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TOWARDS A PEDAGOGY OF POSSIBILITY

TEACHING AND LEARNING FROM A
'SOCIAL JUSTICE' PERSPECTIVE

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ABSTRACT

This chapter takes the argument of Waghid (this volume) on higher education as a public good as its starting point and sketches the challenges presented in relation to this, by the educational biographies of learners and educators from varied social backgrounds. It considers what education as a public good would be like, especially if higher education were to ensure participatory parity for all learners. With reference to a study on educational biographies of 100 students and 64 lecturers at one South African university, it discusses the three dimensions of social justice posited by Fraser (2009), namely distribution, participation and recognition. It further considers the interrelationship of structure, agency and responsibility, and how this interrelationship impacts on the task of higher education to facilitate the potential for the successful learning of all students. The chapter concludes with a model, depicting the responsibilities of the key role-players for realising higher education as a social good. The model also contains references to research and findings on innovations by researchers and educators, whose work serves as examples of what can be done to realise this pedagogy of possibility.

INTRODUCTION

Waghid (this volume) argues for higher education as a public good, based on conceptions of democratic deliberation, compassionate imagining and cosmopolitan justice. He presents a strong philosophical account of what these three conceptions may mean, and draws examples from teaching and learning contexts. I would like to analyse the notion of higher education as a public good in more detail, with reference to a study on educational biographies undertaken at Stellenbosch University. With an emphasis on the need for higher education to establish participatory parity for students

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and lecturers from dominant and non-dominant groups, I have turned to the work of Nancy Fraser (2003, 2009). She offers a powerful analytic lens to understand the challenge to which the modern – and particularly South African – university should respond. The application of her views on social justice needs to be complemented by an understanding of structure, agency and responsibility, as I intend to show, with reference to the same study. I conclude this chapter with a discussion on what it may mean, in practical terms, for institutions of higher education to facilitate teaching and learning as a pedagogy of possibility.

STUDY ON IDENTITY, TEACHING AND LEARNING

The project which is used as the basis for this discussion was entitled ‘Identity, teaching and learning’. It ran as a team-based study from 2004-2006. The team conducting the research consisted of a shifting group of eight individuals, all located within the academic support centres at Stellenbosch University (SU). The names of all the team members are listed at the end of the chapter. The broad aim of the project was to explore the relationship between matters of identity and teaching and learning at this particular university, and to help the team members to understand our roles as professionals engaged in a variety of tasks to support both lecturers and students in enhancing teaching and learning at the university. The study comprised one on one interviews with 64 university academics and academic support staff, and interviews with 100 students, conducted by team members and senior students who were trained for this purpose. Interviews were conducted with both staff and students, since staff were also students, and teaching and learning is a shared enterprise, involving both lecturers and learners as participants (Lave 1996). All interviewees were asked to describe their educational biography in relation to their present position as academic or student. The interviews were analysed and coded several times, in each case with different research questions in mind. (See Leibowitz *et al.* (2005b) for a consideration of identity in relation to language; Leibowitz *et al.* (2005a) for a consideration of identity in relation to diversity and dialogue and Leibowitz, in press, for a discussion of the data on educational biography and educational success). For this chapter I have used the data already analysed in order to illustrate the argument I am making. I do not believe this data is unique, and it could have been collected at many other South African universities, especially historically advantaged universities.

A THREE-DIMENSIONAL APPROACH TO PARTICIPATORY PARITY

An important contribution to the understanding of teaching and learning within a 'social justice' paradigm is the work of the philosopher, Nancy Fraser (2003, 2009). Her understanding of social justice stresses the need for participatory parity, which

requires social arrangements that permit all to participate as peers in social life. Overcoming injustice means dismantling institutionalized obstacles that prevent some people from participating on a par with others, as full partners in social interaction (Fraser 2009:16).

Her views have powerful analytic and normative value when applied, with further discussion, to the sphere of teaching and learning in higher education. Fraser (2009) argues that social justice is three-dimensional. The first dimension is for redistribution – in the Marxist sense of ensuring that all individuals or groups within an institution have access to the material resources they require in order to participate equitably. The second dimension is the political or representational, which involves who belongs, who may have a say in decision making, and how participation occurs. The third dimension is for recognition – of individuals or groups' identity, cultural affiliation or social status.

This three-dimensional approach to participatory parity is so important, because attempts to institute inclusive approaches to teaching and learning in higher education all too often tend to focus solely on the material, or on the affective and relational, or on the more directly academic and cognitive. Rarely are the various dimensions held in balance. A three-dimensional approach allows for a more complex, multi-faceted and flexible response to the inequities of our teaching and learning contexts.

DISTRIBUTION

Distribution of resources as a dimension of social justice in relation to higher education would consider the fact that some students do not have access to an adequate home learning environment, live too far from the university to be able to use the library in the evenings and cannot afford to live in residence, or lack sufficient funds in order to purchase textbooks or technology. The distribution of resources is not only relevant to the present learning conditions of the student, but to the retrospective biographies of students as well. An example of the biographical dimension of distribution is the account in the study, of a black female isiZulu speaking student, Lindi,¹³ who stresses the role played in her educational biography by the relative privilege of her family over

¹³ All names are pseudonyms.

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others in rural KwaZulu-Natal. Her father worked, she had quality food to eat and was hence able to concentrate at school:

I grew up in a rural area; I had to walk for like 8 km to school. From Grade 2 onwards I think I was always no.1 in class, but I don't think that was because I was brilliant, it is just because, in comparison to the families that were around, our neighbours, we had better food because my dad was working, but I would only see him maybe once a week, so we had cheese, we had good food, so we could think better than other students.

Access to material resources, whether retrospective or current, is to some degree formative, as the individual would interact with the resources in order to acquire the skills repertoire which paves the way for future academic success. Trowler (2008:34) discusses the manner in which what is considered to be 'ability' is in fact "rooted in its social location" via the mediation of tools, of which educational materials and toys are a subset. In the interviews there were numerous examples of interviewees acquiring various skills through situated practices, in which material resources or artefacts played an important part. Examples of such artefacts are books, toys or electronic accessories. In the example which follows, a young boy, Stefan, engages in play and dialogue around artefacts such as a Mikano set and a crystal set. This predates his successful career as engineering student, and later, as a senior professor in engineering:

I had a Mikano set from when I was small which surely had an influence. You had an electronic set that you could build things with and then pull apart and then build something else ... And the other thing that I remember well, my uncle was a professor at Wits and he tells the story of how as a child he had a crystal set that you could use to build a radio ... and he came to visit us and he brought the crystal thing to show me, but he could not remember how the thing worked and then I tried build it.

Thus the presence of material resources is a significant dimension of socially just teaching and learning and its significance within the curriculum should not be underestimated.

REPRESENTATION

The political or representational dimension of social justice relates well to teaching and learning in debates about who is included in higher education, and how the rights of the participants are articulated and heard. The issue of representation is relevant to teaching and learning, in the sense that knowledge is power; and ability to express oneself within the discourses of power, enables a degree of representation of oneself, one's rights and the rights of those one wishes to represent. However, this description

of representation does not cover the heart of what happens in teaching and learning. This is best dealt with in terms of socio-cultural theories on learning, on discourse and situated approaches, as will be described below.

Theorists as varied as Bernstein (1996), Bourdieu *et al.* (1994), Gee (1990), Heath (1994, 1983), Halliday (1995, 1994), Lave (1996) and Northedge (2003) have argued that the context in which we use language and the purposes to which we put this communication have shaped, and continue to shape, the way we use language and approach knowledge. Halliday particularly stressed the importance of the function of any communicative act and of context in shaping what linguistic forms we acquire, while Bourdieu, Heath, Gee and Bernstein have all stressed the key role of social class in influencing how young people acquire language. The influence of context, class, and forms of language individuals learn to use was borne out in the interviews in the SU study, where lecturers were able to cite examples of the language, literacy and oracy practices they engaged in as young people, and which prefigured the way they would use language once entering the academy. Bettina, a white Afrikaans-speaking female head of department in the humanities, described her familial legacy:

Through the way in which we were brought up I did get a lot of ... a lot of academic debate, ... you have to articulate your argument clearly ... if things are different then you have to show that they're different and not start muddling things ... and that part of being education [is typical] in this department.

These were the words of a head of department, who acknowledged the role of her father in encouraging debate in their middle class home. Zakes, a professor from a comparatively affluent, black family (which would, however, been part of the oppressed during the apartheid era) acquired a set of oracy practices that prefigured the study of African literature that he would master as a student and professor:

The main thing was the transference of knowledge from the parents by word of mouth. Well, my mother was a housewife. She brought us up with stories. We had to listen to her for language and, you know, learnt a lot more about how to speak your language properly. Most of the information would be communicated orally.

This extract suggests the professor might have elicited those aspects of his retrospective life story which cohere with his current disciplinary identity, but they point to a possible teaching and learning lesson: that, as with the previous extract, a 'fit' between a student's home discourse and his or her institutional, academic discourse, is highly beneficial. As a relatively uncommon example of the way indigenous knowledge is

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valued, this extract points to the need to create more opportunities for the valuing of indigenous knowledge, or of non-dominant uses of discourse.

The more challenging implication of these two extracts is the suggestion they present, that learning, or acquisition of a discourse, occurs through situated practice, over time and in context. The need to provide students with the opportunity to acquire academic discourse via contextualised and meaningful activities in disciplinary settings has long been acknowledged (Northedge 2003; Haggis 2006).

RECOGNITION

The role of recognition within teaching and learning is multi-faceted and multi-directional. In the first instance, it pertains to whether the individual feels welcome or included within the institution. This perception or feeling is linked to one's social location, as well as to various additional factors. Writing about issues of race and difference in South Africa, Thaver (2006) describes being 'at home' in an institution of higher learning as feeling secure and stimulated within the environment. In their research on students from various backgrounds entering higher education in the United Kingdom, Reay, David and Ball (2005:28) discuss the sense of confidence and entitlement of those who feel at home in the institution, mainly because they possess the cultural capital that is valued by the institution. They cite Bourdieu and Wacquant (1992:7): "And when habitus encounters a social world of which it is the product, it is like 'a fish in water': it does not feel the weight of the water and it takes the world about itself for granted." It extends to how the individuals *perceive* being treated by the institution. O'Connor, Hill and Robinson (2009:16) use the term 'refraction' to refer to identity which is shaped by how others, "based on their own structured and cultured positions", position individuals in relation to their academic performance. Race continues to be a factor influencing perceptions of being at home and not at home in South Africa, for black as well as white students (Walker 2005; Erasmus 2006). Erasmus, commenting on a study at the University of Cape Town, maintains racism had an impact on the learning of black students, who became withdrawn in teaching and learning situations. This impact is felt amongst academics as well (Mabokela 2000; Jansen 2005).

The argument that feeling at home or like a fish in water leads to greater comfort in teaching and learning situations, and hence greater affiliation with the university, as opposed to alienation, amongst those who do not feel at home, was borne out by many of the interviews. Thomas, an Afrikaans-speaking lecturer, who was also a

student at this predominantly Afrikaans university, expressed gratitude for this feeling of being at home and for the influence it had on his studies:

I love the Afrikaans language and would hate to see it disappear. I have come to know the world through the medium of Afrikaans, and I believe that that experience bestows a texture on the meaning of the world that is unique and valuable. It is a great privilege to be able to enter the world of learning and knowledge in one's mother tongue. At the same time, I do not believe that it can ever be a basic function of a university to save a language ... If people, however, don't want it anymore, the university can't be the saviour.

Despite Thomas's sense of comfort, he did not feel that this privilege should necessarily be safeguarded at all costs, especially at the cost of diversity.

An example of the effect of alienation on learning was narrated by Lumka, who was made conscious of being black for the first time when she came to a university where she was part of a minority group. This contrasted with her experience in her home province in the Eastern Cape, where she was part of the majority. She felt almost traumatised when she attended an orientation session at the university and it was held in Afrikaans, a language she understood little of:

I am reminded about when we went for our induction, it was a traumatic experience actually, not being made to feel that you are part of [the university], not following most of what was said ... it was probably the Afrikaans.

There were other examples of alienation, for example that of a black lecturer who felt a lack of motivation and purpose with the academic enterprise of being at this privileged university. Ralph questioned the purpose of his job at the university, teaching middle class students. He felt unable to 'make a difference'. There were also examples of members of the majority, a powerful group, who felt alienated from the predominant culture at the university. One such person was a senior, white, Afrikaans-speaking professor who found the university too conservative and racist. He said of the institution: "I endure it."

Contrary to what one might expect, there were instances where individuals from disadvantaged backgrounds felt motivated and engaged with teaching and learning. Deborah, a black lecturer, insisted on succeeding and remaining at the university as a role model to black students:

I've been challenged by institutions outside of Stellenbosch about my motivation for being here ... But I also feel that I have an important role to play at Stellenbosch

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being one of the few people of colour in terms of faculty members and that's what keeps me here.

There were also white students who engaged with their learning, despite their feeling of alienation. Janetta, the English-speaking daughter of a wealthy wine estate owner, was gay. She found her studies to be an escape from what she considered to be the empty, superficial life of her peers.

These examples seem to stress the salience of recognition in higher education settings in South Africa, but they also caution us against taking too simplistic approaches to this issue, and of making assumptions about how any one individual might behave.

The impact of recognition and the lack of recognition on learning has been discussed by various writers, for example Wenger (1998) who maintains that individuals who are part of a community of practice become invested in the practice. They are 'participative', and experience negotiability, which is the "ability, facility, and legitimacy to contribute to, take responsibility for, and shape the meanings that matter within a social configuration" (Wenger 1998:197). For Wenger (1998:51), identity is not just about how we describe ourselves and how we consciously affiliate, it is also about participating: "Identity in practice is defined socially not merely because it is reified in a social discourse of the self and of social categories, but also because it is produced as a lived experience of participation in specific communities." Thus identity is linked to experience and sense of competence. It is also linked to sense of purpose, which Bernstein (1996:73), like Clark and Ivanic (1997) sees as linked to identity and social location: "Identity arises out of a particular social order, through relations which the identity enters into with other identities of reciprocal recognition, support, mutual legitimisation and finally through collective purpose."

Waghid (this volume) suggests the need for democratic deliberation in order for lecturers and students to develop a space to understand commonalities. The significance of openness and dialogue as vehicles for recognition is underscored by many participants in the study. Bahia stresses how as a black, Muslim lecturer at this predominantly white, Christian university, she needs to remain aware of the fact that there are many different kinds of difference, and that she, like others, should remain open to sharing and asking, rather than assuming:

Don't tell me, "You people wear scarves." Ask me, you know, "Do you wear scarves?" Then I could tell you. So when people ask me questions I try as far as possible to be honest and to elaborate and to share. I feel that we all learn and so I always don't just see myself as I'm coming in [to an Afrikaans institution], because I also realise

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there are others who are coming in who are English-speaking or there are others who come in because they are international lecturers or students. So it's not just me saying, "I'm important, notice me or accommodate me," I'm also saying that I'm different because of my religion maybe, but somebody else will be different because of their language and somebody else may be different because of their ethnicity. But if you are sensitive to that and open to it then I think we learn from that.

The kind of confidence required to be open and vulnerable might need to be cultivated. It could be cultivated via exploration of issues of self and difference, within the curriculum or via action research projects. Shahieda, a senior student who was trained to conduct interviews with other students, saw herself as black, was a secretary of the Black Students Association, and yet she was surprised what she learnt after interviewing a group of black students:

I've started looking at diversity with greater depth ... and the funny thing is, when you sit and look at people you just assume that they're alike, but even in homogeneous groups you'll find people from completely different backgrounds and they view the world differently.

The cultivation of openness to difference and ability to recognise the 'other' could also be supported by reflexivity, which involves a criticality and questioning of one's own place in the world and one's own basic assumptions about knowledge (Taylor and White 2000). Reflexivity within the context of higher education is also enhanced by reflecting on one's own biography, which according to Tedder and Biesta (2007), facilitates the interrogation of one's own experience, interaction with others and the relationship between the self and the institution.

STRUCTURE AND AGENCY

So far I have presented social justice in relation to teaching and learning as primarily something that could be 'done' to students or to a lesser extent, to lecturers. The assumption might seem to be that distribution, recognition or political justice should be granted to students from disadvantaged backgrounds, or groups considered as 'other' or discriminated against. This would, however, be an extremely one-dimensional view of social justice in education and of human development. Statements like those of Lave regarding the socio-cultural nature of teaching and learning would seem to imply that learners are members of groups first and foremost: "A reconsideration of learning as a social, collective, rather than individual, psychological phenomenon offers the only way beyond the current state of affairs that I can envision at the present time" Lave (1996:149). However, interviews with students and lecturers in this study suggest

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that students' and lecturers' academic achievement and engagement are influenced by their social class origins, but not in ways which necessarily lead to predictable outcomes. In a discussion on complexity theory and its usefulness for thinking about teaching and learning Haggis (2004:349) writes: "It is arguably at least partly the unnamed and unexpected factors and interrelationships involved in 'learning', which deterministic/probabilistic models often do not result in the changes which teachers and policy-makers are hoping for." This complexity and unpredictability of outcome is most evident in the interviews cited in the section above on recognition.

According to Lave (1996), the tendency of traditional learning situations, where the focus is on the individual, is to define 'normal' as what successful students do, then to define whatever does not adhere to this as 'subnormal'. Yet, a potential danger of a socio-cultural approach with an emphasis on social structure and inequality is the potential tendency to attribute deficit, pathology or victimhood to members of oppressed groups. There is an easy slide, from compassion to "condescension and contempt" (Ecclestone 2004:132). One response to this might be to understand the strength or value that people from various backgrounds bring to education. In response to Bourdieu's theories of cultural capital as pertaining to the middle classes, Yosso (2005:77) argues that amongst communities of colour in the US, one should take into account "community cultural wealth", which is "an array of knowledge, skills, abilities and contacts possessed and utilized by Communities of Color to survive and resist macro and micro-forms of oppression". The forms of community cultural wealth amongst students from marginalised communities she describes, are all evident in the biographical stories told by lecturers and students in the study. Examples already cited thus far are linguistic capital, which according to Yosso, is the use of more than one language, and the ability to switch languages. This ability was cited by students and lecturers alike. It also exists in the extract of Zakes, where he describes the oral, story-telling discourse, which was an alternative to the dominant literacy-based discourse most typically cited in relation to cultural capital. An example of what she describes as "resistant capital" is evident in the story of Zakes, who obtained his undergraduate degree at the University of Fort Hare, which was a site of struggle in the apartheid era:

Of course, Fort Hare, those days known as the university for all sorts of activities within the liberation struggle. Well, there was no way that one would not get a qualification from Fort Hare, that was the objective of all of us who embraced, you know, a kind of success against all the odds.

The fact that the interviews were able to provide examples of each of the forms of community cultural wealth as delineated by Yosso does not *prove* anything, it is not predictive, and it does not provide any sense of the weight of these as success factors amongst others. What these examples and Yosso's analysis does do, however, is to warn educators to guard against making easy assumptions about students based on their social background, especially in relation to deficit theories.

A solely deterministic approach seems to fail to account for the existence of agency, or the will to succeed against the odds, despite one's social class background. An example of agency is to be found in the story of Lindi, the isiZulu-speaking girl from a rural background in KwaZulu-Natal. She described her first year at Stellenbosch University as "great and bad":

I just knew that I had to do my best to be at the same level with the other students ... Also I had to realise I'm not like other students, in terms of my education background, and that influences me a lot because it's like one time I had to realise I'm not like other students and I felt like it was unfair for my lecturers to treat me like the rest of the other students and no one knows and no one cares you just have to adapt and be whatever you need to be.

I would still want to caution educators from taking comments like this to imply that agency is independent from social class and the availability of resources. A fuller discussion of Lindi's story would reveal that her parents were more well off than their neighbours, that the church remained a substantial cultural resource in her life, and that she was well supported by her parents, and even while at the university, by the Dean and other lecturers. There were several instances where a deeper investigation into the life history of a student, black or white, first generation or not first generation, displayed versions of Yosso's "community cultural wealth". Just to emphasise this point, a powerful white, Afrikaans-speaking Dean at the University, Stefan, came from a rural background where his father was unable to matriculate from high school, because his own father saw working on a farm as more important than gaining an education. Stefan's father made sure his children valued their education:

There were certain things that you could see [my father] acknowledging. One of the things he always acknowledged was the school reports, which he stored away carefully. He went to a single-teacher rural school and he used to store his own reports. Right from the beginning he used to store ours away. So you could see it was something valuable for him and it was one of the things which he respected if you did your side of the bargain at school. He was terribly dutiful, hard working; he used to work extra hours. He is also someone who rose above

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their circumstances. He was born during the war and his father did not believe a man should study, just work on a farm.

Stefan and Lindi's stories are not the same. Lindi is black and went to school in the 1980s and 1990s. Stefan is white and went to school in the 1960s and 1970s. He could be seen to have benefited from a form of affirmative action in favour of whites in the period, as Lindi could be seen to have done within her own context in the present era. Yet, in both instances their own sense of agency was bolstered by powerful familial and cultural support. These examples would appear to support the notion that agency and structure are interrelated. Arguing from a capabilities perspective, Walker (2006:43) maintains that individual agency and social arrangements are "on the same plane" and she argues that institutional arrangements, as well as pedagogic approaches, support individual flourishing. Norton (2000:8) sees material arrangements as crucial to the existence of human agency: "'The question 'Who am I?' cannot be understood apart from the question 'What am I allowed to do?' And the question 'What am I allowed to do?' cannot be understood apart from material conditions that structure opportunities for the realization of desires.'" Porteus (2008:13) sees the flourishing of agency as supported by two conditions: by "moving unfreedoms" (quoting Sen), in other words, by creating the conditions in which agency can be exercised, and by "by tapping into a human consciousness of powerfulness" (referring to Freire).

Haggis (2006) suggests that it may be the responsibility of the lecturer, not the student, to change the lack of fit between non-traditional students and the institution. This does not contradict the notion advanced by Barnett (2007), that in an age of uncertainty it remains the responsibility of the student to learn. Barnett and Coates (2005) also maintain that the responsibility for designing the curriculum, which includes the social context in which learning takes place, rests with the lecturers.

In order for students from various socio-cultural backgrounds to participate freely in higher education teaching and learning, it is the responsibility of the institution to ensure that material, structural and affective conditions exist for individuals to exercise agency. It is the responsibility of the lecturers to ensure that the curriculum is structured in such a way that all students can engage and grow academically, and it is the responsibility of the student to exercise agency, and to learn.

IMPLICATIONS FOR A PEDAGOGY OF POSSIBILITY

Fraser's view of social justice, accompanied by an account of structure, agency and responsibility as interconnected and complex (as summarised in Table 5.1), allows

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for educators and researchers to view the teaching and learning task as holistic and interrelated. The model shows how the roles of the student, lecturer or even administrator can be plotted against each of the dimensions presented by Fraser. It provides very general indications of what could be expected from the various role-players. Since space does not permit for the provision of detailed examples, only selected references to more detailed reports on innovations and research findings are provided in the cells below.

TABLE 5.1 Holistic model of teaching and learning as a pedagogy of possibility

Role-players and responsibilities	Fraser's 2009 dimensions as applied to teaching and learning		
	Distribution Definition: Fair distribution of material resources to all	Participation Definition: Opportunity for the representation of all (in political sense, cf. Fraser (2009), as well as pedagogic)	Recognition Definition: Respect for the culture and identity of all
The institution and its administrators Ensures the institution as a system, and its infrastructure facilitates teaching and learning	E.g. Considers the impact of fees and expenses on learning; Finds accommodation for students for whom living conditions hinder learning; Ensures that computer labs stay open after hours	E.g. Makes policies providing for foundational courses for students (Garraway 2007); Ensures that class and student representation includes the voice of students from non-dominant groupings	E.g. Ensures that rituals and practices, including orientation programmes, correspondence or graduation ceremonies are welcoming to students from varied backgrounds (Cross and Johnson 2008)
The lecturer, module or programme convenor Ensures that the curriculum facilitates learning	E.g. Plans the programme so that all students have access to computer facilities for blended learning/ e-learning (Rohleder <i>et al.</i> 2008b)	E.g. Uses information from students' (often subjugated) knowledges in order to inform the curriculum (Bozalek 2004); Develops assessment opportunities and learning exercises that build upon the cultural wealth of students from varied backgrounds (Archer 2006); Encourages the emergence of hybrid literacy practices – "cultural modelling" (Gutierrez <i>et al.</i> 2009)	E.g. By way of discourse in the classroom, examples used or activities, shows recognition of the cultural wealth of students from varied backgrounds (Gough 2000); Builds activities into the programme that encourage students to acknowledge and recognise each other (Community, Self and Identity project – Rohleder <i>et al.</i> 2008a)

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Role-players and responsibilities	Fraser's 2009 dimensions as applied to teaching and learning		
	Distribution	Participation	Recognition
The student Takes responsibility for learning	E.g. Makes sure in advance that he/she has the time to attend computer sessions in advance	E.g. Takes responsibility to learn from others in all circumstances; Takes responsibility to have his or her voice heard; Collaborates with others in groups in order to learn and share	E.g. Respects and acknowledges the 'other', whether this is a lecturer or fellow student – develops "compassionate imagining" (Waghid, this volume)

This model points the way forward for the work of innovators, researchers, teachers or administrators who wish to ensure that higher learning institutions are places where individuals from varied social categories may learn to grow and prosper. The responsibility to ensure that higher education is indeed a public good, rests with all the role-players, at whichever level they may make a contribution.

ACKNOWLEDGEMENTS

The Identity, Teaching and Learning project was supported financially by the National Research Foundation.

Members of the Identity, Teaching and Learning project team over the two years included: Hanelie Adendorff, Kwanele Booie, Sharifa Daniels, Ansie Loots, Siphon Nakasa, Celesté Nel, Nosiphiwe Ngxabazi, Rose Richards, Idilette van Deventer and Antoinette van der Merwe

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