. It challenges racist, sexist and class notions build on dominance and oppression as it asks us to engage in the reality of life and asks probing questions about the status of things. It shows that education is not politically neutral and according to Philosopher, Jacques Derrida (1999) "*there is no neutral or natural place in teaching*". That is, in passing pedagogical practices rooted in dominance and stereotype as normal "*one carefully covers the forces and interest which, without the slightest neutrality, dominate, master and impose themselves on the process of teaching*". Continuously, educational practices must be assessed and the methods used must be changed or reinvented. Hooks' experience in a desegregated school taught her that rigidity dampens the learners' spirits and the joy of learning. In challenge to that, way of learning hooks believes that excitement and pleasure are essential to learning.

Freedom in learning is what encourages and can lead to a place of excitement or interest. It builds upon learners' interest in the subject. According to Dewey who writes, "*Interest is taken to mean merely the effect of an object upon personal advantage or disadvantage, success or failure. Educationally, it then follows that to attach importance to interest means to attach some feature of seductiveness to material*", the classroom should never be a boring place, but a place where pedagogical practices can intervene and change classroom atmosphere. Dewey continues, "*One who recognises the importance of interest will not assume that all*

*minds work in the same way because they have the same teacher and textbook. Attitudes and methods of approach and response vary with specific materials”.*

Therefore, the teacher must help facilitate this interest or excitement by paying attention to who the learners are and letting them articulate their thinking in a safe place. In generating excitement, the teacher must engage with the learner and the material. Excitement is not separate from intellectual pursuits in engaged pedagogy, but built in to the how the class is structured.

Freedom is created when the learners see how information can transform their lives. Thus, it challenges the notion of giving information for the sake of giving it. Hooks writes, *“Our work is not merely to share information but to share the in the intellectual and spiritual growth of our students”*. That means learners must approach knowledge as participants and see the link between knowledge and life practice. Knowledge is not a separate entity but a part of the learner. Engaged pedagogy is against the saying that education should be approached as separate from real life.

Traditional pedagogy holds knowledge as something you possess and not way of life. Seen as temporary, it is hard to think about integrating classroom lessons and real life. However, engaged pedagogy asks one to do just that. It asks teachers to integrate the public and private parts of life and share them with students. Hooks believes that learners desire an education that is meaningful. Ultimately, the learner and teacher can participate in a process that connects their lives and empowers them to live deeply. Education that strives to encompass the whole human allows us to transcend notions of compartmentalised living. It connects the *“will to know with the will to become”* (hooks, 1994). In doing so, we see how knowledge informs and enriches our life because it is meaningful. In engaging and sharing with reciprocity and respect, teachers and learners can illuminate and engage passionately with academic materials.

Bell Hooks is concerned with achieving freedom through education and transcending racial, sexual and class boundaries in the classroom.

#### 4.3.4 FEMINIST PEDAGOGY

Feminist pedagogy is a pedagogical framework grounded in feminist theory. It embraces a set of epistemological assumptions, teaching strategies, approaches to content, classroom practices, and teacher-learner relationships (Accardi, 2013). The feminist pedagogy creates spaces where learner values and lived experiences are respected, especially those of women and marginalised learners. At its core, feminist pedagogy aims to decentralise power in the classroom to give learners the opportunity to voice their perspectives, realities, knowledge, and needs (Bryson & Bennet-Anyikwa, 2003). Feminist pedagogy is an interdisciplinary effort to challenge assumptions about teaching and learning; it positions issues of gender and power as central themes (Chicago, 2012).

Feminist pedagogy involves more than teaching; it creates a learning of teaching because it brings “connected learning” into the very heart of women’s studies (Pryse & Marjorie, 2012). Feminist pedagogy addresses the power imbalances present in many genderised educational institutions and works toward de-centering that power. This method of learning embodies a symbiotic system of knowledge; a relationship between teacher and learner in which both or all parties simultaneously learn from one another rather than a hierarchical passing of knowledge from teacher to learner. This pedagogy is a method of instruction, which encourages the transformation of learners from passive recipients of knowledge to active knowers who see themselves as agents of social change. It is employed most frequently in women world classes, which aim to transform learners from objects to subjects of inquiry (Wydler & Viki 2013). The standpoint of a feminist teacher is of the political nature and to help

develop feminist analyses to inform and reform teachers' and learners' ways of acting in and on the world.

The theoretical foundation of feminist pedagogy is grounded in the critical theories of learning and teaching such as Paulo Freire's Pedagogy of the Oppressed. Feminist pedagogy is an engaged process facilitated by concrete classroom goals in which members learn to respect each other's differences, accomplish mutual goals, and help each other reach individual goals. This process facilitates participatory learning, validation of personal experience, encouragement of social understanding and activism, and the development of critical thinking and open-minds.

#### **4.4 BERNSTEIN'S THEORY OF PEDAGOGIC DISCOURSE**

Bernstein socio-cultural theory was adopted as analytical tools in this study because it provides answer to fundamental question of the relationships among learners, teachers, and knowledge. According to Stiegler and Hiebert (1999), in the classroom there are learners and there is knowledge and the teacher serves as a mediator between them. Therefore, this study is grounded in the socio-cultural theory of pedagogy espoused by Bernstein's socio-cultural theory (1971, p. 1990-2000). He has provided concepts to define learning in social contexts and the interactions that occur in them that may be used to create contexts where children are active learners in shaping the learning processes in a growing number of classrooms in a multicultural context like rural Lagos State, Nigeria.

While Bernstein principles are many but I only mention some and chose one of them that is applicable to the study. The principles are; pedagogic discourse in terms of curriculum and knowledge, pedagogic device, classification relating to curriculum, framing that relates to pedagogic situation, and rules that governs the learning situation.



Basil Bernstein, a sociologist who wrote extensively around the social aspects of education, started his four volume series on class, codes, and control in the 1970s when exploring pedagogical based learning. His ideas have measured the change that has taken place in our systems and they offer the most developed grammar for understanding the shape and character of the current educational practice (Davies 2001). Without losing his identity as a great sociologist, Bernstein made constant links with other areas of knowledge such as psychology, linguistics, anthropology, and epistemology. This may be one of the reasons why his theory has been widely used across different areas of knowledge. Through his investigation, Bernstein developed a number of concepts that illuminate how schools select, adapt, and reproduce discourses.

Discourses are adapted and selected for the use in schools through pedagogical device, a social process whereby actors use a flexible system of rules to regulate pedagogic communication (Bernstein, 1996). To reiterate, the pedagogic device is an unsteady social process, not a physically existing thing. The rules of the device set guidelines for *how*, with *whom*, and about *what* actors should communicate in schools. Thus, whoever gains control over the pedagogic device, gains control over school discourse because, discourses must always be adapted to fit new conjunctions of space and time. He contrasted these two educational codes: collection and integrated (Bernstein, 1971 p. 207-210). The collection code requires learners to collect content matter from a number of distinctly circumscribed subjects, and the learner has relatively more control over the process of his/her learning.

#### 4.4.1 PEDAGOGIC DEVICE DISCOURSE

Bernstein is best known for his studies on Class, Codes, and Control, spanning 1971 to 1990, in which he investigated the relationship between language and education. Though he was particularly interested in the ways in which this relationship not only

reflects but also structures inequality. He insisted that the relationship between language and social class was fundamental, in schools, to accessing educational opportunity.

In his theory of pedagogic discourse, Bernstein turned his attention to the ways in which discourse functions in society and the part it plays in maintaining social order, especially discourse concerned with education (1990, 1996). Cultural theorists such as Michel Foucault had already discussed the ways in which pedagogic discourse functions as a medium for other social voices or discourses such as class, gender, and race. That is, that pedagogic discourse is the means by which notions of class, race, and gender are structured and reproduced within society. Bernstein criticises such theorists for failing to distinguish between the message and the carrier of the message and to make enough of a distinction between that which is relayed, the verbal message, and the relay, the structures through which the verbal message is realised:

The discourses of education are analysed for their power to reproduce dominant/dominated relations external to the discourse but which penetrate the social relations, media of transmission, and evaluation of pedagogic discourse. It is often considered that the voice of the working class is the absent voice of pedagogic discourse (Bernstein, 1990, p. 65).

Bernstein gives substance of discourse as that of a carrier wave, distinguishing between the carrier and what is carried. In a hi-fi system, the activated tuner carries the signal that is heard, so that the system carrying the signal simultaneously regulates it. When it comes to considering pedagogic discourse, Bernstein argues that we know what is relayed the discourse or, as he sometimes calls it, the “text” but are not so clear when it comes to the relay itself, that is, the structures that allow it to be conveyed. In other words, pedagogic discourse emphasises verbal behaviour, what is written and said at the expense of a regulatory pattern of language the structures that allow the speech.

Bernstein defines pedagogic discourse as: “a principle for appropriating other discourses and bringing them into special relation with each other for the purposes of their selective transmission and acquisition” (Bernstein, 1990, p. 181).

Bernstein points out that pedagogic discourse is distinct in that it is totally dependent upon others drawn from outside itself in forming its own. It does not have a discourse of its own, but rather draws from others and relocates them within itself. What he is concerned with are the conditions and the structures, which make pedagogic discourse possible and affect its change.

He identifies three principles or rules governing pedagogic discourse, in hierarchical relation to one another: those of a) distribution, b) relocation or recontextualisation and c) evaluation. In brief, rules of distribution govern the institutional practices at the upper levels of government; those of recontextualisation govern the transformation of school subjects; and those of evaluation govern pedagogic practice. To generate these rules or principles, Bernstein distinguishes between the underlying invisible structures through which a pedagogic subject is realised. Bernstein argues that if a theory is weak on “relations within”, then it is not possible to realise rules for the description of the agencies or processes with which it is concerned. In other words, for a theory of cultural reproduction to be complete, it has to explain *how* a text came to be constituted as it is and accorded a privileged status (which may change) as well as *what* is transmitted.

He argues for what he calls the “pedagogic device” to achieve this explanation. The interface between a field of knowledge and the pedagogy by which that knowledge is taught and learnt is what Bernstein (1996d) described as the pedagogic device. This is the mechanism the collection of rules by which knowledge is transformed into pedagogic material. He proposes a theory of pedagogic discourse within which there is an intrinsic sentence structure, the “pedagogic device”, which controls the three

principles of distribution, recontextualisation and evaluation. The example Bernstein gives of the formation of a pedagogic subject is that of physics in the secondary school, which is the result of the recontextualising principle that has selected and delocated what counts as physics from its primary location in the universities and relocated and refocused it in the secondary school. According to him, physics undergoes a complex transformation from an original to a virtual and imaginary discourse:

The rules of relation, selection, sequencing, and pacing (the rate of expected acquisition of the sequencing rules) cannot themselves be derived from some logic internal to physics or from the practices of those who produce physics. The rules of the reproduction of physics are social, not logical facts. The recontextualising rules regulate not only selection, sequence, pace, and relations with other subjects, but also the theory of instruction from which the transmission rules are derived (Bernstein (1990, p. 185).

To give another example, a pedagogic discourse such as the school subject English removes or delocates a discourse from the universities and relocates it within the school context, reordering and refocusing it according to the principle of distribution controlled by the pedagogic device.

The relationship between Bernstein's three principles is hierarchical, in that the principle of distribution regulates the principle of recontextualisation, which in turn regulates that of evaluation. The principle of distribution regulates "the fundamental relationship between power, social groups forms of consciousness and practice, and their reproductions and productions" (Bernstein, 1990, p. 180). The principle of recontextualisation in turn regulates the constitution of specific pedagogic discourse. The principle of evaluation is constituted in pedagogic practice.

Between power and knowledge, and between knowledge and forms of consciousness, lies the pedagogic device, which is itself is controlled mainly by the upper reaches of

the education system. In order to explain this device, Bernstein distinguishes between two basic classes of knowledge – the impenetrable and the ordinary – where the line between these two classes is relative to any given period, as are the principles generating either one. For example, in small, non-literate societies, the division between the “thinkable” and the “unthinkable” is effected and regulated by the religious system, whereas in large, literate societies, the division is controlled, to a large extent but not totally, by the upper reaches of the educational system, particularly that part of it concerned with the production of discourse. Bernstein maintains that in types of societies, the “simple” and the “complex”, the distribution of forms of consciousness and systems of meaning is structurally similar, but that they are specialised differently through different agencies and pedagogic discourses. There is always a space or a gap which is the site of the “unthinkable” which has the potential to become the “thinkable”, and any distribution of power is an attempt to regulate the realisation of that potential in the interests of the social ordering it creates, maintains and legitimates, just as any re-distribution of power seeks to regulate its realisation in a different way.

Bernstein proposes that the pedagogic device makes the transformation of power into differently specialised subjects possible through the distribution and regulation of ‘knowledges’ and the discourses such knowledges presuppose. Change occurs as a consequence of the inner potential of the device and the regulation of knowledge coming into conflict with the social base from which its power is derived. Rather than act as an agent of change, the education system, therefore including the curriculum taught within becomes a site of cultural reproduction that aims to reproduce the society within which it is located. In other words, what becomes the content of a school subject is not something unique or logical, but is defined by what those who regulate and control the curriculum believes to be the most useful and desirable to benefit society. They are social, not logical facts. In the case of English, like physics, its primary location is in universities, from which it is relocated and refocused into the secondary school curriculum through a complex combination of the rules of relation, selection,

sequencing and pacing, which are not derived from some logic internal to English, or from the practices of those who produce English subject. Rather, these rules are derived from social and political considerations, where aspects of English endeavour are selected from their primary location and recontextualised into a pedagogic context, a process that involves selecting aspects believed to be the most useful and desirable to benefit society. Bernstein's theory also proposes that the recontextualising rules, in addition to selection, sequence, pace and relations with other subjects, regulate the theory of instruction from which the transmission rules are derived. Consequently, the way in which the subject is taught is not one that is intrinsically linked to it, but dictated by those who regulate and control its content.

Bernstein's pedagogic device enables us to understand how knowledge is transformed into educational knowledge and communicated through curriculum. His work on knowledge structures, discussed in the following section, also enables us to explore the ways that curriculum enables and constrains existing social power relations. Bernstein is clear in his view that knowledge is not neutral, but is subject to ideological elements that arise from the various interests of those who structure the recontextualising field (Bernstein, 2000 p.35). Bernstein's socio-cultural theory and his introduction of a pedagogic device are useful in providing an understanding of the complexities within pedagogical relations and communication, the discourses of knowledges which are deeply entrenched within institutions and issues of power and control. Moore refers to Bernstein's view that different knowledges (and thus different forms of consciousness) are distributed to different social groups in ways that generally tend to reproduce broad social order (Moore, 2003b p.56).

While Bernstein viewed schooling and curriculum as instruments that facilitate class reproduction and legitimise the inequitable distribution of privilege and achievement for the educated classes, he was inclined to focus on the ways that pedagogic processes shape consciousness differentially, rather than to foreground issues of social class

(Bernstein, 2000 p.4). He was concerned with how a dominating distribution of power and control translates into communication principles that differentially regulate relations between and within social groups, producing a distribution of forms of pedagogic consciousness. His view was that power creates, legitimizes, and reproduces boundaries between categories such as gender, race, class and categories of discourse (2000, pp.4-5). There are elements of Bernstein's work that resonate strongly with the central focus of my thesis and highlight the curriculum challenges that face the secondary school education sector.

In his exploration of power and control within education, Bernstein (2000) was interested in determining how patterns of domination existing outside of education are relayed through pedagogic communication. While he focused on schooling, I would argue that his analysis applies equally to the secondary school education learning situation. Through an analysis of the structure of institutions and discourses engaging with both the form and nature of pedagogy (Beck, 1999, p.226), Bernstein emphasises the disjuncture between those communication codes used within the home, and those used within schooling. He found that while the home code of middle-class children tends to be more elaborated, with a style that is similar to the style used within schools, the home code of working class children tends to be restricted and limits these children's access to schooling success. These codes are also relevant to educational discourses required by learners within diverse classroom school education, this suggests that it would be beneficial to adopt more critically reflective and insightful curriculum practices, taking into account learners backgrounds and understanding the difficulties of gaining epistemological access to educational dialogue (Morrow, 2001).

#### 4.4.2 CLASSIFICATION AND FRAMING PEDAGOGICAL DISCOURSE

Moore highlights the differentiation between the macro-level of the broad arrangement of disciplinary knowledges, and the micro-level of particular curriculum structures within individual institutions. He describes the conceptual tools that Bernstein has developed to enable us to differentiate knowledge forms at a macro level, firstly in terms of the inherent structure of the knowledge, and secondly in terms of the relationships between bodies of knowledge (Moore, 2003b p. 58). Forms of knowledge are realised in two discourses, which Bernstein calls horizontal and vertical. Vertical discourses are more evident in the more highly specialised and strongly classified knowledge fields, which take the form of a coherent, explicit, and systematically principled structure that is hierarchically organised (Bernstein, 1999 p. 158).

Bernstein describes horizontal knowledge structures as being more characteristic of the social sciences and humanities. This form of knowledge is one that is everyday knowledge potentially or actually accessible by all. It is common because it has a common history in the sense of arising out of common problems of living and dying (Bernstein, 1999, p. 157). Bernstein describes the knowledges, competences, and literacies of horizontal discourse as segmental, contextually specific and 'context dependent', embedded in on-going practices, usually with strong affective loading, and directed towards specific, immediate goals, highly relevant to the acquirer in the context of his/her life (1999, p. 163).

Bernstein's investigation into the ways that modalities of elaborated codes (2000 p. xvii) within education are relayed by pedagogy, led him to distinguish between two principles representing all pedagogic communication: classification and framing.

Bernstein (1973a; 205; 1973b: p. 88) refers to the classification of educational knowledge in his description of the relationship between contents and is concerned



with the insulation or boundaries between curricula categories (areas of knowledge and subjects). He maintains that where there is strong classification, contents are separated from each other by strong, clearly defined boundaries, whereas where there is weak classification the boundaries between contents are less defined and tend to be more permeable. Using the concept of classification, Bernstein outlines two types of curriculum codes: collection and integrated codes. From the principles of classification, Bernstein derives the concept of closed and open curriculum. He calls curriculum with strong classification a closed curriculum or the collection type...here, the learner has to collect a group of favoured content in order to satisfy some criteria of evaluation (Bernstein, 1975, 87), and all subjects are taught in isolation of each other with strong boundaries separating each of the subject content. In an open curriculum, what he calls an integrated curriculum type (a weakly classified curriculum), the subjects are not isolated from each other, and the boundaries between them are broken down, relationships being drawn between them. Further to this, power relations are realised in the principle of classification, particularly in the degree of insulation between what Singh calls the categories of agents (educators and learners), discourses (subjects) and institutional contexts (laboratories, classrooms). These symbolic categories are constituted through the generative relations of power in which boundaries are created, legitimised and reproduced, thus establishing legitimate relations of social order (Singh, 2002, p.578).

In respect of classification, secondary school models of curriculum are more likely to be strongly classified and to favour the clear separation of subjects and an approach by curriculum developers that closely guard their own rather narrow areas of knowledge without necessarily paying attention to the context in which they are to be taught. Further than this, the design of curricula focuses on the development of individual subjects and very often the gaps and overlaps among subjects remain unexplored as each teacher concentrates solely on teaching the particular subject allocated to her/him within the teaching timetable. This means that there is little coordination among

subjects within a programme and each person takes responsibility only for a specific subject.

Secondary school education have been guided by Universal Basic Education (FME, 2004) a document which provides guidelines for the development of curricula for each learning programme for the purpose of obtaining government funding. These guidelines contain a list of the subjects to be included in the programme and the number of credits which are linked to teaching periods allocated to each subject. This set of guidelines does not, however, specify the subjects to be offered within each programme, thus providing schools with opportunities for more flexibility and discernment in the choice and weightings of offerings. These different approaches in the guiding documents indicate that the secondary schools sector is expected to provide to the Ministry of Education more details of their learning programmes and that there is less flexibility in respect of the design of each programme. This has served to encourage an inflexible model of curriculum development that is slow to respond to change and has carefully maintained boundaries between subjects.

#### 4.4.3 FRAMING

Framing describes the degree of control that the teacher and the learner each exert over their mutual engagement with pedagogic circumstances and events. Thus, strong framing implies more explicit control by the teacher; over what material is dealt with (the syllabus); over how the material is sequenced for consideration by teachers and learners; over the amount of time allocated to various sections of the material; over the nature and details of assessment (of learners) and evaluation (of the programme), and over social relationships between teachers and learners. According to Bernstein (1971, p. 205), the concept frame is used to determine the structure of the message system, pedagogy.

I use the whole of the framing concept as pedagogical analysing tool to understand how the curriculum could be delivered in the classroom that shape learner's retention, understanding that the implied issues of power and control respective to each aspect are pertinent to the relationships and interactions between teachers, learners, and subject matter. Another aspect that makes framing relevant is that it has overt control over content selection, control over society of knowledge, control over swiftness (timing), control over assessment (evaluation) and teacher learner hierarchy, because it deals with pedagogical situations. Collection and integrated codes can be regarded as either ends of a spectrum of teaching and learning experiences. At the collection end, the framing is strong over the content taught; the order and timing of its presentation, its evaluation, and the relationship between teacher and learner are controlled by the teacher, with learners having less freedom. The other end of the scale, the integrated code has minimal distinction between everyday knowledge and what is presented to learners, subjects overlap and blend, and areas within subjects have indistinct edges. Furthermore, learners have input into what is learned, the sequencing of learning, the rate at which they move from topic to topic, and the nature and timing of evaluation. Learners' relationships with their teachers are also more open. Analysis of pedagogies according to Bernstein's framing concept has allowed educationalists to observe that learners from different backgrounds may relate better to, and thus benefit more from, pedagogies having particular characteristics. Thus Morais *et al.* (2004) emphasises the explication of assessment criteria and recommended weak framing of pacing and hierarchical rules and weak classification of spaces and discourses, but strong subject relations.

Muller (2004) expresses the view that disadvantaged learners could be helped by a judicious mix of strong classification and framing of some aspects (of evaluation criteria) and weak classification and framing of others (weak classification between educational institution and community, and weak framing of pacing and sequencing). He feels that maintaining an invisible pedagogy (one in which the rules of engagement

are largely implicit, as in an integrated code) would maintain the link between social class and educational achievement which Bernstein (1975, 2003a, p. 2) initially documented. That is to say: those middle-class learners who came from homes in which an elaborated (more generalised and abstract) family discourse was maintained would more easily make the transition to the relatively abstract school discourse, and would thrive academically. In contrast, those working-class learners accustomed to a more restricted (more contextualised and concrete) discourse at home would engage with the school discourse with difficulty, and struggle academically. The less visible the rules governing the learning situation, the greater the divide between the social classes; and these rules are distributive rules that regulate what knowledge is considered part of the field under consideration, re-contextualising rules that govern the way this knowledge is made available for teaching (in other words, how it is converted to pedagogic communication), and evaluative rules that direct the way in which acquisition of knowledge is recognised. For example, learners' ability to select the subjects they want to learn or that they considered useful to their life.

Rose (2004), who has worked with learners at all levels of education, pointed out that if learners are disadvantaged in terms of poor acquisition of early reading skills in the home, they tend to struggle right up to tertiary level. He relates this to strong pacing and sequencing in schools, with a tacit expectation of acquisition of literacy that favours elite learners and leaves the disadvantaged further and further behind. His solution was to make evaluation criteria more explicit with respect to reading skills and to weaken the pacing of reading instruction across the span of education, so as to equip the disadvantaged with the reading skills that they need at tertiary level. Hoadley (2006) advocates for learners from lower socioeconomic groups, weak framing of the pace of learning and clear explanation of assessment requirements.

It is hardly surprising, given Bernstein's background in the sociology of education, that those who have applied his theories have found that they illuminate aspects of class

distinction among learners. I apply his framing as an analytical device that focuses its lens in such a way. I deem its use appropriate in learner education retention because it erodes the old traditional way of learning where learners are referred to as banks or deposit of knowledge. Bernstein's lens also helps reveal classroom interactions between teachers and learners. These interactions, as part of the enterprise of education, are a social interplay, rather than the purely educational transaction that the interprivist predecessors had in mind.

#### 4.4.4 CRITICISMS OF BERNSTEIN'S WORK

Apple (2001, p. vii), speaking about educational developments in the light of political changes, said: "Bernstein, I think, is much more related to the realities of schools, curricula, and teaching than Bourdieu...more deeply connected to the kinds of things those...in education are about". At the same time, he said: "I think that Bernstein is a rather too structuralist. In his work, you do not see real people act, nor do you see real social movements in formation and acting, nor finally do you see the processes and results of social transformation." Muller and Gamble (2010) are of the opinion that Bernstein's work in the structuralist field might better be called realist, and averred that it enables the creation of "...a powerful and precise language for modeling pedagogic modalities and explaining their effects." Maton (2000, p. 149) sees a positive advantage to the concept of "...educational knowledge as a structured and structuring structure." Bolander and Watts (2009) carefully traced the misapprehension that Bernstein's is a theory of verbal deficit (rather than language difference) and that he is biased against the lower class (Haavelsrud, 1997). Bolander and Watts points out that Labov, an early critic, has apparently been misled in this way, and in fact had much in common with Bernstein. Bernstein himself (1996) comments on misunderstandings that had arisen about his work, and remarks that he continually revises his own thinking, so that criticisms that might previously have been valid might no longer suitable again.

This revision is illustrated by Bisseret’s (1979, p. 111) point that “Some of the results which remain vague to Bernstein reveal their significance as soon as they are analysed according to the hypothesis that the forms used in each social sphere have something to do with concrete power relationships and their articulation in speech”. In a review of Bernstein’s 1996 book *Pedagogy, symbolic control and identity: theory, research, critique*, Haavelsrud (1997, p. 261) notes Bisseret’s argument that “one reason for the incorrect use of Bernstein in policy-making is that his work has so far not dealt adequately with power relations”. Haavelsrud does not record this as a failing of Bernstein’s theorising, but thinks that contributions like Bisseret’s have fed back into the development of Bernstein’s theories. This assessment would accord with Bernstein’s own assertion that his theories are developed with every reconsideration, implying that critiques of his early work have been overtaken by later formulations (Bernstein, 1996b, pp. 1-2) (Bolander, 2009, p. 199).

Dowling is one of the writers, who engaged with Bernstein’s work and used it as jumping-off point for his own theorising. In constructing his particular curriculum theory, Dowling (2009) takes issue with Bernstein’s conflation of classification and framing, pointing out that “Within Bernstein’s work, the concepts are associated with opposing sets of terms”.

**Figure 1: Classification and Framing from Dowling (2009, 0. 9)**

<b>Classification</b>	<b>Framing</b>
power	Control
Space	Time
Between	Within
What	How
Voice	Message
Recognition rules	Realisation rule

While Dowling's perception of the differences between classification and framing is accurate, I take these distinctions not as detracting but as adding to the extent to which they allow varieties of description of curricular structures and pedagogic methods.

Erickson (2009) lists five examples of Bernstein's theories expressed in dichotomous terms. Erickson feels these dichotomies are too rigid to relate to the reality of a mixture of, for instance, restricted and elaborated speech, the mixture varying according to circumstance rather than class. Erickson notes that "...other scholars, looking for clear distinctions between strong and weak classification and framing as they examine closely specific examples of educational materials and school talk find those analytic boundaries more unclear than the theorising would suggest" (Erickson, 2009, p. 140). Erickson also reported that Bernstein is said by his critics to have known too little about language, about schools and about cognition to have been able to theorise effectively.

Maton (2009, p. 43) also criticises the strong dichotomies that he and others saw in Bernstein's thinking. He questions how one might fit particular discourses into the model that Bernstein's theory suggests, and propounded a more continuous measurement scale according to "semantic gravity (context-dependency of knowledge)". My perception is that Bernstein himself cautioned against regarding his descriptions as dichotomous; the fact remains that his work serves as a springboard for others in the field.

Nash (2006) concisely summarises the theory with which Bernstein started his academic career: "the socio-linguistic theory holds that speech is generated by principles, shaped by class relations, in such a way that middle-class speech tends to be elaborated (explicit, universal and abstract), whereas working-class speech tends to be restricted (implicit, particular and concrete), with the consequence that working-class children tend to underachieve at school (Nash, 2006, p. 541). Nash then queries the basis of the theory, pointing out that "it can easily be ascertained that social class means for verbal and non-verbal IQ tests are much the same. This evidence is quite contrary to

Bernstein's and it seems most probable that his sample of 309 GPO telegraph messenger boys was not representative of working-class young people" (Nash, 2006, p. 546). This contradiction, if valid, would cast doubt on the basis of the socio-linguistic theory as an explanation of Bernstein's (and others) observations, although it does not directly question Bernstein's descriptive representation of classification and framing. Good (2009) also discusses Bernstein's 1962 paper comparing post-office and public-school boys and observed: "In many parts of his work, Bernstein was somewhat loose with methodological and statistical issues, and thereby provided rich pickings for his critics" (Good, 2009, p. 188). Good further states that Bernstein "would have been better served if he had received rather more critical treatment every time he submitted a journal article" (Good, 2009, p. 187).

Kyrtziz *et al.* (2009) claims that "Bernstein viewed parents as the primary source of code socialisation and did not view peers or peer groups as developing their own ways of communicating" and concludes from their observations of children at play that "Contrary to Bernstein's theorising, speakers communicative resources are not static products of socialisation but active constructions of their social identities" (Kyrtziz *et al.*, 2009, p. 283). Cook-Gumperz (2009), researching gendered language, comments that "Bernstein's original notions of gender code can be made more dynamic and may ultimately be made more useful as an analytic concept" (Cook-Gumperz, 2009, p. 306). King (1976) made the same point as Bernstein himself (1971) that the latter's theorising about classification and framing is neither empirically based nor (initially, at least) researched.

Although it is not a critique of his theories themselves, I note Bernstein's use of language as a recurring theme in the literature, a use which has evidently contributed, as is shown by the following quotes, to misperceptions of his meaning: "...failure by Bernstein to use key terms consistently and to constitute neologisms when and only when they are needed" (Dowling, 1999, p. 14); "Bernstein's comments are somewhat



elliptical...” (Ensor & Hoadley, 2004, p. 98); “...the terms themselves are not particularly well chosen and almost invite the kind of erroneous criticism they have received” (Bolander & Watts, 2009, p. 171); “...it must be said that his formulation invited such misuse” (Erickson, 2009, p. 141); “...his choice of terminology is disadvantageous ... he often does not express himself clearly...” (Bolander, 2009, p. 199). The man himself was aware of these criticisms, and quotes some himself: “...his exposition of these developments is virtually unreadable... The opacity of Bernstein’s writing is also partly responsible for the continuous criticism to which it has been subjected...” (Bernstein, 1996b, p. 1). Various writers have attempted to interpret Bernstein’s lexicon, and Moore (2001, p. 369) wrote: “...with careful reading it becomes clear that he writes with intense precision...” but the fact remains that his writings remain opaque to the casual reader.

Sadonvik (2001, p. 7) highlights that much of the criticism of Bernstein’s early work revolves around issues of deficit and difference. Bernstein’s work is criticised for describing the restricted code, and, hence, working-class language, as deficient. Bernstein (1996, p. 182) rejects this interpretation, explaining that “codes arise out of different modes of social solidarity, oppositionally positioned in the process of production, and differentially acquired in the process of formal education”. Sadonvik (2001, p. 7) further explains that Bernstein argued that his code theory attempted to connect the macro-levels of family and educational structures and processes and to provide an explanation for unequal educational performance. He stated:

The code theory asserts that there is a social class regulated unequal distribution of privileging principles of communication...and that social class, indirectly, effects the classification and framing of the elaborated code transmitted by the school so as to facilitate and perpetuate its unequal acquisition. Thus the code theory accepts neither a deficit nor a difference position but draws attention to the relations between macro power relations and micro practices of

transmission, acquisition and evaluation and the positioning to which these practices give rise (Bernstein,1990, p. 118).

Hymes (1995, p. 5) rejects Bernstein's theory on the grounds that he was a racist as other scholars attributed his theory as having negative connotations on races and class structures. Danzig (1995, p. 152) concurred and cited examples in textbooks written in the 1990s that continue to portray Bernstein in this light.

The last criticism regards Bernstein's writing style, which many found dense and difficult to comprehend (Walford, 1995:, p. 193). Although Bernstein's work is indeed complex and difficult, not all major sociological theorists find it likewise (Swartz, 1997). King (1981) tested Bernstein's early model of pedagogic practice and found strong evidence in his research to support this model. However, Tyler (1984) argues that King's statistical methods were severely flawed and therefore found evidence to support Bernstein's theory.

I and others may have misapprehended Bernstein at various points. Because of the evolving nature of his thought, he often addresses critiques of his work in a subsequent publication. Despite objections to various aspects of his work, I have not come across any demolition of the representation of classification and framing (C&F), discourses and knowledge structures, or the pedagogic device. My own thought, on first encounter with it, was that C&F was perhaps too subdivided while each aspect was insufficiently nuanced (two extremes: strong and weak). I found, as using C&F, helping me in my analysis of curriculum structure, and learning situation, using C&F allowed interpretations that I might otherwise have missed.

Again while Bernstein's theory of pedagogic discourse is a highly elaborate and a broad one, not least because he assumes the language of cultural theorists in employing terms such as "discourse" and "text" but uses them in different and often contradictory

ways. Neither is he a linguist, and does not always use these terms in a linguistically recognisable way. As has already been argued, the school curriculum plays a central and pivotal role in maintaining and reproducing notions of national identity, centring upon the teaching. I concur with Clark (2001) that Bernstein's theory in the content of the school curriculum as a means of re-establishing social order and bringing issues of national identity to the fore once again because his theory of pedagogic discourse provides an empirical description of how cultural reproduction works and the ways in which it positions different sections of society.

#### **4.5 CONCLUSION**

In this chapter I have surveyed previous and current academic literature on the phenomenon, I then selected, defined, and discussed the key concepts with different points of view. I also discuss Bernstein's theory of pedagogical discourse. These key concepts and the theory are used as analytical tools for the qualitative data that were generated.

# Chapter 5

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## **THE EXPLICATION OF THE RESEARCH DESIGN AND METHODOLOGIES**

### **5.1 INTRODUCTION**

This chapter outlines the methodological choices I have made and the reasons for those choices, which reflect my own focus and perception of what is important in addressing the research question. This study is concerned with a socio-cultural perspective to education retention in a multicultural context, by exploring whether the inviting classroom pedagogies are there; and their nature of existence in selected secondary schools of the rural Lagos State of Nigeria.

Henning (2004) defines research methodology as an articulated group of techniques that complement each other to fulfill the requirement of the study. In the same reflection Koshy (2005) states that a research designs and methodology entail all activities and planning that lead to the main study, and these include the preparation and procedures that a researcher follows to carry out a research. This chapter discusses the research design and paradigm that are relevant to my study and then give reasons for my choices. I also discuss the epistemology aligned to the chosen paradigm, the research approach, and the data generation methods that were used in this study. Furthermore, I discuss the data analysis methods that I used to analyse the qualitative data that I generated from interviews, focus groups, classroom observations, and workshop sessions.

## **5.2 RESEARCH CH DESIGN**

This study is qualitative in design because I wanted to understand the phenomenon from the perspectives of knowledgeable participants who had experience of the phenomenon. This is because qualitative research tells a story from the participants' point of view (Denzin & Lincoln in Ponterotto, 2005, p.128) and it refers to a broad class of empirical procedures designed to describe and interpret the experiences of research participants in a context-specific setting. Thus, it enabled me to explore and understand the social and cultural factors in multicultural contexts underlying the values and beliefs learners, teachers, and parents hold about cultural and formal education in general, and how these shape the education retention by exploring the teaching and learning strategies. Several authors (Creswell, Miles & Huberman, 2009) define qualitative research as a process that investigates a social human problem where the researcher conducts the study in a natural setting and builds a whole and complex representation by rich description and explanation as well as a careful examination of informants' words and views. To do this, the study uses identification, thick description, and explanation as an approach.

## **5.3 RESEARCH PARADIGM**

Several authors have written about positivist, quantitative, post-positivist, interpretive, hermeneutic, constructivist, qualitative, naturalistic, critical, critical realist, social realist, emancipatory, postmodern, feminist, and other paradigms, and about methodologies within these differing paradigms (Hughes, Tight, & Barter, 2004; Creswell & Plano, 2007; Lincoln & Denzin, 2005; Lincoln & Guba 2005; Smith, 2005; Durrhein & Blanch, 2006). Bertram and Christiansen (2014, p.22) argue that the term "paradigm" in research has been "used in different meanings and contexts by different authors" which at times might lead to confusion. They further state that some authors have used the term when they talked about quantitative and qualitative approaches (ibid, 2014, p. 22). Bertram and Christiansen (2014, p. 22) then provide a more widely used, but not uniformly agreed definition of paradigm as follows:

A research paradigm represents a particular worldview that defines, for the researchers who hold this view, what is acceptable to research, and how this should be done. Working within a particular paradigm determines choices such as...What kinds of questions are supposed to be asked? What can be observed and investigated? How to collect data? How to interpret the findings?...the answers to these questions reflect a particular belief about the nature of the (social) “world”, what can be known about it and how we can come to know this.”

In this thesis, I consider Bertram and Christiansen’s (2014, p.22) definition, as it clarifies that the way we see the world is the way we research it; that is, collect and interpret the data we obtain. Thus, a paradigm in research can be defined as the philosophical / theoretical underpinnings that inform a researcher’s choice of research questions, methodology, and intentions. Scotland (2012) includes ontology and epistemology as some of the components comprising a research paradigm. Ontological assumptions relate to what constitute reality and epistemological assumptions relate to how knowledge can be acquired, created, and communicated. Therefore, each paradigm in research is based on its own ontological and epistemological assumptions. Scotland (2012) reiterates:

Every paradigm is based upon its own ontological and epistemological assumptions....Different paradigms inherently contain differing ontological and epistemological views; therefore, they have differing assumptions of reality and knowledge, which underpin their particular research approach. This is reflected in their methodology....

In this study, I chose the interpretivist paradigm, which is one of the three main research paradigms—post-positivist, interpretivist and critical—that several researchers (Guba & Lincoln, 1994; Henning, 2004; Cohen, Manion & Morrison, 2007; Mack, 2010; Scotland, 2012; Bertram & Christiansen, 2014) have identified. However, to contextualise my chosen paradigm, I here briefly discuss the other two paradigms and argue how this paradigm is relevant to my study.

### 5.3.1 THE POST-POSITIVIST PARADIGM

Post-positivist assumes that reality is external to those who observe it, that aspects of it can be isolated and objectively measured, and thus that reality can be known (Blaikie, 2003; Lincoln & Denzin, 2008). The post-positivist observer carefully suppresses bias behind being tested, so as not to disturb the objectivity of her/his work. This detached stance contrasts with the empathetic interaction of the interpretive researcher, aware of his /her subjective biases and declaring them explicit to her / his participants and readers.

Other characteristics of post-positivist research include an emphasis on the scientific method, statistical analysis, and methodological implications. Furthermore, post-positivist research usually has a control and experimental group and a pre/test post method. The post-positivist paradigm of exploring social reality is based on the philosophical ideas of the French Philosopher August Comte. According to him, observation and reason are the best means of understanding human behaviour; true knowledge is based on experience of senses and can be obtained by observation and experiment that is reality can be observed. Galileo (1564-1642) used a heavily inductive scientific method because he understood that no empirical evidence could perfectly match theoretical predictions. He believed that it would be impossible for an experimenter to take into account every single variable. In the world of physics Galileo theorised that mass had no effect upon gravitational acceleration.

According to Vienna Circle logical positivism there are only two sources of knowledge: logical reasoning and empirical experience and that the former is analytic a priori, while the latter is synthetic a posteriori; hence synthetic a priori knowledge does not exist. Cohen, Manion, and Morrison (2007) claim that “Comte’s position was to lead to a general doctrine of positivism which held that all genuine knowledge is based on sense experience and can be advanced only by means of observation and experiment” (p. 9).

At the ontological level, post-positivists assume that the reality is objectively given and is measurable using properties, which are independent of the researcher and his or her instruments; in other words, knowledge is objective and quantifiable. Post-positivist thinkers adopt scientific methods and systematise the knowledge generation process with the help of quantification to enhance precision in the description of parameters and the relationship among them. Post-positivism is concerned with uncovering truth and presenting it by empirical means (Henning, Van Rensburg & Smit, 2004, p. 17). It regards human behaviour as passive, controlled and determined by external environment. Generally, this realist underpins the pedagogical basis for ‘traditional’ styles of teaching and objectivist views of knowledge.

Hwang's (1996, pp. 343-56) view of post-positivist thinking associates it with a broad variety of theories and practices, such as Comtean-type positivism, logical positivism (non-realism), behaviourism, empiricism, and cognitive science. Although the positivistic paradigm continued to influence educational research for a long time in the latter half of the twentieth century, its dominance was challenged by critics from two alternative traditions; interpretive and critical paradigms due to its lack of subjectivity in interpreting social reality. According to its critics, objectivity needs to be replaced by subjectivity in the process of scientific inquiry. Interpretive and critical paradigms offer alternative theoretical, methodological, and practical approaches to research (Gephart, 1999). Thus, the post-positivist focus on experimental and quantitative methods have



been superseded or complemented to some extent by an interest in using qualitative methods to gather broader information outside of readily measured variables (Gephart, 1999).

### 5.3.2. THE INTERPRETIVIST PARADIGM

The interpretive paradigm is one in which the investigator specifically engages with his / her participants, who are granted more agency than the relatively passive subjects of an inquiry are. Each of us interprets events and circumstances from our own perspective. Knowledge gathering and truth making are relative rather than absolute, negotiated rather than merely annotated experiences. The interpretive paradigm provides flexibility, is concerned with the social process whereby meaning is constructed by participants, and allows simultaneous generation and analysis of data (with theory emerging from the data rather than being superimposed upon it) (Burgess, 1985).

The following are some of the main thinkers and their philosophies associated with interpretivism: Edmund Husserl a German philosopher who established a school of phenomenology and argue that transcendental consciousness sets the limits of all possible knowledge. Husserl re-defined phenomenology as a transcendental-idealist philosophy. Wilhelm Dilthey, a philosopher of "hermeneutics" that means the theory of interpretation. That is the theory of achieving an understanding of texts and utterances, and whose philosophy implies that human studies have the advantages over the natural sciences; that their object is not sensory appearance as such, no more reflection of reality within consciousness, but it is rather primarily an inner reality, a coherence experienced from within.

Therefore, the interpretive researchers believe that the reality consists of people's subjective experiences of the external world; thus, they may adopt an inter-subjective

epistemology and the ontological belief that reality is socially constructed. According to Willis (1995) interpretivists are anti foundationalists, who believe there is no single correct route or particular method to knowledge. Walsham (1993) argues that in the interpretive tradition there are no 'correct' or 'incorrect' theories. Instead, they should be judged according to how 'interesting' they are to the researcher as well as those involved in the same areas. They attempt to derive their constructs from the field by an in-depth examination of the phenomenon of interest. Gephart (1999) argues that interpretivists assume that knowledge and meaning are acts of interpretation; hence, there is no objective knowledge, which is independent of thinking, reasoning humans. Myers (2009) argues that the premise of interpretive researchers is that access to reality (whether given or socially constructed) is only through social constructions such as language, consciousness and shared meanings. Interpretive paradigm is underpinned by observation and interpretation, thus to observe is to generate information about events, while to interpret is to make meaning of that information by drawing inferences or by judging the match between the information and some abstract pattern (Aikenhead, 1997). It attempts to understand phenomena through the meanings that people assign to them (Deetz, 1996).

Reeves and Hedberg (2003, p. 32) note that the interpretivist paradigm stresses the need to put analysis in context. The interpretive paradigm is concerned with understanding the world as it is from subjective experiences of individuals. They use meaning (versus measurement) oriented methodologies, such as interviewing or participant observation, that rely on a subjective relationship between the researcher and participants. Interpretivist research does not predefine dependent and independent variables, but focuses on the full complexity of human sense making as the situation emerges (Kaplan & Maxwell, 1994).

The interest of interpretivists is not the generation of a new theory, but it is to judge or evaluate, and refine interpretive theories. Walsham (1995) presents three different uses

of theory in interpretive case studies: theory guiding the design and generation of data; theory as an iterative process of data generation and analysis; and theory as an outcome of a case study. According to Burrell and Morgan (1979), interpretivism is not a single paradigm; it is in fact a large family of diverse paradigms. The philosophical base of interpretive research is hermeneutics and phenomenology (Boland, 1985). Hermeneutics is a major branch of interpretive philosophy with Gadamer and Ricoeur arguably being its most well known exponents (Klein & Myers, 1999) and it emerged in the late nineteenth century (Kaboob, 2001). Hermeneutics can be treated as both an underlying philosophy and a specific mode of analysis (Bleicher, 1980).

Although my study is not primarily phenomenological, some of its aspects are underpinned by the principles of phenomenology, which focuses on discovering and expressing essential characteristics of a certain phenomenon as they really are.

Literally, phenomenology is the study of “phenomena”: appearances of things, or things as they appear in our experiences, or the ways we experience things, thus the meanings things have in our experience (Stanford Encyclopedia, 2008). It is the study of structures of consciousness as experienced from the first-person point of view. In its most basic form, phenomenology attempts to create conditions for the objective study of topics usually regarded as subjective consciousness and the content of conscious experiences such as judgments, perceptions and emotions (Wikipedia, 2009). Creswell (1998, P. 51) contends that a phenomenological study describes the meaning of the lived experiences for several individuals about a concept or the phenomenon.

In the human sphere, this normally translates into gathering deep information and perceptions through inductive qualitative research methods such as interviews and observation, representing this information and these perceptions from the perspective of the research participants (Lester, 1999). Observation and interviews are the key data generation methods within phenomenologies (Aspers, 2004). Phenomenological

strategies are particularly effective at bringing to the fore the experiences and perceptions of individuals from their own perspectives, and therefore challenging structural or normative assumptions (Lester, 1999).

This study is situated in the interpretivist paradigm. Table one displays the characteristics of interpretivism, as used in this study, categorised into the purpose of the research, the nature of reality (ontology), nature of knowledge and the relationship between the inquirer and the inquired-into (epistemology) and the methodology used (Cantrell, 2001).

**Table 1: Characteristics of interpretivist paradigm**

<b>Feature</b>	<b>Description</b>
Purpose of research	Exploring whether the inviting classroom pedagogies are there, their nature and how they exist in selected secondary school classrooms in the context of socio-cultural factors
Ontology	<ul style="list-style-type: none"> <li>• There are multiple realities.</li> <li>• Reality can be explored, and constructed through human interactions, and meaningful actions.</li> <li>• Discover how people make sense of their social worlds in the natural setting by means of daily routines, conversations and learning while interacting with others around them.</li> <li>• Many social realities exist due to varying human experience, including people’s knowledge, views, interpretations and experiences.</li> </ul>
Epistemology	<ul style="list-style-type: none"> <li>• Events are understood through the mental processes of interpretation that is influenced by interaction with social contexts.</li> <li>• Those active in the research process socially construct knowledge by experiencing the real life or natural settings.</li> <li>• Inquirer and the inquired-into are interlocked in an interactive process of teaching and learning.</li> <li>• More personal, interactive mode of data generation.</li> </ul>
Methodology	<ul style="list-style-type: none"> <li>• Processes of data production by, interviews, workshop sessions, document analysis, classroom observation and field notes</li> </ul>

- 
- |  |   |
|--|---|
|  | <ul style="list-style-type: none"><li>• Research is a product of the values of the researcher</li></ul> |
|--|---|
- 

The key words pertaining to this methodology are participation, collaboration and engagement (Henning, van Rensburg, & Smit, 2004). In the interpretive approach the researcher does not stand above or outside, but is a participant observer (Carr & Kemmis, 1986, p. 88) who engages in the activities and discerns the meanings of actions as they are expressed within specific social contexts.

### 5.3.3 THE CRITICAL PARADIGM

Regarding the critical emancipatory position, issues of power, control, hierarchy, dominance, and oppression are foregrounded. Inviting classroom pedagogies can be seen as aiming to empower learners by enabling them to control aspects of their own learning as well as consciously learn how to learn, the latter being the teaching in the classroom to be 'inviting' that encourage education retention. Interpretation of their interactions with such pedagogy does not automatically constitute a critical study. Critical paradigm has both interrogating aspects of power and control and examining the relationships between actors rather than the pedagogy within which they interact.

Paulo Freire, a Brazilian educator and philosopher, was a leading advocate of critical pedagogy, which is within the critical paradigm. He is widely known for his influential work, *Pedagogy of the Oppressed*, which is considered for the critical pedagogy movement. In terms of pedagogy, Freire is known for his attack on what he called the "banking" concept of education, in which the student was viewed as an empty account to be filled by the teacher. He notes, "It transforms students into receiving objects. It attempts to control their thinking and action. It leads to men and women adjusting to the world, and inhibits their creative power" (Freire, 1970, p. 77).

The critical paradigm stems from critical theory and the belief that research is conducted for "the emancipation of individuals and groups in an egalitarian society" (Cohen et al, 2007, p. 26). The critical theory originated from the criticism that

educational research was too technical and concerned with only efficiency and rationality of design, neglecting the social inequalities and issues of power (Gage, 1989). This paradigm is a force of liberation that engages an on-going conflict with the powers of oppression and seeks to bring about educational reform (Reeves & Hedberg, 2003, p. 33). A critical researcher assumes that social reality is historically constituted and that it is produced and reproduced by people (Myers, 2009). Although people can consciously act to change their social and economic circumstances, critical researchers recognise that their ability to do so is constrained by various forms of social, cultural, and political domination. Therefore, critical scholarship seeks to transcend taken-for-granted beliefs, values and social structures by making these structures and the problems they produce visible, by encouraging self-conscious criticism, and by developing emancipatory consciousness in scholars and social members in general (Kincheloe & McLaren, 1994, pp. 138-157). The aim is to openly critique the status quo, focus on the conflicts and constraints in contemporary society, and seek to bring about cultural, political and social change that would eliminate the causes of alienation and domination.

Thus, the paradigm of critical theory encourages evaluators and instructional designers to question and to evaluate the cultural, political, and gender assumptions underlying the effectiveness of the instructional product or programme (Reeves & Hedberg, 2003). The critical theory seeks to deconstruct the hidden curriculum or text and search for the truth and understanding within the social context (Reeves & Hedberg, 2003, p.33). A critical realist recognises that perceptions have certain plasticity (Churchland, 1979) and that there are differences between reality and people's perceptions of reality (Bisman, 2002). According to Dobson (2002), the critical realist agrees that our knowledge of reality result from social conditioning and, thus, cannot be understood independently of the social actors involved in the knowledge derivation process.

Some of the ontological assumptions that underpin the critical paradigm are that; social reality is defined from persons in society. Social reality is socially constructed through media, institutions, and society. Social behavior is the outcome of particular illegitimate, dominatory and repressive factors, illegitimate in the sense that they do not operate in general interest- one person's or group's freedom and power is bought at the price of another's freedom and power" (Cohen et al, 2007, p. 26). What counts as worthwhile knowledge is determined by the social and positional power of the advocates of that knowledge" (Cohen et al, 2007, p. 27). Knowledge is produced by power and is an expression of power rather than truth.

#### 5.3.4 REASONS FOR THE PARADIGM ADOPTED IN THIS RESEARCH STUDY

Paradigms are described as sets of beliefs that guide action (Guba, 1990; Denzin & Lincoln, 2005), but to suggest that there are firm boundaries between them would be misleading. Lincoln and Guba (2000) suggest that all paradigms are concerned with and take a different stance on seven main issues, which are ethics and values, accommodation and commensurability, action, control, foundations of truth, validity and voice, reflexivity and representation. Durrheim maintains that paradigms act as perspectives that provide a rationale for the research and commit the researcher to particular methods of data collection, observation, and interpretation (2002 p.36). Therefore, it is within these views that the interpretivist paradigm is selected.

Researchers base their work on certain philosophical perspectives; it may be based on a single or more paradigm(s), depending on the kind of work they are doing. Following the above discussions, the philosophical assumptions underlying this study come mainly from interpretivism (of hermeneutic in nature). Research paradigms are separated into neat categories for the purpose of explanation; however, there are overlaps and commonalities among them. This became evident in my own study, which seems to embrace tenets of interpretive, critical and post-structural approaches,

although the intentions of empowerment and emancipation that underpin the research situate it within the interpretive paradigm.

Interpretive approaches give the research greater scope to address issues of influence and impact, and to ask questions such as ‘why’ and ‘how’ particular technological paths are created (Deetz, 1996). Walsham (1993) asserts that the purpose of the interpretive approach in information science is to produce an understanding of the context and the process whereby information science influences and is influenced by the context. This assertion justifies my choice of interpretivist paradigm as the philosophical rationale for this study.

Interpretivism often addresses essential features of shared meaning and understanding whereas positivism extends this concern with knowledge as produced and interpreted. In the context of this study, individuals construct their own knowledge within the social-cultural context influenced by their prior knowledge and understanding. As the emphasis is on the socially constructed nature of reality, the learning environment has to be created in such a manner that there is intimate relationship between the researcher and what is being studied, and learners could describe / express their unique individual experiences in the learning process. Such a research environment provides the researcher to observe, investigate, and understand the learning process, and further, gather and document the subtleties of learners’ experiences through strategies such as participant observation, various written exercise, face-to-face individual as well as focus-group interviews in a social and cultural context in which the learning occurs. However, it is also prerogative to mention why the critical paradigm is not considered for the nature of this study. As discussed above, the critical paradigm is described as being concerned with issues of justice and power (Kincheloe & McLaren, 2005), this can also be said of research that falls within positivism which is sometimes described as a theory of knowledge and language, recognising knowledge as, localised, unstable and the product of relations of power (Connole, 1993 p.21). McKenna (2004) states



that in response to the critical paradigm, which aims to emancipate individuals from powerful accounts of reality “in the positivism paradigm the purpose is to deconstruct how the accounts of reality are created by discourses within a particular context at a particular time” (p.38).

While the critical approach shares some features of the interpretive paradigm, critical researchers are intent on discovering the specifics of domination through power. However, power takes many forms: ideological, physical, linguistic, material, psychological, and cultural. Critical theorists generally agree that language is central in the formation of subjectivities and subjugation (Rogers et al., 2005 p.371).

In this study, therefore as I stated earlier, the interpretivist paradigm answers the question of exploring whether the inviting classroom pedagogies exist, their nature of existence in selected secondary rural classrooms. The focus of the study is on the theory of confirmation and this reiterates the reason for choosing the interpretivist paradigm over the critical paradigm that has the element of social change or emancipating in nature and answers *how* the inviting classroom pedagogy that exist can be applied in the classroom. However, my particular approach to curriculum is one that supports the view that knowledge is socially constructed (Grundy, 1987), and reflects my concern with the extent to which the curriculum serves social structures that exist.

#### **5.4 RESEARCH FIELD**

This study is situated in selected four rural secondary schools and their surrounding communities of the Lagos State of Nigeria. Specifically the study was conducted in Alimosho local council area of the Lagos State in Nigeria. The area was selected because of the high attrition, low retention rates. I also worked in this region- an aspect that made it easier for me to gain access to the departmental structures from which I needed to obtain permission to conduct the study, as well as guaranteed full cooperation from principals and staff. According to Wilmot and Yakasai (2006), like

many States in Nigeria, Lagos State inclusive, the national curriculum is limited in both content and methods of assessment and evaluation, and support given to teachers.

The four secondary schools follow the Nigerian schooling system that is, (6-3-3-4) system. In this system, a learner is expected to have completed the six years of primary school and three years of junior secondary before graduating to the last three years being the senior secondary within the age range of 17-18 years. And finally, a Nigerian learner is also expected to spend at least four years in a higher education institution which may be a university, polytechnic or a college of education. The schools are situated in rural areas, the teachers who teach are multicultural, and the school draws all the learners from the same community. A large proportion of the learners in this community walk to school while others use either public transport (bus or motorbike) as modes of transport to school.

The population of the four secondary schools from the school public register book is three thousand eight hundred and seventy. The language of teaching and learning or medium of communication is English language, while other African languages especially the three major languages Yoruba, Igbo, and Hausa are offered as subjects. However, the schools were selected independently of identified related challenges that impede the retention of some learners. These challenges are; bad road, no electricity, dilapidated and overcrowded classroom, untidy school environment (surrounded with bushes), no water supply (they depend on the stream water), hazardous distance toilets from the school building (one toilet shared by learners). Actually during the data generation exercise, because of the bad road I relied on hired Keke NAPEP (Tri-motor cycle) or the popular Okada (motorbike) to keep appointments with the participants. For convenience purposes, oftentimes I bought treated water to carry along with me to drink and for the participants. The majority of the learners bring their food from home while others buy from the school food vendors. Again, during the school lesson periods, I observed that most of the learners loiter around the school in their groups due to non-ventilated and smaller sizes of the classrooms. The records across the four

schools also show that not only learners come late or most of the time are absent from school, but also the school records also show the similar thing for teachers.

## **5.5 PARTICIPANTS SELECTION STRATEGIES AND DEMOGRAPHIC PROFILES**

Since the study is in a multicultural context, during fieldwork I hired four research assistants from the different cultural and linguistic groups who would assist me at the workshop sessions. To gain entry into the community, I met with the community leaders; I showed them the permission letter that I obtained from the Lagos State Ministry of Education and I introduced the study. I did not encounter much challenge because of my familiarity with the community and the area. During my second visit to meet with the community leaders, I went with one of the public school principals that I previously worked with, when I was teaching, who introduced me to the local chiefs. To ensure the success of the meeting, I purposefully chose the market day where community people assemble at the town hall where I would introduce the research to some members of the community. On our arrival at the town hall, I had to wait because the local chiefs were having meeting that lasted for more than four hours. After their meeting, we were called inside their chamber where I was told to introduce my study purpose and myself. I learnt that the school principal I came with, had already briefed them about my visit intention, and he went back to his school while I was with them. The local chiefs later welcomed me in a cultural way and they introduced me as *the son of the soil* studying abroad who has come to generate data for his academic development; they rightfully understood that the findings will benefit the education of their children.

After five days of my introduction to the community, I was able to meet the leaders who assisted me to recruit research assistants, through introducing me to some of the unemployed youths in the community; and they were more than hundred in number. However, I only needed four research assistants (two males and two females); each

person selected should be able to speak at least two Nigerian languages. Thereafter, I provided training of the four research assistants, that entailed research ethics, research focus, procedures, skills of questioning in conducting in-depth interview using open-ended questions and recording; the venue was the town hall. As part of training, the research assistants demonstrated practical explanation and interpretation skills and writing skills to ensure competence and mastery of data generation methods. The involvement of the research assistants was essential during the workshop sessions with parents as the parent participants were communicating using their mother tongues. The mother tongues were later translated into English language with the help of the trained assistants.

Silverman (2000, p. 159) defines sampling as the procedure to select a subset from the population. According to Patton (2002, p. 230), “purposive sampling focuses on selecting information-rich [participants] whose study will illuminate the questions under scrutiny.” Maxwell (1997, p. 87) defines it as selecting units (individuals, groups of individuals, and/or institutions) based on specific purposes associated with answering a study’s research questions; the research participants selected are oftentimes likely to possess the necessary information for the study (Terre Blanche et al, 2006; Durrheim, 2002; Kumar, 2011). Therefore, purposeful sampling in this study included selecting four particular schools as well as particular groups of parents (including community people, leaders), teachers, and learners.

#### 5.5.1 PARENTS DEMOGRAPHIC PROFILE

On subsequent visits to the town hall, I selected parent participants with the help of two community leaders who volunteered their time. We met with the parents on a Friday in June 2014, after work to inform them about the focus of the study; as well as to give them the consent letter that was read and interpreted to them with the help of the

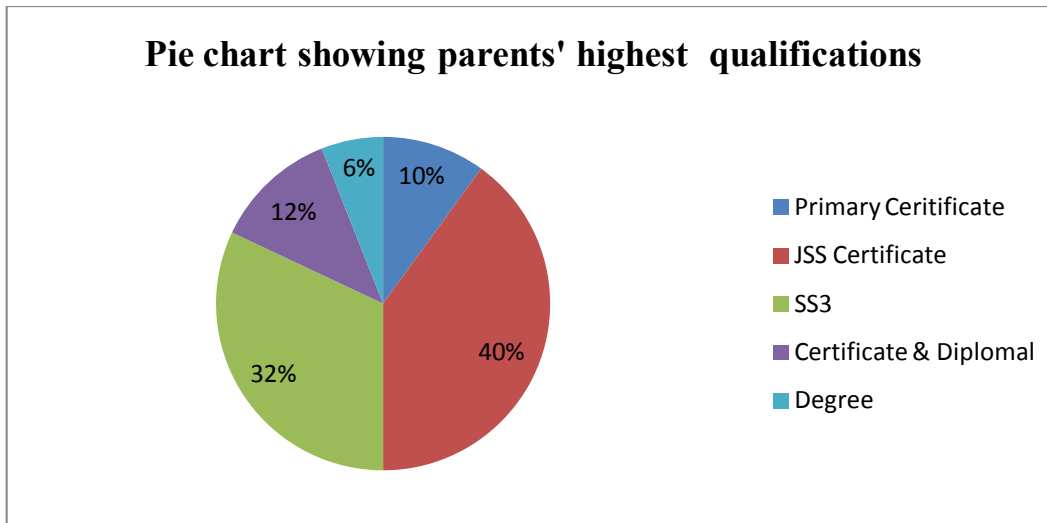
research assistants. At that meeting, we fixed dates to commence the workshop sessions, which would be conducted for four weeks in July 2014.

Thirty-two parents were selected; and the selection considered the leading role played by the community leaders. The parents' groups did not include parents who were also teachers in the local schools. The participating parents were drawn from the three major cultural groups, Hausa, Igbo, and Yoruba as well as from and the minority cultural groups such as the Fufude, Irobo and the Ibibio. The parents selected were of different genders (equal number of men and women) and different cultural, linguistic, and ethnic groups. The ages ranged between 30-65 years and had varying educational and work experiences (please see table two and diagram 0.1).

**Table 2: Parents' employment status**

<b>Employment Status</b>	<b>No. of Parents</b>
Employed	08
Self-employed	09
Unemployed	10
Retired/Pensioner	05
Total	32

### 0.1: Parent participants' highest qualifications



### 5.5.2 TEACHERS' DEMOGRAPHIC PROFILE

Across the four schools eight teachers were selected for individual interviews; two teachers per school. I arranged to meet the teachers individually so that we can interact before the actual interviews. During my interaction with them, I considered the subjects they teach, years of experience, and their understanding of the phenomenon under research; education retention. I chose the teachers who are experienced with a minimum of eight years teaching in the same school. Again, I selected teachers across the school subjects ranging from science, technical, commercial and arts subjects to provide me with wide the spectrum of information that cut across all subjects' areas. I also ensured that different ethnic groups are represented and in each school, I mixed the genders (one female and one male teacher). The profile of the teachers' participants is represented in table three.

**Table 3: Participating teachers' profiles**

<b>Name</b>	<b>Age</b>	<b>Qualification</b>	<b>Years of service</b>	<b>Cultural Practice</b>	<b>Subject taught</b>
<b>Yakama Secondary School</b>					
Ms. Adamu	50+	M.Ed	23	Islamic	Commercial
Mr. Fas	45+	B.Ed	19	Traditional	Science
<b>Sakami Secondary School</b>					
Mrs. Edomonyi	31-45	B.Ed	15	Traditional	Science
Mr. Ogundele	31-45	M.Ed	22	Islamic	Arts
<b>Wovoka Secondary School</b>					
Miss Karounwi	30-35	B.Ed	11	Christianity	Arts
Mr. Abeeb	20-30	B.Ed	10	Islamic	Commercial
<b>Maroon Secondary School</b>					
Mrs. Kazeem	50+	B.Sc/PGED	18	Traditional	Arts
Mr. Chineywe	45+	B.Ed	19	Christianity	Commercial

### 5.5.3 LEARNERS' DEMOGRAPHIC PROFILE

The selection of twenty-four learners across the four schools (that is, six learners per school) to form four focused group discussions was done with the assistance of the school principals and some head teachers in each subject. The head teachers assisted me in selecting the participating students in the senior secondary classes/grades schools. The main reason for selecting across the senior secondary classes/grades is that they have all passed through junior secondary school phase of three years and thus, they have stayed in school for three years. This provided the study an opportunity to determine and understand their comments better. However, the science and technical subjects' learner participants were few across the school because the majority of the learners, especially girls, are not taking science and technical subjects based on reasons of gender discrimination, which I discuss in chapter seven. However, most of the study participants were from commercial and arts subject

classes. I also ensured an equal representation of boys and girls in the study to avoid marginalisation of voices; and the participants were drawn from across all the present ethnic groups in the four schools.

I selected the learners from three different grades of senior secondary (SS1, SS2 & SS3) with equal gender representation (of boys & girls). The majority of learners' ages fall between 16-17 years most of whom are SS3 learners. This shows that the learner school age completion is in line with the Nigerian Compulsory Free Universal Basic Education Act, 2004. While the medium of teaching and learning is the English language, the participating learners were drawn from Igbo, Yoruba, Hausa, Fufude, Ibibio, Irobo, Ishan, and Ishekiri local language cultural groups. The majority of learners in the study stay with parents while others live with family members; and most parents are self employed while small percentage of parents are retired and pensioners. The learners' cultural practices vary and they have access to different educational resources in their homes (see tables 4, 5 & 6).

**Table 4: Learners' Grades / class**

<b>Grade/Class</b>	<b>No. of learners</b>	<b>Percentage</b>
SSS3/Grade12	12	50
SSS2/Grade 11	06	25
SSS1/Grade 10	06	25
Total	24	100

**Table 5: Learners' cultural practice**

<b>Cultural Practice</b>	<b>No. of learners</b>	<b>Percentage o/o</b>
Muslim only	04	17
Christianity only	05	21
Muslim/Traditional	04	18
Christianity/Traditional	04	22
Traditional only	07	22
Total	24	100



**Table 6: Learners’ educational resources in the home**

<b>Resource</b>	<b>No. of learners</b>	<b>Percentage o/o</b>
Television	23	47
Radio	40	83
Novels	19	39
Magazines	12	25
Newspapers	25	52
Video games	11	22

## **5.6 DATA GENERATION METHODS**

The methods of data gathering are the tools a researcher adopts to elicit the data needed to answer the research questions that are formulated for the study (Lauer, 2006). In the study, I used multiple data generation methods, in line with Yin (2003a: p. 87 cited in Duff, 2007: p. 128) who claims, “Using multiple sources of data allows the researcher to corroborate and augment evidence from other sources. However, since the main study was qualitative and interpretive, data generation was through focus group discussions (FGD), individual semi-structured interviews, classroom observations, workshop sessions, and document analysis; all of which are relevant to the study designs. I discuss these in the following subsections.

### **5.6.1 DOCUMENT ANALYSIS**

According to Wesley (2010), document analysis protects the authenticity or “truth value” of a research, because it offers a genuine interpretation of reality that is referred to as ...“credibility” in the qualitative interpretivist tradition. The authenticity of a qualitative analysis, then, relies upon the subjective evaluation of the reader, as opposed to being based against some objective standard (Krippendorff, 2004, p. 314). Noor (2008) claims that documentary evidence can cross-validate information that is gathered from interviews, and can assist the research with the inquiry during interviews.

One source of data used for this study is document analysis and the documents analysed include the teachers' class lesson notes, the school attendance records (register), learners' class workbooks, and physical teaching materials. This grey literature was useful to triangulate with interviews and focused groups discussions transcripts, given that sometimes the people's utterances may be different from their actions (Noor, 2008, p.1604). It also adds to the weight of evidence, thus enhancing the reliability and validity of the findings.

I spent each day per school in the school principals' offices to study the school attendance registers and other relevant school records. My aim of going through the school attendance registers was to know the number of learners that were enrolled especially in the participants' focus classes. This enabled me to know the general number of learners that have dropped out of school compared to the number of learners that are retaining in the classrooms of the selected classes or grades.

The teachers' class lesson notes also provided me with the opportunity to see the teachers' lesson preparations and their selection of content and resources and the way in which they realised their lesson objectives. The learners' class work notebooks provide the opportunity to see whether the teachers' lesson objectives, content, and resources are coherent with what teachers actually teach learners.

#### 5.6.2 LEARNERS' FOCUS GROUP DISCUSSIONS (FGDs)

Maughan (2003) recommends the membership of an ideal focus group to range from six to twelve participants. In this study, each focus group discussion comprised of six learner participants as Madriz (2000) argues that FGDs are collectivist rather than individual data generation methods that bring the multivocality of participants' perceptions and experiences to the research process. Focus group discussions allow the researcher to interact directly with the research participants, thus providing

opportunities for clarification of responses, follow-up questioning, and probing of responses (Stewart & Shamsadani, 1990). The FGDs give room for the voices of participants and reduces the influence of the researcher on the interview.

In my study, I started the data generation process with the learners' FGDs. This gave me the opportunities to explore and gain more insight into the study topic with the main actors (learners). The FGDs were useful, because the learners, being the key informants, assisted me in getting not only an understanding of the prevailing socio-cultural factors in their community, but also information on how these factors shape the learners' education retention, and also the nature of cultural education provided within cultural festivals. The learners' FGDs enabled me gain access and to penetrate into varieties cultural festivals and understand the kind of cultural knowledge, values and skills they learn and how they consider it relevant to their personal lives. Again, the FGDs also offered me opportunities to understand the learners' perceptions and experiences of their formal education in the schools.

In total, twelve rounds of FGDs discussions were conducted in the four rural schools; three rounds per school and these were conducted within five weeks. The distance between the schools enabled me to conduct FGDs in two schools per day except when learners were not available due to unforeseen circumstances. For example, I have to cancel the scheduled FGDs thrice; firstly, during the inter-house sports day in Yakama secondary school. Secondly, I cancelled the FGD session when the Egungun cultural festival was conducted. However, officially, the schools were not closed but the majority of the participants were not available as they attended the festival. Thirdly, I cancelled the FGD when the heavy rainfall accompanied by lightning removed the sink roof cover of Maroon secondary school. The schedule time for the FGDs for the four schools was not the same, some were conducted during the lunch break time, and some were conducted after the school closes. The duration of FGDs was between 40-50 minutes. During the after school FGDs the school counselors, mostly female teachers

and another male teacher, voluntarily stayed behind for security reason and this are the part of agreement I entered with school principals till the end of the interview, though they did not in any way contribute or interfere with discussion, they stay behind. After the interview time, those teachers and I walked the learners to the main road to ensure their safety.

In the FGDs, I used the open-ended questions and the implication is that it enabled me to collect data from the participants and, allowed me to have direct personal contact with the participants in their natural environment. Denzine, 1978 in Patton 1990), states that the description of both external observable behaviours and internal states are possible when one interacts with individuals. This also allows me to understand the position, viewpoints, experience, and worldview of others. I encouraged them to respond one after the other anytime I noticed that it becoming disruptive and noisy; because each participant wants their voice to be heard. The FGDs were audio-recorded. The FGDs provided an opportunity for me to observe among other things, non-verbal responses such as frowns and smiles, which carry body language information. I played back their recorded voices with tape recorder to ensure that their contributions were correctly captured. This helped me to gauge their opinions on how they conceive and experience the phenomena (Kruger & Casey, 2000).

### 5.6.3 TEACHERS' INDIVIDUAL INTERVIEWS

Several authors have provided definitions of an interview to enable us understand its purpose and meaning. According to Patton (2002, p. 341) “the purpose of an interview is to allow us to enter into another person’s perspective”. He argues that interviews give us an opportunity to know what is in the other person’s mind and capture their perspective about an event. DiCicco-Bloom & Crabtree (2006), state that an interview allows the interviewer to delve deeply into social and personal matters of the participants’ world. Gillham (2001, p. 1) describes an interview as a

“conversation where the interviewer is seeking responses for a particular purpose from the interviewee”. Gubrium and Holstein (2003, p. 29) state that “...we commonly search for authenticity through the in depth interview”.

In my study, as part of the data generation process, I conducted interviews with eight teachers. I used the semi-structured interviews with open-ended questions to elicit data that will enable me to explore the teachers’ philosophical underpinnings that guide their selection of content, teacher-support materials, and classroom activities. In addition, the data generated helped me to investigate the way in which the teachers’ pedagogical strategies incorporate contextual social factors and learners’ cultures; and helped me to identify effective teaching models that enhances education retention.

Each interview lasted approximately fifty minutes. However, where I felt that some information was missing after listening to the recordings, I conducted repeat interviews with specific participating teachers; and this resulted in me having three to four rounds of interviews with certain participants.

According to Boeije (2010), semi structured interviews facilitate the interviewees to share their perspectives, stories and experiences regarding a particular social phenomena being observed by the interviewer. Again, Silverman (2000, p. 31) notes, semi-structured interviews “allow respondents to express themselves more openly than in a structured interview, reflecting the participants” own thinking and feelings. A planned interview is a contrived social interaction, which is “not a free, naturally occurring conversation between partners who are talking as part of their everyday lives” (Henning et al., 2004, p.66). As is always the case, the power balance within these interviews was understandably asymmetrical, with the interviewer asking the questions, guiding the conversation and probing for clarification and more detailed responses. I was aware of this imbalance and tried to make the participants as

comfortable as possible, given the particular circumstances. One of the ways that I did this was by being aware of my language use during the interviews, not interrupting the participants, and using interaction patterns with which I felt they could identify (Janks & Ivanič, 1992). Furthermore, I avoided controversial statements, and kept my input to the minimum needed to sustain easy and relaxed conversations. I made efforts to maintain neutrality or to avoid contaminating the process as I support the view by Gubrium and Holstein (2003, p. 33) that “one cannot very well taint knowledge if that knowledge is not conceived as existing in some pure form apart from the circumstances of its production”. I adopted the view that an interview should be “a site for the production of meaning”, which provides an opportunity for “purposefully animated participants to construct versions of reality interactionally rather than merely purvey data” (Gubrium & Holstein, 2003, p.32). I was therefore keen to create a casual, conversational atmosphere, and a process that took the form of a conversation; rather than a structured set of questions and answers. Therefore, in most cases the nature of interviews I conducted was interspersed with informal and casual conversations in which I probed for more information about specific issues that had been raised through the research process.

#### 5.6.4 CLASSROOM OBSERVATIONS

A classroom observation is a preplanned research tool, which is performed purposefully to solicit information that will help the researcher to answer the formulated research questions and objectives (Zohrabi, 2013). When using this method, the researcher observes the “classroom interactions and events, as they actually occur” (Burns, 1999, p. 80). Flick (2006, p. 219) also contends that an observation “is an attempt to observe events as they naturally occur” in the classroom. More importantly, an observation enables the researcher to combine it with questionnaires and interviews to generate “relatively objective firsthand information” (Johnson & Turner, 2003, p. 314). To this end, Merriam (1998, p. 96) believes that when used with other methods of

data generation such as interviews and FGDs, an observation is a kind of data triangulation used to “substantiate the findings.” In this regard, Fraenkel and Wallen (2003, p. 453) state that the observers “study the subjective factors objectively.” However, Nation (1997, p. 276) asserts that the researchers try to study the “representations of behavior rather than the behavior itself.” According to Thomas (2010), “by watching learners in different instructional practices (class discussions, group work, active learning exercises, online chat or discussion forums), a researcher could explore how students learn; how they interpret and make sense of the subject; where they stumble, and their reactions when they do not understand the material”. Marshall (2006) views classroom observation as one data elicitation technique often found in education, in which the researcher documents and describes actions and interactions that are complex: what they mean can only be inferred without other sources of information. Furthermore, he explains that an observation entails the systematic noting and recording of events (field notes), behaviors, and artifacts (objects) in the social setting chosen for study. It is a fundamental and highly important method in all qualitative inquiry. It is used to discover complex interactions in natural social settings and assumes that behavior is purposeful and expressive of deeper values and beliefs. During the classroom observations, I arrived on time before the teachers enter into the classroom and I preferred to sit where I could view the entire classroom without interfering or obstructing the learning process. I only observed the activities, and did not partake in them.

The important issue in the observation process is the recording of information; though I was not allowed to use image camera to record the activities, I was only allowed the use of audio tape recorder. “These written accounts of the observations, constitute the field notes” (Merriam, 1998, p. 104). Therefore, as an observer I wrote down all that I observed during and after the end of the class. The researchers had better “take extensive field notes during and after the observation sessions” (Johnson & Turner 2003, p. 313). The field notes that I took helped me to remember all the events that I

observed during and after classroom activities; when I was compiling the research report or write up. Observations took two months for validity, credibility, and trustworthiness of the data generated. Van Maanen (1988) puts it that field notes are gnomonic, shorthand reconstructions of events, observations, and conversations that took place in the field. They are composed well after the fact as inexact notes to oneself and represent simply one of many levels of textualisation set off by experience.

#### 5.6.5 PARENTS' WORKSHOP SESSION

In the workshop sessions with parents, that included community leaders, I employed participatory methodologies. According to Klatt and Taylor Powell (2005), the workshop group dynamic provides useful information that individual data generation methods might not provide; and that helps in gaining insights into a topic that may be more difficult to gather through other data elicitation methods. In a group situation, members tend to be more open and the interactions and the dynamics within the group 'enrich the quality and quantity of information needed (Abawi, 2013)

According to Lamont and White (2008, p. 4), workshop participants confer the strengths of qualitative methods. I conducted workshop sessions in the community town hall and this involved parents that included community leaders. In the workshop sessions, I engaged the trained research assistants because the questions needed to be interpreted into participants' indigenous languages.

The parents participants were divided into four groups with one assisted researcher and the same open-ended questions were distributed among the four groups; eight members per group. The participants were briefed and advised to create charts that would unpack their answers to the questions. They would discuss the questions among themselves and then choose two representatives (male and female) per group who would represent them in feedback sessions. Each group was given fifty-five minutes to discuss, twenty



minutes for presentation and fifteen minutes for discussion in the bigger group. I tape recorded the workshop sessions, observed and noted some non-verbal information and subtexts that I could deduce during the presentations. The workshop sessions were slow and rigorous and at times, we ended the exercise when there were noise interruptions from other groups; however, these did not alter the content or quality of data that was generated. The interruptions allowed me to observe how the participants are keen about their cultural festivals and they wanted their cultural festivals to be integrated in some way into the formal education programme because the cultural festivals focus more on the values, knowledge, and skills that can be acquired in their cultural education.

After each session, I engaged with the four research assistants who collectively translated the participants' conversation into English where necessary. This took us hours to complete, and at times the translation sessions spilled over to the next day or sometimes to the weekend.

## **5.7 DATA ANALYSIS METHOD**

Anderson (2000, p. 132) compares data analysis with “moving into new apartment...with a bunch of boxes and [where one] must decide what goes where and why.” De Vos, Strydom, Fouche and Delport (2002) define qualitative data analysis as the means to get a sense of the whole process by first reading through all transcripts and jotting down ideas. According to Mouton (2005: p. 108), data analysis involves the breaking up of data into manageable themes, patterns, trends and relationships each with the aim to understand the key elements of the data. De Vos, *et. al.* (2002) point out that qualitative data analysis is primarily an inductive process of organising the data into categories and identifying relationships among the categories. It is a process of bringing order, structure and meaning to the mass of generated data (De Vos,*et. al.*, 2002). In qualitative research, the researcher studies the selected issues in depth and attempts to understand the categories of information that emerge from the data (TerreBlanche, Durrheim & Painter, 2006). Cohen, Manion & Morrison (2007) point

out that when the interview data have been generated, the next stage involves analysing the data by using a form of coding or sorting.

In this study, I participated in data generation with the intention to understand the conceptions and experiences of participants from their perspective. The data sources analysed were recorded FGDs, individual interviews, workshop sessions, and field notes that were written during classroom observations. The Yoruba, Hausa, Igbo, Fufude, Ibibio and Irobo transcripts were then translated into English. To ensure that the English translations of the African indigenous languages transcripts had the same meaning as the original texts in the voice recorder, a process of back-translation was done. This involved translating all the English translated transcripts back into Yoruba, Hausa, Igbo and Fufude and comparing this translation with the original to ensure their accuracy with the help of research assistants. As far as possible, we translated the texts verbatim into English. However, this was not always possible due to the differences in language structure and meaning. The consequence was that sometimes, but not often, we changed the sentence structure to accommodate the nuances in the languages used during the workshop sessions; however, the essence of the meaning was not compromised.

I read the transcripts repeatedly and identified the main topics / themes that I further grouped into categories. The transcribed data was then analysed by using the constant comparative method developed by Glaser and Strauss in 1967 (Merriam, 1998). This is "because the basic strategy of the constant comparative method is compatible with the inductive, concept-building orientation of all qualitative research" (Merriam, 1998: 159). The constant comparative method entails an inductive process of meaning-making (Henning, Van Rensburg & Smit, 2004). This was done by assigning codes to lines, a phrases, sentences, or paragraphs of the transcribed data as a first step, and data coded and recorded by constantly comparing incidents. The coded data were provisionally thereafter grouped or categorised around a particular concept. Saldana

(2008), states that a code in qualitative inquiry is most often a word or short phrase that symbolically assigns a summative, salient, essence-capturing, and/or evocative attribute for a portion of language-based or visual data. Richards and Morse, (2007, p. 137) suggest that coding is a heuristic that is; an exploratory problem-solving technique without specific formulas to follow. Coding is not just labeling, it is identifying connections and patterns “It leads you from the data to the idea, and from the idea to all the data pertaining to that idea” (Richards & Morse, 2007, p. 137). Since qualitative analysis is generally not a linear but a back-and forth process; the coding in the study helps me to notice, identify, and think about interesting patterns of ideas in the data. I used different colour codes to code and re-code and to build concepts from a textual data and marking important sections and add descriptive phrases. I engaged first cycle coding processes.

According to Hatch (2002) coding offers a researcher to think of patterns not just as stable regularities but as varying forms. Therefore, coding patterns assisted me in identifying similarities, differences, frequencies, and sequences. I identified and compared units of meaning with provisional categories. Where units of meaning did not fit a provisional category, new categories were developed, and the category and its subcategories were then connected to develop main categories or themes (Merriam, 1998; Merriam, 2002). After reading and gathering the information belonging to the same category, the researcher began writing up.

The method of analysing the data from the individual interviews as well as other sources of interviews to form categories is referred to by Walsh (2001, p. 69) as triangulation. He refers to triangulation as using multiple methods of data elicitation to eliminate the weaknesses that exists in different methods. The methods thus complement each other, as researchers are able to look at their study from different angles. Similarly, Maxwell (1996, p. 76) states that the combination of FGDs and other methods such as interviews enables the researcher to draw inferences about

participants' meanings and perspectives, which could not have been possible if individual interviews were the only instrument of investigation.

## **5.8 TRUSTWORTHINESS, RELIABILITY AND RIGOUR**

Trustworthiness, reliability, and rigour have been raised as a threat in qualitative research; especially how the researcher will prevent bias and his/her effects on the setting or individuals studied. I dealt with these threats during the data generation process and analysis by not distorting the data and not imposing my own theory, values, or preconceptions. Maxwell (2008, p. 243) points out that the main concern is not with eliminating variance between researchers in the values and expectations that they bring to the study but with understanding how a particular researcher's values influence the conduct and conclusions of the study.

According to Hess (in Maxwell, 2008, p. 243), credibility in qualitative research is the result not of indifference, but of integrity (personal communication). In order to avoid the distortion of the data, I used triangulation by collecting information from a diverse range of individuals and settings, using a variety of methods. I recognised how my personal perspectives could influence the research process. I was also aware of how these may influence my interaction with participants. To minimise bias and as already articulated earlier on, I used scenarios to introduce discussions. This accorded me with some distance and it enabled participants to first reflect on perceptions and only thereafter provide examples in their own lives. Triangulation also allowed me to crosscheck the data and to increase credibility of my research.

## **5.9 RESEARCH ETHICS**

In line with good practice in research, ethical considerations were accorded the highest priority during the data collection stage. Therefore, both the supervisor and the researcher reviewed the data collection protocol. I obtained the ethical clearance certificate from the University of KwaZulu-Natal Research Ethics Committee and the

permission from the Ministry of Education at Lagos in Nigeria; and thereafter from the principals of the four participating schools and community leaders before the data was generated.

Potential participants who met the required demographic criteria were approached; and they were informed of the objective, process, and relevance of the study. When the purpose of the study was explained, and questions and concerns dealt with, the participants were asked if they were still willing to participate in the study. Those who agreed were asked to sign an informed consent form, which contained a brief explanation of the study and the statement of agreement to be part of the study. Participants were informed that they could withdraw from the study any time, if they so wished.

All the learners', teachers, and parents' interviews took place during the lunch break hour and after school to allow for private conversation without interrupting the schools' programmes. Participants were also guaranteed confidentiality; and that the researcher and his supervisor only would know all information they provided. They were also informed that privacy and anonymity would be ensured where their names and the names of the schools will not be used. In all reports, pseudonyms are / will be used to protect their identities.

#### **5.10 CHALLENGES ENCOUNTERED IN THE FIELD**

The original site where data was to be collected was Offa local council area of the Kwara State in Nigeria; but due to the insurgent of Boko Haram groups in the school communities, I then sought permission from UKZN higher degree committee with my supervisor's advice to change the site to Lagos rural areas. This did not affect the study since most state schools in Nigeria are all multicultural and then I located four schools with the same context.

The Alimosho rural area of the Lagos State in Nigeria, where the selected schools were situated is well known for their rich beliefs, values and knowledge attached to cultural festivals. Therefore, it is not an area that can be accessed without the community leaders' proper consultation. I solicited the help of one school principal to assist me in narrating, in the language they understood, that the findings of the research would be used for my academic development purposes before they allowed me access in their culturally intense town.

Another challenge I faced while conducting the interviews, especially with the learners and the parents was the deep absence of their voices in what they do when they were in *Igbo Oro or Igale* (Sacred place) when they are prepared for cultural festivals. The reason for their silence surfaced when they said that it is a *Taboo* (forbidden) to narrate their experiences at *Igbo Oro or Igale* (Sacred place) in public because of the cultural rite that must be performed if they disclose.

Additionally, another challenge was the time consuming exercise we (I and research assistants) engaged in of translating data from the indigenous African languages into the English language. The long hours drive that I travelled on bad roads to meet with the participants was a challenge. I bought extra batteries for power supply to all the audio tape recorders that I assigned for the interviews due to lack of regular supply of electricity, and power to that community to charge and re-charge the equipments including my cell phone. I needed my cell phone to be working all the time because at some point I consulted with my supervisor via telephone conversations at UKZN, in South Africa when I needed advice. However, though I was faced with the aforementioned challenges, they did not in any way affect or reduce the quality of my data.

### **5.11 LIMITATIONS OF THE STUDY**

A number of limitations should be kept in mind when interpreting the results of this qualitative study. The sample used was small and therefore the findings cannot be generalised. In addition, discussions around cultural festival rites are considered private and sensitive in the part of the country where the study was conducted and as such, further information regarding cultural rites was difficult to gather; however all information required regarding cultural education was obtained. Based on the fact that part of the interviews were conducted in the participant's mother tongue, many of the terms, phrases and expressions might have lost some of their more nuanced and ambiguous meanings when translated into English, even though the efforts were made to get the accurate meaning as far as was possible. In addition and while the researcher is proficient in both English and Yoruba language only, there might have been instances where questions asked could have been misinterpreted by participants upon translation and when the researcher translated the participant's response during the transcription of the collected data. Another limitation may be related to the English language proficiency of some participants who opted to use English, despite being given the option to speak in their home language.

Although for the purpose of this study, a sample size of sixty-five participants is appropriate for the scope of this study; the study's generalisability is limited since the sample of participants does not necessarily encompass the general views of thirty-six Nigeria States as well as all local councils. In addition, while the participants were free and open during the interviews, the age differences of the interviewer and the participants as well as the researcher's position in the community might still have set limits to participants' responses. Lastly, there may also be a tendency to withhold information on some cultural activity among youth in a context where community taboos prohibits and/or discourages open discussions. Despite these limitation possibilities, the current study provides information about the socio-cultural perspective

to education retention in a multicultural context, within an under-researched local Council area and the findings can be used to guide future research and intervention efforts.

## **5.12 RESEARCHER REFLEXIVITY**

Reflexivity is defined by Horsburgh (in Lietz, Langer & Furman, 2006, p. 447)) as “active acknowledgement by the researcher that her/his own actions and decisions will inevitably impact upon the meaning and context of the experience under investigation.” According to MacBeth (in Lietz,*et. al.*, 2006, p. 447) reflexivity involves deconstructing who we are and the ways in which our beliefs, experiences and identity intersect with that of the participant. Similarly, Guillemin and Gillam (2004, p. 274) states that reflexivity is an active process that requires scrutiny, reflection, and interrogation of the data, the researcher, the participants, and the context that they inhabit. They argue that reflexivity is a process that occurs throughout the research (Guillemin & Gillam, 2004). By reflecting on the process of research, and expressing this within the research writing up process, one can begin to assume that reflexivity was attained. For example, when analysing the texts, I not only looked closely at the language used by the participants but also at my contribution to the interview via language use and assumptions. My subjectivity as a researcher could not be avoided, as when I equally recall and recollect my personal experiences particularly with my involvement in cultural festivals while I was very young and this makes my background reveals the lens through which I view the study world in relation to my research interest. This played a significant role in the conceptualisation of my study, during the data generation progression to be aware of subjectivity. Suvillian (2002) argues that it is important that we continue to be reflexive and subjective in our research in ways that cannot easily be dismissed as biased and untrustworthy.



### **5.13 CONCLUSION**

This chapter discussed the research design and paradigm that are relevant to my study and then gave reasons for my choices. I also discussed the epistemology aligned to the chosen paradigm, the research approach, and the data generation methods that were used in this study. The data analysis method that was used to analysed qualitative data was also explained.

# Chapter 6

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## PRESENTATION AND INTERPRETATION OF FINDINGS:

### 6.1 INTRODUCTION

This chapter presents the findings of the study that explored the ‘inviting’ classroom pedagogies to understand how they contribute to learners’ education retention from a socio-cultural perspective in a multicultural context using the Lagos State of Nigeria as a study field. The findings presented below emerged from the analysis of five data sources; namely, transcripts of focused groups with the learners, individual interviews with the teachers and workshop sessions with the community people. The other two data sources are documents such as relevant school and classroom records as well as observations of English and Biology lessons where I observed sixteen lessons per subject. After qualitative data analysis methods were used to analyse the data, as explained in chapter five, the *three* themes that emerged are highlighted in table seven below.

**Table 7: Themes and sub-themes**

<b>Main themes</b>	<b>Sub-themes</b>
1. The teacher as facilitator of learning	Teachers’ pedagogical strategies and the quality subject content knowledge
	Language of learning and teaching
	Teachers’ attitudes and professionalism
	Maximising the use of available resources
2. Violence and gendered school environment	
3. Prevailing socio-economic and cultural aspects	

In the chapter, I discuss each theme with its sub-themes, where applicable, whereby I integrate the discussion with relevant literature and provide a chain of evidence from data. The excerpts from data that I provide as exemplars are selected not only because of their frequency but also because of their significance in showing different perspectives. As alluded to in chapter five and in line with the ethics in research, the identities of the participants and that of schools are not linked to the data. Therefore, I use pseudonyms to reference data included in this thesis. The first theme of teacher as facilitator of learning is discussed below with its four sub-themes.

## **6.2 THEME ONE: THE TEACHER AS FACILITATOR OF LEARNING**

As discussed in chapter three, studies (Grasha, 1994; Harden & Crosby, 2000) have shown that there has been a shift from a traditional role of a teacher as an information provider to that of facilitator of the learning process. However, the main goal of a teacher as facilitator of learning as set out in the literature includes the development of learners' capacity for independent action and responsibility. The teachers encourage the learners and facilitate them to learn for themselves using problems as focus for the learning. In this process of learning, knowledge is constructed in the minds of the learners and this provides the learners with some flexibility in directing their own learning. Apart from the teachers' subject content knowledge, the key aspects of the successful facilitative learning processes are the teachers' support and encouragement that he or she gives to the learners. As learners have some control over their own learning, they develop self-confidence and potential to be lifelong learners.

However, in the study, the findings show that there are disparities between different teachers' abilities regarding their role as facilitators of learning. The following four sub-themes are discussed below; teachers' pedagogical strategies and the quality of subject content knowledge, language of learning and teaching, teachers' attitudes and professionalism as well as maximising the use of available resources.

## 6.2.1 TEACHERS' PEDAGOGICAL STRATEGIES AND QUALITY OF SUBJECT CONTENT KNOWLEDGE

A few teachers, whose teaching strategies were learner-centred, who made learners engage in activities grounded in subject content knowledge and maximised the use of available resources, encouraged the learners to attend their classes regularly. As alluded to in earlier chapters, the teacher's role as a facilitator of learning is a move away from the teacher-centred approach; where the teacher is a transmitter of information onto the novice learner; to the learner-centred approach. In the learner-centred approaches, the focus is on learners' learning process and the learners' needs to achieve their learning outcomes in a reasonable effective manner (Harden & Crosby, 2000). In this learning situation, the teacher has a fundamental task to ensure that learners are engaged in learning activities and as they engage with learning activities, learners in-put their ideas. The process of learning engagement results in meaningful knowledge construction that motivates them. The extracts from learners' data (as shown in table eight), indicate that learners were motivated to attend lessons where their contributions were valued and where teachers gave them the opportunities for classroom interactions and engagement with subject content knowledge.

**Table 8: Subject content knowledge motivating learners**

School Name	Learners' data
Yakama	Teachers engaged all of us in lesson tasks... to the extent that we don't like to miss the class because the teaching is interesting, attractive and supportive (Mike, 16M; Christiana, 18F; Chiyere, 18F; Aliu, 17M; & Baliki, 17F)
	Teachers group us during the classroom activities so that we can share ideas and this helps us in overcoming subject problems (Shukuraii, 16F; Emma, 17M)
	Some of [our] subject teachers make easy their teaching by observing [us] in an open exchange of ideas among ourselves (Mike, 16M; Christiana, 18F)

Sakami	Teacher teaches us to be independent, teach us to be able to learn on our own and her teaching is very smart because no one feels too big in the classroom (Tafa, 17M; Wulemat, 18M; Afusa, 17M; &Topee, 17F)
	Some teachers...allow learners to ask questions even those ones that are not relevant to the lesson topic and take their time with patience to explain until we understand the techniques and ideas that surround that subject (Alinat, 15F; Ayenna, 19M; Afusa, 17F; Topee, 17F; Momoh, 17M; Tafa, 17M)
Wovoka	Our good school teachers...use their subject experience to guide us in lesson activities, when you are wrong in doing classroom tasks they continue to motivate you and inspire you; that makes one to arrive at the correct answers (Edobor, 17M; Toyin, 16F; Suleem, 17M; Imade, 17F)
	Our teacher, likes to teach us using interactive methods where girls and boys interact with the lesson subject. During the interaction we learners act like teacher to ourselves because we are so free with ourselves (Abdul, 17M; Eliberth, 17F)
	When our teacher comes to teach us most of the time the lesson topic is written on the chalkboard and teacher asks us to think on our own; he only supervises and sees how we reason the solution out and correct us even when we are wrong in a professional manner. The class is not boring because the teaching lights one up that you feel on top (Edobor, 17M; Toyin, 16F)
Maroon	Our teachers always tell us that we are partners in progress, and do tell us that no one is a fountain of knowledge. [They] value any contribution that we make during the classroom activities and tell us that [they] also learn from us. [They] use open classroom discussions where [our] knowledge about the subject comes on board [it is] noted, appreciated and shaped (Saidat, 17F; Buma, 17F; Taiwo, 17F)
	Mr. Xama's subject teaching style is always [focused] on learners, very knowledgeable in the subject that we consider difficult; [he] gives us tasks to take home and do all the follow up...and he gives us feedback with supportive remarks (Olamide, 17M; Augusta, 18F)
	Mrs Batalile...allows us to be self dependent, she guides us until [we] reason out solution to class tasks (Yema, 17M)

As discussed earlier on in this thesis, when a teacher facilitates the learning process, he or she uses methods that increase classroom interactions such as small group sessions, problem based, and project based approaches (Barrows & Tamblyn, 1980; Harden & Crosby, 2000). Data from teacher participants also confirm that a few teachers incorporate facilitative methods in their teaching that guide the learning process and promote classroom interactions such as questioning, group discussions, inquiry and problem based approaches, as the following teachers' extracts show:

*In my teaching, I approach my learners as a supervisor, I allow them to contribute in any form without discouraging or ridiculing them when they are wrong rather I motivate, praise them for what they have contributed. I [encourage] them most of the time but they still see and respect me as their teacher because I make them understand that we are partners in progress also that they are good teachers on their own.... Most of the time I do gain from their contributions as well because many of them are so courageous and read ahead of the classroom [lesson]. I allow open classroom discussions and I don't teach for teaching's sake but make the subject easy to be well digested by the learners and make meaning of what we discuss (Ms Adamu, 50 years and above, from Yakama)*

*Because of my long service as a teacher....I have discovered that learners don't like to read at home....based on this observation I redirected my teaching style... [I] allow them to form smaller groups (boys and girls); I give them tasks they discuss them together, they present it to the whole class...thereby this makes them to read in groups where they share ideas. This makes them to contribute in the group and present their knowledge about the*

*subject to the entire class during the presentation time. I use my teaching experience to shape their mistakes while they are presenting to the whole class so that they have interest in what we are doing. Again, I do follow up on them....When given tasks I supervise and follow-up on them to the completion and give them remarkable feedback to motivate them to learn more (Mr. Ogundele, 31–45 years, from Sakami)*

*I ease my teaching by allowing my learners to ask questions during and after the lesson sessions. In every meeting, I value their contributions no matter how insignificant they [may] look (Miss Karounwi, 30-35 years, Wovoka)*

Several authors (Scott, 2005; Stensaker, 2008; Chen, Lattila & Hamilton, 2008), have confirmed that effective teaching and learning where the teachers encourage and engage learners actively during the learning process, contribute to education retention. Despite some learners' utterances showing that, some teachers' strategies attract learners into their classrooms,—which concur with some teachers' narratives—low retention, high dropout, and absenteeism persist. This is a strong thread running through the teachers' data as almost all teacher participants confirm low retention as a problem. The following extracts are exemplars:

*In our school, learners' school attendance is a problem...high school dropout is much (Mr. Chineywe, 45 years and above, from Maroon)*

*To be honest with you learners like to [be] absent from school and they don't care most of the time to come back (Mrs Edomoniyi, 31-45 years, from Sakami)*

*Mr. Dunyini...as you can see for yourself that...there is low retention among our learners (Mr. Fas, 45 and above, from Yakama)*

*The learners' high rate of absenteeism is a big issue.... (Mrs. Kazeem, 50 years and above, from Maroon)*

Interestingly, almost all teachers mention gender, ethnicity, class, religion, and culture as reasons for learners' low retention and high absenteeism rates. None of the teachers' data or narratives points out to educational factors as reasons for learners' uneasiness with schooling. I discuss this point in detail later in this chapter, under the theme of socio-economic and cultural factors. While the teachers are silent on repulsive educational factors as contributing to the learners' reluctance to attend lessons, the data confirm lamenting voices from learners and parents about the lack of quality subject content knowledge in most teachers. The data in table nine shows:

**Table 9: Lack of quality subject content knowledge in sciences subject teachers**

<b>School Name</b>	<b>Teacher by subject</b>	<b>Learners' data</b>
Yakama	Physics, Chemistry, Additional Mathematics, Technical Drawing and Computer Science	Again most of [our] sciences teachers themselves do not have full understanding of these science subjects very well, they are confused when teaching us (Mike, 16M; Christiana, 18F; Chiyere, 18F; Shukuraii, 16F; Emma, 17M; Aliu, 17M; Baliki, 17F)
Sakama	Chemistry, Technical Drawing, Computer Science	They [teachers] like to use trial and error, they don't know all the subjects with practical (Alinat, 15F; Ayenna, 19M; Afusa, 17F; Topee, 17F; Momoh, 17M; Tafa, 17M)
Wovoka	Chemistry and	[Teachers] are not good in technical explanation;



	Physics	they avoid calculations because it is clear that they lack the science knowledge (Edobor, 17M; Abdul, 17M; Eliberth, 17F; Toyin, 16F; Suleem, 17M; Imade, 17F)
Maroon	Computer Science, Technical Drawing, Physics	Most of our teachers are just trying because they themselves do say syllabus has changed and that they don't understand how to teach these science subjects well so they come and waste time—lesson hour period (Yema, 17M); Saidat, 17F); Buma, 17F; Taiwo, 17F; Olamide, 17M; Augusta, 18F)

The extracts from parents' narratives reiterate and show that:

*In fairness, without exaggeration, most of our children's school science teachers need more training... Almost all our children don't do science subjects because these teachers are not good enough to teach them, because we can see their incompetence from our children's classroom note exercise books (Mr. Festuss, Mrs. Adio, Mr. Tura, Mr. Karouwi, parent & community leader, Mrs & Mr. Sackta, parent from Wovoka community)*

*What we don't like is that teachers confuse our children with what they do at school because it is so clear that they don't know any of the technical, sciences and calculation subjects well. One could see the difference in what they are teaching and what the hired teacher does (Alubarika, Mrs. Alubarika, parent & community elder, Mr. Igbede, Mama Olosa, Baba Olojede, Madam Ahanga, parents from Sakami community)*

*Haaa!...teachers here are unqualified...they don't know how to teach well at all (Mrs Ilerika, Pa Kogberegbe, Iya Algboomo,*

Alfa Kareeb, MS. Uchena, Mr. Tajudeem, parents from Yakama community)

*Teachers are less in knowledge about some difficult subjects especially sciences* (Baba Kowope, Mrs.Clara, Baba Olope, parent & community secretary, Mama Aladie, Mama Aladie, parents from Maroon community)

Harden and Crosby (2000) argue that teachers who facilitate the learning process must have subject-based content knowledge. This is important because in facilitative learning the construction of knowledge in the learners' minds and open exchange of ideas are key factors. Apart from teachers' facilitative skills in fulfilling the role of facilitator of learning, the teacher should also have adequate subject content knowledge. This will enable the teacher to facilitate the process of knowledge construction in the learner, formulate relevant activities that direct the learning process and facilitate learners' use of resources by integrating it into the curriculum and addressing inadequacies in learner support materials. In the study, learners stated that they like mostly arts and commercial subjects where the teachers' teaching methodologies are grounded in good quality subject content knowledge. However, the teachers' knowledge of the subjects is only implied when the learners' data show their likings of the teachers' teaching styles; in the data, only one group of learners is explicit about the good quality of teachers' subject content knowledge as shown in table 10.

**Table 10: Learners' likings of teachers' teaching styles**

Name of School	Subject liked	Learners' data
Yakama	Biology, Commerce and History	[Their] teaching style are so attractive, [they] help us with their teaching by allowing us to participate fully, form groups

		with other gender to share ideas (Kunle, 15M; Baliki, 17F; Emma, 17M; Shukuraii; 16F)
	Accounting, English Literature, Religious Knowledge	[These] teachers are old and mature they know everything about these subjects, they allow any questions from learners, they put more light on subject. [They] enjoy guiding learners on how to understand the subject at our own level... (Mike , 16M; Christiana, 18F; Aliu, 17M; Chiyere, 17M)
Sakami	Government, Yoruba Language, Igbo Language, History	The teachers have the real knowledge of the subject [and] their teaching styles and [they] encourage learners in discussing the tasks given as a support to learners (Afusa, 17 F; Topee, 17F; Ayenna, 19M; Tafa, 17M; Wulemat, 17F)
	Mathematics, English	[They] are the best teachers because they use new methods not old school style....[they] supervise by allowing teaching to flow through general open discussions and every contribution from any learner is taken with seriousness (Alinat, 15F)
Wovoka	English Language, Biology, Food and Nutrition	During and after class activities [teachers] allow questions...they follow up on assignments and they give a remarkable feedback or comments that motivate learners (Majeed, 17M; Suleem, 17M; Imade, 17F; Toyin, 16F; Zainat, 16F)
	Economics, Government, Commerce, English-Literature	Teachers engage us most of the time, [they] put the topic on the board and allow learners lead the discussion and they only contribute when learners are stuck or gestures from other learners saying let us clap for them thereby rescue learners from embarrassment from other learners (Edobor, 17M); Abdul, 17M; Eliberth, 17F)

Maroon	Government, History, Commerce	[These] commercial teachers allow us to explore all options and [they] allow teacher-learner, learner-learner subject interactions where [they] guide the process (Yema, 17M, Saidat, 17F); Buma, 17F; Taiwo, 17F; Olamide; 17M; Augusta, 18F)
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While the data shows that only one group of learners highlight the teachers' good quality subject content knowledge, the learners' data clearly express the lack of subject content knowledge for some teachers. The learners' data indicates that learners do not like almost all science subjects because most teachers who teach these subjects lack the subject content knowledge. The following learners' extracts in table 11, provide evidence:

**Table 11: Learners' dislike of science subjects teachers**

School Name	Subject disliked	Learners' data
Yakama	Physics, Chemistry, Account, Economics	[Their] teaching styles are not interesting; they don't understand these subjects well; [they] don't know how to pass the knowledge [to us] so that we can understand it (Emma, 17M; Chiyere, 18F; Aliu, 17M)
		Their teaching knowledge [is] not enough on their own part (Mike, 16M; Baliki, 17F; Shukuraii, 16F; Christiana, 18F)
Sakami	Technical Drawing, Physics, Computer Science	[They] don't have enough subject abilities to motivate us to a level that we can understand [these] subjects (Momoh, 17M; Wulemat, 17F; Afusa, 17F; Topee, 17M; Alinat, 15M)
Wovoka	Computer Sciences, Technical Drawing	The subject teachers lack basic knowledge to guide us (Majeed, 17M; Toyin, 16F; Suleem, 17M; Imade, 17F)
		The teachers ... their knowledge about some of these subjects is not enough to deal with the

		problems we have (Edobor,17M; Abdul, 17M; Eliberth, 17F; Zainat, 16F)
Maroon	Physics, Computer Sciences	The teachers lack explanation, and [cannot] establish the facts that surround these subjects (Yema, 17M; Saidat, 17F; Buma, 17F)

The parents' voices corroborate with the learners' data where parents mention that teachers do not know their subjects well. The following exemplars from parents' data show the parents' expressions of their concerns:

*Some of the teachers lack guiding skills to supervise our children's school tasks as it is evident in their classroom lesson notes (Mr. Festuss, Mrs. Adio Mr. Tura, Mr. Karouwi (parent & community leader), Mrs & Mr. Sackta from Wovoka community)*

*Some teachers have less knowledge to supervise what they teach our children (Baba Kowope, Mrs.Clara, Baba Olope, parent & community secretary), Mama Aladie, from Maroon community)*

*They lack the good knowledge and skills to assist our children and they [cannot] organise what they teach them (Alubarika, 31–45; Mrs. Alubarika, parent & community elder; Mr. Igbede, Mama Olosa, Baba Olojede, Madam Ahanga parents from Sakami community)*

*[The] majority of our children's schoolteachers don't have enough teaching skills and knowledge to oversee our children learning abilities (Mrs Ilerika, Pa Kogberegbe, Iya Alboomoo,*

Alfa Kareeb, MS. Uchena, Mr. Tajudeem, parents from Yakama community)

Due to inadequate subject content knowledge taught in schools by mainly the Science and Technical Drawing subject teachers, the majority of the parents stated that they hire home /private lesson teachers/tutors to teach their children in their homes. The following extracts are exemplars from parents' data:

*We, as parents with assistance of our community elders, head and people... we hire private teachers...they come often... (Alubarika, 31–45; Mrs. Alubarika, parent & community elder; Mr. Igbede, Mama Olosa, Baba Olojede, Madam Ahanga, parents from Sakami community)*

*Because of our public schools teacher subjects...individual parents hire home lesson teachers/tutors to support children (Mrs Ilerika, Pa Kogberegbe, Iya Algboomo, Alfa Kareeb, MS. Uchena, Mr. Tajudeem, parents from Yakama community)*

*As parents, we spent extra...to hire / organise home teachers to develop our children subject knowledge that schoolteachers cannot do... (Baba Kowope, Mrs.Clara, Baba Olope, parents & community secretary, Mama Aladie, parents from Maroon community)*

*Collectively and individually, as good parents who [have] trust in the education power...we hire specialised qualified teachers to support our [children's] learning that [which] public schoolteachers lack... (Mr. Festuss, Mrs. Adio, Mr. Tura, Mr.*

Karouwi, parent & community leader), Mrs, and Mr. Sackta, from Wovoka community)

In contrast to the teachers' views that those learners who come from middle class homes value education, the parents' data show that even low class families see value in education. This was also confirmed by the parents' curiosity to the education of their learners and their commitment to attend teacher-parent school meetings as the following extracts show:

*The majority of us parents are market sellers (of pepper, herbs) and we attend teacher-parent meetings with our children's schoolteachers and principals where we discuss about our children's schooling activities)* Mrs Ilerika, Pa Kogberegbe, Iya Algbomo, Alfa Kareeb, MS. Uchena, Mr. Tajudeem, parent from Yakama community)

*Most of us, we are self-employed; clergy and retired personnel, and we give time to attend parent-teacher school meetings to show our children that we want them not only to attend school but to complete schooling* (Mr. Festuss, Mrs. Adio, Mr. Tura, Mr. Karouwi, parents & community leader; Mrs. & Mr. Sackta, parents from Wovoka community)

*Only one of us work as civil servant; others, we are self-employed; we get involved in our children's schooling activities by attending any parent-teacher meeting called by the school and we speak up on issues about our children's education* (Baba Kowope, Mrs. Clara, Baba Olope, parent & community secretary; Mama Aladie, parents from Maroon community)

*Though...but we give time as parents to attend any meeting organised by the school management to inspect our children's schoolwork... (Alubarika, (31–45), Mrs. Alubarika parent & community elder; Mr. Igbede, Mama Olosa, Baba Olojede, Madam Ahanga, parents from Sakami community)<sup>1</sup>*

Regardless of the fact that learners see class attendance as a waste of time, they still come to school. The first reason identified for this is that parents and family members encourage learners to go to school. This is line with other studies (Erlendsottir, 2010; MwaiKimu, 2012; Sanders & Sheldon, 2009), which report that parental involvement in the learners' education through participation in parent-teacher associations and discussions about school ,as well as parents' constant checking of learners' schoolwork contribute to learners' regular school attendance.

However, the parental involvement to ensure that learners attend school in the study context of rural Lagos, is not only because parents see the benefits out of learners' school attendance since the parents themselves are aware of the incompetence of mainly the sciences subject teachers. Overall, the main reason for parental and family members' encouragement to learners to attend schools is the Lagos State government policy that places fines or penalties on parents who do not send their learners of school going age, to schools. The policy on parental involvement in the learners' schooling is not unique to the Lagos State of Nigeria. MwaiKimu (2012) also reports on the policy on parental involvement and invitation of motivational speakers in Kenyan schools. Similarly, the motivational speakers' involvement with schools is also applicable in the Nigerian situation. Parental influence on and motivational speakers' involvement in

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<sup>1</sup> Yoruba, Hausa, Igbo languages and other mother tongue languages were translated to English language



learners' school attendance are evident in learners' data as the exemplars in table 12 show:

**Table 12: Parental and motivational speakers' influence on school attendance**

<b>School Name</b>	<b>Learners' data</b>
Yakama	<p>Parent and family support, and their words of encouragement at all times make us see value in education and they tell us that without schooling and education one will not be able to read and write; and again one will not be able to do white collar jobs. Their words of encouragement have been one of the reasons why we come to school most of the time (Kunle, 15M; Baliki, 17F; Emma, 17M; Shukuraii, 16F)]</p> <p>Lagos State Government policy that make school education free at primary and secondary school levels...again, government policy that places fines on parents should any school age children found hawking, roaming the streets while it is school hours (Mike, 16M; Christiana, 18F; Aliu, 17M; Chiyere, 17M)</p> <p>Role models for their motivational and inspiring statements and achievements encourage us to attend school (Christiana, 18F; Aliu, 17M)</p>
Sakami	<p>Parents and community people encourage us to go to school; through their love, financial support, and words of encouragement concerning our education. Parents help hire private teachers to support us. The principals sometimes invite professionals like medical doctors, engineers, business people from the city to come and talk to us about our future careers and other good things (Afusa, 17 F; Topee, 17F); Tafa, 17M; Wulemat, 17F)</p> <p>The Lagos State Government policy has really helps most of the children to be in school. The policy places fine on parents who refuse to send their children to school when their ages are between school-going ages. And if they find any child selling on the streets during the school hours, such a child will be arrested and kept in the police station and parents will be sent for and charge in court for abuse and fine (Alinat, 15F; Ayenna, 19M)</p>

Wovoka	Our individual aspirations that make us like to come to school are because we believe on our own that one needs to have formal education for jobs. We see school as a place where one can develop his or her career in life and no children likes to be in the <i>society</i> (Edobor, 17M; Abdul, 17M; Eliberth, 17F; Majeed, 17M; Suleem, 17M; Imade, 17F, Toyin, 16F)]
Maroon	The Lagos State government policy and Child Rights Law that places responsibility on parents to ensure school attendance by children of school-going age makes us come to school. The Nigerian police arrest and charge parents who send their children for hawking, or children who are loitering during the school hours (Yema, 17M; Saidat, 17F; Buma, 17F; Taiwo, 17F)
	Teachers are good, [those] who know their job, and do it effectively. Teachers that support our education with all passion, who do not bully [and] humiliate [us] but see us like their own children (Olamide, 17M; Augusta, 18F)

## 6.2.2 LANGUAGE OF LEARNING AND TEACHING

The late first president of the South African democratic government, Dr Nelson Mandela (2004) stated, “If you talk to a man in a language that he understands that goes to his head, if you talk to him in his language that goes to his heart”. In Africa, teaching learners in languages they do not use in their daily lives has been reported to yield poor success rates. The poor success is reported in terms of learners’ literacy and fluency in that foreign language, their incompetence in other areas of learning, and their incompetence in their first language (Williams, 1998; Alidou, 2006). The study conducted by Mackenzie and Walker (2012) reports that the use of local or mother tongue languages in teaching and learning in Mali, Ethiopia, Guatamela and India contributes to the lowering of drop-out rates, increase retention rates and achievement among learners. The teaching in the medium of the learners’ mother tongue has been discussed and debated for some years in education and is argued as a way of helping to reduce the barriers that indigenous minority children face in education (Minority Rights Group, 2009).

In the study context, the teachers who consider the cultural and linguistic backgrounds of the learners simplify the content knowledge by using simple English language and different African languages (of learners); for example, Yoruba, Igbo, Hausa and other mother tongue Nigerian languages to explain the content thereby making it accessible to all learners. Such classrooms attract a high number of learners. This is in line with a study by Pflapsen (2011) who argues that learners who understand the language of instruction are more likely to enter school at age appropriate times and attend school regularly. Moreover, they are less likely to drop out of school than those who receive instruction in a foreign language. Evidence from learners' data is shown in table 13.

**Table 13: Language of learning and teaching**

School Name	Learners' data
Yakama	Our History and Biology teachers use simple English and other mother tongues to guide us when learning (Baliki, 17F; Shukuraii; 16F; Christiana, 18F; Aliu, 17M)
Sakami	English, Geography, Commerce, teachers ...make their teaching very easy; they always like to use own mother tongues and interpret English language during the class interaction (Ayenna, 19M; Tafa, 17M; Wulemat, 17F; Alinat, 17M)
Wovoka	Government subject, English literature, Economics...these teachers most of the times, use vernacular language or pidgin English <sup>2</sup> to illustrate or direct activities, and this makes the lesson easy... (Abdul, 17M; Eliberth, 17F; Zainat, 16F)
Maroon	Accounting, and Commerce teachers; they don't use big vocabulary instead they convert English language to business local language that we understand (Taiwo, 17F; Olamide, 17F; Augusta, 18F)

<sup>2</sup> Informal English that is spoken in Nigeria. It is used in a simple way, and often with many grammatical mistakes.

Only one teacher participant mentioned language as critical in scaffolding difficult material as s/he stated that s/he uses local language to assist learners in understanding the material, he said:

*I like to simplify my teaching; and I don't like big English language words to encourage learners and most often I interpret English into the learners' mother tongue to support them and at the same time use local example items to teach....(Mrs Edomoniyi, 31-45 years, from Sakami)*

### 6.2.3 TEACHERS' ATTITUDES AND PROFESSIONALISM

Teachers' attitudes have an important role in the learners' classroom behavior, and the achievement of teaching aims; and it can contribute to learners' success (Gelisli, & Yucel, 2007). In a study conducted by Akey (2006), the findings clearly report that the supportive teachers' attitudes are critical to the development of both the learners' engagement and the perceived competence. This study suggests that when teachers' attitudes begin to build the learners' confidence in their abilities to do well, the better off the learners will be. The learners' perceptions of their capacity for success are key factors to their engagement in school and learning. This requires that schools be designed to enhance students' feelings of accomplishment. In a similar research done in Kenya by Kurgat and Gordon (2014), the findings reveal that teachers' positive attitudes serve as the intrinsic motivation, while the material rewards act as the extrinsic motivation towards learners' academic performance in the teaching of Economics subject. Teachers who display parental attitudes (caring, love, compassion) in their teaching and portray professionalism at all times provide a learning environment conducive to all learners. In addition, positive teacher attitudes make the classroom environment inclusive to all learners with diverse backgrounds. As a result, learners are

attracted to the subject. The learners' data show that the teachers' positive attitudes and professionalism relate to teachers playing parental and counseling roles. Additionally, the data show some existing relationships between the teachers' strategies and their positive attitudes and professionalism. Table 14 shows the exemplar-extracts from learners' data.

**Table 14: Teachers' attitudes and professionalism**

School Name	Learners' data
Yakama	[Subjects liked are] Biology and History subjects, because the classes are interesting; the teachers are like parents to us; they are ready to explain, teach nicely (Kunle, 15M; Baliki, 17F; Emma, 17M; Shukuraii, 16F)
Sakami	[Subjects liked are] Geography, Commerce and English, they are concerned with the progress of our education; [teachers] motivate us with their teaching that no students like to miss their class...their teaching is too attractive because they make it simple to learn (Afusa, 17 F; Topee, 17F); Ayenna, 19M)
Wovoka	[Subjects liked are] Mathematics, Economics, and Government subjects...[Teachers] are passionate about our well-being...they value our classroom contributions, they treat us like human beings and conduct themselves as true trained teachers. They are well organised and their teaching lights up the classroom (Majeed, 17M); Imade, 17F)
Maroon	[Subjects liked are] Accounting, Commerce, English...[Teachers] are the best because...they engage us, give us tasks with good supervision and give good remarks that encourage one to work hard...their class is not boring...(Nwankom, 17M; Taiwo, 17F; Olamide, 17M; Augusta, 18F)

The parents' views concur with those of learners that the teachers with positive attitudes who display professionalism in their conduct, attract learners into their classrooms. Such teachers' are caring towards their learners by visiting them when they are absent from school, give advice about the learners' future aspirations, and give

words of encouragement when learners are confused with their study. The extracts from parents' narratives that indicate teachers' positive attitudes and professionalism are presented below:

*Some of these teachers though...visit [homes] to know how the children are doing at home and give advice on what needs to be done to better their schooling (Mrs Ilerika, Pa Kogberegbe, Iya Alboomoo, Alfa Kareeb, MS. Uchena, Mr. Tajudeem, parents from Yakama community)*

*They show love and caring.... they treat our children like their own; they give them counseling especially on career choices (Mr. Festuss, Mrs. Adio Mr. Tura, Mr. Karouwi, a parent & community leader), Mrs. and Mr. Sackta, parents from Wovoka community)*

*They are family friends, when they come around [to our homes], they advise us that we should not withdraw our children from school (Baba Kowope, Mrs.Clara, Baba Olope, a parent & community secretary, Mama Aladie, Mama Aladie, parents from Maroon community)*

*Mr. Xemu is like a father to our children; [he is] very mature; he comes around to see the community leader and gives advice. He recommends that we need to buy our children textbooks so that it will help them to study while they are at home (Mrs. Alubarika, a parent & community elder, Mr. Igbede, Mama Olosa, Baba Olojede, Madam Ahanga, parents from Sakami community)*

Hargreaves (2000) posits that teacher professionalism is two-folds; firstly, it is in terms of the quality of what teachers do; and of the conduct, behavior, and standards, which guide their actions. Secondly, how teachers feel they are seen through other people's eyes in terms of their status, standing, regard and levels of professional reward. A study conducted by Rivkin, Hanushek and Kain (2005) reports that the professional experiences of teachers have a significant effect on learners' achievement in Mathematics. The values, attitudes, and experiences of teachers affect learners, and their careers (Sama & Tarim, 2007).

However, in the study, while learners and parents mentioned that some teachers have positive attitudes towards learners and show some professionalism in their jobs, it seems the majority of the teachers portray unconstructive attitudes and unprofessional behavior. They discourage learners, humiliate them, inflict corporal punishment, and bully them. Male teachers use physical punishment to assert their authority; and similar to the study by Leach (2014), female teachers use verbal chastisement; and girls are often punished for not being sufficiently submissive and 'ladylike'.

Generally, corporal punishment and harsh treatment from teachers have been linked to students' early exit from schooling. A small study in Nepal found that 14% of school dropout could be attributed to the fear of the teacher. A study of Palestinian children in refugee camps in Lebanon found that 68% of boys and 58% of girls left school because of harsh treatment by their teachers (Pereznieto, 2010). A case study in Mongolia links the higher likelihood of teachers' physical violence against boys with the increased likelihood of dropouts from school, especially for boys from low income and migrant families already disadvantaged by economic pressures (Hepworth, 2013).

Apart from the corporal punishment inflicted on learners, the study found that some teachers' attitudes to work are sloppy and the work ethics is questionable. In the study, the learners' data show that some teachers come to class late and they utilise part of the

lesson allocated time as they leave the classroom before the lesson period ends. This is in line with literature reporting that the teachers' attitudes shape their treatment of learners in two ways; that is less effort and time in teaching and less supportive teacher/learner relations (Jussim, 1986; Rosenthal, 2002; Denmanent & van Houtte, 2012). When learners ask subject content related questions during lesson periods, some teachers shut them down or give dismissive responses. Exemplars from data about teachers' attitudes and lack of professionalism are provided in table 15 below.

**Table 15: Teachers' attitudes and unprofessional behaviour**

<b>School name</b>	<b>Learners' data</b>
Yakama	Some of our schoolteachers look down on learners, embarrass [you] when you do something wrong. [They] like to come late and leave the class when the lesson time is not yet over to go do their own things. When there are clashes between boys and girls Mr.Wohhe likes to take sides and he favours boys even when [they] are wrong and laugh at girls...he joins boys in bullying girls (Baliki, 17F; Emma, 17M; Shukuraii, 16F)
Sakami	Mr. Dish likes to scare learners with corporal punishment; he likes to carry a bad mood to the classroom and when you make an attempt to answer questions especially if you are a girl, he will ignore your contribution if he manages to call you...he despises female learners a lot ...he always mentions that the school is not for everybody (Afusa, 17 F; Topee, 17F; Ayenna, 19M)
Wovoka	The majority of our schoolteachers complain and lament too much especially about their salaries...they will tell you that they cannot 'kill themselves' [with labour] for any learner. They like to use abusive language on learners even abuse your custom and tradition...when you are not in their good books, then you are nobody...they like to send learners on errands relating to their own personal businesses during and after school hours to market whatever they are selling (Majeed, 17M; Suleem, 17M); Imade, 17F; Zainat, 16F)
Maroon	Some of our teachers are not professional at all...they like to trade words with learners in the classroom when they are angry...Mr.



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Element who teaches...always makes one to feel inferior and he likes to say that the science subject is too hard and is not for girls. He likes to give boys more opportunities to ask questions and most of the time downgrade girls saying ‘you girls don’t need science subjects because you will end up in your husband’s kitchen’ (Chisom, 17M; Augusta, 18F; Nwankom, 17M)
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The teachers’ professionalism development is a key mechanism for improving classroom teaching and learner achievement (Ball & Cohen, 1999; Cohen & Hill, 2000; Corcoran, Shields, & Zucker, 1998; Darling-Hammond & McLaughlin, 1995; Elmore, 1997; Little, 1993; National Commission on Teaching and America’s Future, 1996). In the study, the parents’ data corroborate with that of the learners, as it shows that some teachers have negative attitudes toward the teaching profession as well as learners. According to the parents’ views, teachers reluctantly attend to their professional duties, as the following extracts from parents’ show:

*As you can see most of the teachers here like to use their school hours for their own businesses, they bring their stuff to us to buy (Mr. & Mrs. Alubarika, parent & community elder; Mr. Igbede, Mama Olosa, Baba Olojede, Madam Ahanga, parents from Sakami community)*

*Some of these teachers are not professional teachers in their conducts of discharging their duties... Imagine, they hardly stay in the classroom; whenever you visit your child at school, the classroom is always noisy, and you find the teacher in the staffroom chatting with other teachers. It is as if they are doing nothing. Even those that you meet in the classroom, they occupy students with textbooks exercise and they are busy with their telephone while in the classroom (Mr. Festuss, Mrs. Adio Mr.*

Tura, Mr. Karouwi, parent & community leader, Mr. & Mr. Sackta, parents from Wovoka community)

*The attitudes of some teachers to their teaching profession sometimes is questionable and it makes us [parents] feel that it is better to take children to private schools than public schools because we don't see what children are learning. Our children do not have manners, no respect for elders...they don't write and read well. Sometimes you meet your child during the school break time hawking around school premises for some teachers who ill-treat them should [learners] refuse to obey them (Baba Kowope, Mrs. Clara, Baba Olope, parent & community secretary, Mama Aladie, parents from Maroon community)*

*The teachers' use of corporal punishment on our children is a very big issue....they beat learners mercilessly and without any tangible reasons. They humiliate, abuse and bully our children especially girls when they are supposed to guide, supervise and protect them. One does not even see the need for the so called formal education that cannot mould the characters in the teacher themselves (Mrs Ilerika, Pa Kogberegbe, Iya Algboomo, Alfa Kareeb, MS. Uchena, Mr. Tajudeem, parents from Yakama community)*

However, while parents were complaining about the teachers' negative attitudes and unprofessional behaviour, the data shows that most parents liked the school principals and believed the principals were available to speak to parents about the learners' progress, and have positive and professional attitudes. The exemplars from parents' data are given below:

*The school principal brings teachers and parents together to discuss about the progress of our children; he is a nice man. He creates time to visit children in our homes to know about their welfare, and he talks to [us as] parents, and encourages us about the schooling of our kids. He tells us to make sure that our kids come to school regularly (Mrs Ilerika, Pa Kogberegbe, Iya Algbomo, Alfa Kareeb, MS. Uchena, Mr. Tajudeem, parents from Yakama community)*

*One of the things we like about our children's school is the school principal, who plays a parental role to the learners most of the time. He gives words of encouragement to our children about the importance of education [(Mr. Festuss, Mrs. Adio Mr. Tura, Mr. Karouwi, a parent & community leader, MS, (31–45), and Mr. Sackta, parents from Wovoka community)*

*[We like] the way the school principal invites professionals like Medical doctors, Engineers, Lawyers and Bankers to come and give motivational talks to our children to encourage our children about school education (Baba Kowope, Mrs. Clara, Baba Olope, parent & community secretary, Mama Aladie, parents from Maroon community)*

*The school principal oohh...[he is] good and a God fearing woman. She is like a mother to our children and comes to our community with some good loving teachers to give motivational talks. She tells us about the value for education of our children. She tells us about what we need to do to support our children to*

*become somebody in life* (Alubarika, (31–45), Mrs. Alubarika, parent & community elder, Mr. Igbede, Mama Olosa, Baba Olojede, Madam Ahanga, parents from Sakami community)

#### 6.2.4 MAXIMISING THE USE OF AVAILABLE RESOURCES

As alluded to earlier in chapter three of the thesis, several authors (Agwu, 2001; Esu, Erukoha & Umoren, 2004; Mathew, 2012) view instructional materials as those apparatus of teaching which may include textbooks, workbooks, charts, audio visual aids, chemicals, specimens and other relevant items that will attract learners' attention to learning. They facilitate learning by helping to concretise ideas, stimulate learners' imagination, and thereby increasing participation. In addition, several studies (Omabe, 2006; Agara, 2010; Jotia & Matlale, 2011; Igu, 2012) have shown that a resourceful instruction with well-synchronised teaching aids, gives almost all learners the opportunity to grasp the content taught at a time. In this instance, the teacher as a facilitator of learning maximises the learners' use of available resources through integrating them into the curriculum and making the materials accessible to all learners regardless of their learning abilities.

As Harden and Crosby (2000) argue, few sets of materials prescribed for the subject (electronic or print) are perfect for all learners. The teacher in this regard uses his or her skills, knowledge, and experience to identify the deficiencies and difficulties in the materials and address them to assist learners in accessing the content of the materials. In the study, only one teacher mentioned that s/he uses a textbook to teach the learners thereby encouraging them to read their textbooks. However, apparently, in this regard the textbooks are used as teaching tools rather than learning tools. There is lack of clear evidence from data that teachers are assisting learners in scaffolding the learner support material in the subjects. This could be due to the lack of resources because a number of

participants mentioned the lack of resources as a major challenge; please see table 16 below for the learners' utterances in this regard.

**Table 16: Lack of resources in schools**

School Name	Extracts from learners' data
Yakama	In our school...there is lack of school library to borrow and read books, we also have inadequate equipped laboratory for practicals...classroom benches and chairs are not enough... (Emma, 17M, Chiyere, 18F, Aliu, 17M)
Sakami	No computer and library room...Physics, Biology and Chemistry laboratory is not functioning because [there is] no single equipment for practical work ... (Wulemat, 17F; Afusa, 17F); Topee, 17M; Alinat, 15M)
Wovoka	There is a lack of specimens and apparatus in our Physics and Chemistry laboratories and the library room is empty of books... (Toyin, 16F; Eliberth, 17F; Majeed, 17M); Suleem, 17M)
Maroon	There is insufficient equipment [in the] sciences laboratory, with no electricity and water. There is no library for reading, our chalk board is not clear at all (Olamide, 17M; Augusta, 18F; Chisom, 17M; Taiwo, 17F; Buma, 17F)

My observations authenticate the learners' data because at the time of my school visits to generate data in selected schools, the laboratory rooms were available but with lack of equipment and specimens. Similarly, the library rooms were also available but with inadequate books, and computer laboratories lacked functioning computers. According to Savascil & Tomul (2013) lack of science laboratory equipment, teaching materials, internet connection, computers reserved for teaching, and lack of books or materials in libraries are the most impediment factors that affect classroom teaching and learning.

Although some teachers showed their efforts in getting materials for lesson preparation and delivery there is lack of evidence that such materials were for learners' use. Even in teachers' data, one of the themes running through is the unavailability of the resources

that not only affected the teachers' teaching, but also reduced the teachers' morale; please see the teachers' narratives below.

*We need adequate laboratories, even Physical and Health laboratory is needed....(Mrs. Kazeem, 50 years and above, from Maroon)*

*The school has been there but there is no equipment in the Chemistry, and Physics laboratory (Mrs Edomoniyi, 31-45years, from Sakami)*

*Classroom benches, chairs are not enough, no learner support materials and the computer rooms are just there but with not one computer there...(Mr. Fas, 45years and above, from Yakama)*

*We teachers are... to teach...the school is lacking well-furnished laboratory to demonstrate practicals to learners (Mr. Abeeb, 20 and 30 years, from Wovoka)*

The parents' data also confirm lack of adequate resources and most parents' raised their concerns as follows:

*Our children's school has no textbooks to assist learners studying and the sciences equipments are not available (Baba Kwope, Mrs.Clara, Baba Olope, parent & community secretary; Mama Aladie, parents from Maroon community)*

*Generally, the schools here...lack laboratories for science subjects practicals and this makes our children not pass*

Alubarika, (31–45), Mrs. Alubarika, a parent & community elder), Mr. Igbede, Mama Olosa, Baba Olojede, Madam Ahanga, parents from Sakami community)

*Learners complain of lack of library, computers* (Mrs Ilerika, Pa Kogberegbe, Iya Algboomo, Alfa Kareeb, MS. Uchena, Mr. Tajudeem, parents from Yakama community)

*Only private schools are well resourced...our children's school lacks all resources for science subjects and it is affecting their dream of education* (Mr. Festuss, Mrs. Adio Mr. Tura, Mr. Karouwi, a parent & community leader, MS, (31–45) & Mr. Sackta, parents from Wovoka community)

My observation during the fieldwork was that some teachers struggled to explain the practical components of science subjects like Physics to the learners without the necessary equipment. Oftentimes, teachers resorted to showing the practical equipments to learners through drawings on the chalkboard.

### **6.3 THEME TWO: VIOLENCE AND THE GENDERED SCHOOL ENVIRONMENT**

As discussed in chapter two, bullying in schools is a problem that affects the education of learners in many countries. Accordingly, bullying creates an environment founded in fear and disrespect and negatively affects learning, which undermines the abilities of learners to achieve at their full potential (Office of Civil Rights, 2010). This phenomenon of bullying is seen as a subset of aggressive behavior (Olweus, 1999), that is expressed in an open, direct way (for example, physical hitting, kicking, punching someone; verbal threats, insults, teasing, taking belongings), and/or in a relational, indirect way (for example, spreading rumours, gossiping, excluding and isolating

someone from a group). Boys are more common perpetrators of physical bullying, while girls are often more likely to use verbal or psychological forms of violence (Pineiro, 2006). Girls are the most affected. For example, a quote from a female participant in one study conducted in Malawi said:

The teacher can send a girl to leave her exercise books in the office and the teacher follows her to make a proposal for sex, and because she fears to answer no, she says I will answer tomorrow. She then stops coming to school because of fear ... The girls are afraid to tell their parents, because they feel shy when they have been proposed, so they prefer staying at home... If the girl comes to school then the teacher can become angry and threaten that she will fail ... if the girl accepts the teacher then she can become pregnant and drop out (Moleni, 2008).

In South Africa, bullying has been reported to be as high as 61% in a sample of high-school students in Tshwane (Neser, Ovens, van der Merwe, Morodi & Ladikos, 2003); 52% in Grade 8 students of Cape Town (Townsend, Flisher, Chikobvu, Lombard & King, 2008); 41% in a national sample of high school students (Reddy *et al.*, 2003); 36.3% in Grade 8 and 11 students in Durban (Liang, Flisher & Lombard, 2007); 24.3% in Grade 9 students in Port Elizabeth (Flisher, Ward, Liang, Onya, Mlisa, Terblanche, (2006); 16.49% in rural high school students in the Eastern Cape (Mlisa, Ward, Flisher & Lombard, 2008); and 11.8% in rural high schools in Mpumalanga (Taiwo & Goldstein, 2006).

Apparently, in this study, the data show that the school environment is still marginalising girls in several ways. The findings of my study show that school violence in the form of bullying was prevalent in all participating schools and there is lack of evidence that safety measures were either put in place or implemented to deal with the



violence. For example, extracts from data in table 17 below show the bullying of girls by both boys and teachers.

**Table 17: Bullying of girls by male teachers and learners**

School Name	Learners' expressions
Yakama	<p>The boys here are too brutal...they bully [us] girls from time to time... (Baliki, 17F; Shukuraii, 16F; Christiana , 18F)</p> <p>Teachers are too abusive on us learners...they like to apply corporal punishment in a bad way that does not aim at correction; but they do with hatred and abusive way... [They] beat girls anyhow on either the assembly or classroom... Teachers enjoy to use a cane to scare learners to forcefully obey their personal instructions and when parents challenge their acts they trade [exchange] words with our parents (Chiyere, 18F; Christiana, 18F)</p>
Sakami	<p>Girls in this school here face a lot of cruelty; both in the hands of male learners and some teachers (male teachers mostly)... Some have empowered some male learners that they are above law...when you dare report them to any male teacher, they will not take it seriously; [they] will laugh at you and make you feel inferior and regret that you ever came to report the case. So, most of the time we just keep it to ourselves; only the school principal challenge male learners when they fight us (Efe, 17F; Topee, 17F)</p>
Wovoka	<p>The way junior male learners disrespect us girls...they believe that they are powerful than us girls; even if for the fact that we are senior to them... they do not take any instructions from us except if a male learner intervenes (Wulemat, 17F; Afusa, 17F)</p>
Maroon	<p>Oppression of the strong male learners on the weak learners (girls) is a very big issue...boys are given more priority in the classroom to ask questions more than we girls... Some teachers will deliberately ignore girls in the classroom discussions and entertain participation from boys... When girls are allowed to answer and when you make any mistakes both the boys and teachers will laugh at you down... Most of the time the boys dominate the classroom activities discussion because the majority of the male teachers are their god father...girls are powerless (Zainat, 16F; Imade, 17F; Toyin, 16F;</p>

	Eliberth, 17F)
Maroon	I dislike the way the boys treat the girls as if we are the weaker vessels; treating girls like second class learners that fell from earth with some teachers (male) support in this unfair manner...they like to demean girls too much... (Saidat, 17F)

Factors that have been found to correlate with learners' achievement are a calm classroom environment, teachers' management of disruptive behavior, and learners' feelings of safety in school (Ma & Willms, 2004). In other words, safe relationships, a safe teaching environment and a feeling of not being threatened in the activities that take place inside and outside of the classroom has also been found to be important for children's learning (Garbarino, 1992). To reiterate, in a good learning environment, safety and enjoyment are assumed necessary conditions for effective learning (Rosén & Frank, 2005). However, in the study, the schools' environments are not safe for learners and the data show specific hazardous areas such as school assembly ground, laboratories, classrooms, school gate, toilets, and school playing fields. In this environment, the girls are particularly vulnerable as they can be raped in the remote toilet, please see table 18.

**Table 18: School safety issues**

<b>School Name</b>	<b>Learners' data</b>
Sakami	Boys and girls share one school toilet, one can contact diseases because it is only cleaned once a week...no security that watches over the place and no electricity and water we use latrine or pit toilet. It is surrounded by thick bush and crawling animals can attack any time especially during the dry seasons that snakes come out (Baliki, 17F; Shukuraii, 16F; Christiana, 18F)
	Our school premises are not safe for learners at all; there is no fence...an outsider can easily come in and do whatever using the busy area to enter...learners are too exposed to danger (Emma, 17M;

	Chiyere, 18F; Aliu, 17M)
Maroon	School gate is always open and there is no security. The incoming vehicles can knock down learners...the classroom is another place because boys do whatever they like to humiliate female learners...they fight, make noise any how since most teachers only write the topic on the chalk board and move out to either staff room or outside school (Taiwo, 17F; Buma, 17F)
Yakama	The school laboratory is unsafe because the room is very small; it has neither electricity nor water. It has just one exit and one entrance, very dark. If there is fire outbreak learners can be burnt to ashes, even there is no fire extinguisher (Tafa, 17M, Ayema, 19M, Efe, 17F; Momoh, 17M)
	The classrooms are too small and the way we seat too, we choke... the room to be very hot the windows are not well placed to allow cross ventilation. Some learners stand on their feet outside the classroom because the benches and tables are not enough, the classroom is overcrowded (Afusa, 17F; Topee, 17F; Alinat, 15M)
Wovoka	School farm or school garden where learners do agricultural practical work is very dangerous especially for girls...it is far from the school environment... We walk a long distance and in between the garden and school classroom learners can be attacked especially female learners can be raped. There is no fence, no security to protect learners' safety (Toyin, 16F; Imade, 17F; Eliberth, 17F; Abdul, 17M)

The parents also raised concerns about the school violence and safety of their children as the parents' data depict.

*Our children's school classrooms are too small compared to the number of learners enrolled. They are packed on the benches while some learners have to be on their feet for the whole lesson period. Another place is the laboratory if you visit your child in that type of room you will not like it at all... It is so dark, no electricity to light up the room...very dangerous to the lives of learners (Mrs Ilerika, Pa Kogberegbe, Iya Algboomo, Alfa*

Kareeb, MS. Uchena, Mr. Tajudeem, parents from Yakama community)

*The [school] environment is too weedy and bushy, and learners can be attacked especially female learners are vulnerable; they can be raped because the school garden is far from the school buildings (Mr. Festuss, Mrs. Adio Mr. Tura, Mr. Karouwi, parent & a community leader), MS, (31–45), Mr. Sackta; parents from Wovoka community)*

*In coming vehicles can just go inside the school and collapse the classroom facing the opposite the position or the location where the school is built. There is no school gate, no security at the gate, learners' lives are in danger (Baba Kowope, Mrs. Clara, Baba Olope, Mama Aladie, parents from Maroon community)*

*The toilet is another challenge facing...boys and girls use one toilet...it is very easy to contact diseases. There are no lights, no water, it is old type of toilet called "ori akitan" local latrine. Classroom generates lots of heat that can go into the learners' body and cause health problem. The school is wide open no fence no security gate (Alubarika, (31 – 45), Mrs. Alubarika (Community Elder), Mr. Igbede, Mama Olosa, Baba Olojede, Madam Ahanga, parents from Sakami community)*

Besides the school violence and safety, the extracts from learners' data show gender stereotypes relating to subject and career choices. Particularly girls are discriminated in science classes where some teachers express that science subjects are for boys. This is in line with other studies where learners' subject preference was found to be largely

driven by gender stereotypes in coeducational environments, which encouraged girls toward subjects such as reading and language arts and boys toward Mathematics and Science (Haag, 2003). By analysing girls in single-sex Nigerian schools as well as Nigerian public boarding schools, Mallam (1993) found that girls in the single-sex environment were more inclined toward Mathematics particularly when female teachers taught the subject. The researchers asked both boys and girls to rank their course subject preferences. The girls from single-sex schools, particularly those younger in age, indicated stronger preferences for masculine subjects such as Mathematics and Sciences as opposed to their coeducational peers (Colley, Comber & Hargreaves 1994). On the other hand, boys from single-sex environments displayed a stronger preference for stereotypical feminine subjects such as Music and Art. Table number 19 shows gendered responses to subject choices.

**Table 19: Gendered responses to subject choices**

School Name	Learners' extract data
Maroon	...teachers prioritise choice of subjects...most of the time when [you] (girl) tell them that you like to be in science subjects classroom, they despise you...create fear in you that science subjects are hard and they are only meant for boys...[they say] after all if you as a girl complete either school or science subjects you end up with your certificate in your husband's kitchen...(Taiwo, 17F; Buma, 17F; Augusta, 18F)
Sakami	Majority of teachers in our school, with the exception of female teachers are not good mentors. Some of these male science teachers demoralise and de-motivate girls from pursuing their career dreams...they don't believe in the academic success of a girl-child...they don't hide their discrimination for girls (Wulemat, 17F; Afusa, 17F; Topee, 17F; Efe, 17F)
Wovoka	...teachers like to show their preference for male learners...one day the physics teacher asked [a question] from one of the female learners and she could not answer it well the teacher embarrassed her in the presence of the whole class. Giving the same question to a male

	learner the boy did not even make any effort to answer but our teacher did everything to put him through and save the guy from all humiliation (Toyin , 16F; Eliberth, 17F; Zainat, 16F; Imade , 17F)
Yakama	Our teachers like to refer to girls as low IQ learners especially in science subjects...they call girls empty headed or “Olori agbon” (coconut head) learners...they like to tag we girls with all disheartening names that make [us] girls regret being a female child (Baliki, 17F, Shukuraii, 16F; Christiana, 18F)

These discouraging statements from teachers referred to by the learners are obviously confirmed by the small number of girls attending classes in the science subjects. The teachers’ data confirm that there were low numbers of girls in science classes.

### **6.5 THEME THREE: PREVAILING CULTURAL AND SOCIO-ECONOMIC ASPECTS**

In this study evidence from all participants, learners, teachers and parents, strongly show that multiethnic groups still practice their cultures through relevant festivals, which can last between two weeks and two months depending on the nature of the festival. Numerous festivals for different cultural groups that were identified are shown in table 20.

**Table 20: Cultural festivals according to different cultural groups**

<b>Yoruba</b>	<b>Igbo</b>	<b>Hausa</b>	<b>Others<sup>3</sup></b>
Osun Festival	Chi okwu Festival	Haitan Voodoo	Agbebo Festival
Osoosi	Umuma	Alimajeri	Alagbede
Egungun	Mermaid cult	Mallami Sarauta	Olosaa oke
Yemoja	Nne Mmiri	Palero	Elahee
Oke ‘badan	Oji Onu Egbuo	Vodou ceremony	Okuku onye
Eyoo	Masquerade	Tsinbirbira	Hauka
Oro	Abam n’obi	Girka initiation rite	Udo
Obatala	Ogbuefi	Wasan koko koko	Etuk
Aruga	Uwa ceremony	Hauka	Aboabkunn
Oloolu	Aruta	Akarogoli	Alaaanfa
Oloosun		Maganin gargajiya	Osannyin
Ogun			

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Nieto and Bode (2007 p. 44) define multicultural education as a process of comprehensive school reforms and basic education for all learners, where it rejects racism and other forms of discrimination in school classrooms and society; but rather promotes democratic principles of social justice. Banks (1997) refers to multicultural education as a vehicle for learners who have different value systems, customs, and communication styles to discover ways to respectfully, and effectively share resources, talents, and ideas. It incorporates the idea that all learners, regardless of their gender and social class, and their ethnic, racial, or cultural characteristics should have an equal opportunity to learn. In the cultural festivals, there is cultural education with rich content knowledge that is shared in systematic indigenous structures and practices, which parents, teachers, and learners see as valuable knowledge. The participants mentioned values, knowledge, and skills that are learnt in cultural education. Please see learners’ views about cultural education in table 21.

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<sup>3</sup> ‘Others’ represents ethnic groups such as: Igbona, Ibibio, Fufude

**Table 21: Learners' views about cultural education**

School Name	Learners' Data
Yakama	<p>...cultural education involves the knowledge management, knowledge economy... seen as a potential source of barriers for processes such as knowledge sharing and development...culture of openness and trust...use proverbs, idioms to teach in cultural education and also the cultural education shows discipline and hate traitors... It teaches that one must always be truthful all the time because there is belief in the cultural education that if one is not truthful the ancestors can kill one... Cultural practices give a sense of respect for authority and elders; it teaches people how to respect in the society(Emma, 17M; Chiyere, 18F)]</p> <hr/> <p>...in terms of values cultural education has the sense of community life because it depends on personal identification with and within the community. There is a proverb in the community that says go the way that many people go, if you go alone, you will have reasons to lament. Cultural education is clan protected and encourages living together of people; the sense of "community of brothers and sisters".... Cultural education has values and knowledge; it teaches that the prosperity of a single person in an African adage does not make a town rich. But the prosperity of the town makes persons rich...believes in collective togetherness (Baliki, 17F; Shukuraii, 16F; Christiana, 18F; Kunle, 15M)</p>
Sakami	<p>...cultural education offers the know-how that learners hope to acquire all the necessary assistance for a better understanding of their own selves and of their society... It helps learners to know who they are, their language and their historical background... help learners to understand their identities, that is their race, language mother tongue... brings out individual and group creativity. Cultural education gives sense of holiness of life and religion...does not practice violence because shedding of blood is a taboo...cultural practices brings out the individual, group creativity and sense of hospitality (Efe, 17F; Afusa, 17F; Momoh, 17M; Alnat, 15F)</p> <hr/> <p>...[Cultural education] values diversity...develops being to be culturally self-aware: Understanding that teachers' own cultures all of their experiences, backgrounds, knowledge, skills, beliefs, and</p>



	interests shape their sense of who they are, where they fit into their family, school, community, and society, and how they interact with students....Accepting and respecting different cultural backgrounds and customs, different ways of communicating, and different traditions and values (Wulemat, 17F; Topee, 17F)
Wovoka	...cultural education is a moderator of behavior because it teaches morals, attitude and develop people code of conduct... [It]teaches people how to live in the society, that is how to be respectful, quick to learn and practice because the skills do not need any technological experiences, the letter and arts that are used are basic things that are physical that learners can see, feel and access any time. In cultural schools there is not any formal way that learners must dress rather it encourages African way of dressing... It offers educational stability system, individual security, and it provides an instrument of control... teaches self-confidence (Nwankom, 17M; Taiwo, 17F; Buma, 17F; Olamide, 17M; Augusta, 18F; Chisom, 17M; Yema, 17M; Saidat, 17F)
Maroon	... it is an open learning system because it does restrict students, it offers learners a measure of flexibility and independence, to study the programmes of their choice when and where they wish, and at a pace to suit their circumstances... It imposes no obligations whatever their nature because it does not attract any diploma certificates but rather develops the skills naturally... quicker and allows you to start your own personal work with lesser resources...knowledge it carries give skills and values for human development ... cultural practices mold entrepreneurial mindset in people (Chisom, 17M; Yema, 17M; Saidat, 17F)]

The parents' data show the values, knowledge, and skills that are rich in content of the festivals practiced in the study context. According to Ladsoni-Billings and Gillborn (2007), "multicultural education framework has been important because of the insistence that learners must be involved in their own [cultural] education". This framework is a central tenet that has inspired the inclusion of learners' voices that had been missing from most treatments of education discussions. Further, because it

recognises the fundamental sociopolitical nature of education and the need to challenge both its content and form (Sleeter & McLaren, 1995). Please see the parents' views about cultural education below:

*Cultural education engages in positive interactions among individuals and group; this establishes an introduction system or “meet-and-greet” process that enables learners to gain information about the cultural backgrounds of others. It encourages young ones to negotiate an accepted code of conduct and a set of disciplinary measures for inappropriate society behavior. It does not tolerate racist, sexist, or culturally insensitive comments. For example, it ensures you do not have a tendency to favour one group over another that is, it teaches learners about equality (Mrs Ilerika, Pa Kogberegbe, Iya Algbomo, Alfa Kareeb, MS. Uchena, Mr. Tajudeem, parents from Yakama community)*

*It promotes turn-taking when discussing controversial issues. For example, it ensures learners take turns expressing their own opinions while also listening to (and genuinely considering) the views of others. It give skills that bring out personalities and teaching styles that are shaped by social and cultural interactions among different children (Mr. Festuss, Mrs. Adio Mr. Tura, Mr. Karouwi (a community leader), MS, (31 – 45), Mr. Sackta, parents from Wovoka community)*

*Cultural education builds self-esteem, self-confidence, and pride in learners; gives power of imagination, inventiveness and vision... capacity to make decisions independently and ability to*

*implement ideas skillfully (Alubarika, (31 – 45) (Mrs. Alubarika (Community Elder), Mr. Igbede, Mama Olosa, Baba Olojede, Madam Ahanga, parents from Sakami community)*

If formal and cultural education co-exist, they run parallel instead of being integrated with each other. As they are parallel, they compete over the time of offerings and this forces the learners to choose the one they prefer. A thread running through the teachers, and learners’ data show that there are times in which different festivals are held which clash with the school calendar. This means learners have to be absent from school for longer periods to prepare and attend these cultural festivals. Again, at least one learner participant raised concerns about gendered violence that sometimes occur during cultural festivals. The extracts from learners’ and teachers’ are discussed in the following table 22.

**Table 22: Participants’ views about cultural education**

<b>Participants</b>	<b>Participants’ extracts from data</b>
Learners	<p>Cultural festival preparation...one month because one needs to learn traditional things...it takes place in secluded environments sometimes in hut in the forest. You have to be absent from school during the preparation because one needs to be fortified (Nwankom (17M), Taiwo (17F), Buma (17F), Olamide (17M), Augusta (18F), Chisom (17M), Yema (17M), Saidat (17F)</p> <p>Some male learners like to seize the opportunity of cultural festivals to attack girls...especially during the Egungun festival...since their faces are covered with Egungun attires; it is difficult to see them but they can see you...therefore they beat girls during that period (Zainat (16F), Toyin (16F), Afusa (17F), Efe (17F)</p>
Teachers	<p>...when the school education clashes with cultural education there is high rate of school absenteeism...learners that are involved need to be withdrawn from school to get the necessary cultural lessons...some return back to school while some do not care to come back because of</p>

	fear that they might not do well in school activities like tests and examination because most often the festival programmes clashes with school time table (Mrs. Kazeem, (50 years and above) from Maroon, Mr. Fas, (45years and above) from Yakama)
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The multicultural education encompasses class, home language, gender, family, sexual orientation, and disability that define positions of power (Sleeter, 2005). In the study, regarding socio-economic factors, at least one parent mentioned that she did not see value in formal education because educated people are jobless. She prefers training her children to take over her business. This might be in line with the values attached to the cultural education where in cases it clashes with formal education, parents and learners privilege cultural education because it also instills entrepreneurial skills to learners. The data from learners mentioned parents and family members as their main role model; a few learners mentioned celebrities and interestingly only one learner mentioned a teacher as a role model. Please see table 23 for learners' role models.

**Table 23: Learners' role models**

<b>School Name</b>	<b>Learners' role model</b>
Yakama	Parents because they pray, provide finances, support children morally, motivational talks (Emma (17M), Chiyere (18F), Aliu (17M))
	Grandparents tell good stories, pay school fees, buy new uniform and encourage one to always go to school, stay and learn to become professionals (Mike (16M), Baliki (17F), Shukuraii (16F))
	English Teacher because she is like a parent; she does show love, caring, encouragement, teaches well and dressed well and neat (Shukuraii (16F))
Sakami	Mother because of good attitude, intelligence, caring, loving, and hardworking (Afusa (17F), Efe (17M))
	Pastor of our church because he talks about God, heaven, truth and obedience (Eliberth (17F), Suleem (17M))

	Late Chinua Achebe and Professor Wole Soyinka because they write good literatures (Topee (17F), Alnat (15F), Tafa (17M), Ayenna (19M))
	Late Nelson Mandela because he liked to tell people to go to school to learn (Momoh (17M), Wulemat (17F))
Wovoka	Daddy and Mummy... words of encouragement... that without education life of a child is meaningless... to become recognised and important in the society you have to be educated. [They] do everything that makes schooling easier and convenient, provide all our needs 9Majeed (17M), Zainat (16F), Toyin (16F), Edobor (17M), Abdul (17M), Imade (17F)
Maroon	Uncle, because he always support grandma with my school fees, buy textbooks, school uniform, so care about me education too much (Chisom (17M))
	Dr. Ngozi Okonjo Iweala because she is a female educated woman and she is finance minister (Buma (17F))

## 6.6 CONCLUSION

This chapter has discussed the findings of the study and presented a chain of evidence from data sources. The findings show that cultural education is still valued among the communities, and both parents and learners prefer cultural education to formal education in cases where these two types of education clash. While both learners and parents articulate the value of cultural education, the two types of education cannot be clearly and fairly compared because the findings show that formal education is not effectively delivered in public schools. The reasons for this poor delivery of formal education range from poorly trained teachers, of which some portray unprofessional conduct, to lack of resources, to the gendered school environment that is hostile to girls, in particular and the school safety that is a concern for learners and parents.

# Chapter 7

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## **ANALYSIS AND SYNTHESIS OF FINDINGS:**

### **7.1 INTRODUCTION**

This chapter analyses, synthesises the thesis, and discusses how the findings respond to the research questions and highlight issues regarding education retention. The discussion is broadly arranged according to the first four main research questions stated in chapter one, and the discussion is integrated with the concepts and theory that were discussed in chapter four as the framework of the study. The chapter is arranged according to the following sub-headings:

- Prevailing socio-cultural factors and their influence on parents' and learner's beliefs and conceptions about education
- (In)effective teaching models that enhance education retention
- The (gendered) school environment and violence
- A socio-cultural perspective to education retention in a multicultural context: theoretical reflections

### **7.2 PREVAILING SOCIO-CULTURAL FACTORS AND THEIR INFLUENCE ON PARENTS' AND LEARNERS' BELIEFS AND CONCEPTIONS ABOUT EDUCATION**

In the context of Nigeria across thirty-six various States there is a multiplicity of cultural groups that are identified according to their indigenous languages, ethnicities, beliefs, customs and festivals. They have aspects that unify them in their diversities as those that characterise most if not all African societies such as; *Ubuntu* (humaneness), the human values, truthfulness, respect for life, the power of

supernatural beings, all humanities and elders. There are three major ethnic groups namely; Yoruba, Hausa and Igbo and minor groups such as Fulani, Ibibio, Ijaw and Ishan. These different cultural groups are also present in the rural areas of the Lagos State where the research was conducted.

The multicultural groups practice their **cultures** through numerous festivals that differ according to cultural group and beliefs within the ethnic group. These occur at different lengths of time ranging from two weeks to two months. The importance of these cultural festivals is that they provide a space for an individual group to observe their beliefs collectively. However, in the festivals not only the beliefs are a focus, but also cultural education forms the foundation that community people inculcate to the young and old. Maunonen-Eskelinen (2007), describes informal curriculum, and states that it is unstructured in terms of learning objectives, learning time or learning support. In addition, the activities occur outside of regular school hours, during breaks of lunchtime, after school and sometimes on weekends, are also sources of learning and constitute the informal curriculum. The content of learning relates to learners' family, work, or leisure. This definition implies that the informal curriculum directly addresses the immediate needs of the people and therefore relates to their social life. Therefore, if I consider the above definition I can here argue that cultural education may be classified as informal education because it educates people about self, and how self may harmoniously live together and relate to learners' backgrounds such as family, work or leisure.

In my previous discussion in chapter four, I explained that Anglin (1999) defines non-formal curriculum as the learning that is not provided by an education or training institution. However, it is structured and intentional from the learner's perspective. Although, non-formal curriculum is slightly different from informal curriculum, however some of its aspects such as intentionality or goal directedness from learners'

perspective relate to cultural education. I can therefore, safely argue that cultural education draws from both informal and non-formal curriculum in this regard.

As highlighted by findings in chapter six, cultural education comprises of values such as honesty, truthfulness, and respect for authority and elders. In discussions, turn taking is emphasised where people are taught respect for other peoples' views. This means one allows other people to add their views while they themselves contribute theirs. Power and authority are positional and mostly according to birth, experience, wisdom or gender. The values are integrated with cultural knowledge and skills. The understanding of self in relation to others is emphasised with the aim of reinforcing communal existence. Since clan relationships and harmonious living are important, the behavior of an individual is shaped according to the expectation of the community. For example, every person, especially the adults, should model good behavior.

Thus, discipline characterises the community, which is against individualism but supports the group work effort. The belief is that collective endeavours bring prosperity and creativity as the two-exemplar adages from Yoruba and Igbo languages relating to this view that came out of the findings show (see below).

The prosperity of a single person, says an African adage, does not make a town rich. But the prosperity of the town makes persons rich (Translated from Yoruba)

The community that says 'go the way that many people go, if you go alone, you will have reasons to lament' (Translated from Igbo)

The use of folklore (for example, folks sayings, narratives, idioms, proverbs, and folk poetry), is one of the methodologies used in cultural education to clarify thought,



scaffold difficult knowledge and reinforce ideas. In the participants' views, cultural education is easy to learn because basic materials drawn from nature that are used are physical objects that learners can see, touch, and access. Knowledge is not compartmentalised as the knowledge, values and skills are integrated in the methodologies. The participating learners felt that cultural education offers them flexibility and a level of independence, which enable them to make some choices of what they want to learn, when, where and at a particular time. The outcomes of cultural education are evaluated through the successful development of a person rather than qualification. The development of an individual is measured by, among other things, his or her power of imagination, inventiveness, vision, capacities to make decisions independently and ability to implement ideas skillfully.

While cultural education unifies the cultural group, it also acknowledges the existence of other cultural groups. In that sense, it values diversity and recognises that people are not homogenous but in their diversity, they still need to live together. In this way, cultural education is directly linked to the lives of the people because it educates them about (1) what they need in order to live with other groups in a multicultural context; (2) how they should live together harmoniously; and (3) that all peoples and cultures in their difference are valued. Besides, the participants articulated that they cherished cultural education as it teaches them entrepreneurial skills, which help them in their living: however, this was without them saying explicitly what those entrepreneurial skills entail.

Therefore, the critical facet highlighted in this discussion is that in the multicultural context in question, cultural education is much valued by both parents and learners because they see it as relevant to their lives. Its glorification emanates from the content, values, knowledge, skills, ways of learning and knowing, and the materials used to educate. However, in the same context where this valued cultural education

occurs, formal schooling is offered mostly through public schools and it targets the same learners who attend cultural education in different festivals. Therefore, the following sub-section discusses what obtains in the schooling system in relation to education retention.

### **7.3 (IN) EFFECTIVE TEACHING MODELS THAT ENHANCE EDUCATION RETENTION**

As discussed in chapter five, the teachers and learners that participated in the study were coming from the rural areas of the Lagos State in Nigeria. The findings discussed in chapter six show that the quality of teaching varies in different subjects and teachers. The quality of teaching in some way influences education retention.

The findings in chapter six reveal that very few learners were enrolled in science and technical subjects and the number of girls were even less in each class across the four participating schools. The reasons identified are two-fold. The first reason is that most teachers, the majority of which are science and technical subject teachers (Physics, Chemistry, Computer, Technical Drawing, Biology, and Mathematics) lack adequate subject content knowledge. Cheng (1994, p. 27) explains that curriculum is effective if it can interact appropriately with teachers' competence to facilitate performance and help learners gain learning experiences, which produce expected educational outcomes. The findings from the research site reveal that curriculum delivery is ineffective in science and technical subjects because of teachers' lack of subject content knowledge. This leads to poor quality teaching in class as learners expressed that the teachers' explanation of content knowledge was repetitive, confusing and a waste of time. This statement made by learners about poor quality teaching is in line with the view by Hursh (2007) who posits that narrowing the curriculum through teaching, may result in learners learning less rather than more. The lack of quality teaching in subjects, which parents observed through their

children's notebooks makes parents lose hope in the teaching of these subjects in public schools. In their desperation, parents hire private teachers to provide tutoring sessions for their children at extra costs. This proves that parents believe in knowledge and experience of privately hired teachers rather than teachers in public schools.

McLaren (1989, p. 184) defines hidden curriculum as the implicit ways in which knowledge and behavior are constructed in the school and classroom environment. He further states that it is "part of the bureaucratic and managerial press of the school; the combined forces by which [learners] are induced to comply with the dominant ideologies and social practices related to authority, behavior and morality". Apple (1975, p. 99) posits that the hidden curriculum in schools "serves to reinforce basic rules" and it creates a "network of assumptions that, when internalised by learners, establishes the boundaries of legitimacy".

In this study, the hidden curriculum is comprised of, among other things, teacher-centered methods used by science and technical subject teachers, the brutal corporal punishment inflicted on learners, the humiliation, discrimination of girls by especially male teachers and the inadequate learner support material. These are some of the causative factors that promote a dominant ideology in the schools, where the teacher is the sole provider of knowledge with learners being the recipients of that knowledge. When the teachers assume this ideological position which according to the Freireian Pedagogy (1976), they are the 'bankers of knowledge', they assume an absolute authority that oppresses not only the learners, but also the parents in rural communities who have inadequate education. The oppression of learners and parents is evident in their deafening silence to address the issues that affect them/their children.

However, not all teachers were identified as lacking in content knowledge. The findings show that a few teachers, particularly from the commercial and arts subjects (History, Government subject, Commerce, Accounting, English language and Literatures, African Languages) have adequate subject content knowledge. This, they use to develop learning interest in learners. Georgescu, Male and Stabback, (2011), state that a good quality curriculum content is important to good learning outcomes for learners, and content knowledge must be supplemented and supported by good delivery strategies. In line with this view, the teachers in the commercial and arts subjects use varying teaching methods, which are mostly learner-centered and include problem or project based approaches. The methods provide more teacher-learner interactions in the classrooms; where input is solicited from all learners and thus everyone's ideas are valued. The interactions are encouraged by the teacher code-switching using learners' languages such as Yoruba, Igbo and Hausa to explain difficult concepts and aspects of knowledge. Besides, the teacher uses simple English language that is at the level of the learners. In this situation of effective way of communication in the classroom, both the teacher and the learners become co-providers of knowledge and the teacher not only teaches but learns in the classroom. This reduces the power of the teacher as the sole provider of knowledge in the classroom, it empowers and generates learners' self-confidence, and they are motivated to learn. The quality of teaching by these few teachers with good subject content knowledge attracts learners into the classroom as the participating learners themselves expressed that "we cannot miss Mrs. X class because of the way she teaches us". Even those teachers who have good content knowledge were constrained by the lack of resources.

According to Bernstein (1971, p. 205), framing describes the degree of control that the teacher and the learner each exert over their mutual engagement in the classroom with pedagogic circumstances and events. Within this framing principle, the concept frame is used to determine the structure of the message system; or pedagogy; that is,

how learning and teaching occurs in the classroom. The framing is strong when the teacher; that is in teacher-centred approaches controls the relationship between the teacher and learner. Within the framework, the learners have less freedom. However, the framing is weak when learners have input into what is learned and learners' relationships with their teachers are more open that is, in learner-centred approaches.

Therefore, from the findings, the weak framing is the relationship that occurs between the learners and commercial and arts teachers because learners input in the classroom are considered and welcome because some of these subjects teachers have adequate content knowledge. In the same vein, the strong framing is the relationship that occurs between some of the science and technical teachers with learners where learners are confused with teachers' methods and they do not freely contribute and ask questions because the majority of these teachers have inadequate subject content knowledge. Muller (2004) has a view that disadvantaged learners could be helped by a careful mix of strong classification and framing of some aspects (for example, of evaluation criteria) and weak classification and framing of others (for example, weak classification between educational institution and community, and weak framing of pacing and sequencing).

In the multicultural classroom where learners are from diverse environment, the point of equality is vital in the classroom. This is because like in all societies, multicultural societies are also stratified with some kind of hierarchal power attached to a group. Usually, the larger ethnic groups will have more power than the minority groups and this power is linked to the language they speak. For example, in Nigeria where the Yoruba, Igbo, and Hausa population groups dominate the country, have their languages recognised in education.

Thus, the important findings highlighted in the discussion above are that in subjects where there is quality teaching and learning, learners are keen to attend the lessons

and this contributes much to education retention. However, the unfortunate part is that just only a few of such teachers (mostly specialising in commercial and arts subjects) that were identified by the study. Stenhouse (1975, p. 4) argues that the teacher is the agent and resource in curriculum delivery process in the classroom. The majority of the teachers (mostly science and technical subjects' teachers) lack subject content knowledge and thus they provide ineffective teaching, which makes learners reluctant to attend their subject lessons as learners expressed that the lessons are 'confusing and a waste of time'.

The findings also show that some teachers with bad conduct use school time to go about their personal business as narrated by some parents. Marshall (2004) implies that in formal curriculum the activities accommodate regular hours of school; meaning that the timetable of the school allocates specific periods of teaching time for different subjects. Hence, teachers who do not maximise the regular school hours for subjects' purposes may fail to keep learners in the classrooms. Given this scenario, the low retention rates are expected; however, the government policy, motivational speakers, and words of encouragement from parents make some learners keep on attending school. The question is whether when learners are in schools; attend all lessons because parents expressed concerns that most teachers do not supervise learners.

Regardless of the government policy that compels learners to attend schools and penalises parents whose children are absent from schools, absenteeism, high dropout, low education retention still prevail as expressed by teacher participants. The intrinsic power of the cultural education might not be the only reason why learners and parents choose cultural education over formal education; but in addition, it might be the hostile school environment that provides a 'push factor' to learners to leave schools and the cultural education creates a legitimate gateway out of school. Williams and Hua (1999, p. 6) posits that if curriculum delivery is done properly, it addresses the

skills, knowledge and attitudes of learners. In the same vein, the South African Department of Education (2002) also states that a good curriculum produces thinking and caring individuals. Therefore, it implies that in any school environment that is hostile and where learners are not well taught because of teachers' lack subject content knowledge, it is apparent that learning and teaching cannot produce skills, knowledge and good attitudes in learners, and will be unable to produce thinking and caring individuals. The second reason of learners especially girls not attending science and technical subjects in their large numbers is that gendered discrimination and power still prevail, a point I discuss in the next sub-section.

#### **7.4 THE (GENDERED) SCHOOL ENVIRONMENT AND VIOLENCE**

Generally, the school environment is hostile to learners as school violence in the form of bullying and corporal punishment by teachers is prevalent. Across the four schools, safety is a huge concern expressed by both learners and parents. Particular areas in schools such as school grounds, laboratories, classrooms, and school toilets are identified as health hazards to learners. The bushy school grounds render the possibility of dangerous snakes biting the learners and serve as criminal hideouts. The hazardous small-roomed laboratories with one entrance and exit point with lack of adequate provisions such as fire extinguisher, water supply, protected electric wires are not conducive to learning. Overcrowded classrooms with no adequate cross ventilation are equally non-conducive for learning in the extremely hot weather of the west part of Africa. Ablution facilities are inadequate, as learners have to share one toilet. In addition, the school toilets are far from other school buildings, which make learners to navigate their way to the toilets across bushes and long grass when nature calls. The learners also fear the possibilities of accidents caused by vehicles passing the school because of the unsecured school gate and lack of security personnel.

The girls are the most affected as they are bullied by both the boys and male teachers. Besides, the girls are discriminated when they attend science and technical classes as some male teachers tell them that science and technical subjects are not for girls. As discussed earlier in chapter four of the thesis, several authors (Gatawa, 1990; Finch & Crunkilton, 1999; Marsh & Willis, 2003; Beacco, Byram, Cavalli, Coste, Cuenat, Goullier & Panthier, 2010) have provided different but related definitions of curriculum and most point to learners' experiences of learning in a school environment. In those definitions the meaning of the term 'experiences' includes, the sum total of the skills and knowledge, learning activities and paths travelled by a learner through a sequence of educational experiences. In the study context, the totality of learners' experiences include gendered social scripts and gender-based violence, which means as learners learn their formal subjects, these gendered social scripts and gender-based violence are reproduced. It is therefore not surprising that the findings show that the boys emulate their male teachers and bully the girls. There is lack of evidence of the measures put in place by the school, community, and/or government to deal with the plight of girls.

The hostile school environment combined with the widely reported poor quality teaching and learning in the classrooms makes learners lose interest in schooling. However, they feel trapped in this environment as the government policy on school attendance, which penalises parents in cases of their children absent from schools, is effectively reinforced. To avoid penalty parents fulfill their duty of encouraging learners to attend school despite the adverse school conditions of which parents know about.

One confusing issue that has been identified is that while the parents are part of parent-teacher associations that have regular meetings in schools, which parents dutifully attend, there is lack of evidence that all concerns relating to quality teaching and school safety for learners are dealt with in such meetings. This might be due to the fact that teachers have presented themselves as sole authorities and providers of



knowledge and thereby elevating their status and power not only in the schooling environments but also in the communities around the schools. This might result in rural less educated parents' disempowerment. Subsequently, the parents might be powerless to raise issues against schools and teachers who are responsible for their children's education when parents are unsure of the consequences.

Another matter of concern is that almost all parents and learners admire school principals for their good and welcoming attitudes; however, this is in the context of poor quality teaching and learning, bullying by boys and male teachers, and the unsafe school environments particularly for girls. A good principal could have attempted to address these issues drastically, failure of which would have not earned him or her admiration from parents and learners. Good attitudes without effective management of a school do not make a good principal. However, in the context where there is preponderance of negative attitudes from teachers, a principal with good attitudes seems to be a 'superstar' even without effective management skills. The teachers' negative attitudes, ineffective teaching methods, and the hostile schools environments that provide a bleak situation of formal schooling make learners and parents glorify cultural education. Whereas, even in their glorification of cultural education it also transpires in the findings, that in cultural festivals where cultural education occurs there is prevailing gender-based violence.

In an ideal situation where all deficiencies that were discovered to be lacking in the participating schools are addressed, formal education would still lack, the values, the skills and knowledge that are found in the cultural education. In chapter four, it was discussed that Ross (2000, p. 10) argues that in plural societies (multicultural, multilingual and multiethnic) it is difficult to design a curriculum that will reproduce the culture of a society because of multiple cultural identities that individuals construct. However, a culturally relevant curriculum is not an impossibility, if there is

understanding of multicultural groups in society particularly the aspects of their cultural education.

The crux of the matter is that the knowledge that cultural education gives about self in relation to others is important because it has an immediate effect as it enables learners to live their lives in a multicultural context. Therefore, for formal education to be more relevant to the lives of the learners and to contribute to high rates of education retention it not only needs to be effectively delivered, using appropriate methodologies, and adequate resources, but it also needs to incorporate relevant aspects of the learners' cultural background.

### **7.5 A SOCIO-CULTURAL PERSPECTIVE TO EDUCATION RETENTION IN A MULTICULTURAL CONTEXT: THEORETICAL REFLECTIONS**

According to the Third Edition of Cambridge Advanced Learners' Dictionary (2008, p. 449), "education is the process of teaching or learning in a school or college, or the knowledge that you get from this". Therefore, if learners attend school all the activities they experience in a school can be referred to as education or educational experiences. The second part of this dictionary definition means that the knowledge, which the learners acquire from their educational experiences is also education. In essence, education is both the process (occurring in education institution) and the content (knowledge) derived from the process of education. Within this definition I can therefore explain that education retention is not only the act of keeping the learners in an educational institution until they complete the process of education but it is also to make them acquire and continue to acquire the knowledge out of the educational process. However, the type of knowledge that learners acquire and how that knowledge will benefit them is also important.

The meaning of education within this understanding is that education occurs within an educational institution, which is a school or college (with an assumption that college includes a university). Nevertheless, the definition does not adequately clarify whether any form of education that occurs outside the formal educational institution, a school or college, is also included in the meaning. Furthermore, it is unclear whether any place, other than a formal school or college, where education occurs is included in the definition. Thus, cultural education as well as the places in which it is delivered (community/cultural or mountain schools in Africa) is not adequately addressed by the definition of education.

The issue of cultural education and the ways in which it occurs are not just a simple matter of omission in the dictionary definition of education, but signify bigger global issues about the kinds of knowledge that are prioritised or valued, and the ways of knowing or learning that are privileged. It also represents a further argument about the power linked to knowledge, which determines whose knowledge is packaged and widely distributed. Bernstein (1971) argues this as he states, “how a society selects, classifies, distributes, transmits, and evaluates the educational knowledge that it considers to be public reflects both the distribution of power and the principles of social control” (1971 p. 47). He further proposes that the pedagogic device makes the transformation of power into differently specialised subjects possible through the distribution and regulation of ‘knowledges’ and the discourses such ‘knowledges’ presuppose.

Furthermore, Bernstein views schooling and curriculum as instruments that facilitate class reproduction and legitimise the inequitable distribution of privilege and achievement for the educated classes; he is inclined to focus on the ways that pedagogic processes shape consciousness differentially, rather than to foreground issues of social class (Bernstein, 2000, p. 4). He is concerned with how a dominating distribution of power and control translates into communication principles that

differentially regulate relations between and within social groups, producing a distribution of forms of pedagogic consciousness.

In this study, the cultural knowledge that was alluded to earlier on in this chapter is not clearly visible in the school curriculum. Similarly, there is lack of clear evidence that the ways of knowing or learning that are used in cultural education are incorporated in the pedagogies used in formal schools. If this argument is true, it means that when learners from African cultural societies enter the formal schooling system they are entering a 'strange world' where they will learn new knowledge, in ways in which they are not familiar with and most often using a language that is not their own. Research has confirmed that in most African countries, formal education is delivered using colonial languages such as English and French even though the whole of Africa is politically independent from colonial masters. Bernstein argues that curriculum "acts as an agent of change, [and therefore], the education system...including the curriculum taught within becomes a site of cultural reproduction that aims to reproduce the society within which it is located". Therefore, where formal school curriculum does not include the aspects of the society (particularly, the prevailing cultural education in the society) it means what is reproduced in the school curriculum is not the society within which it is located. In this case, the curriculum attempts to impose and reproduce another society (culture) out of the (African) society in which the education institution is located.

Undoubtedly, the importance of formal education has long been recognised in African societies. Its value to provide learners with knowledge that will prepare them for their careers has become common knowledge. Hence, participation in education has increased remarkably for boys and girls in many African countries. However, in (multi)cultural African societies formal education has not made strides to provide learners with knowledge they need to achieve social competence. This includes knowledge of values, life skills and beliefs, and knowledge about 'self' (that is, who

you are, where you come from, how you live with others within and without your group). This weakness of the formal education system has made education to produce African elites who have been uprooted from their cultural origins. These are educated individuals who have attained formal education qualifications and/or professions but at the expense of their cultural knowledge and home languages. Nevertheless, many African societies have realised the dangers of losing their African cultural heritage; hence, the rising attempt to revitalise African knowledge exists. This is evidenced by the emergence of terms/concepts in education such as indigenous knowledge systems and the Africanisation of the curriculum. In addition, the debates and discourses about the inclusion of African languages as languages of teaching and learning are high on the agenda of the education project.

Besides producing African elites, formal education has produced literate working class individuals. These are learners who fail to complete the schooling system. Research has provided many reasons for learners to drop out of school before they complete. However, I argue that the main reason is that education itself has failed to keep/retain many of the learners who participate in education until they complete. This weakness of formal education is highlighted when formal education is juxtaposed with cultural education in communities. For example, in this study, the findings show that both learners and parents prefer cultural festivals to the schooling system. The weakness of the formal education project is exacerbated by the realities where governments in Africa have struggled to deliver on the education project effectively. For instance, the schools are under resourced, with inadequate number and the under qualified teachers, ineffective school managements teams and the school environment that is hostile to girls.

My argument is that the effective delivery of the complete and relevant education project can keep the learners in schools until they complete. The question is: what entails a complete and relevant education project; and what effective delivery means,

particularly in the multicultural contexts in Africa? I deliberate on these issues in the next chapter.

## **7.6 CONCLUSION**

In this chapter, I discussed the prevailing socio-cultural factors and it was revealed that both the formal education and cultural education run parallel however the ineffective delivery of formal education was identified. This makes both learners and parents prefer cultural education to formal education. Again the findings made it possible to establish that education retention is not only the act of keeping the learners in an educational institution until they complete the process of education but it is also to make them acquire and continue to acquire the knowledge out of the educational process.

# Chapter 8

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## **THEORISING INVITING CLASSROOM PEDAGOGIES, CONCLUSIONS, AND RECOMMENDATIONS**

### **8.1 INTRODUCTION**

This chapter briefly responds to the fifth research question and the corresponding objective as explained in chapter one. It discusses the inviting classroom pedagogies regarding effective teaching and learning in a multicultural context. Conclusions are drawn from all aspects of the study that discusses and centres on education retention of learners. Recommendations are in three fold; to the state; the education stakeholders, and for the research purposes and further studies.

### **8.2 INVITING CLASSROOM PEDAGOGIES (ICP)**

As discussed in chapter four, Alexander (2003) defines pedagogy as an “act of teaching and discourse and it encompasses the performance of teaching together with the theories, beliefs, policies, and controversies that inform and shape it”. Pollard (2010), defines it as the practice of teaching framed and informed by a shared and structured body of knowledge. This knowledge comprises experience, evidence, understanding, moral, purpose and shared transparent values. From these two definitions, it can then be deduced that pedagogy is an effective delivery of a complete and relevant education project (curriculum) in a teaching and learning situation. Therefore, two questions ensue:

1. What is a complete and relevant education project?
2. What are the effective ways of delivery?

A complete and relevant education project educates learners for the completeness of life. For learners to live a complete life, they need to be educated and have competence in two areas of their lives. The first area is that of career paths, where they need to select particular subject groupings such as; science and technical subjects or commercial and arts subjects that will shape their careers. For instance, a learner who chooses science and technical subjects would follow careers such as medicine and engineering. While learners that choose commercial and arts subjects would follow careers such as banking and law.

However, the learner's life does not revolve around his or her career only but he or she also needs to live in a family, cultural group, ethnic group, society, and community. Therefore, the second area of education should prepare a learner for social competence so that he or she is able to live in such institutions. As discussed in chapter six this education must provide a learner with an opportunity of knowing self, where he or she comes from, what they need in order to live with other groups in a multicultural context, how they should live together harmoniously; and must know that all diverse peoples and cultures, in their difference, are valued. This education is comprised of life skills and human values such as honesty, truthfulness, and respect for authority and elders. It is comprised of cultural heritage, family, clan, and cultural group history and lineage. However, the outcome of this education is not measured by qualification or certificate but it is measured by, among other things, the power of imagination, inventiveness, and vision, capacities to make decisions independently, ability to implement ideas skillfully and behaviour and ability to live harmoniously with others within and without the cultural group. In this regard, a learner will be said to have social competence or will be socially competent.

Therefore, I argue here that a complete and relevant education has the potential power to attract and keep learners in the teaching and learning situation as the learners will



be able to identify with the knowledge that they acquire. Put differently, the knowledge that the learners would acquire in a teaching and learning situation with complete and relevant education would prepare learners adequately for social competence and for career choices.

However, in order for the learners to have maximum benefit of the complete and relevant education project, knowledge must be effectively delivered. Therefore, for the actualisation of effective delivery, the methodologies must be learner centred, and the learning and teaching needs to be at the level of the learner and must draw from the indigenous ways of knowing (for example; cultural education). This is important because ways of knowing are linked to the worldview of the people. Thus, if the methods used incorporate methodologies from cultural education of a society from which the learners come, they might assist learners to easily access to knowledge as such methodologies would be drawing from the ways of knowing that learners are familiar with. Therefore, when learners understand what is taught because it is delivered using the methods they are familiar with and through the medium of their home language, they would be attracted and retained in the schooling system. Hence, the pedagogy that intends to attract and keep learners in the learning and teaching situation can be said to be 'inviting'. Therefore, in the following section I discuss in detail the inviting pedagogy model.

### **8.3 INVITING CLASSROOM PEDAGOGIES MODEL (ICPM)**

The **Inviting Classroom Pedagogies Model (ICPM)** is a theory that attempts to integrate formal education that is Eurocentric with cultural education of African societies at knowledge (ontological) and methodological (epistemological) levels in a teaching and learning situation. In other words, the model is advocating for the merger of the different (or two) worldviews; that is Eurocentric and African, in knowledge delivered, and pedagogical strategies used in a classroom situation. The immediate outcome is the education retention of a learner until completion of the

schooling system. The ultimate outcome envisaged is the person who has realised his or her career of choice and is also socially competent to understand self and how self interacts with other people within and without his or her cultural group because of the acquired human values, life skills and intrinsic qualities. The key aspects of the Inviting Classroom Pedagogies Model are the three pillars and two actions that foreground the learner and his or her ontological and epistemological suppositions.

The three pillars of ICPM are the **relevant knowledge (R)**, **accessible knowledge (A)** and **respect (R)**. Relevant knowledge relates to that knowledge that leads to career path and knowledge that leads to social competence. Accessible knowledge refers to the knowledge that is at the level of the learner and is facilitated by a qualified and competent teacher using appropriate learner support materials, adequate and safe resources and carefully designed activities and incorporating culturally relevant methodologies. Respect means that teacher-learner and learner-learner interactions are underpinned by respect for dignity for each person.

The two actions for the ICPM relate to the learner and they are **physical attendance** and **cognitive participation**. Physical attendance means learners go to school and attend all lessons and school activities. Cognitive participation means a learner's mind is continuously actively engaged in the learning process, during which time the learner is empowered to lead the activities of the learning process. Thus, the methodologies used in the inviting classroom pedagogies model are engaging and learner-centred. The learner and the teacher become co-producers of knowledge.

#### **8.4 CONCLUSIONS DRAWN FROM THE STUDY**

The main aim of the study was to understand socio-cultural perspectives to education retention in a multicultural school context by exploring inviting classroom pedagogies in four rural secondary schools of Lagos State in Nigeria. I acknowledge that factors

that outline the retention of learners in schools are context-specific; hence a case study and interpretive orientation.

The findings reveal that various factors outline retention, the primary of which were:

- Prevailing socio-cultural factors and their influence on the rural community people's and learner's beliefs and conceptions about education
- (In)effective teaching models that enhance education retention
- The (gendered) school environment and violence
- A socio-cultural perspective to education retention in a multicultural context: Theoretical reflections

However, for the effective delivery of a complete and relevant education project (curriculum) that will make learners stay in school until completion and attain maximum benefit out of the teaching and learning situation, there should be an integration of both formal education and cultural education. It is the integration of both that forms the core of inviting pedagogies; for example formal education will help learners for career path as well as social competence. This will cater for learners staying in the classroom to learn and complete their education since the integration of both types of education will empower the learner with adequate knowledge, skills, and value for self-learning and knowing.

## **8.5 RECOMMENDATIONS**

The following are the recommendations that emerged from the research study and the experiences shared by the parents, teachers and learners.

### ***State Educational policy***

The government state policy that makes it obligatory for learners of school going age to attend school and imposes penalties to parents whose children are not at school is

seemingly effective to keep learners in school. Thus, effective implementation of that policy should continue.

### ***Teacher capacity***

However, the government state should develop instruments that compel teachers to honour the school hours and do their work judiciously. Performance evaluations for teachers where independent evaluators are involved and input from self, peers, line managers and learners are solicited during teacher performance evaluations. The evaluations should be linked to teacher development programmes and be incentivised. Penalties should only be imposed where a teacher's evaluation reports show sustained poor performance in spite of exposure of the individual teacher to development opportunities.

### ***Parent Teacher Association Meetings***

The meetings between parents and teachers or school management need to be continued. However, they need to be structured to address issues that affect the teaching and learning of learners in schools. The parental voice need to be empowered and fore grounded in identifying issues and contributing toward finding solutions for educational problems/challenges.

### ***School leadership development and evaluation***

The government should put in place development programmes for school principals in different aspects of leadership and management such as curriculum management, human resource management, school safety and security, resource mobilisation. The development programmes should be linked to instruments for principal evaluation.

### ***Gender issues***

Gender discrimination seems rampant. Therefore, intervention programmes relating to gender sensitisation, policies relating to sexual harassment and the empowerment of girls should be put in place.

### ***Recommendations for future research***

The causative factors for teachers' negative attitudes and low teacher morale, which is widespread, needs to be investigated and addressed through scientific inquiry.

The causes of teachers' poor subject content knowledge and the areas of academic need should be explored further and holistic programmes developed to address the gaps in teacher knowledge.

A concept of holistic approach to school management and leadership that considers asset-based approaches needs to be explored with school management and parents to mobilise government and community resources to address the resource needs of the schools.

Further research on the application of inviting pedagogies theory to improve education retention need to be explored. This means research projects on exploring ontology and epistemologies of cultural education and indigenous knowledge systems in relation to formal education subjects need to be conducted.

## **8.5 MY THESIS IN RETROSPECT**

In this study, I focused on the prevailing socio-cultural perspective to education retention in a multicultural context in four rural secondary schools, Alimosho council, Lagos State, Nigeria.

In the first chapter, I provided a brief outline of the structure of this dissertation where study background, focus and problem statement of the study were highlighted.

In chapter two and three, I discussed issues and debates around prevailing socio-cultural factors to education retention as well as teachers' pedagogical strategies in a multicultural context and this laid the foundation for the selection, theoretical frameworks that best suit the analysis of the findings.

In chapter four, having surveyed previous and current academic literature on the phenomenon, I then selected, defined and discussed the key concepts with different points of view, the discussion that explain why the study drew on Bernstein's theory of pedagogical discourse. These key concepts and the theory were used as analytical tools for the data generated.

In chapter five, I outlined the research methodologies on which the study design was based, using appropriate paradigms having discussed other related paradigms and highlighting epistemology aligned to chosen paradigm and approaches to the study. In the study, I give comprehensive details of activity at the research field that includes; sample site, participants' selection criteria, data collection methods, and how the data that was generated were analysed considering trustworthiness, credibility and reliability and rigour as scale to gauge the authenticity of the findings. Finally, the research ethics, challenges encountered on field as well and study limitations were discussed.

In chapter six, I presented and interpreted the research results in real settings, giving extracts from data sources as a chain of evidence.

In chapter seven, I presented the analysis and synthesis of the research results and also discussed how the findings respond to the research questions and highlight issues regarding education retention. The discussion is broadly arranged according to the main

research questions stated in chapter one and the discussion is integrated with the concepts and theory that were discussed in chapter four as the framework of the study.

In chapter eight, I discussed the inviting pedagogy in detail regarding effective teaching and learning in a multicultural context. Conclusions were drawn from all aspects of the entire study that discussed and centered on education retention of learners. A set of recommendations that emerged from the findings are presented.

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# Appendix 1:



31 October 2014

Mr Ayinde MO Agbomaji (213574318)  
School of Education  
Edgewood Campus

Dear Mr Agbomaji,

Protocol reference number: HSS/OJ.21/0140  
New project title: A socio-cultural perspective to education retention in a multicultural context: Exploring the 'Teaching' classroom pedagogies in selected secondary schools in the rural Lagos State of Nigeria

#### Approval Notification – Expedited Application / Amendment

This letter serves to notify you that your application and request for an amendment received on 23 October 2014 has now been approved as follows:

- Change in Title

Any alterations to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study must be reviewed and approved through an amendment /modification prior to its implementation. In case you have further queries, please quote the above reference number.

**PLEASE NOTE:** Research data should be securely stored in the discipline/department for a period of 5 years.

The ethical clearance certificate is only valid for period of 3 years from the date of issue. Thereafter Recertification must be applied for on an annual basis.

Best wishes for the successful completion of your research protocol

Yours faithfully

Dr Shenika Singh (Chair)

/ms

cc: Supervisor: Professor TM Buthezi  
cc: Academic Leader Research: Professor P. Marrijein  
cc: School Administrator: Ms Dong Ehenqu

Humanities & Social Sciences Research Ethics Committee

Dr Shenika Singh (Chair)

Westring Campus, Govan Mbeki Building

Postal Address: Private Bag 20402, Durban 4001

Telephone: +27 (0) 31 260 887/8950/8557 Fax: +27 (0) 31 269 4698 Email: [ethics@ukzn.ac.za](mailto:ethics@ukzn.ac.za) / [research@ukzn.ac.za](mailto:research@ukzn.ac.za) / [ethics-ipc@ukzn.ac.za](mailto:ethics-ipc@ukzn.ac.za)

Website: [www.ukzn.ac.za](http://www.ukzn.ac.za)

1910 - 2010  
100 YEARS OF ACADEMIC EXCELLENCE

Scotts Campus — Edgewood — Howard College — Madlala School — Pietermaritzburg — Westville

# Appendix 2:



07 April 2014

Mr Ayinde MO Agbomeji (212574318)  
School of Education  
Edgewood Campus

Protocol reference number: HSS/Q121/Q14D  
Project title: A socio-cultural perspective to education retention in a multicultural context: Exploring the 'inviting' classroom pedagogies in selected secondary schools in the rural Kwara State of Nigeria

Dear Mr Agbomeji,

I wish to inform you that your application dated 28 February 2014 in connection with the above has been granted **Provisional Approval - Expedited** provisional approval, subject to the following:

- Relevant gatekeeper permission letter(s) being obtained

Kindly submit your response to Research Office: Ethics, Westville Campus as soon as possible.

This approval is granted provisionally and the final approval for this project will be given once the above condition has been met. Note that data collection may not proceed until final ethics approval letter has been issued after the remaining conditions have been met and approved by the research ethics committee.

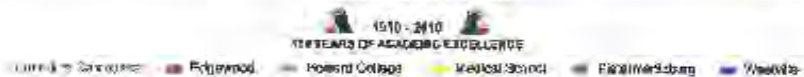
Yours faithfully

Dr Sheruka Singh (Chair)

Fms

cc: Supervisor: Professor TM Bu Thelazi  
cc: Academic Leader Research: Professor P. Majojele  
cc: School Administration: Mr Thaba Mthembu

Humanities & Social Science Research Ethics Committee  
Dr Sheruka Singh (Chair)  
Westville Campus, Govan Mbeki Building  
Postal Address: Private Bag 204001, Durban 4001  
Telephone: +27 (0) 31 260 2567/2604957 Facsimile: +27 (0) 31 260 4906 Email: [ethics@ukzn.ac.za](mailto:ethics@ukzn.ac.za) / [ethics@ukzn.ac.za](mailto:ethics@ukzn.ac.za) / [ethics@ukzn.ac.za](mailto:ethics@ukzn.ac.za)  
Website: [www.ukzn.ac.za](http://www.ukzn.ac.za)





# Appendix 3:



## LAGOS STATE MINISTRY OF EDUCATION

District I & II

Alausa Ikeja, Lagos State, Nigeria

AG/024/LAG56  
Mr A.M.O Agbomeji  
PO Box 5248  
Ikeja, Lagos, Nigeria  
234  
Dear Mr Agbomeji

### PERMISSION TO CONDUCT RESEARCH IN THE FOUR SECONDARY SCHOOLS LAGOS STATE, NIGERIA.

Your application to conduct research entitled: **“A socio-cultural perspective to education retention in a multicultural context: exploring the ‘inviting’ classroom pedagogies in selected secondary schools in the rural Lagos State of Nigeria”**, in the Lagos State Ministry of Education has been approved. The conditions of the approval are as follows:

1. The researcher will make all the arrangements concerning the research and interviews with schools Principals and participants.
2. The researcher must ensure that Teachers, students and learning programmes are not disrupted.
3. Interviews are not conducted during the time of classroom activities and writing examinations in schools.
4. Learners, Educators, Schools and Institutions are not identifiable in any way from the results of the research.
5. A copy of this letter is submitted to District Managers, Principals and Heads of Community where the intended research and interviews are to be conducted.
6. The period of investigation is limited to the period from 09 June 2014 to 30 June 2015.
7. Your research and interviews will be limited to the schools and community you have proposed and approved by the Head of Department. Please note that Principals, Educators, Departmental Officials and Learners are under no obligation to participate or assist you in your investigation.
8. Should you wish to extend the period of your survey at the school(s) and communities, please contact the Director of Basic Education Services office, Lagos State Nigeria.
9. Upon completion of the research, a brief summary of the findings, recommendations or a full report / dissertation / thesis must be submitted to the State Government Secretariat, Alausa, Ikeja, Lagos, Nigeria office.
10. Please note that your research and interviews will be limited to schools, community people in Lagos State District I and II, Lagos State, Nigeria.

Mr. Sutton S. Bamidele  
Director, Basic Education Services  
Date: 20<sup>th</sup> October 2014



# Appendix 4:

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## TEACHERS CONSENT LETTER (To participants teachers)

The Teacher  
School one and two  
Alimosho Council  
Lagos State  
Nigeria

Dear Sir/Madam,

### LETTER OF CONSENT

I am Doctoral student at the University of KwaZulu-Natal. This letter is to ask for your permission to participate in my research. The research will be carried out from 06 July – 10 August 2014 and in January and February 2015. My research is titled: **A socio-cultural perspective to education retention in a multicultural context: exploring the ‘inviting’ classroom pedagogies in selected secondary schools in the rural Lagos State of Nigeria.**

This letter is to ask for your permission and at the same time inform you that I have selected your son/daughter as one of the participants in the Alimosho Council area school one where I intend to conduct my research. The research will be carried out from 06 July – 10 August 2014 and in January and February 2015.

I have organized the programme in such a way that it will not affect her school programme, she will be given questionnaires to be completed at home while the interviews will be conducted after school during the free time agreed by your daughter. I have received permission from Alimosho Council area and her/his school principal to conduct research to show that what I intend doing is well stated. I hereby enclosed a letter from my University to illustrate the objectives and the nature of my research.

However, I like to say that the participation of your daughter is voluntary and free, attract no rewards in any form and she is free to withdraw at any point. Also, her name or personalities will be protected that is confidentiality and anonymity is guaranteed.

My supervisor for this study at UKZN is Professor Thabisile M. Buthelezi; and she can be contacted at any time. Her contact details are: [Buthelezit10@ukzn.ac.za](mailto:Buthelezit10@ukzn.ac.za); Telephone: +27 31 2603471. Cell no. +27 76 1412324. Also, you can contact the University of KwaZulu-Natal research office via Ms P Ximba at the HSSREC Research Office. Her contact details are [ximbap@ukzn.ac.za](mailto:ximbap@ukzn.ac.za); Telephone: +27312603587.

Thank you in anticipation.

Yours Sincerely

.....

AgbomejiA.M.Oladele

**To be completed by volunteer applicant (Letter of Declaration)**

I.....(full names of participant) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent to participating in the research project.

I understand that my son / my daughter has been selected to participate in the research project, and I am at liberty to withdraw him /her from the project at any time, should I so desire.

**Tick the relevant box:**

I agree that my son / daughter participate in the research project.

I do not agree that my son / daughter participate in the research

project.

.....  
**SIGNATURE OF PARTICIPANT**

.....  
**DATE**

# Appendix 5

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## CONSENT LETTER FOR LEARNERS

The Participant  
School one and two  
Alimosho Council  
Lagos State  
Nigeria

Dear Learner,

### LETTER OF CONSENT

I am Doctoral student at the University of KwaZulu-Natal. This letter is to ask for your permission to participate in my research. The research will be carried out from 06 July – 10 August 2014 and in January and February 2015. My research is titled: **A socio-cultural perspective to education retention in a multicultural context: exploring the ‘inviting’ classroom pedagogies in selected secondary schools in the rural Lagos State of Nigeria.**

This is to inform and ask for your consent that you have been chosen to participate in the ongoing research programme which will not be clashed with your classroom activities; however, your school principal as well as your teachers is aware of your participation. Again, you will be permitted to give your parents/caregivers a consent letter of your participation.

Further, this letter serve to inform that your participation in the said research project will be audio / video recorded accordingly, however you have the option to accept or reject the process and this additional information has been attached participant letter to fill voluntary.

You have the option not to participate and/or to withdraw your participation at any time during the research and that will not disadvantage you or your school or your family or your community in any way. However, we encourage that you participate in this study as it will help improve education. During the research I will be taping some of the discussions to enable the analysis of information. In this, you also have an option to switch off the tape at any time during the research.

It is hoped that my study will contribute to the understanding of factors that keep learners in school and teachers teaching strategies that enhance effective school retention particular in school. Enclosed here, is a letter from my University authorising me to conduct the research in schools. In addition, a consent letter has been to your school principal and parent of your participation.

All information that you will provide will not be linked to your name, school, community and family. Similarly, all reports that will be written using the information obtained will also not bear your name or name of your school or family. Only I and my supervisor will have access to the information that you will provide.

My supervisor for this study at UKZN is Professor Thabisile M. Buthelezi; and she can be contacted at any time. Her contact details are: [Buthelezit10@ukzn.ac.za](mailto:Buthelezit10@ukzn.ac.za); Telephone: +27 31 2603471. Cell no. +27 76 1412324. Also, you can contact the University of KwaZulu-Natal research office via Ms P Ximba at the HSSREC Research Office. Her contact details are [ximbap@ukzn.ac.za](mailto:ximbap@ukzn.ac.za); Telephone: +27312603587.

Thank you in anticipation.

Yours Sincerely

AgbomejiA.M.Oladele

**To be completed by volunteer applicant (Letter of Declaration)**

I.....(full names of participant) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent to participating in the research project.

I understand that I have been selected to participate in the research project, and I am at liberty to withdraw from the project at any time, should I so desire.

**Tick the relevant box:**

I agree to participate in the research project.

I do not agree to participate in the research project.

.....

**SIGNATURE OF PARTICIPANT**

.....

**DATE**

# Appendix 6

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## **PARENTS CONSENT LETTER (To participants parents)**

The Parent  
School one and two  
Alimosho Council  
Lagos state  
Nigeria

Dear Sir/Madam,

### **LETTER OF CONSENT**

I am Doctoral student at the University of KwaZulu-Natal. This letter is to ask for your permission to participate in my research. The research will be carried out from 06 July – 10 August 2014 and in January and February 2015. My research is titled: **A socio-cultural perspective to education retention in a multicultural context: exploring the ‘inviting’ classroom pedagogies in selected secondary schools in the rural Lagos State of Nigeria.**

This letter is to ask for your permission and at the same time inform you that I have selected your son/daughter as one of the participants in the Alimosho Council area school one where I intend to conduct my research. The research will be carried out from 06 July – 10 August 2014 and in January and February 2015.

I have organized the programme in such a way that it will not affect her school programme, she will be given questionnaires to be completed at home while the interviews will be conducted after school during the free time agreed by your daughter. I have received permission from Alimosho Council, Director and her/his school principals to conduct research to show that what I intend doing is well stated. I hereby enclosed a letter from my University to illustrate the objectives and the nature of my research.



However, I like to say that the participation of your daughter is voluntary and free, attract no rewards in any form and she is free to withdraw at any point. Also, her name or personalities will be protected that is confidentiality and anonymity is guaranteed.

My supervisor for this study at UKZN is Professor Thabisile M. Buthelezi; and she can be contacted at any time. Her contact details are: [Buthelezit10@ukzn.ac.za](mailto:Buthelezit10@ukzn.ac.za); Telephone: +27 31 2603471. Cell no. +27 76 1412324. Also, you can contact the University of KwaZulu-Natal research office via Ms P Ximba at the HSSREC Research Office. Her contact details are [ximbap@ukzn.ac.za](mailto:ximbap@ukzn.ac.za); Telephone: +27312603587.

Thank you in anticipation.

Yours Sincerely

.....

AgbomejiA.M.Oladele

**To be completed by volunteer applicant (Letter of Declaration)**

I.....(full names of participant) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent to participating in the research project.

I understand that my son / my daughter has been selected to participate in the research project, and I am at liberty to withdraw him /her from the project at any time, should I so desire.

**Tick the relevant box:**

I agree that my son / daughter participate in the research project.

I do not agree that my son / daughter participate in the research project.

.....

**SIGNATURE OF PARTICIPANT**

.....

**DATE**

# Appendix 7

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## **Permission Letter: Principal**

The Principal  
Alimosho Council  
Lagos State  
Nigeria

### **PERMISSION TO CONDUCT RESEARCH IN YOUR SCHOOL**

I am a Doctoral student at the University of KwaZulu-Natal. This letter is to ask for permission and at the same time inform you that I have selected your school as one of the schools in the Alimosho Council where I intend to conduct my research. The research will be carried out from 06 July – 10 August 2014. My research is titled: **A socio-cultural perspective to education retention in a multicultural context: exploring the ‘inviting’ classroom pedagogies in selected secondary schools in the rural Lagos State of Nigeria**

The research is to be conducted among learners (boys & girls) aged 15 – 19 years and teachers who will voluntarily agree to take part in the research. In order not to interrupt the school programme, focus group discussion and individual interviews will be conducted among the selected learners and teachers after school during the learner’s free time. As my research includes classroom observations, I will also visit some classes. However, my visits will not disrupt teaching and learning. The data collection for this research will be carried out from 06 July – 10 August 2014 and in January and February 2015.

It is hoped that my study will contribute to the understanding of factors that keep learners in school and teachers teaching strategies that enhance effective school retention particular in school. Enclosed here, is a letter from my University authorizing me to conduct the research in schools.

My supervisor for this study at UKZN is Professor Thabisile M. Buthelezi; and she can be contacted at any time. Her contact details are: [Buthelezit10@ukzn.ac.za](mailto:Buthelezit10@ukzn.ac.za); Telephone: +27 31 2603471. Cell no. +27 76 1412324. Also, you can contact the University of

KwaZulu-Natal research office via Ms P Ximba at the HSSREC Research Office. Her contact details are [ximbap@ukzn.ac.za](mailto:ximbap@ukzn.ac.za); Telephone: +27312603587.

Thank you in advance.

Yours Sincerely

Agbomeji A.M.Oladele

# Appendix 8

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## **INDIVIDUAL INTERVIEW QUESTIONS (teachers)**

1. Tell me a little about yourself; like age, years of teaching, race, religion, language, ethnic group, gender, marital status, no of children in / out of school etc.
2. What subjects you teach and why?
3. What can you say about your teaching experience?
4. What is your understanding of learners' education?
5. What are those factors that keep learners in school and why?
6. What are those factors that cause learners' school absenteeism and why?
7. What are you doing to help learners stay in school and how?
8. How do you select the following in your teaching: content and teaching aid material?
9. What methodology approaches do you apply in your teaching and why?
10. What is your understanding of culture?
11. How do you incorporate culture in your teaching?
12. From your experiences what language should be used in teaching and why?
13. What language makes your teaching interactive?
14. How do you manage a class that has learners from multicultural dimension?
15. How should the classroom be arranged and why?
16. What should government do to assist teachers in achieving teaching goals?

# Appendix 9

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## **Focus group interview Schedule**

### **FOCUS GROUP INTERVIEW QUESTIONS (Teachers)**

1. What do you understand by learners' education?
2. What is the relevance of learners education and why?
3. What are those factors that keep learners in school and why?
4. What are the factors that keep learners out of school and why?
5. What should teachers do to assist learners stay in school?
6. What is culture?
7. How should culture be incorporated in classroom teaching?
8. How should classroom teacher select the following in teaching plan: content, teaching aid materials and methodology?
9. What language should teacher used in classroom teaching?
10. How should teacher teach in a classroom comprises of learners from multicultural dimension?
11. What should government do to assist teacher in achieving teaching goals?
12. How should classroom be arranged and why?

# Appendix 10

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## **Research objectives to guide construction of interviews questions**

1. To explore the socio-cultural factors that manifest in the rural communities at Lagos State of Nigeria and the way in which these influence parents', community leaders' and learners' beliefs, conceptions and actions relating to participation in education.
  2. To explore the teachers' philosophical underpinnings that guide their selection of content, teacher-support materials and classroom activities in selected secondary schools of Lagos State in Nigeria.
  3. To investigate the way in which teachers' pedagogical strategies incorporate contextual social factors and learners' cultures in selected secondary schools of Lagos State in Nigeria.
  4. To identify effective teaching models that enhances education retention in selected secondary schools of Lagos State in Nigeria
- 

## **Focus group interview Schedule**

### **WORKSHOP SESSION QUESTIONS (Parents/community people & Leaders)**

The workshop session will be participatory methodologies and the participants will form one focused group. They will be selected in respect to their gender, social and cultural status in mixed form. Activities will be shared and participation will be allowed to engage.

**FOCUSED GROUP INTERVIEW QUESTIONS (Parents/community people & Leaders)**

1. What do community people say about children education and why?
2. What is your belief of children's education?
3. Who does community (boy/girl) believes should complete school and why?
4. Why should children not attend or complete schooling and why?
5. What should learners do before and after school and why?
6. How does community support children to attend and complete schooling and why?
7. How are parents and community people involved in school affairs?
8. What can you say about children school performance and why?
9. What is culture?
10. Should culture be incorporated into classroom teaching, how and why?
11. What language should teachers used in teaching and why?



# Appendix 11

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## Focus Group Schedule

### FOCUS GROUP INTERVIEW QUESTIONS (Learners)

Introduce by saying... the purpose of the study to the participants. I chose you because you are..... I would like to know a little about you and others introduction will follow depending on the participant at that particular time. *This is applicable to all interview segment of this study.*

1. What do people in your community say about school
2. What do people in the community says about learners staying in school
3. Who do community believe (boy or girl) should stay in school and why
4. In your view, what is it in the classroom that keeps learners in school?
5. What do you think why some learners absent themselves or do not stay in the classroom sometimes?
6. Who is your favourite teacher (use subject description) and why?
7. Who helps learners to complete assignments?
8. How is teaching being done in your school that you like / do not like?
9. What are the teaching materials that your teachers use in teaching in the classroom and why?
10. Do teachers allow learners to participate or ask questions during and after classroom exercise?
11. If learners answer correctly what do teachers say?
12. If learners answer incorrectly what do teachers do or say?
13. How are the classroom exercises being marked?
14. What should your teachers do to help learners in teaching?

15. What are the steps that you /other learners are taking to stay and achieve their dreams while staying in school?
16. What should government do to assist teachers achieving teaching goals?
17. Who is learner role model and why?
18. What do learners do most before/after school?
19. What is culture?
20. Should culture be part of classroom teaching and why?
21. How should classrooms be arranged and why?
22. What language should teachers used in the classroom teaching and why?

# Appendix 12

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## **Focus group interview Schedule**

### **FOCUS GROUP INTERVIEW QUESTIONS (Teachers)**

1. What do you understand by learners' education?
2. What is the relevance of learners education and why?
3. What are those factors that keep learners in school and why?
4. What are the factors that keep learners out of school and why?
5. What should teachers do to assist learners stay in school?
6. What is culture?
7. How should culture be incorporated in classroom teaching?
8. How should classroom teacher select the following in teaching plan: content, teaching aid materials and methodology?
9. What language should teacher used in classroom teaching?
10. How should teacher teach in a classroom comprises of learners from multicultural dimension?
11. What should government do to assist teacher in achieving teaching goals?
12. How should classroom be arranged and why?

# Appendix 13:

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## Individual Prompt Interview

### INDIVIDUAL INTERVIEW QUESTIONS (teachers)

17. Tell me a little about yourself; like age, years of teaching, race, religion, language, ethnic group, gender, marital status, no of children in / out of school etc.
18. What subjects you teach and why?
19. What can you say about your teaching experience?
20. What is your understanding of learners' education?
21. What are those factors that keep learners in school and why?
22. What are those factors that cause learners' school absenteeism and why?
23. What are you doing to help learners stay in school and how?
24. How do you select the following in your teaching: content and teaching aid material?
25. What methodology approaches do you apply in your teaching and why?
26. What is your understanding of culture?
27. How do you incorporate culture in your teaching?
28. From your experiences what language should be used in teaching and why?
29. What language makes your teaching interactive?
30. How do you manage a class that has learners from multicultural dimension?
31. How should the classroom be arranged and why?
32. What should government do to assist teachers in achieving teaching goals?