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Trauma, Injustice and Identity: Investigating an Egalitarian
and Autoethnographic Approach to Analyzing Students'
Personal Language Narratives.

By

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A thesis submitted for the degree of Doctor of Philosophy in
Language Education in the Faculty of Education at the
University of the Western Cape, South Africa.


December 2020

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DECLARATION

I declare that this thesis is my own work, that it has not been submitted for any degree or examination at any other university and that all the sources that I have used or quoted have been indicated and acknowledged by complete references.

Mervyn Aubrey Coetzee
December, 2020

Signed: 



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ABSTRACT

The aim of my research is twofold: to analyze the discourses of affective trauma, injustice and identity in the personal language narratives of the Academic Literacy (AL) students enrolled in University of the Western Cape's (UWC) Bachelor of Education Degree. The other major objective is to examine these discourses through an autoethnographic and egalitarian lens by drawing from the students' real-life worlds via their respective narratives, classroom observations, interviews and survey. Through the analyses of their stories and the other data instruments, my study examines in particular the relationship between what is expected of them academically and the life-worlds that preceded their entry to the university.

I pay specific attention to the aspects of affective trauma experienced by students as a result of lacking English language proficiency and academic literacy, for example. I argue that an autoethnographic and egalitarian approach is highly suited to this type of academic research: investigating the impact of the demands of the dominant language and its subsequent demands academically on the development of students' identities and self-perceptions, among other things.

My study has revealed that the lack of English language competency in part is responsible for the students' reticence in the AL classroom. In this respect, I have drawn from my own personal experience with affective trauma through a synoptic version of my autobiography.

I make several recommendations to address the issues of affective trauma, injustice and the subsequent impact on students' identities and self-perception. In this respect, my study recommends that AL programmes take cognizance of the students (and staff) *holistically*. I recommend participatory and collaborative approaches to the development of the AL modules. The aspect of student voice in learning and teaching should serve to enable, empower and ennoble them.

KEYWORDS/PHRASES

Academic Literacy/ies

Affective Trauma

Egalitarianism

Equality Studies

Autoethnography

Cultural Capital

Identity

Linguistic Capital

Social Injustice



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DEDICATION

To my family:

My mother Joan “Mie” Coetzee, my late father Cecil “World” Coetzee and my siblings: Glenda, Valma, Benito, Shaun and Judy. I dedicate this project to them for their unfailing love, support and sacrifices through some the most difficult life worlds of trauma and injustice in our lifetimes.

To my sons:

My eldest son Blake and my youngest son Luke whom I love unconditionally.

To Bonteheuwel:

My friends and comrades from school, church, and the community who raised me.

To Muizenberg Law Enforcement:

All my former colleagues from whom I learned so much.

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CHAPTER ONE

INTRODUCTION

1.1 Background to my Study

At the outset, I wish to discuss the social and educational contexts/concerns that necessitate this study. It is hoped that this discussion will evoke a level of awareness in the reader, and serve as a point of departure for this research. It is important that I mention at this earliest point in my study: that it is both my personal narrative and an academic document hence the term ‘autoethnographic approach’ assumes particular prominence in the title.

The origin of my study stems mainly from my upbringing generally and several specific, critical incidences in my life journey that have shaped my identity, my views on life generally, and my reflections on the impact of prejudices based upon one’s English language competency, place of origin, and one’s socio-economic status . It was not until my early teens did I realize that had I been born into a South Africa riddled with gross violations of human rights that were founded upon a ruthless system of meticulously strategized racial domination by one people group over several others under the guise of the euphemism, “separate development” (Wolpe, 1972; Sharp, 1981; Halbach, 1988).

The system of socio-political, cultural and economic engineering was more popularly known as “Apartheid”: a governmental system founded upon racial superiority and inferiority that was designed, implemented, supported, maintained and defended by real people and groups. During my high school years I had come to realise that there were forces (real individuals and organized groups) that were committed to opposing the system of Apartheid even at the cost of jeopardizing their own well-being and lives. During my primary school years, I had realized that my family happened to be one of those groups of people (so-called ‘Coloureds’) for whom Apartheid was intentionally designed to discriminate against; we were not among those individuals for whom the system was designed to benefit.

It was not long into my first year at Bonteheuwel High School that I had become an active protester against Apartheid. These were very tumultuous times marred by political violence by

the state against its enemy: the activists of the so-called “liberation struggle” (Alexander, 1990). During these times as a young teenager I had undergone many intense internal struggles. I had been trying to comprehend the rationale/s for racism; I questioned if there was a ‘god’, where ‘he’ was, and how come he would allow these injustices to happen. I had also begun to question my own worth as a human being because I was raised to believe that we are all born equal, and that there was a god who was fair and just and who was no discriminator of persons. After escaping several instances of being attacked and/or caught and jailed by the security forces at the time, I had begun to feel helpless. I cannot erase from my memory the many cases of first-hand experiences of falling victim to politically induced police brutality some of which are alluded to in my study.

I was raised in a home in which we spoke Afrikaans to each other as a family and our closest friends and other relatives. English was reserved for school and occasionally when we would visit with our ‘posh’ aunts and uncles who resided in the suburbs of Lansdowne and Woodstock in Cape Town, for example. But these visits were few and far between. At that time I had not comprehended what lay beneath the ‘poshness’ of our English speaking relatives but I began to assume that it was just the way it was: posh people speak English and lived in better suburbs and bigger houses than ours.

It was not until I had entered the tertiary academic domain at the University of the Western Cape (UWC) that I had started to apprehend the essence of what a liberation struggle entailed. Although I had felt intimidated by the University setting because I had heard that it was for ‘clever’ people, for thinkers and people who viewed things very differently to the ‘outside’ world; I had felt a sense of belonging. This was mainly because I had entered a domain which, in my experience, was at the forefront of the liberation struggle both intellectually and practically. It was at this juncture, that my socio-political views and my academic endeavours had converged and had begun to develop into what would eventually become my study: this, my personal narrative.

At University during the late 1980’s through the 1990’s, I had found myself in a time and space where I had felt a sense of socio-political and intellectual freedom. I had also felt empowered individually to some extent. This was also a period in which the racism of Apartheid had met its most formidable opponent: the goodwill of the *majority* of the people who stood in *solidarity* against Apartheid; this would eventually signal its demise.

This era was arguably the most exciting, invigorating and in some ways the most volatile times in South Africa's recent history: the unbanning of many previously outlawed political organizations, the release of all political prisoners, several instances of violent inter- and intra-racial conflict, and eventually the first democratic elections (Badat, & Sayed, 2014). But after the proverbial dust had settled, I had come to realize that there was more to freedom than the inauguration for new presidents, a new national flag, a new anthem, and a return to the international socio-economic and cultural arenas.

It was during my first year at university that I had encountered different types of discrimination compared to racism and sexism, for example. The first type of discrimination I had noticed was that some students for whom English was their second language (L2) had felt intimidated by those students for whom English was their first language. This I had noticed and begun to observe in the tutorials and to some extent in the lectures of most of the classes I had attended: English, Geography and History for example. I was immediately reminded of the times when we had visited our English-speaking relatives from the posh suburbs.

I had realized that some students (myself included) were not participating in the class discussions as frequently and spontaneously compared to some of the other students. In the English lectures and tutorials, for example, I had realized that many students like me were struggling with English because for many, this was not our home language. I had come to the conclusion that a main reason for the L2 students' intimidation was because they had felt that they may be embarrassed if they made mistakes, could or did not pronounce certain words 'correctly' and/or they would be ridiculed for their respective accents; I observed this as some students had giggled at students with a "African" accent. These occurrences immediately resonated with me as I had also felt a sense of intimidation towards some students who were more fluent and eloquent than I was; I also felt a sense of low self-esteem when I had heard how some fellow students were uttering prejudicial remarks about students who from the 'townships'. I had realised that those students who had made those judgemental remarks probably lived in the posh "coloured" areas of the Cape.

The purpose of the above background setting is that my readership would understand that in essence this study *is* my personal language narrative; a study that to some extent will unfold in a narrative genre and one which incorporates a subjective discourse. It essentially intends to challenge the conventional prescriptions of what qualifies as "scholarly" or "academic worthy"

through the mediums of affect and subjectivity in learning and teaching. In this sense it is supportive of humanistic, participatory and egalitarian education.

1.2 Aims and Scope of my Study

The most important aim of my study is to investigate the discourses of affective trauma, injustice and identity in the personal language narratives of academic literacy (AL) students, and via the related data instruments. The personal language narrative will be used as an entry point into investigating these discourses in the learning and teaching environment of the AL modules selected for the study. Through the analysis of their narratives, my study will examine in particular the relationship between what is expected of the affected students academically and the *life-worlds* that preceded their entry to the university.

My study also investigates and seeks to better understand the dynamics between students for whom English is their second language (L2) and those for whom English is their first language (L1) in the AL classroom context. In this regard, my study also aims to illustrate how the discourses of affective trauma, injustice and identity are interrelated and how an understanding and an appreciation for this can inform the continued development and improvements in the curricula of AL modules.

My research design and methodology will be informed by a qualitative and contextual approach. Generally, the research design will inculcate autoethnographic-type studies: methods of data collection that comprise personal document analyses (Chang, 2007), individual interviews, focus group interviews, a survey and classroom observations. One of the potential benefits of the personal narrative is that reading, studying and/or analyzing an autoethnography may enable one to view how others live their lives, which may also contribute to a deeper understanding of life in general. Therefore, autoethnography has solid academic merit and potential as my study will argue and intends to investigate (Hamdan, 2012).

Notwithstanding the preceding points, my study will argue that an egalitarian approach is highly suited to this type of academic research: investigating the impact of the demands of the “dominant” language (the medium of instruction) and its subsequent demands academically on the development of students’ identities and self-perceptions, among other things. I propose to investigate how students’ personal language narratives, or autoethnographies, can act as

sources of information and insights into different *means* of knowledge creation. In addition, I will also factor in the argument that personal experience methods can be used on a variety of issues relevant to learning and teaching in order to further develop knowledge (Hamdam, 2012). My study will maintain that an autoethnographic approach to research via instruments like the personal narratives can serve both as a credible research genre and a methodology. It may offer opportunities to highlight the construction of identity as it covers various aspects of the writer's/narrator's life. I will thereby argue for the value of an autoethnographic lens through which I aspire to read and interpret the students' language narratives. In the process of developing my own biography for the purposes of this study, I argue that one can develop a deeper understanding of one's own life and a sincere appreciation for the lives of others, and in particular those less fortunate than ourselves.

My study will also examine whether the students' personal language narratives reveal elements of academic "under-preparedness" in terms of the various and respective AL levels of the students. In this regard, my study will analyze the use of the students' narratives as a diagnostic instrument through which to glean their English language and AL competency levels. This analysis will be carried out both on a superficial level which will seek to understand the most common language issues that may emerge: grammar, syntax, tenses, etc. and the issues of presentation and coherence in writing. However, on a deeper level I will investigate the languages of trauma, injustice and identity, among others, from the students' writings.

A further purpose of my proposed study is to examine how these narratives reveal clues of the socio-economic (and all other resultant) inequalities that still prevail for the majority of black and 'coloured' South African students. Academically, it appears that many students enter the institution already traumatized socially and this is compounded by the under-preparedness of their respective schooling backgrounds. They soon realize that there are academic (mainly linguistic) demands or requirements associated with AL which further compounds their traumatic experiences; and this is only the beginning of their journey into adult life at university. In this respect, I draw these abiding sentiments from my own personal experience as a 'coloured' student from the townships who had received a "gutter" –type of education which had done very little to prepare me for the journey through tertiary education. The term "gutter education" refers to systems of education that involved the segregation of black, coloured, Indian and white learners under Apartheid in South Africa. With the exception of the white learners (and small groups of coloured and Indian learners from the more affluent areas),

the education systems for all other ethnic groups were inferior. These systems involved efforts to control and manipulate the learning and teaching of learners. These measures often encompassed extreme use of mental conditioning and rote learning methods. The government at the time had a totalitarian posture in its prescription of the curricula which inevitably translated into the subjugation of the masses through these forms of second rate education (Bigelow, 1987). In this regard, I will draw from my own experience as a recipient of gutter education during my primary and high school years.

In light of the above-stated issues, my study will argue that the personal written responses to seemingly benign assignments may be used by the students as vehicles of identity revelation, or a voice for their respective plights, and perhaps a means for reaching out for the holistic supports they need to succeed in higher education. This reaching out is in a sense their respective vocal agencies: their means to have their plight recognized *and* also to be counted as equals regardless of their fluency in English and/or the AL competencies.

My study examines the inevitable interface between the discourses of AL, affective trauma, injustice and identity and their respective bearings on the students emotionally and eventually the performance of the relevant students. It would be a grave injustice to the affected students to ignore this and/or give the AL issues precedence over it. I wish to examine this point in light of the “affective” aspects of academia generally and specifically in the light of the affected students and their backgrounds as may be revealed in their respective language narratives, and the other data collection instruments.

In addition to the personal narrative, my study will draw from interviews with students and teaching staff, observations of tutorials and myself in a teaching role, and from a survey. A very significant methodological instrument which my study deploys as a reflective tool, is a succinct and adaptive version of my autobiography. It is hoped that this multi-pronged methodological approach will serve to bolster my investigation as alluded to earlier.

One of the key practical observations that my study problematizes are the reasons for student reticence in the classroom. The observations have been a personal interest of mine since my days as an undergraduate student. The reason for this is that, as an undergraduate, I was a student who had been withdrawn, inhibited and who refrained from participating actively in class for a number of reason which my study explores in particular autobiographically. This

aspect of my study hopes to uncover some deeply entrenched personal reasons for students' refusal to actively participate in the AL classrooms.

In the bigger scheme of things, it is hoped that my study will evoke a renewed awakening of the discourse of affect in learning and teaching generally, and that this awakening will translate into teaching theory and practice that places greater emphases on the discourses of dignity and the holistic and inclusive developing of the student *and* teaching staff. My hope is that teaching staff would view my study as a vehicle for articulating our own narratives in the public domain in the hope that it can promote authenticity, transparency and subjectivity in research, and become a means by which the students in our care view us as real and caring people whom they need not fear or feel intimidated by.

Broadly speaking, my study aims to probe the larger question: "How can Academic Literacy (AL) programmes address the question of the *affect* in scholarship?". By addressing the issues of affect in academic literacy teaching and learning (and by implication English language learning), my study will evaluate the incorporation of affective aspects into curricula and classroom pedagogy as a means of promoting more holistic approaches and student-centred learning and teaching (Block, 2007; Peirce, 1995).

Another perspective which my study adopts is that while students may not be prepared for the literacy demands expected of them in the academy, it questions whether the institutions are adequately prepared for the students in view of their (the students') backgrounds. In other words, in the development of AL curricula are the theoretical and developmental approaches perhaps not overly generic and simplistic? Are they taking cognisance of the student as a whole person, including their distinct language and cultural origins, and the life words that precede their entry into university? Insights into the personal aspects of the student lives will be gleaned from their respective short, language narratives or auto-ethnographies and the other data instruments.

The phenomenon to be investigated necessitates my proposing the following research questions:

The research questions that my study wishes to address are:

1. Can an auto-ethnographic approach to students' language narratives help them in

- understanding and addressing the inequalities they suffer?
2. Does the Education Faculty's AL programme encourage learner identity and egalitarian thinking in its students?
 3. How can the Education Faculty's AL programme be redesigned to foster an affective learning environment?
 4. What role does competency in English language play in the Education Faculty's AL programme?

It is hoped that these questions will supplement my own understanding of holistic and participatory approaches to learning and teaching both theoretically and in practice. The research questions that my study proposes warrants a research design that will accommodate triangulation through the collection of data from multiple sources which I had alluded to earlier. Since the core of my study is centred around affect and by intimation, human dignity, the methods deployed (including the *kinds* of questions posed in, for example, the interviews and surveys), are themselves entrenched in the discourse of holistic learning and teaching. In light of this, I hold that the data collection procedures can provide a comprehensive means by which to address the research questions as both the means of collection and the questions are integral to my study and its outcomes.

My study adopts an auto-ethnographic approach to analysing the data, and in this respect, I aim to embed myself in the study by drawing on particular relevant experiences; the majority of which I will integrate in my autobiographical chapter. This *approach* itself will serve as a fortification for the methodological strategy for addressing the research questions. It can also serve to bolster my ideological views on learning and teaching in the course of my response to the research questions. By this I mean that the auto-ethnographic approach can become a vehicle that challenges the valorisation of objective, rationalist approaches, and by implication diminishes subjective and affective approaches to research and learning and teaching.

I strongly believe that the strategy of incorporating an autoethnographic approach in the *analysis* of the data will serve to critique/challenge the promotion of objectivity over subjectivity in academia generally. The personal language narratives of the students will also serve as key *initial* sources of data through which I hope to integrate responses to the research questions. The other data instruments are intended facilitate the deconstruction and reinforcement of the data conveyed by the personal narratives

Notwithstanding the above-mentioned points, it is hoped that an egalitarian approach to analysing the data will serve to reveal elements of affect that can serve to inform the reviewing and re-development of academic literacy modules, for example, with the aim of revitalising and fortifying egalitarian thinking in learning and teaching. Moreover, it is hoped that an approach that incorporates egalitarian thinking in the analysis of the data can spawn further research in equality studies that can be used in other disciplines (Baker, et. al. 2004). On a practical level, it is hoped that this approach will inculcate an ideology of egalitarian thinking that will translate into the empowering and ennoblement of students, especially those who have suffered or are suffering affective trauma and injustices.

1.3 Context of my Study

The context of my study is two academic literacy (AL) modules offered by the Language Education Department of the Faculty of Education at the University of the Western Cape. The one module, Academic Literacy (FAL101) serves those students who have been enrolled for the Foundation Phase of Bachelors in Education degree. The other module, Language and Numeracy (EDC111) caters for those students who had enrolled for the Senior Phase group for the Bachelor in Education degree. These degree programmes differ in that they are designed to equip the students as educators for the particular grade levels they will eventually service as educators after graduating.

What the two AL modules have in common is that the students from both the degree programmes are required to enroll for an academic literacies course. While the two modules differ slightly in content and strategy, they are both academic literacy/numeracy courses with more-or-less the same intended outcomes. Essentially, the two modules were directed at developing students' understanding of the discourse of academia: introduction to literacies at tertiary level, developing understanding of writing skills, argument and substantiation, and referencing skills, among other things.

The modules have additional aims which encompassed nurturing students 'knowledge of reading and writing as all-inclusive instruments of epistemology', for example. The modules also aimed to improve the writing skills of the students by using a variety of genres. An additional goal of the modules is to enhance the students' computer literacy skills though developing their numeracy skills with the use of calculators and basic database programmes.

The academic literacies or academic development modules apparently had been founded upon the premise that many students, especially L2 students, enter the University under-prepared for the many academic demands that they will encounter in their quest for success (Badsha and Harper, 2000). While the skills offered and taught through these AL modules are essential for the development of the students' academic literacies, it does not appear that the modules take cognizance of the *student* holistically. I had experienced and observed four significant gaps in the modules that may be interconnected as my study will investigate.

Firstly, as a student and tutor of AL modules, I had experienced that the modules were not adequately equipped to close the gap that exists in the student's general lack of English language proficiency. Secondly, because many students were L2 in an academic environment in which English is the main medium of instruction, the modules were not adequately prepared in addressing this gap (Thesen & van Pletzen, 2006). Thirdly, according to a study done in the mid-1990s, most of the students at the University are from disadvantaged socio-economic and underprepared educational backgrounds (Leibowitz, 1994).

Upon returning to the University after being away for almost 20 years, I had realized that the socio-economic lives of the majority of students had not changed significantly, and many are still living below the breadline (Maringira, & Gukurume, 2016). In light of this, my study will probe the aspect of the *current* AL students' socio-economic life worlds and their bearing on the students' identity/self-perception and their academic literacy preparedness. These are very significant issues which my study will investigate in light of the discourse of affect in the learning and teaching of AL. It will be explore specifically the relationship between the students' English language competency levels and how they are perceived and treated by other students who may be L1 and/or more fluent in English than they. This constitutes the fourth gap in the AL modules which my study will explore: to ascertain whether the modules are cognizant of these issues of affect and whether they serve to address these issues holistically and collaboratively.

My study hopes to address the issues of affective trauma in the AL classroom experience and to explore possible interventions to the challenges the students may face in this regard. I hasten to state at this juncture that the contexts I have depicted are not intended to be a detached or dispassionate renditions of the realities that many students face. They should be perceived as self-motivated and intuitive interpretations and representations that have been drawn from

deeply entrenched, first-hand personal experiences in similar circumstances, conditions and surroundings as my study hopes to demonstrate.

I should also advise that in addition to my role as researcher, I am simultaneously wearing three other hats: student, tutor and lecturer. In my role as a student, my study will draw from my experiences as an L2 periphery-based learner familiar with life in the poverty-stricken townships of the Western Cape, South Africa. In my role as tutor (and postgraduate student), I discuss my observations as an incumbent ‘insider’ into the realm of academic discourse. In my position as lecturer, I position myself in a reflective role by drawing from my trajectory through life from the township to my current role in academic planning. In this sense, I have gained an incredible amount of cognitive, emotional and compassionate empathy for and with the students in my care. My abbreviated autobiography chapter, I believe can offer insights into these experiences and their bearing on my study. It is hoped that this would serve to bolster the choice of methodology and framing of my study.

Epistemologically, it is hoped that the autoethnographic approach to research of this nature would usher in a renewed interest in the real life worlds of students *and staff* that can serve to improve the academic project from an affective learning and teaching perspective. Similarly, my study hopes that the egalitarian approach to this genre of research would serve to challenge and hopefully transform the power relations in the various roles and relationships in academic contexts between students and educators, for example (Zembylas, 2004). My study also aims to uncover the social stratification in academia which has been founded upon constructed relations of power and which is endemic to South African society (Seekings and Natrass, 2003).

My underlying convictions hold that my study will reveal strong allegiance to the ideals of egalitarianism. I believe that the AL classroom environment can be used as a microcosm to emulate dignity, equality and justice. In practice, what my study hopes to investigate, is that no person (staff or student) should *ever* feel or be made to feel intimidated by any one regardless of their age, rank, roles, responsibilities, designation, title, position, status, achievements, accolades, or any other created social capital or other forms of capital. This is not to say that one should not be recognized and/or acknowledged for one’s accomplishments. It is that one should not allow or assume that these give one license to laud over others as a consequence of the achievements or status, etc.

Similarly, my study intends to examine the discourse of linguistic capital as a subset of cultural capital (Bourdieu, 1977; McKinney, 2007). On a practical level, my study aims to analyze the relationship between the English language competencies as power, and the lack thereof as disempowering and apparently inferior ((Bangeni and Kapp, 2007). More specifically, my study will probe the real life world of students in the learning and teaching of the AL classroom with the aim of focusing on the emotional aspects of L2 and/or less fluent learners. In this regard, my study intends to question whether L2 students, for example, may be vulnerable if not victim to ridicule as a direct result of their lack of fluency, their respective accents and/or their various pronunciations of certain words or phrases.

In association with my examination of the aspects of affective trauma experienced through the students' fluency levels in English, my study will examine the relationship between the students' levels of English language competencies and their respective places of residence or origin. Expressed differently, my study aims to explore the inter-connectedness between linguistic capital and *geographic* capital through an affective lens in the AL classroom. Linguistic capital refers to one's level of English language proficiency and eloquence which can be an indicator of one's position on the social ladder generally, and the academic ladder (or food-chain) specifically: the general perception is that the more articulate and coherent in English, the greater the benefits; these are usually associated with a higher IQ, and can signify that the student may be the recipient of a middle-class education, etc. (Kapp, 2004). Geographic capital I define as the status associated with the socially and culturally perceived value of one's place of residence and/or origin. In other words, someone from a more affluent area will be regarded in higher esteem than someone from the townships or impoverished rural areas, for example.

1.4 Attitude and Beliefs Fundamental to my Epistemological Position

My study involves issues of affect in learning and teaching within a unique and complex context: the interrelatedness of the discourses of affective trauma, identity and justice in an AL environment. In this regard, I feel that it is essential that I articulate my justification for my choice of epistemology.

My study intends to challenge and critique the valorisation of objectivity in academic research and the resultant diminishing of subjectivity as a 'credible' research approach and an acceptable

philosophical foundation for academic inquiry. My study will not be strictly conforming to a rationalistic and/or scientific method of research that fulfils specific dogmatic, technical guidelines that are aligned to sets of austere protocols of inquiry. However, this should not be interpreted as having any less value or credibility than those studies that adhere to such routine prescriptions.

Through my various research instruments, my study will draw from the experiences of its participants (myself included) in a very raw, unfiltered way. It is very cognizant of the fact that since it involves human beings, my study can be fluid by nature; with varying emotions and temperaments, different personalities, motives, different beliefs, values, cultures, languages, etc. In this sense, the scientific method may not be fully equipped or be the *only* method or approach to grasping and/or articulating these variables of humanity in a coherent way (Olojede, 2013).

As an academic researcher, I am fully cognizant that objectivity should and cannot be ignored but my epistemological position is that subjectivity in research of this nature may be unavoidable. My study embraces the stance that critical reflexivity combined with autobiography in some way can constitute a degree of objectivity through “theorizing the subject” (Letherby, Scott, & Williams, 2012). While I am aware and watchful of the academic requirements of objectivity in research, as an insider-outsider, I am unable to divorce myself from the participants of my study. This is because I am deeply engrained in the discourse as a participant familiar with the contexts of the study. In addition, through the inclusion of my autobiography I hope to supplement my epistemic position, and triangulation methodology employed for the affective discourses that my study proposes to cover: trauma, injustice and identity. My study does not pretend to ignore the realities of the human condition as having tendencies for being partial, politically motivated and with many prejudices, for example. These propensities have implications for how we view life and our fellow human beings, and are part of the human condition.

My study intends to explore the weakness in the rationalist/objectivist epistemological approach with its over-emphasis on quantifying data and the reification of human research ‘subjects’; particularly in the case of research on education. In light of this, I hope to review the inadequacies of the rationalist/objectivist approach in order to offer meaningful *qualitative*

accounts for the real world lived experiences of its participants who in the case of my study are students, tutors and lecturers.

Notwithstanding the context, objectives, aims and methods of my study, as the researcher I am *always* human irrespective of the field of study. In this regard, my study's egalitarian approach and its associated principles can find grounds for validation and endorsement as credible research. Furthermore, I have a moral responsibility to my research fellow participants and the communities I represent to conduct the research with integrity and respect. In light of this, my epistemic position is that scientific research or any other disciplines should not assume preeminence over other fields and/or methods of research. This is at the very heart of my epistemic foundation and stance: it will strive to adopt a more human-centered (student-centered specifically) approach towards research. In this sense, for the sake of academic honesty and integrity, it adopts a *balanced* approach to academic inquiry (Standish, 2016).

In the light of all that I have stated so far, I will explore the arguments against and drawbacks of research of this nature which has the potential to be controversial and which can be perceived as being politically motivated research; research which questions the meaning of 'objectivity' and 'elimination of bias' (Harding, 1991 and 2006). Within the South African context specifically, this research may be viewed as having an explicit concern with addressing the ubiquitous inequalities that pervade the landscape, and with taking the side of the oppressed and the marginalized. My study will argue that it is virtually *impossible* to claim for research in education, for example, that is *not* politically motivated especially within the South African historical context.

1.5 Organization of the Chapters of my Study

My study consists of seven chapters.

Chapter one serves as the introduction to the study. It offers a broad overview of the study by outlining the various sections that the study comprises. It also discusses the aims, scope, rationale, context and my own position that serves as the principal epistemology of the study. In addition, this chapter introduces the four principal research questions that my study raises and proposes to answer.

Chapter two presents a literature review of insights and issues in AL and to some extent English language learning (ELL) as the two discourses are inter-related as my study will suggest. The key issues that this chapter addresses are identity, the interconnectedness between the discourses of identity and language, and language, identity and class. Another critical subject that the literature review discusses in relation to the philosophical underpinnings of my study is egalitarianism. The discourse of egalitarianism or equality studies is discussed in this chapter in terms of its role and value in academic research and its practical application.

One specific and significant aspect of trauma that my study investigates is the kind which makes students feel less of a person or inadequate as a result of their lack of English language fluency or their accents. I term this type of trauma, '*linguistically*' induced affective trauma (Griffiths, 2005 p.24). In this respect, my study will allude to my personal experience of being victimized for sounding inarticulate and for having a laughable accent, at least in the eyes of those students who were for fluent than me.

As the title of my study suggests, autoethnography is another foundational research method and theoretical framework which the literature review explores. It discusses the advantages and drawbacks of this approach and methodology. This chapter will also present an exposition of the inequalities that still exist in education in South Africa in general and the associated inequalities in language education specifically.

This chapter, more importantly, explores the concept of social and cultural capital. Within this realm, the literature review explores the associated tendrils of social capital. Economic capital, linguistic capital and academic capital are examples which will be addressed. This chapter briefly addresses the synergies between English Language Learning and the various forms this can take: English as a Second Language, English as an Academic Language, English as an International Language and Academic Literacy. The latter constitutes the mainstay of my study.

Taking into consideration the above-stated issues, the literature review chapter explores the relationships between the centre and the periphery which basically refers to the technologically and socio-economically more advanced countries (and local regions/communities in the case of my study), and those that are socio-economically marginalized (Canagarajah, 1999). In light

of this, Chapter 2 explores the power relations and tensions between the two regions in terms of the discourses of educational and linguistic capitals. These tensions between the centre and the periphery manifest themselves in the form of stratifications of communities which further exacerbates the equalities that exist between the two worlds Canagarajah (1999). My study aims to demonstrate how language can also propagate inequalities *within* peripheral communities since the periphery itself can be divided through language. In the case of my study it does this through the English language as the dominant medium of communication in education, for example. The discourse of class stratification and identity based upon language is another critical aspect that my study will examine. In this regard, it appears that there may be a relationship between language in class identity and recognition as expressions of symbolic capital (Bourdieu, 1991; Norton and Early, 2011).

Last but not least, this chapter explores the literature on the social inequalities, injustice and redress (Habib and Bentley, 2008; Durrheim, et.al, 2011). It investigates the correlation between the institutionalized systems of higher learning and the social (and other) inequalities in South African education (Fleisch, 2008; Spaul, 2013; Taylor & Yu, 2009).

Chapter Three is the abbreviated version of my autobiography which has been tailored for my study. It covers specific experiences that have shaped my identity and my philosophies on life with particular focus on the trajectory from poverty-stricken, strife torn township life: from a swimming pool cleaner, to my first career as a Law Enforcement officer before qualifying for university. In one sense, it is a personal narrative of my journey with seemingly subjective and anecdotal material glimpses into my life. But the sense that I hope to convey is how the incidences have been influential in my identity formation.

I would also like my readership to comprehend the breadth of my experiences in relation to how these have found congruence in the discourse of affect. In other words, through each of the selected experiences, I would like to articulate how the encounters had affected me as a person. Generally, these incidences ranged from the socio-economic injustices my family, for example, had suffered during the Apartheid years, to my first-hand encounters with and involvement in political activism against racism and social injustice.

In my autobiographical chapter, I also attempt to draw the reader into my time as a young 'coloured' primary and high school learner growing up in an Apartheid society. In addition, I

bring attention to my experiences during my tertiary undergraduate and postgraduate years. Through the inclusion of these times of my experiences in the learning and teaching environment, I hope to articulate how the *types* of learning environments can have an impact on ones' identity and sense of worth which are carried through adulthood.

Chapter four addresses the design and methodology of my research. It revisits the context and describes the setting of the study. It explains and expands the research questions of the study with reference to my stance and my approach to knowledge as the researcher. It mentions the reasons for using an appropriate methodology and discusses the procedures for data collection. It focuses on the scope that the procedures provide for triangulation, that is, recourse to multiple perspectives of evaluation and interpretation.

Chapter five presents a rationale for analysing the data and attempts a description and analysis of the data gathered with reference to the research questions raised by the study.

Chapter six presents a discussion of findings. It interprets the findings with reference to the research questions along with the underlying epistemology of the study.

Chapter seven states the conclusions of my study with reference to the research questions and the findings. It also discusses the limitations of my study. It briefly reconsiders some of the ideas presented in the literature review, and proposes implications of the findings for future research. Additionally, it offers recommendations and possible interventions for challenges and problems identified by my study. I have also opted to include information on two additional projects that I had been invited to be a part of, and which I felt was relevant to my study. The first is a project of the Southern African Development Community (SADC) involving research on “excluded” youth during the COVID-19 pandemic. The second is the University’s Transformation of the Curriculum – Decolonization and Africanization initiative for which I was invited as a contributing developer and writer.

Broadly speaking, my study needs to raise three questions as a way of explaining the epistemological implications of my study which I will address at this point. The questions are:

1) What is the relationship between learning and teaching and research in an AL classroom focused on response or the lack thereof?

A critical question which my study will address in the survey is: “what are the reasons why some students choose to refrain from responding in class especially when invited to engage in discussion and/or offer an opinion? At first glance, this may be a very simple question for which there may be simple answers. For example, some of the obvious responses to this question may be that students choose not to respond because they did not feel inclined to at the time. Some may say that they do not have a gregarious type of personality and prefer to participate in smaller or more private interactions. Then there may be simplistic reasons ranging from the student not feeling well physically and/or emotionally, to her/him having a short attention span that caused them to lose focus of the question/s at hand. These examples may be legitimate reasons or excuses for non-participation but they are superficial.

There may be other more affective reasons why students are reticent or withdrawn in the learning and teaching environment generally, and in classes like AL specifically, for example. It is this latter aspect of reticence that my study intends to investigate. Furthermore, my study adopts an egalitarian approach through the use of an autoethnographic lens. In this sense, as the researcher, I feel that egalitarianism is an ideal that I have to embrace personally and emulate epistemologically if my study hopes to derive any credibility.

The relationship between the pedagogical roles in research of this nature can provide several benefits. Firstly, it can provide students with opportunities to reflect metacognitively upon their own learning generally and in the AL context specifically. By engaging in dialogues in the classroom about issues of affect, for example, there can be a mutual exchange of learning and teaching. In this regard, as lecturer I may be able to gain insights into the students’ life worlds and vice-versa which in turn can usher in new knowledge and/or new ways of knowing. Within the context of AL, by participating in research of this nature, they may be able to contribute to knowledge that may subsequently be reviewed, and which can serve to inform further research in the field. An additional beneficial relationship between learning and teaching in this genre of study is that the results of the study and the associated recommendations may serve to enhance future students’ experiences in the AL classroom.

The personal narrative that my study proposes to use can serve as a teaching tool. In one sense, during the preparatory discussions for the assignment in the tutorials, for example, the personal narrative can provide the students the vocal agency to impart what they are deeply familiar

with: their own real world experiences. Based upon my experience as a tutor and lecturer, this social space in the AL classroom can serve to bolster the students' levels of confidence as aspirant educators.

The personal narrative may also yield insights into the students' respective English language issues in the AL class. In this regard, it can serve as a diagnostic instrument from which to infer the key English language issues from the texts which would subsequently serve to inform a constructive approach to developing interventions for improvements.

Given that I am deeply engrained as an insider-outsider in my study, I believe that my approaches that are subjectively rooted to my study, place me in a better position to grasp the dynamics of the AL learning and teaching environment than a scientific and/or rationalist approach to pedagogy and research of this nature.

2) What is my relationship as the researcher to the subject/participants and contexts of the study?

This is a critical question for two reasons. Firstly, the short answer lies in part, in the title of the study: "...an egalitarian and autoethnographic approach to analysing students' personal language narratives". In this sense, it reveals my philosophical world-view of egalitarianism which I embrace epistemologically, socio-politically and which I endeavour to exemplify practically. In the context of the academic project, I have undertaken to impart this philosophy to those students in my care, and those colleagues within my realm of influence.

The University enrolls students most of whom are from marginalized areas: the townships, rural communities and other sub-economic locations. My own experiences as a former township-dweller compels me to embark on research of this nature to gain fresh insights into whether things have improved particularly for the students who come from these peripheral areas. In addition, I hope to ascertain a sense of their respective educational backgrounds that precede their tertiary education journeys. In this sense, my first port of entry into these insights, it is hoped, are the personal narratives of the students of the study. I have to disclaim that even though my study will draw *from* the data presented in the form of the students' personal narratives, the students themselves are not the 'objects' *of* the study. I do not condone any research that reifies the participants of its study as objects for scrutiny from which one can

spawn new knowledge or insights in the form of statistical data, patterns and analyses. This view is in stark and direct opposition to my personal beliefs and convictions.

Another facet of my relationship with the subjects of the study is that I have an immediate and experiential familiarity with the socio-economic, cultural and linguistic contexts of my study. In this sense, the relationship is rooted and epistemically entrenched. This brings me to the second part of the title which refers to the “autoethnographic approach” of my study. In this regard, my relationship with the subject matter is based upon the methodological approach which seeks to gain insights into the participants’ life worlds through their respective voices in the form of their personal language narratives. Coupled with this is the inclusion of my own voice throughout the study in various forms and contexts. My voice may emerge as the researcher reporting on the findings, for example. In other instances, my voice may appear as defending the ideals of egalitarian thinking, for example. There may also be instances in which my voice assumes a narrative tone whether to articulate my own journey or to indicate the parallels between those experiences of the participants of the study and that of my own. This in essence defines my epistemic relation with what is being investigated.

3) Why is it necessary to use egocentric language in my study?

This question is a plausible one in that it calls into question the attitude of the researcher and/or my demeanor regarding the study. Firstly, my use of the first-person voice is intentional given that my study’s approach is autoethnographic. In light of this, my study necessitates the inclusion of my own personal narrative. The personal narrative will be used as the port of entry into my study and in this sense, my study will frequently be drawing from the participants’ personal experiences captured firstly in their respective personal narratives, and subsequently from the results of the other data instruments.

As I have alluded to earlier in this chapter, my study embraces and will defend subjectivity in its framing of my study. Secondly, my study adopts an autoethnographic approach and in this regard, it has to transcend the objective/rationalist approach. The reason for this is that my study will be working with real data from real people with whom I have developed a trusted relationship. Simultaneously, it will be drawing from my own personal experiences both autobiographically and academically throughout the course of my study. In this regard, I find

it necessary to refer to my study in the first-person voice since I am intentionally and purposefully embedded in the scheme of my research.

In light of the above-mentioned contexts, it seems plausible that my study should avoid the impersonal use of language. Instead, my study will employ language that speaks to and through the key discourses of my study: trauma, injustice and identity. These are deeply personal discourses all of which will constitute the bedrock of my study: *dignity*. There may be other disciplines that would refer to research in these discourses in an impersonal way. Psychology or political science, for example, may refer to research in these discourses in very remote and distant ways. However, the purpose for deploying, and the means by which I will employ these discourses are rooted in affect. In this sense, it warrants language that is itself embedded in the discourse of the personal.

In my own personal experience, I have had instances in which my dignity has been insulted. This I propose to elaborate on in my autobiographical chapter. The purposes are not to draw attention to myself, nor do I employ the personal language in an egotistical or self-centred way. My study intends to use language in ways that enable me to translate subjective observations of the actual social realities of the participants gleaned from the data as a basis for producing meaning and spawning new knowledge creation trends.

Given the deeply personal framework within which my study is set to operate, the characteristics of my study are of such a nature that a seemingly dispassionate use of language will not be beneficial to articulating the affirmations that represent the contexts within which my study will progress and fruition.

As a participant-researcher, I find it unavoidable to embed myself in my study in the first-person voice in which case I will not be referring to my study as, “this study”, or “this research”, for example. On the contrary, I have elected to use the possessive adjective “my” and/or the first person pronoun “I” in that it can signify my constant presence and active participation in my study. My intention is to further elaborate on, clarify and qualify these sentiments during the course of my study.

1.6 SADC Research on Exclusion

In the conclusion to my study, I have briefly inserted a segment on a research project that I had been invited to participate in. It was a project of Southern African Development Community (SADC) that had invited representatives from the countries within the SADC region. My role in the project was a volunteer researcher and contributing writer for a report on the impact of the COVID-19 pandemic on local “excluded” youth in the areas I am familiar with.

Although I believe that it is significant and relevant to my study, I have selected to exclude this section from the main body of my study because it does not fall directly within the scope of my study. The reason for its inclusion in my study is threefold. Firstly, it involves “excluded youth” which basically refers to those learners and students from the marginalized or peripheral areas. In this sense, I hoped to glean any parallels between the socio-economic struggles these participants undergo and those of my study. Secondly, the concept of “exclusion” falls within the ambit of my study which is the discourse of affect in learning and teaching. In this regard, I include relevant excerpts from the report that I had written.

1.7 Transformation of the Curriculum – Decolonization and Africanization

I have also included some excerpts from my involvement in the University’s task team responsible for the development and drafting of the report on a framework and principles for “Transformation of the Curriculum – Decolonization and Africanization” which had commenced in 2019.

Since this also does not relate *directly* to the core of my study, I did not want it to detract from the major foci of my study. In light of this, I had decided to include it as part of the conclusion chapter. Its applicability lies in the fact that my study focuses on AL modules which I hold may be due for review and subsequent redevelopment. Another reason for its inclusion is that the project involves the incorporation of student voice, student participation and holistic education.

My disposition for inclusivity and for participatory and holistic education has served as motivation for me to become involved in the development of the report. In this sense, I have included some excerpts of my contribution to the draft document that articulate key

recommendations in light of holistic changes that are founded on inclusionary and egalitarian principles.



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CHAPTER TWO

Research Literature Review

2.1 Introduction

As my study is to operate on three levels, it seeks to draw on the global, national and personal impact of the English language in education generally before drawing on case studies in the South African university context. Specifically, it aims to research the question: how can Academic Literacy (AL) programmes address the question of the *affect* in scholarship?

This literature review will attempt to point out the relevance and applicability of the readings to my study generally as well as specifically within the confines of the pertinent contexts of the respective discussion points as these unfold. It will review essentially the three core issues related to my study: identity, trauma and injustice as these may manifest themselves in and through the personal language narratives of undergraduate Academic Literacy students; many of whom are those for whom English is not their home language (L2). The review will seek to establish basic, general definitions of each of the three elements before locating them within their specific contexts: academic, socio-economic, cultural and political.

The review of relevant literature in my study will explore the phenomenon of “affective trauma” associated with the learning and teaching environment generally, and specifically in the context of learning English as a Second Language (L2) and/or having to learn programmes like Academic Literacy in English by L2 and L1 students.

As my study is located within a broader context of social justice, the review will draw on research about egalitarian theory or equality studies. It will also be reviewing literature on egalitarianism within the South African context, as this is an imperative part of “redress” in post-Apartheid South African education. Furthermore, since my study focuses specifically on personal language narratives, it will draw on research in the area of autoethnography, and its bearing on identity discourse. I will critically review questions of identity as these emerge through the narratives which will serve as an entry point to the other data instruments deployed in my study: interviews, observations and a survey. Subsequently, an aim in this respect is to investigate what they reveal, and what research shows about patterns or trends of this genre in relation to epistemology. Since a major focus will be the personal narrative, attention will be

drawn to, among other things, autoethnography as methodology, its value and contribution to ‘mainstream’ scholarship.

2.2 Identity

The question of identity, in particular in the South African context is a very sensitive and contested one. Identities are molded by an array of influences and are hard to come to grips with because of the country’s history and its on-going challenges with regard to equality, social injustice, and class, language and cultural identities.

Broadly speaking, identity refers to “*who*” and/or “*what*” a person *is*, may be or choose to be, or what constitutes an individual personally and/or within society. Identity may be viewed from the perspective of having both individual and societal components (Baumeister and Muraven, 1996). There are several factors that may form a part of one’s individual and social identity and/or identity formation: self-perception, race and ethnicity, national origin, physical appearance, physical ability, gender, sexuality, religion, socio-economic status/class, locality, language, aesthetics, cultural heritage, knowledge, etc.

The shift from viewing identity as static to approaches that viewed it more as fluid, pluralistic and embracing, if not, celebrating diversity (Block, 2009) appears to be the post-structuralist position. In this sense, identity is viewed in the multiplicity of the ways in which individuals position themselves (agency) and the ways in which they may be assigned particular positions (as subjects) depending on the contexts: historical, cultural and social (Block 2009; Norton and Toohey, 2011).

Through an array of comprehensive essays, Paula and Hames-Garcia’s (Eds.) (2000), explore innovative ways of addressing the disputed concept of identity. The essays and commentaries stretch beyond the socially constructed versions of the concept, and postulate an alternative theoretical approach to viewing real life concepts pertaining to social groups: ethnicity, gender and epistemology, for example.

The collection of essays generally advances a “postpositive realist” lens through which to analyze identity as espoused by Satya P. Mohanty’s contribution entitled, “*The Epistemic Status of Cultural Identity: On Beloved and the Postcolonial Condition*”. Mohanty (in Paula

and Hames-Garcia's (Eds.) 2000) is quick to point out the dialectic between the "essentialist" view and the "post-modern" understanding of identity. According to Mohanty, in the essentialist view "the identity common to members of a social group is stable and more or less unchanging; since it is based on the experiences they share". This, he holds, does not take into account the "historical changes and overlooks variances that may occur within particular groups by focusing mainly on commonly shared experiences. (in Paula and Hames-Garcia's (Eds.) 2000 p.30.).

A contrasting view to essentialism comes in the form of post-modernism which claims that experience cannot be a source of objective knowledge. (Sivasubramaniam, 2006) opposes this latter view and focuses mainly on the linguistic influences on identity ("voice, agency and inter-subjectivity"); and holds that "our preoccupations have centered on reaping statistical analyses and numerical measures." (p.83.).

Within the discourse of identity through the lens of "academia", a critical point that both Sivasubramaniam (2015) and Mohanty (in Paula and Hames-Garcia's (Eds.) 2000) make is the preoccupation with, if not ostensible superiority, of objectivity over subjectivity specifically within the context of formal academic research and epistemology involving *human beings*. Mohanty (in Paula and Hames-Garcia's (Eds.) 2000) proposes that personal experience is socially and theoretically constructed, and it is precisely in this mediated way that it yields knowledge. Within the context of language learning specifically, as a branch of knowledge acquisition and development, Sivasubramaniam (2015) holds that one should not disregard or underestimate the value of "inter-subjectivity", "beliefs, intuitions and value systems which should help us challenge traditional/conventional SLA's preoccupation with the mastery of forms..."(p.74.). Spaul (2013) makes a rather pertinent comment in regard to the understanding of what is considered 'important' or what constitutes better "quality" in education when he suggests that in defining "quality" some,

do place emphasis on different criteria, with some groups stressing the unquantifiable outcomes of education (political participation, social and democratic values, egalitarianism etc.), while others emphasize the measurable cognitive skills acquired at school, especially numeracy and literacy (p.12.)

Second language (L2) learning research for instance that adopts poststructuralist theories have established a basis for current identity research in the social sciences

and second language learning studies. In this sense, identity is conceptualized as social constructions, and is not fashioned in isolation nor is it independent of an individual's environment (Block, 2009).

There appears to have been a lack of concern with identity in mainstream research (Cummins et al, 2015). Block (2007, 2009) outlines several older L2 research that adopted a more subtle or seemingly covert approach to identity in applied linguistics, emphasizing language proficiency as key in identity construction albeit not explicitly. Block (2009) credits Norton with “open[ing] up a more explicit language and identity agenda in the field.” (p.14.). Subsequently, there has been a significant and dramatic emergence of focus on identity in particular in the social sciences (Block 2006, 2009; Gao 2007) and specifically as a response to globalization (Jou, 2012). This significant ontological shift, if not departure from viewing language primarily through a semiotic lens and subsequently imposing such theoretical bias upon identity research (of those who learn languages), has opened up Pandora's Box to a focus on *researcher identity* in research on language and identity in the learning and teaching context (Norton, 2010).

Furthermore, Block (2009) views identity as a “complex and multilayered construct” (p.27.). Identity from this perspective is fluid in that it is continuously responsive to the social environment/s that the individual and/or associated group happens to find themselves in at any particular period. While commonly held concepts associated with identity, viz. one's race, ethnicity, gender, etc., Block views approaches like these as deterministic and in response, views the discourse of identity as problematic, unstable and meandering in nature. Just as Norton (2013) maintains that “literacy is not only a skill to be learned, but a practice that is socially constructed and locally negotiated” (p.86.), Block (2009) too advocates a similar view in that he emphasizes the role of *agency* in the conceptualization of identity and identity construction.

Block (2009) cites Duff (2012) who defines “agency” as that which “[...] refers to people's ability to make choices, take control, self-regulate, and thereby pursue their goals as individuals leading, potentially, to personal or social transformation”. (Duff, 2012 p.414. in Block 2009 p.24.). It is this essential interface of agency and identity construction in language learning that my study aims to focus on in particular. This I believe can form a critical theoretical basis for the actual process of capturing and analyses of data within the context of my study: observation

of learners as individuals, in an environment that includes tutorials, lectures, interviews and relevant survey questionnaires.

In light of what I have said earlier, the students' language narratives may offer critical insights into the concepts of agency in identity, identity construction and notions of the self in the process of acquiring knowledge in and through academic literacy, for example. This interactive environment can be viewed through the lens of communities of practice (Lave and Wenger, 1991), and can lend itself to investigating evidence of multiple identities and forms of participation. In addition, in this context, I will be in a better position to observe any tensions or apparent power relations within say, specifically the learning and teaching environment: the venue, the perceived and/or assumed seniority of the educator, the classroom dynamic, the diversity of the participants, the levels of participation, and the different layers of linguistic power (capital) afforded by the different levels of proficiency.

Academically, the concept of identity finds contextual meaning depending on the discipline (Adams and Marshall 1996) within which it is studied: sociology, history, psychology, education, linguistics, etc. Adams and Marshall (1996) describe identity development and/or construction as essentially two-fold: "individual and social functions" (1996 p.431.). The distinction made suggests that,

the individual function of socialization enhances one's sense of self as a unique and individuated person. The underlying process supporting such features is *differentiation*. Intrapersonally, this process centres on the differentiation of various aspects of the self. Interpersonal differentiation focuses on the emergence of an autonomous self from that of others. Hence, socialization that facilitates differentiation will result in a sense of mattering or feeling significant to the self as an autonomous individual with varying differentiated and valued (salient and important) self features. (ibid p.431.)

The social function of identity centres on the individual's,

sense of belonging to and caring about significant others. The underlying process of the social function is *integration*. Intrapersonally, this involves the selection and organization of aspects of the social context which are personally meaningful. That is, the individual constructs an identity out of socially possible faces and voices. Interpersonally, integration centres on the involvement, connection, and communion with others. Socialization that

facilitates integration will result in a sense of mattering in the form of a social or collective identity (ibid p.431.)

I believe that this framework for defining identity is helpful in that it paves for the way for understanding the various aspects that shape, influence and/or determine the individual's and a group's identity and/or their respective notions thereof; both those factors about which an individual has a choice and those within which she/he has little or no choice at all. It is important then to briefly distinguish these two kinds of aspects.

Baumeister and Muraven (1996) suggest that a significant change in Western society has been the “degree to which society dictated each person's major adult roles and other aspects of adult identity” (p.406.) Baumeister and Muraven (1996) trace the evolution of social (and individual) identities in the West by holding that a significant historical step was the identification and the eventual undoing of the measures that determined distinct routes throughout adult life: “unchosen features of identity” (1996 p.406.). They hold that,

centuries ago, the options available to most people were heavily determined by their gender, family background, and other accidents of birth. Men and women had separate spheres, for example, and each was closed to the other. There has been a concerted effort to reduce or end most of those restrictions. (1996 p.406.)

One of the ways in which these “restrictions” have been challenged is through education (Baumeister and Muraven 1996). However, there are those who hold that education has had more of a marginalizing effect on individuals, in particular those who are considered or who consider themselves as “other” (Archer and Leathwood, 2003). It also brings into question the phenomenon of the “us and them” syndrome in identity development: those who have some type of formal education and those who do *not* and/or who do not have *access* to one.

Within the context of the ‘colonized other’ is the additional dilemma of those who have received some type of colonial-type (elite) education referred to as the ‘black elite’ (Frazier, 1956, Marvick, 1965, Robinson 1995). In other words, those who are perceived as equals to their white counterparts only in so much as they have acquired the tools necessary to be ‘allowed’ access into the dominant culture, and who now themselves have adopted the air of apparent superiority over the rest of the ‘others’.

Another type of distinction and subsequent marginalization is alluded to by Norton and Toohey (2011) in their depiction of a female, immigrant ESL learner who happens to find herself in the situation whereby she *does* in fact have a formal education (Quantity Surveying) but finds herself feeling (or being made to feel) inadequate because she happens to *not* be a fluent speaker of English, surrounded by English first language speakers in a predominantly English speaking country. It is this *added* component of identity construction that I will be focusing on in relation to its bearing on my target research area: English language learning in/through Academic Literacy among L2 *and* L1 students who are “*struggling*” with English or perhaps have not made the “cut” to proceed onto the “mainstream”, for the time being. Here, again, I will allude to my own personal, “upward” navigation through the academic demands as an L2 learner and student: the feelings of insecurity imposed upon me in an environment that was not necessarily friendly to students who were not able to grasp the demands generally, and eventually meet these in a satisfying way. In addition, I will show specifically the affective implications on myself in, among other, the learning and teaching environment as a student, tutor and lecturer respectively.

Preece (2016) offers a threefold framework for outlining the concept of identity within the discourse of language and class. Firstly, Preece (2016) cites Bucholtz and Hall (2005) who claim that identity is “contextually situated” (in Preece, 2016 p.367). In other words, context is perceived as a “site of power that creates the conditions for particular identities to emerge.” (ibid. p.367). In this sense, Preece suggests that identities develop in response to continuing interaction socially and culturally in a general sense, and apparently create an environment in which individuals can “exercise some degree of agency over their identities.” (ibid. p.367). For our purposes, this generalization may hold true when one views that the social, political and cultural surroundings within which the students’ *happen* to be born and/or find themselves, may be responsible for shaping how they perceive of themselves and others. I hasten to suggest that the *conceptualization* of “agency” may be only be realised after the individual’s first encounter with “self”: the person recognizes that he/she is unique, different and occupies a particular space in society; and that subsequently these may be transformed by various interactions often beyond one’s control. Secondly, Preece (2016) cites Bucholtz and Hall (2005) who hold that through “ideological associations”, progressively an individual’s ideology/ies may inform one’s concept of self and of identity in general. These they maintain, may influence or determine one’s *place* (class association) in the structure of society. Preece’s (2016) stance here is of *particular relevance* to our study when she asserts that,

...we can surmise that an examination of the on-going interaction about language in a particular context, such as an academic writing programme, will enable us to ascertain something about the values, norms and assumptions attached to particular language and literacy practices. (p. 367)

By way of illustration, a pertinent study by Urciuoli (1996) that Preece (2016) cites is one about working-class Puerto Ricans living in New York, USA. The study,

demonstrates how talk about language can be mapped onto classed, raced, and gendered norms of what it is to be the ideologically unmarked American citizen, the white, Anglo, middle-class, English-speaking male to whom people routinely compare themselves and their kin. (Urciuoli (1996) in Preece, 2016 .p.367)

The above study (as is the case with mine) seeks to understand what the participants have to say about language (English specifically) and its bearing on the students' identity as a group and as individuals within the particular contexts they happen to find themselves.

Thirdly, according to Preece (2016) identity is “multidimensional and intersectional” (p.368). It is this aspect of language and identity research that my study will adopt. Applied linguistics appears to be a major subject area in the case of Urciuoli (1996) as referred to by Preece (2016). Research of this nature share several common characteristics regardless of the context: these comprise overlapping ideas of race, class, gender, culture generally, language specifically, and so forth. However, my study will direct *specific* attention to the *affective* aspects of the research, and how these may manifest themselves through the methodology, the data collection and from the subsequent analyses, etc.

Ongoing research into the absorbing relationship between language learning and identity development has gained impetus in recent years (Gee 2004, Paula and Hames-Garcia 2000, Norton, 2011, 2016; Norton and Toohey 2004; Pavlenko and Blackledge, 2004, 2007, Toohey 2000). Block (2007) as cited in Norton and Toohey (2011) holds that a poststructuralist method to conceptualizing identity “has become the approach of choice among those who seek to explore links between identity and L2 learning” (p.413).

According to Block (2007) the significance of identity research in L2 learning or Second Language Acquisition (SLA) is said to have received prominence via Firth and Wagner (1997) who held that SLA concentrated mostly on the cognitive factors relating to language acquisition

with little consideration afforded to the social dynamics involved in the process. Block holds that Firth and Wagner (1997) critique the conventional and reductionist perceptions of the L2 learner as one that is *deficient* in its ability to communicate effectively in the code of the relevant L2. They adopt the approach that is not restricted by outmoded dichotomies or distinctions between those who are L1 and those who are not or not yet.

My study adopts a similar approach to Firth and Wagner (1997) in that it places significance on a *holistic view* of the process of SLA. I prefer to employ the term pedagogies for the “*whole person*”. Such an approach appears to be more inclusive of the many social factors influencing language learners (Block, 2007; Peirce, 1995). These factors include but are not limited to researching and understanding the affective in what it means to *be* or be ‘*deemed*’ an L1 and/or L2 person. My study concentrates on the various aspects that may ‘*affect*’ (influence, shape, determine) the individual L1 and L2 student’s conceptualization of him/herself as an individual, in a pre-tertiary and a current learning and teaching context: university level. A major focus of these studies lay emphasis on the discourse of identity as areas of fluctuating tensions between those who ‘*own*’ and/or have access to the dominant language (English), and those who are disempowered by it or who are constantly battling to ‘*gain*’ access to it. This unequal power struggle is evident in countries like South Africa wherein English forms the dominant language even though it is not necessarily the most spoken language (Probyn, 2008).

The tension of identity as an L2 learner in a historically and predominantly L1 learning and teaching environment has been researched in the context of identity construction and participation in the classroom (Norton 2011; Joseph, & Taylor, 2014). One of the key features of studies of this nature highlight the notions of acceptance, belonging or legitimacy in the ESL learning and teaching environment (Barnawi, 2009). While the geographical and cultural contexts may differ, there are areas of linguistic commonalities shared by South African learners who find themselves in similar pedagogical environments. These environments that give rise to particular identity development are borne out of struggle or conflict Chick (2002). This certainly remains the situation in the case of countries (like South Africa) wherein, as Chick (2002) suggests, the struggle is both ideological and discursive: a power struggle on the part of the prevailing group/s to maintain their authority by, for example,

projecting their discourse conventions and the assumptions implicit in them as commonsensical, natural or appropriate (i.e. naturalising

their own discourse) [...] and [by] stigmatising the discourse conventions of subordinate groups (2002 p.463.)

The case of South Africa goes beyond the imposition of discourse conventions by the hegemonic group. It involves the imposition of this groups' identity (and its ramifications) onto the subordinate groups' make-up, and the subsequent and *apparent* powerless absorption and/or adoption and eventual adaptation of the dominant group's identity into their (the subservients', the subjects') own. Stated differently, in addition to the formal academic demands and related challenges (participating in lectures, tutorials, completing assignments, various assessments, etc.) which the L2 student is confronted if not confounded with, the learning and teaching environment is predominantly in English. These formal discourse conventions, it appears, are owned and determined by those belonging to the dominant group; a group who for the most part, possess a 'superior' level of English language proficiency and who have acquired 'superior' academic qualifications. In fact, the higher the levels of English language proficiency and formal academic qualifications are, the greater the perceived divide between the dominant group and the others. I hope to address this concepts of linguistic and academic capital later in my study.

This seemingly defencelessness on the part of the subject, is contested by viewing the subject as an agent (Chick 2002, Davis and Harre, 1990) who progressively will resist, rethink and adapt its own sense of selfhood both individually and as a social grouping often to juxtapose the cultural (specifically *linguistic* for our purposes) impositions by the dominant group. This historical subordination finds its roots

...in the period 1910–1994 language policy in South Africa [which] was one of a formidable range of strategies both coercive and ideological through which the state maintained the hegemony of whites over blacks (Chick 2002 p.464)

The political aspect of domination cannot be overlooked but offers just that: a political and therefore mostly *superficial* rendition of the type of subordination that was inflicted by European colonialism. What my study aims to bring into focus, is what I refer to as “deep-level” and comprehensive indoctrination of the colonial subject, the first modus of which is through language (Modiano 2001).

Extensive psychological research has been conducted primarily for English-speaking Africa that focus on the “African mind or intellect”, socialization, perception, cognitive development,

etc. (Evans 1970). Research of this nature is helpful in gaining insights into many of the psychological effects on language-imposed trauma in education which I cover later in this review. It brings to the fore the ostensible phenomenon of the “other” viewed through the lens of the colonial observer but additionally sets the groundwork for subsequent, deeper-level research in the areas of low self-esteem, sense of self, identity crises as these manifest themselves in, for example, learning and teaching contexts of AL/ELL classrooms and the personal narratives, for example, of students from such environs.

A critical component in the area of research in “underachievement” among L2 learners is the correlation between identity development and literacy engagement (Cummins et al, 2015). While Cummins’ research is set within particular First Nation and Canadian ESL contexts, the parallels between this research and that of *my* study are pertinent in that, he draws upon “the link between African American students’ academic achievement, societal power relations, and teacher–student identity negotiation” and cites Ladson-Billings (1995) as claiming that, “the problem that African-American students face is the constant devaluation of their culture both in school and in the larger society” (Cummins et al 2015 p.556).

In this sense, a critical, empirical component of research in my area of study would be the language narratives of the affected students, wherein may lie clues of the students’ valuation of themselves (and perhaps in relation to others), their cultures and/or their own linguistic and literary identities. Furthermore, this area of research may offer subsequent insights into the bearing of identity valuation on achievement. In line with Cummins (2015), my study will focus on the “links between identity affirmation and literacy engagement, and the role of identity text creation” (p.556).

A seemingly simple and benign task such as a personal language narrative may offer students a platform to employ “multilingual and/or multimodal skills as cognitive tools and to employ a broad range of modalities to create literature and art and to generate insight about social and personal realities” (Cummins 2015 p.557). In addition, multimodal and discourse approaches may offer me valuable tools with which to facilitate student-learning processes (Sharpe 2006). Similarly, a multi-literacies pedagogy approach (Francis 2010) may prove effective in the analyses of students’ language narratives especially within the discourse of research on identity construction in AL environments. Such an approach may prove insightful in that it can provide avenues in which a teacher and/or researcher may engage “critical discussions on identity,

language, race, and difference. The classroom [may become] a space that [may affirm] student identities and [challenge] the mainstream curriculum.” (Francis 2010 p.420). This almost certainly is what a study in which both researcher and researched may have candid, authentic and transparent engagements about issues that students may not necessarily feel comfortable discussing elsewhere. It may also bring the discourse of multimodal and multi-literacies approaches to life, and offer new avenues for further research.

The relation between, and interdependence of language and identity is critical to understand within the context of a study of this nature. To this effect, there are a number of issues that warrant clarification: the history of this interplay, the influence of things like, English language fluency on self-perception and identity, among other things.

2.3 Language and Identity

The Routledge Handbook of Language and Identity (RHLI) (2016) offers several comprehensive, insightful essays on the topic at hand that are of particular interest, relevance and applicability to my study. What follows is a review of the most salient issues pertaining to the discourse of language and identity as articulated by the various selected scholars and their respective areas of focus.

The first order of business is to look at language and identity from a historical point of view. Joseph (2006) articulates an understanding of the concept of identity by tracing firstly a fundamental analysis of identity by postulating that any conceptualizing of the idea seeks to answer the question, “Who are you?”. In addition, he offers a wide-ranging overview of the role of language choice in the construction of national, ethnic and religious identities by examining specific cases from various parts of the world with the agenda of reaching some general consensus concerning the relationships between language and identity. Joseph (2016) suggests that “people will interpret our identities based on our language whether we want them to or not” (2016 p.30). However, he postulates that regardless of which perspective on the history of language and identity one adopts, the two are inextricably linked because

...what language a person speaks, and how he or she speaks rank among the most powerful [signifiers of identity] because it is through language that people and places are named, heritage and

ancestry recorded and passed on, and beliefs developed and ritualized. (ibid, p.19).

I believe that this is helpful in gaining a fundamental perspective on identity and its eventual development and manifestations. Joseph (2016) suggests three ways of understanding the means by which identities are revealed in language. Firstly, he holds that people attach ‘categories and labels’ to themselves and others to indicate the common affiliation through language. This initial point assumes critical importance in the context of my study as I aim to research whether the participating students (and by implication, others) reveal an awareness of these categories and labels and what they are, where they stem from and their influence on the students’ identities, among other things.

Secondly, Joseph (2016) holds that language reveals itself through the ways people use it and how they ‘behave’ as a means to determine or establish some sort of ‘belonging’. This aspect too is vital for a study of this nature. I aim to explore the role of affect on identity, for example, belonging to an L2 as opposed to an L1 group. Then within these, I hope to analyze the effects of the varying degrees of English language proficiency on the individual’s (and/or group’s) identities.

Thirdly, language manifests itself as the ways in which other people interpret the linguistic and associated behavioral signifiers of someone or some group’s identities. (ibid. p.19-20). Here, I will be directing due attention to the metacognition of identity and identity construction. In other words, at which point do students display an awareness of identity construction both introspectively, and in relation to their perceptions and interpretations of others, and others’ understanding of their (the affected students’) identities particularly in the contexts of L1 and L2.

Joseph (2016) also renders an exposition of the opposing views about language and identity. On the one hand, we have the “Enlightenment view of language as a system of rational signs” and, on the other, the Romantic “conception of language as *Weltanschauung*, a deep, spiritual vision of the universe that embodies the essence of a particular nation or race...” (ibid. p.21). These views are important in the context of my study in that they speak to the deeply cultural and territorial incarnation of prejudice based upon linguistic imperialism broadly speaking and linguistic capital specifically.

Joseph (2016) goes on to explore the political tensions in Europe around the era of the French Revolution to illustrate the differing philosophical and political influence of language and identity. He cites Seriot (2014) who holds that for the Germans, their nationalism was founded upon their common language while in “revolutionary” France, the lingua franca was the vehicle by which to attain “national unity” (Joseph, 2016 p.21.). Joseph (2016) observes that this conflict is what will eventually give rise to the views people espouse today regarding language and identity. He holds that if we believe that it is important for every child to learn a second language, it is most likely that we embrace both the Jacobin and Romantic views: the former relating to “civic coherence in a multi-lingual country”, while the latter is as a result of the view that it is not possible to appreciate how other people think “without learning their language” (p.21.).

Another very important point raised by Joseph (2016) is that within the discourse of “national identity”, there is an association between the colloquial, regional language and the canonical language. He suggests that in language and identity research, the connection appears to be “constructed intersubjectively and context-contingently” (p.22). He holds that “constructed” means that identity or identities is/are not static or fixed categories but rather ones that are mutable or adaptable and not necessarily within the means to be controlled by the individuals inhabiting those categories. Instead, he suggests, these are constructed ‘intersubjectively’ between individuals engaged linguistically. By way of illustration, he refers to the encounter between himself as the writer of the article and its readers. Here, he suggests the readers’ perception of him as writer is beyond his control. In this case, he holds, the reader is not an object into which his writings are “poured” into but actively “co-constructing the meaning of the text, as a subject” (p.22). Furthermore, “context-contingently” refers to situations in which the same individuals “co-construct *different identities* (my italics) for one another depending on the circumstances even if the linguistic indices (abstracted from the circumstance) are the same.” (p.22).

These points assume particular immediacy and primacy in the context of my study for several reasons. Presumably, the L2 students who form a part of my study have either inherited, embraced and/or developed linguistic identities or perceptions of themselves and of others that are based upon the language/s they speak, their fluency in their respective languages, and the value each language holds for them in society. In this sense, their identities are shaped by the value of their respective home language in relation to the value of dominant language. In fact,

it may be a case in which the linguistic capital determines the ways in which the affected students value themselves and others. Some of the determinants for the grading of one's value are, among other things, the level of proficiency: fluency, eloquence, and *currency* in English, one's accent and variations of the language usage. These are critical aspects which my study will investigate in terms of how they make the participants of my study feel and or/or how they are made to feel generally but particularly in the learning and teaching environment.

The aspect of 'self-concept' is an important factor which Joseph (2016) alludes to in relation to Tajfel's (1978) Social Identity Theory (SIT). While SIT places significant emphasis on self-concept in relation to social group association, identity and norms, for example, it has also been applied to the dynamics of language and speech style as symbols of identity (Hogg 2016). In this respect, Joseph (2016) places great emphasis on *subjectivity* in the form of the *affective* aspects of membership to a social group since; he holds that, "emotional significance is not some trivial side effect of the identity belonging but an integral part in it" (p.23.). It is this latter aspect which is also important to my study as I will be researching, among other things, the participating students' and tutors perception of themselves (and others) as L2 persons and how this perception has affected them as individuals, as social agents, as students, and as 'members' of other social groups. Here, I will be reflecting on any similarities and differences between the students' lived experience as L2 learners and those of my own as an L2 (or 'ex-L2') learner. It is important at this juncture to note that I am cognizant of the apparent tensions between objectivity and subjectivity in research. I find the following stance particularly helpful in addressing these tensions:

Objectivity is said to negate subjectivity since it renders the observer a passive recipient of external information, devoid of agency. And the researcher's subjectivity is said to negate the possibility of objectively knowing a social psychological world. (Ratner, 2002 p.1)

I will devote more attention to this *very* important aspect of my study in my Autobiography Chapter 3 with reference to the "insider-outsider" in research, and I will argue in defence of subjectivity in scholarship under the Discussion Chapter 6. For now, I will now focus more on the theoretical substructures of the philosophical interplay between language and identity.

Baxter (2016) explores the distinction between poststructuralist and postmodernism in relation to the respective theories' treatment of the relationship between language and identity. She

cites Lyotard (1984) who suggests that postmodernism contests the idea that there exists a world which is static, definitive or constant. Baxter (2016) asserts that it is the *philosophical* position of postmodernism that becomes a key factor in current thinking of the ways in which identities are framed. Furthermore, she renders a summary of the postmodernist view of language as a “linguistic movement associated with the development of literary, cultural and discourse theories from the 1960s onwards” (Baxter 2016.p39). The poststructuralist view is that language is not simply a “reflection” of reality but it is what our reality is founded upon (Baxter 2016). Furthermore, this theory emphasizes that we cannot really come to any conclusive apprehension of what constitutes truth or have a definitive concept of meaning (Ellis 1991).

What is important for our purposes is that the effects of postmodernism on *identity formation* warrant attention at this point. An important question is: how do individuals, in today’s global, multi-cultural/linguistic, fissured society, form their identities? The aspects and environments relating to identity construction have changed, are varied, prolific and dynamic, and as such the commensurate response renders identity as multiplistic, relativistic and disjointed (Berzonsky, 2005). My study contends that identities are heterogeneous *and* are influenced by factors and forces that are themselves as wide-ranging and dynamic. Language here is an example of one such dynamic force that is perhaps the most critical aspect in identity formation (Joseph, 2003, Bucholtz and Hall, 2005, Norton, 2010). The post-structuralist view is that our conceptualization of self and our sense of individuality are constructed through language (Baxter (2016).

Benwell and Stokoe (2016) offer a rather atypical approach to identity research that may be helpful to my study in that they adopt a more pragmatic, linguistic attitude. The basis for this approach is established “ethnomethodology (EM) and conversation analysis (CA)”. In other words, the emphasis is not as much on theories of identity as it is on observing and analyzing the lived experience of people in their respective everyday social interactions and conversations. According to Benwell and Stokoe (2016), EM focuses on “explicating members’ methods for producing orderly and accountable social activities through CA, which has since developed into an empirical science for understanding everyday life” (p. 67). In its turn, CA involves the “study of transcripts of recorded everyday and *institutional* (my emphasis) talk...” (Benwell and Stokoe, 2016 p.67). It is this aspect of CA which my study

adopts and will adapt in its analyses of the students' scripts (their personal narratives), the surveys and interviews.

Unlike CA in the strictly methodological sense, my study will not necessarily look for any socio-linguistic patterns or trends nor will it seek to unpack them syntactically. Rather, it will seek to understand what each individual's perception of self is in relation to language, and their respective (and collective) understanding of others in terms of identity. It may, to some extent, *apply* CA features in, for example, the interviews and classroom observations and analyze these "institutional" conversations in relation to non-institutional talk: the differences that transpire when the selected students and tutors converse for *academic* purposes and within the learning and teaching environment also known Cognitive Academic Language Proficiency (CALP) versus when they communicate 'after hours' so to speak or outside the confines of academia or Basic Interpersonal Communications Skills (BICS) (Cummins, 1979).

A key issue which (Lytra 2016) explores, and that is particularly pertinent to my study is the relationship between language and *ethnic* identity. One of the sites selected for his PhD study was an inner-city, elementary school located in Athens, Greece. It was one that comprised learners from various minority ethnic, linguistic and cultural backgrounds, and were considered sub-economic (ibid.). Lytra (2016) cites Pavlenko and Blackledge (2010) who maintain that "poststructuralist theory recognizes the socio-historically shaped partiality, contestability, instability and mutability of ways in which language ideologies and identity are linked to relations of power..." (ibid, p.138). While English did not form a part of the study, similar dilemmas unfolded relative to the power relations between 'standard' Greek (the lingua franca) and Turkish (the 'other' language) and the various minority dialects or linguistic offshoots many of which aspire to emulate the standard versions as a means of increased social access and betterment.

Lytra (2016) points out "how a focus on the relationship between language and ethnic identity can provide a lens for the investigation of processes of social categorization and boundary demarcation" (ibid. p.132). This is a very important point in that it elucidates the questions of 'belonging', 'membership' and 'exclusion' and/or 'citizenship'. In this regard, Lytra (2016) alludes to ethnographic studies conducted by Heller (1992, 2002) on French and English language use in Canada which suggests that there are inescapable ties between having access to the dominant language and the material benefits associated with these connections:

Heller illustrated how language can act as a mechanism for social inclusion and exclusion. In the context of her study, mastery of the valued variety of French and English became a marker of elite status in the new economy (ibid. p138).

The idea of language as capital, and English language proficiency as perhaps a means to increase one's capital and associated benefits constitute an integral part of my study. However, it is not as much the concomitant benefits of linguistic capital as it is the *lack* thereof that my study will pay attention to. It will concentrate specifically on the effects that this lack induces on those who are forced to aspire to emulate the dominant language if they are to 'succeed' or to be accepted or included. It is, however, worth briefly elucidating the benefits of the success that accompany the fluent, the articulate, the cogent, etc. These should be looked at in both micro- and macro- terms: the immediate, positive effects of being proficient in English and the subsequent access to global markets.

There are multiple advantages associated with possessing a relatively prodigious command of the English language. One of those is access to capital in the financial sense of the word. Several similar studies have been conducted in *other* countries and specifically 'other' socio-linguistic contexts that explore the influence of English language proficiency (or the lack thereof) on salaries and wages. McManus's, et al. (1983) study focuses on the wage disparity that exists between Hispanic workers who do not possess some command of the English and their more fluent "Anglo" counterparts. He cites Grenier (1981) by suggesting that Grenier "found that language attributes play an important role in wage determination..." (ibid, p.818).

Casale, et al., (2011) explore this aspect in the South African context through an examination of the link between English language proficiency and the earnings of Black employees. Their findings propose that there appears to be a relative increase in income as a direct result of Black employees' English language aptitude which, they suggest, is associated with the employees having acquired through some type of formal, tertiary education.

There are other studies that focus on this micro (financial) aspect of the advantage associated with having a relative above-average grasp of the English language in other parts of the world. Tainer (1988) focuses mainly on immigrant men of Hispanic and Asian origin who have moved to the United States and entered the workforce. His study suggests that there exists an important connection between the English fluency of men from these groups and their earnings, and that

of their counterparts from European ancestry. A more recent study by Aldashev, Gernandt and Thomsen, (2009) focuses on immigrants to Germany, and suggests (as in the case of English language fluency) that employment, employment selection and earnings may be affected by language proficiency, German in this case. This latter study points to an element of the macro benefits of language proficiency, English in our case. It alludes to the aspects of access, participation and choice in the global market (see Lu, 2004) which may be in direct proportion to, or commensurate with an individual's English language proficiency. This warrants some bandwidth in *any* study pertaining to language and identity in relation to globalization and the influence of the English language in this epoch. In fact, globalization it seems, has *English* to thank for its proliferation (Crystal, 2012; Edwards, 2008; Guilherme, 2007; Pennycook, 2017; Ryan, et. al. 1999; Seidlhofer, 2005).

A study that points to a significant irony in this regard has been conducted in the Gulf Region (Ali, 2009). Her study suggests that in the mainly Arabic countries like, Saudi Arabia, the United Arab Emirates and Kuwait, there have been significant demands for English teachers, for example, from the West (native speakers) which has resulted in a prejudicial cultural and linguistic divide from non-native speakers.

Anglophone countries, for example, display facets of inequalities many of which are revealed through Anglophone prejudice: those with a better than average command of the English language, identify themselves with a higher regard in relation to their linguistic proximity to the standard version/s of English (Edwards, 2008; LaBelle, 2005). It bears repeating here that one's fluency, coherence; articulacy and eloquence, for example, are regarded as signifiers of one's 'intelligence', social prestige, and worth (see Alim and Smitherman, (2012). It is this element of linguistic capital and *impoverishment* that I believe can induce the *affective trauma* in the L2 and/or non-fluent or 'not-fluent-enough' persons as they aspire to be included, accepted or recognized; and who seek to ascend the socio-economic ladder (often times through academia) and to eventually qualify for acceptance and/or some level of inclusion. Many of these groups and individuals endure socio-cultural marginalization: a kind of prejudice that can be demeaning and traumatic (see Lippi-Green, 1997). Here, I speak from *personal* experience and will address these issues in greater detail and depth in Chapter 3 which offers a succinct version of personal journey with emphasis on my experience as an L2 learner, for example.

Another facet about the discourse of language and identity is the fluidity and negotiation of identities within specific social contexts and for various purposes. Lytra (2016) alludes to a case from a study by De Fina (2007) in which Italian-born and American-born men meet to play card games. In this context (the card-playing club), members display elements of negotiating ethnicity and to some extent, exert cultural-linguistic pressure via code switching and/or “language alteration”. This gives rise to a tension of ethnic negotiation in that the “situational identity” of card player is continually associated with the collective Italian identity through code-switching to Italian (ibid. p.141). This element is significant to my study since my study will examine the discourse of identity negotiation through language through an affective lens. And some of the questions to consider in this regard are,

- a) Do students change the language they speak (code switch) at any time during conversations in the learning and teaching environment? (Canagarajah (1999)
- b) If so, when (under which circumstances), how and why does this occur?
- c) Are they aware of these “language alterations” (Lytra 2016, p.141)
- d) What does it reveal about these individuals’ *identities*?
- e) Does it divulge any new insights into identity construction in general, and in the AL learning and teaching environment specifically?

While the study by De Fina (2007) speaks specifically to American “immigrant and transnational” groups in the relational construction of identities and how people either assimilate and/or, upon occasion, resist the hegemonic language, the South African context may offer very unique aspects and insights in this regard. Responses to the above questions, it is anticipated, could be a valuable vehicle to attaining such understandings. In the same vein, there are studies that critique the discourse of “standard” English especially in the learning and teaching environment (Jenkins, 2014) which my study will address later.

Omoyini (2016) investigated several sites of language, race and identity that show the interplay of these discourses as being inextricably connected. These sites are located in the United States, the United Kingdom and South Africa comprising various socio-economic and linguistic, and “immigrant” contexts. One site that is particularly pertinent to my study concerns the *value* invested in Black versus White learners during and after Apartheid, and the politically motivated imposition of Afrikaans and English as vehicles for linguistic power and assimilation:

...the incendiary policy of Afrikaans Medium of Instruction in 1974, [...] was immediately recognized as an attempt by the Apartheid regime to explore the potency of linguistic ideology and hegemony to enforce the continued domination of Black minds and lives. (Omoyini, 2016.p.157)

One of the tenets of Apartheid policy was that Afrikaans and English were recognized by the South African Constitution as the country's official languages (De V. Cluver, 1992). Ironically, while this move to impose Afrikaans upon the masses was met with tremendous resistance (see Alexander, 1991, 1997; 2006), and its subsequent failure (in that Afrikaans would *not* become the intended medium of learning and teaching), English had no such opposition, at least not anything that was as visible or as organized as was the case against Afrikaans. In fact, quite the opposite may be true if we subscribe to the view that Black South Africans (specifically students) preferred English because,

...English is a world language, it provides sources to almost all of the sources of knowledge (school textbooks) and pleasure (literature, television, films), it is the most important language of work in the country, it allows one to communicate with billions of people all over the world, it is the language of the most popular people in the Western world, and it is the language of struggle against apartheid. (Webb, 2002 p.12)

Such explicit, fallacious appeals to authority (*ad hominen*) and popularity (*ad populum*) should not be excused in favour of the "benefits" of English with a complete disregard of the *means* by which English acquired the eminence it so comfortably assumes in the South African (and other Anglicized) colonies.

For now, though, it is worth noting here that the imposition of English as a main, first or lingua franca specifically in education, had far reaching effects on, for example, the identities of ESL learners (Pavlenko and Norton, 2007). In the South African context, this is no exception: the thrust of English (and to a lesser extent Afrikaans) upon the South Africa landscape involved the modification, if not the extirpation of indigenous linguistic identities (Alexander, 2003, 2005). At this juncture, it may be necessary to address Alexander's (2003) apparent defense regarding the treatment of English,

...we know very well that it is not the *language* that people use that is at fault; it is *people* (my italics) usually those who have the power and the authority to manipulate and to mobilise "the masses" – who

use the language for oppressive and exploitative purposes, who have to be opposed. (p.11)

Even though he does express that when critiquing English, it is not necessarily a case of “Anglophobia” or the opposition to the literary classics of Shakespeare and the like, it appears that Alexander suggests an apparent separation of language from identity of the speaker, or at least does not grant this critical aspect any significance. This warrants review in the context of my study since it will explore the very *ability* of the language to shape the identity of, for example, L2 and L1 persons (students in our case).

On the surface or in the bigger scheme of things, it is apparent that the processes of exerting linguistic power over the masses (as in the case of South Africa, for example), inevitably involve the marginalization of the ‘other’ languages (Alexander, 2003; Creese and Blackledge, 2014; Heller & Martin-Jones, 2001). On a deeper level, however, the impact of the *language* itself on identity construction and self-perception cannot be ignored or brushed aside. In this regard, analyzing the language use from observations in classroom practice, from interviews and from relevant participants’ texts, can be important sources for understanding the discourses associated with identity and power.

In terms of the deeper, subsequent effects of language assimilation and/or imposition that my study seeks to explore, a component to focus on is the way in which participants view themselves from the perspective of *class* as a direct result of the languages they speak, their fluency levels and their senses of ‘belonging’ as alluded to earlier. In addition, my study aims to examine and critique the power relations inherent in particular linguistic exchanges: between and among the L2 and L1 learners, and the learners and educators.

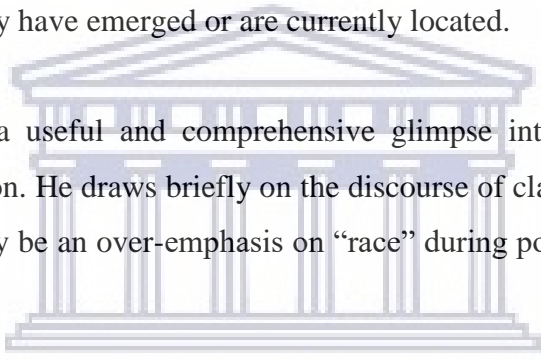
Now that we have explored the interplay between language and identity, I would like to focus our attention towards an additional facet in this discourse: the relationship of class.

2.4 Language, Identity and Class

Savage (2015) explores the discourse of class through a comprehensive analysis of the Great British Class Survey (GBCS). This study offers some valuable insights into the class structure in the U.K. as it generally and specifically alludes to the discourse of cultural capital in Bourdieu terms. The GBCS categorized classes in the U.K. based upon individuals’ occupation

and were grouped hierarchically ranging from the “elite”: those at the top of the socio-economic food chain (doctors, lawyers, etc.) down to the “precariat”: those in casual employ, for example, bar tenders, couriers, etc. who have little or no job and related securities. The results of this survey at the very least create an awareness of class in other societies which may or may not follow a similar hierarchical framework but will inevitably share certain commonalities. For the purpose of my study, I understand that I need to focus attention on the discourse of class based upon language. Peirce (1995) expresses a need for “a comprehensive theory of social identity that integrates the language learner and the language learning context” (p.9). My study will hone in particularly on the *contexts* of the learning and teaching environment in which academic literacy, and by osmosis English language learning and vice versa are the key learning and teaching components. The contexts generally refer to the geographical, socio-economic, linguistic and to some extent, ethnic environments from which the participants of my study have emerged or are currently located.

Seekings (2003) renders a useful and comprehensive glimpse into South African socio-economic class stratification. He draws briefly on the discourse of class and race and is quick to remind us that there may be an over-emphasis on “race” during post-Apartheid research at the expense “class”,



Most white people have retained the advantages conferred by their class position at the end of apartheid. But, at the same time, a small number of white people are downwardly mobile. The use of aggregate data for racial ‘groups’ or data on the average for racial ‘groups’ both obscures the social stratification within racial ‘groups’ and the extent to which race has ceased to be the key cause of inequality. Indeed, it might be that the emphasis on race, especially in official statistics, serves to obscure even the *possibility* of collecting data on other criteria, such as class. (p.2)

Whatever the case may be, it is understandable that both race and class, at least in the South African context for now, are inseparable. It is relevant for my purposes, at this juncture, to direct some attention to a segment of the theory of intersectionality in identity research (Block, 2016; Block and Corona, 2014). This refers in part to the investigation into the correlations between language, race, identity and class, among other things. This approach is helpful in attempting to understand the effects of language on identity and on social class, and then how these influence peoples’ perceptions of themselves, of others and how they think *others may view them*. In particular, it may offer productive ways to examining the interplay of these

discourses in research of this nature. Here, several questions are worth presenting to my study groups both as a class and as individuals through observations, interviews and surveys, for example):

- Has being an L2 learner made it difficult for you personally and/or academically?
- What do you think other people's perceptions of you as an L2 learner are?
- Have you ever been made to feel bad because of your accent?
- Have you ever been made to feel bad because of your lack of English language fluency?
- Do you think the lack of English language proficiency can influence students' motivation to participate in class?

These questions, for example, are critical in an understanding of the *affective* domain in scholarship in general, and the interplay of language and class on identity in the learning and teaching environment.

Block (2016) cautions that while researchers may be aware of the prevalence of class throughout the social world, "it should be noted that it plays itself out as a social phenomenon and mediator of activity in different ways, and is therefore contingent on local circumstances." (p.242). The circumstances which my study will seek to examine are, for example, the lived spaces in language that the affected students find themselves presently: home, school, university, and other social spaces.

While Block (2016) gives a brief historic overview of Marx's views on class as rendered by Wright (2005), he prefers to advocate Bourdieu's emphasis on cultural capital pertaining to class (which is also what my study will concentrate on mainly in relation to the discourse of self in identity and language). Block (2012) offers an abstract of the various "labels" associated with class. These include one's material worth, livelihood, place and type of dwelling, the people we associate with or the social networks we are connected to, the various ways in which we shop for goods (are we thrifty and health-conscious?), and then other cultural behavioural preferences: dress, mannerisms, recreation, and ways of speaking (and writing), etc. While my study may briefly allude to these cultural aspects, it is predominantly the aspects of class and identity in relation to *language* as class signifier that my study places a significant degree of emphasis on.

However, the above characteristics or labels perhaps refer to the "what?" in relation to the discourse of identity and class, for example. What these may not explicitly address and which

warrants attention in studies of this kind, is the “why?” aspect. And here again Block (2016) offers some insights by suggesting that the aspect of “recognition” is an important one in relation to identity.

Block alludes to Fraser’s (Marxist) adoption of “redistribution” in the pursuit for socio-economic justice. He cites Fraser who articulates a dilemma in that social justice used to be primarily concerned with “distribution”; it is recently “divided between claims for distribution on the one hand, and claims for recognition on the other” (Block, 2016. p254). Recognition, according to Block (2016), is about “respect for others” (ibid, p254). He cites Fraser and Honneth (2003) who suggest that recognition involves people’s perception of each other as having a shared association based on equality and separation (ibid. p245). In the discourse of redistribution or “redress” (to borrow a recent South African equivalent socio-political term; (Habib and Bentley, 2008; Durrheim, et.al, 2011), the majority of the focus is on material and culturally based inequalities that need attention: racism, sexism, homophobia, etc. (Block, 2016). Block justifiably elucidates the distinction between these forms of discrimination and those on based or influenced by class,

...class is not an identity dimension of the same type as race, ethnicity, gender, nationality, or sexuality because it is first and foremost in the realm of distribution and redistribution of material resources and it is not about respect and recognition, at least not in its origins. (ibid. p. 246)

A critical aspect of the discourse of class that my study will examine, and one which Block (2016) clarifies is that of *language* in class identity and recognition. He articulates that in socio- and applied linguistics, there are essentially four strands of research approaches or weighting in the study of class and language in identity: those that have no reference to class, those who make short-lived references to the concept, those who render a limited analysis of the concept with negligible theoretical depth, and then those that provide a specific analysis of what the concept means.

As stated earlier, as a crucial part of my study, I would like to afford significance and attention to the aspects of class and language in identity research. In this regard, Block (2016) refers to a pertinent example of a study done by Doran (2004) concerning the use of Verlan: a version of French that incorporates elements of other “immigrant” languages used primarily by youth from their respective places of origin: “Arabic, Romani and English”. The observation made

here is that Verlan served as an “in-group identity marker”. (Block, 2016 p.247). Furthermore, Block (2016) comments on Doran’s observations of the linguistic interactions among the affected youth concerning the use of standard versus a Verlan version of French. The former being a symbol of a higher status and subsequently of class division between those who regard themselves as better off than those who are not as fluent in the lingua franca. This point is relevant to my study in that it foregrounds the discourses of language and class in identity.

In light of the above, I endeavor to examine the affected participants’ understanding of class in relation to their respective commands of the English language generally and specifically within the academic environment they now form a part of. Here too, I will allude to my own experiences as a student studying English (and other subjects offered *only* in English) with specific reference to the *affective* aspects of identity construction and negotiation in a ‘scholarly’ context. Furthermore, I hope to comment on the issue of the so-called “intellectual class” and concept of exclusivity as these interface in my own experience, and which I hope to examine within the contexts of my participants’ lived experiences and from their respective surveyed responses, and language narratives.

Essentially, this refers to the suggestion that while being a registered student at university may set one apart from those individuals who have *not* made the cut (for whatever reasons); one has now entered a domain which is fraught with various *new* and additional demands, and where the bar has been raised quite significantly in relation to the demands at high school levels. This, of course, is dependent upon which type of high school education one had obtained leading up to tertiary education levels. I would like to investigate whether the affected students (and by implication others) are ‘adequately’ prepared for this new level of demands.

A first sign of these new demands is the *need* for academic literacy-type interventions without which an L2 (“at-risk”) student may not necessarily excel or even pass. The assumption is that the needy student is not familiar with ‘standard’ academic language; jargon, conventions, ways of reasoning; analyzing texts; literacy, numeracy, etc. (Maloney, 2003; Zamel, 2012). In this sense, the student is deemed “at-risk” because she/he lacks what is necessary for becoming proficient at reading, writing and mathematics for academic purposes.

In light of the above, Bourdieu’s (1977) notion of cultural capital is helpful in that in the context of South African education, one’s literacy levels or ability to communicate effectively in

English is currently a significant form of cultural capital. Bourdieu illustrates this by drawing on the communication practices of a group from varying social classes, and highlighting the fact that the upper middle class communicates with relative ease when they find themselves in formal contexts while the working class (the “others”) have to make a more concerted effort to adapt their linguistic expressions to the demands of similar settings.

In her turn, Preece (2016) explores among other things, the governmental efforts in the United Kingdom to increase the representation of working-class students in tertiary education through policies that encourage “widening participation”. This entails efforts to recruit “a more diverse student population, with many more women, ethnic minorities and mature students...” (.p.366).

Preece (2016) refers to Block’s (2014) appeal for those in applied linguistics to focus on *class*. It is this interface between class, identity and language which Preece (2016) examines but one which, in the South African context reveals a paradox which I propose to address later. For now, I wish to focus my attention on Preece’s (2016) examination of what,

...happens to the identities of working-class linguistic *minority* (my italics) students when their linguistic practices come into contact with those of the ‘academic tribes’ (Becher and Trowler, 2001) that they seek to join (p2).

In some way, the afore-mentioned context and the one for my study are apparently similar: both settings for the study involve multilingual undergraduate students enrolled in academic literacy programme in a university. Similarly, I place my thinking alongside the premise that acquiring the academic literacy skills involves “power and identity” (Morgan 2002. p.12 in Preece, 2016 .p.367). This is true in my own personal experience as an L2 learner, undergraduate and postgraduate student, tutor, lecturer and writing consultant. I have been placed in settings wherein if you were ‘struggling’ with English language proficiency, you would be cast among those who have a ‘language problem’. This explicitly places individuals in a power relation (whether knowingly or not) whereby the teacher or imparter/arbiter of the knowledge is viewed as superior to the learner in that the former holds the keys to the solution to the language problem/s. But from the outset in their first year at university, students are subjected to a four-fold type of trauma.

Firstly, the majority of students at UWC, for example, come from so-called disadvantaged, socio-economically deprived and/or underprepared educational backgrounds. A study done on

post-graduate students at UWC in the mid-90's articulate that as first years', these students found this period most distressing; with one commenting that it was, "a very traumatic and harrowing experience" (Leibowitz, 1994 p.39.)

Secondly, students may have feelings of intimidation by the perceived superiority of teacher/lecturer: in knowledge, intellect, and English language proficiency specifically, and academia in general. Thirdly, the L2 learner may have a sense of being overwhelmed with the injunction to improve his/her English for academic purposes or, as Preece (2016) refers to it as the "...institution [...] positioned those on the academic writing programme as in need of English language remediation". Finally, the student is expected to articulate improvements in English for impending assessment criteria which, for the most part may not be clearly understandable to them. It is this latter point that speaks to yet a fourth seemingly negative emotion within this context of having to live up to prescribed academic expectations and to be deemed "a person *worthy* (my italics) of a place in higher education" and/or to classified as persons "in danger of failure" (ibid. p376).

Notwithstanding the issues voiced above, what distinguishes the context of the study articulated by Preece (2016) in the U.K., from mine, is that in the South African context, paradoxically, we are talking about a linguistic *majority* in the case of those students who aspire to improve their academic literacy levels in English. The vast majority of students are not necessarily proficient in English let alone 'academically literate' but they may have been relegated to a position similar to 'those' *minorities* who 'deserve attention'.

For now, I would like to return to the point of "recognition" in language and identity. I think this is perhaps a point that may not have been given adequate attention; at least not in ways that strike at the heart of its meaning and significance in the discourse of identity construction and language identity within the South African university learning and teaching environment.

Firstly, it is helpful to understand the concept of "recognition" within the context of our discussion. "Recognition" in philosophical, Hegelian terms (see Kohn, 2005) refers to a dialectical relationship that exists between the master and slave, or lordship and bondage. For our purposes, it symbolizes a distinction between the linguistic hegemony and the "other" (see Block, 2014): the fluent, the eloquent and proficient English first language speaker; with the Anglo-Empire at the top exercising dominion over everyone else (see Park and Wee, 2013).

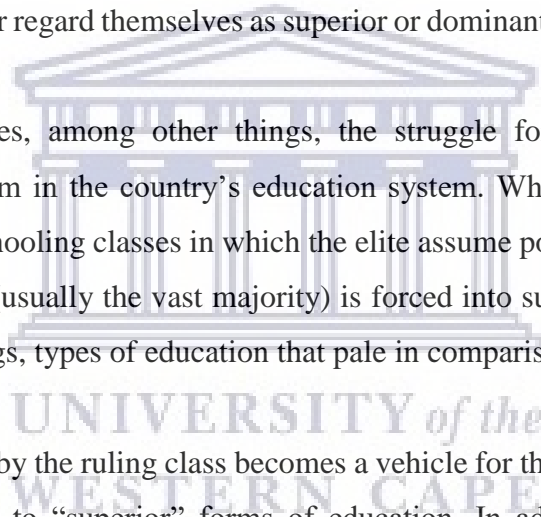
This power relation needs to be examined. The “master” assumes superiority and dominance over the subject who seeks constant recognition through, among other things, aspiring to emulate the qualities demonstrated by the master as a means to gain access, to be counted, valued, acknowledged and/or *recognized*. This recognition may take the form of academic capital: success, rank and titles, and their resultant benefits.

It is this power struggle or tension which Bourdieu (1978; 1990) articulates through his conceptualizations of “capital”, “field” and “habitus”. I now propose to look at his expression of field. The idea of fields refers to the settings people find themselves in and the positions they hold in within these particular settings. Examples of these types of fields and the respective agents are: law (lawyers), medicine (doctors), economics (economists), and academia (academics). In this sense, it creates opportunities for divisions in which some groups and/or individuals may perceive or regard themselves as superior or dominant (Bourdieu, 1979; 1988).

Bourdieu (1996), examines, among other things, the struggle for power by the French intellectual class via elitism in the country’s education system. What this translates to, is a stratification of various schooling classes in which the elite assume power and the justification for it. The *rest* of society (usually the vast majority) is forced into submission via this power through, among other things, types of education that pale in comparison to those of the elite.

This assumption of power by the ruling class becomes a vehicle for the legitimation to control, deny or restrict of access to “superior” forms of education. In addition, it authorizes the hegemony to develop education and education systems that would result in perpetuating the divide between itself and the rest. These latter suggestions sound ironically familiar to the South African context in general and specifically in the country’s realm of education.

In the field of academia (specifically higher learning), the field is riddled with specific examples of those institutions that occupy a higher status as a direct result of having inherited privilege (and the commensurate status) from the system of Apartheid. It may be important to distinguish the major difference between the France that Bourdieu is describing and the South Africa under Apartheid and today. The former division is primarily based upon economic superiority while the latter was first and foremost founded upon race superiority and the subsequent institutionalized forms of social, political and economic domination of one race



over others. It is understandable then that in the South African context, socio-economic power and privilege were intended to be in the hands of the few.

Another specific form of privilege was access to the dominant language socially and educationally. Specifically, English became a capital owned mainly by those who brought it to South Africa and rendered the rest of the society dependent on it for upward mobility, recognition, acceptance, and eventual inclusion. It is not hard to fathom then that there may be economic benefits, among other, associated with owning (however much) linguistic capital in the forms of English language proficiency.

What may also become apparent is the link between economic and linguistic capital. This is explored in depth and at length by Park and Wee (2013) who articulate the interface thus:

...English language, (...) is now spoken all over the world, serving as a medium that facilitates the free cross-border flows of goods, finances, ideas, and people that define our world (p.3)

Culturally, and specifically linguistically, English has acquired official status in countries like Nigeria, Zambia, Singapore and India, for example, by either being recognized as an official language, a state language, an educational and/or legal language (Kachru, 2006). In South Africa, English assumed dominance from its very introduction to the country (see Lanham, 1996, Kamwangamalu, 2002 and Bowerman, 2008) and continues to assertively weave itself throughout the country's social and political fabric.

As alluded to earlier, recognition may warrant various forms: economic, academic, social, political, cultural, etc. My study will focus on the discourse of recognition within the context of academia with reference to language identity, and the associated *trauma* that accompanies it. The ensuing section attempts to unpack this critical component in the realm of the affect in scholarship in general, class-imposed identity as a result of linguistic demands the academy (knowingly or unknowingly) imposes on the student.

2.5 Affective Trauma

I employ "trauma" *not* in the conventional, physiological or regular psychological senses which may involve being overwhelmed by a physical injury or event that may induce stress and

subsequently, an individual's inability to cope or function normally. Nor do I refer to "trauma" as a condition for which may be prescribed medical and/or psychiatric interventions, stress management types of techniques or the like. When I say "trauma", I mean that it involves the disempowering or disenfranchising of the individual as a social agent; the kind of which makes people feel less of a person as a result of culturally and/or politically imposed rules and measures that render social inequalities. In this sense, I would like to introduce the concept of *affective* trauma. By this I suggest that the discourse of trauma in the context of affect is directly associated with the discourse of human rights generally, and specifically human dignity. In this regard, my study is cognizant of the United Nations (U.N.) Declaration of Human Rights by the United Nations (1948) which states that, "All human beings are born free on dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood." (<https://www.un.org/en/universal-declaration-human-rights/#:~:text=All%20human%20beings%20are%20born,in%20a%20spirit%20of%20brotherhood>). (Retrieved 20 October 2020).

In its preamble, the U.N. Charter purports, "to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, and in the equal rights of men and women..." (<https://www.un.org/en/universal-declaration-human-rights/#:~:text=All%20human%20beings%20are%20born,in%20a%20spirit%20of%20brotherhood>). (Retrieved 20 October 2020).

Furthermore, my study will examine the concept of affective trauma associated with the demands that the English language places upon, among others, the unsuspecting L2 student who is required to live up to these academic impositions if he or she hopes to be counted and succeed in life. I will also draw from my own personal experience in this regard which will be articulated autobiographically in Chapter 3.

An example of non-physiological causes of traumas (which I refer to as "affective trauma") is *language* and the English language in particular. Ahearn (2001) asserts in this sense that,

Unequal power relations can result in—and be the result of—symbolic violence (symbolic power, symbolic domination), which, Bourdieu (1991, p. 170) maintains, occurs when individuals mistakenly consider a standard dialect or style of speaking to be truly superior to the way they themselves speak, rather than an arbitrary difference afforded social significance. Language and power are

therefore commonly intertwined (ibid, 2001:111).

There are those whose socio-cultural, linguistic research advocate that they are resolute about, among other things, addressing social inequalities (Bucholtz and Hall, 2008) particularly as these manifest themselves in the divide between Anglophone elite (in almost *all* British colonies of which South Africa is one) and the ESL masses.

In my role as a tutor to L2 AL students in 2014-17, I gleaned from their respective personal language narratives that they articulate trauma in two senses. In the first instance, their narratives revealed personal traumatic experiences which were articulated in their responses to the assignment question: they were asked to write a short paper on their reasons for choosing to enroll for the 4-year BEd Degree Programme which would equip them as educators.

In the second sense, the trauma is encountered as a result of the imposition of the demands by formal assessment in general and AL in particular both of which have *English* as its common denominator: a type of affective trauma induced by the unknown, the mystery/ies of what is now expected of them in a predominantly English-speaking environment in which they are expected to perform or at least live up to particular criteria for which they may not necessarily be prepared or not 'adequately' prepared or being "underprepared" (Taylor and Francis, 2012; Butler, 2013).

Trueba (1998) suggests that some AL curricula may be culturally inadequate or insensitive to its learners and may yield poor academic results as a direct consequence of this oversight. In other words, many AL (L2) students express that they have experienced some kind of cultural trauma and this has subsequently had negative consequences on their language and AL learning.

My study seeks to understand whether students specifically are victims of such a trauma when they encounter English language tasks in particular at school and/or university, and how they respond to it. It will also investigate their respective views on the "unpreparedness" for and feelings of "inadequacy" towards, among other things, the demands of the English-medium assessment tasks. In addition, my study involves exploring the students' reticence in participating in the classroom as indicators of their levels of *confidence* as communicators generally and more so in their non-native tongue, English: a requirement in the academic arena they now find themselves in. This may be especially pertinent when observing the classroom setting in which they are expected to verbalize their views, and when required to translate their

thoughts in writing as in the case of the personal narrative which my study draws upon.

Again, I wish to draw on my own experience in relation to an ethnographic study of the participants with the aim of identifying any correlations between their respective backgrounds and experiences as English Second language (L2) and English first language speakers (L1) respectively. My study will then endeavor to evaluate the extent to which our (theirs and mine) educational backgrounds which may have been influenced by numerous socio-economic deprivations relative to the middle-class (predominantly white) counterparts, rendering us victims to affective trauma, among others. This setback and disadvantage is what demands exploring and intervention and subsequent transformation. These sentiments are the ones which I propose to address when I draw on my own experience as an L2 learner in my autobiographical Chapter 3. My study will hold that the affective type of trauma experienced by L2 learners in the academic setting and by individuals who are not necessarily formally learning English but who lack fluency should not be overlooked or diminished.

The importance of *emotional* factors for individual learning can hardly be over-rated (Antonacopoulou & Gabriel, 2001). An important focus of research has been in the human, innate *affective* qualities of language learning and communication (Monsanto and Dijkhoff, 2019). This is critical to a study of this nature as it may offer me insights into the traumatic effects of being *expected* to learn a non-native language and/or becoming ‘more literate’ in one that is *not* one’s home language (and acquire a higher level of academic literacy), with academic prerequisites: prescribed assessment criteria, an ability to show progress of sorts, to be evaluated, the possibility of failure, being set back by having to repeat, etc. Then there are the subsequent pragmatic effects of success or failure on the individual: access to employment, continuing education and social mobilities, for example.

The Foundation Academic Literacy (FAL101) course is an academic literacy offered to undergraduate Education students of the University of the Western Cape. Many of the students who enroll for FAL101 and other similar AL modules are those for whom English is not their home language; the majority of the students are “black” or “coloured” and come from lower socio-economic backgrounds. In the classes that I have been involved with as a tutor and lecturer, there have been a few “white Afrikaner” students all of whom are L2 students.

What is significant is that AL courses like FAL101, for example, offer (perhaps unintentionally) a means by “which [...] women [and men] express emotion, voice, and agency

through the act of writing”. (Dyers 2012 p.1.) The focus on agency may be “as a result of witnessing or participating in actions aimed at transforming society [and for this reason] many academics have begun to investigate how practices can either reproduce or transform the very structures that shape them” (Ahearn, 2001 p.110.). While Dyer’s (2012) work focuses primarily on women and their respective, associated literacy experiences, my study encompasses both genders from a select group of students doing the FAL101 programme specifically. Moreover, my study will also try to find theoretical footing in the New Literacy Studies in the belief that people employ “a remarkable diversity of literacy practices in family, peer-group, work and community settings (The Literacies for Learning in Further Education Project (LlLFE, 2005:1). In this sense, my research will focus particularly on the influences that these various social contexts exercise on the students, and how these experiences find their voices in their respective language (FAL101) narratives to better understand *who* the students of the AL programmes are. My study will be predicated on an ethnographic study of the affected students. It will critically research and analyze the various social, cultural, economic and linguistic aspects (embedded discourses) that AL students bring to their respective AL courses, and that can potentially be analyzed from their personal narratives, for example.

A study that is helpful in this context is the one which examines two distinct groups of American-based youth, and their specific deployment of language as a means to display difference, distinction and value (Gee, Allen, Clinton, 2001). The two groups selected for this particular study are from a working-class background who presumably receive levels of education that pale in comparison to their “upper middle-class” counterparts who form the other group. Specifically, the study aims at understanding “how social class manifests itself in language” (p176). A rather interesting fact was that the study adopted a specific methodological concentration on the life worlds on the one hand and the more academic side of the interviewees. It is equally remarkable that their study suggests that working-class youth prefer using personal narratives (as will be examined in my study, among other things) through which to communicate conceptual understandings of their identity in relation to themselves and others.

According to (Gee, Allen, Clinton, 2001), unlike their working-class peers, the responses of the wealthier group suggest that they separate themselves from so-called regular life and adopt an attitude of separation and exclusivity. The upper-middle class participants adopted a more ‘sophisticated’, way of expressing themselves with a concentration mainly on procurement,

and they display more an awareness of power and “are aligned to create a competitive and tension-filled “playing field”” (p.192).

Ironically is that in the context of the *affective* (a significant focus area of my study), (Gee, Allen, Clinton, 2001) hold that the upper middle class “use the abstract language of rational argumentation to “cloak” (or “defer”) their quite personal interests and fears while the working class teens use a personalized narrative (i.e., story-based) language to encode their values, interests, and themes.”(p.175).

Even though the social, political and cultural contexts may differ to those of the contexts of my study, these findings are relevant in a number of ways. Generally speaking, many countries have a basic socio-economic divide or class-based structure between the affluent and the rest of society (see Pacione, 2009), and within these there are varieties of sub-divisions. And these divisions have implications on, among other things, the literacy levels of those associated with a particular group (see Omoyini, 2016). South Africa is no exception: much research has focused on race in post-Apartheid with little emphasis on class in the country (see Seekings and Nattrass, 2005). Within the discourse of class division, my study, similar to the one conducted by Gee, Allen, Clinton (2001) will seek to understand the *language* employed by the participants but with the focus mainly on those from working-class backgrounds who, incidentally, make up the vast majority of South Africa.

As alluded to earlier, the ubiquitous divide in South Africa has affected almost every sphere of the society. In light of this, my study is aimed at being rooted in social justice and equality.

2.6 Egalitarianism

Since the context of my study is located in post-Apartheid South Africa, and the society is *still* in the wake of ubiquitous inherited inequalities: class, race, culture, economics, etc., my study will need to draw on egalitarian thinking or equality studies (Lynch, et al., 2009). It is purposeful then to review the definitions of these concepts of “equality”, “social justice” and the like in order to establish a context for my study. Furthermore, it will derive support from Lynch et al.’s (2009) definitions of equality, the *need* for equality and the aims of egalitarian transformation. It also looks at the various “dimensions” of equality,

[...] basic equality, liberal egalitarianism and equality of condition. Basic equality is the idea that every human being deserves some basic minimum of concern and respect, placing at least some limits on what it is to treat someone as a human being. Liberal egalitarians hold a wide range of views, but typically assume that there will always be major inequalities and that our aim should be to manage these fairly, relying on higher minimum standards and some version of equal opportunity. Equality of condition sets out a much more ambitious aim: to eliminate major inequalities altogether, or at least massively to reduce the current scale of inequality. With respect to each of these conceptions of equality, but especially the last two, we also distinguish five key *dimensions* of equality: (1) respect and recognition, (2) resources, (3) love, care and solidarity, (4) power and (5) working and learning (2009 p.5.).

The need for equality globally is undeniable. In South Africa in general the need is quite obvious in virtually every aspect of socio-economic life. This holds true particularly because the country is viewed as one of the “most unequal countries” in the world (Baker, Lynch, et al: 2004 p.4; Adjaye-Gbewonyo, Kawachi, Subramanian & Avendano (2018). While the country is enjoying the political benefits of its first democracy, the socio-economic inequalities are rampant for the vast majority of its population (Van der Berg, 2008).

My study will be focused primarily on the *affective* aspects of equality in education and how these issues are for the most part neglected areas of the learning and teaching environment. Maggie Feeley’s chapter, “Living in Care and Without Love - Affective Inequalities on Learning Literacy” in Lynch, Baker, and Lyons (2009) focuses on the effects of egalitarian thinking in the context of *literacy* teaching in working class schools in Ireland. While the context may in some ways be different from the South African one, Feeley’s findings reveal startling similarities when applied to the situations in South African education. A significant point of commonality is the view that “caring relationships” are key in learning and teaching and has not received much focus in the tertiary educational context:

...academic disciplines paid little attention to the affective system and its constituent inequalities before feminist scholarship started to investigate them, most since the 1980s. (2009 p.218.)

This point is the one upon which my study endeavors to focus in relation to the curricula’s attention (or lack thereof) to the *affective* domain in curriculum development. A key question in this regard would be: to what extent does the curriculum make a conscious effort to afford its student’s opportunities to express agency, identity, voice and emotion, etc.? In this sense

also, does the curriculum show evidence of the affective as seen through the eyes of the academics responsible for its development: does it display elements of care, dignity, equality, social justice and the like? Are these a regular part of academic discourse of the institution?

An important constituent of the discourse of equality studies and of social justice is an understanding and appreciation for the aspects of “Bourdieuian” social capital. The reason for this is that it offers my study, to some degree, a lens through which to view identity formation from a socio-historical point of view.

2.7 Cultural Capital

My study will be referring to the phenomenon of “cultural capital” as espoused by Bourdieu (1986) and its contemporary manifestations in society in general, South Africa specifically and even more specifically its bearing on language education.

A key factor that my study will explore within the context of cultural capital is the concept of *access* to capital through language specifically within the South African context. It is essential to briefly review Pierre Bourdieu’s theory of social capital before evaluating its relevance to my study.

Bourdieu provides a plausible theory, elements of which may be relevant to my study in terms of the concepts of cultural (from which it extracts and emphasises *linguistic*) capital and its effects on our identity, power relations, place and agency. His theory analyses the ways in which human beings utilise and/or manipulate cultural knowledge to bolster their place in the social hierarchy. He explains his concept of capital thus:

A general science of the economy of practices that does not artificially limit itself to those practices that are socially recognised as economic must endeavour to grasp capital, that ‘energy of social physics’... in all of its different forms... I have shown that capital presents itself under three fundamental species (each with its own subtypes), namely, economic capital, cultural capital, and social capital. (Bourdieu, in Bourdieu & Wacquant, 1992 p.118–9.)

The embodiment of cultural capital may take the forms of cultural goods: literature, art, artefacts, etc. These can be acquired both materially with economic capital and symbolically through embodied capital.

Bourdieu (1986) suggests that conventional understandings of economic capital which spearheads capitalistic conceptions involving some or other exchange for profit-making, are not sufficient in that it involves the exchange of material resources. He holds that they should also include symbolic or "non-material" forms of capital, specifically cultural capital. This may suggest that the different types of capital can be acquired, exchanged, and converted into other forms. Bourdieu argues that an understanding of the multiple forms of capital will help highlight the anatomy and functioning of the social world and specifically Bourdieu (1992) uses it to explain the realities of social inequalities.

Generally speaking, "cultural capital" represents the collection of non-economic entities such as race, ethnicity, family background, social class, education, and those resources that may influence a person's success. Within the discourse of academia, cultural capital may take the form of qualifications, credentials, publications, and linguistic fluency, for example. These form part of Bourdieu's 'institutionalized' forms of capital in that these are not necessarily corporeal resources although they may be perceived as having inherent value (capital) and/or that which is converted into valuable capital. He states that the ability and talent of an individual is primarily determined by the time and cultural capital invested in them by their parents. This view is elucidated by scholars like Spaul (2013) who apply it to and hone in on the South African educational context:

...since better (and more knowledgeable) teachers select themselves into wealthier schools, and given the strong correlation between school wealth and a host of other factors in South Africa (socioeconomic status, first language, textbooks access and parental education) it is unclear whether the true generative mechanism here is more knowledgeable teachers, learning in a first language, or higher levels of parental education, or perhaps some combination of all of these factors or a variety of others (p.440.)

Bourdieu's social capital focuses primarily upon the middle and upper classes reinforcing and constantly maintaining exclusivity. It becomes a tool of the elite, deployed to ensure that the 'undesirables' do not enter their circles (Bourdieu, 1986). Essentially what he argues is that this model of cultural power, the accumulation and maintenance thereof, remain perpetual and

self-fulfilling. These views have been critiqued as being overly if not exclusively class-based (DiMaggio, 1982) and of misrepresenting what constitutes success academically (Kingston, 2001; Dumais, 2006). Bourdieu's cultural capital has also been criticized for oversimplifying and distorting the concepts of those who "*qualify*" as producers of cultural capital by discounting the capital of those on the periphery of society (Yosso 2005).

Notwithstanding the above raised issues, a significant factor in Bourdieu's theory of cultural capital is the concept of social networks (De Nooy, 2003, Lin et al, 2001, Adler and Kwon, 2002). These, he holds, must be progressively preserved and cultivated in the event that these may be needed. His idea of social networking is perhaps ironically '*prophetic* in some way as one can see how its contemporaneous equivalent, viz. social media networking, appears similar in its function and purpose: to gain access to, promote and increase one's social capital through associations with the "*right*" people: those who are connected to and/or represent effective and accessible capital. Similarly, this has had a tremendous effect on language and literacy development, a factor which is beyond the scope of my study but which may deserve and/or need some attention.

As mentioned earlier, my study will pay attention to cultural capital generally and specifically the discourse of linguistic capital: the phenomenon that English (as a 'capital' or 'currency', in and of itself, may afford one greater opportunities for recognition, acceptance, access and betterment. Furthermore, my study will research the various elements that determine acceptance and recognition, etc. for example, fluency, coherency, eloquence, academic literacy, etc. By contrast, my study will look at how a lack of 'proper' or 'accepted' English can influence a student's perception of herself and her socio-cultural and academic position in society locally and globally. In addition, the discourses of race and language situates "standard" (*White*) English as "king" and all other varieties as belonging to the "subjugated subject." (Ore, 2014 p.124.).

I employ the idea of English language "*currency*" fully cognizant of its ironic ambiguity. In one sense, it can refer to the fact that English fluency and eloquence rides on, among other things, the users' knowledge of, and ability to use the most "*current*" terms to express herself by drawing on recent and popular adjectives, anecdotes, adages, "household" words and/or phrases (according to recent media) or even the ability to fabricate and introduce these into popular/main stream media. The more one is '*clued up*', '*au faix*' or '*literate*' and able to

articulate these contemporaneous terms *eloquently*, the greater one's ability to secure linguistic capital. Research on this divide between the "elite" and the "rest", is "vitaly important, for it has advanced our understanding of the ways in which language ideologies can be exploited as a mechanism for maintaining social hierarchy at both the national and global levels" (Bucholtz and Hall, 2008 p.419.)

This in turn gives rise to the second meaning by which I employ the term "currency": it literally allows one to the means 'purchase' access to social networks, for example, as it enables one to accumulate linguistically a kind of capital, a currency. Stated differently, "language could therefore be viewed in economic terms as a symbolic commodity, whose value fluctuated according to the 'market' or context in which it was offered." (Ollerhead, 2012 p.65.). The value of this linguistically grounded commodity is based upon where and with whom the user of the language is associated with, who they have access to or have been afforded access to. And *access* is determined by various factors incumbent upon the user: educational qualifications, fluency, eloquence, socio-cultural association/s (networking), etc.; an example may be a stand-up comedian or a politically more noticeable figure. Let us consider a prime, recent and prominent example for illustration in which language and race are inextricably linked to identity formation and perception, and cultural capital.

The former United States President Barack Obama is generally considered as being relatively 'articulate' and 'intelligent' when compared to some of his (white) predecessor/s. In *Articulate while Black: Barack Obama, language, and race in the US*, Alim and Smitherman (2012) elaborate on these aspects as they hold that language "plays a crucial role in the construction of racial and ethnic identities" and is a form of "symbolic power" or capital as I will elaborate and maintain (Alim and Smitherman (2012) p.3.). Furthermore, Alim and Smitherman (2012) analyses the, "racially coded meanings of *articulate* and how they function to reproduce racist ideologies and, more importantly, racial inequalities" (p.32.); they suggest that the very tone and attitude of the expression "articulate" when assigned to Black speakers by White commentators and/or critics, are essentially rooted in racism: they are ostensibly intended as complimentary but expose elements of been patronizing and/or sycophantic.

The fact that a seemingly positive and perhaps benign comment such as being "articulate" is projected onto a Black male in leadership is in itself telling. Obama had to rise to predetermined (White Anglophone) levels of a) intelligence b) education c) English language fluency and eloquence in order to be recognized and subsequently supported by, among others, the White

electorate. His ascendancy on the ladder to Whiteness is in direct proportion to the value of his social and specifically his linguistic capital.

However, Alim and Smitherman (2012) elucidate an irony in Obama's apparent articulateness. In addition to him having passed the (White) language fluency test, he appears to be very much in touch with his Blackness, at least socio-linguistically: Obama is seen and heard to do hip-hop music which on the surface appeals to the black electorate who, as a result of his position, may accuse him of being too "higher up" to be in touch with his African American roots.

Since linguistic capital may afford one various opportunities to "upward" cultural and socio-economic mobility, it could also imply that the lack thereof may instill a "downward" trend: affective trauma induced by the *constant* and persistent need to live up to the standard set by the hegemony. It is this *need* and its origins that warrant review and scrutiny. It is perhaps not unlike the kind of study done by Griffiths, et al. (2005) called "learning shock" which "refers to experiences of intense disorientation, confusion and anxiety that are experienced when people are immersed into new and unfamiliar cultures with different social conventions, values and norms" and like culture shock, "communication with others becomes very problematic at all levels-simple linguistic comprehension, non-verbal clues, jokes, idioms all become challenges and causes of anxiety." (p.1-2.)

Griffiths, et al (2005) offers a comprehensive study and subsequent insights into the trauma or "learning shock" (p.276) by identifying examples of the roots of learning shock and how these reveal themselves. Furthermore, their study investigates some of the ways in which students have developed ways to manage learning shock or the trauma experienced as a result of the new and/or unfamiliar learning environment. Another critical aspect of their study offers a theoretical understanding of the core emotional experiences accompanying learning shock or trauma. It is this aspect that may prove crucial in my study since it involves similar pedagogical settings despite the fact that Griffiths's (et al) (2005) study focuses primarily on students studying towards a Masters in Business Administration (MBA) at Imperial College in London, England. And while their study examines mainly the psychological factors associated with entering new and/or unfamiliar learning environments, the study offers valuable understandings with which it may be hard to disagree completely:

Scarcely a day seems to go by without us, as teachers [and tutors], encountering students who experience extreme and often incapacitating anxieties, self-doubts and disappointments. Many of us find ourselves straying into the territory of counsellors and

psychotherapists in dealing with these extreme emotional experiences; virtually all of us can relate stories of students who overcame enormous obstacles to get their degrees or others who appeared determined to fail. (Griffiths, 2005 p.3.)

Griffiths's study does, in part, allude to the trauma experienced by students associated with "poor English language skills" by citing one of her students of Asian descent who shared the following:

...my experience during the first week on the course was very painful. I was knocked down by my poor English. I couldn't understand what the lecturers said and found it impossible to follow the case studies... In group discussions, there was nothing I could say. My confidence and self-esteem collapsed... I had expected these difficulties, but I had not expected the total collapse of my confidence. (Griffiths, 2005 p.24)

And the student alludes to even more *linguistically* induced affective trauma when she expresses: "I felt angry with myself, angry about how useless I was because of my English. This was my first experience, where I could not say what I wanted to say. I also felt anger at the Japanese education, because they did not teach us more useful English." (Griffiths, 2005 p.24)

The quotation from this student in Griffiths' study resonates with many South African L2 students' experience from what I have gleaned while tutoring them. It also reveals elements of all three discourses pertinent to my study: trauma, injustice and identity. Here too, I will draw from my personal experience primarily as an L2 learner from my primary and high school years, and then later at university level.

Admittedly, according to Griffiths's (2005) study, poor English language literacy and numeracy may alone not account for the trauma of learning in some students. Other factors include but are not limited to being far away from home and from the familiar cultural comforts, and being exposed to a new/and or overwhelmingly different teaching culture. However, the study does conclude that such factors that can induce "learning shock" or learning trauma can affect any student from any sorts of backgrounds. In any event, both Griffith's study and my own study will take cognizance of what she calls the "Achilles heel experience" in learning related to inadequate English language proficiency as demanded by tertiary education (p.290).

These factors are may be very applicable to the South African language education context as my study endeavors to investigate. It appears that it may also be an underexplored area of

research. At this point, it may be worth understanding the connection between education in the South African context as a social marker and/or identifier.

2.8 Education: a Historical Overview

As alluded to earlier, one's cultural capital is in direct proportion to one's access to economic capital. In this way, the quality of one's education and the educational opportunities are directly dependent on one's financial status (Becker 1993). This is no truer and more blatant than in the South African context. A further caveat is that *race* may become the overriding determinant to economic capital and therefore cultural capital in South Africa in particular.

According to Kapp (2006), during the Apartheid era, "language was conflated with ethnicity and used as a tool to separate and divide people physically and socially" (through geographic separation) and mentally, by instilling constructions of inferiority and superiority. (p.30). In this regard, my study will investigate the link between language or linguistic capital in the form of English language proficiency and academic literacy levels. A further aspect that my study will examine is the link between this form of capital and what I would like to call 'geographic' capital: the value placed upon or assumed by the various locations in terms of their perceived value socio-economically and by implication culturally.

Ostensibly, it may be said that since the advent of its new democracy, inequality in education in South Africa may be on the decline. This is because many more schools have been built in particular for the sectors of the black population who may not previously have had access to schools: the rural communities and areas where there have been an insufficient number of schools for the population in those particular areas: the densely-populated townships. However, Branson (et al. 2012) maintain that,

On the one hand, the improvements in the distribution of schooling have tended to reduce overall inequality. On the other hand, increased returns to schooling for those with some post-secondary education have tended to increase inequality. (p.2)

This is significant in that it brings into the question the aspects of mass versus exclusive types of education and educational opportunities: quantity vs. quality. There is undoubtedly the need *and* a desire for more and better schools especially among the under-privileged sectors of the

communities in South Africa. Both these aspects involve significant economic investment and distribution. They also involve, or *should* involve the addressing of the tremendous gap that exists between those who are able to afford good quality education and those who have to settle for whatever else may be available or affordable.

Inequality in education in South Africa, according to Spaul (2013) is such that one finds essentially two distinct kinds of school situations: “One which is functional, wealthy, and able to educate students; with the other being poor, dysfunctional, and unable to equip students with the necessary numeracy and literacy skills they should be acquiring in primary school.” (p.444).

It is no mystery that education in South Africa is in crisis: the media is strewn with headlines that show protests and unrest at Universities throughout most of the country even as I write at this present moment (Chabalala, 2016). The majority of these protests may be construed as symptomatic of the bigger historical issues at play: socio-economic inequalities that result in University fees being unaffordable for the vast majority of students and/or potential students.

Apart from the issues mentioned above, there are even deeper issues that have impacted education and will continue to do so. The effects of the inequalities in education reveal themselves in the numeracy and literacy levels of learners who come from poorer communities (Spaul 2013, 2015). The questions are: where do these discrepancies stem from? Why it is that generally the more affluent are apparently more numerate and more literate than their poorer counterparts? What is it about their respective educational experiences that give rise to such unequal experiences? What role has language education played in these experiences? What do the language narratives of the AL students reveal in these respects? Spaul (2013) here offers a comprehensive statistical overview of the various aspects in South African education. One area of particular interest for my study is the impact of language in the learning and teaching environment. One of the results of Spaul’s (2013) queries indicate,

...the average performance of pupils in South Africa based on the language of the test that they wrote and the average performance for South Africa, Botswana and Colombia (the only other two countries participating in prePIRLS). Clearly there are severe inequalities in the reading proficiency of pupils based on language of learning and teaching (LOLT). Although the English and Afrikaans averages do include African pupils who were taught in these languages, the

performance of pupils who learn in an African language is significantly below that of pupils who learn in English or Afrikaans. (p.20.)

My study will look into the various aspects of the roles that academic literacy teaching generally has played in the experiences of those students who come from lower economic backgrounds *and* for whom English is not their first language.

In order to gain a clearer understanding of the relevant issues, one needs to look at the kinds of language education (and by implication academic literacy learning and teaching) that are experienced in primary and secondary/high schools, and analyze the various discrepancies that exist in the socio-economic context. In other words, one needs to research the reasons why some schools produce students who are more fluent, articulate and therefore more successful in English Language (and other subjects), for example, than others. It is hoped that this will afford one a glimpse into the roots of the problems that are inherent in the so-called, “gutter education” and how these find their way into the language scripts of particularly students of Academic Literacy courses and the like. The term “gutter education” refers to systems of education that involved second-rate and segregated education for blacks (the term “black” implied all “non-white” South African people groups) under Apartheid. The underlying motive was to control and manipulate the education of black students. This often incorporated the use of stringent government orchestrated repetitive learning methods and assessments (Bigelow, 1987).

Apartheid has its architects to thank for the duration and potency of its legacy (Giliomee 2014; Posel 2001). The system of racial segregation which was intentionally and systematically designed had two major agendas. The first goal of Apartheid was keep the different races in South Africa separate or *apart* hence the term “*Apartheid*”, the condition of being set apart racially. The second goal which was contingent upon the first one being accomplished and maintained, is that the system would always benefit the white race and gave rise to “white privilege” (Taylor, 1990). These goals together are what signalled and encapsulates the advent of institutionalized/systematized and constitutionalized racism and corresponding inequalities and/or injustices in South Africa.

Such a system as anyone may imagine, can have far-reaching implications for life. Apartheid left scores of groups psychologically scarred: children (Hickson and Kriegler, 1991), black

women in particular (Mohutsioa-Makhudu, 1989) especially *poor* black/brown females in what became known as the “triple oppression” (Hassim, 1991). It is true that Apartheid affected every sphere of social life in South Africa. This review and study will allude to certain aspects to the effects of Apartheid on education in that it will attempt to illustrate the connections between the systemic socio-economic injustices of the past and its effects on English language learning (ELL) and academic literacy levels of students from marginalized areas or the “periphery” (Canagarajah (1999).

A useful and ironically pertinent “prequel” to Spaul’s (2013) report for the Centre for Development and Enterprise is perhaps Kallaway’s (ed. 2002) *The History of Education under Apartheid: 1948-1994. The Doors of Learning and Culture Shall be Opened* which provides a collection of comprehensive essays written on the subject that traces the history of education during the Apartheid era all the way through to the advent of the transformation to democracy in 1994.

Fleisch (2002) renders a review of the Eiselen Commission’s report and suggests that “education and the economy were central concerns of the commissioners” (p.40). This suggests that the types of education one had received were designed based upon race, language and location. These factors would come to undergo dramatic social evolutionary changes in terms of the correlation between wealth and education.

On the one hand, as pointed out earlier, the education systems were developed with mainly an economic agenda that would favour the white ruling class/es while the types of schooling received by the majority of the black population would serve as *the* means to that end. This dialectic would come to mean that poorer South African students would have access to types of schooling that pale in comparison to their wealthier (mostly white) counterparts’ and thereby enter employable society already at a disadvantage. In other words, the financially more stable and affluent South African students perform much better academically simply because they possess and/or have access to the appropriate capital to afford it.

Although Apartheid has been abolished over two decades ago, many of the top schools which served mainly white students under the racial regime remain functional. Those schools that were earmarked to serve mainly black (and ‘coloured’) students are still under-resourced, ‘behind’ and ill-equipped to impart the essential numeracy and literacy skills. On the socio-

political front, the media makes significant coverage of the “top” achievers of the Matriculation examination (high school graduates) many of whom are black and/or coloured. While on the surface, this may seem as progress of a kind, one should consider how the resources are administered:

All South African public ordinary schools are categorised into five groups, called quintiles, largely for purposes of the allocation of financial resources. Quintile 1 is the 'poorest' quintile, while Quintile 5 is the 'least poor'. These poverty rankings are determined nationally according to the poverty of the community around the school, as well as, certain infrastructural factors. Each quintile, nationally, contains 20% of all learners, but not 20% from each province. Schools in Quintile 1, 2 and 3 have been declared no-fee schools, while schools in Quintiles 4 and 5 are fee-paying schools. (<http://digitalclassroom.co.za/digitalclassroom/latestnews/687-meet-the-2015-matric-top-achievers>) (Retrieved 22 October 2020)

Essentially, as Carrim and Soudien (1999) suggest, the “transformation process” in South African education still basically renders the quality of a learner’s education as commensurate with her/his financial ability to afford access to the various degrees (no pun) of education on offer.

At the very bottom are the “township” schools that make up the vast majority of the educational landscape, then there are the suburban schools: these differ depending on location and/or proximity to previously classified “white” areas. Next are the Model C schools, an attempt at “integration” (Soudien 2004) and an invention intended to give the appearance of “redress” but one that would subsequently serve to perpetuate the socio-economic and cultural divide it hoped to bridge. These schools are funded and administered by the schools’ governing boards: parents, teachers, business partners and administrative staff. The next level on the educational rung are private schools and independent schools: International, Waldorf and Montessori Schools, for example. There are also the lesser known home-schools which have gained popularity (De Waal and Theron, 2003, Kunzman and Gaither, 2013).

Spaull (2013) suggests that observing averages in South African education can be misrepresent actual reality and could overestimate the educational achievement of the majority of students. In addition, when portraying that there exists a single schooling system may be fallacious and may result in ambiguous conclusions when there are in fact two.

Now that we have explored the class/cultural divide in terms of language through a Bourdieuan lens, I would like to address the issue of the response to the so-called “language problems” encountered in the English as a Second Language learning and teaching environments.

2.9 English as a Second Language (L2) English as an Additional Language (EAL), English as an International Language (EIL) and Academic Literacy (AL)

My study will investigate and incorporate other researchers’ alternative approaches to the learning and teaching environment involving L2 learners and educators. I will be looking specifically at approaches like the “Train Tracks” model (Smith, 2009), which incorporates greater, active student engagement and educator participation over and above the conventional listening and reading approaches currently employed. This “sociocultural approach pays significant attention to what actually transpires in classrooms” (Smith, 2009, p27) and (Schieffelin 1990). In this context, researchers are able to gain insights that are more informed and from which theories for improving the learning and teaching experience and environment can be developed.

Turner (2008) offers one an international (American and specifically minorities’) perspective on AL programmes geared towards “under-represented” language groups and reviews examples of effective AL interventions. This will be useful in terms of understanding which “best practices” Turner has employed in addressing the cultural wealth students possess (irrespective of their respective language backgrounds or “*competencies*”, etc.) and which can and should be tapped into. These aspects will serve to bolster my idea that curricula should take cognizance of the *whole person* in the process of its development and delivery in learning and teaching. In this sense, I will draw from contextualized experiences in the classroom that involve the embedding of affective and egalitarian practices in the educational practices of AL learning and teaching.

Reid (1994) alludes to the outsider approach to responding to texts like those of academic literacy (FAL101) students: L2 students who are vulnerable to teachers’ responses that may negatively affect their (the students’) sense of self-esteem and confidence. Reid views academic writing as a “social endeavor” and the educator as both “authority” and “facilitator” (1994 p.285). My study will then question this concept of an authority figure in the learning and teaching environment generally and specifically within the contexts of the academic

programmes like FAL101 at UWC.

Nunan's (2003) article, on English as a global language, while contextualized in the Asia-Pacific region offers opportunities for drawing an analysis on the evolution and impact of English as the chief (and historically "preferred") medium of instruction in most of main stream education in South Africa. The article is useful in that it draws its data from "informants" and one is able to quickly glean that there are notable comparisons to the South African context: "a significant proportion of teachers especially in the rural areas, do not have sufficient command of the English language to conduct their classes with confidence" (Nunan 2003 p.602). This may serve to bolster the arguments against the linguistic imperialism by the English language globally (Philips, 2011) and specifically in South Africa (Bowerman, 2000) which has been gaining attention over the last decade or so. This latter aspect warrants in-depth exploration into the effects of the imposition of a language (English in our case) on people's identity as individuals and as a society. This imposition, or dominance of the English language upon the colonies of England is what I will unpack next.

2.10 Linguistic Imperialism

My study looks at linguistic imperialism by referring to works that bring to the fore the on-going discourse of English as an additional yet, essential-for-life (recognition/acceptance/success) language. There are several angles on this issue: those who defend the "Queen's English"; then are those who oppose the imposition of English in all its forms. Still there are others who articulate a compromising attitude that lean towards showing sympathy for the non-native speakers of English by developing all sorts of variations of English as a Second Language (ESL), English as a Foreign Language (EFL), English as an Additional Language (EAL), English as an International Language (EIL) and a host of various Academic Literacy (AL) programmes that attempt, at least, to bolster the learners' already existing literacies through culturally sensitive/politically correct classroom engagement practices and the like. This review seeks to explore the research in these areas that allude to the contribution to language education and AL by students through their own voice.

It should come as no surprise that academia in general problematizes and/or critiques the linguistic imperialism by the English language. Statements about English like, "the language of the sceptered isle is rapidly becoming the first global (EFL) franca" (Crystal, 2012.p1) and historically, the introduction and subsequent expansion of the English language is viewed

primarily (if not solely) through colonialism. Dor (2004) has a different slant in that he claims that linguistic forces bent on the spread of English as the lingua franca has “more to do with the general social function of language and the relationships among languages, speakers, nation-states, and the global market” (p.97-98) than perhaps with academic aspirations. He maintains “the forces of economic globalization do not have a vested interest in the global spread of English” but instead will utilize indigenous languages in the short term to access local markets and that eventually these languages become “commodified tools of communication” (ibid. p.98)

However, writers like Galloway and Heath (2015) suggest that colonialism and the slave trade while distinct in some sense, are inseparable and English remains the common denominator:

...the slave trade was a result of England’s need for a workforce to develop newly acquired land resources in their new colonies. This is because, unlike settler colonies, where the English language spread into new areas of the world due to the migration of English language settlers from Britain, the slave trade elicited the spread of English through communities of displaced African populations from diverse linguistic backgrounds. (2015 p.9)

This would explain in part, the proliferation of varieties of English per respective colonies and within certain colonies: creoles and pidgins, dialects and diversities of accents. This is clearly the case in countries like South Africa that have been colonized (at least in part) by countries like Portugal, Holland, Germany and England (including Wales, Ireland and Scotland) (see Lass 1995; Mesthrie, 2002). Then there is also the advent of forced migratory labour *to* South Africa by the British in the form of peoples from countries like India, for example. This too influenced the South African English language landscape and gave rise to South African Indian English (SAIE) (Mesthrie, 2006 p.6). This factor in and of itself gives rise to unique linguistic evolution of English varieties in one single country like South Africa, for example.

However, the yardstick remains: the closer one is to the ‘dominant’, ‘standard or ‘preferred’ or ‘accepted’ version/s of English (i.e. The British *and/or* ‘American’ and to a lesser extent, the Australian and *white* South African versions), the greater one’s chances of social acceptance and its subsequent or associated benefits. This aspect is critically explored under the section of cultural capital. Specifically, linguistic capital: fluency, coherence, articulation, eloquence, *currency* and the like.

Globalization and the proliferation of English have become inextricably linked (Park, Lee 2013); particularly as these two forces manifest themselves in and converge on the Internet and information and communications technology related platforms (Mirabela 2001, Nunan 2003, 2004, Mufweni 2010, Heller 2010, Kelly-Holmes 2010, Dewey 2007, Widdowson 2003). A significant focus of research has been that of (English language teaching) ELT, and Dewey (2007) has adopted Held's et.al (1999) description of globalization in this regard: "hyperglobalist, sceptical, and transformationalist." (2007 p.334). Within this framework, the attention is on linguistic imperialism and concepts of the hegemony of English internationally; the sceptical framework focuses on mainstream English Language Teaching.

A critical work in the area of ELT, is that of Canagarajah (1999) who outlines his thesis on three levels. On the macro scale, he examines the relationships between the "centre" and the "periphery" in which the former comprise those countries that are considered technologically superior to those who are lagging behind (the periphery) and who are perpetually dependent upon the centre. (ibid. p.4).

On a second level, this distinction, he suggests, holds particular relevance beyond the technological and/or socio-economic: it alludes, generally speaking, to the discourse of linguistic imperialism by the English-speaking (and other European) "centre nations": The United Kingdom, The United States, New Zealand and Australia (ibid. p.4). In this sense, he employs the concept of "centre/periphery" to clarify the distinction between the native English speaking communities and the non-native English speaking ones; the former, he holds, "claim ownership over the language" (ibid. p.4).

Canagarajah (1999) is critical of those researchers who are "overly global" in the approach to ELT and that lack sensitivity to the "day-by-day struggles and negotiations with the language that take place in Third World communities" (p.3). In this sense, Canagarajah (1999) critiques ELT on a third level: the micro-politics of the learning and teaching environment. In other words, he examines the dynamics both formally and informally of the *power relations* that exist in the course of language learning and teaching. This aspect is profoundly relevant to *my* study because I address the power relations in my field with specific reference to the negotiation of identities, and the dynamics of my interaction as an "insider-outsider" in an academic environment. In this regard, I will draw from my own real world teaching experiences, observations of the T&L environment via tutorials and lectures. This will also be an important

part of my study's emphasis on autoethnography: researching for parallels between the life worlds of my students and those of my own (at a similar phase in life and under mostly similar socio-political, cultural and economic backgrounds) which involve the struggles with language identity.

On an even deeper level of engagement my study grapples with the discourses of affect and motivation in ELL and AL. I would like to focus on the discourse of affect in the learning and teaching of language, and specifically of English by non-native English students (L2) or English Language Teaching (ELT) which in some way is embedded in AL curricula; the university is predominantly an English medium institution. In this sense, there are several works that are helpful. One of these is by Arnold (2011) who cites Arnold and Brown's (1999) definition of affect as relating to the, "aspects of emotion, feeling, mood or attitude which condition behaviour". (Arnold, 2011. p.1)

Furthermore, she is quick to clarify and maintain that in the learning and teaching environment,

the *inside* and *between* is basically what affect is about: on the one hand, the individual or personality factors (self-concept/self-esteem, anxiety, inhibition, attitudes, motivation, learner styles...) which we can consider as *inside* the learner, and on the other, the relational aspects which develop *between* the participants in the classroom – between students or between teacher and students - or possibly *between* learners and the target language and culture. (Arnold, 2011. p.1)

As can be seen from these sentiments, the aspects of "self-concept/self-esteem", "anxiety" and "motivation" are all *central* to my study as reflected, in part, by the title of my thesis: "trauma, injustice and identity". In the pursuit of a just and equitable society, I agree with Canagarajah (1999) that conventional academic research places greater value on these social systems: the economic, the political, socio-cultural. It is the "affective which is concerned with providing and sustaining relationships of love, care and solidarity [that] has received the least analysis" (Lynch, et.al. 2016 p.3).

While the context of Lynch's (et al. 2016) study is primarily situated in local, private (Irish) households with an emphasis on the subjective experiences of intimate care, it is the element of *affect* in the day-to-day interactions that warrants focus in my study. This is because my study, like Lynch's (et al. 2016) too brings into question egalitarian thinking and the dynamics of power relations between people in real-world settings. In addition, my study also critiques

the over-emphasis of objectivity in academic research generally, and how this plays itself out in the learning and teaching environment: the lecturer is viewed as the dominant keeper of knowledge, who also owns the most effective means (English language proficiency) by which to communicate this knowledge which he/she has acquired through objective study, has graduated and is now “qualified” to impart this knowledge to the subordinate, less proficient student or care recipient in the case of Lynch’s (2016) study.

What may be a stark difference between the contexts of the two studies is that within the context of *my* study, there is little opportunity afforded (by standardized curricula and practices) to incorporate and/or display features of affect in the course of learning and teaching: care, affection, equality, dignity and identity, etc.

It is this “affective equality deficit” which Lynch, et.al. (2016) address in their studies, and which my study will explore within the context of ELT and AL. (p.3). In this respect, my study seeks to understand *what* it is about the environment of ELT/AL that stifles communication and forces students into silence. It may be worth noting here that this “silence” appears to be distinct from, for example, a study by Li Minsheng of an EFL Chinese classroom in which silence is actually *encouraged*, and required as a “form of active participation and is a socially prescribed role that students are expected to fulfill.” (in Robertson & Nunn, 2007 p.125). This forms a critical area of focus in my study in relation to the discourse of participation and motivation. I endeavor to research the underlying reasons for the *lack* of motivation and participation, what they communicate about the T&L environment, and how these may be addressed in a productive way.

Canagarajah’s (1999) study, like mine, probes, among other things, the following question: “How do teachers and students negotiate the challenges posed to their [respective] identities, community membership, and values, by their vernacular and English?”. (p.6). This question will be key in the deployment of an ethnographic and autoethnographic approach in my study as it involves, among other things, in one sense, obtaining ethnographic information, and on another, observing students and tutors/lecturers in the learning and teaching environments. This will necessitate my analysing issues like code switching, multi-linguism, linguistic capital, and class awareness relative to English language proficiency in both formal and informal communication in the classroom.

It is very important to understand the socio-historical context in which Canagarajah's (1999) study is located. The study is situated in strife-torn Sri Lanka, and concentrates on a class in which an English teacher is valorising and promoting the benefits of the English language to her seemingly unsettled students. The teacher appears to be indifferent to the socio-political climate under which the teaching happens. Canagarajah (1999) capitalizes on this dialectic by postulating that there exists two kinds of pedagogies: mainstream pedagogy and critical pedagogy. The former he suggests comprises traditional approaches to teaching while the latter refers to personal and/or negotiated approaches that are located within particular contexts which should not be ignored.

He makes particular distinctions between the two approaches to learning. The traditional approach views learning as a disconnected (if not indifferent and dispassionate) activity with little emphasis on the person, i.e. the learner/student.

Furthermore, he critiques the perspective of learning as universal as opposed to culturally situated. As an adherent of critical pedagogy, he supports the view that knowledge is or/should be *negotiated* and not merely reconstructed as in the case of traditional pedagogy. In my study, this belief/value system translates into an emphasis on *affect* in the learning and teaching environment in general, in the teaching of English language and AL specifically.

There are those who feel that the affective *should* be an important part of the teaching responsibilities. One of the proponents of the more "humanistic" view of learning and teaching is Underhill (1989) who maintains that "teachers who claim that it is not their job to take these phenomena into account may miss out on some of the most essential ingredients in the successful management of learning." (p.252).

Another critical aspect of ELL which Canagarajah (1999) deconstructs is that learning is *political*. In this regard, he draws on two distinct approaches to ELT in the so-called periphery. On the one hand, he draws from Phillipson's *Linguistic Imperialism* (1992) which offers a polemic of the West's calculated imposition of English upon the periphery. According to Canagarajah (1999), Phillipson renders a well-researched and substantiated exposition of the underlying stimuli for the advancement of English for economic and political reasons by the United Kingdom and the United States. This Phillipson articulates as "*linguicism*" or languagism, and holds that these are discriminatory "ideologies, structures, and practices

which are used to legitimate, effectuate, and reproduce an unequal division of power and resources [...] between groups which are defined on the basis of language.” (Canagarajah, 1999.p.41).

Canagarajah (1999) carefully examines this by postulating that “language functions as one possible way of categorizing communities to perpetrate inequalities” (p.41) between the centre and the periphery, and *within* communities (specifically among peripheral ones), as my study aims to demonstrate. Furthermore, he maintains that supremacy of the English language not only perpetuates the inequalities but is the very prime mover of these.

While Phillipson does offer some credible insights into understanding the systemic nature of linguistic imperialism, Canagarajah (1999) remains critical of his (Phillipson’s) “macro-societal theoretical perspective” which focuses more on the ways in which government structures and socio-economic forces entrench linguistic dominance over the periphery. What is lacking, according to Canagarajah (1999), is a focus on the personal, or on *affect* as in the case of my study.

Canagarajah (1999) offers a scathing charge against Phillipson’s perspective relating to Phillipson’s research methodology. The claim is that Phillipson’s research conclusions emerge from “interviews with experts, applied linguists, and cultural officers from the West” which leads Canagarajah (1999) to pose a critical question: “...how can one find out about linguistic imperialism in the periphery from the very personnel and agencies from the centre who implement this domination?” (p.42,43). This issue assumes primacy within the context of my study especially when I examine the discourse of the *insider-outsider* in academic research, and what prompts and merits my adoption of an *autoethnographic* approach to my study.

I espouse the view that “for critical pedagogical research on periphery ELT to be initiated and conducted by centre-based scholars invites suspicion” (ibid. p. 46). ‘Centre-based scholars’ within the context of my study warrant defining and locating. Basically, I hold that a centre-based scholar is someone who was born and raised in the Centre; someone who has not grown up and lived in the the periphery (“township” in South Africa) and/or who has not experienced the brunt of day-today injustices commensurate with colonialism (Apartheid). In addition, a centre-based scholar in the South African context, is one who has benefitted from the centre-

types of education underpinned by a centre-based language (English) which represents the hegemony.

This is not to say that a centre-based scholar has or will not experience social injustice from within/out their centre fields, it is that there is a *marked* distinction between the experiences of those whose livelihood, identity, concept of self and sense of dignity have been affected by linguistic imperialism versus that of those who benefit from the language empire whether they happen to find themselves operating (researching) within or without the Centre. Canagarajah (1999) is critical of Phillipson's methodology by maintaining that to,

...really study how linguistic imperialism is carried out in the periphery and, in particular, how it is complexly experienced in everyday life, one must undertake work in the periphery...Therefore, Phillipson's contribution suffers as well as *gains* (my italics) from being a perspective of and from the center. (p.43)

I take this point a step further when I assert that authentic and more compelling research in linguistic imperialism can best be obtained from someone who has been a *victim* and *overcomer* of it, and is subsequently able to articulate an authoritative analyses of what it means to be periphery-based; in other words, to offer resistance to linguistic imperialism.

Another approach examined by Canagarajah (1999) is that of Holliday's *Appropriate Methodology and Social Context* (1994) which unlike Phillipson's, offers a "micro-level perspective" by paying greater attention to the day-to-day, real world experiences of individuals emerging from pedagogical practices in the periphery. This, according Canagarajah (1999) is different from Phillipson in that Phillipson's overarching approach implies the political control of the periphery by means of strategies like ELT cannot, to some extent, be revoked. Holliday, by contrast, suggests that it is more complex than this: specific, *local* learning and teaching environments, differ in culture and context, and hence do not always entail the categorical, ideological authority of the periphery by the centre.

However, according to Canagarajah (1999), Holliday's approach "lacks strong theoretical grounding...that would enable him to interpret his data in the light of emerging critical scholarship" (p.43). Canagarajah (1999) prefers Phillipson's distinction of centre and periphery as opposed to Holliday's distinction between what he terms, "BANA" (his acronym for

Britain, Australasia, and North America) and TESEP (from “*tertiary, secondary, primary*”) which “refer respectively to the countries which supply and receive ELT resources” (p.43). Here, Canagarajah disagrees with Holliday’s oversimplification that “education in BANA countries is commercially motivated, while in TESEP it is “state oriented”. Canagarajah tends to support Phillipson’s view of the collusion between the state, tertiary, and commercial enterprises in the peripheral ELT business establishments. (ibid. p, 44).

The political domination by the centre, and appropriation of English (the methods, *content* and material to local conditions) may not be a specific and/or prime focus of my study, it does offer both a macro-level and micro-level perspective of the linguistic domination of the English language which are apposite to the South African context. It may be worth noting at this point that the discourse of decolonization of South African education has become a major focus at tertiary institutions across the country including UWC. (Oyedemi, 2020).

What may warrant some attention is Canagarajah’s (1999) reference in Chapter 4 entitled, *Conflicting curricula: student opposition*, to the “discourses students and teachers develop to variously accommodate, escape, oppose, and/or transform the forces of domination they confront in the classroom”. (p.79). However, unlike Canagarajah, my study does not necessarily examine, for example, the discourse of resistance to centre-based curricula in the ELT environment per se. Like Canagarajah, my study will draw on the aspects of “linguistic skills” and “competence” in the learning and teaching environment (ibid. p.79). My study will also draw from my classroom experience through observation with specific focus on the dynamics at play during the verbal exchanges in the lecture and tutorial settings: a type of linguistic power struggle. In this context, my study aims to identify the evidence of power and submissiveness, and the underlying reasons for this relationship in the classroom from an ELT/AL perspective in the South African context.

While Canagarajah’s focus involves policy-making at institutional level, my study will not be delving into this aspect of ELT specifically. My study will, however, allude to the critical aspect he highlights: a “less conscious but potent *hidden curriculum*” or a fourth “dimension” of curricula, i.e. the “expectations students bring to the classroom:” (p.80). This is important in that it is potentially empowering for the students and lecturers. It can also open up the possibility for negotiation and development of new knowledge, innovative ways of thinking, and inventive, inclusive and cooperative ways of learning and teaching.

A crucial point that Canagarajah (1999) makes, and one which resonates with my study, is that as knowledge and skills facilitators (tutors, teachers, lecturers, etc.), one should,

be sensitive to the multiplicity of cultures students bring from outside the classroom, and the ways in which these mediate the lesson. The behavioral strategies of the students show that they are not passive in the face of ideological domination by center curriculum (,) teaching materials (and pedagogy). (p.98).

It is this very “sensitivity” that my study explores within the discourse of the T&L environment at a university like UWC at this juncture in its and South Africa’s history: decolonizing and Africanizing colonial educational discourse. On the micro-scale, I will draw data from the observation of the T&L environment with the aim of examining this non-passivity: resisting linguistic imperialism by both students and teaching staff, whether intentionally or not.

Canagarajah (1999) criticizes the concept of “instructional methods” as things that provide those who teach, a one-size-fits-all approach or “ready-made ways of dealing with the complexities of strange student populations, alien socio-cultural contexts, and peculiar learning styles.” (p.103).

This is a danger that faces many institutions where the number of students are more than a particular class can bare if it hopes to provide excellence in the educational experience. It is also typical of peripheral universities that struggle with “under-prepared” students, overburdened academics, and resources that pale in comparison to its centre counterparts. This is not to say that academics at peripheral institutions are insensitive or indifferent to the plight of students who need care and affection in the *holistic* academic sense of the word. But it can hinder their ability to provide concrete and sustainable support for L2 learners as in the case of my study; teaching staff sometimes are faced with more problems (quantitatively and qualitatively) than what their respective learning and teaching environments can permit.

It is perhaps for this reason, among others, that Canagarajah (1999) holds that “what teachers practice in language classrooms rarely resembles any specific method as it is prescribed in manuals” (p.103,4). This is the case in my own experience in which I attempt to align my AL/ELT teachings with the prescribed module/course outline with the commensurate readings. I also have attempted to conduct the classes in such a way that it appears professional: that I

know what I'm doing and that I have a "method" that has some type of guarantee for at least *some* sort of success. This gives credence to Canagarajah's point that "scholars doubt whether there's anything called a 'method'". He suggests that academics should "give up thinking in terms of predefined methods, and begin to creatively devise pedagogical strategies to suit their specific classroom conditions." (p.104). My study hopes to explore these strategies by paying specific attention to affect or the lack thereof in the AL/ELT environment.

Canagarajah (1999) exposes various fallacies in the assumptions that L1 in ELT should take precedence over all other languages that L2 students bring into the classroom in order to guarantee success in English language proficiency. He cites a scene in which teachers had used punitive type strategies in order to ensure the L2 students/learners are discouraged from using their native languages in the English class. He is quick to note that while "students may not take this 'punishment seriously at first, it could mean that they associate English with indelible feelings of exclusion and penalization" (p.126). It is this very important observation of *affect* which is relevant to my study, and one which I anatomize under the Chapter *Autoethnography: my personal encounters with English as a young learner, under-graduated student, tutor, lecturer and researcher.*

Equally important is Canagarajah's critique that to insist that *only* English "(by which is usually meant the standard dialects of center communities)" should be used in the classroom,

strengthens the dominance of center professional circles of ELT, and ensures that classrooms all over the world will be predictable and uniform in their instructional practises. (ibid. p.126)

He highlights how this has economic benefits for, among other, those in the centre who publish coursework materials (for the periphery) while simultaneously and progressively ensuring that English remains the main medium of learning and teaching: a sort of self-promoting, perpetual symbioses.

He is equally sceptical of those teachers of centre-based English in the periphery who offer their services yet have not obtained any real competence in the indigenous languages (or perhaps even feel the need to). While this may not be a significant focus of my study, it may occasionally be alluded to with reference to the global or macro-level political effects of linguistic imperialism in South Africa.

On the more micro-level scale, and what is important for my study is Canagarajah's exposition of the underlying "ideological implications" of the reinforcement of 'standard' versions of English. Periphery-based L2 students are forced into developing proficiency in English at the expense of losing touch (if not abandoning) their respective native dialects, and the cultural aspects associated with these. In this regard, my study explores the deep-level *affects* associated with the linguistic assimilation of English by, for example, the L2 students: the evolution of the speakers' identity through, among other things, changes in the accents, code-switching, demeanour, attitudes, perceptions of self and others, class consciousness, etc.

Canagarajah (1999), touches very closely on, among other things, the discourses of identity and affective trauma (as employed in my study) because in,

...writing in English to the academy, periphery scholars face the need to take on an identity and subjectivity constituted by these discourses. The conflict facing students from non-English backgrounds, then, is that they often face the pressure and/or temptation to give up their community-based discourses and adopt the academic discourses which enjoy power and prestige (p.147).

It is this "pressure" or, in the context of my study, '*affective trauma*' of having to subscribe, adhere, conform to, and eventually be assessed by centre-based, hegemonic academic value systems that L2-AL students are exposed to. Canagarajah (1999) is quick to point out the dilemma experienced by these students:

The psychological, social, and ideological costs of conforming one-sidedly to academic discourses in literate activity are all too evident to the students themselves. Periphery writers experience conflicts in having to indulge in a communicative activity from which they have to keep out their preferred values, identities, conventions, and knowledge content (ibid p.147).

This aspect is a critical to my study: it aims to glean insights from the students' personal language narratives and their survey responses, among other. I hope to understand the nature of their trauma as L2 students in an academic environment that comprises a vast majority of periphery (even those who are considered EFL) students yet are assessed in and through a centre-based language and systems: policies, procedures, protocols and other means of control.

My study will glean from Canagarajah's study of three "student-writers" which, explores, among other things, the differences and similarities of these students personally, professionally

and academically, but which also researches the respective attitudes towards writing based upon the various influences which underpin the students' responses to the writing process. The two students (Kumar and Sri) whose approaches differed remarkably from the third student's (Viji), were clearly unconventional: Kumar did not see the need for drafting (and redrafting) and actually displayed a degree of pride in that he "...only needed a couple of hours to write the dissertation". In addition, he was "proud of what he considered to be the spontaneity and immediacy of his text" (ibid. p.157).

Sri's approach differed slightly from Kumar's in that he did in fact construct an outline for his thesis ahead of time, drafted and edited it before submitting it. According to Canagarajah, both these students did not hold the mechanical/structural conventions in high regard. He quotes Sri as asserting that, "it is the ideas that are important. Aspects such as expression, mechanics, or typographical errors shouldn't make a difference" (p.157).

On the other hand, Viji displayed a more conventional method and meticulous approach to her writing: careful planning, drafting, methodical and collaborative. These differences according to Canagarajah are attributable to the students' different cultural (religious in the case of Viji) and educational backgrounds, and their respective subjective influences that informed their attitudes towards scholarship generally, and academic writing in particular.

While all three of the writers in the study passed their theses, only Viji excelled by being awarded an "A"; she is applauded for her ability to appropriate the dominant conventions for her own purposes (ibid. p. 166,167). Sri, according to Canagarajah is "badly advised in adopting a 'strategy of avoidance' to challenge the ideologies and conventions of the academy since, like Kumar, the academic community is likely to see him in a negative light, and marginalize him (p.166).

My study may not explore in depth whether the *writing* of students selected as part of my study *explicitly* challenge conventional scholarship or political ideology. Nor will it focus on *how* the students write or present their thoughts. However, my study will pay greater attention to the *differences* of the affected students, and how these *differences* manifest themselves in their respective writings. Furthermore, my study examines what these differences communicate about the cultural (specifically, the linguistic) discourses embedded in their writings, and their

interview and survey responses. As alluded to earlier, my study will draw attention to the *language* of the students' texts both literally and discursively.

In his closing chapter: *The Politics of Appropriating Discourses*, Canagarajah (1999) suggests that in order for resistance to linguistic imperialism to have any meaningful impact, “we must first grasp the nature of the challenge confronting learners from periphery backgrounds” (p.173). His study, like mine, understands that students are indeed motivated to learn English (and *in* English, as in the case of my study). The motivation may or may not be voluntarily in the case of my study. In this sense, my study examines the political and socio-economic motivations for the students learning English generally, and the drive for increasing one's proficiency in English. Unlike Canagarajah though, I will not be delving into analysing how “English is getting pluralized” or how “standard grammar and established discourses are being infused with diverse alternate grammars and conventions from periphery languages” (ibid. p.175). Suffice it to say that my study will inevitably allude to these discourses particularly within the context of linguistic capital as an important conduit to an increase in cultural capital. In this sense, Canagarajah (1999) acknowledges that the “cultural capital of the mainstream communities does provide valuable analytical skills, intellectual resources, and social values for marginalized students” (p. 189). It is also worth noting that while he alludes to the *value* of centre-based literary resources, he is quick to remind that one should not dismiss their “hidden ideologies” (ibid. p.190).

Equally important is Canagarajah's critique of “critical pedagogies” and their supposed “empowerment” of students. He does not hesitate to point out that these alleged “critical thinking strategies” are essentially colonial in nature, and pay little to no attention to the “cultural and pedagogical traditions of non-Western communities which display a greater tendency to integrate passion, *affect* (my italics), intuition, and aesthetics into their non-formal pedagogies.”. An example of a context within which Euro-centric resources and practices are employed, is ESL classrooms in the periphery (ibid. p.190). This is a macro-level type issue which, while extremely important to address, does not fall *directly* within the scope of my study.

However, the discourses of ‘Euro-centric pedagogies’ and liberation through “critical pedagogy” are best articulated by Freire and Macedo (1987) in *Literacy: Reading the Word and the World*. They address literacy in general, and I hope to show how their views are

transferable to the discourse of academic literacy, among other. Illiteracy is the over-arching discourse which Freire and Macedo (1987) address, and from which I draw parallels between it and academic ‘*illiteracy*’. It is worth appreciating their awareness of the global (macro-level) impact of Western-imposed education with specific reference to the South African situation at the time of their respective studies:

To be literate is not to be free, it is to be present and active in the struggle for reclaiming one’s voice, history, and future. Just as illiteracy does not explain the causes of massive unemployment, bureaucracy, or the growing racism in major cities in the United States, South Africa, and elsewhere, literacy neither automatically reveals nor guarantees social, political, and economic freedom. (p.11).

While the students within the scope of my study *can* read and write, and display some degrees of English language ‘competency’, they may not necessarily be ‘academically’ literate; hence the need for AL or ELT –type programmes. Incidentally, in Freire and Macedo (1987), Giroux holds that,

Illiteracy is not merely the inability to read and write, it ... also... serves to designate in the negative sense forms of cultural currency that appear disturbingly unfamiliar and threatening when measured against the dominant culture’s standard regarding what is to be valorized as history, *linguistic proficiency* (my italics), lived experience, and standards of community life. (p.3).

As alluded to earlier, I propose that the views of Freire and Macedo (1987) about literacy and illiteracy are transferrable to the context of AL/ELT in several ways which I explain. Just as “illiteracy constitutes a profound injustice [and] serious consequences, such as the inability of illiterates to make decisions for themselves”, I suggest the same holds true for those deemed to be ‘academically illiterate’ (ibid. p.vii). Those who are relegated by the academic bureaucracy to be ‘under-prepared’ for the demands of university-level engagement run the risk of being stigmatized as feeble in the academic context, and in need of interventions which somehow, the academy can provide, and which subsequently can lead to improvement and eventually success.

Both ‘conditions’, i.e. being illiterate generally and academically illiterate or under-prepared, can be disempowering. In other words, “literacy [and by implication AL] is fundamental to aggressively constructing one’s voice as part of a wider project of possibility and

empowerment” (ibid. p.7). It is this concept of “empowerment” which is critical in the discourse of affect in the learning and teaching environment in general (Simon 1987; Giroux and Simon, 1988); with an emphasis on human dignity (Simon 1990). These characteristics are true in the discourse of and ELT and AL specifically and my study endeavours to investigate them.

Freire and Macedo (1987) challenge the conventional concept of “reading” as an act of decoding which they hold, is “preceded by and intertwined with reading the world” and that “language and reality are interconnected”. (p.29).

At the outset, Freire and Macedo (1987) focus mainly on the critiquing of conventional notions of what it means to be ‘illiterate’ which hold that it is merely the inability to read and write with its associate and progressive levels of proficiency. They suggest a more socio-political definition which stretches beyond the ostensible: that being literate, while it does require one to be able to read and write, involves, among other things, being able to discern difference, to show and understanding of one’s lived, world experiences, and to reflect critically upon these.

Giroux who introduces Freire and Macedo (1987), holds that an understanding of language as *power* is key in that through it, one can derive at a definition of literacy that reveals the political power maintained by the hegemonic forces to control the masses through *its* manipulation of what it deems to be considered ‘literate’ or ‘illiterate’. He suggests the Gramscian notion of literacy as a “double-edged sword”: “it could be wielded for the sake of self and social empowerment or for the perpetuation of relations of repression and domination” (ibid. p2). This view is helpful in understanding the role of the educator in general and specifically in ELT/AL. This is because the educator has a responsibility to render her/himself as a facilitator versus a dictator of knowledge development through things like literacy teaching and academic literacy facilitation in the conventional learning and teaching environment. Giroux’s view on this resonates with my study and stance on literacy teaching:

...the notion of literacy need(s) to be grounded in an ethical and political project of possibility that dignified and extended the possibilities for human life and freedom... [and] ...that enabled people to participate in the understanding and transformation of their society. (p2).

There are a few very important, interrelated concepts here that are pertinent to my study and that warrant contextual understanding in the realm of affect in the learning and teaching environment. The first is ‘dignity’, the second is ‘human possibility’ which are connected to freedom, enabling participation, and transformation.

In my experience as a South African person ‘of colour’ and an L2 learner, as a student and educator, I have found that *dignity* is one of the most critical aspects of learning and teaching, and that it should be at the forefront of *all* curricula development regardless of its field of study. This is because it involves elements of self-esteem, self-confidence, self-worth, a sense of worth and/or pride as a human being. As such, these characteristics may be crucial in determining the success or failure of a student. In other words, if a student (like any other person) has a low regard for her/himself, it may have a direct effect on what their outlook and eventual output will be. My study aims to research the effects of things like a lack of English Language proficiency on the students’ perceptions of themselves and their dignity.

Literacy can serve as a vehicle for realising the concept of human possibility and/or potential. In both the narrow, conventional sense, the ability to read and write can usher in opportunities to gain a glimpse from the written texts into the world of what is or can be knowable. In the more critical sense, literacy can create spaces to reflect critically on what is read (engaging conceptually with the texts by probing deep-level socio-political questions about, for example the writer, motives, semantics, history, etc.). In this sense, the reader is able to perceive of real-life issues that may involve real social transformation within the contexts of injustice, inequality, etc.

It becomes clearer that literacy in the critical sense of the word can become a vehicle towards freedom in both the personal and social senses. By this I mean that the reader who has become literate both in the conventional and critical senses of the term, can have the freedom to choose what to read (and how to respond), *and* be able to voice her/his opinion free from the shackles of hegemonic education. In other words, the literate person can become someone,

who could grasp the importance of developing democratic public spheres as part of the struggle of modern life to fight against domination as well as an active part in the struggle for creating the conditions necessary to make people literate, or give them a voice in both shaping and governing their society. (Freire and Macedo, 1987. p2)

As can be seen that the concepts of freedom and enablement, for example, are mutually interdependent. To be literate can be liberating in a personal sense, and can enable one to initiate change towards eventual social transformation. It can also enable one to reflect critically upon one's own views, opinions, choices with the aim of reviewing and distinguishing the kinds of things that may be beneficial for society from what are not.

With these ideas in mind, it becomes clearer what Freire and Macedo (1987) aim to articulate: that literacy should involve reading *more* than the word, it should involve enabling the reader to interpret their worlds for change.

It is this very enablement (and perhaps the means by which it happens) that Freire and Macedo (1987) address, and which is relevant to my study. Their notions of what it means to teach literacy stretches far beyond what current practices hold and/or dictate. They are opposed to the “mechanical” and “monotonous” approaches to reading *and* the teaching thereof. They propose a perspective of *active engagement* with the text through “searching” as opposed to reading for reading's sake. While they do acknowledge the “rules” of language involved in literacy with specific reference to reading,

[they] never reduced syntactical rules to diagrams for students to swallow, even rules governing prepositions after specific verbs, agreement of gender and number, contractions. On the contrary, all this was proposed to the students' curiosity in a dynamic and living way, as objects to be discovered within the body of the texts, whether the students' own or those of established writers, and not as something stagnant and whose outline I described. (ibid. p.33)

This departure from a regimented and/or prescriptive form of pedagogy has been contested in particular within the fields of ELT and AL. The assumption is that the rules of the English language should be repetitively indoctrinated in the new or struggling EL/AL learner, and this can yield a more proficient user of the language, and subsequently a more academically literate student, and eventually a more productive and useful social agent. Such an approach (the ‘one-size-fits-all’) completely ignores the socio-cultural variables inherent in the varieties of student populations, and the literacies which these students bring to the learning and teaching environment. My study investigates this latter aspect which I find underexplored in the learning and teaching environment on a practical level in general: there appears to be an overemphasis of getting through the prescribed curricula with little attention to developing curricula alongside the students who should have their say as equals. This aspect of *equality* in education

in the South African context, as my study aims to show, is vital to developing young students' sense of self-worth, confidence and identity formation. These, my study maintains, are fundamentally critical in what Macedo (1987) suggests is "emancipatory literacy": it stretches far beyond the students' abilities to read and write and speak proficiently, and to interpret their respective,

histories, experiences, and the culture of their experiences, and the culture of their immediate environments [...] they must also [be able to] appropriate these codes and cultures of the dominant spheres so they can transcend their own environments. (p.47)

I suggest that for the most part, English language education in South Africa, in its current form, is appropriated by the hegemonic forces (Macedo's "dominant spheres") without thought to empower the majority learners/students critically. It is quite the opposite because of the current socio-economic situations the majority of learners (mainly L2) find themselves: their foci are *distracted* by the day-to-day struggles of life associated with, among other things, social injustices: poverty, lack of adequate nutrition, lack of safety, lack of basic essential services, unemployment, etc. It is this extremely *vital* aspect of literacy (and academic literacy) that Freire alludes to when he suggests that for him, it is "impossible to carry out [his] literacy work or to understand literacy ... by divorcing the reading of the word from the reading of the world" (ibid. p49). Freire suggests that what precedes the practices of learning to read and write is that as individuals, we experience what the world is about; what, for example, appears to need transformation: the literacy that follows should enable one to interrogate the lived experiences and to critically engage with these needs with the express aim to change them for the better.

Another very important point made by Freire, and one which is applicable to the South African context, and pertinent to my study is that through language, the dominant class has the "power to define, and describe the world" and to "pronounce that the speech habits of the subordinate groups are a corruption, a bastardization of the dominant discourse" (p.53). He alludes to two aspects here related to the discourse of language learning (EL/AL in the case of my study). On the one hand, he suggests that one cannot separate a study of language from an analysis of class: while he refers to the Brazilian context specifically, the sentiments are applicable to the South African context:

...you have the type of language spoken by the dominant class and other types spoken by the workers, peasants, and similar groups. (p.53).

What Freire's analysis does not necessarily explain is that while there exists the distinction between the dominant (colonially- induced 'proper') Portuguese and the varieties spoken by the 'others', an even greater gap exists between the dominant language and those of the *indigenous* peoples (see Rodrigues 2014). Thus, in the first sense, the class distinction Freire refers to speaks primarily to the "inferior" varieties of Portuguese in relation to the type spoken used by the dominant/colonial class. On the other hand, there is an almost complete disregard for the significant *class* distinction that exists between the dominant language and that of the non-English official *and* the indigenous languages and *their* varieties. Freire (1987) holds that,

it is important, then, to comprehend these different varieties of language. They involve different grammars and different syntactical and semantic representations that are conditioned and explicated by people in varying positions relative to forces of production. (p.53).

This rings true in the South African context: there are several varieties of English spoken throughout the country with regional variations and commonalities relating to accents, diction, codes, for example. Again, I reiterate that a major oversight is that while the variations of the lingua franca (English in the case of my study) are important in understanding the differences in class based upon language proficiency, it does not address the subjugation of *all* other languages by the dominant language in South Africa. Another critique is that it reveals a dialectic perhaps hidden in plain sight: English, the lingua franca, is only spoken by roughly 10% of the population; a statistic that is astounding given that the 4 top official languages together account for about 62% of the total population (see Appendix A). This aspect speaks to the incredible power exercised by the English language as an agency to usurp the position of the indigenous languages, and the associated after effects of this process: transformation of cultural identities, class-based cultural dissension and the dialectic of economic enablement through things like English language proficiency as a form of linguistic and social capital.

Canagarajah in Norton and Toohey (2004) offers useful insights in these contexts by drawing from experiences and research among Tamil students in Sri Lankan, English-missionary run boarding schools:

...the missionaries wanted to isolate [those students who mastered the knowledge and language of the rulers] from the vernacular influences of their homes and mold them according to their new set of values. (p. 116)

Canagarajah here critically engages with this dilemma faced by the students in question. He holds that those students who refused to comply with the rules imposed by the school's authority which prevented them from participating in their local religious activities,

...were trying to negotiate a conflict that was common to other colonized subjects. How could they learn English while also maintaining membership with their vernacular communities and culture? [...] these students did not want to lose their local identities [or] perhaps they struggled for a way in which they could maintain their dual identities – learning English while also remaining Hindus (ibid. 116).

Even though my study does not necessarily explore the effect of English on the religion/cultural practices and/or beliefs of students, in many ways, Canagarajah's views appear to resonate with the context of the my study: it seeks to understand the impact of the imposition of English on *identity*, with specific reference to AL/ELT in the learning and teaching environment. Similar to Canagarajah's study, my study seeks to understand how English as an imposed language *affects* the individual student and group personally and socially. Here, Canagarajah (2014) identifies a "dilemma for researchers when they study learner identities in classroom contexts." He holds that "in many cases, they find that students appear to take on the *unitary* (my italics) identities (shaped by notions of deficiency, inferiority, and disadvantage) conferred on them by dominant discourses." (ibid. p117). In light of this, my study will delve into these aspects as they manifest themselves in the learning and teaching environment *and* by drawing from my own experience as it pertains to affect.

Canagarajah in Norton and Toohey (2004) articulates the evolution of language studies from the conventional perspectives of identity as "static, unitary, discrete, and given", to understandings of the self as moulded by "language and discourses", "composed of multiple subjectivities...that enjoy unequal status and power deriving different positioning in socio-economic terms". As a result of this, he claims, there is "conflict within and between subjects". He then proceeds to suggest that in efforts to "find coherence and empowerment, the subject has to negotiate these competing identities and subject positions" (ibid. p.117). In this regard, in addition to gleaning from the students' experience, I will be again be drawing from my own experience as an L2/bilingual learner as a child, school going learner, undergraduate and postgraduate university student, academic and social agent. While it is apparent that these experiences involve similar discourses: language learning, L2, etc. the "sites" differ and as such offer opportunities for negotiating differing or "alternate identities" (ibid. p119).

In another sense both the afore-mentioned study and mine, involve students (including myself) who are engaged in EL/AL learning and who, like myself, have to negotiate ways through the demands imposed by the discipline while still developing and reconstructing our identities. According to Canagarajah in Norton and Toohey (2004), what serves as motivation for language learning is the “construction of identities we desire and the communities we want to join in order to engage in communication and socially”. He continues with a critical point that is applicable to my study:

How we resolve these conflicts is at the heart of becoming a successful language learner. I am among those who welcome what has become known as the social turn in language acquisition studies and literacy instruction. From focusing on the abstract grammar system and treating learners as a bundle of psychological reflexes, we have begun to treat learners as complex social beings. (ibid. 117)

As in the case of his study, my study too will seek to understand how students struggle with English language learning (ELL) (and academic literacy AL in our case) in the sense that they are expected to learn the conventions of the language in the very language they seem to be having great difficulty learning while simultaneously acquiring a literacy that is supposed to better equip them for university.

2.11 Autoethnography

Just as Canagarajah (1999) renders in many ways a polemic of the pseudo-expertise on the periphery coming from the centre, my study incorporates aspects of this in my autobiographical chapter later in this study. I do this through by portraying my own journey as an L2 learner and student. In this sense, I have gained authentic, organic and real life experiences and insights and (for fear of appearing arrogant or being accused of subjectivity), as such is able to confidently maintain that I am in ‘insider-outsider’ in the realm and discourse of ELL and AL.

My study will gather its data from classroom observations, surveys, interviews and textual analyses of the relevant students’ personal language narratives, *and* the interface with my own academic journey within the context of language education. For this reason, it will focus on autoethnographic scholarship that focuses on the discourse of insider-outsider tensions by drawing on the personal experiences of the researcher *and* the value of this methodology (Butz and Besio 2004, Hamdan 2012, Duncan 2004).

There appears to be a growing trend for researchers to view themselves as both subject (insider) and researcher (outsider) (Tenni, Smyth and Boucher, 2003). In this chapter I then propose to discuss, among other things, definitions of the concept autoethnography, autoethnography as methodology, and the benefits of autoethnography as well as pitfalls to avoid when doing autoethnography. Moreover, I intend to defend autoethnography the Methodology and Discussion of Findings Chapters 4 and 6 respectively. In addition, my study will also defend subjectivity in relation to the place of the dialectic of insider-outsider in academic research of this nature. This latter point is discussed in Chapter 3 which is my autobiographical overview.

2.12 Identity and Language in South Africa

There has never before been a time in South African history when the interface between identity and language has been more palpable generally, and specifically in academia. The country has been riddled with colonio-linguistic influences inspired by the political aspirations of European countries bent on paving economic pathways around the Cape to the east. The most significant language influences came from the Dutch and the British in the forms of Afrikaans (a derivative of the Dutch language) and English (Giliomee 2014).

The effect of language on identity can be viewed on both macro- and micro-levels: through colonialism, Afrikaans and English have become common mediums of instruction on all levels of the education system in South Africa. On the micro-scale, these two languages have shaped the identities of all South Africans in ways that have influenced individuals perceptions of themselves, that of others, of communities and cultural groups, etc. This chapter will focus on these two aspects of the impact of language on identity with specific emphasis on the influence of English on the way it has transformed and is still transforming the identity of South Africans. Attention will be given to how this factor reveals itself in the language narratives of the affected students of my study.

Language has influenced the South African socio-political landscape with the advent of colonialism by the Dutch in 1652 (Giliomee 2014). The Southern Africa that the Dutch set foot upon, was occupied by the migratory Khoikhoi and Bushmen groups “who all spoke dialects closely related to the same language” (Giliomee 2014 p.5). Mesthrie believes that “their languages were *not* (my italics) all related” and that there were three distinct “families” or variations of the Khoi languages. (2002 p.11,13).

The major incentives for the colonial expansion of the Dutch and British into South Africa were economic in the forms of the former via the “Netherlands East India Company (VOC)” establishing a halfway station, viz. “Table Bay” en route to trading in the Indies. (Giliomee 2014 p.10). While little is mentioned of the linguistic aspect of this “phase” of expansionism, Giliomee (2014) does allude to a certain Khoikhoi leader, “Doman, a man of common origin but uncommon skill, who had been an interpreter for the Company” (Giliomee 2014 p.10). This at least suggests that the indigenous groups had, in part, acquired the lexicon of the Dutch and perhaps vice versa. Boonzaaier (1996) suggests that there were Dutch settlers who had learned the Khoikhoi language but these were few.

The Khoikhoi were employed mainly as laborers: hunting and/or performing menial tasks such as “milk[ing] the farmers’ cows”, the “manufacture of skin bags”, etc. (Giliomee 2014 p.28). An allusion to some sort of literate (albeit economic) interaction between the indigenous people and the colonial Europeans suggests that “labor contracts between the Europeans and the Khoikhoi were not written before 1799” (Giliomee 2014 p.31).

Mesthrie (2002) suggests that the indigenous Khoi languages in Southern Africa are approaching “extinction” (2002 p.11). He continues that,

...there are no Khoe languages spoken in South Africa today; Nama – still spoken in Namibia today – may be described on colonial parlance as the last of the Hottentot languages. San languages do survive today in Namibia, Botswana and elsewhere, and in ever shrinking numbers in South Africa. Their speakers may have largely shifted to Afrikaans, but they often retain a distinctive identity (2002 p.14).

The above-stated view implies an interesting paradox in that the San whose language had been eroded, and who had assimilated Afrikaans which inevitably involves an interruption of identity actually maintained their uniqueness as a cultural group.

The imposition of Afrikaans as *the* “medium of instruction” led to many an uprising, the epitome of which materialized in the 1976 uprisings (Mesthrie 2002 p.22). The main motivation for this enforcement was political: an Afrikaner rightwing movement (The Afrikaner Broederbond or AB) had rationalized justification for why Afrikaans should be assimilated by the Bantu (black) populations. Moodie (1980) stresses that “the AB control[led] the ideological agencies of political domination - that is, institutions of socialization and legitimation, such as the Afrikaner churches, Afrikaner education, and Afrikaner cultural associations.” (p.128). While it superficially seemed to be exclusive for white Afrikaners only,

the language rapidly became legitimized in 1925 and subsequently assimilated into the lives of brown-skinned South Africans and evolved unique variations culturally and geographically.

There is also the presupposition that all or most L2 learners in some way share a homogenous identity: because English is not their first language, and they are not necessarily fluent in English, they share the same linguistic needs; they must share the same identity in this regard. Subsequently, ELL and AL programmes can be approached in rather unproblematic ways by tailoring “one-size-fits-all” curricula. This dilemma is critically analysed by Ollerhead (2012) who explores “dynamic ways in which teachers allocate certain identity positions to learners through their pedagogical practices” (p.64).

It is vital to explore the discourse of empowerment and/or enablement within the context of ELT and AL as this may lie at the heart of its purposes. In the learning and teaching environment, Sue Starfield’s essay in Norton and Toohey (2004) offers valuable perspectives on this that involve, among other things, engaging “strategically about where and how one’s work can still be empowering both for oneself and for students and expropriate a domain in which to work to lessen powerlessness...” (p.154). As South African educators (especially those from the periphery), we realize the depth and breadth of the task at hand: the discourse of linguistic power is inextricably linked to the discourse of race and racial prejudice; and in this way, part of the learning process cannot exist without a systematic and strategic *unlearning* of the things that have divided and still divide and disempower our students and educators. My study holds that a first step would be to develop an understanding of the discourse of *disempowerment*: one cannot pretend or claim to understand what empowerment means or entails unless we understand the reasons behind and the means by which the disempowerment exists and flourishes. Starfield, in Norton and Toohey (2004) cites Ellsworth (1992) who cautions that “strategies such as student empowerment and dialogue give the illusion of equality while in fact leaving the authoritarian nature of the teacher/student relationship intact” (p.140).

It is critical at this juncture to transition to the facet of injustice within the learning and teaching environment as this may offer insights into the underlying causes for the inequalities that give rise to student disempowerment, among other things.

2.13 Injustice

From the perspectives of social inequalities, injustice and redress, my study will draw on Freire (1972) who maintains that there is a direct correlation between the institutionalized systems of higher learning and the social (and other) inequalities in societies. These institutions are designed to maintain and reproduce the divide between the ruling classes and the rest of society through conventional (capitalistic) forms/systems of education.

In Myra Bergman Ramos's (2005) translation of Paulo Freire's *Pedagogy of the Oppressed*, she notes, rather ironic to my study, a time in which she had met a,

South African student in Boston who told [her] that students would photocopy chapters of *Pedagogy of the Oppressed* and share them with their classmates and peers. Sometimes, given the long list of students waiting to read Freire, they would have to wait for weeks before they were able to get their hands on a photocopied chapter. (p.5)

The application of Freire's theories are undoubtedly germane to the South African context both in the Apartheid and so-called post-Apartheid senses. The sociological divide is still ubiquitous twenty-six years into the country's democracy. The education sphere is no exception.

According to Freire (1972) one of the "tactics" of the oppressor to subdue its subjects, is through "dependence" (p.5). Freire (1972) renders a polemic of the Hegelian master and slave dialectic, the foundation of which is the establishment and subsequent embracing (by the oppressed) of insubordination through dependence on the oppressor. For the purposes of my study, I briefly allude to this dialectic of "dependence" by means of the English language in the Discussion of the Findings Chapter 6.

The ways in which "injustice" is employed in my study involve 1) the unequal treatment of students as a direct result of the colour of their skin and resultantly their respective marginalized communities, and/or 2) their inability to communicate fluently in the kinds of English demanded by the academy. These two aspects are inextricably linked in particular in the context of South African education. Through no fault of their own, many black students have inherited socio-economic inequalities from the Apartheid era (Fleisch, 2008; Spaull, 2013; Taylor, 2009; 2008) that have impacted them to this day: they enter the schooling system already at a disadvantage compared to their middle-class counterparts. This disadvantage, which is born

out of injustice, trickles down their academic paths: it may be displayed through their respective assessments: assignments, tutorials, tests, examinations and eventual assessment results.

Locally, there appears to be a tendency in recent research on secondary school education in South Africa, to draw attention to the influence of the socio-economic factors and interrelated factors such as gender, violence, substance abuse, and teenage pregnancy on underperformance (see, Bayat, Louw & Rena, 2014; Morrell, Epstein & Moletsane, 2014). While these are critical factors to consider, they do not fall directly within the ambit of my study. In the Methodology Chapter 4, the survey questions investigate these issues in order to glean the participants' socio-economic backgrounds. These issues should not be underplayed, overlooked or sidetracked as they are *real* life factors that have a *direct* impact on the lives of individuals and society at large. Furthermore, research on academic literacies (ALs) has foregrounded issues such as underprepared university students, academic support, language proficiency and the demands of disciplinary writing (Thesen & van Pletzen, 2006). However, while these issues are crucial for the academic development of students, they are rarely understood from the other side, that is, how secondary school curricula, pedagogy and assessment practices and their associated discourses construct the writer identities that first year students bring to the academy.

Fleisch (2008) explores the roots of the “brute inequity” in particular in South African primary schools of which the vast majorities are from so-called disadvantaged socio-economic backgrounds. While Fleisch’s study focuses primarily on reading and mathematics in primary schools, the study and its subsequent conclusions may be applicable to other levels or phases of schooling as these groups of learners for the most part. My study investigates the correlations between poverty and its effects on learning domestically and within the school environment. The socio-economic conditions of the poor in South Africa as Fleisch (2008) suggests, cannot be viewed apart from the real world issues of hunger, diseases (HIV/AIDS) (see Morrell, et. al., R. 2009), illnesses derived from parasitic infections like Malaria, for example, and the lack of adequate medical attention to these. These in turn, his study indicates, may have a direct effect on the affected learners’ abilities to perform optimally academically. This, Fleisch holds, is despite various interventions offered in the affected locations to bolster and improve the literacy levels and general circumstantial conditions at particular schools. In this sense, my study will draw from the students’ and my own experiences with the aim of determining any commonalities in socio-economic reasons that have affected our learning in general, and English language learning in particular.

CHAPTER THREE

AUTOBIOGRAPHY

3.1 Introduction

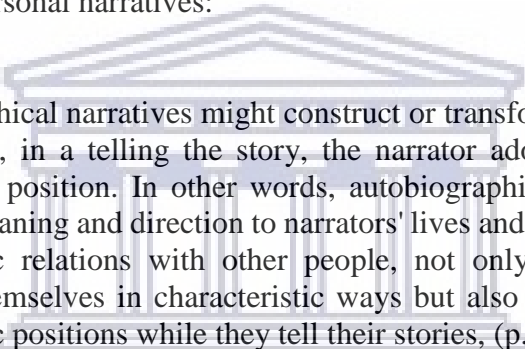
I have three main purposes for this chapter. Firstly, it is to afford the reader a general overview into my life story (and to a large extent by proxy, the lives of many a student growing up in the poverty-stricken townships and/rural areas) with specific focus on the discourses of trauma, injustice and identity as these have manifested themselves, and have shaped who I have become, and their bearing on this study. Secondly, this chapter aims to draw the reader's attention to how my journey meets the various challenges of academia and how these intersect with the three discourses of the study. A further impetus for this chapter is that it also serves as motivation for this entire study. In other words, through a study of this nature in which as an insider-outsider, I am able to draw from relevant personal experiences and embed them in the study. In this sense, I am afforded a personal voice and my study can serve as an instrument to inspire change for students (and staff) who are perhaps are not willing or able to confidently voice their insecurities, their respective views on things that impact their futures in public and/or academic fora. I strongly believe that the issues and insights I propose to present in this chapter, can act as an "epistemic ballast and epistemic bulwark" (Sivasubramaniam, personal communication 2020) to the mainstay issues that need to be addressed and illustrated in my Methodology Chapter 4. In light of this, I entreat my readership to view this chapter as a "necessary prelude" (Sivasubramaniam, personal communication 2020): my study's personalized data instrument to establish the setting and tone for the subsequent data instruments, the data analysis and discussion chapters.

In the broader view one of the key advantages of the autobiographic narrative in research is that it is "not only to report and interpret action, but also to shape future action" (Lin, Wang, Akamatsu and Riazi (2002, p299). This is one of the key purposes for the inclusion of the abbreviated version of my autobiography. According to Lin, Wang, Akamatsu and Riazi (2002), "narrative and autobiographic research" has been endorsed as "legitimate approaches in recent methodology discourses..." (p.299). I have adopted a similar approach to the foregoing researchers who have analysed their autobiographies and have used,

the collective story as a format to tell our stories of learning and teaching English in different sociocultural contexts. We discuss how this local, socioculturally situated knowledge can contribute to the knowledge of the discipline and a revisioning of the field. (p.295)

Similarly, I have also adopted their position that through my autobiography, I can probe the question as to “[repositioning myself] by reimagining the story lines, and [ask] in what ways can [my story can] contribute to the knowledge and discourse of the discipline?” (p.300). I believe that my story (like so many other’s) do have the power to engage and transform age-old ways and means of thinking about learning and teaching, and research in general and in ELL/AL specifically.

Vitanova (2004) cites Wortham (2001) who “...has articulated a similar stance about the transformative power of personal narratives:



Autobiographical narratives might construct or transform the self in part because, in a telling the story, the narrator adopts a certain interactional position. In other words, autobiographical narratives may give meaning and direction to narrators' lives and place them in characteristic relations with other people, not only as narrators represent themselves in characteristic ways but also as they enact characteristic positions while they tell their stories, (p. 9)

I find myself in agreement with Vitanova (2004) that “this particular value of narratives and meaning-making of the self [is] critical. By evaluating and naming the world around them, the participants in this study have claimed their voices and signed their own acts of authoring.” (p156). This holds true for me as an active participant and for the participants in my study also.

Another important purpose of this chapter is to serve as a lens through which researchers and educator’s may gain insights into the lives of students who are navigating through the academic project often entering it at a disadvantage relative to those who may have received ‘better’ educational opportunities; which may have offered them a head start in terms of their exposure to literacy skills development in general and academic literacy and English language learning specifically. I have to reiterate that while my journey may reflect that of many students in my study, there may be those who are either in situations that are direr than mine were or who are much better off socio-economically.

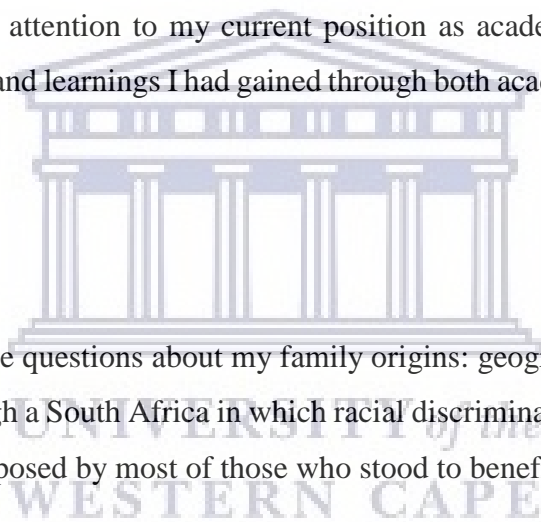
I have selected to start with a brief, general overview of my life story before separating it into sections. The sections I highlight are the physical and psychological trauma I had endured growing up where I lived under Apartheid. Secondly, I will emphasize the discourse of injustice and how this has manifested itself during my journey. Thirdly, I will expound the development of my identity in terms of the political, race, linguistic influences that shaped my perception of self, and that of others. Naturally, the discourses of affective trauma, injustice and identity intersect and, I maintain, are mutually inclusive.

In view of my study operating within the ambit of language education with specific reference to English language learning and academic literacy, I pay specific attention to my own experiences as an undergraduate and postgraduate learner in this context. In addition, I draw from my experiences as an educator returning to the same environment from which I had graduated. Finally, I draw attention to my current position as academic planning specialist. Here I discuss the insights and learnings I had gained through both academic and administrative lenses.

3.2 General Overview

In this section, I address the questions about my family origins: geographical location, history and linear trajectory through a South Africa in which racial discrimination was not only legally permitted, it was left unopposed by most of those who stood to benefit from it.

It has been a tremendous struggle grappling with questions about *where* to begin because there are so many facets to this biography; and each one of them is vital to comprehending what a system like Apartheid can do to a person psychologically; the effects of which may never be undone. The most obvious thing that people would want to critique me for or anyone who comes up with a story like this is that Apartheid is “over”, “we have to move on”, “we should not live in or dwell on the past”, and so forth. This critique is understandable but still does not offer any consolation, remedy or closure to the immense trauma and injustices that had been imposed upon the vast majority of South Africans who were legally and literally disenfranchised.



3.3. Ethnographic

I was born on 14 June 1966 in Bonteheuwel township and registered as Mervyn Aubrey Coetzee, a “Kaapse Kleuring” meaning “Cape Coloured” according to my birth certificate (see Appendix B). I was named after a white, local radio presenter on Springbok Radio, Mervyn John (<https://www.mediaupdate.co.za/media/46567/springbok-radio-archive-material-to-be-handed-over-to-sabc>). I am the second youngest of 6 children: I have 2 older brothers: Shaun and Benito, 2 older sisters: Valma and Glenda and a younger sister, Jo-Anne. We lost our father, Cecil Sydney Coetzee who died at the age of 38 of alcoholic cirrhosis of the liver. It was devastating for our family: our mother was left to fend for the 7 of us by herself in a one bedroom house, in a poverty-stricken township that was very unsafe.

The South Africa I opened my eyes in was one with injustices on almost every level: politically, socially, economically and culturally. The Apartheid system was a constitutionally mandated form of racial discrimination that rendered all non-white South Africans (the vast majority of the population) second-class citizens in the country of their birth.

While it had not been a part of everyday discourse at the time, Apartheid was a system clearly based upon some type of gross social injustices in direct violation of *human rights* according to Articles 2 and 4 of the Universal Declaration of Human Rights of 1948,

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood. Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. (<https://www.un.org/en/universal-declaration-human-rights/>)

This declaration is in stark contradiction to the socio-political system of Apartheid. The legalizing of racism was affected by two significant decrees by the South African government of the 1950's. The first was the Population Registration Act [Act 30 of 1950] and the Group Areas Act [Act 41 of 1950] which effectively set the stage for the future of individuals' and people groups' identities and place of abode; a move about which they had little to no choice;

A white person is one who in appearance is, or who is generally accepted as, a white person, but does not include a person who, although in appearance obviously a white person, is generally accepted as a Coloured person. A native is a person who is in fact or is generally accepted as a member of any aboriginal race or tribe of Africa. A Coloured person is a person who is not a white person nor a native. (in Posel, 2001, p.62,63)

This act, preposterous as it may be viewed today, laid the foundation of what would shape the identities of all South Africans. I will focus mainly on the term “coloured” since our family happened to fall in this category which in itself was riddled with complexities: the “coloured” group were later divided into seven distinct categories (Erasmus and Ellison, 2008).

The criteria for belonging to a particular classification become somewhat problematic. In the coloured community there are “white-looking”, “black-looking”, “Indian-looking” and “coloured-looking” ‘coloured’ people. So this bizarre system was faced with racial dilemmas which perhaps it had not anticipated or for which it was not adequately prepared.

Several questions occurred to me regarding the race classification dilemma. How did the authorities at the time classify people since it could not have been uncomplicated given the variables? What are the criteria for admission to “whiteness”? Will this hold true for *all* people in all cases who appear white? What do the terms “whiteness” and “Colouredness” mean when the racial lines become blurred? *Who* decided these vital, life-altering issues, and upon what authority was it based? And *why* would anyone come to impose these ideologies upon other people groups?

The *term* and identity marker, “coloured” had been contested long before the end of Apartheid, and still remains a very disputed concept among so-called coloured people to this day; there are those who out rightly reject the term while others feel a sense of collective identity as a legal people group (see Adhikari, 2004 and Erasmus, 2001).

3.4 Group Areas Act

As a result of our legal classification as “Cape Coloureds” according to the Population Registration Act of 1950 and the Group Areas Act of 1950, my parents had moved several times before an affordable dwelling in a coloured area was found. My late father, Cecil Sydney

Coetzee had lived in Bloemhof Flats in the City of Cape Town and my mother, Joan Harricombe in Jordaan Street Schotsche Kloof, Cape Town. After they were married, they moved to Claremont which became a “whites only” suburb, and as a result they were relegated to live in Bonteheuwel, a township

...developed in response to the apartheid policies advocated by the Nationalist Party. The area was conceived as a *letting* (my italics) scheme owned by the then Cape Town City. It comprised of four areas, namely, Bonteheuwel (proper), Bluegum, Netreg and Kalksteenfontein. The construction of housing in Bonteheuwel (proper) started in 1961 and was completed in 1964. (Esau, 2008, p.388)

I was born at home in the Netreg section of Bonteheuwel township which was fairly new in 1966: the year I was born. My reason for emphasizing “letting” is twofold. Firstly, the house we lived in at 11 Mulberry Street, a 1 bedroom house (for 8 people) with no hot water, was what my parents could afford to rent. Secondly, the irony of the letting scheme is that the City would eventually sell these dwellings after 1994 to the first buyer who could afford it after the tenants had paid so much to the City in rent that had they sold it originally, the vast majority of tenants would have owned their respective dwellings by that time.

An important development had taken place in late 1970’s and 1980’s that signified the ruthlessness of the Apartheid regime in terms of its housing plans and policies. It had become clear that the number and sizes of the houses in Bonteheuwel were inadequate for the growing population. In response to this crisis, the local authority began to section existing properties and construct what were known as “maisonettes”: two attached double-story houses that were located among existing dwelling (known as “council houses”) which already had limited living space. This project was met with some opposition but with no success.

This development was infamously known as the ‘in-fill scheme’ because the maisonettes were built in-between and behind existing houses (Hitner & Jenkin, 1976). Moreover, the scheme provoked significant resistance by both residents and community-based organizations in Bonteheuwel. Residents argued that the design of the scheme would cause over-crowding in the area, increase crime, limit space between neighbours and prevent children from playing in their backyards. (Esau, 2009 p.388)

This project or ‘scheme’ was in response to the overcrowding of Bonteheuwel. It exacerbated the social problems that accompany this type of overpopulation in small dwellings with limited opportunities for healthy social development: poverty, unemployment and unsafe living conditions.

The society I grew up in was rampant with gang wars, drug abuse, domestic violence, alcoholism, gender-based violence and other social ills that impacted my life: my identity, and my understanding of injustice. I began to see what I prefer to call, the “*bigger picture*” of life from a very young age. I became aware of the fact that something was wrong with our society, and that we formed part of a country in which people were being treated unfairly due to, among other things, the colour of their skin; an aspect about which they had no choice or say. I also began to realize that this unfairness had more to it than met the eye. The social ills, I would later learn, were the superficial marks of deep-rooted, racially motivated policies under Apartheid.

During my primary school years it was not unusual for our school to assemble with other school-going children from the area and to march upon the local government offices in protest against Apartheid: demanding the right to vote in the country of our birth, demanding the unconditional release of all political prisoners, unbanning the African National Congress (ANC), the Pan-African Congress (PAC), the United Democratic Front (UDF), etc. These protest rallies would often be met with an entourage of police and military personnel armed to the tee ready for war against thousands of children who for the most part were completely unarmed except for a few stone throwers. In most cases the armed forces would warn of the rally’s illegality; an officer would issue a warning thus: “You have 2 minutes to disperse!”. I do not remember a rally in which the protestors heeded this warning. This was followed by a few warning shots, and subsequently the troops would descend upon the fleeing children and high school youth firing teargas, rubber bullets, bird shot and sometimes live ammunition. This became a regular part of our lives in Bonteheuwel and other townships across the country.

I became actively involved in anti-Apartheid protests as a teenager from the 1980’s during my high school years and beyond. My siblings were forced to leave school in order to keep our house, pay the bills and provide sustenance. The mere sight of seeing my older sisters having to go to work in overcrowded trains and slaving away in the metal factories in Epping was

enough to let me understand that something was terribly wrong with our society. My siblings were primarily forced to choose menial labour because they simply did not have a choice.

Like most people, my family had dreams and aspirations but our lives, like millions of others in South Africa, were under the control of a system of government that ordained that the vast majority of us would remain poorly educated or uneducated, unenlightened, economically deprived and without voting rights. Basically, we had very little control over our own lives.

16 June 1976 is a very significant day in the political history of South Africa. It was on this day that protest rallies sprung up *all* over the country. Several of these rallies were resisted by the Apartheid security forces that on this particular day in the township of Sharpeville fired upon and killed scores of innocent people including children; women and the elderly (Brown, 2016). What did not make the news though were the *other* incidences elsewhere on the country where similar things were happening around the same period and for similar reasons: protests against the gross racist inspired and entrenched injustices.

In Bonteheuwel, our township in particular, the scene looked similar to those in other places around the country: hundreds of high school learners dressed in the required school uniforms, and university students singing protest songs, waving freedom placards and toyi-toying (see Twala and Koetaan, 2006); flaming road barricades spread out in strategic locations and hundreds of police men and heavily armed military personnel in armoured vehicles. I remember the names of these military vehicles very clearly because they had become household names in our area and time: the “Caspir”, “Buffel”, “Ratel”, “Spinnekop”, and the “Raman Trok”. The personnel in camouflage were called the “Riot Squad” and police were given the generic colloquial term, “Mapuza”, meaning “policeman”, “security officer” or “guard”.

These types of skirmishes between school pupils and security police became almost daily occurrences for the next several months. An event happened on 25 August 1976 near Arcadia High, one of the local high schools, which would impact our family’s lives forever, and would serve as a major personal inspiration for striving to excel. The township was in mayhem with police and military vehicles scouring the streets threatening to shoot at and/or arrest protestors most of whom were unarmed school going teenagers. One of those protesters was my very own older brother Benito. He happened to be running for his life along with scores of other

classmates who were being pursued by the police and military personnel. Suddenly, the police opened fire. One of the shots hit Benito in the back and he collapsed.

Benito and a few of the other incapacitated victims of the protest were picked up by the security troops and thrown in the back of the armoured vehicles. He has not shared these experiences very often because I feel it stirs up the memories he wants to forget even though, according to him, he is unable to. He mentioned that he must have passed out after being shot. He did not wake up in *hospital* but in Bishop Lavis Prison under police guard. His high school friend Christopher Truter was also shot close to him. Christopher would eventually succumb from his wounds on 1 September 1976. Benito shared that he was taken to a holding room that had no windows, one light and one door; this is where the police started to torture him. They held a burning candle to his chin and feet torturing him for information about those who were leaders of the protests. He also remembers being threatened with sodomy while imprisoned. He also mentioned that there are certain things that he cannot clearly remember because he was extremely traumatized. He cannot recall *who* the torturing police were or most of the details of his stay in prison. He also remembers that there was another teenager who he remembers as a person by the name of, Andre Trout but had never heard from or about him since he was imprisoned.

Benito shared that he remembers upon his return to 'normal' life, he became ostracized by the church we were a part of. He studied at the Nazarene Bible College in Parkside, Port Elizabeth. He was looked upon as a dissident and a terrorist by many of the white church leaders at the time. I would only learn about the *details* of Benito being shot, jailed and tortured weeks later. And the impact of this brutal act still haunts me to this day because it is so closely personal to me. I am saddened and infuriated at the same time by it. I doubt whether I can ever overcome the feelings of resentment I have developed toward those who supported and/or committed these types of inhumane acts of violence upon innocent human beings rallying for justice and equality for *all*. In fact, I will go so far as to say that had Benito succumb to his bullet wounds, I would most likely have joined the ANC's military wing, umKhonto we Sizwe (The Spear of the Nation) (see Cherry, 2011, Simpson, 2016) even at the risk of losing my own life. The one person who deterred me from committing to combative political action was my mother. She had begged me not to join the military wing because she said that "the police will kill you, and our family can't afford that..." This study in many ways has offered me some degree of healing and outlet as it affords a voice both on personal, political and academic levels.

I admit that over the years I had harbored an immense and deep-rooted sense of bitterness towards white South Africans because of what my family had to endure: my family was robbed of living life to the full, especially my sisters who had to be 'taken' out of school prematurely, forced to work in the factories as teens, and fell pregnant. I am the only one that was able to complete high school. The older ones suffered more and made the sacrifices; so to a large extent, I pay homage to them. How does one rectify this, how do I bring closure to such tremendous injustice? And I am only talking about my *own* family, my siblings; what about the millions of people of my generation, for example, living in squalor and robbed of opportunities to realize their full potential, their dreams and aspirations through no fault of their own.

3.5 Primary School Education

Most South Africans “of colour” were subjected to a strategically orchestrated type of “inferior” or “gutter” education (Walker, 1990) that would equip us as teachers or other ‘white collar’ career opportunities at best. The vast majority of people belonging to this classification were labourers in various industries: agriculture, industrial, construction, retail, and other administrative work for the City or small businesses. The immense inequalities in education would have far reaching effects on the income differences (and resultant opportunities or limitations) on the vast majority of working-class South Africans, the majority of whom were coloured and black or “African” (Branson et.al, 2012).

For Africans, legislation mandated vernacular instruction at the primary level, with English and Afrikaans introduced gradually. Mathematics and science were specifically de-emphasised for those who would be consigned manual or semi-skilled labour. Schools formerly controlled by churches were transferred to the state or closed, the Government became solely responsible for teacher training, white teachers in black schools were replaced by blacks, and men were replaced by women. These changes created shortages of instructors and pressures to certify less-qualified teachers. The immediate effects were to lower the quality of instruction and increase the already high pupil-teacher (Love and Sederberg, 1990, p310).

This typified the circumstances of my primary school years. We lived a short distance from my primary school, Rosewood Primary which was an English-medium school at a time where many of the teachers would receive teacher training at colleges like Hewat Training College

with standard *eight (Grade 10)* as the minimum requirement for enrolment. Generally, there was a combination of poorly trained teachers, a systemic *authoritarian* learning and teaching environment, inadequate resources (relative to the counterparts in whites only schools), an unsafe environment both in terms of threats by gangs, and an unstable political climate that often resulted in violent protest marches.

In short, I am still in awe of that fact that I made it through life thus far after having literally dodged bullets several times from gang violence and police retaliation while protesting. But while my primary school days had comprised the enjoyable things children do at that age with their peers, they also constituted some of the most traumatic times of my life which I would discover later, explained many of the psychological issues I would develop and that would shape me as a social agent.

As alluded to earlier, the teaching style generally was dictatorial: we were raised to never question; as a matter of fact we were made to understand that teachers and principals are authority figures which were intimidating. There was a hierarchy which should not be questioned for fear of failure or of being embarrassed or ridiculed; or for fear of being punished or some or other type of fear-induced negative consequences. There was very little interactive and critical engagement in the classroom. Rote learning was a banality for the most part. This learning and teaching mode would affect my (and my classmates') learning and subsequently influence my subject choices and my future career options, as I would discover later in retrospect. This aspect, I believe, is underexplored in South African education; it also touches on a critically important facet of learning and teaching with regard to early childhood development: the discourses of fun and learners' individual passions in terms of their aspirations, dreams and wishes. What was lacking in this regard was an educational environment that would set a trajectory in motion that enables learners to pursue and eventually realize their full potentials and passions. I mention this as opposed to the placement in educational institutions overwhelmed with protocols, processes, rules and regulations that hope to prepare learners for professions yet offer very little opportunities for the youth to develop their passions (which they may want to align with their anticipated professions); especially those from the peripheral locations like the ones I came from.

3.5.1 Classroom Management

A very significant class '*management*' instrument used by many schools during the Apartheid years (and for some years beyond this period) was to force learners into silence by having them place their index finger over the lips to ensure that they do not open their mouths. Often times we would be expected to do this for an entire school period: an hour or more. During these times, the teacher would either be working at her desk or be visiting with a colleague during which times they would talk in class over a cup of coffee or tea, or smoking.

Another form of classroom management entailed lining up the learners by class in 2 rows separated by gender. This would serve as a means to start the day and other events before classroom activities. The purpose of this means of management was to entrench strict disciplinary-based learning and teaching. I often have reflected upon this as symbolic of a military base camp where new recruits are treated with strict disciplinary measures without questioning. The most significant difference in our case as learners is that we were mere children roughly aged from 6 to 13 years. The daily, routine enforcement of these types of disciplinary measures had shaped my identity and world view. As a young learner, as a result of the intimidation, I began to believe that these measures of control were 'natural' and therefore accepted it uncritically for fear of more severe forms of punishment.

3.5.2 Punishment

The various forms of punishment inflicted upon learners in the 1970's and 1980's had affected us in many ways. It impacted me and most learners in ways that made us docile. In some way the punishment seemed to have helped the teacher exercise a level of 'control' over the class. Corporal "*Punishment*", as it was referred to, for infringing any of the school and/or classroom codes ranged from mild to severe. An example of mild forms of punishment included being silenced: standing by oneself in the corner of the classroom facing the wall for the duration of a period, being yelled at and being embarrassed in the classroom and/or being sent to stand outside the classroom. Severe forms of punishment involved getting 'cuts' (beating) on the hands (the palm area) or buttocks with a cane, ruler or stick. I remember receiving cuts on the back of our fingers in the knuckle area with a *steel* ruler by our Standard 5 (Grade 7) teacher Ms. Macpherson who, for some reason, was not in a very good mood on that day. I also remember my fingers (and those of my classmates) swelling and bleeding as a result of the

infliction. My family and friends were shocked to see my injuries from these “cuts” as we called it, but I cannot remember whether the teacher was ever reprimanded for her actions. Other forms of punishment included being sent to the principal’s office; the mere mention of “the principal’s office” was enough to frighten any school pupil because we knew in his office was a large cane used to punish the offending pupils. I had experienced this type of caning a few times during my primary school years. It was a terrifying time waiting in line to be punished: I could hear the principal beating the pupils ahead in the line. Many would let out a piercing squeal in response to the painful beating. It was not unusual for parents at the time to attempt to report the school for inflicting *excessive* punishment upon their children at what was the “Coloured Affairs” office. Parents at least wanted to understand if there had been any better *legal* recourse to what the children had endured.

The Bantu Education in the 1950s enacted mandatory school attendance for all black (meaning all non-white) children. In these schools, corporal punishment was inflicted on both genders whereas in the white, English-speaking schools, it was prevalent as a disciplinary measure for male learners (see Morrel, 2001). Understandably, school administrators, teachers and policy makers differed considerably on the question concerning the efficacy of corporal punishment (see Kubeka, 2004; Gladwell, 1999; Pinnock, 1997). Personally, I had received beatings many times and in some cases, I understood why a particular teacher had beaten me and others. I remember my Standard 4 (Grade 6) teacher; Mr. Koert Meyer had given me and two of my classmates a beating for playing truant. Soon afterwards, he called us aside and explained: “...I did not mean to beat you without reason but you three are going to come back to me one day and thank me for it...”.

It was soon after matriculating, that these words would ring true. One of my classmates and I returned to Mr. Meyer and were excited to inform him that we had passed our final examination. We told him that we had returned as he had predicted several years past that we would come and thank him which we were happy to do. He remarked that he was only trying to help since he knew that all three of us had grown up without fathers. In hindsight, I appreciate the empathy some teachers displayed towards us. While many teachers literally inflicted punishment on us as young, naïve learners, other teachers showed compassion towards us as they understood the difficult circumstances under which we lived.

3.6 High School Education

I attended Bonteheuwel High School from 1981 to 1984 which was just over 2km one-way from where I lived. Among my schoolmates were the late Ashley Kriel who was assassinated on 9 July 1987 (<https://www.sahistory.org.za/people/ashley-james-kriel>) and prominent anti-Apartheid activists, for example, Nazeem Dramat and his younger brother Anwa Dramat (who would become the head of the Directorate for Priority Crime Investigation (DPCI) or “The Hawks”, an elite Government anti-corruption police institution (Hlongwane, 2018).

Similar to my primary school years, my high school years were fraught with political protests which were often met with violent attacks by the security forces of the time. During this period, the anti-Apartheid struggle or “liberation struggle” as it was referred to in those days had intensified, and the country became very unstable politically; the number of protests and protestors had increased exponentially. It was during this time that anti-Apartheid movements like the United Democratic Front emerged which comprised many grassroots, community-based organizations. Its main function was,

to contest the constitutional reforms proposed by the National Party government, which sought to co-opt coloured and Indian South Africans in a new political dispensation while maintaining white domination and racial segregation. In convenient shorthand, the Front consisted of some 600 affiliated organisations. (Seekings, 2000. p.1)

One of the major political motivations for the protests against these “reforms” was that the reforms excluded black citizens from the franchise completely. The protest movement also objected to the divisive nature of the reforms that the left-wing protestors like me found indefensible. I began to be drawn more actively into the protest culture of the time by attending the political rallies and participating in the school boycotts.

I recall an incident in 1984, my matriculation year. I was participating in the Student Representative Council (SRC) meeting on the school premises. About one hundred learners attended the gathering, and it was an opportunity to discuss our commitment to the liberation struggle and to outline our programme of action for the coming weeks. It was the first time that I had become publically vocal about the injustices. The question on the table concerned what to explain to the school’s principal regarding our school’s plans to boycott and to protest. I

raised my hand and voice and exclaimed that I did not agree that we should “ask” the principal. I commented that we should collectively discuss and decide on our options, and then ask the student body to take a vote on it after which we would *inform* the principal what the SRC had been sanctioned to embark on by the majority of the learners.

Unbeknownst to us, the meeting was attended by fellow learners who were assigned to record us and to report this to the local authorities. I discovered this later that day when a policeman approached me with a community church leader who was familiar to my family and our neighbourhood. He had warned my mother about me “being involved in politics”, and that “we” (the learners at the SRC meeting) were recorded at the meeting. He also warned that I should “recant” my “anti-government” statements and threatened that I may be jailed for inciting public violence. I refused to respond to his requests by ignoring him. He left, and the topic had never resurfaced since.

After my high school years, I sought work in order to help sustain our household. I had worked at several places in several capacities: nightshift factory worker at the Cape Times in Paarden Island, and as a pool cleaner at the then ‘whites only’ Sea Point Pavilion, for example. These were temporary positions with no benefits, and the commute to and from work were treacherous: my co-workers and I often had to flee from gangs on the last train from Cape Town railway station to our respective stops.

3.7 Law Enforcement Officer

At this juncture, I feel that I need to briefly discuss an irony involved in my first full-time career. During the years as a casual (non-permanent) summer staff pool cleaner at the Sea Point Pavilion, I was introduced to the City of Cape Town’s Law Enforcement Constabulary. In addition to clean the pavilion pools, I was also employed to clean the offices and vehicles of the law enforcement unit which still today is located on the same premises. It was during this time that I was encouraged by many of the Law Enforcement Officers to complete matriculation and to “become something in life”. Some of these men in uniform also encouraged me to pursue post-school studies. I knew I would not be able to afford to study or that it was even within my realm of reachability. In addition, by this time in my life, my mother and I were the only ones at home; we needed another income in order to support ourselves. My siblings had left home to follow their own respective paths. In light of this, I decided that I

would apply to this division. I started in 1985 and was deployed at Muizenberg where I would patrol the beaches and surrounding areas for the next 4 years.

My time in Law Enforcement was not what I had expected. I was committed to crime prevention and maintaining law and order. However, at the time of my employment, there was an Apartheid law in effect that declared certain recreational areas out of bounds for non-white people. My area of work, ironically, was one of these. A major aim of this was to,

...minimise racial contact (and thereby, it was argued, minimise friction), all races were compelled by the Reservation of Separate Amenities Act 1953 to use separate public amenities in every sphere of life. (Lemon, 1987 p.51)

It would constitute a dilemma for me as a 'person of colour' to have to enforce such a law upon people who like myself were subjected to obey this law. I chose to ignore incidences in which patrons 'of colour' at the "whites only" recreational areas were 'transgressing' the law when they went for a stroll on the beaches with their children, for example. I could not get myself to enforce a law which discriminated against me (the enforcer) who was not allowed to enjoy a facility but was required to enforce a discriminatory law.

3.8 Swimming Pool Cleaner

As alluded to earlier, I was employed by the City of Cape Town at the Sea Point Pavilion as an attendant cleaner. I was 15 years of age at the time and continued this work during each summer school break into my late teens. Sea Point Pavilion was one of the more prestigious public aquatic recreational facilities run by the City, and was designated for white person only. The only non-white persons permitted on the premises were those who worked there. We were prevented by law to take residence in the suburb of Sea Point as it was declared an area for white people only according to the Group Areas Act of 1950. We were permitted to be in the Sea Point and surrounding white suburbs until 10pm after which, if found we could be arrested and jailed. I have had many close calls in this regard as there were times I had to work the late shift which ended at 8pm. In this case, I had to walk from Sea Point to the Cape Town Railway station which was about 7km one-way. In this case, I was at the mercy of the white policemen who were patrolling the streets of the Sea Point and nearby suburbs. My friend and I recall

times when we were chased by policemen through the streets of Sea Point en route to the city's railway station.

My job entailed, among other things, cleaning the premises, scrubbing the toilets and what was known as “the scum channels” of the Olympic size pool and the other small recreational pools on the establishment. I had to scrub the human waste that settled at the sides of the pool. While I felt fortunate to be able to earn money this way to support our family, I really struggled with how belittled it made me feel as a human being that I worked at such a beautiful facility overlooking the ocean but I could not enjoy it to its full like the patrons could at the time.

The thing that puzzled me about my experience at the whites-only aquatic facility (and others like it) was the fact that I enjoyed swimming but I was not permitted to enjoy the activity at this facility which I was good enough to work at. And that this was based mainly on the fact that I was not the “right” colour or race, was beyond comprehension. I began to question my own self-worth, value and place as a human being. I also knew that I was not the only one who had been experiencing these feelings of inferiority and submissiveness. These experiences also contributed to my fascination with, and my mission to understand and address racism and the associated social injustices that were ubiquitous at the time. And to a large extent, I still sense this several decades later in contemporary life.

3.9 Language: Identity, Race and Class

In addition to the shaping of my identity through the political climate and stance I had taken during those years at school, there were more *specific* factors about my education that would influence my identity both intellectually and politically. A very significant factor that would encompass every aspect of identity formation was language. In retrospect, it was during my school life in Bonteheuwel during the 1970s-90s that I sensed a link between language and identity. I grew up learning English and Afrikaans equally. My family, like many others growing up where I did, still today mix the two languages, and we often code switch in everyday conversations depending on who we are conversing with or the context of the conversation.

Language has an interesting relationship in South African society: I realized as a young person that language and race intertwined in influencing my identity: language implies some sort of

social status or class stratification (Vandrick, 2014). English today, as it was during my formative years, symbolizes a higher social status; the more fluent and eloquent you are, the higher your social ranking. But even if you had a basic command of English, you were regarded as far better than someone who could not or could barely speak *any* English at all. In our family, we enjoyed a higher regard in our community because we could all speak English *and* we were lighter-skinned. In other words even though we were “coloured”, some of my family could “pass” for white because in the eyes of many people in our area, they even “looked” white; for example, my mother and two of my older siblings have a lighter complexion than the rest of us and were treated differently in our community and elsewhere.

In addition to English language proficiency as a social marker for higher social status, what increased one’s social perception was one’s physical resemblance to “whiteness”. This still today is an aspect that is prevalent throughout South African society. One’s physical appearance had a tremendous impact on how others (of all races) perceived, ranked, treated and/or judged you. In my family’s case we had the following features that counted in our favour (and perhaps still counts today): we have a relatively lighter skin colour, we have ‘straight’ hair, and we have ‘sharper’ facial features; we look “almost European”. My father had green eyes; in fact “Green Eyes” was his street name. My mother has been “mistaken” for being white many times throughout her life. She often recollects being privy to blatant racist comments by white people about coloured and black people during times where the white people in her company did not know that she was not white; they must have assumed that she was ‘white’ based upon her appearance.

My late father despised Afrikaans and like many others at the time, viewed it as the language of the oppressor. He would discourage us from speaking the “Boer’s” (white Afrikaner’s) language. This is ironic in that he did not have the same attitude towards English, which as we all know is the more predominant, colonial language in South Africa and elsewhere. I think it had a lot to do with the fact that as a child he experienced the onset of legalized Apartheid; the Afrikaner lead National Party won the national election in 1948 against the English-speaking, “progressives” or “liberals”.

In my early teens, I soon came to realize that there was racial segregation and division based upon a very complex system of racial discrimination. My earliest first-hand experience of racism occurred in 1981 when I was 15. I was standing in line at the Cape Town Civic Centre

to pay our rent. There were two white women ahead of me in line. Suddenly, one of them turned toward me, gave me a very disdainful look and uttered to her partner: "...look at *these* people; *they* stand so close to a person...". I do not remember the rest of the time there but what I do remember was being overcome with shame. I felt very embarrassed and internalized those feelings of humiliation for many decades hence.

In the summer of 1984, I experienced another incident of racism first-hand, and it was one which was very ironic. I was on my way to work and had just alighted from the train at Cape Station. I was on my way to the Sea Point Pavilion where I was employed by the City of Cape Town as an attendant pool cleaner. Upon entering the turnstiles to exit the station, I was grabbed by the shoulders by a 'coloured' railway ticket conductor who yelled at me, "Jy laaitie draai om! Kan jy nie sien *die* kant is net vir die wit mense nie?!" ("Turn around you little boy!" "Can't you see that *this* side is for white people only?!"). He then tugged me back onto the platform and pointed me to where the 'coloured' exit was. I felt like I was being shunned away like a dog or criminal, shamed in public by some disgruntled stranger. In this instance, I felt extremely disgraced and to some extent betrayed. I thought to myself, is this not a 'coloured' man like me, and why is he treating me this way? I would later understand that he himself was another powerless victim to a system of unjust and inhumane laws that he too had to follow for fear of being dismissed from employment.

In addition to the humiliation experienced as a young 'coloured' pool cleaner who was not fluent in English, I had inherited a unique physical feature from my paternal great grandmother who was from in southern India and subsequently, was taken to Saint Helena Island as an indentured servant. This anomaly still remains with me to this day, and it offered me many experiences that ranged from utter humiliation and disdain, to humour, comfort and eventually a sense of personal victory. I have used these experiences in the learning and teaching experiences as a means to address issues of affect which I discuss later.

3.10 Thumbs Identity

A very significant factor in my identity is the fact that I was born with double thumbs: two connected thumbs on each hand for a total of 12 fingers. This anomaly is generally referred to as "polydactyly". As a young child and teenager, I have had to endure such immense amount of traumatizing insults and embarrassment; being bullied and belittled and being called all

kinds of names; being labelled and being stigmatised as an alien. Examples of the names I was called are, “Cylon” which is allusion to a villain, alien character in the science fiction television series *Battlestar Galactica* which was televised in the early 1980’s. Other names included, “Thumbelina”, “Double Thumbs”, “Creature”, “Crayfish”, etc.

Over time I had devised various means to avoid being and embarrassed and self-conscious about my thumbs. One of the simpler ways was to keep my hands in my pockets as often as possible when in public: school, church, shopping malls and university. I would often find myself sitting with my hands underneath my thighs to hide my hands. Wearing gloves always offered a great way to hide my thumbs but it would only work if the gloves were dark in colour because a lighter colour fabric would reveal the unusual shape at the thumbs. Occasionally, I would keep my hands under my armpits to keep my thumbs out of sight.

Over time I had struggled with questioning why I was born with this anomaly. I thought that instead it would have been better if my anomaly was something else that was not as obviously visible, for example, 6 toes which would have been easier to hide by wearing shoes. Since I grew up in a staunch Christian home, I also questioned why *God* would “punish” *me* with such an affliction. When I approached my mother about the origin of this anomaly, she would say that it “comes from great-granny; she was at the beach one day; she saw a crayfish and got such a fright...and this is how she came to have children born with fingers that look like the legs of crayfish...” I could never understand how this could be true even as a young child because in my mind, I could not make the biological connection between someone being frightened of something, and how that experience would influence someone’s physical appearance.

I had often considered having my thumbs surgically altered to give a “normal” appearance. My hesitation was based upon my fear that after the surgery, I may not have complete functionality of my thumbs which may have entailed dire consequences for me.

As I matured, I came to the realization that this is how I was born. It is not going to make a significant difference whether I keep my thumbs in its natural state or have them altered. I began to understand that the issue about my thumbs was more than superficial; it was my own perceptions and perspectives of me, and how I value what others thought of me. I also recognized that generally people do not really pay as much attention to my thumbs (or anything

else) as I had led myself to believe. After realizing this, I began to become less self-conscious of my thumbs.

I had learned much about life in general and about myself through the struggle with being a polydactyl. A very important lesson that I had learned is that there are many people who go harbour an array of insecurities that affect their sense of self, their self-esteem, confidence and dignity. During my undergraduate years I was still very self-conscious of my thumbs in public. It was during this time that I noticed that there were other issues that people were self-conscious of, and which I thought can and should be addressed. These lessons and subsequent realizations actually served as inspiration for me to embark on a mission to address these issues of affect generally but more specifically in the academic domain.

3.11 Undergraduate Studies

I had enrolled for the BA (general) degree at UWC with English, Geography and Philosophy as my main subjects. It was my hope to teach at high school level after completing the Higher Diploma in Education (HDE) but I decided to continue onto to completing an Honours and a Masters degree instead.

As many a student of the 1980's and 90's will attest, life at University was very chaotic and uncertain during those days. It was a period in South African history rife with student political uprisings throughout our country. Our University was one of the many 'leftist' institutions at the forefront of the liberation struggle, and I was pleased to play an active part in it. I would join scores of toyi-toying fellow students and march to the main gate of the University shouting, "Hek toe!" meaning, "To the gate!". As with protests in the townships, protests at University were met with severe aggression by the military and police forces. Often times these forces would breach the University boundaries and chase us throughout the campus with the aim of beating and arresting students. We were shot at with rubber bullets and teargas. Nationally, these types of protest action were ubiquitous at this time. It was an extremely volatile period in South African history, and it would signal the beginning of the end of the Apartheid era.

The academic project was often interrupted, and many students including me would suffer academically as we missed out on classes, and examinations were postponed. It was not until after the release of Nelson Mandela (and all political prisoners) in 1990, and the unbanning of

the ANC and other left-wing organizations, South Africa's first democratic elections in 1994, that university life returned to some degree of normalcy at least for a while.

It was one of the most electrifying times of my life: to experience the real changes that we had struggled so hard for, and for which many had sacrificed their lives. For the first time in my life, I know longer felt like a 'coloured'. Many students like me developed a renewed desire and inspiration to successfully complete our studies. But while in the bigger scheme of things our country had stabilized, the social injustices of the past would take several decades to see any meaningful and sustainable changes. On a deeper level, I realized that academically, Apartheid had left many with a linguistic scar that warranted intervention. I noticed this as an undergraduate and Honours student both in class and around the campus.

As mentioned earlier, a key issue that I noticed is that some students (like myself) had displayed a demeanor of insecurity and self-consciousness about their lack of fluency in English and as a result of feeling inadequate about academic literacy and discourse, among other things, which affected our response levels in the learning and teaching environment. I also began to comprehend that addressing issues of this nature was lacking in academia at least in any meaningful ways. I made a concerted effort to embark on a mission to address it, and a first step was to offer open dialogues about the issues in a non-threatening way. Secondly, it served as impetus for conducting this study in order to develop a greater understanding of the issues, their prevalence, what students and staff felt about them and what others were doing to address them, and how best to intervene meaningfully. I enrolled as a tutor in the English Department.

3.11.1 English Classes

My experience with 1st year English was overwhelming, daunting and to some extent frustrating. It was overwhelming because we were given *many* books, articles and other printed material to read during short semesters. We were also expected to prepare for tutorials and lectures and submit many assignments. It was unnerving to have to learn so much in such a short space of time in order to succeed in the tests and examinations if I wanted to be promoted to the next year level of study.

My frustration stemmed, in part, from the *type* of work presented for learning and also the *language* used to render the lessons. I had found that many of the texts: books, novels, poems,

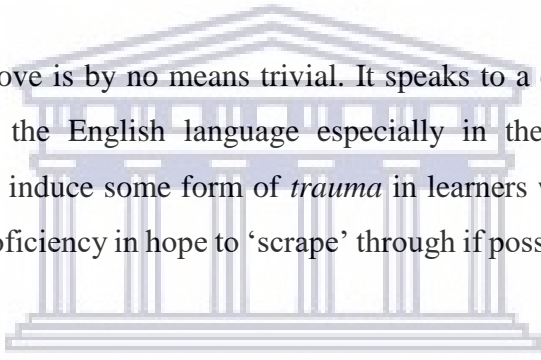
etc. were of a nature that I could not really relate to: I often questioned how these particular texts would help me in life generally, and eventually for and in employment. I had derived some sort of enjoyment from reading Shakespeare and learning about the evolution of the English language and developed a sense for detecting ironies in reading and listening, for example. However, I struggled with making the real-world connections with the specific texts I had studied. Several questions came to mind during my undergraduate years in the English classes. I questioned whether this was the way to teach English language since the assumption, it seemed, was that all students were equally fluent enough to comprehend the respective texts, the embedded discourses, ironies and metaphors, and would or should eventually be able to coherently articulate responses to these texts and their associated assessments if they were to succeed.

I began to realize that at university, there exists what I refer to as “academic language”: language that is elaborate, sophisticated, complex and elusive in that it constantly evolves or mutates into even more complex nuanced language and discourse. This aspect of academic language is indicative of the linguistic capital I have referred to in the Literature Review chapter and will in the Methodology Chapter 4. One’s familiarity with and grasp of this language are key prerequisites for ‘inclusion’ and/or for participation and subsequent advancement in the academic project.

As an undergraduate student, it seemed as though it became a matter of being attune to these changes (in discourse and language evolution); assimilating these changes and employing them in current contexts: reasoning, writing, research and publishing. The pace at which it evolved became unsettling to me because there were two issues that I could not comprehend about this. The first was the need for its seemingly perpetual evolution and seeming elusiveness: there was always another level to aspire to or hurdle to overcome; as if it were some type of contest with various levels as ascendancy through challenges with the aim of improving the learner’s ability to assume eventual independence. I am not opposed to this idea of being presented with challenges generally that reflect, for example, Vygotsky’s ideas about the zone of proximal development which holds that academic progress is made when learners participate in tasks which are beyond their current respective ability levels but which they can accomplish with the help of a more experienced teacher (Chaiklin, 2003). It is the fact that in the case of the academic project, these challenges are not inconsequential, nor do they offer trivial rewards or benign negative consequences. They involve consequences that are potentially life altering

both positively and detrimentally. This sentiment is one that resonated with me from my undergraduate years since I came to realize the importance of the English language as social capital, and its effects on things like employability. I believe these sentiments are also echoed by many working-class (peripheral) students; and it can add to the trauma of having to prove oneself worthy to an authority (English language and academic literacy proficiency). In addition, during my time as a tutor and lecturer of academic literacy courses, I also detected that many of the ELL/AL students (like me) were among those learners from socio-economic areas that are not provided with family and community capital for acquiring English fluency. Many of them found it difficult to focus in the ELL/AL classes. They had “no interest” in it and/or they found it “so boring and difficult and [they could] never master it. But the society wants them to learn English! If [they are not] good in English, [they are] no good at finding a job”!” (Lin and Luk p.81 in Hall, J. K., Vitanova, G., & Marchenkova, L. A. (Eds.). (2004).

The situation described above is by no means trivial. It speaks to a critical part of my study concerning the power of the English language especially in the learning and teaching environment: the ability to induce some form of *trauma* in learners who, through no fault of their own, struggle with proficiency in hope to ‘scrape’ through if possible. Lin and Luk (2004) holds that what,



this schoolboy is expressing seems to be a deep sense of anger, frustration, and yet almost helpless resignation to the recognition that he is condemned both to a current identity of school failure and a future identity of social failure. The power of the dominance of English in the education system and the society and his own painful vision of himself never being able to master English illustrate well the role played by the English language in a neocolonial, complex, modern capitalist regime of culture that is "meant not to prohibit but to produce subjectivity," in this case, a-subaltern subjectivity (Ashcroft et al., 1998) in which the individual perceives him- or herself as without any hope for social mobility. (Ibid. 81)

This speaks directly to the power relations inherent in the linguistic capital of English and by implication, ELL and AL since these discourses involve the impartation and acquisition of knowledge for access to academic capital (depending on assessment results), and subsequent social and economic capital. Related to these aspects of linguistic capital is the fact that the institution’s lingua franca (English) suggests that there exists some degree of power relations inherent in ‘academic knowledge’ (see Ryan, 2009). So, in addition to overcoming the demands of the respective academic disciplines (most of which are in English), students have to grasp

the discourses of ELL/AL and are subsequently required to perform according to the prescribed requirements for success. I had begun a journey of interrogating the deeper level of curricula development in relation to the learning and teaching of English and academic literacy courses.

While I did not necessarily find learning or teaching English boring, I did have many questions about the learning and teaching of it since my time as an undergraduate student. The second issue that I had begun to question and that had concerned me involves the decisions and rationale that determined the curricula choices in the development of the English language learning and academic literacy modules. How did the English Department arrive at these choices about what it deemed students should learn; on what grounds were these decisions based? How was the pace at which students should learn the modules determined? I wondered what, if any, research had been conducted in preparation for the development of its curricula that took cognizance of these factors; what were the assumptions that informed the development of the curricula. My curiosity drove me to ask even deeper questions concerning the epistemological underpinnings of the modules.

In the broader view of the development of the modules, I questioned the *ownership* of the knowledge development. I wanted to understand upon which bases were these modules and courses selected, developed and taught, and how and by whom these decisions were made. Another issue that I probed was whether students (past and present) were consulted and included in the decision-making process prior to and during the development of the courses. Furthermore, I interrogated who owned this authority and upon what was it based? These aspects, as referred to in the previous chapter, are reflected in Canagarajah's "suspicion" (1999) concerning the research conducted by centre-based scholars on unsuspecting subjects in or from the periphery (p. 46). The assumption here appears to be that the students are empty spaces "waiting for content – thus begging the question of whose content, and on behalf of whom, against whom, and in favor of what, and against what" (Czank, 2012 p.803). Freire (1968) explains it thus:

The teacher talks about reality as if it were motionless, static, compartmentalized, and predictable. Or else he expounds on a topic completely alien to the existential experience of the students. His task is to "fill" the students with the contents of his narration—contents which are detached from reality, disconnected from the totality that engendered them and could give them significance.

Words are emptied of their concreteness and become a hollow, alienated, and alienating verbosity. (p,71)

During my time as an undergraduate student and subsequently as a tutor during my Honours year, I came to realize that as students we had very little to no opportunities for meaningful input in the creation of new knowledge through curricula development, for example. Where we were involved in such discourses, it was much later in the postgraduate years by which time the respective cohort sizes had diminished in comparison to the numbers at first year levels. At undergraduate level (similar to pre-tertiary levels) we were mainly attendees to a class for assimilation of information that we were expected to analyze and to regurgitate in the most coherent form possible to us. Freire (1968) refers to this type of education as “banking” in which education becomes,

an act of depositing, in which the students are the depositories and the teacher is the depositor. Instead of communicating, the teacher issues communiques and makes deposits which the students patiently receive, memorize, and repeat. (p.72).

This was bothersome to me because I wanted to comprehend what lay behind this systemic ‘machinery’ of knowledge ownership and production. I had begun to adopt a philosophical mindset in my attempt to conceptually grasp the dialectic that I was now facing. I was caught within a language which is and which owns the means of knowledge production and the associated capital gains associated with it. Simultaneously, I had become critically aware and engaged in the exposition of the dilemma. In this vein, I found that my analytical quest was similar to Czank’s (2012) reading of Freire (1993) whom he (Czank) holds emphasized,

the the histories of individuals and structures in the production of the material and symbolic layers of human life, *id est* dialectical materialism; and the other is his ever evolving theory of critical agency [10], expressed in passages like the one that set me upon this investigation, and in statements like: [Critical consciousness] enrolls [people] in the search for self-affirmation... the awakening of critical consciousness leads the way to the expression of social discontents precisely because these discontents are real components of an oppressive situation. [11] (p. 1)

My struggle to understand the “social discontents” was very personal in that I wanted to attempt to resolve my internal conflict with how the English language had made me feel as a person, and this motivated me to pursue further studies in the language, and to deconstruct this

perceived power of the English language to subdue as in the case of myself and many of my students.

3.12 Postgraduate Experience

During my years as a Masters student, I still felt a sense of inadequacy despite the fact that I had reached the next/higher level in academia generally and in English language, literature and academic literacy specifically. The quantity of information I was expected to assimilate, interpret, analyze, critique, translate and transfer into a seamlessly written document was overwhelming; and the complexities of the language had increased: in undergraduate English I had learned about “iambic pentameter”, for example, which took me a while to grasp and apply as this was completely foreign to me. In the Honours classes I had learned about semantics and semiotics and their association with Jacques Derrida, for example. During the Masters classes, I learned about ‘dialogic heteroglossia’, discourse analysis and literary criticism. As mentioned in the Literature Review chapter, I had become aware that the English language represented a currency. In addition to having to earn this currency through displaying language proficiency in it, I had to also keep abreast or ‘*current*’ with new and/or popular terms, concepts, discourses, theories, theorists, relevant texts, and writers if I were to increase my linguistic capital and be ‘recognized’, and subsequently appropriately compensated. These apparently were the unwritten rules of the epistemological system in which I was operating. They were rules about which I had not been informed, and about which I had little to no choice in questioning publicly because I was intimidated by the lecturers, the content, the volume and the density of academic discourse.

I felt that I did not have much of a choice in most of the modules for the Masters class with the exception of the mini-thesis which I had chosen. I had begun to interrogate the academic project in terms of the ownership of epistemology with particular emphasis on underexplored research on and *through* the life stories (autoethnographies) of educators like myself (see Caduri, 2013). My study embraces the concept of “participative epistemology” which recognizes that “qualitative researchers co-create the research products with the participants, that they cannot “erase” themselves from the “picture” that [they] create and that researcher reflexivity is required. (Pavlovic in Soini, et.al, 2011 p.102)

I credit my experience as a student of Philosophy that enabled me to view life differently and to acquire a deeper sense of comprehending the academic project through critical, analytical and socio-political lenses. It was this sense of conceptual analysis and inquiry that led me to discover gaps in the learning and teaching environment that I was motivated to explore, and which would eventually inspire this study.

An important factor that I was reminded of and which impinged upon me during my undergraduate years was that not all learners are made equally. In addition to the very important fact that they come from life worlds with stark differences, learners have different learning styles and preferences. The various learning preferences and/or styles postulated comprise visual, aural, solitary, social, verbal, kinesthetic and logical (Kolb and Kolb, 2005; Riener, & Willingham, 2010). While the focus of my study at this juncture is not to critique the various teaching methods and learning styles or preferences, it does aim to elucidate two key issues that I found were underexplored. I did not see the issue of affect and the holistic approach to learning and teaching being adequately addressed in general. It appeared that the assumption was that some methods or styles of teaching would suffice to impart knowledge to an apparent homogenous group of learners whose general similarities were: age, degree and subject choices, life experience (to some extent), intellectual level, academic literacy levels and English language proficiency. I also had begun to question how well the establishment knew its students in relation to an affective dynamic between educator and learner. In addition, I questioned how well the students knew their respective lecturers and tutors? I am aware that these issues may invite criticism regarding issues of respect and personal privacy, for example. I am not suggesting that lecturers and students should socialize or become acquainted on intimate and/or private levels that may be borderline unethical. What I am suggesting that as lecturers we develop an acute understanding of who our students are, understand where they come from: provide opportunities to share their stories, their dreams and aspirations, and to develop a sense of true belonging in an egalitarian educational environment. In my experience, simple opportunities for students to voice the journeys (and to document these in the forms of personal language narratives, for example) can have many beneficial effects on the students both personally and academically. Students who may have issues of low self-esteem and/or a lack of self-confidence, for example, can have opportunities to open up their hearts to bolster their sense of contribution and ownership to knowledge. It can also serve to empower them as aspirant writers, and eventually embolden them in their respective fields of study and professions. In addition, I propose that we create spaces in the learning and teaching

environments in which students gain a better appreciation of who we are as lecturers. I mean this with all due respect but we need to shy away from and deconstruct the perceived image of lecturers as vessels of and authorities on knowledge which is reminiscent of the type of authoritarianism that pervaded the old Apartheid education systems. Freire (1968) was very critical of these types of approaches to education by postulating that,

In the banking concept of education, knowledge is a gift bestowed by those who consider themselves knowledgeable upon those whom they consider to know nothing. Projecting an absolute ignorance onto others, a characteristic of the ideology of oppression, negates education and knowledge as processes of inquiry. The teacher presents himself to his students as their necessary opposite; by considering their ignorance absolute, he justifies his own existence. The students, alienated like the slave in the Hegelian dialectic, accept their ignorance as justifying the teachers existence—but, unlike the slave, they never discover that they educate the teacher. (p.72)

It is the latter part of Freire's statement that students "never discover that they educate the teacher" that I hoped to elucidate, dismiss and transform in my own learning and teaching experience; to dispel the myth that learners are void receptors of knowledge, and that it is my responsibility to fill them with as much relevant prescribed knowledge as possible in order to prepare them for the subsequent assessments.

3.13 Tutor and Lecturer

During my time as an English Honours student, I tutored a module in the University's English Department: the English for Educational Development (EED). **Figure 9** below provides the Department's official description of the EED Programme:

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Figure 9: English for Educational Development (EED) Module Overview.

The EED programme offers a range of foundational academic literacy courses in various faculties. EED aims to help students acquire and develop: fluency, accuracy and confidence in reading, writing, speaking and listening in English, academic literacy in English which will develop the skills necessary to read academic texts, summarise them, take effective notes, classify information, do independent research, and write structured academic essays,

- information literacy, which includes computing skills,
- critical and creative thinking skills,
- study, time-management and life skills,
- the ability to apply knowledge and skills flexibly and in a variety of contexts

The EED programme is presented as a number of faculty-specific courses:

EED 101 (Law) in the Faculty of Law – 1 year programme: Basic English language communicative competence and academic literacy skills within a legal context with particular emphasis on argument and counter argument. The module is also designed to develop the language competence you will need for further studies and the professional workplace.

EED 111 / 121 (CHS) in the Faculty of Community and Health Sciences – Semester module repeated in the second half of the year: Basic language communicative competence and academic literacy skills within the community and health science context with a focus on developing the communicative language competence you will need for further studies and the professional workplace.

In the Methodology Chapter 4 I discuss how the FAL101 and EDC111 modules like EED do address very important issues in the rendering of literacies necessary for the academic development and eventual success of students. In my experience, what many of these modules lacked was research into the affective domain of the learning and teaching realm in relation to the feelings of inadequacy in English language proficiency (and by implication academic literacy levels) of students which may hinder the learning process. I had received the module descriptors for the FAL101 and EDC111 modules (see Methodology Chapter 4 and Appendices I and J) which served as a template for the curricula. There was no handbook for the curricula; I had inherited past lecture notes, a course outline and PowerPoint presentations from previous years. This did not concern me as much as the fact that I did not discern any part of the module dedicated to engaging the *student* holistically. As in the case of the EED module, I was not sure what research had been conducted in this regard, and what the assumptions were that had informed the development of the FAL101 and EDC111 modules. These aspects served as motivation for my study in addition to the fact that I was one of those students who studied English and AL modules and subsequently had opportunities to teach the modules. This is an example of the outsider-insider aspect of L&T in which I am able to reflect upon both scenarios: the perspective of learner and educator within the same academic contexts. As a former learner, I come from an educational background in which I did not understand or question why teachers teach in specific ways.

Upon my return to the University, I had the opportunity to serve as a tutor and lecturer in the FAL101 and EDC111 modules. In this respect, I was reminded that some students (me included) come from a culture where teachers primarily lecture in the classroom and as a result they (the students) may be confused and/or hesitant if asked to participate in classroom discussions. Some students in this sense suffer a type of educational 'culture shock' and may take some time to understand the new culture in which participation and constructive criticism are encouraged.

Tutoring the AL modules provided me with remarkable insights into learning and teaching of AL and ELL. It also opened my eyes to many issues that are embedded in ELL: the issues of affect that I had been experiencing as a young student and am now experiencing from the 'outside' looking in; the power relations that exist between learners and teachers, and the power of the English language as social capital. I saw in those students in my care as I had myself experienced, the power of language to become an instrument of alienation (see Freire, 1996)

and Fanon (2018). In addition, I had become aware of how learning can be affected by feelings of inadequacy, low self-esteem and a lack of confidence and boldness, and how these feelings in part stem from the influence of language deficiencies as the data indicates.

I really enjoyed tutoring these modules because I enjoyed interacting with the students in ways that I felt allowed me to enable, empower and eventually ennoble them through sharing about my own journey. What motivated me to address the issues of affect in the classroom setting was discovering that not much had changed since I had been an undergraduate student of the late 1980's and 1990's. There appeared to be a reluctance to participate actively or even to gesture a willingness to engage in classroom discussions. This was reminiscent of the situation in the classes and tutorials during my time as an undergraduate and at times as a postgraduate student. It was an aspect that I wanted to understand and address.

In a practical sense, whenever I would ask questions during the tutorials and lectures there would be a long silent pause; the students would look at each other and on the odd occasion, one or two students would raise their hands but most would never want to be the first to attempt an answer. It was at this point that I realize that something was amiss. I wanted to understand what was behind the apparent apathy and/or lack of responsiveness in the classroom, and whether this was something that was prevalent in other classes. Based upon my own experience as a first-year student I understood that to a large extent, students generally are intimidated by the newness of the university environment for several reasons. Some students felt intimidated by me as their lecturer in terms of my age and position/title. Other more obvious reasons for a lack of participation relate to the students life experience (age). The age gap between the students and lecture, the administrative aspects of the registration process (especially for those who have little to no exposure to computer-based and internet technologies), orientation on campus, being away from home, family and friends, and the anxiety and excitement of the new phase of life and all the preconceptions this entails. But apart from the issues that may seem overwhelming to many first-year students, there are deeper issues that emerge during the first few weeks of their academic year that reflect the reasons for the students' response levels in class.

At first glance I came to the conclusion that there had to be more than one reason for the lack of motivation to boldly contribute in class. My initial discernment was that many students prefer to not engage in the classroom due to intimidation and fear of the unknown, a lack of

experience in interactive participation and shyness. But I wanted to probe beneath the superficial and understand from the *students'* perspectives what it was that they feared, were intimidated by or were self-conscious about. I wanted to *feel* their fears, experience their shyness; I wanted to comprehend their low self-esteem and lack of confidence in ways that transcend the theoretical and abstract. I believe that these issues warranted critical intervention if we really wanted to understand our students beyond the superficial. While we take the academic development of our students seriously, we may not fully understand the issues that impact their academic development or how these intersect with their respective response levels. I wanted offer students opportunities and spaces to voice their concerns especially those in the realm of affect with specific reference to their views on English language and academic literacy learning and the bearing of these on their development, and how these may preclude them from realizing their full potential as contributors to knowledge in an egalitarian environment. This aspect of tapping into the knowledge and experience of our students (whom we do not really know) needs to be explored in greater depth. In general, the attitude towards the inclusion of “local knowledge in nonpejorative terms, in many circles [...] is still treated as received wisdom and unexamined beliefs that are parochial, irrational, or backward (Canagarajah (2005, p.4). It is an express purpose of my study to dispel these myths and misconceptions, and to propagate the challenging of these ways of thinking that stifle progress towards inclusive and egalitarian learning and teaching.

3.14 Academic Planning

After teaching in AL for a few years at UWC and the Cape Peninsula University of Technology (CPUT), I was offered a position in academic planning at UWC. This position entailed planning and processing academic reviews of departments and/or faculties with a panel of experts in the relevant fields. It is university policy that all departments be reviewed regularly. These reviews are determined by the University's Senate Academic Planning. The purpose of academic reviews of departments is to provide direction, through specific recommendations to departments and to the university, on the future course of departments, or the subjects they offer. Reviews also serve as opportunities for staff members and students to identify strengths and weaknesses in the respective departments and/or courses, and to make particular recommendations for solutions as needed.

In this role, I gained an even deeper level of insights into the inner workings of one part of the academic project from the perspective as student, tutor, lecturer and administrator. In preparation for the reviews, groups of students (representing undergraduate, Honours and postgraduates respectively) are selected and subsequently interviewed during the review process. Generally, during these interviews the students are encouraged to freely share some of the highlights and challenges of their experiences in the respective departments, courses and/or modules. While the reviews do offer students opportunities to voice their concerns and make suggestions for improvements, I have sensed that many students even at postgraduate level feel intimidated and are reticent about vocalizing the actual concerns and recommendations. Some may fear that sharing anything that contradicts the sentiments of the academic staff within their realm of study, may have retributive consequences for them. Others may just be too shy to share and engage freely with the discussions at hand during the reviews.

I also noticed that during some of the reviews, academic staff displayed an air of intimidation. The reason/s for their sense of fearfulness was not immediately clear to me at the time. With more experience with the reviews, I suspected that some lecturers, Heads of Departments, etc. may perhaps have been intimidated by the fact that their respective Deans or line managers were present as one of the review panelists. I found this aspect very interesting as I believe that no one should feel or be made to feel intimidated by anyone regardless of their position, title and/or role. This is a philosophy which I had imparted and practiced with the students in my care. In the case of the reviews, I realized that there appeared to be a gap in learning and teaching environment with regard to the discourse of affect in the relationships between academics, administrators, students and support staff. A common thread that I noticed ran through most, if not all the reviews is that many staff felt that they were working in “silos”. By this they suggested that in some departments there is a lack of sharing relevant information and knowledge in an open forum; a lack of camaraderie, and a sense of division. It is this gap which gives rise to feelings of resentment, fear, intimidation and a lack of confidence to share and/or question freely which can stifle creativity, innovation, productivity and progress. During these experiences in reviews, as in the classroom, I again witnessed instances in which students and staff express feelings of intimidation and a lack of self-confidence. Albeit under different circumstances, it is the fact that the students and staff show cause to feel intimidated that reveal the existence of power relations and division among staff/students which can negatively influence a healthy working environment.

3.15 Conclusion

There have been several purposes for the inclusion of an autobiographical section to the study. I wanted the reader to appreciate the scope of my experiences in relation to how these find commonality in the discourse of affect. In each of the experiences I have selected to highlight in this chapter, the key issue revolves around how I was affected as a person. These incidences ranged from the injustices endured through the Apartheid years to the socio-political activism against racism and social injustice. I have also attempted to elucidate instances during my primary and tertiary educational years. In this respect, I have attempted to sketch instances in which the types of learning environments can have an impact on a learner's identity formation and sense of worth which she/he carries with them through adulthood.

A critical, overarching reason for employing autoethnography in my study with particular reference to certain relevant personal experiences was to promote the idea of learning and teaching for the *whole* person. In other words, I would like the reader (and students in my care) to see me as a real person, and not only as the author of this thesis, or someone who is unknowable, a student number, detached from the life world from which have I come. Secondly, I attempted to show that as educators, it can be very useful to our own learning and teaching to know our students on a deeper level so as to improve the quality of the educational experience for both student and educator in the context of affect. We may be better equipped to adjust our pedagogical practices and develop the curricula if we knew our students better. By implication, I hope that my study not only affects the students in our care but that these learnings will translate into their own experiences as future educators as they relate to their learners at school when they step into their roles as educators.

Furthermore, I hoped to show that student voice is vital in, for example, the development of curricula since, as I had mentioned earlier, it is after all their futures that we are involved in shaping. In this sense, I hold that it is critical that student voice and inclusion become an integral part of learning and teaching at *all* academic levels and in all spheres of the evolution of the academic project. Macedo (2000) holds that,

If students are not able to transform their lived experiences into knowledge and to use the already acquired knowledge as a process to unveil new knowledge, they will never be able to participate rigorously in a dialogue as a process of learning and knowing. (p.19)

In a study involving ‘excluded’ students, Gento, Medina & Pina (in Soini, et.al. (2011) identified many advantages of inclusive educational practices many of which are relevant to my study. The findings of their study are “that inclusive educational treatment”:

- * Is not more expensive than segregation
- * Improves self-esteem of people with intense diversity
- * Improves student's motivation when there are specialized aids and cooperative learning
- * Improves students' performance, if there are also specialized aids and cooperative learning
- * Improves teachers' motivation, if there are flexible curriculum and team teaching
- * Improves educational institutions' educational and social focus, as inclusive the center assumes plurality and diversity existing in society (p.78)

As educators, we need to be cognisant of and enact upon any opportunities to embrace these aspects beyond the theoretical.

My study subscribes to the philosophy that learning and living should be viewed as synergistic, holistic activities (Rogers and Frieberg, 1994). An example of a very authentic way in which to do this is to offer students the opportunities to ‘showcase’ who they are, the journeys they have been through and the people and/or events that have shaped and enabled them to reach this point in their lives. A simple essay about a student’s life world can reveal so much from which educators can learn apart from serving as a diagnostic instrument for evaluating language and/or academic literacy competencies.

At the heart of my study is the concept of dignity. I believe that this concept needs deeper integration into all spheres of the academic project, and be incorporated in *all* study fields through the discourse of affect in learning and teaching. My main reason for stating this is that I do not think that we understand the immense impact that a racist system like Apartheid has had on the human psyche. It is easy to brush it aside as an “event” or period that should be left buried in the annals of history. But when you feel insulted in your deepest integrity by fellow human beings through systematic discrimination based on your physical appearance (race, colour, hair texture, bodily shape) the way you sound (accent, English language fluency or lack

thereof), what you possess or lack (materially, academically, socially), it affects you (and those from the periphery) in ways that those (from the centre) who impose or inflict such prejudices may never understand or appreciate. My study has honed in mainly on just one of these aspects: English language learning (and by proxy academic literacy).

My experiences and story are by no means unique which makes my study *more* relevant in the discourse of learning and teaching on affect. The data may reveal that there are many students with similar (if not more challenging) stories to mine. This is true in terms of the socio-economic backgrounds of the students, and the ways in which English language learning and academic literacy are a challenge for many students. These in turn affects their sense of self-worth, identity and self-confidence as was the case in my personal; experience.

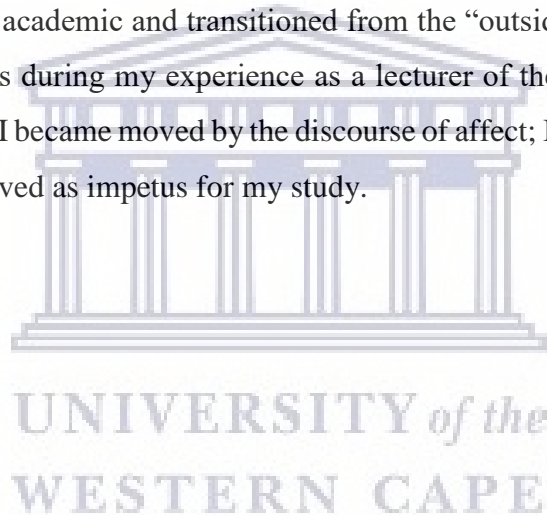
During my time as an academic and administrative staff member, I learned valuable lessons about students and staff feeling intimidated during learning and teaching, and during academic reviews. I hope that my study can serve as a gateway to broach these issues and to open up discussions about the reasons for the intimidation and fear, and to seek solutions to overcome them.

Finally, it is hoped that my brief autobiography offers academics a glimpse into my life as an example of students in their care who are struggling with low self-esteem (for which ever reasons), and who enter the institution intimidated by the academic project that lay before them. It is also hoped that academics are able to understand how English language learning and academic literacy can be perceived as formidable discourses and practices to a learner entering the academy with very little preparation in these areas. This under-preparedness can affect a student's sense of self in learning and teaching contexts that demands some level of proficiency for success in a language and discourse which they are not accustomed to. This very demand, as was the case for me, can be daunting and traumatic.

Another important aim for including this chapter is to encourage academics to share of and about themselves to their students in ways that allow students to perceive them as people who have homes, families, loved ones, friends, feelings and beliefs; that they're authentic, approachable and that they are on their (the students') side.

At an institutional level, I hope that my study will encourage the University to enable further research in the discourse of affect in ELL and AL and other disciplines for the benefits of its students and academics alike. I also hope that this chapter will encourage the institution to continue to make more progress towards striving for egalitarianism on academic, administrative and operational levels.

My journey appears to have come full circle: an L2 learner from a poverty-stricken, marginalized socio-economic background; a person who had suffered physical and psychological trauma as an anti-Apartheid activist. I am also a person who had endured affective trauma as a person born with a physical anomaly, and as a learner raised in an era of a lack of opportunities to quality education which resulted in my experience as an under-prepared and intimidated undergraduate student, and subsequently a postgraduate student. I then became a developing academic and transitioned from the “outside” or “periphery” to the “inside” or “center”. It was during my experience as a lecturer of the AL modules to mostly marginalized students that I became moved by the discourse of affect; I was reminded of myself in many ways, and this served as impetus for my study.



CHAPTER FOUR

METHODOLOGY

4.1 Introduction

In this chapter I propose to discuss among other things, the methods I have employed to obtain information pertinent to my research, the motivation for choosing these methods, commentary on the respective methods, and their respective applications in terms of how they interface with each other, and their centrality, primacy and immediacy to the research questions (RQs) of my study. In light of this the RQs foregrounded in my Introduction Chapter are constitutive, indicative and reflective of the all the key issues and insights that I have presented and discussed in my Literature Review Chapter. As my RQs are the precious lifeblood of my study, I wish to state them here.

The research questions that I wish to address in my study are:

- 1 Can an autoethnographic approach to students' language narratives help them in understanding and addressing the inequalities they suffer?**
- 2. Does the Education Faculty's AL programme encourage learner identity and egalitarian thinking in its students?**
- 3. How can the Education Faculty's AL programme be redesigned to foster an affective learning environment?**
- 4. What role does competency in English language play in the Education Faculty's AL programme?**

These 4 RQs I believe encompass the larger research aims of my study. I hasten to suggest that all that I propose to present in this Chapter is a direct reflection of the tenor and tone of my RQs.

A very important issue that I wish to address in this chapter is how these methods/instruments may offer critical insights into the realm of affect in the learning and teaching environment with reference to English language learning (ELL) and academic literacy (AL), and also how this new knowledge may contribute to placing greater emphasis on egalitarian ways of teaching, learning and research. In this respect my study researches how students' voices in

academic development can contribute to students feeling a sense of inclusion and equal partnership in the educational undertaking of knowledge production. An underlying principle upon which my study is based, including this chapter, is that the study involves students in the process of data gathering in open, authentic, non-intimidating, non-intrusive as well non-threatening ways that embrace equality, and aims to empower, enable and *ennoble* students.

Taking into consideration the above-mentioned points, this chapter comprises the following: an overview of the setting for the study, the assumptions of the study and the rationale for the selection of two AL module groups from the Education Faculty's Language Department for the focus of the study. Secondly, I explain the means used to inform and request the volunteer students, tutors and lecturers to participate in the study. This entailed, the students submitting their respective first assignment for the particular module which is a personal language narrative for the study. The selection of students' language narratives was analyzed within the context of autoethnography. This entailed my using certain affiliable and affinitive aspects of autoethnography, which I believe conferred a facilitative and associative quality to the key issues underpinning my methodology.

Notwithstanding what I have so far voiced, my study also requested that the participants complete an online preset questionnaire for the study survey. The survey results have subsequently been analyzed, coded and the findings have been used to draw particular generalizations. Furthermore, my study also involved observing two tutorials and two lectures: one from each of the selected groups respectively. In this respect, the observations have been documented; they have been codified, discussed, and analyzed.

An overarching aim that draws the instruments together is to embed myself in each case: the personal language narrative, survey and observation methodologies. In other words, I draw parallels between the students' narratives (life-worlds) and those of mine own. The study involves analyzing students' language narratives independently and through the lens of the researcher's auto-ethnography. I thus draw from my own biography contextualized for the specific goals of my study at large. Moreover, I elucidate the parallels between the students' narratives and that of my own in terms of the effects of Apartheid-imposed, pre-orchestrated education, and specifically my journey navigating through overcoming the language barriers from primary through high school and then the demands of university academic literacy.

Since this is a study that entails *autoethnography* in an English language learning and academic literacy context, I have chosen to direct my attention on this concept as a method first. This I believe is an important initial step in distinguishing this method from other more conventional methods of data gathering and analyses. I also discuss the following methods or instruments: a selection of undergraduate students' personal language narratives, one-on-one interviews, group interviews, learning and teaching observations in lecture and tutorial settings in an undergraduate English language learning and academic literacy context. In this regard, my study discusses these various instruments generally, and the reasons for, and means of their respective applications. I also employ an online survey tool, viz. Qualtrics through which my study elicited responses from students. In the case of tutors and lecturers I have developed specific questions related to their respective experiences in the ELL and/or AL learning and teaching environments, among others. Finally, I show how these methods are interconnected, and how this aspect may contribute to new insights in the academic project from an epistemological view generally, and the emphases on dignity, self-esteem and identity in the learning and teaching of AL and ELL specifically.

In addition to the various instruments deployed in acquiring data for my study, I elaborate on the two modules chosen for the focus of the study. Both modules are located in the University of the Western Cape's Faculty of Education; in the Language Education Department specifically. The details of these are unpacked later in this chapter with associated module descriptors.

4.2 SETTING

4.2.1 Courses and Modules

As mentioned earlier, the two groups of students were enrolled in the Education Faculty. One group was being equipped and trained to be educators to high school (intermediate and/or senior phase) learners, while the other for primary school (foundation phase) learners. In the case of the former group, these students were required to select which intermediate and/or senior phase subjects they would major in and eventually teach once employed after graduation. In the case of the latter group (foundation phase), these students would cater for Grades R to Grade 3 learners and the subjects/focus areas comprise: Home Language, First

Additional Language, Second Additional Language, Mathematics and Life Skills. So, in a sense they do study different courses and modules related to their respective choices.

What they have in common, is that both groups were required to enroll for an academic literacies course. The foundation phase group enrolled for the Academic Literacy (FAL101) module course and the senior phase group for the Language and Numeracy (EDC111) course respectively (See Figures 1 and 2 below). While the two courses differ slightly in content and strategy, they are both academic literacy/numeracy courses with more-or-less the same intended outcomes. Essentially, the two modules were directed at developing students' understanding of the discourse of academia: introduction to literacies at tertiary level, developing understanding of writing skills, argument and substantiation, development of independent and critical reasoning, and referencing skills, among other things.



Figure 1. FAL101 Module Descriptor

Faculty	Education
Home Department	Language Education
Module Topic	Academic Literacy
Generic Module Name	Academic Literacy 101
Alpha-numeric Code	FAL101
NQF Level	5
NQF Credit Value	10
Duration	Year
Proposed semester to be offered.	Both Semester
Programmes in which the module will be offered	B Ed (Foundation Phase) (4517)
Year level	1
Main Outcomes	<p>On completion of this module, students should be able to:</p> <ul style="list-style-type: none"> • Show an understanding of the range of metacognitive and discourse-based strategies that will improve their ability to engage with academic reading and writing tasks. • Illustrate an awareness of the social, personal, cognitive and knowledge-building aspects of reading and writing. • Explore and use a range of strategies and processes for improving writing skills which include an ability to identify and make appropriate language choices at the levels of genre, register, global and local coherence relations, modality, etc. • Use basic technological tools to do calculations related to measurement, costs, percentages and interest. • Create, interpret and manipulate or transform basic statistical information (tables, charts, graphs, etc.).
Main Content	<p>Reading for Learning</p> <ul style="list-style-type: none"> • Active reading skills and strategies across a range of disciplines: predicting, skimming, scanning, understanding textual organization and recognizing key discourse features • Making notes • Summarizing • Using discourse and language clues to track the development of an argument and identify/evaluate the author's position and evidence • Critical language awareness: recognizing the impact of language choices and patterns <p>Writing for Learning</p> <ul style="list-style-type: none"> • Explore a range of strategies and processes for improving writing skills which include an ability to identify and make appropriate language choices at the levels of genre, register, global and local coherence relations, modality, etc. • Understanding that writing takes place in particular contexts and situations, and has particular goals for particular audiences • Developing authorial voice and adapting that voice to different audiences • Planning, brainstorming, drawing up outlines, structuring an argument using appropriate discourse features, etc. • Drafting • Editing, carrying out on-line writing or other tasks

Figure 1. FAL101 Module Descriptor (cont.)

	<ul style="list-style-type: none"> Using technological tools to convert data into charts or graphs Accurately interpreting tables, graphs and charts, manipulating or transforming data, and writing up analyses. 			
Pre-requisite modules	None			
Co-requisite modules	None			
Prohibited module Combination	None			
Breakdown of Learning Time	Hours	Timetable Requirement per week		Other teaching modes that does not require time-table
<i>Contact with lecturer / tutor:</i>	42	<i>Lectures p.w.</i>	2	
<i>Assignments & tasks:</i>	0	<i>Practicals p.w.</i>	0	
<i>Practicals:</i>	0	<i>Tutorials p.w.</i>	1	
<i>Tutorials:</i>	21			
<i>Tests & Examinations:</i>	18			
<i>Self-study:</i>	19			
<i>Other:</i>	0			
Total Learning Time	100			
Methods of Student Assessment	Continuous Assessment (CA): 60%			
	Final Assessment (FA): 40%			
Assessment Module type	Continuous and Final Assessment (CFA)			

Figures 1 and 2 as depicted have four main objectives. The first objective is to facilitate the students' abilities to grasp "the range of metacognitive and discourse-based strategies that will improve their ability to engage with academic and reading tasks." The assumption here appears to be that students need to develop an awareness of their own ways of rationalizing as a precursor to developing their abilities to analyze academic (and other texts) and to respond to questions in an 'academic' way that is different than that at high school level.

As its second objective, the module aims to nurture the cognizance of reading and writing as holistic tools of epistemology. As its third objective, the modules aim to facilitate the improvement of the students' writing skills through various means and by using a variety of genres. Another add on to this objective of the modules is to improve the students' computer literacy skills with emphasis on numeracy through the use of calculators and spreadsheet technology. In conjunction with the development of the use of these technological skills, the students are taught how to develop tables, charts, etc. and how to analyze and interpret these. The fourth objective of the modules is to enhance the students' technical reading and writing skills. In terms of reading, the emphasis is on developing the skills of "predicting, skimming, and scanning", "note taking" and "summarizing" a variety of texts. Additionally, this component of the module aims to introduce a level of conceptual linguistic awareness in the

students' reading of different genres. In terms of the writing component, the modules aim to develop students' perceptions of 'writing' as a social process as opposed to a product in isolation. A key aspect in this regard is to introduce the discourse of authorial voice and ownership. Moreover, it aims to develop their writing skills with regard to planning (brainstorming), paragraphing, drafting, peer-reviewing, editing and finalization.



Figure 2. EDC111 Module Descriptor

Faculty	Education
Home Department	Language Education
Module Topic	Literacy & Numeracy
Generic Module Name	Literacy & Numeracy 111
Alpha-numeric Code	EDC111
NQF Level	5
NQF Credit Value	15
Duration	Semester
Proposed semester to be offered.	First Semester
Programmes in which the module will be offered	BEd (Languages and Social Sciences) (4512); BEd (Languages and Life Orientation) (4513); BEd (Social Sciences and EMS) (4514); BEd (Languages and Mathematics) (4515); BEd (Mathematics and Natural Sciences) (4516); BEd (Languages and Life Orientation, 5y) (4091); BEd (Mathematics and Natural Sciences, 5y) (4092)
Year level	1
Faculty	<p>On completion of this module, students should be able to:</p> <ul style="list-style-type: none"> • Understand the range of metacognitive and discourse-based strategies that will improve their ability to engage with academic reading and writing tasks. • Develop an awareness of the social, personal, cognitive and knowledge-building aspects of reading and writing. • Explore a range of strategies and processes for improving writing skills which include an ability to identify and make appropriate language choices at the levels of genre, register, global and local coherence relations, modality, etc. • Use basic technological tools like excel and the basic four function calculator to do calculations related to measurement; costs; percentages, interest and measures of central tendency. • Create, interpret and manipulate or transform basic statistical information (tables, charts, graphs, etc.)
Main Content	<p>Reading for learning:</p> <ul style="list-style-type: none"> • Active reading skills and strategies across a range of disciplines: predicting, skimming, scanning, understanding textual organization and recognizing key discourse features, • Making notes • Summarizing • Using discourse and language clues to track the development of an argument and identify/evaluate the author's position and/evidence • Critical language awareness: recognizing the impact of language choices and patterns <p>Writing for learning:</p> <ul style="list-style-type: none"> • Explore a range of strategies and processes for improving writing skills which include an ability to identify and make appropriate language choices at the levels of genre, register, global and local coherence relations, modality, etc. • Understanding that writing takes place in particular contexts and situations, and has particular goals for particular audiences, Developing authorial voice and adapting that voice to different audiences

Figure 2. EDC111 Module Descriptor (cont.)

	<ul style="list-style-type: none"> • Planning, brainstorming, drawing up outlines, structuring an argument using appropriate discourse features, etc. • Drafting • Editing • Carrying out on-line writing or other tasks <p>Information Literacy:</p> <ul style="list-style-type: none"> • Using the library catalogue and databases • Citing sources and compiling reference lists using appropriate conventions • Drawing tasks and texts from a range of disciplines and exploring different disciplinary demands <p>Numeracy for daily living:</p> <ul style="list-style-type: none"> • Using basic technological tools like Excel and the four function calculator to do calculations related to measurement; costs; percentages, interest and measures of central tendency • Using Excel documents, to convert data into charts or graphs • Accurately interpreting tables, graphs and charts, manipulating or transforming data, and writing up analyses 		
Pre-requisite modules	None		
Co-requisite modules	None		
Prohibited module Combination	None		
Breakdown of Learning Time	Hours	Timetable Requirement per week	Other teaching modes that does not require time-table
<i>Contact with lecturer: / tutor:</i>	30	<i>Lectures p.w.</i>	2
<i>Assignments & tasks:</i>	30	<i>Practicals p.w.</i>	0
<i>Practicals:</i>	20	<i>Tutorials p.w.</i>	1
<i>Tutorials:</i>	0		
<i>Tests & Examinations:</i>	10		
<i>Self-study</i>	50		
<i>Other:</i>	10		
Total Learning Time	150		
Methods of Student Assessment	Continuous Assessment (CA): 60% Final Assessment (FA): 40%		
Assessment Module type	Continuous and Final Assessment (CFA)		

In the case of EDC111, there is also has an additional component compared to the FAL101 module. This component focuses on information literacy which aims to develop students' use of library resources: catalogues and databases, for example. Despite the fact that this aspect of information literacy does not appear in the FAL101 module descriptor, I had incorporated it during my class when I taught the modules; for consistency and because I felt it was integral to the course. I have had the opportunity to serve as tutor and lecturer on both AL modules (in addition to other AL modules), and it is incumbent on me to include my responses to the interview and survey questions also. These are captured in detail in the next chapter. What I

focus on next is the sampling in terms of the size and the conditions for being accepted for participation in the study.

4.2.2 Sample Size and Selection criteria

I had invited students enrolled for the FAL101 or the EDC111 and all tutors to participate in the survey. In this case, all data (survey results) have been accepted for analysis and inclusion in the study. In the case of the interviews, I have randomly selected 4 students; randomly selected 2 tutors and selected 1 lecturer from each of the modules respectively: a total of 20 students, 4 tutors and 2 lecturers. In the case of the observations, I have observed 1 lecture and 1 tutorial from each of the modules. The purpose for observing the lectures and tutorials from each module was meant to discern any similarities and differences in the respective settings. A key point here was to scrutinize for affective elements in the respective classroom settings; this is discussed in greater detail under the observation sub-section. In the cases of the observations, I have also drawn from my own experience (self-observation) as a tutor and lecturer in these respective modules.

In addition to the requirement that participants should be first-year students registered for either the FAL101 or the EDC111 module, there are other criteria that rendered eligibility for the interview. Participants should have English as either their home language or as a second or an additional language.

In the case of the tutors, they should have been past tutors or are currently tutoring either or both of the AL modules of the study. The same applied to lecturers: they should either have taught (or are currently still teaching) one or both of the AL modules. To clarify: this does not preclude those tutors and lecturers who are teaching other courses in addition to the AL modules for this study. For the purposes of this study, they should have taught or are currently teaching these two AL modules at least.

Where my study differs from those aspects that are referred to by Robinson (2014) is that in his case, the study requires specific criteria for eligibility that are actually required ahead of the interviews and the subsequent deductions that are made. In the case of my study, the interviews did *not* require the kinds of criteria as in the case of Robinson's study upfront: age, ethnicity, gender, location, physical ability or experience. This is not to say that these are not important.

In the case of my study, the survey results may reveal what Robinson (2014) refers to as the “specific homogeneities” (p.28). From these results, analyses and interpretations have been made in relation to the interviews which inform subsequent insights.

4.2.3 Assumptions

An important question that my study explores within the context of the learning and teaching of AL/ELT, is what assumptions do or can I make in the development of the interview questions, the process and dialogues? Firstly, in addition to all the variables involved in selecting a group, I have to assume that not all participants were at the same academic literacy levels and awareness. This is based upon, among other things, my own experience as an undergraduate student doing a similar module in my first year of study at the University of the Western Cape, and growing up under similar situations as the vast majority of the students. Before entering the University, I was not aware that it offered a module in AL or what this meant. This was not an area of study encountered at high school. For the most part, the module appeared to be, and to some degree was sold as an English language *support* intervention designed for mainly L2 students and/or students who were not proficient in English. I would only discover later during my postgraduate years that,

In the academic sphere, for example, a major concern is the gulf between the level of preparedness of large numbers of students and the starting expectations of higher education programs; this gulf has contributed to poor throughput rates. In response, many universities and technikons have instituted academic development support programs, bridging programs, and extended curricula to help students meet the demands of higher education programs (Badsha and Harper, 2000 p.32)

My undergraduate English class (in the late 1980's) comprised students for whom English was their first language and who had some level of proficiency; then there were those who also had English as their first language but who struggled particularly with grammar, syntax, etc. The rest of the class comprised L2 students with some having Afrikaans, isiXhosa, isiZulu, and Sotho as their home language respectively. These latter (L2) groups of students generally displayed the most difficulty with proficiency which reflected in their respective marks obtained for their specific assignments. Badsha and Harper (2000) offers a pertinent historical synopsis in this regard:

For those students coming from the state school system, the switch from instruction in their first language to instruction in English occurs during the fifth year of schooling. Some educators argue that this switch happens before children have been given the opportunity to adequately consolidate basic *academic competencies* (my italics) using their first language; as a result, the skills and knowledge base of many pupils is fragile and impedes subsequent learning. P.28)

Another assumption is that not all students come from the same socio-economic background, and that this plays a significant role in their understanding of concepts like academic literacy, among other things, as a direct result of the type of education they have received amid the difficult circumstances they happened to find themselves in. Many of the students from this group (like myself) have had to endure domestic hardships from an early age which has affected them in many ways: personally, psychologically, physically, socially and economically. These issues may need greater, in-depth exploration as my study admittedly can only scratch the surface.

It thus becomes important for researchers like myself to be aware of our own assumptions as well as our emotional responses in an interview, because these may be in direct conflict with those of participants. If our own assumptions are not made explicit, we run the risk of framing questions in a way that might lead towards a particular response. Consequently, while ethnographic interviews are associated with procedures that appear unstructured, this does not make them disordered, chaotic or haphazard. Instead, interviews within this framework require even more systematic planning and reflection on the researcher effect, in order to account for it as themes developed during the interview process (Blommaert and Dong Jie, 2020, Pole and Morrison, 2003).

4.3 Autoethnography

There appears to be a growing trend for researchers to view themselves as both subject (insider) and researcher (outsider) (Tenni, Smith, & Boucher 2003). In light of this, I discuss, among other things, definitions of the concept autoethnography, autoethnography as methodology, and the benefits of autoethnography as well as its pitfalls to avoid when doing autoethnography.

Furthermore, I elaborate on the details of personal language narratives of the participants, and the advantages and disadvantages of this instrument as a data collection method. In addition, I

incorporate my own experiences (sometimes anecdotally) as an insider-outsider in academia generally, and AL and ELL specifically. The Autobiography Chapter 3 was mainly autobiographical and acted as a vehicle to elaborate more specifically on the journeys students like I experienced practically. The autobiographical chapter also endeavored to show the various stages of transition from an outsider to and insider in the academic project and the immense learning this has offered; and how it that can benefit students especially those from similar socio-economic backgrounds.

4.3.1 What Is Autoethnography?

Before one can come to grips with a specific definition of autoethnography, it is imperative to insert a context of 'identity' as this is pivotal in an understanding of autoethnography. Bucholtz (2010) assesses how White youth at a multi-ethnic school use *language* in developing, portraying, and transforming their identities while aligning themselves with both youth and race cultures. Bucholtz (2010) holds that identities are socially and relationally constructed and that this is achieved in collaboration with others, as opposed to an "inherent, essential quality of individual psychology or demographic background" (p.10).

I believe that Bucholtz's (2010) methodology is relevant, and her analyses are comprehensive and helpful within the context of my study since it incorporates many relevant facets pertaining to identity, among other things. It comprises, for example, an amalgamation of ethnography, quantitative methods using participant observation, and also draws from textual data (personal language narratives) and interviews. These are similar to the data that I have used. In this way, Bucholtz (2010) offers very useful insights into the complexities inherent in studies involving the interplay of race, language and identity.

In general terms, "autoethnography" refers to research practice that derives its data from the culture within which it is located (Whitinui 2008). An ethnographic inquiry utilizes the autobiographic materials of the researcher as the primary data. Differing from other self-narrative writings such as autobiography and memoir, autoethnography emphasizes cultural analysis and interpretation of the researcher's behaviors, thoughts, and experiences in relation to others in their particular society. I hold that autoethnography should be ethnographical in its methodological orientation, cultural in its interpretive orientation, and autobiographical in its content orientation. As alluded to earlier, I have occasionally inserted relevant comments

and observations drawn from my own experiences as the need arises that either support or challenge the value of autoethnography as a research instrument and which challenges dated learning and teaching approaches in AL/ELL.

As alluded to earlier, autoethnography can simultaneously be both ethnographical and autobiographical. This is because my study draws on conventional methods of data collection: the ethnic discourse associated with research of this nature: race, culture, language, geographic location, socio-economic background, and gender are facets that allude to an individual's identity within a group. Furthermore, this type of research methodology is concerned with the connections between the self and others in society in general, and within particular groups. In light of this, the methodology of my study is informed by research and analyses of personal language narratives and by interviews of individual participants (one-on-one and in groups). In addition, it seeks to draw parallels between the participants' responses, and that of the researcher. It is particularly focused on the interface between the two participants (researched and researcher) as informants and as active contributors to knowledge.

Ellis & Bochner (2000) define autoethnography as “autobiographies that self-consciously explore the interplay of the introspective, personally engaged self with cultural descriptions mediated through language, history, and ethnographic explanation” (p.742). The emphasis here is more on the autobiographical than the ethnographic. A key focus of Ellis and Bochner (2000) is on identity or the ‘self’ both as an individual and as a social agent.

Heider (1975) introduced the term “autoethnography” and the context was mainly informative. The sense of “self” was not as much from a research perspective (ethnographic) as it was from an individual conveying descriptive information about the subject being studied with little or no sense of scholarly depth. A change is noted by Ellis and Bochner (2000) with reference to autobiography in social science research. They hold that “[a]utoethnographers vary in their emphasis on the research process (graphy), on culture (ethno), and on self (auto)” and that “[d]ifferent exemplars of autoethnography fall at different places along the continuum of each of these three axes” (p.740).

A distinction between the different types of autoethnographies is offered by Reed-Danahay (1997) who suggests that the concept of conventional “native anthropology” refers to those individuals who *belong/ed* to a particular subject group, who previously had been studied by

members unconnected to the group in question. A second category, viz. “ethnic autobiography” refers to research conducted by members of so-called ‘ethnic minorities’. The third kind of autoethnography that Reed-Danahay (1997) proposes, is “autobiographical ethnography” in which case, anthropologists insert themselves, their lived experiences into the research. (p.2).

A paradox is evident in the term ‘ethnic minorities’ in the South African context, and warrants some explanation at this juncture. The term ‘ethnic minorities’ is generally problematic in that it refers to a group that comprises an *actual* statistical minority: a smaller group of people who, for the most part suffer discrimination in relation to the larger hegemonic group/s as in the gay community, black females, and those groups of brown-skinned peoples who find themselves living in mainly white/European countries, for example. However, in South Africa, for example, there are those individuals who have suffered oppression under Apartheid, for instance. These people groups collectively make up the *vast majority* of the population yet are relegated to “*minority*” status in that they suffer primarily as a result of inherited inequalities. Examples of these are poor black females; the so-called “triple oppression” (Hassim, 1991): they are poor, black and female; they outnumber their white, Indian and “Coloured” counterparts by far, yet are treated as a ‘minority’ in the socio-political and economic senses of the word.

The media has revealed some academics and politicians shying away from using obvious and/or “suspect” language that expose blatant and ubiquitous inequalities and instead of calling it “inequality”, opt for more politically correct (PC) euphemisms, such as 'disadvantaged', 'disabled', 'socially excluded', 'socio-economically marginalized', 'poor background', 'coming from a rough area', when talking about those people groups from the periphery.

In light of the points raised above, my study aligns itself mainly with Reed-Danahay’s (1997) category of research: “autobiographical ethnography”. However, I am fully cognizant of the weighting afforded to the two discourses in this context: the research content and the process of inquiry. My study seeks to be balanced in its approach: it aims to be ethnographical in its method, socio-cultural in the context of interpretation, and autobiographical in content. Furthermore, my study takes cognizance of ethnography but not merely in the sense that it endeavors to observe, document and describe the lives of its participants in an intellectual way, and for academic recognition. My study is rooted in my own *personal* experience within the field with sincere empathy for all participants.

While I am inclined to believe that a traditional ethnographic study can be perceived as a valid method, it may not account for the role of the researcher in the field. It is therefore incumbent on me to make the connections between how I construct meaning in objective and subjective ways. Bourdieu (1990, 1994) argues that to bridge the divide between positivist and interpretative research, it is crucial that the dialectical relationship between the field, the participants and the researcher needs to be explored. This is to suggest that the researcher needs to objectify him/herself as well as the epistemological and methodical knowledge that he/she draws on to construct meaning in the field.

4.3.2 Methodology of Autoethnography

It is essential to locate the methodology of autoethnography in a general context before applying it more specifically to the context of my study. The rationale would be that a broader understanding may offer the reader a better way of understanding the bigger picture of the method, instill a deeper appreciation for it on a scholarly level, and afford an entry point into and scope of the study of the focus groups, viz. the students, the tutors and lecturers, and myself as learner, researcher and educator within the discourses of ELL and AL.

There are of course issues of ethics in scholarship relating to the deployment of autoethnography as methodology. A critique that had emerged and that had been challenged, is “the traditional denial of the authorial presence of the self in [...] scholarship...” (Dauphinee 2010, p.799). Although her scope and context are in the realm of International Relations, Dauphinee’s (2010) exposition of the ethics of autoethnography may be applicable across other scholarly discourses. She is quick to advise that one should guard against the positivist tradition that entrenched an orthodoxy of knowledge production that works (unsuccessfully, in my view) to deny all traces of the self in scholarly writing and to discipline the others it encounters into rigorous categories that do not work and never did (p.804). She is not an advocate ‘legalistic’ or of orthodox views on scholarship of this nature by maintaining that, “...the researcher is not an empty vessel to be filled with knowledge that is then poured forth through publications and lectures in some charade of authenticity” (p.804) It is this approach that my study I adopts and which it explores in greater depth later in this chapter.

A variety of methodological approaches to autoethnography have been developed in a variety of qualitative research traditions and listed under different names (Ellis & Bochner 2000).

Regardless of different origins and representations, all the methodological strategies share the commonality of being the qualitative, “narrative inquiry” (Clandinin and Connelly 2000). Some are more ethnographic than others in terms of its ethnographic intent and research process.

Chang (2008), offers a pragmatic approach to autoethnography in that she distinguishes three elements involved in the actual process: “Conceptual Framework,” “Collecting Autoethnographic Data,” and “Turning Data into Autoethnography.” These, she suggests, are useful in approaching and “utilizing personal stories for scholarly purposes” (p.10). Chang (2008) elucidates the cultural underpinnings of autoethnography as these inform the personal narratives rendered by respective individual writers of this genre. Her practical articulation of the concept and method offer a very helpful guide for spawning questions for research of this nature. Chang has done extensive work in the area of autoethnography, and over the years has covered very relevant, specific themes related to this type of research: culture and gender (1989, 1992, 2000, 2002), identity (2000), religion (2002) all of which become critical in any research related to personal language narratives, for example.

Autoethnography as employed by my study goes beyond merely situating the participants’ and my own perspectives as if these are completely distinct and not rooted in similar worlds (Gumperz and Hymes, 1972; Blommaert, 2007). In fact, it is quite the opposite: I have no need to immerse myself in the worlds of my participants simply because I come from that world in many ways: ethnically, culturally, linguistically, politically and socio-economically.

4.3.3 The Aims of the Autoethnographic Method

Like ethnography, autoethnography pursues the ultimate goal of acquiring the socio-cultural understanding underlying autobiographical experiences. To achieve this ethnographic intent, autoethnographers undergo the standard ethnographic research process of field selection, data collection, data analysis/interpretation, findings and report writing, and in some cases offer recommendations. They collect field data by means of participation, self-observation, interview, and document review; verify data by triangulating sources and contents; analyze and interpret data to decipher the cultural meanings of events, behaviors, and thoughts; and write autoethnography. A critical point is that in the case of my study, I reflect upon my own

experiences in relation to those of the study: a case of the insider – outsider research approach: a reflexive self-analysis and an introspective approach.

4.3.4 The Insider-Outsider Research Methodology

As discussed in the Literature Review chapter, a significant theme that my study focuses on is that of the periphery and centre in relation to research methodology. It is critical to locate this aspect in its political context. In this sense, Canagarajah (1999) delivers a scathing charge against Phillipson's perspective relating to the Phillipson's research methodology. The claim is that Phillipson's (1992) research conclusions emerge from "interviews with experts, applied linguists, and cultural officers from the West" which leads Canagarajah (1999) to pose a critical question: "...how can one find out about linguistic imperialism in the periphery from the very personnel and agencies from the centre who implement this domination?" (p.42,43). This issue assumes particular prominence and primacy within the context of my study, especially when I examine the discourse of the *insider-outsider* in academic research, and what prompts and merits my adoption of an *autoethnographic* approach to my study.

It bears repeating at this stage that I espouse Canagarajah's (1999) view that "for critical pedagogical research on periphery ELT to be initiated and conducted by centre-based scholars invites suspicion" (p.46). As alluded to in the previous chapter, a centre-based scholar is someone who has not been born and raised in experiencing life in the periphery: the brunt of day-to-day injustices corresponding with Apartheid colonialism in the case of my study. One of the most important features of the periphery that distinguishes it from the centre, is that it has suffered and endured human rights violations the kinds of which speak to the core of humanity: the extirpation of its human dignity as a people group and individuals. This aspect, more than any other lies at the heart of the discourse in affect since it has bearing on one's self-perception and self-esteem: it impacts on *all* other subsequent features of life.

A centre-based scholar in the South African context is one who has benefitted from the centre-types of education underpinned by a centre-based language (English) which represents the hegemony. These are not trivial aspects within the discourses of identity and affect in learning and teaching, and social justice, among other things. It would constitute a grave injustice to ignore, underplay or relegate these issues as having any less academic value than, for example, addressing them in the sciences, economics and/or mathematics. In relation to the tensions that

exist between rational thought and/or critical thinking (“the doubting game”, empirical research and the personal, the more accepting and emotive (“the believing game”), Elbow (2008) offers a fair view when he states that we should,

try to understand [each other’s] points of view from the inside. Words can help, but the kind of words that most help us experience ideas tend to be imaginative, metaphorical, narrative, personal, and even poetic words. (p.8)

Elbow (2008) suggests that while disciplines like science may have made many strides in, for example, pharmaceuticals, through “sophisticated methodological scepticism.” This approach has eroded the human factor in research. It has ushered in a limiting perspective on the potential for including views that may be at odds with the scientific method. It has led us to valorise “systematic scepticism or the doubting game as the best form of thinking.” (ibid, p.4). In this sense, as Elbow suggests that the scientific methodology has acquired the “*monopoly*... in our culture’s notion of rationality or careful thinking, a monopoly that has led us to neglect a different and equally indispensable kind of careful thinking”. (ibid. p.8).

In a similar vein, Polkinghorne (1988) offers a historical synoptic of how science had eroded the personal in epistemology when he states that,

In the period after World War Two the epistemology of formal science became completely dominant in the human disciplines in the United States, and this situation resulted in the virtual disappearance of personality theory and individual psychology from psychology. Carlson, after reviewing 226 articles published in the 1968 volumes of two major journals concerned with research on personality [concluded that] the goal of studying whole persons had apparently been abandoned. (p.104)

Furthermore, the tension between the valorisation of science over social science and the arts as ‘lower ranking’ discourses in academic writing in particular is not new. Braxley (2005) holds that,

the voice of scientific truth does have relevance to the genre of academic writing, especially for writing in the social sciences, which often carries with it the trappings of science in its use of terminology. For example, in social science writing (especially in studies that use a quantitative methodology), we often speak of theories, we pose research questions, and we prove or disprove hypotheses. By using

such expressions, we evoke the language of science to lend authority to our writing, and some research suggests we learn to do so at an early age. (p.18).

A key difference my study postulates is that academic writing while it may to some extent inherently carry the “trappings of science in its use of terminology”, it does have the power to become the vehicle for the voice of the discourse of affect. The discourse of affect has been relegated to a peripheral status in particular in academia (Lynch, 2016). It is my value-laden view that the issues of affect warrant *precedence* in the learning and teaching environment in *all* academic disciplines if one hopes to groom a more confident, bold and ennobled student for the real life personal and working arenas in addition to preparing them for their actual respective professions.

As autoethnographic researchers, we are required to treat our autobiographical data with objectivity, and to view our information through analytical and interpretive eyes to detect cultural undertones of what is observed and captured. However, Anderson (2006) holds that,

The researcher has another cultural identity and goals that lead to a secondary (or from the social science view, primary) orientation to action within the social world shared with other group members. Unlike their peers in the research setting(s), autoethnographers must orient (at least for significant periods of time) to documenting and analysing action as well as to *purposively engaging* (my italics) in it. (2006 p.380)

In this regard, the researcher is inescapably both an out- and insider in the entire process of the research: data gathering in whatever form/s and means have been ethically endorsed and embraced. This duality of identity is what that can render this methodology and type of scholarly intervention unique, and its subsequent results may offer valuable insights to scholarship in general, if not to encourage further and deeper enquiry into the credibility and place of subjectivity in scholarship.

At the end of a thorough self-examination within its cultural context, autoethnographers hope to gain a cultural understanding of self and others. Personal language narratives as are the case of my study, for example, may add lived details to this understanding. In my own turn, I would like to suggest that “autoethnography” encompasses a hybrid of the researcher’s personal

narrative (autobiography) situated within a scholarly discourse (for assessment) and with an *inescapable* political bias whether subjectively or objectively.

There are a variety of techniques that autoethnographers may employ in their process of collecting data. Examples that may be pertinent to my study include, but are not limited to, recounting the autoethnographer's educational background, responses to other autoethnographies and personal narratives, or other pertinent, interviews, and/or any record of lived experiences (Clandinin and Connelly 2000).

Tenni, Smith, & Boucher (2003) offer a comprehensive paper that explores various ways in which researchers may conduct analyses of their respective autobiographical information. One of the methods suggested is "collaborative analysis" which is explained thus:

When working with one's own autobiographical data, we believe there is also a need to engage in external dialogue with others, collaborators, subjects, supervisors (professional and/or research) and anyone else who can be pinned down and who will listen! (p.4).

While this approach may be useful, Tenni, Smith, & Boucher (2003) are quick to maintain that "...the criticality of research supervision cannot be over-emphasised, but traditional supervision from an allegedly objective and distanced position is *not* (my italics) appropriate" (p.4). The uniqueness of the autoethnographic method in research implies a need for an unconventional (to some extent *subjective*) mode of supervision.

4.3.5 Advantages of Autoethnography as Method

Autoethnography as a methodology offers many benefits (Custer, 2014; Chang; 2016; Mitchell, 2016). Chang (2007) holds that autoethnography is becoming a useful and powerful tool for researchers and practitioners who deal with human relations in multicultural settings: e.g., educators, social workers, medical professionals, clergy, and counselors. Chang (2007) holds that autoethnography is beneficial to researchers and readers alike in that they are able to engage with this method relatively easily. Secondly, she continues that autoethnography may help one to appreciate mutual cultural understandings; and thirdly, it may serve as instrumental in offering opportunities for bridging cultural gaps, and for uniting self and others. In the case of my study, I believe that it can also offer the most organic and authentic entry point into

research on the discourse of affect. This is because many of the participants share common linguistic and cultural backgrounds and socio-economic experiences.

Chang (2007) suggests that “doing, sharing and reading autoethnography also help transform researchers and readers (listeners) in the process.” (p.215) Chang holds that the “transformation of self and others is not necessarily a primary goal of autoethnography but a frequently occurring, powerful by-product of this research inquiry” (p.215). In this regard I anticipated that this would also be the case with my study. Affect is pivotal to my study, and in this sense, as expected the experience of gathering the data and subsequent analyses thereof has affected me in many ways. Chang (2007) cites a case by Coia and Taylors’ (2006) similar to my study in which the researchers:

... involved their education students in writing their personal narratives, meeting in small groups weekly to share the narratives aloud and conduct a cultural analysis collaboratively, exchanging newly acquired self-awareness on “their past, present, and future selves,” and ultimately “strengthen[ing] perspective on teaching” (p. 215).

As I anticipate in the case of my study, the researchers in the aforementioned example observed that the students’ “self-awareness and cultural understanding were broadened and their teaching philosophies and practices became *more inclusive and sensitive to others’ needs.*” (my italics) (ibid.p.215).

Some authors hold that people learn best from their own experiences. Rogers and Freiberg (1994), for example, assert that when the subject matter is relevant to the personal interests of the student, substantial learning takes place; the same applies when learning is primarily based upon direct confrontation with practical, social, affective, or research problems. Rogers and Freiberg (1994), who have based much of their work upon the ideas of John Dewey emphasizes that the role of the teacher is to facilitate such learning. Considered the “philosophical father of experiential education” promoted the concept that educators should initially comprehend the nature of human experience before we can develop an education paradigm holistically. (Eldeeb, 2013).

According to Chang (2007) one of the key characteristics of the autoethnographic method, is that it is not as research intensive (in the conventional sense) as any other type of research

methods in that the researcher can access primary data directly from the source: *themselves*. The researcher in this case is familiar with context, the circumstances and the information pertinent to the research project at hand. In the case of myself as a research subject/participant, there is no need to go through the logistics and protocols associated with conventional types of research: travel to the field, seek ethical clearance, and attempt to seek and/or persuade potential research candidates to participate in the project because I may be unfamiliar to them.

Furthermore, as an insider-researcher I am fully conversant with the data, and in this sense my study can offer a comprehensive evaluation and in-depth data analysis of, for example, the research questions at hand. In addition, my study can offer generic or incidental insights into the learning and teaching area of research, and/or very specific ones relating to ELL and AL.

Autoethnography is also reader-friendly in that the personally engaging writing style tends to appeal to readers more than the conventional scholarly writing infused with academic jargon and philosophical/intellectual concepts that may be challenging to access. Nash (2004), holds that “scholarly personal narratives” free researchers from abstract, impersonal writings and affect the lives of the readers by informing their experiences (p. 28). Nash (in Nash & Bradley, 2011) adopts the research-“mesearch” methodological approach, and offers very current insights into how this method is now challenging traditional methods and thinking about data gathering, analyses, purpose, eventual policy-making, etc.,

In the social sciences research tends to be either statistical or ethnographic but in disciplines such as psychology or sociology, more personal forms of writing are gaining acceptance in academia. In the professional preparation schools, traditionally the officially recognized kinds of scholarly writing have been statistical, qualitative or empirical with a strong leaning towards policy analyses and evaluation or policy implementation. (p.4)

These aspects are challenged by the methods of my study: I embed myself into the thesis as an insider-outsider type of researcher in a context I am very familiar with on all levels (personal, political, academically and socially) while simultaneously being acutely cognizant of the ‘*line*’ and tension between subjectivity and objectivity from an academic/intellectual standpoint. Gergen and Gergen (2002) hold that,

in using oneself as an ethnographic exemplar, the researcher is freed from the traditional conventions of writing. One’s unique voicing—

complete with colloquialisms, reverberations from multiple relationships, and emotional expressiveness—is honored (p. 14).

This is very important in terms of authenticity and cultural and linguistic relevance in particular to those familiar with the effects of being marginalized as a member of the so-called “periphery”: ‘belonging’ to an L2, non-white/brown-skinned ‘group’.

Finally, another key reason for selecting this data collection instrument collectively is that it invokes in one the desire to learn about and *from* others through their writing. As alluded to earlier, this is both in the context of academic literacy: to analyze the extent of the individual writer’s level of academic literacy *awareness*, English language proficiency and their sense of grasping the ‘academic’ point of the exercise, and how it relates to the academic project at large.

On a different level, this method can offer me as the researcher insights into the cultural realities of others which may create a greater understanding and sensitivity (empathy) for and deeper sense of appreciation of the cultural needs of the participants both academically and personally. Furthermore, what the researcher learns about and from the participants may teach him/her about his/her own journey through the real-life experiences in general, and through academia specifically. Additionally, these new comprehensions may also entreat the researcher to create a sense of camaraderie or *belonging* in the learning and teaching environment so that no learner feels inadequate or unequal. It creates opportunities for the development of a greater sense of inclusivity in the classroom environment, and to eradicate the power relations that may impede productive learning and teaching. Again, I believe that as facilitators of student academic development and success, it is incumbent on us to ensure that our learning and teaching environment is devoid of prejudice, bias, discrimination and favoritism because,

When those who have the power to name and to socially construct reality choose not to see you or hear you, whether you are dark-skinned, old, dis-abled, female, or speak with a different accent or dialect than theirs, when someone with the authority of a teacher, say, describes the world and you are not in it, there is a moment of psychic disequilibrium, as if you looked into a mirror and saw nothing. (Adrienne Rich in Badsha, 2000 p.91)

These aspects are critical in reframing antiquated models of education that do not encourage student voice in meaningful and authentic ways. One of these ways, as my study holds, is through the personal language narrative. Norton (2011) identifies that for her,

The greatest challenge I face in my narrative is how to do justice to the many stories that have been entrusted to me, in and with great generosity. I strive to address this challenge by ensuring stories of language learners and teachers not only bear witness to challenges and successes, but also promote educational and social change, and globally (p.436)

It is this latter point that my study endeavors to promote institutionally and beyond. Having stated this, it is self-evident that autoethnography as a research methodology does have its shortcomings.

4.3.6 Criticisms of Autoethnography as Method

I have now discussed the benefits attributed to the autoethnographic method. However, there are certain criticisms to this data collection method that have been identified. Chang (2007) identifies five potential problems with autoethnography. The first is one in which the focus is primarily on the self with the exclusion or neglect of others in the research process. These aspects foreground the tensions that exist between subjectivity and objectivity in academic research. In this regard, my study questions the relative valorization of objectivity in empirical academic research especially as is typical in the case of research in the mathematical, life/bio-chemical sciences and related discourses (Sivasubramaniam, 2015; Mohanty, in Paula and Hames-Garcia, (Eds). 2000).

In the same vein, my study defends subjectivity in research of this nature in particular. The exploration and exposition of the self in autoethnography are critical in establishing the foundation upon which my study is conducted, analyzed, interpreted, and from which certain conclusions are drawn and from which recommendations can be made. Simultaneously, my study endeavors to remain vigilant in its awareness of relying on uncritical, opinionated types of research that can appear one-sided in approach and purpose.

A second pitfall identified by Chang (2007) is that auto-ethnographic research can place too much emphasis on narration as opposed to critical analysis. My study is cognizant of this issue but one which my study *has* to place a great deal of emphasis on precisely because it involves, among other things, autoethnography: my thesis is in and of itself a self-narrative yet one which I have to reflect upon critically.

I am not in full agreement with Chang's (2007) position regarding her warning that "self-indulgent introspection is likely to produce a self-exposing story but not autoethnography." (p.216). This is simply because she does not necessarily take into account the value of the insider-outsider relationship in auto-ethnographic research. She places greater emphasis on critiquing autoethnography as a narration of memories, experiences and observations than how this method, when combined with both researcher participants as equal contributors to the study and ensuing knowledge production, can usher in greater emphases on aspects of affect: dignity, self-esteem, self-confidence, enablement, and intellectual liberation, among others.

The third challenge proposed by Chang (2007) is that she critiques and/or warns against the researchers' being overly dependent on conveying sentiments and related information from personal memory. This she suggests can result researchers using what they recount as the actual sources of data, which in turn intimates that this data cannot be reliable. Here, my study contends that while it may be true that data drawn from memory may not always be trustworthy, it does beg the question as to what the alternative would be. In the case of my study, I have my own experiences to draw from and to reflect upon in relation to the experiences (and the written accounts of these), the interviews and survey responses of the participants of my study.

Chang's (2007) fourth pitfall involves the aspect of ethical standards pertaining to its application in relation to personal narratives. My study takes full responsibility of the ethical issues with respect to all participants. It takes into account and formally embraces several sensitive aspects in the course of the study. Participation in the study guarantees complete confidentiality and the personal narratives are anonymous. It is completely voluntary, and abstinence or withdrawal from the study is permitted and will remain uncontested. These elements are crucial from an academic and ethical standard point, and ironically are critical to my study as it places great emphasis on affect: it commits to be cognizant of the participants' freedom to choose, and to be sensitive to the emotional elements involved in seeking to draw out and to understand things of a sensitive and personal nature. Again, in this respect, as an insider in my study I place myself in the position of the participants since the core of the entire study is the predominant element of dignity.

Finally, another critique of the autoethnographic method, according to Chang (2007) relates to the misperception of the term 'autoethnography.' The definition of the term and the deployment of the method for research are contested. Sparkes (2000) holds that, "the emergence of

autoethnography and narratives of self [have] not been trouble-free, and their status as proper research remains problematic" (p. 22). This, in part, stems from the seeming confusion of the term or the disputation about whether the method is or should be regarded as 'valid' academic research.

Chang (2007) offers a reasonable approach to the problem when she holds that,

...since no one can claim an exclusive license to use this label, it is the researcher's responsibility to become informed of the multiple usage of the term and to define its use clearly to avoid confusion (p.217).

In light of the position stated above, my study aligns itself with Chang's basic premise that "autoethnography is a study of the researcher's own people" (p.218). My study employs the participants' respective personal language narratives and my own while simultaneously embedding myself in the course of the analyses of the narratives, the observations and the survey responses. I am obliged to make the connections between the experiences and socio-cultural similarities and differences of the participants of my study and those of my own. In a sense, it aligns itself with Ellis and Bochner (2000) definition that autoethnography refers to "...an autobiographical genre of writing that displays multiple layers of consciousness, connecting the personal to the cultural" (p. 739).

Other criticisms of autoethnography as method allude to its emphasis on self and the trappings associated with the subjectivity of the method. The proponents of this critique hold that autoethnography runs the risk of being overly personalized, introspective, and hedonistic or self-gratifying (Atkinson, 1997; Atkinson, & Delamont 2006; Coffey, 1999). Other opponents of this method have elucidated the aspect of the tension between subjectivity and objectivity in research of this nature. They claim that this method risks blurring the lines between actual events and experiences and those that may in fact be fabrications of its researcher-author. (Walford, 2004).

Walford (2004) takes a stringent if not legalistic approach towards what he considers 'mainstream' scholarship in his perception of autoethnography. In his view it should comply with the main objectives to present the facts in a coherent way reinforced through empirical

evidence. In short, Walford questions whether the proximity between researcher and researched may not compromise the integrity of the study.

While such a claim may seem valid *objectively* speaking, it can be accusatory in nature and intent. This can be harmful and discourteous to those who, like myself, aspire for true and authentic autoethnographic research. In addition, it can also stifle research of this nature by attempting to undermine or discredit scholarship involving *affect*, and valorising research of perhaps a scientific or quantifiable nature that warrants traditional empirical evidence. This is not to say that my study is not cognisant of the *objective* prerequisite of scholarship in general. Chang (2007) cautions that our memories,

...can also select and embellish pleasant moments. Omission and addition are natural occurrences in our recalling. In the same way as subjectivity, they are detrimental to our autobiographic research endeavor unless they are properly recognized and disciplined (p.210).

It may be safer to espouse the view that when it comes to research of this nature, subjectivity to some extent is *assumed* if not required (see Ellis and Bochner 2000). What perhaps is not widely disputed is that the autoethnographic text is or has the potential to be highly academic but that it needs to be framed in such a way that it produces “new knowledge” as in the case of other research disciplines and methodologies. (Munro, 2011). Munro (2011) is resolute that,

given the fact that the design product currently in South Africa is not seen as a sufficient basis for the research equivalent and therefore for the acceptance of “new knowledge” or epistemological gain, such an addition or parallel process must be sought. In other words, it is not enough to justify the decisions made in the design from extant theory or practice – research needs to generate something more in terms of new knowledge, new insights, new processes or new criteria. (p.161).

Munro’s critique of the “idiosyncratic” influences on auto-ethnography leads him to conclude that:

the creative process of design is embedded in the culture of self (the idiosyncratic artist/designer), the culture of design practice and the culture of evaluation or assessment (the culture of gatekeeping). Autoethnography therefore could become a methodology for capturing and analysing new knowledge as it emerges from the interplay between these three “cultures” in the practice of design. (p.157).

In the case of my study I am embedded throughout the entire thesis: academically, culturally, linguistically and politically. I am the author, researcher, partly one of the research subjects/participants, facilitator, analyser, interpreter, translator in some cases (when a text, interview or survey response requires translation from Afrikaans to English).

Taking into consideration all that I have voiced and elucidated so far, autoethnography has the potential of generating new knowledge *and* new ways of viewing epistemology that could potentially benefit the entire academic project in ways that perhaps the traditional methods may not be able to. What distinguishes this research method from many of the other methods is its appeal to and emphasis on *affect*. It is also a factor disputed because of its emphasis on the emotional in discourses other than Psychology and/or Sociology for example where factors related to emotions, justice, identity, among other things, would find credence in terms them being more *analytical* than ‘evocative’ in ‘standard’ or ‘accepted’ academic scholarship (Anderson, 2006). Anderson lays greater emphasis on more analytical methods of autoethnography “in which the researcher is (1) a full member in the research group or setting, (2) visible as such a member in published texts, and (3) committed to developing theoretical understandings of broader social phenomena.” (p.373). In this sense, I hasten to suggest that my study ‘complies’ with Anderson’s 1st and 2nd ‘criteria’ in that I *do* regard myself as a “full member” of the research context (an insider-outsider), and my study is “committed” to contributing to broader theories of understanding societal questions and issues. My intention is to eventually translate this study for publication.

In the sense of being both subjective and objective or both evocative and analytical, my study serves to satisfy both criteria: the narratives are personal and have been subjected to critical and conceptual analyses. I have embedded my own narrative into the study through both an affective and an analytical lens. It would be unnatural and an injustice to the study to not expect my study to reflect on any emotions and experiences that resonate with me as empathetic individual and as an insider researcher.

4.4 Personal Language Narrative

As alluded to earlier, autoethnography in the form of the personal language narrative has been selected for my study for a variety of reasons. Personal narratives have been used in language classrooms to find out about participants’ identities, the perceptions of themselves and the

things that inspire or dishearten them (Macalister, 2012; Kumazawa, 2013). In this sense, autoethnography can be a very good vehicle through which I as a researcher am able to learn about and understand myself better through and while learning from and about others. According to Kyratzis and Green (1997),

...narrative research entails a double narrative process, one that includes the narratives generated by those participating in the research, and one that represents the voice of the researcher as narrator of those narratives (p. 17).

In the case of my study, the thesis to a large extent *is* my narrative: I embed myself into the thesis in that it draws from my deeply personal experiences while reflecting upon those of the other participants. Introspection and self-analysis can be very important in gaining an understanding of oneself (Florio-Ruane & DeTar, 2001; Nieto 2003). These aspects, I hold, are underplayed in conventional scholarship generally, and warrant greater research and emphasis in learning and teaching, and identity in narrative writing specifically.

Polkinghorne (1988) cites Karl Scheibe's comment on personal narratives that they are,

developed stories that must be told in specific historical terms, using a particular language, reference to a particular stock of working historical conventions and a particular pattern of dominant beliefs and values. The most fundamental narrative forms are universal, but the way these forms are styled and filled with content will depend upon particular historical conventions of time and place. (p.105)

Kennett (1999) in Chang (2007) concurs with other advocates of self-reflection, saying that "[writing cultural] autobiography allows students to reflect on the forces that have shaped their character and informed their sense of self" (p. 231). The "forces" that shape people's sense of self include nationality, religion, gender, education, ethnicity, socio-economic class, and geography. Understanding "the forces" also helps students, for example, examine their preconceptions and feelings about others, whether they are "others of similarity," "others of difference," or even "others of opposition" (Chang, 2007 p.218).

Chang (2007) cites Connelly (2000) who shares a moving story of how reading the self-narrative of his doctoral student of Chinese heritage stirred up his childhood memory of a Chinese storeowner from his rural hometown in Canada (Clandinin and Connelly 2000). Through self-reflection, Connelly discovered shared humanity between this stranger of his childhood and himself. This discovery of self and others is a definite benefit of doing and sharing autoethnographies. On a practical level,

one place where the self can be easily encountered experientially is in the classroom, since the self is the learner in each of us. According to this view, therefore, teachers need to learn to recognize when a student's self is at the helm, and when not, and this constitutes a core sensitivity to be developed in teacher training programmes. (Young and Messum, 2014 p2).

An additional purpose of conducting a qualitative study through an autoethnographic lens is to understand, among other things, the emotions and the levels of motivation of L2 students in the English language learning setting. Personal narrative writing can be a fruitful means of data accumulation for this method of research because it focuses on researching "...into an experience..." (Clandinin and Connelly, 2000, p. 50). Clandinin and Connelly (2000) hold that narrative writing sheds light on both the external environmental conditions, for example, the real-world living conditions of the writer/participant. Secondly, it offers insights into the internal conditions of the participant such as feelings, emotions and intuitions.

4.4.1 Format of the Personal Language Narrative

In the case of my study, the assignment is a basic personal narrative which is seemingly uncomplicated as well as non-complexifying in that it invites responses to seemingly benign, personal questions. The assignment was a take-home essay with a few guidelines and conditions. Firstly, in their respective responses to the essay questions, the participants were free to share anything that they felt comfortable with. They may choose to answer any and all of the questions in any manner of detail they prefer. They are requested to be as honest and open as they prefer.

The participants were asked to shed light onto the key motivating factors for their choice to enroll for the Bachelor of Education degree. During the first week of lectures, in preparation for this assignment, I had asked the students to discuss the following questions in small groups and share their perspective responses during the lectures and tutorials:

1. What is your full name?
2. What decision/s went into naming you?
3. Where are you from?
4. Why have you chosen to enroll for this course and module?

During the first week of lectures, I had an open discussion during which I had introduced myself and the assignment by answering the same questions as indicated above. The purpose of this is to help students get a glimpse into who I am: my identity in relation to my names, my place of origin and current residence and anecdotal information about my journey through to university. I explained that this assignment is a *personal* one: in which the writer should feel free to share briefly about themselves, offer opinions and express the reasons for making their choices.

Secondly, another purpose for the preliminary questions and me sharing about my personal journey was to set the tone for the learning and teaching environment generally which was to encourage students to feel comfortable and free to participate, and to contribute freely without fear and intimidation. I was fully cognizant of the various factors at play during these first few encounters with first-year students: many students feel very overwhelmed, intimidated, fearful, shy, inadequate and apprehensive. These emotions are palpable in the classroom and of these, many feelings linger throughout the first time and semester. The very mention of the assignment as their first one (of many) may trigger feelings of anxiety in the students. There is a sense in which this type of open ‘interview’ scenario can be perceived as therapeutic where “therapy is the by-product of the research interview, rather than its object” (Hiller and DiLuzio, 2004, p.5). This has certainly been the case in my experience when responding to the questions.

Participants may view this as an opportunity to share or divulge concerns that they had not previously felt comfortable with sharing. For this reason, I have endeavored to display an authentic sense of empathy with the students in the learning and teaching environment, and have embarked on helping the students to overcome these emotional barriers to learning that are within my realm of experience.

Thirdly, I hoped to have developed a sense of calmness and have evoked an element of humour in the classroom. This, understandably, is a contested aspect since some academics lean towards a more austere and somber mood (at least initially), while others prefer a more genial demeanor and approach to learning and teaching. The role of affect generally and aspects of humour specifically have been downplayed in academia. These play an important role in the learners’ expressions of themselves: their abilities, talents and potential, etc. (Stebbins 2012). As mentioned earlier, I view it as a part of my responsibility to break the emotional stumbling

blocks in the learning and teaching spaces I share with the students in my care. In relation to the personal language narrative, the questions were fashioned in a non-intimidating way: while students do value the potential credit that they may receive from the assessed assignment, they hopefully would have felt at ease with the *type* of questions and the means within which to have addressed them.

The first question concerning the participants' names is seemingly inconsequential but on closer scrutiny, it can open up a wide range of entry points into the affected person's identity. In my general social experience, this question has often been met with a degree of hesitation if not apprehension. I have detected a type of uncertainty in particular from individuals whose names have changed or whose names have *been* changed from their original/culturally indigenous name/s to either new English ones, or Anglicized versions of the same. Another instance of this kind of hesitancy to publicly proclaim (in the classroom for example) one's name, has also come as a result of it perhaps signifying one's origin especially if such origin is located in a sub-economic/peripheral-type area: a rural area, township, ghetto, etc. My study probes these aspects in greater detail and has attempted to understand what they reveal, and how they affect the individual in the learning and teaching environment. In this regard, I have drawn from my own related experience which is addressed in the following chapter.

Additionally, my study draws attention to how English language learning and academic literacy acquisition in practice can affect the identity of the learner. In this regard, I refer to experiences encountered in the lectures and tutorials and which the various instruments have addressed. An example of this is articulated by a study in which the participating students were relating their respective experiences in English language learning (Lin, Wang, Akamatsu and Riazi, 2002). One of the students, an L2 student had reflected on her identity/ies switching and how this process was belittling to her,

Now I felt like two people. The English *Me* was definitely much quieter, more reserved, and less confident to the point that my voice became so low that people couldn't hear what I was saying. I was constantly frustrated when people asked me "I am sorry, what did you say?" or "Pardon?" Each time I heard these, I became so self-conscious that I couldn't hear my own voice. It made me feel worse when I heard people say "Never mind!" I felt like an idiot, unable to comprehend what other people had said. All these instances made me wonder what was wrong with my English. Was my English that bad? (excerpt from Wendy's story; italics added) (p.207)

The data analysis will address these issues both quantitatively and qualitatively since it appears to be a recurring theme for many students some of whom have English as their home language. Many English home language students do feel a sense of confidence in the language based upon their respective experiences during their high school years. However, this appears to be different soon after their initial encounters with academic literacies, for example. Below is an example that involves a different student from the aforementioned study, and that speaks to this issue,

English in my secondary school days was something I felt I mastered and owned. I felt competent and comfortable in it. It was not until my first year as an undergraduate English major in the University of Hong Kong that I was induced to feel ashamed about my own English. When I opened my mouth in tutorial sessions, I noticed the difference between my Cantonese accented English and the native-like fluent English that my classmates and the tutor spoke. It was, however, too late for me to pick up the native-like accent then, (excerpt from Angel's story) (ibid. 208)

As mentioned earlier, seemingly harmless questions may uncover deep emotions relating to an individual's sense of self and place. My study probes these in relation to the participants' names and places, for example.

The second question follows directly from the first as it probes the reasons why/how the participant's ended up with their respective name/s. In the South African context, one's name/s can be very revealing in terms of one's parental, ethnic, geographic, cultural and linguistic roots. But it is the participants' *verbal* responses and their reactions to these types of questions in the classroom that can often be just as cogent as perhaps written versions via their respective narratives. By way of example, in the preceding chapter I had briefly traced the genealogy of my own family and the associated cultural capital embedded in the names.

Based upon my general real-life experience and as an academic specifically, the third question relating to the students' places of origin, unlike the preceding ones is the more revealing concerning the discourse of *affect* in learning and teaching. It is this question that has typically taken the longest time to answer in the classroom, and which has been the most telling of the four. My study probes this in greater detail by asking why it is that participants hesitate to *immediately* reveal their place/s of origin, their roots or their current places of residence. It is *how* they respond and *what* their specific responses are that my study has investigated. What

this question also probes is the influence of geographical origin on language and the associated stereotypes and prejudices associated with it. In a study on the dynamics of diversity and higher education in the Indian context, Indiresan (2000) states that,

Regional identity is closely linked to language identity. Although a variety of languages is represented in a given student body, most students speak the regional language. Here again, a division exists between locals and outsiders. However, there is an additional divide between English-speaking, upper-class urban students and lower-class rural students who speak regional languages. One college reported minor clashes between students speaking different languages, but the situation was defused by timely intervention. (Indiresan in Beckham, 2000 p.68-69)

The survey in my study extracts these tensions by, for example, querying the correlation between the respective residential locations of the participants and the varying responses in relation to affect. It hopes to answer the question as to whether there is any relationship to the socio-economic backgrounds (based upon their place of residence), and their English language proficiency levels, and how this plays into the discourse of affect in the classroom. In addition, my study also questions the participants' perceptions of their respective identities in relation to those for whom English is their home language and vice versa.

The purpose of the fourth question which is the mainstay for the personal narrative is to understand the reasons why the students chose to pursue their respective academic pathways. This, in my experience, has yielded the most varied of responses for the obvious reason: their respective degree programmes and courses may differ but they essentially are all *required* to do a module in AL, with specific outcomes and objectives as outlined in the respective module descriptors.

Coupled with the element of affect in the various responses to these questions, my study has explored the actual English language issues that the written responses have revealed. The point of this is two-fold. Firstly, the purpose would be to gain a better understanding of what the common English language issues are, and what they reveal about the participants' general levels of fluency and academic literacy. In this sense, I have used this (their first assignment for the module) as a 'diagnostic' tool from which I had extracted and had presented an overview of the most pressing English language issues in preparation for subsequent classes on how to address these. Secondly, these questions interface with some of the survey questions in that my

study has explored what the participants' views of English language fluency or the lack thereof are especially under the circumstances they find themselves: the *demands* of the academic project generally with its AL prerequisites for success. In addition, my study has attempted to understand how students feel about learning English grammar and syntax, and also having to display (for assessment and eventual success) some degree of fluency and proficiency in the language. An important factor is that the final versions of the students' personal narratives were those that had been developed over several weeks of processing: preliminary discussions in tutorials and lectures (as discussed earlier), brainstorming, mind/concept mapping, first draft development, peer reviewing, editing, subsequent and final submissions.

Further questions that I had opened for discussion in the classroom revolve around how the participants feel when confronted with an essay in a language they may not be fluent in? How are these feelings different to what was experienced and/or felt when learning their home languages/s. If they view these issues as challenging, do they have any recommendations that they feel may offer solutions in this regard?

Finally, this section of the study has made a comparative study between the responses to the questions in the classroom setting and those from the written responses. The purpose here was to explore any differences, similarities, anomalies and any new insights that these may reveal.

4.5 Interviews

Generally, interviews are a qualitative method of collecting data employed when conducting research. A critical aspect in the case of my study is that the *quality* lies in the fact that firstly I have gathered information first-hand from the original sources on a one-to-one basis. Secondly, this method has the potential to create a space in which participants may offer insights that the researcher may not have anticipated and that can be useful to the study and the academic project in general. Thirdly, collectively the interviews may offer insights that are shared by other participants, or which may vary among participants who in turn may support or discredit any assumptions made about the interviews and/or the subsequent findings.

Like many other research instruments, interviews do have their weaknesses which researchers should display an awareness of, and offer their views on how to address these weaknesses. One of these is that it may not guarantee complete objectivity. In this regard, it remains incumbent

on me as the prime researcher to endeavor to conscientiously ensure that the information is valid, reliable, and devoid of any of my own personal bias, subjectivities and/or unsubstantiated opinions or perspectives.

The interview method, I had anticipated, can be precarious, sensitive, delicate and emotionable. In this regard, I have endeavored to treat the process with sincere tact and intuition so as to avoid any awkwardness, a sense of fear, embarrassment or intimidation. I have also hoped that the environment created was conducive to an air of openness and freedom to share: my aim was to ensure that participants do not feel that they have been assessed for this 'exercise'. In addition to the preset questions of the interview, I have created the space for each participant to ask questions and/or share their experiences as they deem necessary or feel led to. At no point did I want the interview feel to like an interrogation, a time-bound event or a mandatory or an 'official' meeting.

Robinson (2014) offers the metaphor of a "sample universe" as a means to describe and define the constraints of the potential interview pool. He suggested that this offers,

not only a practical boundary that aids the process of sampling, but it also provides an important theoretical role in the analysis and interpretation process by specifying what a sample is a sample of, and thus defining who or what a study is about. The level of generality to which a study's findings is relevant and logically inferable *is* the sample universe (Mason 2002), thus the more clearly and explicitly a sample universe is described, the more valid and transparent any generalisation can be. If a study does not define a sample universe, *or* makes claims beyond its own sample universe, this undermines its credibility and coherence. (p.28).

Even though his focus area is psychology, the approach is transferable to the context of my study. These are very helpful guidelines for my study in that it offers a simple and coherent method to ensure that my study's potential interview pool remains within a homogenous group yet remains cognizant of the heterogeneities inherent in the individual participants' which they bring to the interviews and subsequently the thesis as a whole.

Robinson (2014) offers a four-pronged approach to the interview method that outlines its parameters. The first step, according to Robinson (2014) is to define the study pool or population, viz. the "sample universe" which basically entails setting the criteria that determined which individuals formed part of this group from those who did not meet the criteria

for inclusion. (p.25-26). The second step would be to establish the size of the sample for your study, and in this case, the important determinations about which aspects of the sample are “ideal and practical” for your purposes. Robinson (2014) holds that in this case, it is advisable to have a flexible approach to the total number that would make up the sample. He holds that while a larger sample size may offer greater opportunities for inferring generalizations, the researcher should try to avoid “analytical overload” (p.29).

The third step proposed by Robinson (2014) is to select a sample *strategy*. He explains it thus,

Once a sample universe is defined and an approximate or exact sample number decided upon, a researcher must then ask themselves the question: How do I select cases [or individual participants in the case of my study] for inclusion in the sample? The strategic options available at this point can be categorised into (a) random/convenience sampling strategies and (b) purposive sampling strategies. (p.31)

In the case of “random/convenience sampling”, my study had invited two complete target groups (students from the FAL101 and EDC111 Academic Literacy modules) who are seemingly homogenous in many ways yet distinct in others. From those who respond positively, I had selected individuals for the interview “who meet the required criteria and then [select] those who respond on a first-come-first-served basis until the sample size quotient is full” (ibid. p.32).

Robinson’s (2014) fourth aspect is to identify the “sample sourcing” methods which refer to the promotion the study and eliciting of candidates for participation in the study. In this sense, Robinson (2014) advises about the “ethical skills and sensitivity; all potential interviewees should be informed of the study’s aims, of what participation entails, of its voluntary nature, of how anonymity is protected and any other information that will help them reach an informed, consensual decision to participate” (p.35). He also elucidates that that there are certain problems with this type of representation.

A problem with this type of sampling is that it may result in, “unwarranted generalisations” or over-generalizing. One way around this issue is to outline the “sample universe as demographically and geographically local and thus restricting generalisation to that local level, rather than attempting decontextualized abstract claims.” (ibid. p. 32).

Robinson (2014) is quick to caution against the applying of a ‘one-size-fits-all’ approach in the sampling in deciding whether it is better to select from a more homogenous or heterogeneous group. He suggests that,

The rationale for gaining a heterogeneous sample is that any commonality found across a diverse group of cases is more likely to be a widely generalizable phenomenon than a commonality found in a homogenous group of cases. Therefore, heterogeneity of sample helps provide evidence that findings are not solely the preserve a particular group, time or place, which can help establish whether a theory developed within one particular context applies to other contexts. (p.27)

In the case of my study, the sampling is located within the Faculty of Education at the University of the Western Cape. The homogeneity lies in the fact that the two groups are both first-year students enrolled for degree programmes that will equip them to become teachers. These are the only commonalities they have in terms of their official academic ambitions. From here on they differ significantly in terms of the school levels they will be teaching at. I outline the specifics of the sample universe, the size and strategy, and I also investigate the variables in terms of the heterogeneity of the participants.

4.5.1 Interview Questions

I have selected the following 10 interview questions (Table 1) since they relate to the student participants’ experiences with AL in general and their respective home language/s. The questions also aimed to probe the core issues of the thesis: trauma, injustice and identity in relation to affect in the learning and teaching of AL. In this sense, I hoped to have gain insights into the participants’ respective experiences as L1 or L2 students regarding issues of dignity, respect and self-esteem in relation.

Table 1**Sample Interview Questions for Students**

Question	Type	Notes
1. Where are you from?	Factual	
2. What is/are your home or preferred language/s?	Factual	
3. Which high school did you graduate from?	Factual	
4. Which degree programme are you studying towards?	Factual	
5. Do you think language is class based/centered?	Opinion, Affective Open-ended	
6. Is this your first encounter with “Academic Literacy”?	Factual	
7. Have you ever been made to feel bad because of your accent?	Opinion, Affective, Open-ended	
8. Has been an ESL/L2 student made it difficult for you personally and/or academically? If so, in what way?	Opinion, Affective Open-ended	
9. Have you ever been made to feel bad because of your lack of “English language fluency”?	Factual	
10. What, if anything, makes it difficult for you to respond in the classroom environment when being asked to participate?	Opinion, Affective Open-ended	

In addition to interviewing student participants, I had also interviewed 4 tutors and 2 lecturers using the undermentioned questions (Table 2) in my interviews.

Table 2 Sample Questions for Tutors and Lecturers

1. Based upon your teaching experience, would you please share any highlight/s in the learning and teaching (L&T) of Academic Literacy/English Language Learning environment?
2. What have been some of your challenges in the L&T of AL/ELL?
3. What do you think are the reasons why some students/learners do not actively participate in classes? (Promptly raise their hands, share their views, participate in discussions, hesitate to collaborate, etc.)
4. Do you think language may have anything to do with the above? Please explain.
5. Do you feel intimidated in the learning and teaching (L&T) environment for any reason? Please explain.
6. Do you think students, tutors, lecturers struggle with lack of self-confidence, low self-esteem, self-consciousness of lack of fluency, etc.? If so, please explain.
7. Have you ever been made to feel ashamed, shy, embarrassed, self-conscious, etc. as a result of not being an English First Language speaker or not sounding fluent in English? If so, please give a brief explanation/example of this experience or general comment on what it means for you?
8. Have you ever been made to feel ashamed, shy, embarrassed, self-conscious, etc. as a result of not being a fluent speaker of any other language/s? If so, please give a brief explanation/example of this experience or general comment on what it means for you?
9. Have you ever experienced any issues related to your accent and/or pronunciation in English that made you feel shy, embarrassed, insulted or belittled?
10. Do you feel that issues of affect (self-confidence, esteem, etc.) have a place in L&T? If so, please explain. In other words, should space be made to address these issues in the T&L environments?
11. Would you like to make any recommendations for changing/improving the modules?
12. Do you feel that issues of affect (self-confidence, esteem, etc.) have a place in L&T? If so, please explain. In other words, should space be made to address these issues in the T&L environments?
13. Would you like to make any recommendations for changing/improving the modules?
14. Do you have any further comments?
15. Do you have any questions?

4.5.2 Interview Process

The interview process may be conducted in various forms and under various circumstances. The interviews in my study were conducted as follows: I had sent out a module-wide request to the students and tutors via iKamva, one of the University's online learning and teaching platforms. I had also alerted the students that I would like to conduct interviews in groups in the tutorials and/or lectures. For the lecturing participants, I had contacted each one personally

to invite and set up the interviews. I had asked the participants if they felt comfortable meeting on in person, either a social setting (a lounge, etc.) or in a classroom, office or staff lounge. I had clarified the purposes and method of the interview. I had also explained that the interviews can take place on several platforms in the event that we were not able to meet I person. In the event that we were unable to conduct the interviews face-to-face, I informed the participants that the following options were available, and that they may inform me of their respective choices: Google Meet, WhatsApp, Zoom, etc. They also had the option to choose to have an audio, video and audio or text only interview. The interview entailed 15 questions, and they had the option to choose to answer or decline any of them. The interviews were transcribed, interpreted, analyzed and eventually informed the thesis.

As a result of the national lockdown decree issued by the State President Cyril Ramaposa on Monday 23 March 2020 in response to the global COVID-19 pandemic, with the exception of 1 lecturer, I had conducted the interviews with the tutors and lecturers via online social media platforms. (<https://www.sanews.gov.za/south-africa/nationwide-lockdown-extended-two-weeks>).

The purpose of the interviews were to seek responses to the questions regarding the experiences and views regarding ELT and/AL from the participants respectively. Another critical aim that I had articulated to the participants was that the interview should be collaborative: it was hoped that the verbal engagement collectively would spawn data which eventually, can be used to create new insights into the learning and teaching of ELT and AL, and gain a sense of the participants' awareness and sensitivity to issues of affect.

There are many benefits and critiques of interviewing as data gathering method. One-on-one engagement and questioning are a dynamic data collection technique used in ethnographic information-gathering (Fontana & Frey 2000). This method allows the researcher to gather information that may not be accessible through participant observation. It is also more individualized than group observation. This research instrument can offer a safe space for both interview and interviewee by breaking down the barriers of fear and intimidation for those students and/or tutors who may not feel comfortable in sharing their respective views in a group setting.

The opposite may also be true: some individuals may thrive in sharing publicly yet may feel shy to meet and share one-on-one. As alluded to earlier, I view the affective concerns of intimidation, a lack of self-esteem and a lack of confidence as very important in creating a learning and teaching environment that is conducive to the equal sharing and creation of knowledge. I view it as my responsibility to facilitate this process by, among other things, setting an example and the stage.

Interviewing people in groups can have various benefits and drawbacks (Robinson 2014). One of the benefits is that in groups, some individuals who perhaps are intimidated to meet one-on-one, may feel more confident once others in a group setting have offered their respective responses. In a group setting, some individuals may take some time to open up, and all that is needed would be to reach a level of comfort with the discussion questions before they feel free to participate. In this respect, my study has aimed to be as inclusive, accommodating and as participatory possible.

A critique of the interview method is perhaps that it may not necessarily guarantee the most honest exchanges between interviewers and interviewees. When it comes to human interactions, it is fair to say that one may *never* have any guarantees of complete honesty for whatever reasons, and which ever form these interactions may take. In other words, even confidential interview *or* survey type questions, may not necessarily yield the most true and authentic responses for a myriad of reasons even if these are expected and/or required (as in the case of say, legally binding discourses). Honest responses are the the ideal.

Some have argued that the ethnographic type interview in some way involve power relations (Blommaert, 2007; Pole & Morrison, 2003). The inevitability of this construct lies in the relationship between the interviewer/researcher and the interviewee/participant. Firstly, a 'stage' is set by the researcher for the interview who owns the process of setting up the 'terms' of the interview (and/or survey, observations), its purpose and means. The participant may decline, abstain and/or refuse to respond to any or all of the questions posed and/or simply choose to co-operate fully. This latter point, it appears, may be the only 'power' the participant has from a technical standpoint. My study suggests that the interviews and surveys can serve to *embolden* and eventually *ennoble* the participants of my research project. In this respect, my study hoped to challenge the power relations as alluded to earlier.

While I may have had a different *role* in the processing of my study compared to those of the participants, and while the participants may have ‘appeared’ to be at my mercy, so to speak, my study endeavored to show that my role does not stem from a position of authority; at least, that is the perspective I hope the participants had understood and embraced. The express aim was to *embody* the foundations of my study: dignity and egalitarianism. I entered the interview domain fully cognizant of and sensitive to the power relations embedded in the interview space power relations (Blommaert, 2007; Pole & Morrison, 2003). In this sense, as researcher, I see myself and the participant as equal partners in the process of making meaning and the creation of new knowledge from the start to the end of my study project. I felt that it was incumbent upon me to articulate the discourse of egalitarian thinking in the learning and teaching environment ahead of interviews or possible interviews so that the participants gain an understanding and appreciation for feeling as equals regardless of the difference in our roles, age, academic qualifications, ethnicity, gender, religious persuasion, place of origin, etc.

Each participant was requested to read and sign the consent form which outlines the study, includes a disclaimer, and a request for consent (see Figure 3). Participants were advised that they may discontinue the interview at any time without the need to justify their reason for this decision.

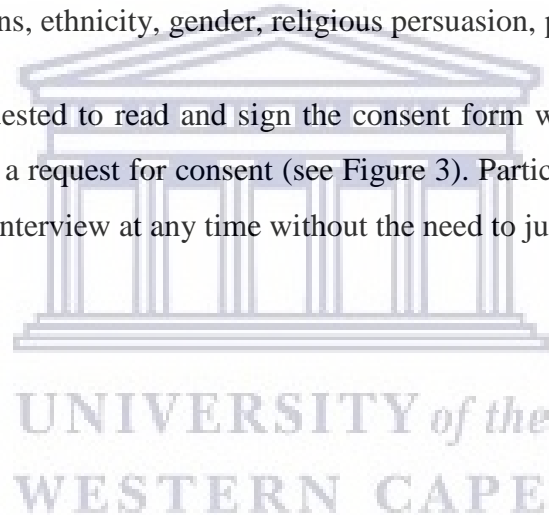


Figure 3. Sample Participant Consent Form.

	Faculty of Education Private Bag X17 Bellville 7535 South Africa Tel. 021-9592449/2442 Fax. 021-959 3358	
UNIVERSITY of the WESTERN CAPE		
<p>I, the undersigned, have accurately read out the information sheet to the participant, and to the best of my ability ensured that the participant understands what she/he is expected to do.</p>		
<p>I confirm that I have given the participant an opportunity to ask questions about the study, and that I have answered the questions asked by the participant accurately.</p>		
<p>I confirm that none of the participants have been coerced into giving consent, and that their consent to participate in this study has been given freely and voluntarily.</p>		
<p>Researcher: Mervyn Aubrey Coetzee (PhD candidate UWC)</p>		
Signature:		
Date:		
Mervyn A. Coetzee		
Mobile: 072 272 1784		
Email: mervcoetzee@gmail.com		
<p>Should you have any queries in this regard, please contact my supervisor, Professor Sivakumar Sivasubramaniam on the number and/or email address below:</p>		
Signature:		
Date:		
Supervisor: Professor Sivakumar Sivasubramaniam		
Tel. 021-959 2449		
Email: ssivasubramaniam@uwc.ac.za		
Signature of Participant:		
Date:		

The interviews were conducted in English. As alluded to earlier, one of the interviews with a lecturer was digitally recorded (audio only); the others were transferred into text via email and/or the applications' caption feature. In addition to the audio recording, I had applied stenography in my own note taking during the course of the interviews with the aim of extrapolating relevant and salient points. Subsequently, the recording was transcribed verbatim.

4.6 Data Analysis

The data collected from the personal narratives, interviews, surveys and observations were derived from participants who were or are connected to one or both of the two AL modules: FAL101 and EDC111. I initially ran a query to obtain particular ethnographic information. This data comprised the total number of students per module, the students' place of residence, high school, home language, second language, ethnicity, degree programme, etc. The purpose was to obtain an overall idea of both groups ethnographically, and to be able to run various queries from this base in relation to the respective responses. Certain patterns were extracted from these queries that can inform the analyses.

After all the relevant data had been collected, I embarked on the process of analyzing the data. This process generally involved, among other things, interpreting the information for the purpose of making sense and constructing meaning through this process.

After the interviews had been transcribed, they were analyzed for, among other, commonalities in relation to ethnographical data, their respective responses in relation to the interview questions, patterns of similarities or differences, anomalies, and these findings are displayed graphically. I have included a visual rendition of the data for interpretation and further analyses.

Another important aim of the data analysis was to identify themes, recurring regularities, and to attempt to categorize these in groups or clusters in order make additional interpretations, summaries and conclusions from a grouped perspective in relation to that of individual and/or other group findings. The ultimate aim was to contribute to knowledge in general, to invite critique, spark further research and to make particular recommendations for the improvement of the academic project in general, and for the learning and teaching of academic literacy. In the process of acquiring and interpreting data, provision was made for *incidental* learning from

the experience of collection and analyses. In this respect, I had endeavored to be cognizant also of non-verbal responses during the course of the interview since the over-riding thematic area of the study is *affect*.

In addition, during the course of the data collection, I had pre-selected categories or focus groups but I was open to new or unexpected categories developing in the course of scrutinizing the data (Altheide, 1987).

In the case of the personal language narratives, there were several factors my study considered relative to the variables at play in the responses to the essay questions discussed earlier. Firstly, there were those participants for whom English is not their home language (L2) and those for whom it is (L1). My study aimed to analyze, among other things, the differences in the respective responses from this perspective.

There are a number of factors involved in preparing for analyzing the data. During the course of the interviews, I was aware of the subsequent analyses of the data in relation to the respective interview experiences and in this sense; I paid acute attention to things like, the attitude and demeanor of the participant in general and towards specific questions. These I viewed as important in documenting in conjunction with the actual respective responses to the questions. Another important aspect in the process of preparing for the analysis of the data was to interrogate whether a response was representing the individual participant or whether it was meant to represent the views of others within the context of the discussion, or whether it feels representative of the whole group.

Some of the questions may appear to have elicited idealistic responses. In this case, the responses may have represented an idealistic (or wishful) reaction or a theoretical or hypothetical view as opposed to an actual comment.

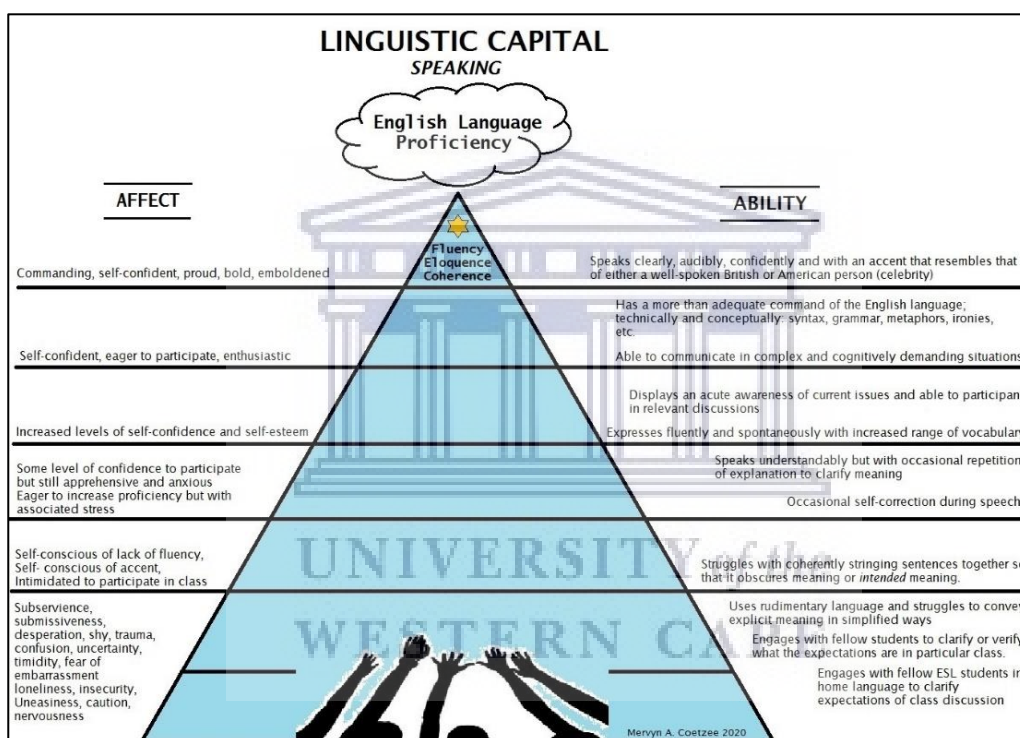
In order to analyze the various responses to the interviews, survey or the narratives, it was necessary to have some means by which to gauge the responses as a reference point. The focus was on the two AL modules: FAL101 and EDC111. The responses to the questions have been analyzed by more-or-less the same standards because they cover mainly the same academic literacy themes and objectives. In this regard, the responses from both modules were subjected to the same values as set in the ensuing figures. I had devised a type of benchmark by which to

analyze the data by viewing it through two lenses: the relative AL/ELL abilities of the students on the one hand and the emotional factors associated with these abilities.

4.6.1 Benchmark for Analyses: English Language Linguistic Capital

My study was based upon the assumption that AL/ELL at university level has a very specific effect on the L2 learner for a number of reasons. I have devised a schematic (Figure 4) that outlines various stages of *ascendancy* to English language (and AL) proficiency and the associated feelings along the trajectory.

Figure 4. Schematic representation of English language proficiency trajectory (Speaking)



The purposes of this truncated diagram are to symbolize the upward trajectory from the baseline to the ultimate goal: English language proficiency, fluency, coherence and eloquence. It also embodies the various steps needed to make this ascendancy with the commensurate affective characteristics that may be encountered in this endeavor.

Figure 4 (above) provides a visual idea of the trajectory L2 AL learners make as they aspire (and are required to progress) to the ‘pinnacle’ of fluency, eloquence and proficiency in the English language which in some way is a requirement for success (if not excellence) in an institution whose medium of instruction is English. While *speaking* English fluently or being academically literate may not be prerequisites for entry into the institution or for succeeding in

its various assessments, writing in English does require some degree of aptitude in order to be successful. Figures 4 above and Figure 5 (see below) representing linguistic capital, represent a schematic of the levels an L2 learner at tertiary level has to undergo if she/he is to succeed or excel. Both diagrams have two sides: on the right there is a brief description of some of the abilities associated with the transition from novice to proficient user of the English language. On the left, there is a description of the affective characteristics involved as the learner progresses towards the goals of fluency, coherence and eloquence. This encompasses the variety of emotions experienced by the learner from the time she/he enters the academic arena until she/he exits or is passed, given a supplementary examination, or failed.

The emotional characteristics range in order of severity from the bottom upward toward the peak of the pyramid. The bottom levels describe those emotions experienced by the student upon entering the university arena with little to no preparation for AL: anxiety, confusion, insecurity, intimidation and in some cases these can feel traumatic. The emotional and AL activity levels progress concurrently: as the students' learning improves and complies with the demands of the discourse of proficiency and academic literacy, the emotions respond positively to the point where she/he 'owns' the challenges of the demands, and gains a broader view of the academic project, the academic and social benefits associated with English language proficiency and academic literacy.

The following section address the discourse of linguistic capital in relation to the idea that,

The power of English—as the language of opportunity and social mobility—is now globally accepted [...], and in colonial India [as in the case of South Africa] where education was the only source of the cultural capital necessary for the accumulation of both economic and political power, the principal medium of that initiation was Standard British English (Bhatt, in Canagarajah, 2005 p.28)

Bhatt (in Canagarajah, 2005) makes an interesting observation in this regard by drawing a comparison between the situation in India and South Africa by what he refers to as “linguistic apartheid”. He clarifies this notion by holding that,

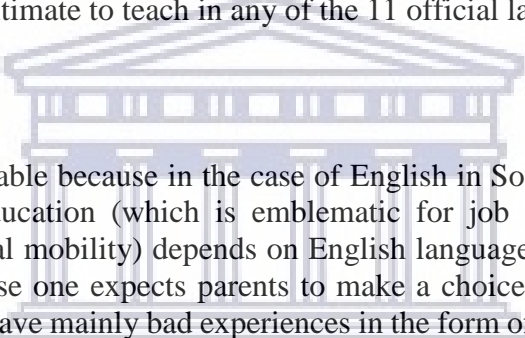
This system of legalized segregation, unique to South Africa, is used here in a metaphorical sense to refer to sociolinguistically-based inequality (i.e., English-speaking vs. vernacular speaking)

of different class groups within a society. This inequality can be pervasive and unalterable like apartheid. (p. 27)

While the South African socio-political situation may be unique in many ways, it is the commonality of English as the linguistic hegemonic medium of exclusion, distinction and separation that have secured its predominance as a currency without which many a student will be left abandoned if they do not subscribe to the prerequisites of the institutional demands for success.

4.7 Linguistic Capital

A further point that warrants investigation is the perceived pressure of having to perform optimally in English for recognition, acceptance and eventual employment. In theory and ostensible practice, it is legitimate to teach in any of the 11 official languages in South Africa. However, this is



...it is untenable because in the case of English in South Africa, access to higher education (which is emblematic for job opportunities and upward social mobility) depends on English language proficiency. It is unfair because one expects parents to make a choice for something of which they have mainly bad experiences in the form of Bantu Education policies. (Klapwijk and Van der Walt, 2016 p.67)

The aspect of linguistic capital in the context of my study cannot be ignored. On the one hand, it speaks to the pressure experienced by students (and staff) to at least give the appearance of owning some degree of fluency and proficiency (capital). On the other hand,

students realise the importance of being proficient in English (or in Bourdieu's terms, they are aware of the linguistic capital afforded by English); on the other hand, they do not seem to think English should be used to the exclusion of their own languages in education nor do they seem to wish to assimilate with a perceived English culture. In fact, students' affiliation with English (where it exists) seems largely functional in nature (obtaining a qualification or job rather than entry to a community or culture). (Klapwijk and Van der Walt, 2016 p.78)

My study does not agree fully with the aforementioned comments in that linguistic capital based upon one's level of English language proficiency may guarantee some kind of "entry" into, acceptance and/or recognition by, for example, the popular culture. Generally trends in current media, in particular social media is to exploit celebrity for endorsements of

consumables (see McKormic 2016). The millennials (for example, some of students in the case of my study) are not only influenced by the music, and/or appearance but also the linguistic characteristics portrayed as current and “trending”; this in turn is what the consumer aspires to emulate as she/he seeks acceptance and recognition.

At this juncture, it is necessary to insert a disclaimer. This study was *not* intended to subject the data to a linguistic analysis of the responses. Inevitably it alludes to general linguistic indications in the various responses to the study questions but it does not claim any in-depth knowledge or experience in the field. Its main purpose was to analyze the responses of the participants in relation to what their respective (mainly emotive) interactions have been in terms of their experience with learning AL/ELL. In a study on two Spanish-speaking, immigrant foundation phase learners of English, a researcher Wong Fillmore (1991), identified:

a range of social, linguistic, and cognitive factors that come into play and shift in importance as learners advance. These include gaining access to the spoken language, breaking it down into units, figuring out structural properties that relate to meaning, extracting principles that guide speakers' intentions, and in time consolidating growing knowledge into a competence grammar. On this basis [the researcher] formulated a model of second-language learning that includes three components necessary to steady progress: learners who are *inclined* (my italics) to learn the language, speakers of the second language who give access and support to the learners, and a setting that is *favorable* (my italics) to their coming together. (in Weber & Longhi-Chirlin, 2001 p.21-22)

As mentioned earlier, my study did not pretend to attempt to grasp the complex nature and variables associated with language acquisition. What it did hope to do is to show that there are a range of affective dynamics involved in the progression towards fluency and literacy in a general sense. My study draws attention mainly to the latter two components referred to in the aforementioned study: “support to the learners and the “favorable” setting. In the context of my study, the support takes the form of AL interventions like the FAL101 and EDC111 modules, for example. In the case of the creating conducive conditions needed for the successful development of AL/ELL, my study lays great emphasis on the conditions that support the students affectively.

Speaking in English may have similar criteria to writing for ascendancy through the ensuing levels on the ladder towards proficiency and academic literacy. However, speaking is unique

in that it involves the speaker expressing themselves publicly and as such, can be accompanied by various feelings ranging from perhaps having ‘stage fright’, intimidation, the fear of making mistakes, being embarrassed, feeling out of place, etc. In addition to perhaps the ‘obvious’ reasons for negative emotions associated with being an L2 learner of English and/or academic literacy, there are more factors to consider. These range from even more personal ones related to the fear of being belittled because of one’s accent and the apparent lack of pronouncing words differently from the standardized English. (Mugglestone, 1995; Derwing, Thomson, & Munro, 2006). These, as my study investigates, can be critical in affecting the student’s perception of self and her/his self-confidence. It is perhaps at points like these that the discourses of psychology and ELL/AL intersect. The personal narrative and survey that probe the effects of a lack of proficiency in English can reveal insights in this regard by the,

depiction of what is linguistic assimilation [...] language loss is not portrayed as a mellow process, but as a painful, humiliating, confusing experience; one that brings both despair and anger. These texts especially bear witness to the psycholinguistic methods involved in the assimilationist process and the emotional and mental violence involved in the formation of a new “linguistic habitus.” (Ryon, 2002 p.287)

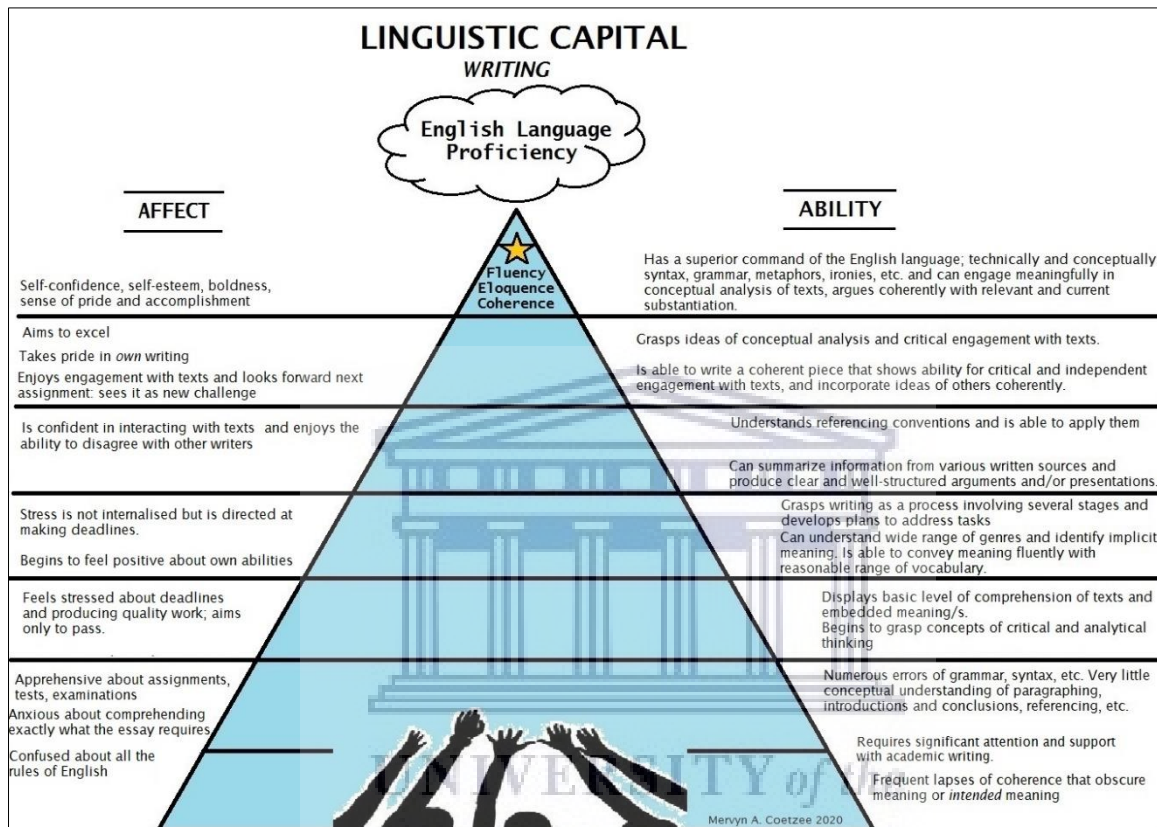
This is not to say that my study has not taken into consideration the many psychological and *personality* factors that may contribute to an individual’s learning styles and preferences. It is common knowledge that each one of us has different and similar personalities, preferences, needs, etc. And we take these characteristics with us wherever we go. Generally, what many scholars agree is that,

A positive student-teacher relationship *does* (my italics) indeed impact student learning. With an understanding of diverse styles, teachers may recognize how differences in personalities can either enhance or distract teaching and learning. Because students’ learning styles are inseparable from their personalities, knowing how students learn and how they relate to others can assist educators in selecting strategies to meet the needs of all students (Richardson & Arker, 2010, p.81).

As mentioned earlier, my study does not downplay, dispute or disregard the psychological factors in relation to students’ response levels or levels of enthusiasm for learning, etc. but it does investigate the effect of the demands of English language learning and academic literacy on L2 students notwithstanding their various personality types, learning styles, etc. It also wants to distinguish itself from making psychological observations and remarks to those

affective characteristics that manifest themselves under certain circumstances, and that can be traced back to the learning of English and AL.

Figure 5. Schematic representation of English language proficiency trajectory (Writing)



As in the case of the scenarios represented in Figures 4, Figure 5 similarly portrays an ascending course on the linguistic capital food-chain towards the ultimate objective of English language proficiency. The major difference is that Figure 5 represents the aspect of *writing* in English (in the context of my study, for academic purposes). There are very distinct differences in the emotional factors involved in learning to speak and learning to write English, as is the case with most languages. There are some key features in learning AL (which incorporates critical thinking and reading, the writing process, summarizing, paraphrasing, referencing, etc.) in English that are different from *speaking* in English in the learning and teaching environment. One of the most important ones is that writing is the main means of assessment at university. While many courses may reward for verbal participation in classes in some way or form, for the most part, students are assessed by what they have written in response to the various types of assessments: tutorial tasks, research projects, narratives and formal examinations.

In this regard, students are under greater pressure to ‘comply’ with often times unwritten or misunderstood rules of the academic project generally and academic literacy tasks specifically. This pressure can cause undue stress for the student which may affect her/his overall motivation levels and subsequent participation and performance levels. In terms of attempting to clarify the ‘rules’ or criteria for students to grasp what is required for success and/or excellence in particular tasks, the educational institutions have developed rubrics as means for assessment of particular tasks: essays, examinations, research projects, etc. (East, 2007; Reddy & Andrade, 2010).

Rubrics, it was hoped, would help to clarify (and codify) the specific criteria per tasks in order to facilitate the students’ conceptions of what is required to produce a successful piece, and how they can gain an anticipated sense of how their work will or can be graded. In the case of my study, Figure 6 represents a sample rubric that was used in the case of the FAL101 and EDC111 modules, and which I had deployed for this part of the study.

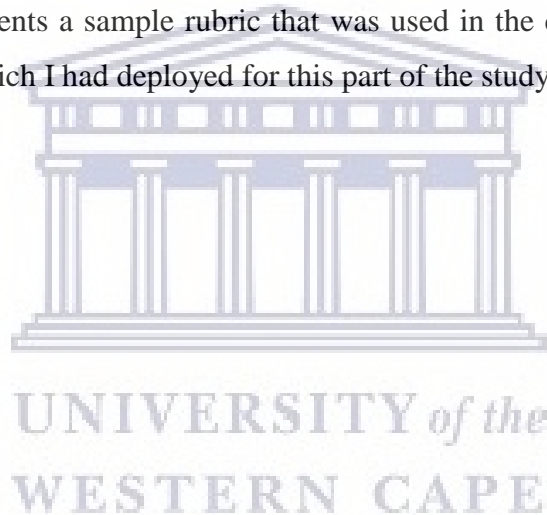


FIGURE 6. Sample Academic Literacy Module - Essay Rubric.

	Excellent/Very Good	Good	Average	Requires Attention
Language (Grammar, syntax, etc) (30%)	Displays proficient command of Language (25-30)	Displays some level of coherent command of Language; minor errors of grammar, syntax, etc. (19-24)	Average (15-18)	Errors obscure meaning (-15)
Structure & Organization (25%)	Excellent flow and placement of paragraphs and sentences (20-25)	Flow and placement of paragraphs and sentences are adequate (15-19)	Average (12-14)	*Requires significant attention (-12)
Content (relevance, accuracy) (25%)	Always adheres to topic, remains relevant and on point (20-25)	Adheres to topic, remains on point (15-19)	Average (12-14)	*Requires significant attention (-12)
Clarity of expression, intent) (10%)	Clearly understandable (7.5-10)	Minor instances of vagueness (6-7)	Average (5)	*Requires significant attention (-5)
General impression (10%)	Overall, nothing major to fault on (7.5-10)	Overall, minor faults (6-7)	Average (5)	*Requires significant attention (-5)
Total (100%)				

Figure 6 above was used for the evaluation of the personal language narrative for the FAL101 and EDC111 modules used in this study. The official rubric can serve many purposes. It offers an assessment tool that has been collectively devised and agreed upon; this way there is a set of criteria from which lecturers are able to draw from in assessing tasks of this nature. According to Reddy & Andrade, (2010):

A rubric has three essential features: evaluation criteria [...], quality definitions [...] and a scoring strategy (Popham 1997). Evaluation criteria are the factors that an assessor considers when determining the quality of a student's work. Also described as a set of indicators

or a list of guidelines, the criteria reflect the processes and content judged to be important [...] (p.435)

The rubric for my study was designed to offer students (and assessors) a guideline or gauge by which to measure the success of particular submissions; in this case, an essay written in English for AL. From left to right, the columns indicate the categories rating from “excellent” to “requires attention” with the respective percentage values. From top to bottom, the rows indicate the various categories (and the associated values) by which the submission is assessed: “language”, “structure and organization”, “content”, “clarity of expression”, and “general impression”. This rubric is helpful in a few ways and problematic in others.

The rubric offers an “official” means by which to evaluate the submissions, and a visual means for students by which to gauge their respective progress. In this regard, if students wanted to question their respective grades, for example, they may contest what they believe the essay was worth based upon the self-evaluation of the essays, and request reasons for their respective grading. This opens a dialogue and renders the assessment process more democratic and inclusive in practice. I briefly allude to this issue later in the study on the demystification of knowledge.

4.8 Coding

My study has employed coding since it supplemented some form of structural coherence to the data, and facilitated the identification of grouping, patterns and issues. As with many qualitative research data, the coding of data has proven useful in facilitating the analysis and interpretation of data, and is generally defined as “the process of analyzing qualitative text data by taking them apart to see what they yield before putting the data back together in a meaningful way” (Guetterman, Fetters & Creswell, 2015, p. 156).

In the case of analyzing the data from the interviews, coding involves identifying a passage, phrase or word/s in the text (personal narrative, interview transcript or survey response) (Gibbs et. al., 2007). This is useful in grouping themes and any areas of commonality, and to apply a label to them; this can make the processing and the interpretation of the data more manageable. Coding also enables one to organise the information to allow one to examine and analyse it in a structured way: exploring whether there are any relationships between particular codes.

Table 2 (below) tabulates the over-arching themes that are central to my study: trauma, injustice and identity. The sub-themes signify the associated quality and area of affect. I have included samples of coded texts to signpost anticipated responses in relation to the relevant themes and sub-themes. I believe that these codes are adequate for my study in that they fit within the realm of affect in the learning and teaching of AL and ELL.



Table 3: Sample Interview Coding Table:

Over-arching theme	Sub-theme/s	Sample coded text
Affective Trauma	Dignity, Self- confidence, Self-esteem, Morale Inspiration	Participant A: “I feel uncomfortable speaking in tutorials...” Participant B: “...I am afraid to answer when asked to in class...” Participant C: “...I am not sure what the other students will think of me...”
Identity	Dignity, Self- confidence, Self-esteem, L2 Mutual respect	Participant A “...I often feel confused: sometimes I feel like I can’t express myself clearly in English because it is not my mother tongue...” Participant B: “...it’s very difficult because I sometimes feel shy of my accent...” Participant C: “...in my culture, it is not okay to question older people; especially teachers...”
Social Injustice	Dignity, L2	Participant A: “...I feel it’s not fair that we have to write exams in English when we know we could have answered better in Afrikaans, our home language...” Participant B: “...I don’t think that lecturers and other students know or understand my situation at home, I have to travel early and I live very far...and it is not safe...” Participant C: “...I’m doing this degree because I want to make a difference in my community...”

As the table suggests, the themes may intersect with others. This is also true for the related sub-themes in that what may fall within the ambit of trauma caused by feeling embarrassed for not being a fluent English language speaker, for example, may also impact one's sense of self-esteem, identity and impact one's morale and motivation levels in the classroom.

4.9 Survey

In order to ensure more frank viewpoints from interviewees, external interviewers or other submissions such as surveys or questionnaires from an impartial third-party vendor may need to be adopted. In this regard, as alluded to earlier, I had deployed a voluntary, anonymous and confidential online survey with several types of questions. I had committed to ensure that participants were not identifiable, that all responses were anonymous and confidential, and that there is no known risk involved with participating in my study.

An advantage of the survey is that it afforded a general overview of responses to all questions, and I was able to run specific quantitative and qualitative queries from this data relevant to the core issues at hand. It also highlighted some key areas of interest depending on the responses to specific questions that may not have been predicted or assumed as part of the survey.

As alluded to earlier regarding the interviews, some of the survey questions were quantitative in nature in that it attempted to gather statistical data: the participants' ethnicity, gender, home language/s, second and third languages, home towns, suburb, township, etc., primary and high schools attended, etc. Other questions were open-ended and qualitative in nature probing deeper level issues relating to affect in the learning and teaching environment with specific reference to English language learning and academic literacy.

Below is a screenshot of the description of the survey as it appears on the online portal:

Thank you for volunteering to complete this Academic Literacies Survey. This survey is intended for all those students who are either currently attending or have completed either the FAL101 or the EDC111 modules in the Faculty of Education at the University of the Western Cape. The aim of the survey is to better understand your experience as a student of the FAL101, ELT111 modules in relation to the discourse of affect. Your feedback will be used to help to improve the learning and teaching of academic literacies. It is a part of my PhD thesis in Language Education. Please be advised that the survey is completely voluntary, anonymous and confidential. No personal information or anything that identifies you in any way are needed or will be used in this survey.

The survey description reiterates my study's commitment to uphold the ethical standards by ensuring complete anonymity of all participants, and that participation is completely on a voluntary basis. This is critical in ensuring maximum participation and is essential that I strategically had placed it ahead of the survey questions which follow below.

Table 4 (below) consists of sample questions that were used for the survey. The survey starts out with basic quantitative ethnographic type questions that sought to eventually group the participants through various queries: location, language/s, and degree programme. The ensuing questions are qualitative in nature and sought to investigate respective participants' experiences in relation to AL/ELL.

Table 4 Sample Survey Questions

Question	Type	Notes
1. What is your Home or First Language?	Factual	
2. What is your second language?	Factual	
3. Which other language/s besides those above do you speak?	Factual	
4. What type of residential area are you from or do you live in?	Factual	
5. Which degree programme have you completed or are you completing?	Factual	
6. What are you hoping to do with your degree or upon graduating?	Factual	
7. Which academic literacy module did you complete?	Factual	
8. Was this module your first encounter with “Academic Literacy”?	Factual	Yes/No
9. How long did it take before you began to understand what Academic Literacy entails or involves?	Opinion	
10. What did you initially think "academic literacy" meant or entailed?	Open-ended Opinion Affective	
11. Has being an English second language ESL/L2 student made it difficult for you personally and/or academically? If so, please explain what way?	Open-ended Opinion Affective	
12. Have you ever been made fun of or do you know of someone who had been made fun of because of your/their accent when speaking in English? (whether as a young or adult learner); please explain.	Open-ended Opinion Affective	
13. Has being an English second language speaker made it difficult for you to respond in the classroom environment when being asked to participate?	Open-ended Opinion Affective	
14. How would you describe your experience of the tutorials?	Open-ended Opinion Affective	
15. How would you describe your experience of the lectures?	Open-ended Opinion Affective	
16. If you would you like to make any comments and/or recommendations for changing/improving the modules, please enter them in the space provided.	Open-ended Opinion Affective	

4.9.1 Survey Platforms

As mentioned earlier, the surveys were made available online on various platforms. These include smartphone, desktop, Tablet and Mac versions of the survey. The figures below are sample renditions of how the surveys appeared on the various devices. Figure 7 (below)

represents the smartphone version of the survey which is accessible on mobile telephones with the Android and/or iOS operating systems.

Figure 7 Smartphone version of survey

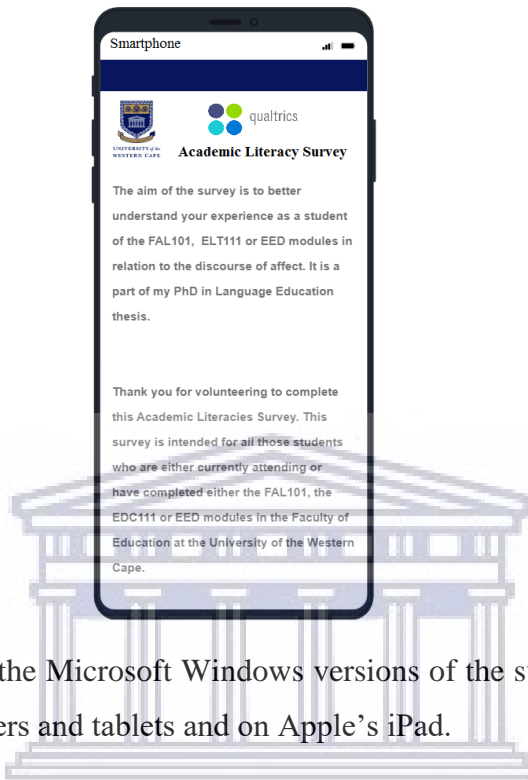


Figure 8 below represents the Microsoft Windows versions of the survey which is accessible on desktop, laptop computers and tablets and on Apple's iPad.

Figure 8 Tablet version of the survey



Qualtrics provides the option to render the survey on both Smartphone (Figure 7) (Android and Apple iOS platforms) and tablet/desktop PC or iOS (Figure 8) platforms. This, it is hoped has given more visibility and encouraged more students to take the survey as many applications

and programmes today are available on these types of platforms in the learning and teaching industry.

I was cognizant of the fact that not all participants had access to a computer or smartphone and/or Internet access. The reasons for this lack of access differ considerably: some students do not own a computer and are reliant on access on campus and in this regard are at the mercy of the stations that may have been available. Other students own a computer but would not have had internet access due to a lack of data (due to a lack of funds to purchase) or the means to reach free Wi-Fi access. For this reason, I have conducted the survey during the time when most students were on campus where they are most likely to have access to a computer and the Internet. The assumption is that by this time in their respective academic journeys, the students would have acquired some level of computer literacy, as most of their assessments require computer-based, printable responses and submissions.

Furthermore, qualitative research questions can provide depth and detail by probing attitudes, feelings and behaviours of the participants in specific situations from which my study can draw patterns, and which could elicit additional, unanticipated questions. In another sense, it affords the participants a sense of and space for openness that may encourage them to expand on their responses; these in turn may open up new areas of research not initially imagined or expected.

A critical benefit of the voluntary, anonymous and confidential online survey tool is that individuals can also choose *not* to participate without feeling any sense of threat, intimidation or reprisals, especially the kinds of which are associated with being formally assessed and/or examined for academic advancement which are crucial aspects of affect in learning and teaching. In relation to the aspect of formal assessment, the participants were free to express themselves without the fear of committing (and being penalized for) spelling and/or grammatical errors, for example. These are underexplored issues in learning and teaching which I hold needs greater visibility in the general academic sphere, and more research needs to be conducted to gain a wider and deeper understanding and appreciation for these issues from the students', tutors' and lecturers' perspectives. My study has served to address these issues in the survey.

The survey had drop-down, pre-determined answers from which to choose. In other cases, the questions required simple "yes/no" responses while in other instances, the questions were open-

ended allowing the participants the space to *voice* an opinion, share a view and/or comment on particular aspects relevant to the study.

Another significant advantage of this type of research instrument is that it offers that participants the opportunity to respond in a setting that is devoid of pressure: they may choose to complete it privately or collectively, at their own pace, and return to it at their leisure. In this sense again it aimed to be non-threatening and non-intimidating.

Additionally, even though the survey was intended for individual participation, one cannot guarantee that this in fact is what happened in reality. Some participants may have chosen to complete the survey with a fellow student, family member, friend or partner. This aspect is one that my study had to be open to simply because it was a matter which was beyond my control.

In the context of my study coupled with the emphasis on *affect*, the aspect of the participants' individual voices is crucial in that it creates the space and freedom to voice their respective views in a setting they may otherwise never have or have had. In this respect, it can be empowering, therapeutic and/or liberating. In relation to the one-on-one interview or classroom participatory question and answer sessions, the survey offers ways of responding that these methods may not: it can allow potentially timid and/or shy students to feel a sense of 'belonging', *voice* and empowerment which they may not have felt in a conventional classroom or public space. The survey method can open dialogue and participation in situations which some may prefer. In this sense, it may/can stimulate the participants' desires to express views that may have been suppressed or ones which they may never have had the opportunity to even consider offering a view on.

Notwithstanding what I have discussed above, the survey from a qualitative point of view can offer participants the opportunity to share some deep-level, individual experiences and views which they may not feel comfortable expressing in a public, academic forum. Here, it can offer the researcher insights to specific emotional responses pertinent to specific questions, and perhaps what these imply or what the researcher is able to deduce from them.

Since my thesis is rooted in autoethnography, I too have offered my responses to the questions; these are captured in the following chapter. This, in turn, can offer opportunities to view and analyze any similarities or differences in the various responses offered by the participants and

my own. Needless to say, that, I am at a different level and stage in my personal, social and academic journey, I do have the benefit of hindsight: as a “peripheral” insider, this has helped me peruse through the participants’ responses with this lens and reflect upon my own responses and experiences.

Another very important point is that many of the participants may ‘*know*’ me: as their lecturer, tutor, co-tutor and as a friend whom they may call on a first-name-basis regardless of my titles, accomplishments and/or qualifications. I have made conscious efforts in the learning and teaching environment to set the tone of the classroom: to be a space that is devoid of prejudice and discrimination of any kind; a space that is non-threatening and non-intimidating; a space that embraces and encourages egalitarian thinking, and self- and mutual respect. As a researcher, I have endeavored to “maintain

a balance between open-minded observation and professional distance [while] simultaneously the research relationships [were developed] in a spirit of authenticity and mutual trust. “(Kiegelmann in Soini, et. al, 2011 p.59)

I have also undertaken to dismantle the wall of separation that exists as a result of the ostensible power relations that exists between student and lecturer: to embrace egalitarian ways of sharing the responsibilities of learning and teaching. A vital element in this endeavor is to develop an acute awareness of one’s senses of mutual respect, dignity, self-respect, self-esteem and self-confidence as teacher and learner. My hope is that these attempts at emulating egalitarianism in the learning and teaching environment would in some way have informed the tone of the interviews, written responses and responses to the survey questions.

4.10 Observations

Participant-observation is a commonly used data collection technique for ethnographers: researchers may participate in the lives of their students while witnessing their respective activities, responses, etc. and either recording these audio-visually (as in television documentaries), or by written documentation. In a similar fashion to this, auto-ethnographers can observe or compare their *own* behaviors and document *their* thoughts during this process of observation, reflection and introspection. Rodriguez and Ryave (2002) argue that self-observation as a data collection technique is useful because it gives access to “covert, elusive,

and/or personal experiences like cognitive processes, emotions, motives, concealed actions, omitted actions, and socially restricted activities” (p. 3) and brings to the surface what is “taken-for-granted, habituated, and/or unconscious manner that [they]...are unavailable for recall” (p. 4). My study involves observing the participants in their day-to-day learning and teaching (of AL and ELL) environments. As in the case of the interviews, and the survey, the two focus groups in the case of the observations, are the FAL101 and EDC111 classes. My study had several aims in this respect: I hoped to observe the general atmosphere in the classroom in relation to affect by posing the following questions:

- Are there any feelings of intimidation, fear, timidity and a lack of confidence with regard to the power relations in the classroom between lecturer/tutor and students, and what do these communicate?
- What, if any, are the barriers to learning and teaching in this context?
- If there are any barriers to learning, what can be done to address this?
- What effect does English as the medium of instruction have on the participation levels in the classroom in which many are L2 students?
- What are the students’ responses to these issues?

While this study had not necessarily prioritized self-observation, I had engaged myself as the researcher in the act of introspection when debriefing and reflecting upon the interviews and observations, etc. In the process of introspection, by way of one-one-one and group interviews, I experienced mutual dialogic interactions, and opportunities to view my students “as equals who try to help one another relive and describe [our] recollection of emotional experiences” (Ellis 1991 cited in Rodriguez and Ryave, p.7).

In the process of beginning to understand the process and purposes of my study, observing the students in my care during class time, and through spending time with them, I have been on a journey of introspection, nostalgia and too a large extent, I have been emotionally affected sometimes to the point of tears. I have seen younger versions of myself as a township dwelling, L2 learner who today is on the imparting/’giving’ end of the academic project. It was this experience in part that motivated me to embark on this autoethnographic study with a heavy motivation towards egalitarian practices in the classroom environment.

There are two types of observation scenarios that my study has chosen to employ. The first is to observe the learning and teaching environment from the perspective of *myself* as the lecturer during teaching times. The second type involved observing from a distance: I was not teaching or participating but sat in as a ‘passive’ observer.

In the case of the first scenario, I had prepared the lesson for the particular class but with the key interest in making mental notes concerning, among other, the levels of participation and response. I had transcribed these notes immediately after the completion of the class so as to maintain the memories of the experience. This part of the study was interested in understanding the reasons why some students participate while others prefer not to contribute in class. Another issue my study probed was to understand whether English language fluency or the lack thereof has any bearing on the participation and motivations levels of students. A further question that I had posed was whether my presence in the learning and teaching environment was any reason for students feeling more or less motivated to participate in class.

In the second scenario in which another lecturer was teaching, I had observed the learning and teaching from a distance as a non-participant in the classroom. This understandably was very different from the first scenario for a number of reasons. Firstly, I had notified and gained the permission of the lecturer and tutor. I explained the purpose of the observation, and negotiated a time and lesson focus selection with the relevant lecturers and tutors. I also explained that as a disclaimer, this would not be a ‘covert’ type of observation in which the researcher through some means of concealment observes the participants without their prior knowledge. There may be several arguments for “covert research” but for the purposes of my study, I felt that the context warranted an open and candid space in which all participants and myself as researcher do not feel that there is some type of hidden agenda or that they are being misled (Lugosi, 2006).

Understandably, a factor of concern in the case of the second scenario: myself having embedded in the audience as an inactive, visiting observer may be perceived as being intrusive which in turn may affect the quality of the learning and teaching experience. This may be the feeling of the students or be perceived by the lecturer facilitating the class being observed. In response to this critique, I feel that my study focused on having observed the class with all parties *fully* informed and in *complete* agreement with the aims for the experience.

4.10.1 Affect in Observations

While the observations of self-transformation as I have alluded to earlier under autoethnography as method may appear incidental, they are nevertheless important in the current learning and teaching setting, and perhaps more importantly in the translation of these learnings to the students' own teaching practice upon entering the professional educators' domain. The following views of Chang (2007) can help support this point in focus,

...Self-transformation may be manifested in different ways in the education field. Some may become more self-reflective in their daily praxis (Florio-Ruane 2001; Nieto 2004; Obidah and Teel 2001). Others may adopt "culturally relevant pedagogy" when selecting curriculum content and pedagogical strategies, and interacting students, peer teachers, and the community (Ladson-Billings 1994). Self-transformation may also take place as they seek to reach out to unfamiliar others and pursue a new learning of unfamiliar cultures. As their understanding of others increases, unfamiliarity diminishes and perspectives on others change. As a result, others of difference and of opposition may be reframed to be included in their notion of community, "extended community" in Greene's (2000) term. (p.215)

It should be noted that while Chang's (2007) focus area and cultural contexts are not exactly identical to those of my study; both reside within the teacher education sphere. More specifically, another point of similarity is that while Chang's chapter is aimed at elucidating and supporting the case for autoethnography as methodology, she places great emphasis on *affect* from her own studies and those of others. She argues that:

...another type of self-transformation may accompany healings from the emotional scars of the past, which Foster illuminated in her writing (Foster, McAllister, & O'Brien 2005). By sharing with others her painful experience of growing up with a mother with schizophrenia and understanding the cultural root of her "wounds," Foster experienced liberation and relief from the burden of isolation, loneliness, and shame. The liberating force of autoethnography was the foundation of self-empowerment for Foster. (ibid. p215)

Again, the context articulated above does not reflect nor compare with the context of my study since it resides within the discourse of psychology and not in education as is the case with my study. What does resonate with my study is the realm of affect in the educational setting; and autoethnographies and observations as an insider-outsider as a means can offer research

opportunities for gaining greater insights into the trauma and injustice suffered by those who may be subjected to the stringent criteria and demands of the academic project in a language that is not their own, and through means for which they may not be adequately prepared.

Isserlis (2000) has done a study on adult learners of English that comprise a group of ESL “immigrant” women by focusing on the effects of trauma on learning. Her study is located within the discourse of the learning and teaching environment with the purpose of exposing the underlying factors that may impede learning but that may not be readily known, are underplayed or ignored in the mainstream. She holds that,

Since language learning demands control, connection, and meaning, adults experiencing effects of past or current trauma are particularly challenged in learning a new language. They may be affected by symptoms of post traumatic stress disorder, be clinically depressed, have repressed memories of previous abuse, or display visible signs of emotional distress. Victims of trauma may also experience concentration and memory loss (Canadian Centre for Victims of Torture, 2000), (p.2)

Her study focuses on several issues related to the trauma associated with physical and/or psychological abuse or violations. My study also looks at affective trauma in the learning environment that also resonates with a few issues similar to those in Isserlis’s (2000) study. My study investigates trauma induced by learning and teaching environments that questions one’s adequacy in terms of not meeting the standards or demands associated with assessments for which one had not been adequately prepared. In this sense, I attest to the trauma and stress associated with the academic project first-hand. I have elaborated on this and other related factors of affect in my autobiographical chapter. In the case of the L2 learner, it is a double-edged sword: the learner enters the institution already at a disadvantage given that she is not proficient in the institution’s medium of instruction. Secondly, as a direct result of the under-preparedness, the learner now has to face the additional challenge of over-coming the ‘language’ barrier while simultaneously attempting to conceptualize the demands of the academic project through courses that may not be sufficiently prepared for the learners’ needs. My study endeavoured to investigate to what extent the *institution* is adequately prepared for the students instead of the other way around.

Finally, observations in the contexts of my study may also usher in opportunities for self-reflection; making researchers, curriculum developers, learning and teaching specialists and

educators more culturally aware and *sensitive* to the discourse of affect which in turn may inform and generate more culturally relevant and current pedagogy. At the heart of the observations, as in the case of the other instruments, should be a sincere recognition of mutual respect, human dignity, human rights and freedom of choice and expression.

4.11 Conclusion

In this chapter I have discussed the methods I have chosen in my study for obtaining information relevant to my research. I have also discussed my motivations as well as the rationale for choosing these methods, and how these methods interface with each other, and how they had been deployed while remaining true to the core of the study: to show how the study methods can be affectively be utilized to offer the participants an equal *voice* individually and collectively in the discourse of identity formation, addressing the trauma associated with learning AL as an L2 learner, and the social injustices that influence one's trajectory through life and specifically on the choices (or lack thereof) one has as a result of the injustices.

Another critical issue that I have addressed is *how* these instruments may offer critical insights into the realm of affect in the learning and teaching environment with reference to two specific academic literacy modules that reside in the Education Faculty of UWC.

Other vital points that the chapter addresses are the various instruments, which are meant to elucidate and embrace within the context of affect in the learning and teaching environment are encouragement, inclusivity, recognition, equal participation, freedom to differ, freedom to choose, freedom to offer opinions without fear of ridicule or intimidation, and the right to object without fear of reprisals. On a deeper level in relation to addressing the issues of affective trauma, injustice and identity, the instruments, it is hoped, had offered participants opportunities to come face-to-face with the aspects of self-confidence, self-esteem and dignity. Research methodology that serves to ignore, discredit or diminish these factors of affect should be called into question and banished out of our epistemic zones of operation.

I wish to reiterate that the aim of my study was not to create a space in which the 'subjects' (participants) are reified: perceived as objects of research from which to extract information and from which to gain selfishly; but if there is anything to be gained, that this would serve to

benefit the participants, other students and staff, the researcher and the academic project at large.

In the process of delivering the invitations and guidelines for participating in this study, I hoped to have ushered in new ways to motivate participants to feel empowered to contribute to the shared creation of knowledge whether through sharing verbally and/or in writing about themselves. In this regard, Norton and Early (2011) hold that,

The constructs of place, context, and time are crucial in the production of such narratives. With regard to place, Connelly and Clandinin (1990) argue that "Place is where the action occurs, where characters are formed and live out their stories and where cultural and social context play constraining and enabling roles" (p.420)

My desire was for all participants to engage in the process in ways that are free of intimidation and fear. My hope was that this was received in a way that was not patronizing or ingratiating but that they perceived me as an authentic researcher, friend and equal participant who perhaps is merely ahead of them along this trajectory towards intellectual maturity.

Another aim of this chapter (it may or may not be perceived as incidental) was that all participants would have felt involved and as part of a whole: my teaching style and practice and my research study aimed to exemplify *inclusory* and *participatory* ways of creating knowledge and meaning. This, it is hoped, challenges the 'top-down', 'bottom-up' and "middle-out" approaches to learning and teaching (Cummings, et.al. 2005). Instead, since the research data was derived from the participants (including my own) whose real-life experiences, views, opinions and suggestions come from places that are authentic, it is incumbent on the institution to include the voices of the students it hopes to prepare for the transition to the real-life professions. I did not mean to "include them" as a political prerequisite to satisfy a bureaucratic precondition for superficial change. I believe student voice should be at the *centre* of *all* significant learning and teaching transformation reviews and campaigns. It is after all the students' futures that are at stake.

A critical issue that I believe this chapter has addressed is to encourage more egalitarian ways of teaching, learning and research. All participants especially the students and tutors (post-graduate students) should feel that they had actively participated in the study; the eventual results of which they may claim to have actively contributed towards, and that would benefit

other students. In the process of conducting the interviews, the observations and the surveys, my study hoped to have empowered students by having displayed or setting an example of egalitarianism through mutual respect, non-intimidation, authentic empathy and care, and by undoing the barrier associated with the perceived power-relations that exist as a more mature adult that has supposed authority as an educator and assessor.

The two selected groups: FAL101 and EDC111 were strategically selected because while my study focuses on affect in learning and teaching in general, it also addresses affect in the development and design of AL programmes and modules. This is because the study hopes that the results of the data and its subsequent analyses may yield new insights into how to better address issues of affect in AL/ELL courses and beyond.

I strongly believe that the personal language narrative can be a valuable source of authentic information on affect to from which researchers may draw from. It is organic and leaves very little room for contriving a response to the essay questions as they do not demand a ‘correct’ answer for assessment. On the other hand, the language narrative can be ‘assessed’ in terms of the writers’ writing abilities, English language fluency and understanding of academic literacy.

The online survey is easy to access both technically and conceptually. In this sense, it was able to guarantee that a sufficient number of students and tutors volunteer to participate. The questions were simple in construction, and addressed issues that are relevant and current in the participants’ learning and teaching experiences.

The observations afforded the researcher a *glimpse* (pun intended) into the day-to-day learning and teaching experiences of both students and teaching staff. The observations were devoid of any type of punitive agenda; in fact, it aimed to research quite the opposite: to evaluate which *affective* learning and teaching strategies and styles work best, which are perhaps underplayed and those that are present but that can benefit from review and further development.

My study methodology involved the incorporation of multiple voices centered on the same themes: trauma, injustice and identity. The instruments chosen allowed my study to gain access to the voices of the students, tutors and lecturers in more than one way. The language narratives afforded me a glimpse into the (student) participants’ perceptions of the effect of language on identity and the effects of not being proficient in a language which may not be their respective

home language. The survey offered a broad-gauge view of the respondents' respective views on the key issues addressed by the study. From this survey, my study drew generalizations and ran more detailed queries that offered more specific answers to questions related to each of the key issues addressed in the survey: the influence of being an L2 person on participation in learning and teaching; the influence of being an L2 person on identity and self-perception, and the respondents' views on AL. From the data, as researchers we may be able to extract information that allow us to discern anomalies, patterns of similarities or differences from which relevant and useful conclusions may be drawn.

In conclusion, each of the instruments has allowed me as the researcher to probe the sensitive questions in a non-threatening way that open ways for respondents to feel free to share their views without the fear of feeling like they are being assessed or judged. The interconnectedness of the instruments generated responses from which we can glean new approaches to addressing issues of affect in the academic project systemically.

In general, the results may also yield new ideas for the use and development of better instruments from which to address epistemological issues that involve the student as a whole person and not just as a minion or "mere guided objects" in a massified, organized education factory prepared for labour, and devoid of the abilities to use her/his independent and critical thinking skills. In this context, in general Freire (1970) is critical of what he refers to as the "organization" of society which results in acts of manipulation: the people—mere guided objects—are adapted to the objectives of the manipulators. In the context of education, he is particularly critical of the top-down learning and teaching systems, in which the educator's teaching approach,

leads the students to memorize mechanically the narrated content. Worse still, it turns them into 'containers', into receptacles to be filled by the teacher. The more completely he fills the receptacles, the better a teacher he is. The more meekly the receptacles permit themselves to be filled, the better students they are. (Freire, 1970 p.71-72)

It is this type of unchallenged massification of learning and teaching that run the risk of missing out on the individual learners' creativities and contributions to knowledge. It can also result in the development of docile and uncritical learners who enter the tertiary institutions already at

a disadvantage given that in their years leading up to university, they have not been seen as equal partners in knowledge creation. Badsha (2000) holds that:

The diversity and complexity of the personal, social, educational, and economic histories of students who gain admission to higher education institutions have meant that an increasing number of students find the campus environment and culture alienating. This situation has created an additional social and personal obstacle to students' chances of academic success (p.40)

My study holds that if we are going to facilitate the development of our students' academic literacy levels, for example, we have to start by addressing the deeply personal issues that may impede learning before we move on to developing their abilities for critical and independent thinking. Our research should emphasize if not incorporate the discourses of dignity, self-esteem and identity in the learning and teaching of AL and ELL specifically. It is my belief that the instruments chosen for my study have helped to create spaces for the participants (including myself) to feel "liberated to comment on sensitive social and political issues in [a] bilingual space that [we have] temporarily created and occupied for [ourselves]" (ibid. p212).

My autobiographical insertion into the study which preceded this chapter and which manifests later to some extent, can serve to bolster coherence of the themes of the study by drawing on any parallels and differences between the experiences of the participants and those of my own. It can also serve to offer support for ideas, views and/or findings or offer dissenting views that challenge ideas and encourage the development of new and/or alternative learning and teaching paradigms.

During the process of gathering the data via the interviews, observations and interviews, I have gained an incredible number of insights from the participants and the experience of gathering, analyzing and interpreting. This includes learning more about the issues of affect, and about the ostensible divide in learning and teaching and its effects caused by the power relations in the learning and teaching environment. I believe there is much more to be learned from this type of methodology. I strongly advocate for the transformation of curricula through incorporating the discourse of affective in learning and teaching with particular emphasis on L2 students learning of AL/ELL.

5. CHAPTER FIVE

PRESENTATION AND ANALYSIS OF DATA

5.1. Introduction

This chapter presents and analyses the data I have collected in my study. It also serves to describe the intricate connections between the instruments deployed in my study and the qualitative data they have yielded. I hasten to suggest that the selected personal narratives, interviews, class observations and survey are analyzed distinctly yet as anticipated as they cannot be viewed in isolation. This is because the philosophical underpinnings of my study should take cognizance of the whole person. In this regard, there are areas of overlap between the data in particular in relation to the discourse of affect relative to the various responses I have received. It should be noted that in addition to the ‘structured’ data, I have included ‘incidental’ data: this refers to unplanned, unintentional and/or unanticipated moments that have provided insights which emerged during the course of the interviews and observations. These are embedded in my presentation and analysis of the data and other parts of the study.

I also hasten to point out here that the qualitative methods I have used in my study are in keeping with my autoethnographic epistemic stance and its attendant autobiographical elements that I have alluded to in two of my previous Chapters. In light of this, my study has produced a large quantum of data, which cannot be presented within the restricted confines and space of this study. Therefore, I have had to both be judicious and selective as to the amount of data that I would present herein for my analysis. More importantly I believe that my selection of data to be presented in this chapter, should be commensurate with the key arguments that constitute the very centrality and primacy of my study as , “there are no guidelines in qualitative research for determining how many instances are necessary to support a conclusion or interpretation” (Taylor and Bogdan 1998, p.156). This is to suggest that it will be synonymous with my own judgement in terms of my data strands which can substantiate and elucidate my research aims. In light of this, I also understand that a single incident or instant can be sufficient to build a conceptual category. In other words, it is possible that more can be discovered with saying less as important insights can come from a limited quantum of data. Therefore, I entreat my readership to view the data strands that I propose to present and analyze in this chapter as representative samplings of my data. Having said that, I wish to provide larger versions of data in the appendices.

Personal Narrative

As alluded to in the Methodology Chapter 4, I have processed the randomly selected personal language narratives through essentially three lenses. Firstly, I have analyzed the narratives by scrutinizing the content in relation to affect. Secondly, I have assessed the essays from English language proficiency and academic literacy viewpoints. Thirdly, I have made an attempt to chart the synergy between these two in terms of the perceptions of the participants themselves: their identity in relation to that of others perception of themselves. In this sense, it is incumbent on me to analyze the discourses in terms of how these discourses intersect in the narratives and what they reveal about issues of identity, trauma and injustice, for example.

Interviews

The interviews generated a different dynamic compared to the other instruments. At first glance, for the participant and me, it created a space in which I assumed several positions. I was the person who had called the meeting. In this regard, I was perceived as a ‘questioner’, an observer, an educator, a researcher, friend (to some extent), colleague (in the case of the tutors and lecturers), and an analyser. For the participant it seemed as though she/he was a merely a participant. The data shows that through the interviews (and other instruments to some extent) the participants generally realized their ‘power’ as individuals, and as equal contributors to knowledge that matters or that *will* matter to the academic project: academic staff, prospective students, curricula development and further research.

Observations

The observations provided several insights into, among other things, the language learning aspects, the interplay of power relations in the learning and teaching environment, the dynamics involved in the levels of motivation, participation and contribution, the various responses to questions, and how these intersect with the discourse of affect in English language learning and academic literacy.

Survey

I am inclined to believe that the survey was the instrument that provided the ‘safest’ space for participation and contribution. While the other instruments were also voluntary, confidential and anonymous, the survey was the simplest in that it comprised several questions many of which had “yes/no” response options; some were multiple-choice while others warranted more in-depth, qualitative responses. The safety of the survey lay in the fact that the participant had

many options and choices about the instrument. The survey can be done without any stress of a time limit which meant that the participant had time to contemplate their responses before entering them; it was not submitted for formal assessment; it can be completed in the comfort of the participants' residence or any other convenient place. It also did not involve any face-to-face interaction as it could be done in privacy. Depending on the question and question type, the participant had complete liberty to enter her/his opinion as she/he felt.

5.2 Data for Personal Narrative

The main purposes for choosing the personal language narrative for analysis in my study are:

- To improve my understanding of the individual students holistically as their lecturer
- To gain better insights into the role of affect in AL and ELL
- To establish any parallels between the students' narratives and my own both personally and academically
- To understand how AL modules like FAL101 and EDC111, (and the academic project in general) can better respond to the students' real-life situations as reflected in their personal writings for the courses?
- To determine how an autoethnographic and an egalitarian study approach to students' language narratives can contribute to exposing and addressing the inequalities in South African education.

5.2.1 Preamble

In order to set the stage for this section of the study, I briefly refer to my own experience as an undergraduate majoring in English in the late 1980's, a tutor of AL in the 1990's and eventually as a lecturer decades later. In the case of my experience as a student, I discuss the assignment and the discussions in the tutorial associated with this assignment. In the case of my experience as a tutor in this regard, I reflect upon the various responses to the assignment which at the time that I was a tutor, was similar to the one I had completed as an undergraduate student. I also revisit my experience with the assessment of the assignment within the group of tutors as a lecturer.

The first essay assignment was to write a personal narrative about the key motivations for choosing my academic path. As a part of this essay, I had to include a brief introduction to who I am, where I am from and why I chose the particular academic path. For example, my essay introduction read something like this:

I am Mervyn Aubrey Coetzee from Bonteheuwel. In this essay, I will discuss the reasons I chose to study for the Bachelor of Arts degree. I will also discuss why I chose to major in English and Geography.

I remember having discussed this essay in our tutorials. We were split into smaller groups of 3-4 students. Some of us in our tutorial break-out group derived some elements of humour from the initial discussions about our challenges on our respective journeys to university; while other small groups had discussions that were more subdued than ours. At the time, I did not realize the reasons for their quietness in the discussions but this would only really become clear to me as a tutor several years later, and even more so decades later as a lecturer of similar modules within similar learning and teaching contexts.

When I became a tutor in English, I was in a position to engage with the similar personal essays that I had written as a student. The biggest difference was that at this time, I had gained a new perspective, understanding and appreciation for the personal narrative. This was because I was beginning my journey as an *outsider-insider* in the realm of affect in learning and teaching.

While the responses to the assignment were wide-ranging, there were many that were distinct from others for various reasons. Some of the essays showed a need for English language support while others needed help with the writing process from brainstorming and mind-mapping to planning, layout, drafting, proofreading, peer reviewing and editing, for example.

Another more critically moored issue that had emerged and one which caught my attention was the actual *content* of the narratives. Students (like I did in my first year) were sharing about themselves in candid ways which I found very significant as an ‘outsider’ looking in and looking *back*. I began to realize that for the most part, I did not really *know* the students in my care. This in turn made me realise that my tutors and lecturers had not known me or my fellow students many during my undergraduate years; neither had we really known who they were.

Firstly, there were those essays that contained many English language issues and matters pertaining to AL: errors of syntax, tenses, grammatical errors and the like. There also essays which were written in a way that did not show coherence in the flow of ideas: inadequate introduction, missing introductory sentences to paragraphs, and the lack of clear expression of ideas. Together these issues occasionally would be of such a nature that they obscured meaning. In the case of these students there were many ways in which to address these issues because as a tutor (and lecturer), I had some type of module descriptor (see Appendices J and K) and information on possible interventions for address the ‘language problems’ of student writing in the AL environment. Another instrument I had was the rubric which I discussed in the (see Methodology Chapter 4 Figure 6). Together the descriptor, rubric and discussions served to facilitate interventions to hopefully address the ‘problems’ that students displayed in their respective essays. But what had interested me more were the actual personal narratives written by the students because I had realized that like me, they were writing in a very honest and naive way with not much thought for the ‘mistakes’ and/or apparent lack of coherence in their writing. Many of us were writing from the *heart*. By this I mean that as students, many of us appropriated the writing of this particular personal language narrative as a platform to reveal an element of our identity or identities and socio-political aspirations that we perhaps we may not have had until this point in our lives.

As an undergraduate student, I would not have had the insights to the discourses of trauma, injustice and identity as I had developed much later into my years as a postgraduate student. Subsequently, as a lecturer I had access to the writings of students that reveal aspects of their real-world issues including their respective educational backgrounds, for example. A few things emerged from my reading of the students’ personal narratives. Firstly, generally they were writing about things that for some were of a deeply personal nature. Secondly, many essays revealed that they were struggling with the English language. Thirdly their writing revealed that many had had not been adequately prepared for academic writing prior to entry into the university. This issue has emerged in many meetings I have been a part of both as a student, tutor, and lecturer and in academic reviews relating to aspects of ELL and AL. They give credence to the sentiment that,

While students are rarely provided with prewriting practice and may have little idea as to the reasons why they are asked to write particular types of discourse, it is the actual process of composing of

which they may have the least understanding and with which they are probably given the least experience. (Zamel, 1982, p.205)

This position, I believe can be corroborated by the survey responses and interviews. In this sense, it is safe to assume that students mainly become conceptually aware of the need for support in ELL and AL soon after entry into the learning and teaching environment generally and academic discourses specifically.

A key purpose for the inclusion of the personal narrative in AL/ELL is that it has been known to encourage and bolster a sense of voice and ownership for the individual student, to foster and a sense community in the learning and teaching environment (Pierson, 2014). Many of the personal narratives allude to this latter aspect in the responses to the question about their main motives for selecting the teaching profession as a career pathway.

In the case of the personal narratives, my study spawned a vast quantity of qualitative data (EDC111 = 466 and FAL101 =120 for a total of 586 essays). Given the vast number of scripts, I have had to make an arduous and meticulous selection of scripts. In addition to the excerpts from samples selected for this chapter, I have appended examples of personal narratives that articulate the discourses of poverty, injustice and their desire to intervene in some way. These can be found in Appendix C Examples 1-30. In this regard, I have highlighted (shaded) the issues pertaining to poverty, social inequalities, and a sense of community and traces of affective trauma in each of the narratives.

Given the constraints and the restricting confines of this chapter, I have selected examples, which I believe constitute a representative sampling of essays as well as a cross-section with which I will be able to highlight the three main discourses: the affective aspects, academic literacy issues, and the intersection of these two in the respective individuals' perceptions of themselves: their identity, self-esteem, self-confidence and intimidation for example. It may be said that making generalizations from such a vast group of data may be susceptible to 'over-generalizing' and/or result in weak and/or fallacious inferences. However, there is robust support for generalizing which holds that,

The strongest argument for generalizing is usually thought to be extrapolation from a sample to a population. This belief is apparent in writing comparing different methodologies (e.g., McGrath, 1982), and it is broadly accepted by both qualitative researchers (Patton,

1990) and the general public. This argument relies on sampling and probability theory. To make the argument, one first identifies a population of interest and then draws a sample of that population to study. If the sample is drawn randomly so each member of the population has an equal opportunity of falling in, sampling theory can be used to make inferences about how closely characteristics of the sample reflect the larger population. (Firestone, 1993 p.16)

I have made a representative selection of 12 from the entire group of essays. This had been done after I had assessed every single one of them as part of the formal assessment for the task, and which counted towards the respective students' continuous assessment mark (CAM). I mention this to maintain that I have been very familiar with the texts from both academic (formative) and personal (affective) points of view. Subsequently, I have selected excerpts and clustered these accordingly in the following way:

- Group 1: those essays that appeal to the issues of social justice and equality as these have affected the respective writers of the narratives
- Group 2: those essays that reveal mainly affective and visceral issues from a personal point of view with specific focus on the "language of trauma" that emerges from the narratives.
- Group 3: those essays that that reveal mainly affective issues from the point of view of feelings of inadequacy as a consequence of not being fluent in English

There are several instances in which the factors inherent in these three groups overlap sometimes in the same respective essay. General commonalities among most of the responses expressed, among other things, the benefits associated with the teaching profession which in part served as motivation for selecting this career path. These include a relatively secure and comfortable salary with medical insurance, a housing subsidy, pension, holidays and a thirteenth or 'end-of-the-year' bonus cheque equivalent to one month's salary. In this regard, the vast majority of students were articulating their desires to overcome their current respective socio-economic circumstances, and to live better lives than what they currently are experiencing. Essentially, the students view education as an opportunity and a means to escape poverty.

5.2.2 Group 1: Social justice, equality and sense of community

Another reason that most writers offered for choosing to become educators was that they had experienced difficulties in their schooling experience for a variety of reasons, and they would not like the learners in their care to undergo these. Herewith are some excerpts that speak to this:

Back in 2011, I failed grade 12 due to some teachers that I personally feel did not equip me with the necessary tools for the national examination.

This student (like many others including myself) grew up in a single parent home, in a poverty-stricken township, and had experienced teachers who had not shown sincere understanding and sympathy, and had not offered adequate support for this learner given her circumstances. This learner had a very difficult journey to get to this level in her education, and displays a sincere commitment to not repeat what she had experienced by the hand of her educators; this had contributed to her failure of her first attempt at the National Senior Certificate (NSC) examination. She had been turned down by other tertiary institutions but eventually found a caring educator who also “came from a poor home” who inspired and supported her. It was this experience that motivated this student who committed to “be part of the journey young learners had to endure, and [to] be the caring teacher [she] never got to experience.”

In a similar vein, the following excerpt enunciates the difficulties learners (like her/him) had experienced as a result of where they happen to be from: low-income, unsafe villages where,

Many learners come from broken homes, or rural areas. Those learners may not be sure what a “normal” household looks like. I want the learners to feel safe, comfortable and happy once they step into the classroom. My goal is to make a positive impact on the learner’s lives. If I make an impact on one learner’s life, I would be happy.

The community I come from is very small. A lot of the children are not exposed to things, like visual arts and music. If I have the opportunity one day, I would like to create an outlet for children. I would like to get my community involved, and open up a place where young children can come and experience music and art. A space where they can be themselves, and not worry about what is happening in their homes.

This excerpt reveals the writer’s retrospection regarding issues of poverty, domestic dysfunction and the associated violations that occur within such environs. There appears to be

a strong emphasis on “the home” and “normal households”, and how the writer sees her/his role as a providing or creating a safe classroom space; perhaps a temporary ‘home’. According to the writer this would be space in which learners have a safe haven where they can experience fun educational activities that they do not have access to, and these can serve as some type of distraction from “what is happening in their homes”. In another sense, the excerpt also affords the reader an introspective glimpse into and her/his own life as a young learner; one that was perhaps her/himself a victim of domestic violence, and the recipient of an educational environment that had not provided adequate social interventions for young learners, especially those from rural and poorer areas, for example. The issue of socio-economic inequalities that pervade education in South Africa is raised several times in many excerpts. The following are examples that can illustrate this,

Without teachers people were not going to have many different careers and there was going to be an extreme gap of economic inequality in South Africa. Then again through my profession I would like to make contributions in improving South African education. In the past years during the apartheid era education system was deliberately constructed to be privilege for white people and disadvantage black South Africans that is the main reason Bantu education was introduced. However South African education system still spread the inequality of the apartheid era in an undercover strategic plan. As for me I can make a contribution through changing even if it's a little in the education system which will benefit all race.

Therefore, by increasing funds that can help many schools to have sustainable resources. Especially the basics one which is water and electricity making sure it is provided to learners in schools. Encourage people to at least finish high school and reach out for Matric certificate. By introducing adult education programmes in schools including communities. Libraries to encourage the culture of reading that even have an access in technology and career guidance programmes in South Africa at the townships and rural areas. Address social issues such as substance abuse, teenage pregnancy, violence, unemployment, discrimination, and carrying knives at schools. Provide safety and security at schools.

The writer of the first excerpt makes direct reference to the unequal ramifications of the Apartheid imposed education systems. She/he sees the educational career as inspiration to address the challenges of the marginalized. The writer of the second excerpt clarifies what these inequalities translate to on the ground by foregrounding the real-life issues associated with the

inequities for township dwelling and rural learners. The following excerpt focuses on the inequalities in the learning and teaching *quality* of those learners from marginalised communities from which she/he comes,

A B.Ed degree might not sound glamorous but it certainly the most rewarding. I will be making a difference in a young person's life getting paid to do that I will be motivated every day to go to work. And give back to the community that made me. Looking back on my 12 years of schooling I felt that something was missing. The teachers who thought [taught] in my school were not passionate about education. As a result students never got the support they needed to reach their full potential. In addition to that there was also the problem of limited resources, disruptive classrooms, unqualified teachers those were all the ingredients of an education system that is failing the students. Although a B.Ed degree will improve my life, it will also give me the opportunity to give back to my community. Having gone to public schools myself I know that the lack of resources and classroom discipline are serious problems. A B.Ed degree will equip me with the skills and knowledge to successfully manage a classroom and solve the problem of unqualified teachers... A B.Ed degree will allow me to empower young minds and enrich their communities. I will mould future leaders and give the children from poor backgrounds the motivation the need to reach their full potential.

This writer displays a familiarity with poverty and how the lack of educational resources and support can negatively influence a learner's trajectory through life. She/he too has enrolled to become an educator for the purpose of ploughing back into the community that she/he comes from, for example.

The following excerpt offers a slightly different emphasis in her/his articulation of the inequalities in the South African education system. She/he focuses on the general difference between the education experience of a learner in a Model C school and one in a "mediocre" school,

I want to give every learner the opportunity a learner in a Model C school would get and bridge the educational gap between the Mediocre School and a Model C School. My contributions that I believe I would like to improve South African education would be that even if one student attendance a Mediocre School, they deserve the same opportunity as a Model C student, get the best results they can possibly get and attend any University of their choice.

Contributions are to treat each student with equality based whether on their sex, gender, race, cognition ability and religion, amongst other things. My ultimate goal is to make education accessible to all despite of economically background.

The above excerpt emphasizes the “Model C” type of education. This refers to the post-Apartheid restructuring of the then grossly unequal education systems in South Africa by providing more opportunities for black and so-called Coloured parents (who can afford) to send their children to historically ‘whites-only’ schools. The prime reason for this was because of the education offered in the townships and rural areas pale in comparison to the more established, safer schools in or near the previously ‘whites-only’ areas. (Vally, S., Dolombisa, Y., & Porteus, K. (1999); Msila, (2005); Mesthrie, (2008).

The concept of Model-C schooling as alluded to earlier, generally involves educational systems for the more affluent or aspirant affluent citizens in post-Apartheid South African society. Since the racial integration of the school systems giving all South African learners equal access to ‘quality’ education (at least in theory), there has been a significant migration from the rural and township schools to formerly ‘white’ schools which were “funded mainly by the government (80%) and partly by the parents” (Msila, 2005 p.173-174). A key problem that has emerged from the former Model-C system is that,

not all parents are able to send their children to suburban schools because of economic constraints. The questions one needs to pose are: what kinds of parents send their children to former Model C schools? Does the exercise of this choice option enhance *divisions* (my italics) according to social classes? (ibid. p. 176).

One of the key aspects of this division is linguistic capital which I have addressed in previous chapters. Since the former Model-C schools were predominantly white, and since these schools provide a much higher quality of education generally, it also served to offer English that has been regarded to closely resemble a fluent and eloquent, centre-based ‘white accent’ hence the term “Model-C” accent (Bangeni and Kapp, 2007). A factor that had surfaced from the data is the notion that some learners speaking with or in a ‘Model-C accent’ are perceived as better off than those from township and/or rural schools whose accents have been ridiculed as the data revealed. In their study that revolves the shifting language attitudes of black L2 students who had transitioned from indigenous linguistic backgrounds to Model-C-type language usage, (Bangeni and Kapp, 2007) found that,

this form of language use [...] enabled them to feel comfortable connecting across both conventional ethnic barriers and the perceived class differences that exist between students from township schools and those from racially mixed schools.” (p. 265)

The Model-C accent can be viewed as the linguistic embodiment of a division that places its owners on a higher plane than those with accents from the periphery where “the students from township schools [...] expressed a strong desire to retain their home accents.” (Ibid. p. 264). Msila’s (2005) study reveals that the “issue of language cropped up among the learners. They echoed their parents, and said that they would like to be taught in proper English.” (p.185). This presents a dialectic in that the data reveals that many students express dismay at being mocked as a result of their ‘non-standard’ or ‘improper’ English accents while some of those participants who had received a Model-C type education (and had acquired the associated accent), felt that they were being earmarked for ridicule because of their ‘posh’ English accents,

The students from township schools, who were so determined to maintain their home languages and identities, experienced similar rejection from their communities when they returned home after their first semester of university. Their fluency in English and/or the discourses of the Humanities, and in some cases just the fact of being at an elite university, suddenly cast them as outsiders. (Bangeni and Kapp, 2007, p.261)

The data shows a significant number of both L2 and L1 students articulating the belief that English language proficiency is a marker for a higher social status as illustrated by the following excerpts:

isiXhosa HL speaker:

In most cases people who are more fluent in English are regarded as people who went to Model C schools. And they always associate themselves with people of the same...people who studied in the township schools are more likely to struggle in terms of English. Most of these people are those English is not their home language. Those who are first English speakers are more advantageous to be more academically favoured...

isiZulu HL speaker:

...because if you are struggling with the language you would be regarded as illiterate for example the African people are not always fluent with the language and that divides them from those who are fluent.

Afrikaans/English HL speaker:

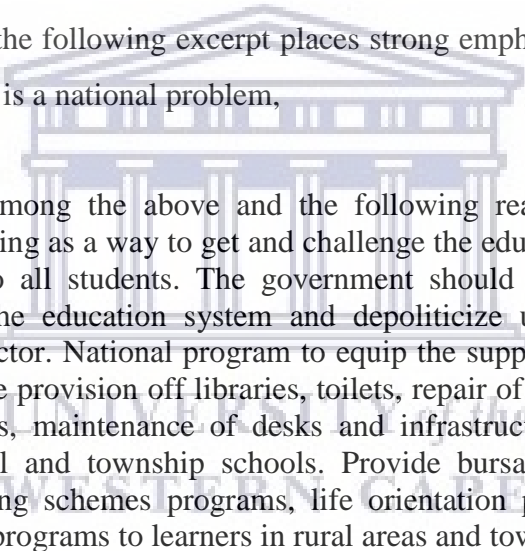
...some people might see them better than others their English is on a higher level...if you are a certain race, people see you to speak a specific way, or if you'

English and Afrikaans HL speaker:

...might see me as privileged, which is kind offensive but true...

A similar dilemma is articulated in the interview with one of the AL lectures referred to in the next section. This lecturer explains that she had 'suffered' this type of discrimination at the hand of South Africans but not Europeans who, she maintains prefer *her* accent to the British and American accents.

Furthermore, the writer of the following excerpt places strong emphasis on the issue that the neglect of the poor learners is a national problem,



Therefore, among the above and the following reasons, I have chosen teaching as a way to get and challenge the education system to be fair to all students. The government should take political control of the education system and depoliticize unions in the education sector. National program to equip the supply of learning materials, the provision off libraries, toilets, repair of windows and leaking roofs, maintenance of desks and infrastructure in South African rural and township schools. Provide bursaries, improve school feeding schemes programs, life orientation programs and counselling programs to learners in rural areas and townships.

Again, it is evident in this writer that she/he is not merely interested in social justice and equality in education in an abstract way. She/he speaks from first-hand personal experiences that show familiarity with real life issues of injustice and neglect in the township and rural schools in particular. These issues appear to have motivated her/him to be an agent of change, at least in her/his capacity as an educator of young learners in the community she/he is from or is conversant with. As mentioned previously, many students felt that they are motivated personally and politically to address the inequalities in South African education through their respective tenure as educators of young learners from the same communities they come from as the following excerpt reveals,

Thus, by doing I will be able to make contribution to resolve challenges faces South African Education Systems and abroad. Once

I successfully acquirement of such practice skills, I will be an opportunity to uplift communities, societies around South Africa and abroad by practicing teaching skills. The essay I touch on to some respects that, I think are important such as involvement as a teacher in communal projects for youth upliftment and empowerment in their communities.

The sense of community is particularly embedded in excerpts like the one presented above which reflects the writer's passion for the "upliftment and empowerment" of the local youth. As with the previous writers, this writer also has personalized his/her desire and mission to improve the socio-economic circumstances of their respective communities through their role as educators. This issue is particularly emphasized by the following writer:

I was part of the church youth from grade 7 until grade 12. We would get together every Friday night to spend some time with the children who stayed in squatter camps where the gangsterism was part of their daily existence. Example 21I made a special connection with one child my youth and then I knew I want to inspire her to be the best she can be. I still have contact with her. By this time I knew teaching was my God given vocation.

During the Grade 10 December holidays I went to one of our family friend's school. She has a school for children with special needs. I always have a deep connection with people with multiple disabilities. My passion is to become a special-education teacher one day.

The matter of the improvement of the local communities is one that pervades most of the personal narratives. The motivation appears to stem from a deep personal desire on the part of the writers to initiate changes that would ensure that future generations of young learners are protected from the social ills that they (the writers) had experienced in their respective times as primary and/or high school learners. Again, a significant number of the writers laid emphasis on the impoverished township and rural-based schools as these appear to require desperate attention.

5.2.3 Group 2: Affect, Identity, Trauma

There was also group of scripts that revealed that some students used the personal narrative as a platform to articulate their motivations for studying towards a degree in education by drawing from specific personal experiences. Some had mentioned or referred to issues that apparently are not directly related to their reasons for choosing this study path but how life had ushered

them in this direction. What follows is an example of what appears to be a more mature student who had not found fulfilment in her previous employment and domesticated situation:

This sense of discontent brings me to the emotional reason I enrolled for this course. Work was taking up so much of my time but wasn't giving anything back. It only left me feeling void and without a sense of purpose. It became monotonous and didn't challenge me anymore. I wanted to do something that mattered. I want to touch a life even in some small way. Then there's the practical reasons. A single parent with no prospect of marriage I had to find a way to support my son and I without having to depend on another income or support structure.

As mentioned previously, many students had used the personal narrative as a platform to project their respective voices on various levels: socio-political, academic and personal as in the case of this student. She/he articulates a need for support and validation as a result of some type of personal break-up, and displays a sense of low self-esteem as a result of this when she/he speaks of "no prospect of marriage". It also reveals perhaps her/his conflation of the affective reasons for choosing the new career path with the practical ones in terms of what appears a recent change in her financial status in which she is now dependent on only her income.

The following student shares that she was diagnosed with Attention Deficit Hyperactivity Disorder (ADHD), and that because of a sympathetic and caring educator, she was inspired to 'return the favour' to learners in her care as a new educator,

Grade eight was also the year that I met Miss X. She not only turns out to be the best English teacher I would ever have but my biggest inspiration to become a teacher. She was not only a teacher to me but a best friend who did not see me as a problem child because I have ADHD but as a student\human who wanted to be accepted. She touched my heart and left a mark and I want to be that to other people. I want to inspire them just like she inspires me not so long ago.

In this case, the student had used the personal narrative to share a detail that perhaps she had been self-conscious of in her youth. She apparently had used it as a platform through which she hopes to inspire other young learners who may suffer similar conditions and the associated treatment by those around them who are not understanding and sympathetic to their particular issues about which they may be self-conscious.

The following student shared of a deep-rooted sense of feeling inadequate in the learning and teaching environment as a result of her struggle to pronounce “big words”,

When I was still in primary school reading was always on optical (unsure of what is meant here, probably means to say “spectacle) in life that I hated. I can still remember when my grade 4 teachers asked us to read in class I got this big knot in my stomach. I knew that I could not read as well as the other kids in my class, pronouncing the big words was always a problem. I hated coming to class because I knew that I had to read and the children would laugh at me. One day a grade two teachers at my school was in my class while I was reading she stopped me and told me that I must come see her after school. She told my mother and that in my foundation years I had a lack in literate teaching and that’s why I struggle with some words. Every day after school she helped me with my reading and spelling of word. Till today I would be forever thankful for Miss Z.

What this excerpt reveals are the trauma associated with the insensitive treatment of learners and students inflicted by those who view others with speech challenges or impairments, for example, in a condescending way. It is this type of traumatic experience that my study refers to as a direct result of feeling inferior (or being made to feel inadequate) because of a lack of meeting the linguistic demands and standards of the English language and academic literacy in the academic project where English is the medium of instruction. What it also exposes is that many students who display difficulties in language are perhaps victims of a lack in literate teaching.

The following excerpt reveals very deep-seated issues of low self-esteem and the fear of embarrassment, for example. This student aims to use these experiences as a means to show the learners in her/his care how they may overcome such personal impediments through education as she/he had done,

Firstly, through my experience of hardship when I was growing up, it made me realize the importance of education. I want to plant a seed of education into the mind small children. I want to teach them the importance of education and the huge role it can take in changing their background no matter their circumstances. It can also assist them to overcome life obstacles and challenges. I want to equip these young minds to use education as a skill to fight socio economic issues.

In this insert above, as in some of the previous excerpts concerning the inequalities in South African education, the student reiterates the importance of education as a means of ensuring

positive transformation from socio-economic adversities associated with growing up in the townships and rural areas. She/he continues by making the point from a deeply personal perspective when she/he writes,

Secondly personal wellbeing plays a huge role in the development of the child. It might have a positive or negative impact in an education of a child. It depends upon the environment that surrounds the child. *I was not a happy child, wounded inside and lacked positive self-esteem. I underestimated my abilities and my intelligence. It was either break or make, I managed to heal the wounded child in me, overcome my fears and my weaknesses* (my italics). It gave me a courage and a desire to assist small children in building a positive wellbeing in order for them to make an informed decisions about their lives, future and change their homes also their community.

This student has revealed that she/he had endured some sort of trauma that affected her sense of well-being, self-esteem and independence. It also reveals that she grew up in a surrounding devoid of positive and caring role models. What is very encouraging about this student's narrative and others who have survived many such hardships, is that they felt a sense of responsibility to future generations of young learners to make them aware of the pitfalls, and to show and/or support them to overcome their fears, and to realize their full potential regardless of their hurts, lack and dire circumstances. The excerpt provided below can help explain this,

Children who come from underprivileged backgrounds tend to lose hope about their future. Socio-economic issues also have negative impact in their development and education. They see things differently in their own perspective judging by my own experience. They are uncertain about their future ... I want to change all of that and encourage them at an early stage to take education seriously ... I want to stimulate this young minds into being the change in their communities. My passion for teaching, the love I have for children, can address all the issues and the challenges regardless of their background they need someone like me as their teacher to guide and motivate them.

The element of parental love (mainly for young learners) is another important aspect of affect in the learning and teaching environment that had surfaced in the personal narratives. Some were anecdotal suggesting a type of care for the community where the writers live or are from; others were very specific in maintaining that their parental love for young learners is what inspired them to become educators as portrayed by the following excerpt:

In conclusion, the main motivation of all is that by teaching Foundation Phase I will not only be helping the learners academically I will be helping them personally giving them motherly love which some of them may lack back at home.

5.2.4 Group 3: English Language Usage

One of the most common issues that emerged from the essays in terms of its use of language is that many writers had employed an informal, sometimes colloquial-type of approach to writing their personal narratives. Many had heeded my lesson on the basic format, structure and flow of the essay. It was in the main body of text that a vast number of both L1 and L2 speakers/writers slipped into informal and conversational modes of expression as in the case of the following excerpt:

Many people tend to ask me why early childhood? Some just look at me in a weird way because I'm a male but that didn't put me down because I know that I want to change those little children's lives. For me as male in the foundation phase is hard because we don't have male's in this phase because it's a female dominated field and I just want to change that. Some people don't see the foundation phase as a top-notch job if that's the right word to use but I can safely say that it's one of the easiest and hardest job at the same time.

There are other examples of this style of writing in many other of the students' personal narratives; they communicate through using a casual language, attitude and voice to convey meaning and entrench purpose as the following reveal:

Back then I had nothing to do so I offered to help her with her class. As I was helping, I was enjoying every bit of it not to mention how happy the learners were. Before enrolling for Bachelor of Education, specifically foundation phase, I had to think back to my foundation phase years. After quite some time thinking, something hit my mind and it bothered me. During my foundation phase years there were no male teachers, it was only females and if my memory serves me well, they were all old therefore that reduced outdoor activities which are important for cognitive development.

We all want to have a successful and brighter career for ourselves. And a successful career requires hard work. There are different careers out there to choose from but you must choose something you and enjoy doing it. I chose foundation phase out of love and I saw it as a very suitable career for my character. I believe that every single individual deserves to live their dreams if there is a chance.

Further I will have to say that, I have chosen an academic career because I want to develop new knowledge through research... While

I believe teaching should be a successful, I can say I recognize the need to learn from colleagues...I'm look forward to chief such important skills of teaching, research, and research training and learning from my lectures and peers along the way...Furthermore, I will say, my overall teaching philosophy should be based on my two principles; which are say that they will be supported extensively in by the literature.

The above presented excerpts are examples of students writing in 'non-formal' English with minor grammatical issues. There were also examples of essays that displayed minor and more significant grammatical problems. These range from typographical errors, spelling errors, improper use of the comma, errors of syntax, lack of subject-verb agreement, run-on sentences, and inflated sentences, etc. that proved challenging in conveying meaning in a coherent way as revealed in the following excerpts from essays by L1 and L2 students:

L1 Student 1: When I was a chid on primary school, I always looked up to my father, especially my educators that taught me throughout my schooling career. They were always a good role model to me which I admired a lot about them. Personally, I also enjoyed it when it was holidays; my father always use to have holidays with myself and my siblings

L1 Student 2: My affective reasons mainly deal with the love I have for the children and me believing I can make a difference; a change in the life of a toddler in an extremely positive way. As a teacher I am required to be their caregiver, parent, policeman and I know I have the patience to do it as well as constantly believe in the child to succeed and improve

L1 Student 3: Teaching seems to be one of the most important, yet exciting careers to follow into, especially for the foundation phase. The reason I feel this way, is because, as a teacher in the foundation phase, I have one of the most important jobs, as I have the privilege to help each individual child to lay their foundation for the rest of their educational careers. This consists of laying the foundation for reading, writing and literacy.

L2 Student 1: People think that by being a teacher you don't get to learn as much but I disagree, you have to cover more than one aspect like safety, child development, life skills as well as the practical environment which you are in. With all the information stated above it's clear to see that I want my passion to be my profession.

L2 Student 2: I work to get paid and teach to make a difference"; my main drive of pursuing this career path was attained from these

words but the word "difference" specifically as it reached out to my heart

I personally value children and I believe that they are our future and the future is in my best interest. I perceived my values and interests in the school grounds because it has children which I love working with and value. The school grounds poses respect, integrity, honesty and other values of my interest.

L2 Student 3: In conclusion it is important to have personal reasons as well as practical reasons for what you want to be come in live, because it will help you as an individual to have a clear vision of what you want as a career. Due to that I love working with young children and that I find it easy to understand them and that in education one receive a well-earned salary inspired me to enrol for education.

These excerpts provided above reveal that the writers struggled with English language proficiency at some level. Some are in need of more support than others on both mechanical and conceptual levels. But this does not mean that I was not able to decipher their meaning or intended meaning. This is because as a former L2 or current fluent bilingual speaker and writer, I could relate to the issues portrayed by these samples of texts.

As mentioned in the earlier as well as in the previous chapter, lecturers and tutors use a rubric as a reference point for assessing essays of this nature. The rubric used for this assignment is one that fits a general definition which is a document that contains the set of expectations (often in the form of a table) for an assignment that contains a list of criteria and qualities, and that describes the levels of quality ranging from poor, to fair, to average and to excellent (Chappuis, et.al., 2012). Using the rubric proved to be an arduous task because while it may appear as a simplified instrument of assessment, it does little to provide deeper insights into the issues that lay behind the major language errors in the scripts. In addition, it is problematic in that a rubric may render the same score to more than one student while their respective needs for language support and intervention could be very different. This constitutes probably one of the biggest challenges for ELL and/or AL curricula development. Since the problems and the associated needs differ considerably from student to student, it constitutes a dilemma in that a 'one-size-fits-all' approach would prove to be grossly inadequate. Another issue that had emerged during the assessment of and feedback on these assignments is that the modules may not offer sufficient time for interventions in a sustainable way because of time constraints. The academic load that students have to bear and the value placed on AL type modules in the bigger scheme

of the academic project is not considered or treated as a ‘core’ subject that forms part of profession as in the case of Science or Mathematics for example.

To summarize, while the majority of writers (>65%) chose to include the material rewards of the profession as a motivating factor for their choosing of the teaching profession, this appears to be mainly superficial. There are undoubtedly deeper issues that have affected their respective decisions to pursue this career avenue. As the sample selection reveals, many feel drawn to return to their places of community to attempt becoming agents of positive change in order that generations of young learners are able to navigate through the challenges with greater support than the writers had in their journeys through primary and high school. The English language issues do require support but these pale in comparison to the issues of affect that influence the respective students’ perceptions of themselves in relation to those more ‘superior’ than they in terms of proficiency and academic literacy.

5. 3 Data from Interviews

I had conducted 6 interviews: 2 with tutors, 2 with lecturers and 2 with tutorial groups. In the case of the tutors and lecturers, it will be expedient to present the *full* content of these interviews given that the quantity allows for this. In the case of the 2 tutorial groups, the format was understandably different and the sizes of the groups were too large to permit full-scale rendition of the interviews. In this regard, in preparation for the interviews, I had plotted the key questions and issued all participants a copy of these for discussion during the interviews (see Appendix D for samples of completed interview response forms). Subsequently, the students returned their respective responses voluntarily to me. I then grouped the various responses to these in relation to the respective tutorial groups: responses from L1 and L2 students.

As mentioned in the previous chapter, I used the interview to extract the interviewees’ understanding of, and comments on the discourse of affect in an ELL/AL environment, among other things. Thus, I hoped to gain their respective insights into:

1. The reasons for the apparent lack of responsiveness in the learning and teaching of ELL/AL generally.
2. The bearing that English language fluency (or the lack thereof) may have on the individual student’s motivation levels to respond in class.

3. The intimidation factor in the classroom.
4. Any recommendations for improving the learning and teaching environment with consideration for affective factors.
5. The affective dimensions in their response signaling an awareness of the connections between English language fluency as social capital.

In the case of the tutors and lecturers, the interviews consisted of 12 questions administered in a semi-structured interview format. This means that I gave room for open-ended and incidental questions. In other words, not all questions were applicable to all participants; I had added and/or embellished particular questions as the need arose; other related questions had emerged incidentally.

I present the interview data by addressing each of the questions one at a time with the respective responses from the tutors and lecturers. I have selected to transcribe the data verbatim as I believe it can offer the most authentic insights into the mind of the interviewees.

5.3.1 Data from Interviews with Tutors and Lecturers

Question 1

Based upon your teaching experience, would you please share any highlight/s in the learning and teaching (L&T) of Academic Literacy/English Language Learning environment?

Tutor 1: The learning and teaching of academic literacy can be extremely difficult especially for first year students. (In my opinion) One has to take into consideration that many of them are fresh from high school with almost no exposure to academic literacy or writing. Ineffective teaching at school level and little writing practice is also a result of this.

Tutor 2: The acquisition of sound communication skills and a command of appropriately expressing oneself both verbally and through written text enabled me to conducting myself to the enhancement of scholars whom I had the privilege to train.

Lecturer 1: I've been tutoring and teaching academic literacy for the past six years. My experience has been characterized by so many difficulties in trying to accommodate everyone from various backgrounds with different language issues.

Lecturer 2: The highlight of teaching academic literacy is when my students writing actually improve after working with them for a

semester/year. I take great pleasure in seeing the student's progress and implementing what I have taught them over the semester or year in their assignments or exams.

In the case of Tutor 1, ironically, it appears that she/he chose not to reveal any positive experiences that she/he may have experienced, and perhaps viewed the interview as an opportunity to download the things she/he found more challenging as are revealed in response to Question 2. This may be because she/he generally had actually encountered more challenging than good experiences overall.

Tutor 2 assumed a stoic and officious approach to the question. He/she appears to have responded in way that explains his/her approach and method of communicating. He/she also expressed his/her purpose for what he/she does which is for the development of the students.

Lecturer 1 reveals that she/he chose to 'highlight' the difficulties experienced in teaching an AL module by specifying that they revolve around the difficulties in catering for a linguistically diverse group of students from various socio-economic and cultural backgrounds.

Lecturer 2 appears to have chosen to respond *directly* to the question at hand. He/she refers to deriving gratification in observing the progress in the students' and presumably how this has translated positively in their assessments.

Question 2

What have been some of your challenges in the L&T of AL/ELL?

Tutor 1. One of the biggest highlights is having to adapt to a way of writing that you were never exposed to. Having to adhere to so many rules put some kind of constraint on a person. From a student perspective, it is difficult having to absorb all those rules and conventions on how to write academically (On varsity level).

During my 4 years of studies, Academic literacy has been a 1st semester module which I feel should have been a year module in order to create a better foundation. Many students struggles with this module and this was evident when I was tutoring the module back in 3rd year. In retrospect, I had to attend extra classes back in first year in order to acquaint myself with academic literacy. This wasn't easy, it required me to read a lot of articles and different texts in order to be able to write academically. From the teaching perspective, it wasn't always easy because for many students

English was either a 2nd or a 3rd language to put it mildly. The English language learning environment was not a comfortable environment for everyone. Some felt confident and others not so confident. This is based purely on observations I made during tutorials and one on one sessions with students.

Some of the challenges were trying to get all students on the same level wavelength or trying to enforce them to write a certain way based on how I was taught. I knew this was wrong and that I needed to change it. Another challenge for me was expecting them to be on a certain level or to understand certain concepts that I thought was easy to grasp. I think as a tutor of the module AL I failed my students in so many ways. It was my first year of tutoring and I myself try to better my writing each & everyday through practice and reading. Another major challenge in AL was referencing. Up until today, I haven't mastered referencing and still consult referencing guides when engaging in academic writing. The focus is more on rules & conventions than anything else. AL does not provides learners with an opportunity to express themselves subjectively. Instead, AL to some extent forces you to hide behind fancy statements and good vocabulary (personal opinion). When engaging in discussions so many great things are said but subjectively and not objectively. But when it comes to AL, one needs to be objective or at least that is how I was taught.

Tutor 2: Dealing with diverse of learners in large numbers always prove to be a challenge and dynamic which one needs to bear in mind as you explore viable ways to effectively convey concepts aimed to benefit the audience.

Lecturer 1: It's usually not easy having a diverse classroom with people from different ethnic groups speaking different languages...For example, some students come from an IsiXhosa background and can only express themselves clearly in their language, same like others from Afrikaans background who have studied in their language throughout and are expected to use English in the University. Have I answered your question correctly?

Lecturer 2: I guess the most challenging part is when the students cannot express themselves in writing. I can see the students' frustration when they cannot comprehend what to do in a task given to them. I also notice that PGCE students from other faculties (eg. Economics, Science) are very irritated because their written English is not that good and they get low marks. It is then that they blame the lecturer, i.e. me because they cannot express themselves in writing.

It appears that Tutor 1's response reveals that she/he is overwhelmed by the various rules of the English language. She/he also appears to have struggled with how best to incorporate and

impart these conventions in AL to students who themselves may find them overwhelming. Another challenge this tutor expressed was that all students arrive at the university with varying levels of English language proficiency, which made her role particularly daunting.

The issue of referencing and how best to teach this aspect of AL has been a significant struggle for teaching staff and students. One of the constraints is that it is complex for students to comprehend and implement it as it needs more time than the semester allows. This may also be compounded by the fact that the Faculty employs the American Psychological Association (APA) system of referencing, and its students may be studying subjects in other disciplines that employ other referencing systems. This may constitute some level of confusion for the students as the systems do differ considerably.

Tutor 2 stresses that the linguistic and cultural diversity of students and the large class sizes can prove difficult in the articulation of AL concepts.

Lecturer 1 responds similarly to Tutor 1 concerning the challenge of teaching to very culturally and linguistically diverse groups of students.

Lecturer 2 highlights the difficulty that students have in articulating their thoughts coherently. This appears to frustrate students especially when it negatively affects their marks.

Question 3

What do you think are the reasons why some students/learners do not actively participate in classes? (promptly raise their hands, share their views, participate in discussions, hesitate to collaborate, etc.)

Tutor 1. There are various reasons as to why student don't actively participate in class. This can be because a lack of interest or that they are not yet confident expressing themselves.

Tutor 2: Larger groups of learners do what they are accustomed to. Language barriers as some students might to be fluent in English as the medium of instruction. A level of low self-esteem which they tend to overcome with the interaction with tutors who are employed to assist First Year students to make the transition from scholars to academic students.

Lecturer 1: Yes, language has a lot to do with the issue of non-participation. Sometimes students feel embarrassed if they are not sure of speaking

the right English. Yes, some students feel inferior to others maybe because of their race and sometimes students with psychological issues and certain disabilities. There may also be other issues like racial or social, but language is the main reason.

Lecturer 2: Very often the reason is lack of confidence in the English language especially when English is not their home language. Another reason is also when they never majored in English at university then they too lack confidence in the language. Not that those students who majored in the English at university actually write well in English.

This question more than the foregoing questions probes the aspects of affect in the actual learning and teaching environment. What is immediately noticeable is that the question is not contested at all. This means that there is noticeably a significant lack of response in the classroom environment.

All of the respondents refer to the students' lack of confidence in expressing themselves (especially due to a lack of English language proficiency) as a key reason for them selecting not to participate in class. Other factors include low self-esteem, and physical conditions that limit their ability to participate.

Lecturer 1's reference to some students feeling "inferior to others because of their race", is a very critical aspect in the discourse of affect, and one that should be addressed timeously and with sincerity and urgency.

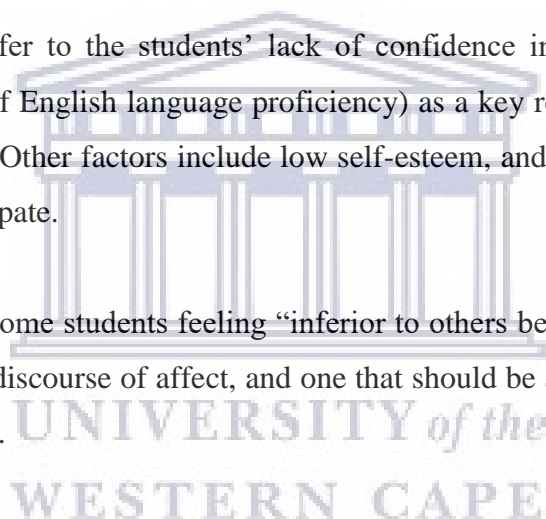
Question 4

Do you think language may have anything to do with the above? Please explain.

Tutor 1. Yes most definitely. Sometimes learners do not feel confident expressing themselves in their 2nd or even in some cases their 3rd language.

Tutor 2: As alluded to above. The students are not all English first language speakers. They might display a hesitance to express themselves as they avoid feeling embarrass and being made fun of should they not express themselves aptly.

Lecturer 1: This variety in language backgrounds sometimes is a stumbling stone for many students as they tend to translate directly from their first language(s)



Lecturer 2: Most definitely. We also have to keep in mind that in South Africa we have vast differences in socio-economic status. This might sound contradictory from what I have written earlier on, but students coming from private schools/model C schools are a lot more confident in English, even if it is not their home language. Students from our poorer schools in South Africa is not only lacking that confidence in the English language because English is not their home language but also very often these students were taught English in their home language which could be (IsiXhosa, IsiZulu or even Afrikaans, etc).

The question of the lack of English language proficiency playing a critical role in determining the response and motivation levels of students in the classroom appears to be factor upon which all respondents agree. Students appear to shy away from any situation that may make them feel vulnerable to ridicule and embarrassment.

Question 5

Do you feel intimidated in the learning and teaching (L&T) environment for any reason? Please explain.

Tutor 1: No I do not feel this way. Although at times I would feel intimidated by the way they teach and the methods they use when teaching. For example, when questions are posed at you on the spot and you need to answer.

Tutor 2: Instances of diversity always lends the lesson to an initial assessment to find an initial level which will allow for the lesson to develop for the inclusion of the bulk of the students. To incorporate activities which will scaffold learners to full understanding.

Lecturer 1: I think I'm comfortable when the students respond or react during my lecture. Every lecture time is a new experience because I always bring in a new way of explaining things based on students' reactions. I normally prefer an interactive lecture room so that we all have a chance of expressing our ideas

Lecturer 2: Not at all. I've been in the teaching profession for 20 years and I have taught in countries like Switzerland, Germany as well as South Africa. I've taught students at every level from beginner to advanced levels, from 1st years to PhD students. The only thing I noticed is that it is easier to teach students in Switzerland and Germany than students in South Africa. Very often the students in South Africa feel very entitled and they always go on as if they know more than me and yet, they do not really challenge me because they do not do any research whereas in Europe the students are more prepared for you as a lecturer and you have to know your story and it's a lot more challenging, which I enjoy a lot more. In Europe the students want

to learn, very often the students in South Africa are quite lazy. The South African students want to do the bare minimum.

None of the respondents expressed that they have felt intimidated in class in their positions as tutors or lectures. Tutor 1 feels intimidated but shares this from her/his perspective as a student.

Question 6

Do you think students, tutors, lecturers struggle with lack of self-confidence, low self-esteem, self-consciousness of lack of fluency, etc.? If so, please explain.

Tutor 1: No two days are the same. One day you might be extremely confident and deliver an excellent lecture whereas on other days you might not. Sometimes we are not always knowledgeable about all topics and are not able to lecture it effectively. But I personally think a lack of confident and self-esteem are attributes that should not be seen especially when teaching or lecturing

Tutor 2: I do believe that all students, tutors and lecturers are faced with their own insecurities, whether this be not being comfortable in standing in front of the masses of students, their own accents and pedagogical acumen. Each class is different to the other and as tutor and lecturer versatility is key as one needs to be able to bounce off the energy of the group to generate the best outcome and interaction. With tutors the guidance of lecturers and training develops within the tutor and arsenal of possible options which they can explore.

Lecturer 1: Yes, there students who may have low self-esteem because they believe they cannot speak English like others. Some students are from homes with so many family issues and no one to encourage them. Some students think because of their skin colour they are less than their white or coloured colleagues. Yes. If a student does not have self-confidence, it is difficult to express his ideas in public. I think lecturers should try to take note of those students who seem to be too silent or out of the class and the institution should make known to students with disabilities that they won't be stigmatized in any way.

Lecturer 2: I think lecturers would lack any of the above if they do not have enough experience or they are not prepared to take advice from more experienced lecturers. As mentioned earlier on, very often students do lack all of the above when they are not sure what to do in the English class, it is then that they become rude towards the lecturer. Students don't want to appear stupid because they don't understand what the lecturer is saying; hence they become rude and go on as if the lecturer is incompetent. Instead of asking the lecturer when they don't understand something, they then start throwing insults. That behaviour I have only experienced in South Africa.

It appears that the issues of low self-esteem and a lack of confidence are things that students, tutors and lecturers may be prone to depending on the situations they happen to find themselves in.

Lecturer 1 states that students' whose English may not be as fluent as L1 students, and who have an inferior view of themselves in terms of their ethnicity, may have low self-esteem as a direct result of this issue.

Question 7

Have you ever been made to feel ashamed, shy, embarrassed, self-conscious, etc. as a result of not being an English First Language speaker or not sounding fluent in English? If so, please give a brief explanation/example of this experience or general comment on what it means for you?

Tutor 1: I have not felt this way. However, I witnessed a colleague experience something like this and I could see he felt embarrassed and shy cause he was constantly switching from English to Afrikaans which was his mother tongue

Tutor 2: I have speech impediment (Rolling my R's) which for the largest part of my life caused me to be self-conscious. I took me time to embrace this difference as what made me stand out from the rest. However, it depended on me making peace with it first and to realize that it is what make me uniquely different.

Lecturer 1: Yes. I've had situations where everyone seemed to be expecting me to speak either Afrikaans or IsiXhosa. I used to feel bad not being [able] to identify with some colleagues because I can't speak same language with them. But it's a general phenomenon... English and French are not also my first language, so sometimes you may feel like you are not perfect.

Lecturer 2: English is my home language, so I don't have any of the above issues. English is a complex language and even as a mother tongue speaker of the language, if I am not sure about a question posed to me in class, I will either do research on it or I consult with a colleague.

The aspect of the lack of English language proficiency and its impact on the individual (whether student, tutor or lecturer) is a very critical one in affect in learning and teaching. Tutor 1 and Lecturer 2 are both L1 respondents and reveal they had not experienced any instances of feeling self-conscious in this regard because of their fluency levels.

Tutor 2 and Lecturer 1 are both L2 respondents but reveal that they have felt self-conscious for different reasons. In the case of Tutor 2, she/he has a speech impediment but this does not seem to have any bearing on her/his English language usage other than that it affects her/his pronunciation and/or perhaps her/his accent. Lecturer 1's sense of feeling self-conscious has more to do with the fact that he/she is a black person from another African country, and his/her students have assumed that because she is black, she speaks the local South African languages like isiXhosa and/or Afrikaans.

Question 8

Have you ever been made to feel ashamed, shy, embarrassed, self-conscious, etc. as a result of not being a fluent speaker of any other language/s? If so, please give a brief explanation/example of this experience or general comment on what it means for you?

Tutor 1: No.

Tutor 2: I took German for two years as my sister migrate to Germany in 1988 and I wanted to be able to converse with my nieces and nephews. Whenever I do visit, there is a sense of self-conscious which inevitably creeps in. Having a unique accent, also makes interaction with certain groups of international English speakers as SA in general speak fast. In England our level of English was described of being purer than those spoken by the English scholars and staff member. They referred to our English as the "queen's English" that was quite strange at the time.

Lecturer 1: Refer to response as in question 7.

Lecturer 2: Yes, when I speak German. I haven't really spoken the language for a while, so when I must quickly switch from English to German, I do get self-conscious because I speak fast and then I cannot speak the language that quickly.

Both Tutor 2 and Lecturer 1 speak German with varying degrees of fluency. Both reveal some level of self-consciousness as a result of not being very proficient in the language. This is an important aspect in ELL and AL in that it speaks to the fact that being self-conscious in this context of learning a new language and AL is not new and not specific to the South African context which many students (and to some extent tutors and lecturers) may assume.

Question 9

Have you ever experienced any issues related to your accent and/or pronunciation in English that made you feel shy, embarrassed, insulted or belittled?

Tutor 1: To be honest I haven't experienced this.

Tutor 2: This was previously responded to. I would very often cover it by preventing words containing R's other than that, I have a good sense of my "Self" and would use this as a way of reminding the group that we all have our differences and that is what makes us unique. Also use this to lay a foundation that we embrace diversity, in whichever way it presents itself.

Lecturer 1: Yes. It wasn't really addressed to me, but the colleague students complained about was from outside South Africa. So I imagined that they could also complain about me to another person. But I've overcome that issue of accent because everyone has one and even some people who claim to have the best aren't.

Lecturer 2: Not at all. In South Africa people don't believe that I am coloured though when I speak, which I find strange. I've been told more than once that I don't have an accent and in Europe my students always said they preferred my accent to the American/British English because I pronounce my words better than them (haha).

The responses to Question 9 above are distinct to each of the individual respondents, and each one except Tutor 1 claims that she/he has experienced some issue relating to her/his accent. Tutor 2 alluded to her/his 'struggle' with pronouncing the "R" in 'standard' or 'accepted' way. What is encouraging is that she/he had progressively learned to accept her/his own pronunciation as acceptable, and used this 'unique' feature as a gateway to accepting difference and reclaiming her/his own identity.

Lecturer 1 does suggest that he/she had witnessed some type belittlement of a colleague by students who derived humour from the colleague's accent and at her/his expense. It does appear from his/her comment that he/she had "overcome that issue of accent", that he/she may have also experienced the same type of humiliation as his/her colleague. At this juncture, I have to point out that during my time as a tutor and lecturer I had also witnessed several instances in which colleagues from Central and West African countries, for example, had been the objects of humour unbeknownst to them. I found these deeply insulting and indefensible. I had mentioned this to other colleagues but the matter was never given much traction since.

Lecturer 2 reveals a very distinct response in that he/she suggests that South Africans generally categorize her *nationality* based on her accent. It does appear that he/she sensed a type of

cynicism in this respect when he/she rebuts that in Europe, the treatment of the issue of having an accent was completely different, and he/she found it more complimentary than the way in which the South Africans had perceived and responded to his/her manner of speaking in English.

Question 10

Do you feel that issues of affect (self-confidence, esteem, etc.) have a place in L&T? If so, please explain. In other words, should space be made to address these issues in the T&L environments?

Tutor 1: Yes it most definitely have a place in L&T. The only way to become good at something is to first be confident in what you do. That way you build a bridge between the two. Lecturers and tutors should be encouraged and teach self-confidence and self-esteem. This way learners will feel better expressing themselves and actively participate in tutorials.

Tutor 2: I feel that any opportunity which can be considered as a learning or teaching experience should be utilized. This however should be assessed at the time and also veering towards mutual benefit of all involved.

Lecturer 1: Yes. If a student does not have self-confidence, it is difficult to express his ideas in public. I think lecturers should try to take note of those students who seem to be too silent or out of the class and the institution should make known to students with disabilities that they won't be stigmatized in any way.

Lecturer 2: I don't think we need to address this issue as it is good when people speak English with an accent. People should embrace their identity. I can't stand it when people want to sound like an American or a Brit when English is not their home language. I've seen that so often in Europe and even in South Africa. Some South Africans that want to sound like an American or a Brit, they have not accepted their identity.

The respondents had varying responses to this question. Tutor 1 very clearly supports the idea that issues of affect (self-confidence, esteem, etc.) have a place in the learning and teaching environment, and that tutors and lectures should participate in discussing these aspects in the course their teaching. Tutor 2 agrees to some extent as long as it is mutually beneficial for both students and teaching staff.

The lectures have opposing views on the question. Lecturer 1 unreservedly agrees that issues of affect (self-confidence, esteem, etc.) have a place in the learning and teaching environment. He/she places emphasis on students who show a consistent lack of response in the classroom, and those students with disabilities.

Lecturer 2 disagrees that issues of affect (self-confidence, esteem, etc.) have a place in the learning and teaching environment. He/she holds that the kinds of things that people may be self-conscious about: accents and identities are things that people should embrace. He/she suggests that people should maintain and be proud of their linguistic and cultural uniqueness.

Question 11

Would you like to make any recommendations for changing/improving the modules?

Tutor 1: The recommendations I would make is to allow learners to write more pieces based on personal opinions or how they view things. This way they are getting more exposure to writing. Thereafter you integrate academic writing with that because now you have a foundation to build on. Practice makes perfect. We should always bear in mind that 1st year students have no prior knowledge to academic literacy. Therefore that gap needs to be covered in order to equip them with the necessary skills.

Tutor 2: I can only make the observation that communication should in all modules always remain a dialogue where there is an allowance for knowledge to be exchanged. To encourage a sense of agency whilst one interacts during lectures across all and every module.

Lecturer 1: I think changes have been made already because there's a new programme that has been put in place this year. EDC 111 and LAN 151 will not be offered next year.

Lecturer 2: Not really. I just think for PGCE students they have to understand that what they did in undergrad is very different from what is done when learning to become a teacher and that the expectations are different when you are learning to become a teacher.

In terms of recommendations, Tutor 1 suggested that one way to develop students' writing and academic literacy skills is to allow and encourage them to write more personal texts; perhaps more free writing opportunities. He/she suggests that these can serve as a catalyst for improving academic writing that is perhaps more formal.

Tutor 2 encouraged greater dialogue among teaching staff regarding issues development of AL modules.

Lecturer 1 shared that there had already been changes to ELL and AL modules. She explained that EDC11, the module that had been used for this study, would be discontinued.

Lecturer 2 did not express that she had any recommendations to make regarding the improvement of the 2 AL modules of the study. Her comments are specific to students of another course she has taught.

Question 12

Do you have any further comments?

Tutor 1: None

Tutor 2: Learning should never take place in silos. That as lecturers, students and tutors we should know our only task is to serve, to remain humble and remain reflective practitioners as that will enable us to always develop and not become complacent. Once you become complacent, it could lead to a state of stagnancy which prevents further growth.

Lecturer 1: I always hear people talk of a multilingual and multicultural teacher ...Do you think there can be a perfect situation where every teacher/lecturer in SA speaks all languages and is able to switch between them so fluently?

Lecturer 2: None.

Tutor 2 shared that there should be greater collaboration between teaching staff (tutors included). She/he also recommends that as educators, we should exemplify a demeanour of humility, and that we should not settle for complacency; instead we should strive to constantly improve upon the academic project for those we serve: our students.

Lecturer 1 suggested that it is very difficult to find and/or be an educator to all linguistic and cultural groups.

In conclusion, the interviews appeared to support the idea that the lack of English language fluency and under preparedness for AL, can have a negative effect on a student's sense of self-

worth and confidence. The issues of affect should be addressed to some degree in the learning and teaching environment as these impact students' levels of motivation to participate in class.

The diversity in languages and cultures represented in the classes, and the large class sizes are overwhelming. These impact on the quality of the academic project at large, and interventions offered in the case of students who struggle with things like English language proficiency and a lack of academic literacy. It also impacts on the ability of teaching staff to offer support for those students who need help with issues of shyness, low self-esteem, a lack of confidence and reticence whether as a result of their lack of English language proficiency or not.

5.3.2. Data from Interviews with two Tutorial Groups

L1 and L2 students from 2 AL tutorial groups.

As mentioned earlier, in the case of the 2 tutorial groups, I had issued all participants a copy of the discussion questions as a means to capture their thoughts and opinions during the interview. I had shared that they should feel free and that they were under no obligation to return their respective anonymous responses to me. I then arranged the responses into two basic groups: L1 (n=38) and L2 (n=22) students. It should be noted that of those students who elected to return their questionnaires, not all students answered all questions; some elected not to respond to certain questions in the interview and/or on the questionnaire. In light of this, I have only selected to review the returned scripts of students that had answered the specific questions.

Most of the students indicated that they regard English as their home language (L1) with some students from the L1 group indicating that they are fully bilingual but used Afrikaans mainly at home. In this sense, Afrikaans was considered the second language for these students. Afrikaans and isiXhosa were the two most common second languages in the tutorial with a few students indicating that they are multilingual in that they can communicate comfortably in some of the other South African languages: isiZulu, Venda, Sepedi and Sotho.

Question 1: Is this your first encounter with AL?

L1 students:

With the exception of 3 students, *all* other L1 students indicated that the AL modules were their first experience with academic literacy.

L2 students:

With the exception of 3 students, *all* other L2 students indicated that the AL modules were their first experience with academic literacy.

Question 2:

What did you initially think AL meant or entailed?

L1 students:

Some expressed that they had no idea. Others felt that it entailed critical thinking, essay writing, learning about English literature, advanced writing, enhancing English language skills, grammar, parts of speech, etc. A few thought that it involved ELL and numeracy for Foundation Phase, and learning about the “background on academics”.

L2 students:

Some were not really sure. Others felt that AL entailed learning complex English, broadening one’s vocabulary, writing letters and essays, administration for teachers, scholarly writing and referencing.

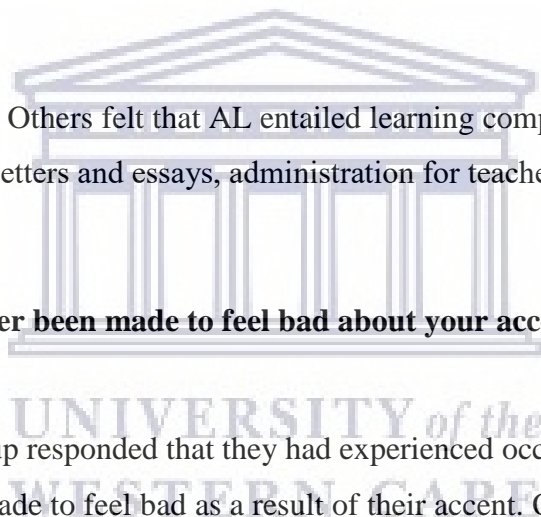
Question 3: Have you ever been made to feel bad about your accent?

L1 students:

Six students from this group responded that they had experienced occasions in which they felt self-conscious and were made to feel bad as a result of their accent. One of these students felt that she was made fun of because she “is coloured and apparently sound[s]s “white”. Another expressed that she was jeered for her accent “especially coming from Atlantis”. The rest of the students indicated that they had not experienced any feelings of being ridicule for their accent.

L2 students:

Five students expressed that had not experienced any feelings of being ridiculed for their accent. Of this group, one student had expressed that she was self-conscious because she has a lisp. The rest of the group expressed that they had experienced feelings of being mocked for their accents. One expressed that she was from Paarl (a medium sized rural town known for wine farming in the Western Cape Province) and as a result was made fun of because her accent was different from those of Capetonians. Another student shared that she had been made of “many times in class” as a result of her accent.



Question 4:

Has being an L2 learner/student made it difficult for you academically and/or personally; if so, in what way?

L2 students:

Sixteen students from this group indicated that they had not experienced significant difficulties personally and academically as a result of them being L2 learners/students. The rest of the group expressed various reasons for indicating that they do experience difficulties because they are L2 learners/students. They said that they are not “really good at English”; they have to “Google certain words to understand the context”; “there is trouble communicating personally because of the fear of judgement”; “I /we don’t understand everything in class, I feel a bit left in the dark”; “The English vocabulary used in University is much higher”

Question 5:

Have you ever been made to feel bad because of your “lack of English fluency”?

L1 students:

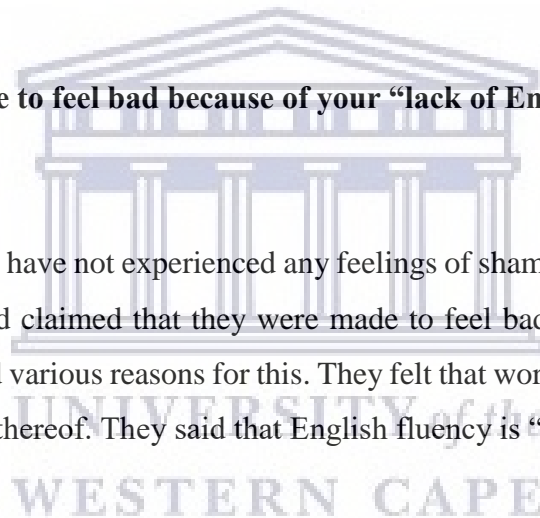
Ten students indicated that have not experienced any feelings of shame due to a lack of fluency in English. Those who had claimed that they were made to feel bad as a result of not being fluent in English expressed various reasons for this. They felt that word choice was an indicator of intelligence or the lack thereof. They said that English fluency is “expected by society”.

L2 students:

Six students indicated that they had been made to feel bad due to their apparent lack of English language fluency. They were either “laughed at in class”, when making a mistake, a classmate “kept bragging about it”; “Other Afrikaans people who are better in English also feels they are better than people who have difficulties because they feel they have ‘mastered’ the language and are not part of the English group”.

Question 6:

What, if anything makes it difficult for you to respond in the classroom environment when being asked to participate?



L1 students:

They said that they do not want to make a mistake, feel uncertain, shy; they lack confidence and are self-conscious of what others would say; Some lack fluency, are afraid of judgement from others, feel intimidated and experience anxiety when it comes to responding in class.

One student pointed out that she used to be reserved but not anymore; she realized that she was “at university to learn”. Another remarked that, “It is a popular language which may be helpful in the future. One should ask in order to know and understand.”

One student indicated that she does not find it difficult to respond in class.

L2 students:

These students shared that sometimes they feel their input will not be as valid as the other learners who may be more “open” and confident. Other learners would stare and laugh at their accents in English. They felt that *their* English is judged or criticized. They are shy, and afraid of making mistakes. Even though their English may be good, their sentence construction and language usage may be incorrect. The size of the class is large and if they “answer incorrectly, *everyone* knows”.

Speaking up in class would be challenging as expressed by them in the excerpts shown below:

At high school we were taught that it is “wrong to be wrong so there’s the fear of giving a wrong answer and being laughed at...also some lecturers are mean”

I sit on the edge of my seat waiting to scream out my thoughts but never have the courage to do so

Compared to others, I feel I am not as confident as they are, and my responses may not be as valid as theirs

Stared and laughed at when I speak because of my English accent is bad.

They always judge or criticize our English

Question 7: Do you think people make distinctions between those who are more fluent in English than others? If so, please share your thoughts?

L1 students:

These students shared that people some people categorize fluent English speakers as being “smarter” and that they come from more “advanced areas”. The following excerpts validate that many students in fact do feel that people generally are treated differently based upon their respective levels of fluency in English:

Some think that if they belong to a certain group, they are more advanced than others in a specific language.

If people see a “dark of complexion girl/boy speaking high English they are shocked and compare themselves to that person”.

People make distinctions between those who employ ‘sophisticated’ language and those who do not.

English speaking people are viewed as “smart” and this is a misconception I don’t think anyone should have a perception of me because of the way I speak. I think non-English or ESL students are envious that we got taught in English, our first language, and this makes me feel bad.

Being an L1 speaker makes me feel self-conscious; it creates ‘barriers’ for those who feel that they’re not good enough and might see me as privileged which is kind of offensive but true. People are more likely to judge others

L2 students:

These students felt that some fluent L1 speakers tend to look down on them because they do not speak English fluently as revealed by the following excerpts:

If you are person of colour and you are unable to speak English fluently, people will look down on you.

They judge my English because it contains a mixture of Afrikaans and it is not fluent

They [L1 speakers] make it [speaking in English] seem easy. Wich make me feel dumb.

...people who are better at ENG also feels they are better than the people who have difficulties because they feel they have “mastered” the language and are now part of the eng group.

Generally, the students displayed an awareness of class in the way their classmates view each other; this was dependent on their respective levels of English language fluency. They shared that they can feel they are different by the way they pronounce words and use sentence structure relative to those who are more proficient than they are.

These students also expressed that if they are struggling with the English language they would be regarded as illiterate in the eyes of their L1 counterparts. An example that they had expressed was that “African people are not always fluent with the language and that divided them from those who are fluent”. Others felt that fluency and correct pronunciation are important in expressive language because it makes it easier for people to follow and understand what they are saying. They mentioned that there was a definite connection between English language fluency and class since people can recognize “one’s command of English immediately after a personal interaction”. In addition, these students held that when people realize that you are fluent in English, they immediately assume you come from and/or hold a higher social status as a direct result of having had a superior education.

In conclusion, the issues of affect appear to be critical in the learning and teaching environment generally and specifically in the case of AL modules like those of my study. Students who struggle with English language proficiency feel that they are at greater risk of being ridiculed as a result of this; coupled with the fact that they feel self-conscious of their accents and the places of origin. The issues of class and its intersection with race and English language proficiency are critical in addressing the affective matters if educators are to strive to provide a learning and teaching atmosphere that is based upon participatory and egalitarian thinking.

5.4 Data from Observations

5.4.1 Context for the Observations of the FAL101 and EDC111 Lectures

As I have alluded to in the Methodology Chapter 4, there were two types of scenarios that my study had employed for the observations. The first was to observe the learning and teaching environment from the perspective of *myself* as the lecturer during teaching times. I reflect upon this experience after the preamble which follows later in this section. The second type involved me observing as a passive observer of the tutorials.

My study had several aims in utilizing the observation method. I hoped to observe the general atmosphere in the classroom in relation to affect by probing the following questions:

- Were there any feelings of intimidation, a lack of confidence, fear, timidity with regard to the power relations between lecturer/tutor and students?
- What, if any, are the barriers to learning and teaching in this context?
- What effect does English as the medium of instruction have on the participation levels in the classroom in which many are L2 students?

In addition to these questions, I wanted to delve specifically into the response levels and the choice of responses to specific questions. More importantly, I had intended to establish what the most striking features of the observed classes were, and if there were any anomalies.

5.4.2 Preamble for the Observations

In order for this section to make sense and to make it cohere with the underpinnings that are synonymous with the epistemic motivations of my study, I offer a brief description of my very first experiences as an undergraduate student of English and academic literacy in 1989. Subsequently, as a part of this study, I describe in detail my observations of similar classes under similar circumstances but from the perspective as a lecturer 28 years later. In this regard, I reflect upon my own experiences as an ‘outsider’ (peripheral student) and ‘insider’ (academic). Such a stance, I believe will serve to reinforce the intensely value-laden foundations of my study in addition to reiterating its autoethnographic credentials enunciated via my autobiographical accounts that I have used in my Autobiography Chapter as “epistemic ballast and epistemic bulwark”, (Sivasubramaniam, 2020, personal communication).

In 1989, one of the first things that dawned upon me as a first-year student was that in most classes I had attended there was the lack of interaction and responsiveness in the lecture room. For example, whenever a lecturer would invite responses to simple questions posed, they would often be met with blank stares and murmurs. Out of over one hundred students, not a single student would venture to raise her/his hand to indicate their intentions to offer a response. I could understand and related to the obvious reasons for this. One of these was that as an undergraduate student, I felt intimidated by the newness of the academic setting: the relatively unknown lecturers, their titles and wealth of knowledge in a surrounding that was unfamiliar

to me. I also found the language used by the lecturers overwhelming: they used terminologies and concepts that were unfamiliar to me, and this made me feel under-prepared and inadequate for what I had embarked upon.

5.4.3 Self-observation as Lecturer

Decades later, I had found myself at the frontend of the learning and teaching project as a lecturer to undergraduate students in an ELL/AL environment that was similar to the one I had experienced. I had greeted the students, welcomed them to the University and to the module at hand. For the sake of coherence, simplicity and due to the fact, that in case of the lectures the average attendance was over 200, it is neither possible nor feasible to capture all of the data given the spatial constraints of this chapter and study at large. In this regard, I have had to make a rigorous selection.

During the lecture that I had presented, I had immediately been transported back to my time as an undergraduate student. This was because upon attempting to engage the students, I was met with similar stares and docile demeanors that I had displayed during my undergraduate years. During the first several minutes, not a single student had raised her/his hand gesturing that she/he had a response to offer. I was stunned by this: almost 30 years hence, the same issues are still existing in the learning and teaching environment. It was this particular moment and insight that had spurred me on to seek to understand what lay behind this lack of response.

I had begun to ask a series of seemingly simple and benign ‘ice-breaker’ type questions as a way to evoke a conversational atmosphere in the classroom. These were met mainly with silence with some students whispering amongst each other; some in English and others in Afrikaans, isiXhosa and other African languages. It was during these inescapable moments that I had begun to realize that something was not right with the apparent lack of receptivity, interaction and engagement even at a rudimentary level, and that I wanted to comprehend it for the sake of improving it. It was also this realization that initiated other realizations.

I had experienced a remarkable epiphany. I began to understand that there were two components that were missing in the current learning and teaching environment I had found myself in. Firstly, I did not quite know and understand the students in my care at this time. The

second was that these students had no idea who I was. They must have had their own preconceptions of what a lecturer is and does. But they did not actually know me as a person.

I attempted to change the tone of the class by asking them questions that I had thought and hoped would prompt a better sense of engagement through creating a relaxed atmosphere. I asked students to share their name/s (I have changed these to protect their respective identities) and where they lived or who had thought that they lived the furthest from the University. After a pause, I rephrased the question by asking who was from the Bellville, Belhar and Delft areas since these were the closest neighborhoods to the University. This question prompted some reaction from a few students who had raised their hands. There was still an air of hesitation and lack of confidence to speak up in the lecture. Again, some students had engaged in whispering amongst each other most likely in their common home languages.

Suddenly, a student (Student 1, a so-called “Coloured” student whose home language is English) held up his hand and offered to share his response to the question about where he resides or comes from. The conversation continued as the excerpts below point out:

Student 1: My name is Lyle Keith Allison, I am from Cape Town.
Lecturer: Hi Keith, do you live in Cape Town City
Student 1: No sir, do sir know where Athlone is?
Lecturer: Yes, I do...so where in Athlone do you live?
Student 1: No sir, it's close to Athlone....do sir know where Bridgetown is?
Lecturer: Yes, I do...so live in Bridgetown?
Student 1: No sir...(pause)...I live in Kewtown
Lecturer: Okay, I know *exactly* where that is. May I ask how you received your name?
Student 4: My grandfather's name was Keith Lyle Allison. So my patents swapped his names and that how I got my names.
Lecturer: Okay, great thanks for sharing.

A second student (Student 2, a so-called “Black” student whose home language is isiXhosa) was waiting his turn to respond to the same question:

Student 2: My name is Andrew Nonesi, and I live in Cecil Esau Residence.
Lecturer: Hi Andrew...okay, and where are you from originally?
Student 2: I'm from Eastern Cape?
Lecturer: Whereabouts in the Eastern Cape?
Student 2: Mthatha
Lecturer: Okay, do you live in the city of Mthatha?
Student 2: No sir....I am close to Mthatha...I'm from Gxulu.

Lecturer: Okay, and how far is Gxulu from Mthatha?
 Student 2: Gxulu is about 30 mins with taxi from Mthatha
 Lecturer: Okay, may I ask you about your name?
 Student 2: Yes.
 Lecturer: Is Andrew your birth name?
 Student 2: No sir, it is not my birth name”
 Lecturer: What is your birth name if I may ask?
 Student 2: My name is Lonwabo.
 Lecturer: And what does your name mean?
 Student 2: It means, filled with happiness
 Lecturer: Oh, that’s a great name then to have.
 Student 2: Yes it is...(giggles with sense of pride)
 Lecturer: Okay, thanks for sharing Lonwabo.

I then gestured to Student 3 who had a hand raised to proceed with her response:

Student 3: My name is Micaela Smith an I’m from Mitchells Plain.
 Lecturer: Hi Micaela, where in Mitchells Plain?
 Student 3: Near to town centre.
 Lecturer: Okay, is that close to the police station?
 Student 3: Yes, not too far from there?
 Lecturer: Is it close to Eastridge?
 Student 3: Yes sir; I live *in* Eastridge.
 Lecturer: May I ask how you received your name?
 Student: I am a twin an my twin brother’s name is Michael an that’s our daddy’s name also.
 Lecturer: Okay, thanks for sharing Micaela.

The lecture room was quiet and after a while, another student raised her hand and responded very confidently:

Student 4: My name is Chelsea Samantha Jacobs. I’m from Ottery.
 Lecturer: Hi Chelsea, okay, do you live near to Pick n Pay Hyper by Varkensvlei?
 Student 4: *No!?* not *that* part....in Ferness Estate.
 Lecturer: Okay, I know where that is...it’s not too far from the Youngsfield Military Base and Royal Cape Golf Club?
 Student 4: Yes, I live close to that area.
 Lecturer: And may I ask how your name came about?
 Student 4: Well, you see my dad is a Liverpool fan but my mom is a Chelsea fan. So they told me that the year I was born, Liverpool beat Chelsea, so I was called Chelsea because that was what they agreed, if Chelsea, loses, that would be my name.
 Lecturer: That’s very interesting. And what would your name have been if Chelsea Football club had won?
 Student: I don’t know! (giggling)
 Lecturer: Okay, thank you for sharing Chelsea.

These seemingly innocuous responses prompted me to probe the reasons why some students answered these questions in the way they did. With regards to their names, the responses were varied while with the second question, some preferred not to mention their respective places of residence or origins immediately and/or unreservedly. This was in addition to their respective levels of confidence and levels of English language proficiency.

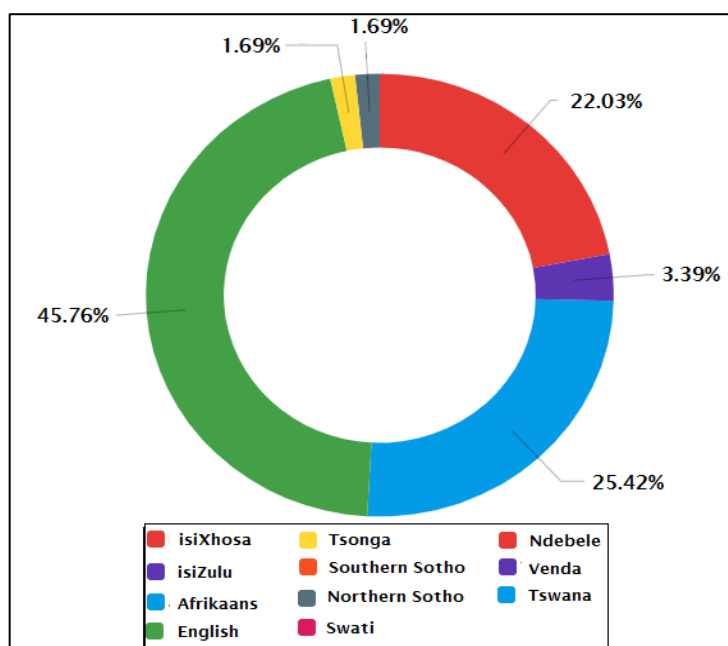
I subsequently offered several students more opportunities to share their responses to the questions. This activity served to eventually ease the atmosphere in the classroom but there was still the feeling that students were self-conscious of their respective responses to the questions. This was evident in the lack of responsiveness and spontaneity.

I proceeded to ask the students where they thought *I* was from. Again, there was the initial hesitation as if some were waiting on others to take the first step. Many shared that they had thought that I was from overseas; some thought I was from Johannesburg, while others settled for “Cape Town” without specifying a location. The vast majority of students were astounded when I had mentioned that I was born and raised in Bonteheuwel Township. It was as a result of their reaction that I embarked on the mission to help them understand who I was as a person by sharing my journey from Bonteheuwel to University. This experience made me realise that I needed to make a concerted effort to know and understand the students in my care. In addition, I wanted the students to see me in the most humane, sincere, respectful and authentic way so that they should never feel intimidated by me in any way.

5.4.4 Observation of the FAL101 and EDC111 Tutorials

General description of the tutorial classes

As with many tutorials in the FAL101 and EDC111 modules, the average turnout ranged from 18 students to over 50 at times per class respectively. The average attendance was 28 students per tutorial. The attendance usually comprised an even gender split. In terms of the language breakdown, it varied depending on the attendance of the particular tutorial. Generally, the language breakdown is as indicated in the diagram below:



It has to be noted here that while there are more L1 speakers in both modules, this does not necessarily mean or imply that they have the same levels of English language proficiency nor is it an indicator of their respective academic literacy levels. This, as in the case of *all* students, depends on several factors: the type of pre-university schooling generally (based upon what their respective socio-economic backgrounds could afford) and language exposure generally. In other words, while they may display traits and hold that they are “English speaking”, this claim may be founded mainly on their proficiency in “Basic Interpersonal Communication Skills (BICS)” and not necessarily their “Cognitive Academic Language Proficiency (CALP)”. The former refers to the language necessary for day to day living, including informal or formal conversations with friends, family and co-workers. The latter refers to the language necessary to understand and engage in academic discourse in the learning and teaching environment as in the case of my study (Cummins, 1999, 2000, 2008).

5.4.5 The Main Purposes of Observing

During the course of the observation of the tutorials (and lecture) I wanted to gain insights into the following:

- the types and levels of participation (one-on-one interaction and engagement, small group interaction, student to tutor interactions)
- the bearing of the levels of English language proficiency on the participation levels

- affective issues (self-confidence, self-esteem, boldness, shyness, enthusiasm, motivation, attitude, etc.)
- issue of accents in relation to self-confidence and participation levels
- the levels of academic literacy
- Cultural characteristics

In addition, I also considered what the most striking features of the tutorial were and whether there were any anomalies.

5.4.6 Context and Observation of Tutorial

The lesson for this tutorial was an introductory class to Academic Literacy 101, viz. the FAL101 module. Since the year had just started, during our weekly meeting I had encouraged the tutors to commence the tutorial with a discussion forum in preparation for their students' first assignment. One of the focus areas for the month was to discuss their experience with English language learning and academic literacy. But before this was to start, the groups had to briefly introduce themselves, and share their reasons for choosing the Bachelor of Education (Foundation Phase Teaching) (B.Ed. FPT) degree which was the topic of their personal narrative.

The tutor waited patiently for the students to arrive as some were late because some of them were arriving from prior classes. I could sense some degree of nervousness from the students and to some extent the tutor even though I had prepared the tutors for the situation.

It is important at this stage to clarify the types and levels of participation (one-on-one interaction and engagement, small group interaction, student to tutor interactions). However, before elaborating on the various observations made in the tutorial, it is necessary to define in general terms what I mean by response, participation and contribution levels within the context of the observations. Responding refers to a student gesturing by raising her/his hand or speaking spontaneously as an indicator that they would like to participate in the current discourse at hand. Participation involves actively engaging in a discussion point beyond a simple "yes/no" response. Contribution refers to a student who has made a particular point that the lecturer and/or tutor acknowledges by writing it on the board and/or including in the

subsequent discussions. I mention these points not as an assessment tool to gauge students' competencies but merely to evaluate the underlying reasons for the various levels or degrees of interaction in the learning and teaching environment.

At outset of the tutorial, the tutor introduced herself and welcomed the students. She then proceeded to briefly explain the purpose of the tutorial and how it ties in with the first assignment and academic literacy. While explaining the gist of the first assignment, she encouraged students to feel free to interject at any time should they have any questions of clarification. During the first few minutes there were no questions or comments from the students.

The tutor requested that all students divide into groups of 3 or 4 and spend 15 minutes discussing and jotting down their respective reasons for enrolling for the BEd. FPT degree. I noticed how students who, for some or other reasons appeared to know each other, had immediately corralled together; often because they had become acquainted during the orientation week and/or they share the same home language and/or culture and ethnicity, for example. There were several students who appeared timid or shy and waited and watched before latching onto a group.

When the discussions commenced, the room was relatively quiet with some groups conversing louder than others. As I had expected, many students adopted a 'wait-and-see' approach for several reasons. One of the reasons is that they are apparently overwhelmed by the newness of the academic experience, and choose to watch what others do for fear of making mistakes or appearing deficient. There was also a general uncertainty about what is expected from the task at hand, and what their specific *roles* were in the course of the discussion. Amid the murmurs, I overheard some L2 students conversing in their home languages: Afrikaans, isiXhosa and isiZulu. Since I am fluent in Afrikaans and have a basic command of conversational isiXhosa, I gathered that they were discussing what was required of the immediate task at hand and who in the group would lead the discussion.

As with many group-type interactions, some participants felt more confident than others to speak freely in a public-group setting. There are several reasons for this which emerged from the first segment of the tutorial. Firstly, it could be as a result of the various personality types in the group. Secondly, it could be because some students feel less prepared than others for the

tutorial. Thirdly, many are L2 students who may feel intimidated by the fact that they do not consider themselves as fluent (and by implication as competent) as their L1 counterparts. It is this latter factor that I was keenly interested in observing and monitoring.

5.4.7 The Levels of English Language Proficiency

Even though I had noted as much as I could about the general experience of observing the tutorial, I was acutely attuned to the aspect of English language proficiency in the learning and teaching context. This I believe was located at the heart determining the students' respective response, participation and contribution levels. What became almost immediately apparent was that the L2 students interacted the least of all in the small group discussions. Some appeared withdrawn while others were talking softly with their peers, and due to the low volume of their conversation, what they were discussing was indistinct.

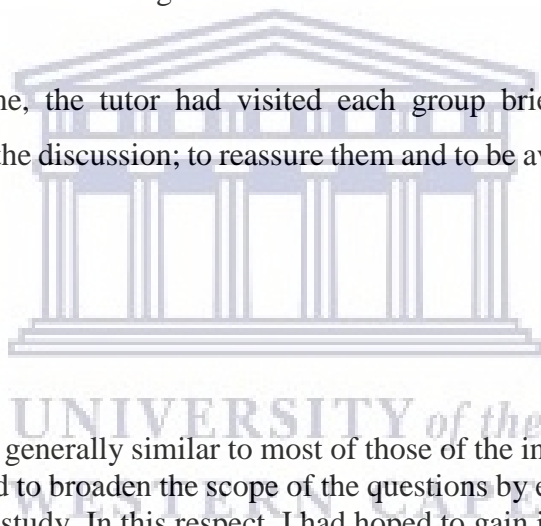
During the discussion time, the tutor had visited each group briefly to ensure that they understood the purpose of the discussion; to reassure them and to be available should they have any questions.

5.5 Data from Surveys

5.5.1 General Overview

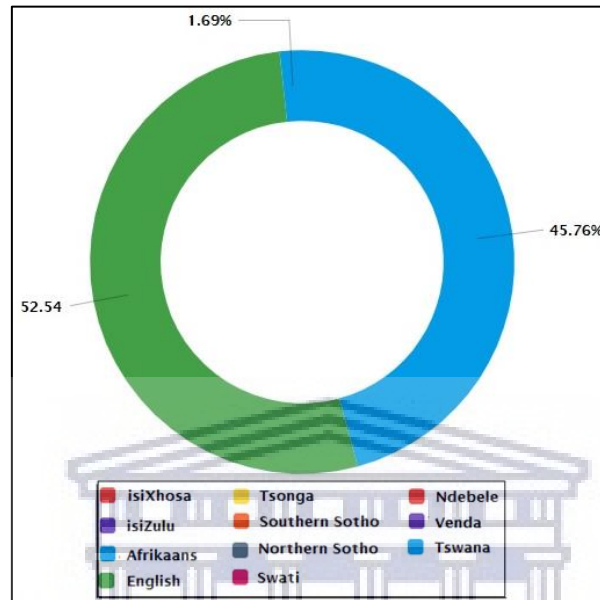
The survey questions were generally similar to most of those of the interview questions. In the case of the surveys, I hoped to broaden the scope of the questions by expanding the participant base of AL students of the study. In this respect, I had hoped to gain insights into:

- The correlation between where respondents resided and their perceptions of English language proficiency and identity
- Their notion of what AL entails
- The treatment of persons with accents that do not 'conform' to an accepted standard in English



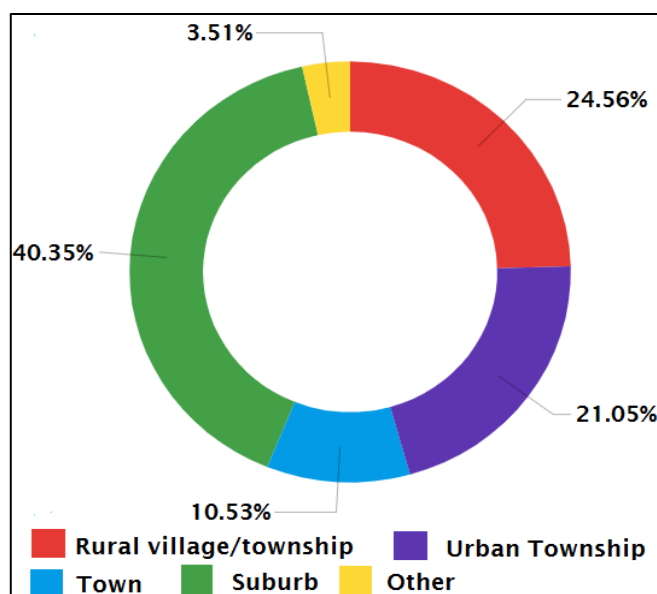
5.5.2 Survey Questions and the Respective Responses

1. What is your 2nd language?



As noted earlier, about 53% of the respondents claimed that their second language was English and 46% claimed that their second language was Afrikaans. The rest (2%) indicated that their second language was “other”.

2. What type of residential area/location to you live in?

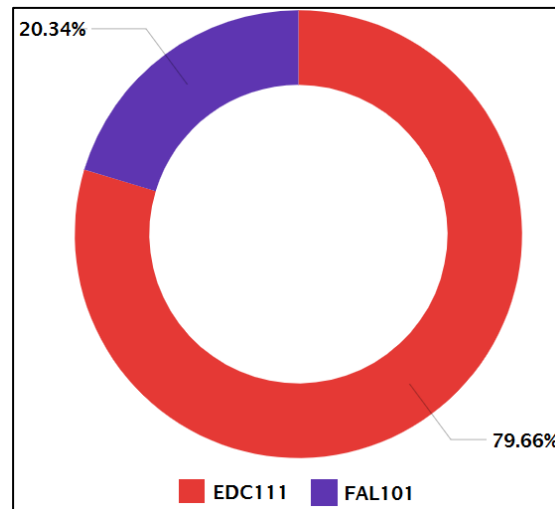


In the case of the students' respective places of residence and/or origin, the data points out that 40% of them are from 'suburban' areas. It has to be noted that in the South African context, this term is not straightforward. In other words, what one student (and her/his community and associates) may consider a "suburb", may not be the case for other residents in other suburbs. The general definition of the term suburb refers to tracks of occupied space that are close to the city but not so far away from it that it can be considered rural or being in the countryside. There is a generally a higher regard and status associated with living in the suburbs regardless of its actual location and socio-economic value. This is based mainly because these areas are "often dependent upon the nearby city for employment opportunities and other benefits." (<http://www.businessdictionary.com/definition/suburb.html>).

Given the unequal underpinnings and the unpleasant fallouts of the South African socio-economic landscape, the term "suburb" has varied meanings depending on who one asks. But whatever the case is and regardless of the actual location of a specific suburb, it is generally considered and accepted that these areas that are better off than the rest of the residential areas; and wherever possible, people generally strive to acquire property and/residence in or close to the suburban areas for a variety of reasons: safety and security, proximity to employment and employment opportunities, proximity to 'better' educational, recreational, business, and retail opportunities.

Why this question remains important in the case of my study is that some students will display an awareness (and self-consciousness) of their location in relation to that of others who are either less or more fortunate than they are. In addition, as will be seen later, the data also points to an association between the students' locations and their perceptions of English language proficiency. In short, their location has a direct effect on their self-perception and that of others'.

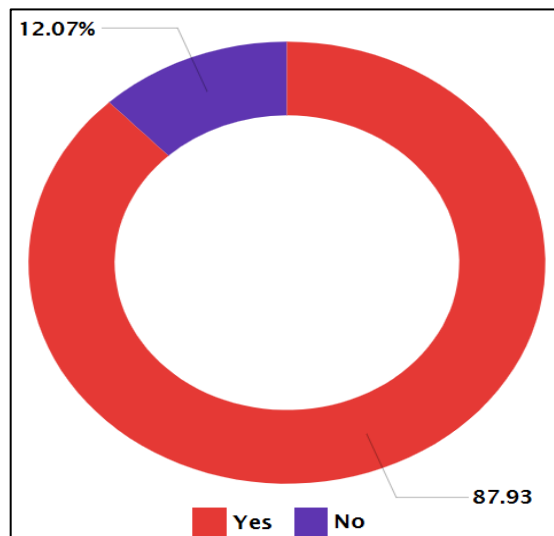
3. Which AL module are you enrolled for?



The purpose of this question was to establish the distinction between those students who had enrolled for the Foundation Phase (FAL101) and Senior Phase Bachelor in Education Academic Literacy modules respectively. The prime reason for the lower number in the FAL101 module is that this module is a part of the Bachelor in Education Foundation Phase Degree which was introduced in 2016 at the University of the Western Cape (Nomlomo and Desai, 2014). In this sense, it is a fairly new programme which is undergoing changes, and which I am grateful to have been a part of. For a complete breakdown of the students' degree/certificate selections see Appendix E.

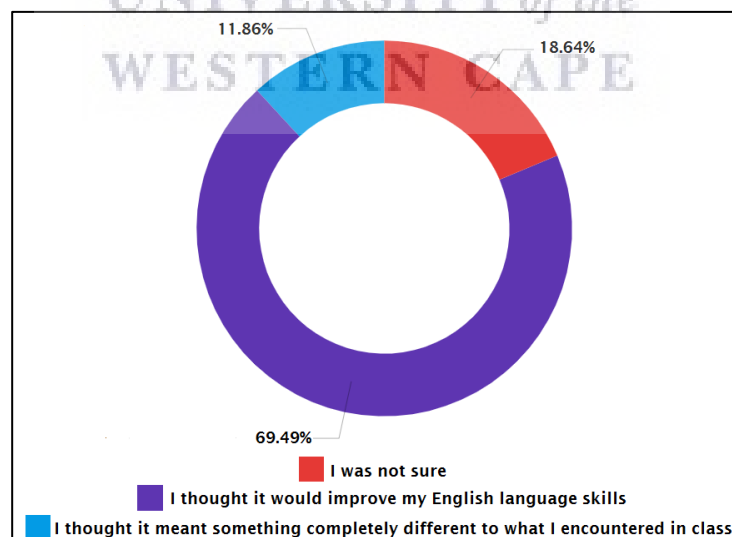
As I have mentioned in the Methodology Chapter 4, the two AL modules are more-or-less the same in purpose, content and outcomes. The major distinction is that the EDC111 module is offered only to students enrolled for the Senior Phase Bachelor in Education degree, and this degree had attracted the larger numbers of BEd students given its history in the Faculty of Education.

4. Was this module your first encounter with “Academic Literacy”?



This question is a critical one in the study as it reveals many issues some of which I have referred to in the previous chapters. It was not surprising that the vast majority of students (87.93%) had indicated that their interaction with the respective AL modules had been their first encounter with the concept and discourse. It also signals the fact that these are not concepts dealt with during their pre-university years which in itself is very noteworthy, which I hope to return to in the following chapter.

5. What did you initially think "academic literacy" meant or entailed?



I have intentionally designed the preceding question 4 as a lead-in question to the current one. It served to offer students the space to reflect on what their expectations were as they entered the course. The choice of response options was elected based upon my own experience as a

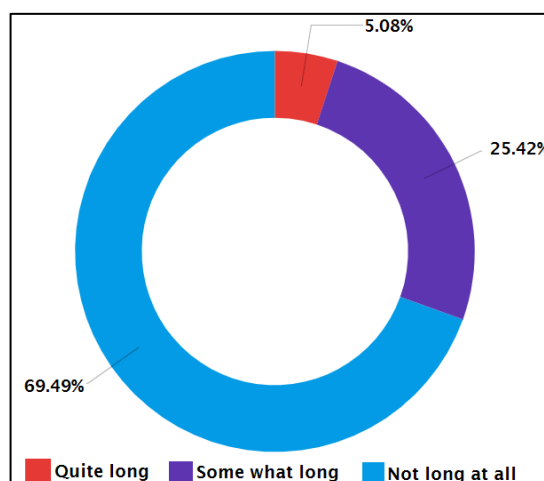
student, tutor and lecturer of AL modules. I wanted to gain insight into whether the students' understandings, experiences and expectations were similar to mine during my first year at university.

The vast majority of students (69.49%) indicated that they had thought and/or expected that the AL modules would in some way improve their English language skills. The assumption here is that they felt that there was a *need* for their English language skills to be improved, and this this would be the space and place to ensure some degree of progress in this regard compared to when they had entered the university.

My experience as an undergraduate student of AL is in keeping with second most common (18.46%) response to the question: "I was not sure". This is very telling because it reveals, among things, that these students were not sure either what it meant conceptually, and/or what it involved practically. This is because 'academic literacy' is not introduced during their high school years either via anecdotal comments and references or through formalized introductions in relation to a learner's progression to tertiary learning and teaching, as the data for Question 4 reveals.

The third response group who replied that they "thought it meant something completely different to what [they] had encountered in class", reveals elements of the foregoing response group. It displays a degree of uncertainty and could imply that the students' expectations were either not met or that it in fact exceeded their expectations. The subsequent responses may give some insights into this dynamic.

6. How long did it take before you began to understand what Academic Literacy entails or involves?



The response to question 6 (above) reveals very interesting insights into the possible reasons why students may have chosen one response over the other two options. One of the reasons could be that they grasp what the concept entailed broadly even though they may not have excelled in the AL assessments. Some may have felt that because they had passed the first few tests and/or assignments, this indicated having an adequate understanding of what AL means and how to employ the associated learnings. Another group in this context may have assumed that because they are L1 students, it ‘naturally’ behooves them to answer that it took them a short while to come to grips with AL.

The second group had expressed that it took them “somewhat long” to gain an understanding about what AL entailed or involved. This could mean or imply that it was not until they had succeeded in some form of AL assessment that they felt it signified their comprehension of what AL comprised.

The third group who had replied that it took them “quite long” to understand AL could have chosen this option because they may have not performed well in the first assessable tasks. It may also mean that they felt overwhelmed by the newness of the AL environment which entails, among other, independent and critical engagement with texts and discourse. This setting is one that does not compare to the high school learning and teaching environment many of them had transitioned from.

Question 7: Has being an ESL/L2 learner/student made it difficult for you personally and/or academically?

In the case of this question, the response elicited qualitative textual responses. If the students were L1, they had the option to enter “NA” for “not applicable” indicating that the question did not apply to them or they had chosen not to answer it at all. In total 34 Students chose to respond to this question. Of this number, 16 indicated that they had not experienced difficulties personally and/or academically due to them being L2 learners/students. Only 1 student responded with a simple “Yes” indicating that she/he had experienced difficulties personally and/or academically due to her/him being an L2 learner/student. The remainder of the response entailed students briefly elucidating on or substantiating their elected responses. Below are the actual responses of these students respectively. I have chosen to group these twofold: a) students signifying that they had either been “struggling” with being L2 learners/students and

b) those participants who had not really struggled as L2 learners/students, and in this regard were “confident” either as a result of being L1 in spite of the fact that they are L2 learners.

a) Struggling group:

yes a severything is in english on university not that i do not undetstand english but as coming from a afrikaans class and speaking afrikaans at home made it difficlut as there is speaking and writing rule in english that is diffirent from afrikaans rules.”

Yes.In terms of English language barriers,it was,still is a challenge to comprehend a certain text depending on how high the level of vocab has been used.

Yes it was difficult at first but I became more familiar with the language and its rules later on. I still struggle sometimes but now know more than in my first year.

Yes especially my grammar and tenses.

Afrikaans is my mother tongue and having English as a second language I found it difficult sometimes to express my self

Academically, it sometimes took longer to understand the big English words and required some research or dictionary use.

I have no problem with doing written work but I had difficulty expressing myself in my second language

b) Confident group:

Not really

Not at all.

No, it actually helped a lot, although I had friends who used to made fun about this whole sit

No it wasn't

No i am english speaking

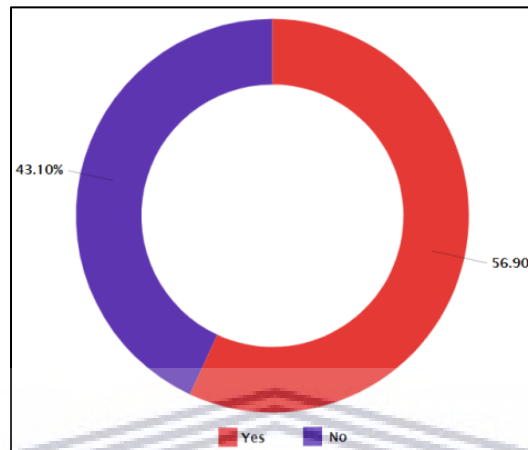
N/A because my first language is English

It was not difficult.It has improved my English.

it was not difficult but challenging and i managed to pass through because of the help provided.”

Academically. Engaging with the articles were always a struggle

Question 8: Have you ever been made fun of or do you know of someone who had been made fun of because of your/their accent when speaking in English? (whether as a learner or adult)



As in the case of the interviews, this question is located deeply in the discourse of affect and in particular the learning and teaching environment. This is because it has the potential to reveal certain personal characteristics associated with human character and the things that people value or regard as important in themselves and others. The data reveals that more than half of the students (56.64%) had indicated they had either been made fun of or know of someone who had been made fun of because of your/their accent when speaking in English.

This question is followed by one in which the participants were given an opportunity to elaborate on their respective responses to the foregoing one.

Question 9: Please, would you briefly describe a situation in which you or someone you know had been made fun of because of your/their accent when speaking in English? (whether as a learner or adult)

This question revealed, among other things, the correlation between the participants' understanding of theirs or someone else's geographical location and the association of their accent or way of speaking. In my own experience, this is a very real issue in which language and class intersect in relation to one's place of residence and/or origin. For example, I grew up in Bonteheuwel which is a place renowned for gang activity. Therefore, it is not unusual for people to stereotype the residents of Bonteheuwel as having a "rough" manner of speaking and/or using words typically associated with gangsterism. I have family, friends and colleagues

who live in Paarl. Many of them have shared that people from Cape Town have stereotyped the residents of Paarl and the surrounding areas of the Cape Winelands District as having a distinct type of accent and manner of speaking. The stereotypes are derogatory in intent and meaning. What follows, are examples of the participants' comments that corroborate this claim. I have selected to insert these as they speak to the harshness of the stereotypes which give rise to affective trauma.

Northern Cape: I have a friend that studies with me, he is from the northern cape, and has a weird accent. So as a group of friends we would always tease him in a friendly way of course, although he acts cool with it, I'm not too sure if it has an effect on him

Malmesbury: My cousin grows up in Cape Town and I live in Malmesbury. They visited us over a weekend and I was talking to my cousin and she started copying my accent as a joke

“Other countries” in my current group we have a Nigerian classmate that others laugh at when she speak due to her accent.

Is because they coming from other country

As a student, my Educational Linguistics lecturer was a French-speaking man of Ghanaian descent. His accent when speaking English often led to confusion.

I've witnessed a learner being ridiculed because of his accent. He is a foreigner and his first language or second language was not English

On a superficial level these responses explicitly display an awareness of different accents in the classroom. On a subliminal level it may reveal that participants make distinctions between what are considered 'standard' or 'acceptable' English-type accents; the kind that are close enough to escape detection for ridicule whether in private or public.

I have grouped the following responses to the question into 3 types. Firstly, the 'Pronunciation' group which commented on the ways in which speakers pronounce English words and/or phrases. Secondly, the 'cultural' group which refers to the comments that were aimed at pointing out that a person's culture has an influence on the way they speak, and that this aspect can be an object for derision. The last group I deem 'random' since these comments do not necessarily point to any of the previously groups yet do contain content for serious scrutiny.

A commonality shared by the majority of responses is that they touch on a very sensitive issue in the realm of affect in the learning and teaching environment. The majority of responses to this question refer to instances in which they or someone they know have been jeered, demeaned or belittled or at least been made to feel this way as a result of the way they speak with specific reference to their respective accents. I have underlined and italicized these negative comments in the excerpts presented below:

Pronunciation:

I start to shutter when *i get nervous around people that make me feel inferior and I do not structure my sentences properly* and sounds like ' sh, x etc ' however in front of others i do not in fact passed my edc101 with 76%. This module is very necessary for those who do not have background knowledge of academic literacy and for those who need a refresher again

English speaking learners tend to think they are better than Afrikaans speaking learners, *they used to laugh and make fun of an Afrikaans learner* pronounced a word wrong

A lecturer was made fun of in class because of her pronunciation of English words

My friends first language is Afrikaans so when he spoke English he couldn't pronounce a few words

Often when people pronounce words in English, which they directly translated from Afrikaans, *people laugh and make fun of them for not pronouncing the words correctly.*

One of my old teachers at high school did not speak English as a first language and mispronounced some words but was still understandable, however *some of the learners poked fun at the way in which the teacher spoke*

We were in a tutorial once and my friend pronounced the word vice chancellor wrong and *all the English First language students laughed at him*

It was a group meeting for an assignment and the one student in our group could not pronounce a word correctly.

Some learners can say R or their home language is Afrikaans so they struggle to pronounce words properly in English.

The joke wasn't very public but it was a tut class in my first year where an Afrikaans home language student pronounced the letter "R" unusually. A student and *his friend giggled* because the student "brayer" basically.

When I'm trying to speak English then the other person would reply to me in Afrikaans and therefore I feel that person doesn't give me a chance to practice my English whether it's my accent or pronunciation even some lectures do that.

I was made fun of the way I pronounced words.

Whenever you pronounce a word wrong, *you can expect being laughed at* by someone

One time I pronounced a word wrong and *one of my housemates laughed* but helped me correct. The problem is I can write proper English but the real challenge begins when I have to speak it.

This usually occurs when an Afrikaans speaking person would try and pronounce bigger words in English.

My friend, Anne from high school. She had to do an oral presentation, but English was her 2nd language. She made a mistake in the pronunciation of a word, and *the class erupted in laughter*. It was funny to them, but she tried her best and felt hurt.

These comments speak to the very heart of my study in that it uncovers the issues of affect in English language learning and academic literacy contexts and how they converge in the treatment of persons who have become the objects of ridicule. While I have separated the three groups, the data shows that these kinds of insulting remarks are common through most of the data pertaining to this question. Another very interesting comment was made by one of the respondents that alluded to a 'sub-culture' within the so-called coloured community of the Western Cape as captured in the excerpt presented below:

Cultural:

My friends would say I'm Gam when I speak English *I felt embarrassed*.

Very little has been published on the term "Gam" itself; a term similar in intent as 'boesman' and 'hotnot' in terms of it inflicting insults upon its target: mainly coloured people or 'brown-skinned' South Africans of mixed racial origins. It should be noted that generally "Gam" is

another derogatory term for the so-called coloured people (Akhikari 2005, p.29) but with specific reference to 'low-class', mainly L2 "coloured" people. And to embellish the term, it can also refer to certain 'types' of 'coloured' persons who have a poor command of English, whose accents are thought to be 'rough', 'streetwise', and 'gangster-like' which gave rise to the term, "Gam Taal" where "taal" is Afrikaans for "language". These aspects I draw from my personal experience of having grown up in Bonteheuwel as mentioned in the previous chapter. The term is still used today sometimes in jest among coloured people as perhaps may be the case in the quotation above. It also signifies a class distinction in that people who speak "Gam Taal" or at least use certain words in ways that sound "Gam", are denigrated as low-class coloured citizens in relation to their more fluent and eloquent, presumably more educated and refined as their poorer counterparts from the townships. These sentiments are similar to those shared by other respondents from other cultural backgrounds as revealed by the data strands presented below:

As a Zulu person we are mostly made fun of when speaking English since mostly we use L's instead of R's when speaking English

I was in a classroom assisting a teacher and an isiXhosa learner used the word she instead of he when referring to another learner. The classroom teacher had stepped out and the learners were laughing and making fun of the fact that the boy was referred to as she. I swiftly corrected the error by explaining to the rest of the class that in the isiXhosa language they don't distinguish between male or female and they seem to understand.

a friend of mine was being laughed at because he has a heavy Zulu accent and could pronounce a word in class.

Imitating the way she spoke and laughing about it

People would imitate the way friends of mine from different countries.

In one of my tutorials last year, a coloured student laughed at one of our african student claiming that he speaks like those african people from the apartheid era.

In the case of the above-cited data, it is evident that the objects of disrespect are 'black' South African students whose accents, manners of expression, pronunciation and/or 'improper' use of grammar, had not aligned with 'acceptable' English usage. This is evident in the use of the personal pronouns "she" and "he" which because of it being used 'incorrectly' with no awareness of their respective gender signification, it had become an object of laughter. The

data comments below also offer insights into the reasons that trigger negative comments among students who had found that accents can be an object of ridicule,

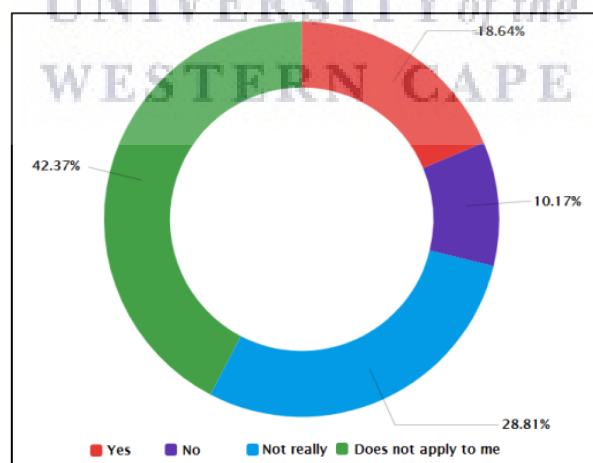
Random: we were in tut class and that is usually the place where you hear fellow students speak and while asking questions the one student was demanded of to speaking, he was shy and when he eventually spoke his English was not very much good and spoke wrong and some student laughed loud in class in front of the student

The learner was laughed at by everyone during oral presentation in High school because of stuttering and their accent.

Yes, it was myself I couldn't speak English and I was made fun of, it was a terrible experience.

A key factor that appears to have activated laughter among students upon hearing other students' accents, pronunciations, etc. is that it sounds *different* and/or '*foreign*' to theirs. It reveals that the students who have made these comments have not been exposed to and/or educated regarding appreciating difference generally. I will return to this aspect in the Discussion Chapter 6 in greater depth.

Question 10: Has being an English second language (L2/ESL) speaker affected your self-esteem, self-confidence and/or perception of yourself in a negative way?



It is fair to assume that the participants who had indicated that this question did not apply to them (42.37%), had done this because they are L1 students since the questions is directed at L2/ESL speakers. The group of students who had replied that this does “not really” pertain to them may be as a result of them either being bilingual in English and Afrikaans or English

and/or one of the South African indigenous languages. In this case, they had felt comfortable enough to not consider themselves L2 speakers in the true sense of the term.

The group of L2 students (10.17%) who had indicated that their self-esteem, self-confidence and/or perception of yourself had *not* been affected in a negative way, may reveal several options for their choice. It may be that in reality they are L1 speakers who in haste chose the “No” option without consideration for the “Does not really apply to me” option. Another point is that they may have chosen “No” because they did not feel that the question applied to them for whatever reason. Then, there are those who made the choice because they honestly felt that their L2 status had no effect on them in any way. In this regard, it may reveal their respective levels of confidence and self-esteem regardless of whether they in fact had experienced some form of discrimination as a result of them being L2 speakers as in the preceding responses to questions on accent, pronunciation, etc.

5.6 Conclusion

I believe that this chapter has presented data with insights into what each of my instruments have yielded. Excerpts from selected personal narratives revealed that many students viewed the benefits of the financial and human resource benefits of the teaching profession as motivating factors for choosing their career path. However, the data reveals that it was in fact many students’ desires to address the issues of social justice and equality in their respective communities that drove them to want to become educators.

The class observations revealed that many students struggle with intimidation and a lack of confidence which affects their ability to respond and participate in class. The surveys overwhelmingly spoke to the L2 students’ feelings inadequate, shy and intimidated to speak because many have been ridiculed for their accents in comparison to those whose accent resemble the ‘standard’ English accent.

As I have mentioned earlier in several parts of this study, the issues of affect cannot be viewed in isolation. They appear throughout all of my data as very deeply significant in the discourse of learning and teaching. ELL and AL curricula should not ignore these critical issues that pertain to the student voice, their senses of self and self-worth and their place in the academic project as contributors to and creators of knowledge.

The learning and teaching environment should be a safe space; a place in which egalitarianism is exemplified, taught and practiced. Modules like FAL101 and EDC111 can become vehicles for addressing the affective issues that students bring to the university. Having said that, I propose to build up my arguments for discussing my data in the next chapter. This, I believe will help me generate the confirmatory support that I need to provide so as to answer the RQs of my study.



CHAPTER SIX

DISCUSSION OF FINDINGS

This chapter is a sequel to the previous chapter as it discusses in greater depth the results of the data analyses. It will weave together the findings of the four data components: the personal narratives, the interviews, the observations and the survey. A major aim in this respect is to evoke the main findings to life through the lenses of my fundamental philosophy and belief in the ideals of egalitarianism and social justice. It is for this reason more than any other that my study focused on the discourse of affect with reference to trauma, injustice and identity in the learning and teaching environment of ELL/AL. I am then in this chapter epistemologically obligated to discuss the data in relation to these three elements of my study as they manifested through the respective instruments. For example, I have elected to focus attention on trauma in the analysis of each of the data instruments: trauma in the personal narrative, the interviews, observations and the survey respectively.

However, at this juncture it is critical that I reiterate in greater depth and detail my conviction in egalitarian thinking *and* practice which I have alluded to in several places throughout my study so far.

6.1 Egalitarian Convictions

The four key research questions centre on affect in learning and teaching in AL/ELL with each respective question having various foci. As alluded to in other parts of my study, the discourses of trauma, injustices and identity intersect as well as straddle throughout the course of my study as the data has revealed, and to which my autobiographical chapter can attest.

At this juncture, given its centrality, primacy and immediacy to the epistemic moorings of my study, I would like to focus on the first research question: **Can an autoethnographic approach to students' personal language narratives help them in understanding and addressing the inequalities they suffer?**

The data from the personal narrative, I believe is replete with evidence that students are aware of the socio-economic inequalities in their surroundings and nationally. This is because a vast

majority of them profess their desire to return to their respective communities (or by implication, other similarly affected marginalized ones) in order to address the inequalities. In this regard, the personal narrative has become a vehicle for the students to voice their concerns and their desires to better their own and the lives of those learners who one day would be in their care. As presented and analyzed in Section 5.2 of Chapter 5, the personal narrative also reveals metacognitive reflections on the part of the students regarding their own respective journeys, their sense of social injustice in South Africa, and the power of education as a means to challenge if not overcome the injustices they are familiar with in daily living. Herewith, an example of an excerpt from one of the personal narratives that corroborate this claim: “I have chosen teaching as a way to get and challenge the education system to be fair to all students.”

In chapter 3 I had composed my personal narrative as a succinct version of my autobiography. As I have alluded to through other parts of my study, the infusion of my own personal and academic voice has been strategic. This is because the lived experiences of the students, tutors and lecturers in my study in many ways reflect those of my own. The majority of them grew up (or are growing up) in poverty-stricken townships and/or rural areas. Many are/were from areas that are unsafe, socio-economically deprived and domestically dysfunctional: in many homes of the students, fathers are absent, the living conditions are grossly inadequate spatially relative to the number of occupants per household as was the case in the house I grew up in: a 1 bedroom house for 8 occupants. As in my personal case, these issues give one a glimpse into the quality of the respective socio-economic and teaching and learning environments, and they have a significant effect on the learners’/students’ overall development as individuals. The students experience these issues often through no fault of their own. My study *cannot* ignore the rampant socio-economic inequalities and resultant grave injustices that our students endure. As academics we should not relegate these real life issues as not belonging to the ambit of our particular learning and teaching domain especially when the students’ performance often reflect the communities and homes they emerge from (Okioga, 2013; Rodríguez-Hernández, Cascallar, & Kyndt, 2020). Similarly, just because my study may not strictly conform to a (or *the*) “scientific” method that complies with particular procedural steps that are aligned to sets of protocols, this does not mean that it is any less valid or credible than studies that do adhere to such routine prescriptions. What makes it distinct is that my study draws on the experiences of its participants (myself included) in a very raw, unfiltered way and that it involves people who are fluid by nature; with emotions, moods, different personalities, different beliefs, values, cultures, languages, etc.; and the scientific method may not be fully equipped or be the only

method to grasp and/or articulate these a coherent way (Olojede, 2013). In this regard, therefore, the personal narrative can serve as a window into the real world lives of the students featured in my study. The insights gained from reading and analyzing can in turn can be used as a valuable means to addressing the issues that affect students upon entry into the academy; a space which for most of them is foreign, intimidating, overwhelming and as such potentially discouraging.

Through no fault of their own, many students from low-income areas enter the tertiary education environment at a grave disadvantage in several respects. It bears repeating as mentioned in the Literature Review Chapter: a matriculant living in a poverty-stricken, unsafe and socially marginalized community (peripheral), for example, will face the same final National Senior Certificate examination as her/his peers from the more affluent, safer and better equipped (centre-based) areas. This reality it seems has escaped public scrutiny.

Generally, the university prerequisites and the academic demands and expectations remain relatively the same for marginalized students as they do for their counterparts from the more affluent areas who for the most part do not have to endure the same hardships. This is an inequality that pervades the South African education socio-economic landscape (Rogan & Reynolds, 2016). Although South African society is overwhelmed with ubiquitous inequalities which are racially, class, socio-politically, economically and/or culturally founded, this is not to say that as a country we cannot strive towards eradicating the barriers that separate us on so many levels. There are attempts by the University to address and intervene in the effects of these disparities through, for example, the First Year Experience (FYE). This initiative is a vital part of the academic project aimed to support students' transition from high school to university, among other things. It holds that,

In South Africa, approximately 30% of students drop out of university in the first year, and about 55% of all students ever graduate in the required time. One of the greatest challenges in higher education is simply ensuring that students make it through university careers and graduate on time – and the University of the Western Cape (UWC) is no exception...“Student attrition is most notably a lose-lose situation for *poor students* (my italics),” Dr Brown noted, “who find themselves ‘revolved back into poverty’ when they drop out, unable to find jobs to pay back their student loans.” (<https://www.uwc.ac.za/News/Pages/Academic-Week-2018-Student-Success-Is-Everyone%E2%80%99s-Business.aspx>)

It is interesting that a similar narrative is not identified for the ‘non-poor’ students, which is telling. This suggests that there exists a direct correlation between the performance and assessment results of students and the type of socio-economic backgrounds they come from.

A report that investigated the impact that food insecurity, for example, has on university students maintains that the institutions are,

making universities into harmscapes as we are bringing poor students into tertiary institutions that are simply not ready for them and systematically the students do not make it through,” she said. (Makwela, 2018) <https://www.uwc.ac.za/News/Pages/New-approaches-needed-to-beat-food-insecurity-among-students.aspx>

Hunger is just one symptom of poverty, and it is a very important issue that many students struggle with food insecurity as the above report elucidates. But what my study has focused on and which the data reveals, is that many students are *starved* in another equally critical way that also affects their overall well-being. This is the starvation of a quality learning and teaching foundation (both before and during their tertiary educational experience) which takes cognisance of the *whole* person. In this regard, my study explicates how the data exposes this gap in the ELL/AL experiences of many marginalized students that can serve as a microcosm for most of their academic experience (see Chapter 5 section 5.3 Question 11 (Tutor 1) and Section 5.3.1, for example).

My study looked at each of the data instrument findings and articulates what they divulge about how the discourse of affect is critical to incorporate in learning and teaching especially for those whose dignity have been negatively affected. At this point, I use the metaphor of hunger as an analogy for reinforcing my point that throughout their academic journeys, they have been starved from support that takes a holistic approach. In this respect, I my focus on the first research question is in keeping with the epistemic moorings my study.

My study data reveals an overwhelming number of students being cognizant of the socio-economic inequalities suffered by learners (and by implication, younger versions of themselves) from the peripheral communities, and the affective trauma associated with these inequities.

6.2 The Tensions between Objectivity and Subjectivity

The tensions between objectivity and subjectivity in research have been a topic of debate that range from those who strictly valorise the former over the latter and vice versa; while others vie for a varied or balanced approach to the question (Letherby, Scott, & Williams, 2012). All three scholars share the argument that challenges the view of “science as an objective basis for truth” (p.1). Letherby’s argument, for example, maintains that objectivity should and cannot be ignored but holds that subjectivity in research is inescapable. What distinguishes her view from those of her colleagues is that she supports the view that critical reflexivity combined with autobiography or the “personhood of the researcher and the complexity of the researcher/respondent relationship” in some way can constitute a degree of objectivity through “theorizing the subject” (p.1). My study is in keeping with this view in that I have to be self-conscious and cautious of the academic prerequisites of objectivity in research. However, I cannot divorce myself from the very subjects of my study. Firstly, this is because I am deeply engrained in the subject matter as an insider. Secondly, I employed my autobiographical Chapter 3 in a critically reflexive way as supportive evidence for the discourse that my study covers: affective trauma, injustice and identity. I had entered my study fully cognizant that,

Our perceptions of the world are always partial, selected and filtered by our perceptual apparatus, by the assumptions that we bring to the observations and from the particular standpoint from which we view the world (ibid. p.7)

However, in the case of my study, I had to attempt to free myself from any bias, prejudice, and political agenda in order to arrive at the most authentic and reliable rendition of my autobiography for academic purposes that upheld integrity. Naturally, this has been a struggle given the socio-economic and political background from which my study had emerged; and given my close proximity to the subjects. In this regard, I became cognizant of the risk that my study may be accused of being overly subjective and overly concerned with human values and morals like social justice, for example, and in this way may be relegated to being accused of being ‘unscientific’. This would assume that being scientific implies not adopting or embracing any sense of value or morality or that science should be “undertaken without any regard for implications for human concerns and values” (ibid. p.8). However, regardless of the context, intentions, purposes and methods of my study, the researcher is *always* human (just as I have been) whether as social, humanities or scientific researcher; and in this regard, egalitarian

principles should be the basis for which value is attached to the research. By the same token as the researcher, I have a moral responsibility to the research subjects and the communities they represent. The scientific researcher (or researchers from any other disciplines) should not assume superiority over other areas and/or methods of research. Standish (2016) argues for the need to reassess the ways in which educational research is understood. In this respect he holds that,

It implies the need for renewed recognition of the importance of the humanities in enquiry into educational policy and practice. The predominance of scientific method in the understanding of educational research—and, that is, in its self-conception—is itself the reflection of the encroachments of scientism. The sciences and the humanities *are not in competition* (my italics). Both are needed. Hence, this is not fundamentally to enter into a territorial dispute, nor to claim some questions as the exclusive preserve of philosophers. It is a question of the logic of enquiry. What the humanities provide above all, however, is the means for enquiry into the value and purposes of education, including questions about the value of science itself. (p.636)

While my study projects a more humanistic attitude towards research, for the sake of academic honesty and integrity, it adopts a balanced approach as in the case of Standish (2016) who argues for a need for the reorientation of education—in research, policy, and practice—such that the role and importance of the exercise of judgement is better understood (p.622).

The question about the pre-eminence of objectivity over subjectivity or vice versa in research of society or similar discourses is not as much a question of semantics, methods or testability. It has historically been a question of epistemological power or ownership of discourse (Foucault, 1971). On a more practical level, my study has alluded to this dialectic in relation to the tensions that exist in centre-based attitudes towards research of peripheral subjects or any other areas of study. The centre-based approach is allegedly elitist in approach in that it assumes epistemological power and authority over its research field. Such a methodological attitude is disconcerting and disempowering; it is juxtaposed to the posture of my study. As referred to in the Methodology Chapter 4, my study functions as a vehicle to enable, to empower and ennoble the very ‘objects’ of my study.

Even though my study has operated within an academic framework that expects and requires a level of familiarity with research concepts and terminology, I have viewed the participants of

my study not as ‘objects ‘or ‘samples’. Instead, I prefer to view them as fellow human beings in a holistic way: with different personalities, ambitions, aspirations, political views, religious beliefs, gender preferences, tastes, eccentricities, uncertainties, a myriad of emotions and struggles; persons who can be fickle, occasionally apparently random and temperamental, etc.

It is not my place to attempt to understand the participants as scientifically knowable and analyzable *objects*, or to extrapolate data from them as entities that can/should be observed from the outside in order to procure the most objective results from the data. My study has served to advocate egalitarian principles by viewing all participants as equal contributors to the process of knowledge production. One of the key instruments in this production process was the personal narrative which leads to the next critical theoretical framework upon which my study rests: autoethnography.

6.3 Autoethnography: A Constructivist Method in Theory and Practice

As discussed in the Literature Review and Methodology Chapters 2 and 4 respectively, autoethnography has not enjoyed the academic recognition it could and should (Chang 2016; Ellis 2009; Mendez 2013; Jones, Adams, Ellis (Eds.) 2016). There are essentially three paradigms within which my study benefitted from this method. Firstly, it provided the participants to explore introspectively the key questions concerning their particular life-changing choices for enrolling to be aspirant educators. Secondly, by doing this, they have contributed to knowledge that would eventually benefit others: the review and redevelopment AL programmes; thereby improving the experiences of those who will follow in their footsteps. Furthermore, the personal narrative served as a diagnostic instrument from which to extrapolate the key English language issues from the texts which would subsequently serve to inform a constructive approach to developing interventions for improvements. Section 5.2.1 of the Data Chapter 5 speaks to the English language issues portrayed in many personal narratives: errors of syntax, tenses, grammatical errors, etc. In addition, the data from the personal narratives also revealed that students were struggling with academic writing: a lack of clear expression of meaning or intended meaning, and structuring of ideas into sequentially coherent paragraphs, for example. Section 5.2.4 Group 3 refers to examples in which the data revealed that some students had employed an informal or colloquial-type of approach to writing their personal narratives.

The participants found the personal narrative exercise liberating and empowering. I had made several attempts at seeking their response and participation in the initial small and large group discussions in the tutorials and lectures for example. It was only after they had realized *who* I was (as opposed to *what* I was: their lecturer), and what I stood for, that they had begun to open up by contributing more freely. Similarly, it was not until I had learned more from and about the students in my care that I had become better equipped to facilitate the classes.

I had adopted a *constructivist* approach to the learning and teaching of the personal narrative with the key element of allowing the students room to introduce their own respective ideas using whatever their respective levels of English language proficiency were. At times I had created space for students to bring in their own languages into the discussions, and giving them ample opportunity for translating, interpreting and explaining what they had meant or attempted to convey. I also realized that I needed to provide more time for the students to share about their respective real-world experiences as these served to offer insights into their lives, for “only by experiencing [and sharing] the world directly can the learner derive meaning from them” (Bada, 2015 p.67). Simultaneously I had allowed them to be themselves; to be free from the shackles of the perception of being formally assessed. Bada (2015) holds that,

Learners will be constantly trying to derive their own personal mental model of the real world from their perceptions of that world. As they perceive each new experience, learners will continually update their own mental models to reflect the new information, and will, therefore, construct their own interpretation of reality (p.66).

I had also discovered a gap in the learning and teaching environment of the AL programme I had been facilitating. I needed to offer more time and space for the students to interact with each other, myself and their tutors in ways that were non-threatening and less formal. In this regard, there were several occasions in which I actually took the class outdoors in an open space; this was quite unexpected yet welcoming for the students and tutors.

As the semester progressed, I had noticed a significant increase in the level of tolerance from L1 towards L2 students, and among students in general. In addition, the instances of giggling at accents and pronunciations had dramatically decreased. I had also observed that students were changing tutorial groups because they had made new friends from the same class but representing different languages and cultures.

Eventually, many came to realize that together the students, tutors and lecturer can co-create learning and teaching spaces that are contrary to what they may have been told, were led to believe or had experienced previously: authoritarian teaching styles (as some had indicated in their narratives and surveys); that they are empty vessels that need only attend classes and be filled with information which they eventually are required to regurgitate for assessment. I had endeavored to impart and instill a greater appreciation for differences in languages, language abilities, styles and manners of speaking and pronunciations.

6.4 The Manifestations of Affective Trauma in the Data

The data yielded by my study revealed several manifestations of affective trauma. I propose to discuss them in the section below.

6.4.1 Affective Trauma and the Personal Narrative

The data reveals that the majority of students display an awareness of the material benefits associated with the teaching profession which many rationalize as important in their respective decisions for choosing this career path. To a large extent this may suggest that those from poorer communities see the career as a way out of poverty; at least in the sense that they have become accustomed to. Many also see the teaching profession as ascension on the social ladder as it offers them an official and professional title: an ‘educator’ similar in value to some extent to that of the title as a lawyer, doctor, or an accountant, for example. In this regard, the personal narrative has served as a voice to communicate the students’ desire to escape from the poverty and associated hunger that they had experienced or are currently experiencing in their respective communities. Section 5.2.2 of the Data Chapter 5 contains examples of students displaying awareness of issues pertaining to poverty, social justice and equality. This section also contains examples of excerpts from student’s narratives that revealed their desires to give the children in their respective communities’ equal opportunities and access to quality education.

Secondly, the personal narrative also served to reveal that they display cognizance of their dignity through seeking social recognition and acknowledgement as equal citizens and social agents who, up until this point in their lives, have been deprived of such social credit or acknowledgement because they live in the periphery. This constitutes some degree of trauma

in that many of students from these peripheral areas feel a constant sense of inadequacy in relation their peers, for example, who are from the more affluent areas and who come from middle-class homes where parents having stable careers and they are in a position to “take an active role in their children’s education and development by using controlled organized activities” (Okioga 2013, p.39). At this juncture, I have to insert my own voice and reiterate that I vouch for this sense of insufficiency from my own experience growing up in a derelict house under very difficult socio-economic circumstances. As an undergraduate student, I felt inferior to those students from areas that were better off than ours. Examples of these areas are Fairways, Lansdowne, Heathfield, etc. These areas were previously reserved for so-called coloured people, and are located closer to areas previously reserved for white people (the southern suburbs) than other ‘coloured’ areas. Bonteheuwel, Kalksteenfontein, Manenberg, Hanover Park, and later Mitchells Plain, for example, are located close to areas previously reserved for black South Africans; examples of these are Gugulethu, Crossroads, Nyanga, Langa and Khayelitsha. As the data manifests, there is a direct correlation between the areas or types of areas students come from and their perceptions of themselves and others. There does not appear to be any evidence in literature that indicates people from affluent areas aspiring to relocate to impoverished areas; the opposite, as the data from the personal narratives reveals, is true.

The dilemma lies within the fact that because those students from sub-economic/marginalized areas aspire to upskill themselves in order to improve their living conditions and subsequently, the conditions of others close to them, many choose career paths because they believe that this would at least make the transition and transformation possible. Teaching careers offer access to material improvement for those familiar with poverty-stricken livelihoods. One aspect of the trauma in this sense lies in the stumbling blocks they encounter through the transitions they have to make if they are to attain some level of greater comfort, safety and opportunities. Pre-university life has been very challenging for many students who are from the slums, ghettos, squatter and rural villages. At university they enter the next leg of their journey in the hope of attaining success and to reap the benefits associated with this after graduation. Their personal narratives, however, reveal another form of trauma that many students have encountered.

The results of the data reveal deeper issues of affect that transcend the comforts, amenities and/or conveniences that a teaching career may offer. As exhibited in the selected excerpts, many students communicate that they yearn to intervene or undo the systemic effects associated

with the poverty that the children in their respective communities endure. Section 5.2.2 of the Data Chapter 5 contains excerpts that serve as examples in which students express this desire to address the social injustices within their respective communities. Herewith, an extract from one of the quotations:

Thus, by doing I will be able to make contribution to resolve challenges faces South African Education Systems and abroad. Once I successfully acquirement of such practice skills, I will be an opportunity to uplift communities, societies around South Africa and abroad by practicing teaching skills.

Similar sentiments are conveyed in other excerpts in this section wherein students are motivated to invest in the communities through educating their future learners. And this appears to be a more meaningful and worthwhile motivation for choosing this profession than the financial benefits it offers. This is because they are acutely aware for the appalling circumstances the current and next generations of poverty-stricken children are experiencing. It is because of the kinds of trauma the students themselves have been victim to as younger learners that they feel the greatest need and desire to become educators. They suggest that this position/role will enable them to become change agents as it involves working with the learners at a stage in their (the learners') lives in which they (the educators) can address and intervene in the traumatic experiences the learners have undergone or still undergo.

However, the personal narratives (and the other data discussed later in the chapter) also suggest that students had suffered a type of trauma in their childhood that was different to the physiological and psychological. They transition into the university with the accompanying corollary of low self-esteem, low sense of self-worth as a result of the various forms of trauma they had or still are enduring domestically. In this regard, it appears that a key motivating factor for the students' choice of profession in the discourse of affect is that they feel that there is a lack of parental *love* in the homes of some learners; something they seem familiar with from personal experience. Chapter 5 Section 5.2.3 reveals examples of these sentiments of students sharing from personal experience about the lack of adequate parenting in their respective households. As I had also shared in the said section, the circumstances of growing up in a single-parent family had a profound effect on me and my family. Having lost our father to alcoholic cirrhosis of the liver at a young age, our family descended into dysfunctionality. In short, our household was without a father figure: a caregiver, income earner, protector,

educator, mentor, etc. This is not to say that my mother had not provided or was not able offer these provisions to us as her children. It is that her partner's contribution was no longer available; she was left to fend for the seven of us by herself for several years after my father's passing. This situation is by no means unique as captured by one of the excerpts in Section 5.3.2 of Chapter 5: "A single parent with no prospect of marriage I had to find a way to support my son and I without having to depend on another income or support structure." While it is understandable that single parents growing up in poverty would refer to the loss of financial support as a significant repercussion of the loss of their partner, it is mainly the loss of the *love* from the missing parent that can have the more profound effect on the children and surviving parent. The under-explored and often ignored affective elements of "love, care and solidarity" matter for human survival and well-being (Lynch, et. al. (2009). These aspects as Lynch (2016) suggests have not been given the pre-eminence it deserves in academia and instead has been relegated to belonging to feminist or similar 'minority' socio-political discourses.

How does one feel loved and cared for in a dignified way in an environment where the basic ablution facilities at school, for example, are in disrepair? The following excerpt from one of the students' personal narratives conveys that the issues of neglect experienced by the majority of marginalized learners and students extend beyond her/his community. She/he feels that part of the answer lies in developing a,

National program to equip the supply of learning materials, the provision off libraries, toilets, repair of windows and leaking roofs, maintenance of desks and infrastructure...

In essence the personal narratives of many students from townships and/or rural communities, as conveyed by the above excerpt, have written their own stories in the hope that they can effect change in the 'narratives' of the learners they hope to educate one day. It is their hope that their learners have a safer and happier childhood than they (the students) have experienced. While superficially these issues may not appear as inducing any type of 'trauma' in the conventional sense of the word; my study maintains that the learners (and students) experience deep-rooted *affective* trauma. At the heart of this type of trauma is the extirpation of one's deepest integrity as a human person. In one sense the abysmal socio-economic environment in which the learners and students (and those around them) grow up affects their sense of self-worth; their dignity is marred by what they encounter as depicted by many of the personal narratives, and as the results of the other data reveal. These feelings are carried through into their tertiary years. The

personal narrative has become a voice for both exposing these hardships, *and* for being motivated to initiate its transformation.

In another sense, the young learners are raised within an identity-forming time and space that is limited to what they are exposed. Many are exposed to gang violence (Burton, 2008; Ncontsa, & Shumba, 2013; Bester, & Du Plessis 2010). The literature is replete with cases of the sexual abuse of and violence against learners at school (and in the surrounding communities) in South Africa (George, 2001; Prinsloo, 2005; Prinsloo, 2006). This is compounded by the issues of affect that they encounter as learners who enter the university: an environment foreign to most students with many demands on them but with few opportunities afforded them to share about the real-world experiences, and their challenges and hopes for change.

The trauma associated with the domestic social experiences of the students from marginalized communities does not disappear when they enter the tertiary education domain. Many students who reside on the hostels may experience a temporary reprieve from the domestic/communal poverty during the four or so years while at University. For most of the year they live in and/or share relatively comfortable accommodation which generally includes the conveniences associated with the relatively middle-class university life: hot showers, 3 nutritious meals, a secured environment, and the university facilities and services: student support, library/ies, recreation, internet connectivity, social clubs, etc. There are cases in which some students actually also suffer poverty during their time at university (Firfirey & Carolissen, 2010).

In addition to the difficulties discussed above, the personal narratives have also described instances in which students/learners have suffered affective trauma at the hands of insensitive persons who discredit and humiliate those individuals with speech challenges or impairments. In a similar way, these kinds of traumatic experiences reflect those experienced by the students in my study who have expressed a sense of inferiority. According to these students, this is because they feel that they are unable to confidently express themselves in the English language and/or felt that they were not academically literate *enough* (yet) in terms of seemingly arbitrary demands or prerequisites that the academic project requires. The dilemma in this regard is that the University's medium of instruction is English and the majority of its students are L2. Data from Section 5.5.1 in the Data Chapter can help corroborate these claims in that it contains comments from survey responses that speak to participants being belittled for "stuttering" (see

Question 9 under “Random”); or another student being feeling self-conscious for having a “lisp” (see Question 2 under “L2 Students”); or another for not pronouncing words ‘correctly’ (see Question 9) while others express reticent or embarrassed because of a lack of fluency in English (see Question 6).

6.4.2 Affective Trauma Revealed in the Interviews

The initial parts of the interviews with the tutors and lecturers reveal a shared frustration with the large class sizes and the difficulties associated with this in relation to the numbers of students struggling with English language proficiency.

Understandably, the data from the interviews revealed varying responses to the same questions. The responses ranged from agreeing in some ways on the issues at hand to expressing fervent differences of opinion and perspectives. For example, see Section 5.3.1 Question 6 for the different responses offered by Lecturer 1 and 2 respectively to the same question regarding whether students, tutors, lecturers struggle with lack of self-confidence, low self-esteem, and self-consciousness due to a of lack of English language fluency.

These differences reveal that the participants have had varying life journeys: they have grown up in different locations, have different socio-economic backgrounds, speak different languages with varying levels of proficiency in these, and have been exposed to different real-world experiences both locally and internationally, among other things. These circumstances and events have influenced and shaped their identities; self-perception and perceptions of others, and their outlook on life. These in turn have influenced their respective responses to the interview questions. Section 5.3.1 Question 9 offers another example that supports this claim as is evident in Section 5.3.1 Question 7 which seeks to understand the tutors and/or lecturers experience with being made to feel ashamed, shy, embarrassed, self-conscious, etc. as a result of not being an English First Language speaker or not sounding fluent in English. In this example, Tutor 2 had expressed being self-conscious because she/he had a speech impediment while Lecturer 1 expressed that she/he had felt self-conscious as a black person from another African country, and that she had sense racial prejudice from her/his students many of whom had initially assumed because she ‘looked’ like a black South African, they had expected her to be conversing in either isiXhosa and/or some level of Afrikaans.

In the case of the interview data from the tutors and lecturers, their respective responses reveal that their perspectives have been influenced by their experiences both within the confines of the academic project and beyond. There are also occasions in which they reveal that the two dimensions have intersected. In response to the questions about the highlights and challenges during their experiences in the AL classrooms, a few key revelations have emerged. The participants display an awareness of the ‘articulation gap’ that exists between the transition from high school and university (Scott, 2009; Bayat, Louw, & Rena, 2014), and the challenges and interventions associated with this complex process (Wilson-Strydom, 2012). This phenomenon reveals the subsequent issues revealed by the interviewees in the ensuing interview questions that revolve around the discourse of affect. These are related to the apparent lack of responsiveness in the learning and teaching of ELL/AL, intimidation and the question about the effects of English language and/or AL proficiencies in the classroom environment. Chapter 5 Section 5.2.2 Group1 revealed an example that alludes to the specific discrepancy in the *quality* of education received at former Model-C schools and that received at regular government schools.

The challenges initially expressed by the tutors and lecturers mainly centre on the students’ struggle with articulating their thoughts verbally and in writing in fluent, confident and coherent ways. A focal point in this regard is that many students, especially L2 students lack the afore-mentioned skills and competency levels which in turn have negatively affected their confidence levels and their levels of motivation to respond and participate. The effects of this are what constitute trauma of affect: being vulnerable to ridicule, feeling inadequate and subsequently despondent through no fault of their own.

One of the lecturers shared that some students may suffer feelings of inadequacy as a result of feeling racially ‘inferior’ to those students from other races. While the emphasis here is mainly on race, the implication is that those students, who state that they in fact feel inferior to students from a ‘different’ race, are likely also alluding to their inability to communicate as fluently in English as their L1 counterparts. The relationship between race and English language proficiency is a complex issue in post-Apartheid discourse and research (McKinney, 2007). She states that,

It is interesting to consider the extent to which accents and varieties of English were and still are used in everyday South African life to

make judgements about an individual's racial or ethnic 'belonging'... (p9).

At this juncture I find it essential to describe a situation in which I had witnessed a black L2 academic being ridiculed and mocked by white L2 and L1 students at a conference. This occurred at a send-off conference for post-graduate students who had received scholarships to study abroad. The keynote speaker was a black South African who had been living in a Scandinavian country for several years and had been a part of the scholarship programme's management. He was fluent in English and had a heavy accent. He had pronounced certain words that had not resembled the 'standard' pronunciation. Seated to my right in the conference venue, I had noticed a group of white students who, I was able to decipher, were a mixture of mainly Afrikaans-speakers and at least one L1 speaker. What had caught my attention was their constant giggling during the keynote speaker's speech. I had begun to realize that they were giggling at his accent and pronunciations because some of them were repeating some of the words he had used and attempted to copy his accent and pronunciations; this had become a distraction to me and many other members of the audience seated close by. I felt offended by their disrespect, and often tried to gesture them to quieten but without success. I also detected an air of racism projected by these students onto the keynote speaker; they were amusing themselves at his expense. I mention this experience as an example of how L2 students/lecturers/tutors can be viewed and treated by some L1 students in terms of the latter's assumption of the power associated with English language proficiency as the data reveals.

In this regard, the interviews can corroborate my claim that some of the lecturers and tutors at least display an awareness of the intersection of linguistic and cultural capital in their own personal and professional capacities, and in the learning and teaching environment of their students. The feeling that one's 'non-whiteness' and 'English language incompetency' are transposable stereotypes appear to feature prominently in the data especially in the interviews with students, and the data from the surveys which are discussed later in this chapter. It is this type of deep-rooted affective trauma that my study hopes to have exposed, addressed and to elicit responses from others in the fields of ELL and AL where it apparently surfaces. An example from the data that supports this can be found in Chapter 5 Section 5.3.1 in the responses to Question 3 which contain the information for the interviews with tutors and lecturers. The following excerpt taken from this section serves as an example:

...language has a lot to do with the issue of non-participation. Sometimes students feel embarrassed if they are not sure of speaking the right English. Yes, some students feel inferior to others maybe because of their race and sometimes students with psychological issues and certain disabilities. There may also be other issues like racial or social, but language is the main reason.

The above quotation is from a lecturer in response to the question regarding the reasons why some students/learners do not actively participate in classes. It is evident that in this instance, the lecturer is aware of the relationship between race and English language fluency. In this regard, it also reveals the power relations that exist as a result of the combined cultural capital associated with whiteness and English language fluency: whiteness symbolizing race superiority; and English language fluency signifying cultural and linguistic dominance.

Tutors revealed that they sometimes feel more confident and secure on some days than others in the classroom. These some ascribe to the privation of confidence because they lack the knowledge and/or experience in the discourse; and/or a tutor's or lecturer's own sense of insecurity. In terms of the L2 students' sense of insecurity and lack of confidence, it was suggested that some students enact their frustrations in the classrooms as a means to gesticulate their need for attention and support in AL and ELL.

But while the sentiments expressed by myself, the tutors and lecturers may be accused of being overly subjective, skewed, politically biased and/or articulated from a sense of helpless or frustration, they appear to be corroborated by the students themselves. The most important reasons cited for the lack of responsiveness according to the students are:

- Students generally are intimidated by more mature adults; especially those who rank higher on the academic food chain: teaching assistants, tutors, part-time/contract lecturers, full-time/permanent lecturers, lecturers with PhD's, associate professors, full professors, extraordinary professors, etc.
- L1 and L2 students feel intimidated and anxious about participating in class for fear of making mistakes or saying something that is not relevant
- L2 students feel self-conscious of their lack of fluency in English
- L2 (and some L1) students feel shy and are afraid to be ridiculed and/or judged because of their accent and/or incorrect use of English

- L1 and L2 students feel that they do not think their respective responses would be valid or of any *academic* ‘worth’

Each of the aforementioned reasons offered for the lack of response levels in classroom are grounded in some way in affective trauma. The students appear to have withheld these sentiments until they are given opportunities in a ‘formal’ setting with someone in ‘authority’ as is the case of my study. I had briefly addressed these issues during the first weeks of tutorials and lectures during which I had usually encountered it. This is not to say that students, tutors and/or lectures do not engage these issues whether in a casual context or within an official setting amongst colleagues, in workshops and conferences. But what may be true is that the issues have not been given adequate coverage and traction to the point that they warrant intervention. Question 5 Section 5.3.2 attempted to understand the reasons student-participants had revealed for them experiencing difficulty to respond and participate in the classroom environment. The response captured from the interviews with two tutorial groups have examples that support the claim that many students (especially L2 students) feel reticent to participate freely for various reasons.

6.4.3 Being Ridiculed because of One’s Accent: a Silly ‘Offense’ or Crime against the Person

South Africa is a multicultural, multi-ethnic and multilingual country, and in this regard, it comes as no surprise that there are many varieties of English accents. Kamper and Niesler (2014) identify five “major” accents of “South African English (SAE)”:

Afrikaans English, Black South African English, Cape Flats English, White South African English and Indian South African English. The term ‘South African English’ is used to refer collectively to all the accents of English spoken in the country. (p.1)

This is generally true but is an oversimplified view of the South African linguistic landscape. They continue by holding that,

Cape Flats English (CE) has its roots in the 19th century working-class residential areas in inner-city Cape Town where residents from many different ethnic affiliations, religions and languages came into regular contact with one another. The accent spread as residents from

these mixed neighbourhoods moved or were forced to move to the Cape Flats in the 1960s and 1970s (ibid. p.1)

The above statement portrays CE (and by implication all other SAE accents) as homogenous entities and ignores the varieties of CE accents that exist; the study does not take into account the myriad of varieties of 'sub-accents' and distinct pronunciations that exist and are identifiable within the various communities. The data of my study has revealed certain accents, manners of speaking and manners of pronunciations can be signifiers of a person's geographical origins, and that these can vary from region to region often *within* communities. In addition, the data also attests to the inherent social capital of English language proficiency which the students reveal an acute awareness of. What remains constant is that,

English dominates as the language of access and power and although the Language-in-Education Policy (1997) recommends school language policies that will promote additive bilingualism and the use of learners' home languages as languages of learning and teaching, there has been little implementation of these recommendations by schools. This is despite the fact that the majority of learners do not have the necessary English language proficiency to successfully engage with the curriculum and that teachers frequently are obliged to resort to using the learners' home language to mediate understanding. (ibid. p.391)

Because of the fact that there appears to be many variables in ELL in a country such as South Africa, it stands to reason that the task to assume a 'one-size-fits-all' approach to the learning and teaching of ELL/AL may not be sufficient to address the linguistic aspects of such an endeavor. In addition, as my study holds, any attempt at developing a comprehensive ELL/AL programme should not ignore the affective issues that accompany the learning of a new language and/or the learning of new discourses in a language in which one is not proficient.

The majority of L2 students had indicated a sense of being self-conscious of their accents especially when speaking in English. This feeling is more palpable when they communicate in the company of L1 students and/or students who are more fluent in English than they are. Many L2 and some L1 students, who had expressed that they had been mocked for their accents, had shared that their accent was also seen as an indicator of where they come from geographically, and that these two factors constituted a cause for being ridiculed. For example, students (and one tutor; see Chapter 5 Section 5.3.1. Question 9 Tutor 2) who are from places like Paarl, Malmesbury and Robertson, for example, expressed that some of their classmates (and other

students) will derive humour from their accents and how they pronounce certain words and in particular the letter “r” called “braying”; the rolling of the “r”. In a similar vein, some students from the townships expressed that they had experienced ridicule from students who conveyed that their accents, word choices and/or manner of speaking are “ghetto” which, according to students and my own experience, are apparently commensurate with residents of sub-economic areas like Mitchells Plain and the surrounding and nearby townships like Bonteheuwel, my birthplace, for example. Examples from the survey responses to the question about participants experiencing being ridiculed because of their accents when speaking in English can be found in Chapter 5 Section 5.5.2 Question 9.

Ironically, the data also indicates that some L1 students and one L1 lecturer had been ridiculed for having a ‘posh’ English accent which apparently signified that they are from the socio-economically prosperous areas. An example is found in the interview with a L1 lecturer (see Chapter 5 Section 5.3.1 Question 9) who had expressed that she had experienced some form of ridicule by some of her students (and other persons) when she claimed that,

In South Africa people don’t believe that I am coloured though when I speak, which I find strange. I’ve been told more than once that I don’t have an accent and in Europe my students always said they preferred my accent to the American/British English because I pronounce my words better than them.

Similarly, Chapter 5 Section 5.5.2 Question 9 contain data from students who had revealed experiences of either being ridiculed or witnessing someone being ridiculed because of their respective accent/s.

In this sense, it appears that there exists the perception in the minds of many students (and others) that one’s accent, manner of speaking and pronunciation and/or choice of words can signify one’s geographical roots. There are two implications inherent in this suggestion. The first is that the more fluent speakers of English who are more coherent and articulate, and who have an accent that is clear and closely resembles the ‘standard/acceptable’ English accent/s, have a relatively higher social standing than those who are less fluent. Secondly, those who are less proficient *and* come from the more marginalized areas, have an even lower social standing than those L1 speakers from wealthier, middle class areas (centre-based) students who are more fluent in English. In Bourdieu’s (1990) terms the lack of ‘proper’ conduct or etiquette (English

language usage in the case of my study) constitutes linguistic “comme il faut” (p.66ff). This establishes a grave injustice for the L2 students specifically. Many of the L2 students from the marginalized areas (the periphery) have had very little choice in their trajectory towards university. In short, they are far less prepared for university than their wealthier L1 counterparts through no fault of their own. The inherited social injustices have given rise to their academic under-preparedness generally, and their academic literacy and English language learning specifically.

The issue of sounding differently to the point of becoming an object of derision by others who assumed some manner of unsubstantiated superiority over the object, is reminiscent of a South African law that protects an individual’s dignity which can be defined as “not only a right, but also a constitutional value [...] Dignity gives human life value. It highlights a person’s uniqueness and self-worth” (Laas & Boezaart, 2014 p.2676). Under South African Law, the dignity of as person is a protected category: “Section 1 of the Constitution enshrines human dignity as a constitutional value, whereas Section 10 protects human dignity as a constitutional right” (Laas & Boezaart, 2014 p.2676). There have been various definitions offered for the concept ‘dignity’,

Crimen iniuria is principally aimed at protecting the interest of human dignity, which is described as that aspect of the human personality that is not part of the concepts of *corpus* (the physical body) and *fama* (reputation) (Milton ((492) (in Watney, 2017 p.407).

Another definition holds that,

Dignity demands unwavering commitment to the inviolability of each human person. And yet, it can only be honoured through careful engagement with the particularity of local contexts. Dignity requires respect for the constitutive role of culture, religion, family and community. At the same time, however, it insists on the capacity of individuals to transcend the strictures of their own background and helps to infuse egalitarian norms into these spheres. (Botha, 2009 p.220)

It appears that the definitions generally agree by implication upon two key elements which are a) that all human beings have intrinsic self-worth, and b) that the violation of this sense of self-worth and integrity constitutes an *affective* offence punishable by law.

My most important reason for referring to “*crimen injuria*” is that I am an ardent supporter of egalitarianism and the protection of an individual’s dignity and integrity. My study has revealed several instances in which participants’ have displayed a hesitancy to participate in the classroom for fear of becoming the objects of humour and mockery by others. The findings presented and analysed in surveys in Chapter 5 Section 5.5.2 Questions 7, 8, 9 and 10 respectively reveal that the following are the most common issues that the participants found slighting and which caused them trauma of affect:

- Being looked down upon for being an L2 learner
- Being an L2 learner in a predominantly L1 environment that demands a level of proficiency generally and with AL for eventual success
- Being looked down upon for having an accent that does not audibly comply with accepted requirements that evade ridicule (a “proper” English accent)
- Being looked down upon for pronouncing certain words in a manner that does not sound “correct” according to some or other unwritten code of appropriateness
- Being looked down upon for being from a marginalized community
- Being looked down upon for “sounding” like a person from a certain community or region that symbolizes a lower class: township, rural community, squatter village, etc.
- Being looked down upon for having a different appearance
- Being looked down upon for being from a different people group/ethnicity
- Being looked down upon for being poor

The irony of these scenarios is that the ramifications of these seemingly benign actions of ridicule can have dire consequences on the individual’s sense of themselves and subsequently their progress and success. The injustices of these situations should not be ignored. Instead, they should be exposed, challenged and transformed.

The aspects of affective trauma associated with these injustices reflected in the data from the interviews, are also rife in my observations of the tutorials and lectures as the data has revealed which are discussed next. Section 5.3.1 of Chapter 5 Questions 3 probed the tutors’ and lecturers’ opinions on why they think students are hesitant to respond in the classroom. Question 4 queries whether tutors and lecturers saw any correlation between language competency and students’ apparent reticence in the classroom; Question 6 inquires what tutors

and lecturers views are on the correlation between the lack of English language proficiency and a lack of self-confidence (see Lecturer 1's response specifically); Question 7 refers to the experience of being ashamed for lacking English language fluency (see Lecturer 1's response specifically); Question 9 deals with the issue of being an object of ridicule as a result of one's accent or manner of pronunciation: (see Lecturers 1 and 2's responses respective responses).

For examples of data from the interviews with the students from the tutorial groups that support the claim of affective trauma, the following questions in Chapter 5 Section 5.3.2 in are applicable. Questions 4 refers to feelings of inadequacy as an L2 student; Question 5 refers difficulties that students experience and attribute to their lack of motivation to participate interactively in the classroom. It appeared that those L1 students who were apprehensive to participate verbally in class claimed that this was a result of a fear of being judged for making mistakes and that they lacked self-confidence. L2 students ascribe their reticence for similar reasons as their L1 counterparts: fear of judgement and their lack of fluency in English.

6.5 Manifestations of Affective Trauma seen in the Observations

The data from the observations of the lecture (self-observation) and the tutorials afforded insights into a deeper level of response to issues of affect than during the interviews. The aims of both instruments were more or less the same. For example, a key issue was to understand the types and levels of motivation and subsequent participation or lack thereof in the classroom. Another important reason was to recognize whether there was any relationship between the students' participation levels and their respective levels of English language proficiency. Critical to my study was to hear from the students concerning the relationship between their respective levels of English language fluency and its bearing on how this made them *feel*, their perceptions of themselves, how they were either treated by others, or what they had thought others felt about them. These related to their levels of self-confidence, self-esteem, enthusiasm, motivation and attitude in the classroom environment. In this regard, I discuss the findings of the self-observation lecture I had conducted and the tutorials I had observed. Chapter 5 Section 5.4.4 and 5.4.6 investigated the data from observations, and also revealed examples of students suffering affective trauma which manifested as a lack of response in the tutorials.

6.5.1 Observation of the Lecture

During my general observations of the classes, I was keenly attuned to the significant issues of affect. This included the treatment of the students with ‘non-standard’ English and/or ‘posh’ English accents in relation to their self-confidence and participation levels by other students. The feelings of inadequacy (an example of affective trauma) displayed during my observations of the lectures and tutorials were most palpable when students were requested to respond in the classroom environment in both tutorials and the lecture.

The most important feature of the observations was the fact that the majority of students had presented a demeanor of intimidation towards me similar to what I had described earlier with regard to the ‘academic food chain’. In fact, many students have addressed me as “Prof. Coetzee” and/or “Doctor Coetzee” either verbally or in their assignments (see Appendix F Examples 1-3). This intimidation explains in part their sense of respect for me (or the perceived title, role or responsibility I have). It can also give rise to the students’ hesitancy to respond when called upon in the classroom setting. Students generally would wait until a fellow student initiates a conversation point before slowly entering the discussion. This has often been the case when I had met with individuals or small groups for a consultancy appointment. The observations also revealed a reluctance to *promptly* initiate a discussion/question or to engage spontaneously; it would usually take several minutes of coaxing before students would indicate their intentions to contribute and/or participate.

What is evident in my position as lecturer, a barrier between me and the students in my care existed. It seemed that this obstruction was created by the power relations involved in this particular dynamic in the learning and teaching environment. In a study involving the emotional complexities in the relationships between an educator and learners, one of the conclusions could be that,

emotions are vehicles for symbolizing and affecting social relations, and [...] emotions are practices that reveal the effects of power in the context of teaching. (Zembylas, 2004 p.198).

This suggests to a large extent that students enter the learning and teaching atmosphere with a sense of intimidation that predates the encounters experienced in the university lecture hall or tutorial classroom. This sense of undue fear or pressure may be rooted in the power relations

from primary school years that had been masked as respect for someone in authority (the teachers or principal). This certainly has been the case in my personal experience growing up in an environment of fear (and to a lesser extent, respect or induced fear and/or respect in the case of Apartheid racism) for anyone older, someone in power (white people in general, white people in positions of power: government, teachers, law enforcement officials and priests, for example). This type of social stratification which is founded upon constructed power relations is endemic to South African society (Seekings and Nattrass, 2003). I have briefly alluded to one of the consequences of an uneven power relation in the classroom environment in previous sections of my study (see Methodology Chapter 4 Section 4.3.5 and Data Chapter 5 Section 5.4.2.). A key result has been that the underdogs or victims of this unfair power relation are usually rendered *docile* as the data had revealed. This docility is not isolated. Foucault (1977) suggests that classroom docility in essence is systemically induced by hegemonic societal forces and pressures that emerged within secondary or high schools and subsequently primary schools. The data presented and analysed in Section 5 of Chapter 5 can help confirm this point.

6.5.2 Observations of the Tutorials

Similarly, to the data from the observation of the lectures, the data from the tutorials also reveal that *most* students (both L1 and L2) exhibit a sense of reluctance and apprehension to respond and/or participate when invited or called upon. The initial part of the tutorials was to allow students some time and opportunity to acclimate to the classroom environment and settle in, so to speak. A key reason for the apparent timidity and the reserved demeanor of the students was the newness of the academic year and in the case of first-year students, the newness of the academic environment. I did witness a few instances in which some students were speaking softly to other students in the same group in what appeared to be common language amongst them. This was not surprising as many students share common linguistic and cultural characteristics, and these help in overcoming the initial intimidation and shyness associated with the new environment and experiences as these unfold.

Several reasons had been offered to explain their (the students') difficulty and/or reluctance with responding in class when invited to. I have grouped the responses to the question regarding the students' reluctance to participate as follows: emotions, perceptions of self /identity, mistakes, language, lack of understanding, and practical. In this regard, the data reveals that

the following were the most common words, terms and/or phrases used in response to the question.

Emotions:

“shy”; “anxiety”; “intimidation”; “fear”; “[lack of] confidence”,
“nervous”; “embarrassed”; “insecurity”; “pressure”.

Perceptions of self/identity:

“feel like people judge me and it makes me feel uncomfortable”;
what others' response would be to what I said”; “people will look at
me and it makes me feel uncomfortable”; “what people are going to
think of me”; “afraid of what others might think of my opinion” “do
not want to be judged for saying something wrong”; fear of being
wrong”; .

Mistakes:

“Saying something wrong”; “answer incorrectly everybody knows”;
“answer could be right or wrong”; “say words or sentences
incorrectly...it won't make sense to others”; “don't want to make a
mistake”; “I might answer wrong”; “that my responses may be
incorrect or that my opinions may be judged.”

Language:

“My lack of speaking fluent English”; “be judged if I make a
“language error” like sentence construction”

Lack of understanding:

“when you don't know or understand the question”; “not knowing
the answer”

Practical:

“the amount of people/students”; “speaking in front of a lot of people”; “the size
of the class”;

For samples of excerpts from data that corroborate the above, and help confirm the above point concerning the various emotional responses to the question regarding the reasons for the students' reticence, see Appendix G.

The responses generally reveal a conflation of affective and to a lesser extent practical issues raised by the students. In the case of the affective, the emotions centre on how the individual students felt when confronted with the request to respond and participate publicly in the classroom. They also display elements of self-consciousness, insecurities and identity awareness regarding the students' respective views of themselves and what others' perceptions of them are or would be. An additional concern that the students' responses revealed was that they felt afraid to make mistakes or at least to appear ignorant about the particular matter at hand in class. Thus, in this case, remaining quiet and not volunteering to respond was the safer option. The lack of English language fluency and for this to be exposed also in the classroom arena featured as another reason for not wanting to respond in the classroom. On the more practical front, some students expressed that were apprehensive to participate simply because they had felt that they did not understand the question/s, requirements or instructions. Furthermore, others had shared that speaking in public, in particularly in large crowds was beyond their comfort levels. This is ironic in that to them, public speaking is paramount to the profession as educators. In this regard, it reveals a rather significant gap in this sector of learning and teaching and which I had tried to incorporate into the AL curricula for students enrolled for the FAL101 and EDC111 modules by including a section devoted to academic *and* professional communication that I had gleaned and developed from a previous career as a communications lecturer at another institution (see Appendix H: an excerpt from the Academic and Professional Communications Module APL100). In the case of the EDC111 and FAL101 modules there did not appear to be much offered in the way of professional communication training for these students who are on the way to become educators (see Appendices I and J). I have always shared with the students in my care that communication (speaking, writing, reading, etc.) is inseparable from the position as an educator; in this light, being an educator makes one a *professional* communicator. In turn, it should be incumbent on the Faculty to devote substantial energies and resources into the development of its students (aspirant educators) holistically with special attention to their senses of dignity, self-confidence, self-esteem and empowerment. In this sense, the focus should be on better understanding the apparent 'weaknesses' or struggles they bring to the university which are symptomatic of affective trauma: low self-esteem, intimidation, shyness, fear, timidity, anxiety and reticence,

for example. These traits, as the data has revealed, are derived from issues like being an L2 learner in an institution whose medium of instruction is English; not being proficient in English and by implication under-prepared for the demands of the academic project hence the need for academic literacy interventions like the FAL101 and EDC111 modules. For examples from the data that supports these sentiments, refer to Chapter 5 Section 5.2.2 Questions 7 that refer to students' survey responses to the question regarding difficulties experienced as an L2 student generally, and Question 10 which refers to the relationship between being an L2 and the speakers' levels of confidence.

Learning and teaching should do more than recommend the most current research on approaches to addressing 'problem' areas in its domain as if these approaches are applicable to all contexts. It should strive to better understand students *individually* if it is to better equip them holistically. Knowing the students involves providing spaces for them to share about themselves: their fears, uncertainties and reservations in particular in the learning and teaching environments. These spaces should be authentic, sincere, purpose-driven and student-centred.

Students should not exit the academy merely prepared for their specific, respective professions or careers. It is incumbent on the academy to better equip its students from the point of view that they are individuals with potentials, beliefs, dreams, hopes and passions, among other things. Only once the academy has a comprehensive appreciation for the student as an individual and their respective journeys that have brought them to the institution, can it develop more meaningful and sustainable interventions and opportunities for them to overcome their fears and realize their dreams and potential. There have been varied methods offered to enact such approaches in learning and teaching proposed by researchers like Ghufroon and Ermawati (2018), for example, who hold that the Cooperative Learning (CL) and Problem-based Learning (PBL) approaches tend to,

promote students self-confidence and motivation, it can reduce students' nervousness during the learning process, raise students' responsibility in learning, and make the students easily learn the material through sharing of ideas. Meanwhile, the strengths of PBL are that it could promote students' self-confidence and motivation, it can reduce students' nervousness during the learning process, raise students' responsibility in learning, make the students easily learn the material through sharing of ideas, promote problem-solving skills, promote self-directed learning, promote active learning, make the

students explore many learning resources, and make the students have a positive attitude towards learning (ibid. p.665)

Undoubtedly, CL and PBL do have their benefits in that both are to some degree student centred which is a critical component in successful learning and teaching. My study goes a step deeper in that it maintains that while the learning and teaching environments should be conducive to collaborative and interactive problem solving; these may not be addressing the fundamental causes for the students' lack of motivation and participation levels all of which are critical for constructive and meaningful academic engagement. What may be missing is that issues of affect are not necessarily deemed as important or they are misunderstood or not enough is known about them.

6.6 Affective Trauma Revealed by the Survey Data

The data from the surveys have provided an overarching perspective of the issues of affect in relation to ELL/AL which had been covered by the other instruments. For examples from the data that supports these sentiments, see Chapter 5 Section 5.2.2 Question 7 that refers to students' survey response to the question regarding difficulties experienced as an L2 student generally, and Question 10 which questions the relationship between being an L2 and the speakers' levels of confidence.

A very specific issue in this regard was the stereotyping (and ridiculing) of persons based upon their respective accents. Secondly, some students felt that their places of abode and its bearing upon their respective manners of speaking, and/or their accents had been elements of mockery by classmates, for example. This, as was the case in my personal experience, can lead to one internalizing the stereotypes and believing it unquestioningly. In other words, it can negatively affect one's identity and self-perception. In the learning and teaching environment (at all year levels), if these issues of affect are not addressed soon enough, they may fester. Subsequently, some can act upon the beliefs and the stereotypes by imposing them (similar ones) on others thereby further perpetuating the prejudice.

For example, there have been instances during my high school and undergraduate years in which I had been looked down upon at the very mention that I was from Bonteheuwel. During

the first week of the academic year in my capacity as a lecturer, I would usually introduce myself. I was astonished by the reaction from the students upon learning that I was from Bonteheuwel; there had been the occasional gasps of disbelief and awkward humour from the students suggesting that they had some idea or preconception of what being from Bonteheuwel implied or at least what the general perception of the township (and other similarly ones) was/is. A key stereotype associated with areas like Bonteheuwel, for example, is that persons 'we' have a particular manner of speaking because of our proximity to gangsterism. In other words, we would somehow acquire some of the gangster slang, diction, accents and ways of pronouncing certain words. These, as was the case for me and many participants of my study, became objects of stereotyping and ridicule. As suggested in the Data Chapter, this to a large extent reveals that those persons who had chosen to ridicule speakers with different or 'other' sounding accents have not been exposed to and/or educated regarding appreciating and respecting difference generally. This type of ignorance and prejudice is similar to that associated with racial stereotyping (Painter & Baldwin, 2004; Bhavnani, Mirza & Meetoo, 2005). In the case of the English language, however, the stereotyping has a direct correlation between the 'otherization' of those speakers of English who do not sound English enough to escape detection for ridicule and those who do. This is true for both L2 and L1 participants of my study. The former are more prone to becoming victims of affective trauma through being ridiculed than the latter. In the case of the latter group (L1), these students may apparently have a better level of fluency and grasp of the language, but they may not completely escape scrutiny. Lecturer 1 alludes to this in response to the question concerning the reasons for students' lack of participation in class. He/she points out that,

Very often the reason is lack of confidence in the English language especially when English is not their home language. Another reason is also when they never majored in English at university then they too lack confidence in the language. Not that those students who majored in the English at university actually write well in English.

Chapter 5 Section 5.3.2. Question 5 poses the same question to the students, and the following excerpt from the perspective of a L1 student, for example, corroborates this claim,

They said that they do not want to make a mistake, feel uncertain, shy; they lack confidence and are self-conscious of what others would say; Some lack fluency, are afraid of judgement from others, feel intimidated and experience anxiety when it comes to responding in class.

At postgraduate level, the issues in focus here may be compounded by additional demands. For example, the linguistic currency demands are associated with another level of academic literacy: access to and articulation of discourse, identification of ironies and dialectics, conceptual and critical analysis and the use of current academic language that reveals in part a certain level of knowledge of this language and displays an acceptable ability to employ it coherently. Ironically, it is during *this* level of study (as was the case in my academic experience) that I have come to realize the dilemma with which I had been confronted. I began to see the English language as one of exclusivity and division; a linguistic medium of political control, segregation and domination. But I had no other concrete and viable means to articulate this dilemma other than through the very language I was critiquing. There are proponents of a liberal and ‘forward’ thinking view of this dilemma who advocate that,

a liberal conception of individual rights and a public order characterised by a universal citizenship is endorsed and made dependent on a particular language - English, because it is universal and accessible. [...However, this...] construction of the politics of language in South Africa might seem the antithesis of a racist linguistic order, but it hides its racist effects *precisely* in these liberal terms (Painter & Baldwin, 2004 p.21).

I had identified this dialectical relationship within myself as an insider-outsider: periphery-born and raised (L2), and centre aware (L1). This constitutes a predicament for academic activists like myself, who strive to counter the exclusionary and divisive nature of English language fluency yet need the very skills of AL and ELL to impart the same to our learners.

A second issue that had emerged from the survey and which may not necessarily be associated with affect was the fact that the overwhelming majority of students had not been familiar with “academic literacy” before entering the academic arena. This revealed that many students have not been introduced to AL on a conceptual level during their high school years, and/or that in the lead up to their preparation for tertiary education; the issue of AL was perhaps not addressed (see Chapter 5 Section 5.5.2. Question7). This constitutes a significant articulation gap between high school and university which is corroborated by the data from the survey, and to some extent the English language issues from the personal narratives, for example. Chapter 5 Section 5.2.4 Group 3 serves to support these sentiments in probing the responses regarding English language usage from personal essays from both L1 and L2 students.

While the educators may be working hard at preparing the learners for the National Senior Certificate examinations (the Matriculation finals), the learners may not have been adequately prepared for their post-matric journeys holistically as some students had articulated in their respective personal narratives as exemplified below (see Chapter 5 Section 5.2.4 L1 Student 2),

My affective reasons mainly deal with the love I have for the children and me believing I can make a difference; a change in the life of a toddler in an extremely positive way. As a teacher I am required to be their caregiver, parent, policeman and I know I have the patience to do it as well as constantly believe in the child to succeed and improve.

Similar sentiments can be found in many of the other excerpts found in the same Chapter and Section.

In response to the question concerning the understanding or expectation of AL, almost 70% of the participants of the survey indicated that they had thought that AL “would improve their English language skills” (see Chapter 5 Section 5.5.2 Question 5). This revelation also constitutes a significant gap in what the students think AL means, their exposure to AL conceptually, their expectations and what the institution communicates in this regard. As I had alluded to in the previous chapter, the data also suggests that students may also be articulating their desire for improving their respective English language skills; suggesting that they have a need in this respect. This appears to what is suggested in Chapter 5 Section 5.3.1 Question 11 when Tutor 1 holds that,

The learning and teaching of academic literacy can be extremely difficult especially for first year students. (In my opinion) One has to take into consideration that many of them are fresh from high school with almost no exposure to academic literacy or writing. Ineffective teaching at school level and little writing practice is also a result of this.

Another gap it addresses is perhaps an uncertainty on the part of the Faculty (or the Institution) in terms of *how* to address the ‘English language issues’ and whether the AL programmes are the best places to address these. The need and desire to improve their English is clearly demonstrated by the students in my study and through my experience as their tutor and lecturer.

6.7 Identity and the Personal Narrative

Many of the students' personal narratives that emphasize their respective socio-economic backgrounds subliminally reveal that many would like to transcend the stigmatized identity that society has placed on them. The stereotypes imposed on the poorer students from rural and township communities include being deemed 'backward' in relation to their urban and suburban counterparts and peers. Their supposed backwardness involves not being familiar with suburban/urban life: the mega shopping malls, current and trending social media and current computer technologies, for example. There are other stereotypes that comprise the racist attitudes among students from different ethnicities and from the same ethnicities but who are at different levels of socio-economic statuses. (Mensele, Nel, Nel, & Louw, 2015). These attest to the struggle that many students experience: a crisis of identity transformation or adaption in order to 'fit in' or be 'accepted, and to avoid stereotyping by the 'in-crowd': those students from more affluent areas. Negative stereotypes can result in people experiencing negative emotions and experiencing some type of anxiety and identity trauma: questioning one's self-worth and competencies. These may also subsequently lead to a negative effect in the performance of individuals (Aronson, Burgess, Phelan, & Juarez, 2013). Data from the interviews with tutors and lecturers support this in Chapter 5 Section 5.3.1; see Questions 3, 6 and 10. Data from the student survey Question 10 also support the idea that students' self-esteem and self-perception had been negatively affected by their identity as L2 learners.

The affected students aspire to recreate themselves through their newfound academic identities, the new environment and future career as educators, for example. This generation of students find themselves being raised in the apex of the Fourth Industrial Revolution (4IR) (Schwab, 2017) which incorporates the rapidly evolving information technology discourse. In this respect they are often forced to upskill and promote themselves thereby increasing their employability (Field, 2009). The excerpt from one of the L2 students attests to her/his motivation for pursuing a career in education,

I want to plant a seed of education into the mind small children. I want to teach them the importance of education and the huge role it can take in changing their background no matter their circumstances. It can also assist them to overcome life obstacles and challenges. I want to equip these young minds to use education as a skill to fight socio economic issues.

This excerpt also articulates the writer's awareness of the stigmas attached to those who are 'uneducated' or "poorly" educated. More importantly, it reveals her/his own evolution from an insider (a peripheral observer/learner) to an outsider (a central agent/student) by her/his vicarious reflection of her/his childhood in the lives of those she/he hopes to reach.

Another very important aspect that the personal narrative interpolates is the discourse of identity in relation to the writers as creators and owners of the knowledge articulated through their respective narratives. It is *their* story and no one else's. It is *their* lived experiences, thoughts, opinions, perspectives, feelings, dreams, hopes, desires, passions, words, meanings, and/or intended meanings. In the same vein, the grammatical errors, errors of syntax, lack of coherence, etc. are theirs too. But these errors are not who they are; they are not and should not be defined (classified or "boxed" to use a current, local colloquialism) by these errors. While the errors are identified in their texts, the students should not be identified by these errors or labelled as 'lacking' and/or being 'inadequate'. In addition, their lack of English language proficiency or academic literacy is not what defines the students; the temptation by institutions to characterize students as being in need of 'remedial' intervention or 'at-risk' in this regard should be challenged.

Furthermore, I have referred to the aspect of linguistic capital in previous chapters as one that has divisive properties and potential. In other words, the value of the linguistic capital of L2 and L1 students, for example, is determined by the degrees of fluency in English and their levels of academic literacy. Naturally, the L1 students have the advantage in this equation: they are regarded as more intelligent than their L2 counterparts as the data has revealed. This establishes a distinctive "strategy of condescension" in Bourdieu's terms (Bourdieu, 1984, p.472). This claim is corroborated by the findings of the other data which I propose to discuss later in this chapter, and which I have alluded to elsewhere regarding the aspect of academic capital.

6.8 Issues of Identity seen in Interviews Data

Generally, the data from interviews with the tutors and lecturers suggest that the lack of students' response in the classroom revolve around their views of how they will be perceived when/if they do not conform to a certain 'acceptable' standard of expression in English. This appeared to be true for L2 and some L1 students. The interplay of identity and language has

been validated by the data from the surveys and the interviews with students. In this regard, the majority of students display an ardent sense and awareness of their social standing in relation to the quantity and quality of their English language proficiency; in other words, their social capital based upon their linguistic capital. This aspect has been explored in depth in the Literature Review Chapter 2, and the data corroborates the claim that the lower ones' linguistic capital is, the less likely one is willing (and able) to interact in situations in which a higher level of linguistic capital is required or demanded; or even if this perceived or assumed, the reaction would be similar on the part of the affected individual. This point here is that the participants' felt either a sense of belonging to a socially recognized and higher regarded group (proficient L1 speakers), a sense of exclusion (L2 speakers) or a sense of uncertainty (L1 speakers who may not be confident in expressing themselves publicly, L2 who have some degree of fluency and/or those who are multi-lingual speakers). In extreme cases, some felt particularly apprehensive to participate publicly in academic discourse as a result of feeling excluded if not targeted as was the case with those participants who had expressed that they had been ridiculed for their accents, lack of fluent expression and/or different pronunciation of certain words and phrases. These traits were also signifiers of their respective geographical origins which in turn exposed yet another avenue for ridicule and therefore the resultant apprehension on the part of the participants in the classroom environment. The fact that the participants displayed such an awareness of their respective identities in relation to the linguistic and *geographic* capital existent generally and in the classroom environment and beyond, brings to the fore the second research question: **“Does the Education Faculty’s AL programme encourage learner identity and egalitarian thinking in its students?”** Chapter 5 Section 5.5.2 Questions 2 and 9 contain examples of data that support the view that participants display some awareness of the relationship between their identity, and geographic and linguistic capitals.

Based upon the findings of my study, my own experiences as a L2 learner, a former undergraduate and current postgraduate student, and as a lecturer of AL in the Faculty of Education, I believe it is fair that I consider myself an insider-outsider in the discourse of academic literacy and English language learning and teaching. In this regard I believe that the Faculty has plenty of opportunities in AL modules like the FAL101 and EDC111, for example to address the issues of learner identity and egalitarian thinking. In its current forms, the modules focus mainly on academic literacies which are critical in becoming familiar with the discourses of academia and in turn the expectations and demands of the academic project in

general. However, the focus of the modules currently may be too narrow to address the entrenched issues of affect in identity formation and egalitarian thinking.

The third research question that my study poses reads: **“How can the Education Faculty’s AL programmes be redesigned to foster an affective and holistic learning environment?”**

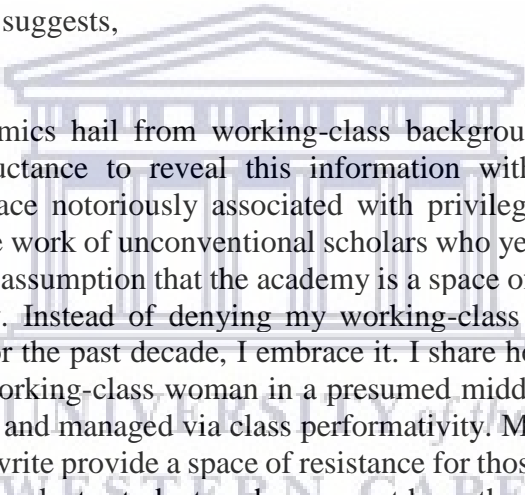
There are several avenues from which to approach this question. A first step would be to conduct more research in the fields of affect in learning and teaching in general. The main reason for this is to obtain a holistic view of what constitutes issues of affective trauma; what are the things that can make students feel inadequate? What are the things that make them victims of ridicule at home and at university? What do students think are needed to overcome these feelings of derision by/of fellow students? What does help look like from their perspective and from the perspective of their tutors and lecturers?

A second step would be to focus on cases in which the need is most obviously noticeable. These are cases where students’ performance may be affected as a direct result of being victims of affective trauma. The academy should endeavour to better understand the respective needs of students in this regard. This could subsequently inform the redesign of the AL programmes that would make provisions for these issues and the associated, relevant interventions to be embedded in the respective curricula.

In the development of its curricula, the Faculty should broaden the scope of the AL/ELL curricula towards being more holistic if it hopes to produce a more confident and better equipped and enabled student on personal, individual and professional levels upon exit. One of the means to accomplish this may be to embed more opportunities for participatory, open sharing opportunities of those issues of affect as my study has investigated and which the data has revealed. I refer to the kinds of issues which can inhibit creativity, stifle personal development and progress, and which makes individual students feel inadequate. Based upon my personal experience and my experience in academia, I recommend that the personal narrative can become a gateway instrument for understanding our students better. Equally important, I hasten to add that the sharing of *our* own personal journeys (including the struggles) can serve as a gateway for creating the space for students to begin sharing about *their* respective journeys.

In this regard, the Faculty can create opportunities for its students of AL, for example, to develop as creators and owners of the knowledge which can become as big step in the overall personal development (their individual identities), and in conjunction with their academic progress; their identities as aspirant educators. I propose to revisit this issue in my next chapter.

Another critically important aspect in this regard that my study has problematized is that in addition to creating spaces for students to share openly about their respective trajectories both for therapeutic and academic purposes, the same be created for academics. In other words, as my Autobiography Chapter 3 has revealed that it can be productive to share one's own journey in the learning and teaching whether textually for academic purposes or via dialogue. While this exercise has been liberating for me and by implication for many of the students in my care over the years, it can be threatening for some individuals. However, the benefits can be far-reaching as Rennels (2014) suggests,



Many academics hail from working-class backgrounds but there often is reluctance to reveal this information within the ivory tower—a space notoriously associated with privilege. This essay continues the work of unconventional scholars who yearn to debunk the common assumption that the academy is a space of middle-class homogeneity. Instead of denying my working-class identity, as I have done for the past decade, I embrace it. I share how the stigma of being a working-class woman in a presumed middle-class space is lived, felt, and managed via class performativity. My hope is that the stories I write provide a space of resistance for those in academe, specifically graduate students, who may not have the resources live up to its middle-class expectations. The larger this space can become, the greater potential there is for members of the academic community to accept and make a way for those with limited means. (<http://rhizomes.net/issue27/rennels.html> p.1)

Rennels' sentiments and suggestions touch many nerves regarding the discourse of affective learning and teaching. It gives credence to the personal narrative as an instrument which can be serve to empower, liberate and generate additional research in issues of social justice, class, identity for example. Her study differs in geographical, socio-economic and cultural contexts, but what she does reveal is relevant academically,

It is common knowledge in the academic community that white working-class people are stigmatized. The lived experiences of this stigma, however, are rarely addressed (Dykins Callahan, 2008). This is because scholars often examine stigma from a distanced

observational stance that privileges outsider perspectives. Inspired by Ellis (1998, 2004), I seek to privilege insider perspectives instead by turning the ethnographic gaze in on itself. I create what Carol Rambo (1995) calls "a layered account" by weaving together a series of scenes to show how the stigma of being a white working-class woman in a presumed middle-class space is lived, felt, and managed. My work is guided by critical autoethnographic inquiry because it affords me the opportunity to provide a critique of academic culture through personal narratives that are written carefully, reflexively, and critically (Berry & Warren, 2009; Boylorn & Orbe, 2014). The stories I write, in other words, open up a space of resistance between the individual and the collective (Jones, 2005) to challenge processes of class domination and exclusion that pervade the academy (Kosut, 2006). (<http://rhizomes.net/issue27/rennels.html> p.1)

My study shares these sentiments which I have embraced on a deeply personal level and which I strongly encourage the Faculty to entrench in its academic projects in order to create a more humane, authentic, real-world, transparent learning and teaching and professional environment. The personal narrative can be a great place to start the process as my study has suggested and which the findings of the interviews had also revealed (see Chapter 5 Section 5.3.1 Question 10).

Another very critical point made by Rennel (2014) is that there are many academics who have been conscious of the struggle to come to terms with their respective backgrounds' trajectories from the periphery towards the centre,

For the past decade, since I have decided to stay within the confines of the ivory tower by pursuing a Ph.D., academia has provided an ideal stage to enact my theatrical knowledge. More importantly, academia has become my potential source of mobility. As a Ph.D. student, who is on track to become a middle-class professional, I exist in a liminal space, a state of class limbo (hooks, 2000), between the "working-class" and "educated elite." I twist and turn through the privileged halls of the ivory tower trying hard to tear away from my working-class roots. But I am not the only scholar whose performance is motivated by self-denial. (<http://rhizomes.net/issue27/rennels.html>)

In my own experience, my frequent reflections on and visits to the place of my birth keeps me grounded and provides incredible impetus to motivate other academics (and students) from similar backgrounds to "come out" so to speak from the closet of pretense, "self-denial" as

Rennels points out, and self-preservation. I encourage vulnerability, transparency and subjectivity in the learning and teaching environment. Just as the findings have revealed that students try to shy away from revealing their “true” identities in relation where they come from, for example, “many professionals in higher education are from working-class backgrounds, [yet] many of them have chosen to hide this information” (Rennels 2014) (see Chapter 5 Section 5.4.3). I endeavor to exclaim that we should valorize our roots and use them as a vehicle to impart authenticity and transparency which in turn can become vehicles for overcoming the challenges of affective trauma to which I personally attest, and which the data findings have recognized (See Chapter 3 Section 3.12). Hudson (2016) is alive to the trauma associated with the socio-economic ills and their impact on one’s self-perception when she writes,

In reflecting on these memories of poverty, I have assessed my lived experience through a social identity lens to show how the stigmatization of my identity developed from interaction with other children, my teacher, and the principal at my school. Remembering how I suffered due to this stigmatized identity brought forth the realization that collectively these social events were a series of ongoing assaults that traumatized me by shattering my sense of well-being (Alexander et al., 2004). (Hudson p.122)

In both Hudson’s and Rennel’s cases respectively, we can see the value of transcribing and sharing candidly about one’s interactions with the effects of issues of affect like poverty and low self-esteem, for example; being viewed as ‘different’, ‘other’ or ‘marginal’; not conforming to the societal (centre-based) prescriptions of ‘acceptability’. The findings from the interview data reveal that our students endure affective trauma prior to entry into the university which manifests itself in the learning and teaching environment in the case of the AL classroom as my study has revealed.

6.9 Manifestations of Identity Seen in the Observations Data

As with the findings of the data from the personal narratives and interviews, the observations also involved gaining new insights and perspectives in identity formation and shifts in the learning and teaching environment in general and specifically in relation to AL and ELL.

I am now able to better understand the respective reasons why some students do not out rightly reveal their places of origin and in many cases their original names. I also have a deeper

understanding and appreciation for the students' apprehensions when asked to respond, contribute and participate publicly in the classroom. In addition, my grasp of their trepidation towards their own respective levels of English language proficiency and making this publicly visible and audible has increased exponentially. The observations have also helped me to understand my own insecurities regarding AL and ELL and the evolution of my English language competencies. See Chapter 5 Sections 5.3.3 and 5.3.4 which refer to my observations at the front-end of the classroom, and my observations of the tutorials as an outsider respectively.

Many students (myself included) are initially embarrassed to share publicly about where we come from and/or where we live and/or to proudly reveal our indigenous names as in the case of many black African students in my study. This is mainly because we have been indoctrinated by social prejudices instilled by hegemonic, colonially induced concepts of what is right, acceptable and proper; concepts that conform to centre-based standards culturally, linguistically, politically and socially. These indoctrinations are the results of decades of colonial impositions one of which include, but are not limited to the ideas of "whiteness" which involve the ideas of privilege, power, domination and class (McIntosh, 1988; Cushman, 2000; Altman, 2006; Suchet, 2007).

As L1 and L2 learners we have become colonial linguistic subjects through the choice of others (our parents/caregivers) who themselves have inherited this state of subjugation. This has given rise to the subordination discourse of "otherness" in relation to those of a race different to 'whiteness' which involves 'inherent privileges'; and to "idealize differences is not the same as trying to find a way to recognize the other as an equal subject (Suchet, 2007 p.881). Our identities as L1 and/or L2 speakers are inextricably linked to the dialectic of dominance by the English language and its subjugation of its subjects regardless of our levels of proficiency in the language. In this sense, it can be said that the cultural integrity of the L2 speakers is influenced in ways that may discredit them unless we reframe our perspectives of English and view it as a "global" language and not as imperialistic (Modiano, 2001). This view is short-sighted if not uninformed since, regardless of one's perspective of the English language, one cannot dismiss the effects it has had on its speakers in countries like South Africa where as my study has revealed, there is a distinct case to be made for the cultural dominance that English enjoys in particular for those who have acquired eloquence in it. Those speakers who struggle

to communicate fluently especially those who *have* to for academic purposes, remain at a distinct disadvantage.

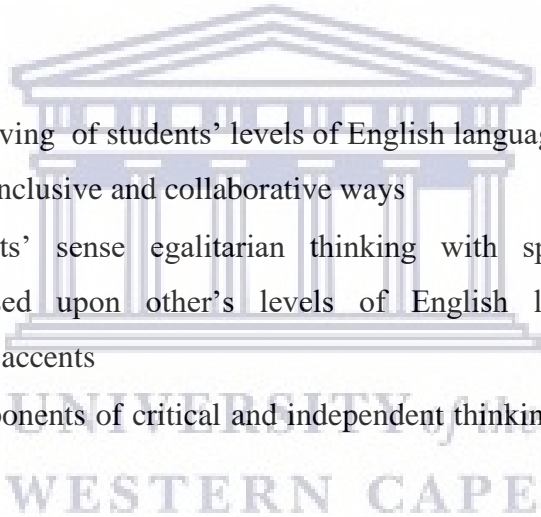
My study has exposed how this dialectic can result in some speakers who happen to have a relatively good command of English disparage others who are less fluent than them. As my study holds, this is mainly because the latter, through no fault of their own happen to reside in marginalized communities, and have received an education that had not adequately provided them equal opportunities to excel.

A key aspect that the observations data findings have revealed is that both L1 and L2 students display a sense of self-consciousness regarding the stigma associated with their respective identities as L1 and L2 speakers. In short, L1 speakers view themselves as fortunate to be able to converse comfortably in English while many have a condescending view of L2 speakers. In their turn, L2 speakers do not have a very high opinion of themselves because of the fact that they are not proficient in English. Additionally, they feel a sense of disdain towards those from the L1 counterparts. Conversely, L1 students generally believe that because of their good command of English, some L2 speakers view them (L1 speakers) as pompous and arrogant, and have made them feel intimidated to participate in class. These attitudes were evident from the observations of the lecture and tutorials through particularly the low number of active L2 participants versus the number of active L1 participants in the classroom (see Chapter 5 Sections 5.4.3, 5.4.6 and 5.4.7). In light of this, the fourth research question: **“What role does English language competency play in the Education Faculty’s AL programmes?”** assumes particular prominence and substance at this juncture of my discussion. Therefore, this question warrants more exploration at this stage.

English language competency has become an essential entryway (and a linguistic currency as my study has expounded in the Literature Review Chapter 2 and Methodology Chapter 4 Section 4.7) to various academic and social benefits. Academically, it provides an instrument and the associated skills for grasping the academic literacy requirements for success at university. In addition, it provides the means by which to *access* academic discourses that are relevant to each of the disciplines. These benefits are ones that are good and important to acquire but they provide only superficial rewards. Proficiency in English language can become an instrument by which to empower, enable and ennoble students. In conjunction with academic literacy modules, it can be a means by which to inculcate critical and independent

thinking which can become key skills in researching, reviewing and analysing texts. The data from the survey had revealed a crucial dilemma in this regard. On one hand, participants had expressed that their level of English language competency had affected their ability to comprehend certain texts, for example (see Chapter 5 Section 5.5.2. Question 7 a - Struggling Group). On the other hand, those with a stronger command of English viewed this as helpful (Chapter 5 Section 5.5.2. Question 7 b - Confident Group).

Regardless of the students' levels of English language competency, the fact that they find themselves in an institution in which English is the main medium of instruction entails that, to a large extent, their levels of proficiency in English will have a direct bearing on their eventual success academically. In this regard, it seems plausible to conjecture that AL programmes like FAL101 and EDC111 (which are offered only in English) have a critical role to play in the following:

- 
- continuously improving of students' levels of English language competencies in more affective, holistic, inclusive and collaborative ways
 - developing students' sense egalitarian thinking with specific focus on non-discrimination based upon other's levels of English language competencies, pronunciations and accents
 - incorporating components of critical and independent thinking in the development of the AL curricula

It is also fair to emphasize here that the data from survey of students reveal that English language competency is viewed as a benefit to students hence the majority of them (69.49%) had indicated that they had expected that the AL module would serve to improve the English language skills (see Chapter 5 Section 5.5.2 Question 5).

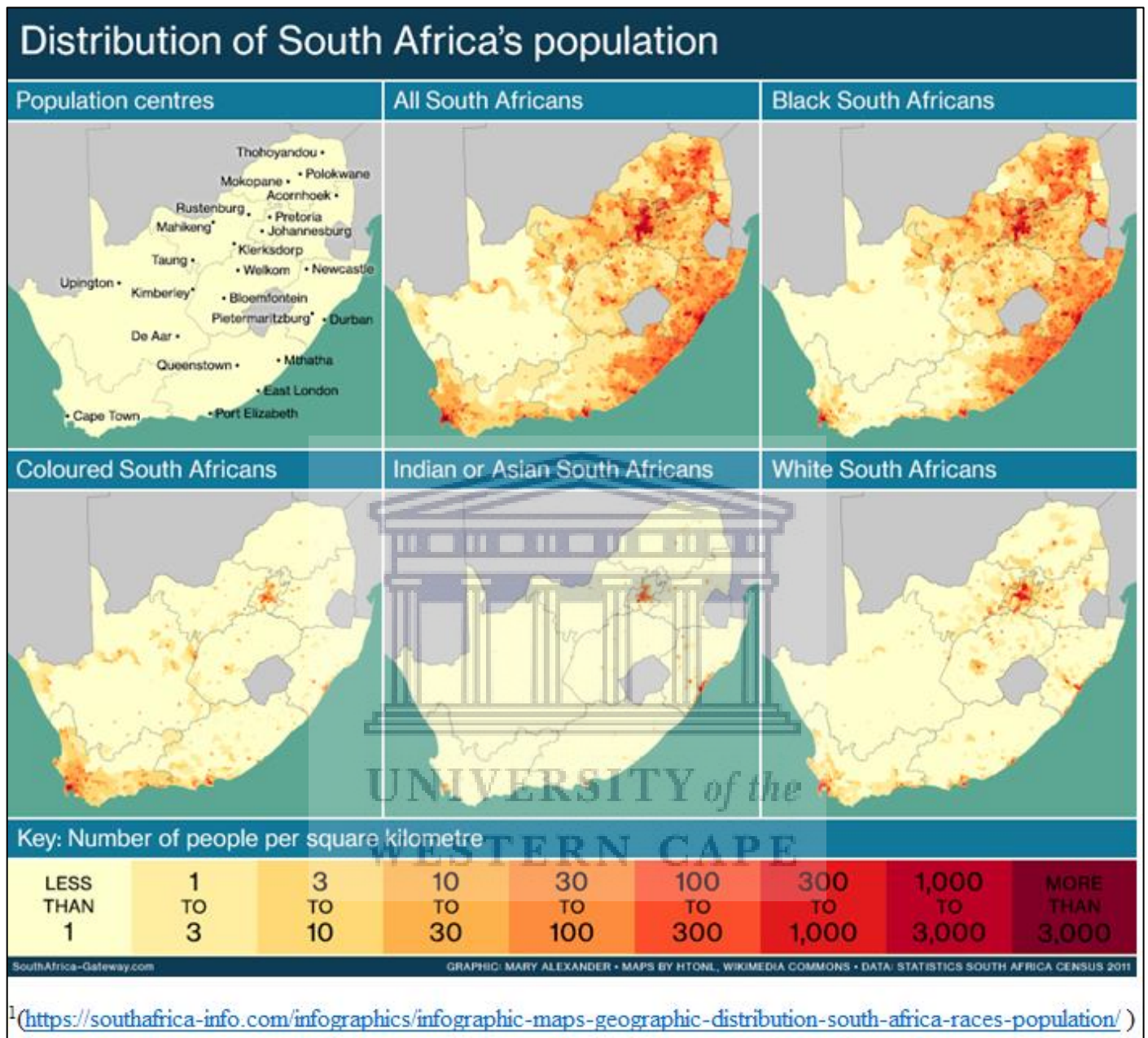
The data from the interviews with the tutors and lecturers advocates that a prime reason for the reticence in the classroom is the lack of English language fluency and the associated confidence (see Chapter 5 Section 5.3.1 Question 3). In this regard, another important role that English language competency in AL programmes can play is to establish a benchmark of minimum standards of quality by which to ensure that students are aware of what to aspire towards, what to expect and how the Faculty will be coming alongside them to support them in this endeavor.

6.10 Manifestations of Identity in the Survey Data

The findings from the survey data reveal an acute awareness and to some degree self-consciousness on the part of many students regarding their respective places of origin as these places can reveal their socio-economic status and their respective levels of English language fluency. This appeared true mostly in the case of L2 students. In short, they had felt that their places of residence/origin are what constitute a significant part of their identities individually and communally. These identities are relegated to a lower class than L1 speakers living outside of the marginalized areas. Chapter 5 Section 5.5.2 Question 2 contain examples of data that support this view that participants display some awareness of the relationship between their identity, and geographic and linguistic capitals. The discourse of the students' respective identities had revealed deep-seated issues of affect in relation to how they had felt or were made to feel about their accents which in many cases were signifiers of the very locations they were self-conscious of, and embarrassed to divulge. Chapter 5 Section 5.5.2 Question 9 contains examples of data that support the view that participants display some awareness of the relationship between their identity, geographic locations and their accents.

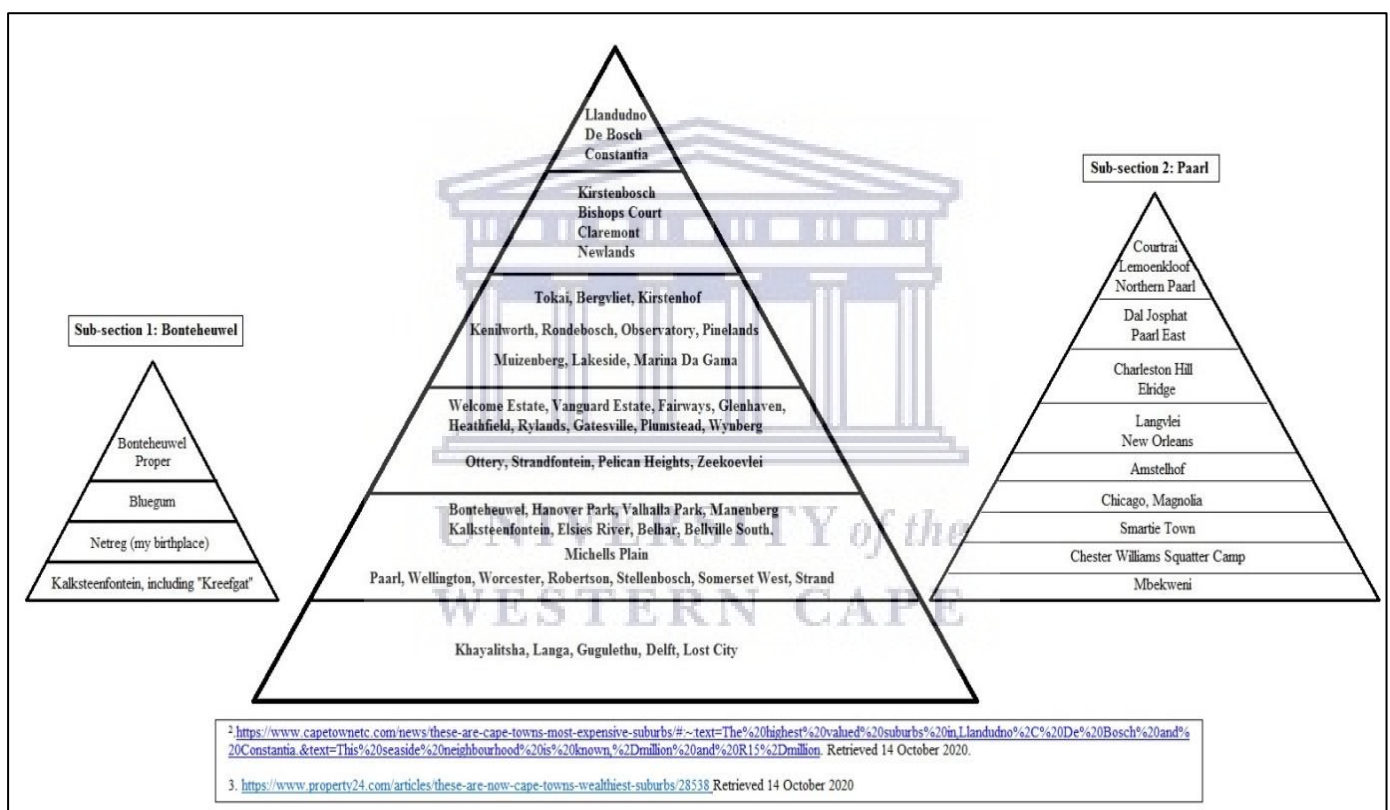
As discussed earlier in this chapter, under Apartheid South African society had been strategically stratified along racial, cultural, linguistic and socio-political lines. In practical reality, this translated into the physical separation and stratification of the various ethnic and linguistic groups in a myriad of pockets of locations ranging from the highest levels socio-economically. Figure 1 below renders an overview of the country's racial spread by illustrating the various clusters of locations where the various races have grouped or have been grouped historically.

Figure 1: Distribution of South Africa people groups ¹



The following figure (Figure 2) that I have developed offers a general perspective of the socio-economic stratification from the highest to the lowest levels. The levels were based upon housing costs taken from two real estate company estimates (see links below ^{1,2}). For purposes of illustration, I have selected a small sample from the Western Cape’s suburban areas and surrounding townships and rural areas. In addition, I have selected 2 areas to demonstrate that even within these respective areas, there are socio-economic and cultural sub-divisions (Sub-sections 1: Bonteheuwel; Sub-section 2: Paarl).

Figure 2: Stratifications by and within residential areas^{2,3}



The purposes for these illustrations are several-fold. Firstly, it reveals that South African society is much divided geographically by race, culture and socio-economically as discussed in the Literature Review Chapter 2 and alluded to elsewhere in my study. Secondly, it reveals a lesser researched aspect of the divisiveness of the Apartheid system: the locations (and its inhabitants) were divided *amongst* themselves which led to divisions *against* each other within particular areas. For example, in Netreg, the area I was born, I became aware that even though our area was relatively poor, unsafe and ill equipped for recreation, for example, it was better

off than “Kreefgat” (Crayfish Hole), a small community isolated from Bonteheuwel proper and Kalksteenfontein proper which ranked second lowest as illustrated by the pyramid indicating the sub-section in Figure 2.

In order to gain a sense of the socio-economic divisions in the Paarl area, I had interviewed a resident of Amstelhof in Paarl who was born and raised in that area, and is a mature academic and administrator. This person preferred to remain anonymous. The point of the divisions and sub-divisions and the correlation between the inhabitants’ self-perception and identify awareness, are clearly illustrated by the findings of my study although it touches mainly on the linguistic and the interrelated socio-economic aspects of the stratifications.

The survey findings also indicates participants’ awareness of the inequalities inherent in their surroundings relative to other areas. Chapter 5 Section 5.2.2 speaks specifically to the issues of social justice, equality and a sense of community as revealed by the excerpts from Group 1. Relatedly, the findings of the survey along with the other instruments reveal that the majority of participants are cognizant of the link between the way a person speaks, where they come from and their perceived place on the linguistic food-chain as I have illustrated in the Methodology Chapter 4 Section 4.7 by Figure 4 and the related discussion.

6.11 Issues of Injustice Seen in the Personal Narrative

It bears repeating at this juncture that the discourses of trauma, injustice and identity intersect as well as straddle throughout my study, and these cannot be analyzed in isolation. For example, the personal narratives reveal issues that speak to the writers from disadvantaged backgrounds suffering personal trauma through poverty which can regarded as a systemic societal trauma. In her personal narrative that outlines her journey through poverty, Hudson, (2016) comprehensively articulates the link between the discourses of poverty, trauma, injustice and identity,

Poverty is a social class that is associated with income level, but it is also an identity (Langston, 1992). Identity is socially constructed by interaction with others (Berger & Luckmann, 1967; Ochs, 1993). One’s social identity stems from and evolves through learned ways of living, thinking, and communicating with other members of a local community (Ochs, 1993). Shame occurs when the individual feels “a sense of failure or lack in the eyes of others” (Felski, 2000, p. 39). People who live in poverty are tortured by the fear of shame,

not meeting the expectations of others, and the constant struggle to keep up appearances... (p.112)

Hudson's study touches on the very heart of my study in relation to the association between *affective* trauma and human dignity. Hudson's study exposes the emotional effects of material poverty on victims who happened to inherit this type of impoverishment. In the case of my study, the trauma revolves around the treatment of learners and/or students who feel and/or are made to inadequate or less of a person as a result of having an impoverished background *and* who have become victim to other subsequent types of suffering. Examples of these have already been addressed in previous chapters: being less proficient in English/AL than those who are fluent in English; having a 'non-standard' accent in English; being from a location outside of the suburban, more popular and affluent areas. In the case of being self-conscious of being less proficient in English than other students, Chapter 5 Sections 5.2.2 Question 7 refers to students' survey responses to the question regarding difficulties experienced as an L2 student generally. Question 10 refers to the relationship between being an L2 and the speakers' levels of confidence. Chapter 5 Sections 5.4.3, 5.4.6 and 5.4.7 refer to the findings from the observations made during the lecture and tutorials; these also had revealed the students being self-aware of their respective English language fluency levels and the bearing on their identities and perceived value.

The data that reveals the issue of having a 'non-standard' or 'unacceptable' English accent and/or one that cannot elude ridicule or mockery, can be found in the survey responses to Question 8 which refers to participants experiencing ridicule because of their accents in English. Information on the findings that concern students being self-aware and to some extent ashamed or at least hesitant to share about one's place of residence and or origin can be found in Chapter 5 Section 5.2.2 Question 9 which refers to students experiencing ridicule because of their respective accents in relation to their place of origin.

Hudson's (2016) narrative continues by articulating the effects of the trauma induced by poverty which ring true in the case of my study in its emphasis on the effects of poverty (academic poverty in the case of my study), on identity,

Poverty is therefore material and psychological impoverishment, as material lack causes negative identity and fear of embarrassment and humiliation in everyday talk (Felski, 2000; hooks, 2000). When people in lower classes experience social rejection from people in

higher social classes due to class discrimination, they feel “Othered” by them, as if they are not as good (Allison, 1993; Orbe, 2014; Sennett & Cobb, 1972). Social rejection can traumatize people by leaving “indelible marks upon their consciousness” (Alexander, Eyerman, Giesen, Smelser, & Sztompka, 2004, p. 1). A trauma is a shocking event that shatters an individual’s sense of well-being and causes haunting memories, and socially constructed events are cultural trauma, for they are caused by society (Alexander et al., 2004)...(ibid. p.112)

I sense from Hudson (2016) a deep-rooted (and justifiable) resentment towards those who attempt to minimize poverty and its impact on its victims. Most of her sentiments resonate with those of my study on a personal and academic level. However, a significant distinction between Hudson’s (2016) narrative and many of the students’ and mine is that the geographical, socio-political and cultural contexts of our studies are very different. Hudson speaks from the perspective of a Caucasian-American (centre-based) scholar who through no fault of her own discovered that she was born into a household that was poor. But the community she grew up in was not one in which poverty was rife as she depicts from her early childhood of her realization that *she* was poor, “from that day forward, [she] knew that [she] was different from the other children in [her] neighbourhood because [she] was living in poverty. (ibid. p.112). The context of my study is periphery based in all its forms: the majority of participants are from marginalized communities, and have at some point in their lives experienced some type of discrimination and social, political and economic exclusion. The realization of and sensation associated with exclusion can be traumatic as Hudson’s (2016) study holds and as the data findings of my study reveal.

The personal narrative excerpts also comment on the day to day life of the learners whose parents are unable to accompany them through their learning as both parents have to work in order to provide for their families; an issue that is widespread in South Africa (Msila, 2005). In this sense, the potential for the learners to experience affective trauma is vastly increased as they are at greater risk of neglect and harm.

Poverty in South Africa has historically been based on gender and class (Kehler, 2001; Seekings & Nattras, 2015). In retrospect, I realize that the colour of our skin had everything to do with why my parents were poverty-stricken, and why my siblings and I were born into a marginalized (peripheral) environment. Some may critique this view and claim that it is up to

the individual to break out of the cycle of poverty if they try really hard enough. While this may be true in theory, Hudson (2016) is quick to rebut that,

In capitalistic cultures, the poor are blamed for their socioeconomic status (hooks, 2000). The myth that anyone who works hard enough can become rich is a belief that frames economic inequality in terms of ambition (MacLeod, 2009; Payne, 2005). In this individualistic, materialistic culture, poverty is dismissed as self-inflicted (Allison, 1993). Public apathy is perpetuated by media images of the negative stereotype of the poor that portrays them as deserving to be poor because they are lazy and morally deficient (Bullock, Wyche, & Williams, 2001; Clawson & Trice, 2000). (p.112)

The stereotypes of the poor are what can constitute grounds for affective trauma as revealed by my study and to which I can personally attest. It is a grave injustice to sit in a classroom being from an impoverished background and being self-conscious of it under the social pressures from peers. It is equally unjust to frequently go hungry while simultaneously having to stay awake, alert and be expected to absorb the lessons; to participate in the classroom, and subsequently deliver satisfactory work for assessment.

6.12 Issues of Injustice Seen in the Interviews and Observations Data

Similar to the personal narratives, the findings of the interviews and observations also revealed an awareness of issues of social injustice in terms of the socio-economic inequalities. Relatedly, the data indicates that participants are aware of the link between the inequalities they suffer and their own lack of quality education and subsequently, poor English language learning and teaching.

On a deeper level, the findings again indicate a sense of personal injustice and the connection between these social injustices that surround the majority of participants. They cannot help that they were born into poverty (or wealth) but because of historical socialized stereotyping, where they come from, their poverty-stricken state makes them feel less of a person (they may want to get out, to better areas than they come from or had the opportunities to explore (see Chapter 5 Section 5.2.2).

Similar to the findings of from the personal narratives, the interviews divulge that most participants' seek to be empowered through education and thereby be enabled to challenge the

socio-economic injustices that they are personally familiar with. In turn, they had committed to pursuing equal opportunities for the learners growing up in the marginalized communities. They would like to learners to enjoy the very basic living circumstances to which every child has the right and deserves to enjoy: a safe living environment, a comfortable home, a good quality education; equal opportunities to excel and realize their full potential.

6.13 Issues of Injustice Seen in the Survey Data

A key finding from the survey data was that most L2 (and to a lesser extent L1) participants revealed a critical sentience towards being victim to affective trauma derived from being self-conscious of their lack of English language fluency, their accents, their ‘class’ and their race. I suspect that the fact that persons who choose to inflict some type of affective trauma onto others may reveal things about themselves subliminally. It reveals a level of ignorance on the part of the committers about affect. It also suggests that these persons, through no fault of their own, may not have been exposed to understanding and embracing *difference*.

In this sense, my study can serve to open up an opportunity for the Faculty to inculcate issues of affect in the AL curricula related to the equal treatment of all persons regardless of their differences: linguistic competencies, cultural dissimilarities, socio-economic status, political persuasions and affiliations, religious beliefs and gender preferences. Within the confines of the academy, this can translate into deconstructing any discrimination based upon academic rank, role and/or responsibility which, as the data had revealed can become an instrument of intimidation which inhibits authentic and productive interaction in the learning and teaching environment (See Chapter 3 Section 3.1.3; 3.5). In this regard, I hasten to recommend that the Faculty can view this as an opportunity to break down the artificial barriers to effective learning and teaching by addressing these issues head-on and in sincere and comprehensive ways. For some, this may feel or sound threatening as it may expose their insecurities. This is to be expected in that it can be disruptive to long-standing, uncontested styles of learning and teaching approaches; but it is essential for meaningful and sustainable transformation.

6.14 Conclusion

The findings of the data derived from each of the four instruments have been overwhelmingly inundated with revelations of the discourse of affect in the learning and teaching of my tenure as the tutor and lecturer of the FAL101 and EDC111 modules. The personal narratives articulate that many L2 and L1 participants are cognizant of the inequalities and social injustices of their domestic surroundings. Many see education as a way out of poverty and a means of personal socio-economic upliftment. However, many of the narratives had also conveyed that participants' have a desire to address these injustices on a practical level in their respective communities at the foundation phase level, for example, through various grassroots-based interventions.

Through their respective personal narratives, the participants have also revealed a deep and personal awareness of the stigmatization of poverty. Initially, as the personal narratives suggest, those participants who come from marginalized communities chose to become educators for the economic benefits on a superficial level. More profoundly they have chosen to pursue their careers as it can enable them to at least attempt to transform the circumstances of the lives of the learners they may have in their care as educators after graduating. In this sense, it *can* be claimed that an autoethnographic approach to students' personal narratives in the context of education, for example, can indeed help them to understand and addressing the inequalities they endure as they commit to address these inequalities.

The data from interviews, observations and surveys suggest that more emphasis was placed on the *individual* aspects of affect in learning on teaching with particular reference to issues of disparagement for being and sounding different, and for being from different, presumably more marginalized areas than those individuals/groups who deem themselves more fluent in English and who come relatively from more affluent backgrounds. The effects of the affective trauma on its victims range from embarrassment, intimidation, fear, timidity, anxiety, submissiveness and passivity. These emotions are not trivial as the findings have indicated that it has had a severe effect on active participation levels in the learning and teaching of the AL modules.

The data also suggests that docility inhibits creativity, independent and critical thinking. And by implication, this results in a significant gap in academia: it stifles the students' abilities to view themselves as legitimate inventors of, equal contributors to and collaborators of new

knowledge. This flies in the face of knowledge production or reproduction that entails adhering to strict curricula practices with little to no opportunities to critique these practices; and no room for tapping into what learners/students already know, have a passion for *and* would like to share with the world. If the learning and teaching environments are not conducive to constructive, critical review by both students and staff in an unthreatening and egalitarian way, it has the potential to impede resourcefulness and suppress if not thwart progress.

As I had mentioned earlier in other parts of my study: students (and staff) should *never* feel intimidated by anyone under any circumstances regardless of their rank, title, position, expertise, role, designation and/or authority or lack thereof. I convey these sentiments with all due respect; if the learning and teaching environment fails to empower the learner on a deeper, personal level, or fails to enable the learner to become an independent, critical and equal contributor to epistemology, or if the curricula fail to ennoble its students, it has done little more than reproduce another cohort of uncritical conformists perhaps equipped for the job market but not necessarily prepared adequately for life. It is one of the academy's prime responsibilities to prepare its students for the world of work but in a holistic way.

Instead of seeing a sea of students especially when being overwhelmed by the sizes of the classes, as academics we should strive to see each student as individuals regardless of the size of the classrooms. We should acknowledge them constantly, apply positive reinforcement, embrace and practice constructive engagement, adopt a collaborative not an authoritarian approach; as academics we should view ourselves as continuous learners not as experts. Our teaching styles and demeanour should be authentic and real not contrived, manipulated or imposed. Curricula review and design should do more than regurgitate knowledge for uncritical assimilation and reproduction. Student voice should be incorporated in all aspects of this process if we are to understand the needs and desires of the students in our care.

Generally, the data suggests that there is a resolute yearning for competency in English and academic literacy both from the lecturers', tutors' and students' perspectives. Students see English language competency and academic literacy as inextricably tied to each other in the learning and teaching environment, and as vital for their success generally and as educators specifically. In this regard, competency in English has a vital role to play in the Faculty's AL modules. It should be offered in more flexible, student-centred and culturally and linguistically sensitive ways.

Finally, The FAL101 students are enrolled for the BED Foundation Phase Degree. In this regard, they are being taught and trained to become educators for learners from Grade R through Grade 3. The skills and competencies that they need to develop and eventually impart to the young learners in their care comprise various basic emergent literacies pertinent to the age group. One of these competencies, for example, is English Home Language Literacy Teaching or Applied English Language for Foundation Phase. In this regard the module aims to equip,

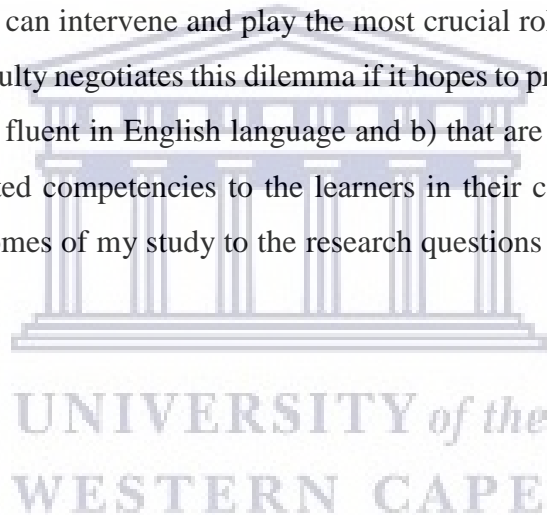
students with the necessary skills and competencies to lay foundations for the study of language by introducing students to the general characteristics and functions of the English language. The module provides students with an overview of the basic levels of language analysis namely; phonetics, phonology, morphology, syntax, semantics and pragmatics; develop students' knowledge of the four language skills namely listening, speaking, reading and writing and the interrelationship between them; equip students with the conceptual knowledge that will help them to apply their language competence and skills in various real-life contexts and domains and to enhance students' language proficiency and literacy development.

I have selected to anonymize the above quotation because I did not want to single out any institution nor do I intend to show any disrespect for the academic value of the statements. Suffice it to say that it was derived from another local tertiary institution. I use it primarily as an example for illustration purposes to make my point. My personal experience as a young L2 learner, a student and a tutor of English, and a lecturer of AL has provided me with insights into the complexities involved in the difficulties associated with learning English as a second language in a multi-lingual society and amid all the socio-economic struggles related to growing up in marginalized communities. There are several assumptions embedded in the above quotation. Firstly, it assumes that the intended reader (a Foundation Phase student or someone interested in studying towards this degree) is familiar with the discourse. The language is immensely dense even for L1 students since it employs academic concepts not generally associated with *undergraduate* levels of academic literacies.

Notwithstanding the above-mentioned issue, a more important irony pervades the quotation in relation to its intended readership. The vast majority of students enrolled for these courses have received relatively sub-standard levels of education which were discussed in the Literature Review Chapter 2 and the Autoethnographic Chapter 3. The dilemma this has created

historically is that many of these students (especially L2 students) have received sub-standard levels of English language teaching which is corroborated by the findings of the data from the personal narratives and which many participants have revealed in the surveys and interviews. This under-preparedness makes it difficult for them to grasp the discourses of the modules (and perhaps of the other courses offered only in English) because they struggle with English language proficiency.

Many students enter the academic arena academically under-prepared, and as my study had revealed, they are victims of affective trauma. Both these situations will impact their eventual progress and success as they navigate the academic labyrinth. In the bigger scheme of things, they will have exited and will reproduce the perpetual cycle of sub-standard education in relation to their wealthier, more fluent L1 counterparts. It is therefore at this critical juncture that the Education Faculty can intervene and play the most crucial role in breaking this cycle. It is obligatory that the Faculty negotiates this dilemma if it hopes to produce Foundation Phase educators that are a) more fluent in English language and b) that are better equipped to teach the English language related competencies to the learners in their care. Having said that, I propose to relate the outcomes of my study to the research questions that it has been posed in my Conclusion Chapter.



CHAPTER SEVEN

CONCLUSION

7. 1 A Reappraisal

The discussion of the findings presented in the previous chapter served several functions. It attempted to point out the fit between the theoretical framing of the study and my perceived complexities relating to the discourse of affect in the learning and teaching of AL. Further to this, it briefly alluded to the key issues constituting the reviewed literature of my study thereby helping me bolster my arguments, methodological choices and related sentiments. More importantly, it reiterated the primary aspects of my study and expounded the various elements of my study: the purpose for the inclusion of my autobiography, for example.

At this juncture, I believe that it will be helpful to relate the research questions of my study to the findings discussed in Chapters 6. My hope is that the following elucidations relating to the research questions of my study will contribute meaningfully to this conclusion.

It must be pointed out that the following explanations should be viewed as confirmations that support the relevance of autoethnography as a viable research methodology (Chang, 2007); Custer 2014, Chang 2016, Mitchell 2016). For example, in the arguments for the inclusion of the personal narratives, the “Conceptual Framework... Collecting Autoethnographic Data ... [and] ... Turning Data into Autoethnography... [are useful in approaching and] ... utilizing personal stories for scholarly purposes” (Chang, 2008 p.10).

Furthermore, the subjectivity framework that my study adopted can provide credence to arguments against the valorization of the scientific method over other more humanistic approaches to research. My study resists the austere and legalistic scientific research approach and method which has acquired the “*monopoly*... in our culture’s notion of rationality or careful thinking, a monopoly that has led us to neglect a different and equally indispensable kind of careful thinking” (Elbow, 2008 p.8). This approach has diminished the human element in research and relegated subjective, peripheral-based research perspectives and methods and ways of doing things as less important and not as valuable or credible as the scientific method.

In the case of my study, a scientific/rationalistic methodological approach to ELL and/or AL is reminiscent of the imperialist (centre-based) mind-set which my study is sceptical of and which it critiques. Canagarajah (1999) shares this scepticism towards centre-based, quasi-authoritarian approaches to understanding the peripheral discourse in an authentic way; he poses the question: “how can one find out about linguistic imperialism in the periphery from the very personnel and agencies from the centre who implement this domination?” (ibid. p.42-43).

The conclusions of my study are rooted in the very contexts from which the study emerged: the periphery. The student participants were from the periphery. As the researcher, I viewed myself as a peripheral-based and centre-aware/exposed, active participant in my study. In this regard, the conclusions that my study have reached are not contentions of objective knowledge which have been processed through a rationalist lens. Instead, they are derived from the real life worlds of the participants. In my role as an insider-outsider, the conclusions stem from a position of having been immersed in the context of my study in an authentic way. Having been exposed to centre discourse and living conditions, I was able to view the data through both peripheral and centre-based lenses (Anderson, 2006; (Clandinin and Connelly 2000).

This concluding chapter essentially comprises a summary of the salient points of the study and serves to reinforce my philosophical stance that a constructivist approach is essential to the discourse that can foster development and incorporation of student voice and a student-centred approach to learning and teaching. As I had mentioned in other parts of my study, it is the students’ futures that are at stake, and in this regard their success needs to be at the forefront of the academic project. In light of this, my study proposes that a collaborative approach to learning and teaching is critical (Coia and Taylors, in Chang, 2006). The academic tasks should incorporate real world, current discourse since it is “only by experiencing [and sharing] the world directly that the learner can derive meaning from them” (Bada, 2015 p.67). Students’ real world lives are constantly informing and shaping their identities and their senses of agency in these worlds of which academia is just one of many them life worlds. They continually process their experiences and attempt to develop reproductions to reflect new experiences and information, which subsequently, lead them to construct their own interpretation of reality (Bada, 2015).

My study has been predicated to a large extent on an autoethnographic approach to issues of affect as these had surfaced through the personal narratives, interviews, observation and a survey of the FAL101 and EDC111 AL modules of the Faculty of Education at the University of the Western Cape. In addition, my study has viewed the discourses of affective trauma, injustice and identity in the AL learning and teaching environment through the lens of egalitarian thinking. In terms of *affective* trauma, I believe this is a relatively new discourse in learning and teaching. I base this on the lack of literature that my study has found in this field that focuses specifically on the issues that have been captured by the data: the feelings of belittlement as a result of being a non-fluent and/or non-eloquent user of the English language. The literature that my study has reviewed regarding English in South Africa postulates that English as a colonial language in South Africa dominates the largest portion of the market share of linguistic capital despite the fact that it is only the 4th most spoken language out of the 11 official ones (see Appendix A). In addition, it is the medium of instruction at the University of the Western Cape (and many other South African educational institutions). In this regard, it is the vehicle that drives the epistemological machinery; it has become the key to access socio-economic and cultural capitals (which include linguistic capital); this in turn has provided the means for mobility and eventual ascendancy on the academic and other social ladders.

In the context of my study, English language fluency provides the academic capital without which a student will struggle to access the discourses associated with the academic language pertinent to their specific disciplines or fields of study. A case in point is the Arts Faculty's English for Educational Development (EED), an AL course which I had taught as alluded to in Chapter 3, (see Section 3.21). This course is located in the Arts Faculty and caters for three groups of students: those from the CHS, Law and Science Faculties respectively. A degree of mastery (no puns intended) of these discourses is required for ascendancy on the academic food chain if the student hopes to overcome the various academic demands, the majority of which are dependent on displaying a relatively proficient command of the medium of instruction which, in the case of the AL modules, the students had hoped and/or expected would increase their levels of proficiency in it as my study has revealed: "The vast majority of students (69.49%) indicated that they had thought and/or expected that the AL modules would in some way improve their English language skills." (see Chapter 5 Section 5.5.2 Question 5).

7.1.1 Theoretical Framing: A Complex Study Entails Multidimensional Framing

Given the complex nature of my study, the theoretical framework as depicted in the Literature Review is multifaceted. Generally, my study has adopted a subjectivist/constructivist approach to a theory of knowledge and knowing. These approaches are also fundamental to my own convictions of how people learn, know and/or come to know and the factors that influence the processes of knowing. In this regard my study, was compelled to research for ideas and views that were commensurate with such an epistemological stance.

The issue of objectivity versus subjectivity in academia is a legitimate concern given the methodological stance of my study. The Literature Review Chapter 2 had offered both the strengths and limitations of subjectivity in academic research (Sivasubramaniam, 2015; Mohanty, in Paula and Hames-Garcia's (Eds) 2000; Ratner, 2002). My study holds that an autoethnographic approach to analyzing the personal narratives of the students and my own can render organic, grassroots and unadulterated versions of persons' experiences of real-world issues that impact them and others. Simultaneously, my autoethnography can serve as a medium to bridge the gap between subjectivity and objectivity. In this regard, the tension this gap creates can be a healthy tension in that the two discourses should not be seen as competing against each other. Instead, it can be perceived as complimenting each other. By definition objectivity aims for and claims impartiality and neutrality. However, these guidelines are ideals that have been borne from and articulated by human beings who are emotional, rational and irrational and intuitive, for example. The discourse of objectivity not only *can* coexist with that of subjectivity, both can exist symbiotically: objectivity can serve as a vetting tool while subjectivity can ensure that the process does not become overly mechanistic by valorizing the method over the subjects; or by ensuring the subjects are not reified. In the case of my study, I had aimed to be as objective as possible yet cognizant of the fact that as an *insider*, I was not able to divorce myself from the subjects because of the very fact that I was a participant too. The findings of my study were derived from real life experiences that mimicked those of my participants and in this regard offered a significant degree of credibility to the analysis and the recommendations that I make further in this chapter. As an outsider, I was able to remain focused on being objective with the aims of avoiding opinionated comments that have little to no actual basis or bearing on the matter at hand. Objectivity also assisted me in shying away from offering sentiments that can appear politically motivated.

A further point that the literature review elucidates is the interrelatedness of the theoretical issues. In this regard, my literature review briefly uncovered a contention between the essentialist view and the post-modernist understanding of identity. On the one hand, the essentialist view of identity of a social group is constant mainly because they share similar experiences. This view ignores the fluidity and mutability within people and people groups within a common space, and fails to take cognizance of changes that occur over time. In its turn, the post-modernist view holds that the lived experience is not a valid source of objective knowledge. A critique of the latter approach is that it focuses mainly on the measurability of people's actions and attempts to quantify and analyze them statistically (Sivasubramaniam, 2006). My study has opposed this view for the reason that my study negotiates the information collected from the participants through an affective lens which should not be subjected to the same analytical processes and methods as those of the sciences, for example.

Within the context of AL and ELL, for example, the post-structuralist approach institutes a foundation for research on identity in the social sciences and L2 studies. In this sense, my study has been in keeping with this approach in that it revealed that identity formation is socially constructed and is shaped by of an individual's environment (Hames-Garcia's (Eds.) (2000); Block (2009). In the case of my study, the students' respective communities, their experiences within these communities and their experiences as students generally and as L2 students specifically, cannot be seen in isolation. My study has revealed that there exists a synergy between the students' lived experiences, their educational backgrounds, and their English language fluency and academic literacy levels. These aspects of linguistic capital as a form of cultural capital in turn resonate with Bourdieuan social capital theory (Bourdieu (1986). The literature reviewed has informed my study regarding the effects of linguistic capital on our identity and the embedded power relations that exist. The data has shown evidence to this effect through the participants' perceptions of self and others in relation to their various levels of proficiency in English. In this regard, the Bourdieuan theory holds that human beings can control cultural knowledge to reinforce their identities and their place in the social hierarchy. One of the means through which this operates is through the employment of language that has the potential to be exclusionary. My study has ample evidence to attest to this effect through the data that articulates how L2 students are affected by their lack of English language fluency and the associated inadequate levels of academic literacy.

The literature review also drew upon the Freirean approach (Freire and Macedo, 1987) to learning and literacy which identifies the injustice in the inability of those with lower levels of literacy to make critical and independent decisions. This is true in the case of my study for example the reticence by the L2 learners. It is also corroborated by the students' articulation of their lack of confidence to respond in the classroom due to their fear of appearing 'unintelligent' and/or academically illiterate or under-prepared: making mistakes, displaying a lack of fluency and being ridiculed for their accents and pronunciations. My study aimed at examining these underlying pre-conditions that had influenced the participants' perceptions of self and others, and how many had become self-conscious of the risks of being stigmatized as being academically feeble.

One of the theoretical approaches which was not covered in the Literature Review was a constructivist approach to the learning and teaching of AL. It did however emerge incidentally during the course of discussing and teaching the personal narrative. I had then realized that I was slowly but surely relinquishing 'ownership' of knowledge production during the process of the large and small group discussions (see the Discussion Chapter Section 6.3). This was unintentional. By this I mean that instead of adopting a prescriptive and exclusionary approach by limiting the students' response only to English (regardless of the fluency levels), I had allowed room for the students to dialogue in the language/s they had felt most comfortable in communicating.

Notwithstanding the multipronged theoretical approach to my study, I had also deployed a wide-ranging approach to the research design and methodology. The purpose was to gain a broader spectrum of data from the instruments that would serve to bolster the assumptions and arguments of my study. Another key purpose for deploying a mixed methods research design approach was in order to combine the qualitative with quantitative research components, in the hope that it will offer reinforcement for my study's conclusions. In addition, the use of mixed research method instruments was meant to facilitate in addressing the research questions. A unique feature in this regard, was the inclusion of a synoptic, salient and academic rendition of my autobiography in my study. This I hoped would serve as validation for my argument that an autoethnographic approach to a study of this nature is a valid and effective research method. This argument is further reinforced by the participants' personal narratives as an auto-ethnographic instrument which my study had concluded *can* help the students understanding and addressing the inequalities they suffer (see Chapter 6 Section 6.1).

My study had placed greater emphasis on a qualitative than a quantitative methodological attitude. The main reason for this was that quantitative research which is better suited for scientific and statistical methods of inquiry is not able to probe the deeper issues of affect in the ways that the qualitative approach has been able to in my study. In addition, the nature of my research necessitated using a research design that allowed for the collection of data using different measures and which was derived from various sources. The qualitative data instruments consisted of the personal narratives, the responses to the survey questions; the observations of the tutorials and my own lecture, interviews, and my own narrative. The data from these sources yielded subjective qualitative responses that collectively provided profound insights into the issues of affect that related specifically to the discourses of trauma, injustice and identity within the context of my study. In this regard, the multiple sources of data, its complexities and the varying approaches to analyzing the data served to enhance the credibility of the findings of my study. Additionally, it established the advantage of promoting subjectivity as an instrument of educational inquiry generally and within the context of research involving affect in the learning and teaching of AL specifically.

The personal language narrative served as a valuable source of information on affect relating to the socio-economic injustices that students from the periphery suffer; a key focus of affect that it revealed was the issue of poverty (see Chapter 6 Section 6.4.1). As alluded to in the Literature Review, the personal narrative provided a level of authenticity that left very little opportunity for fabrication since the focus was not as much on the assessment of the English language aptitude or academic literacy levels of the writers (see Chapter 4 Section 4.3.5). However, an additional benefit of the personal narrative was that it provided insights into the respective authors' writing abilities, their English language fluency levels and their understanding of academic literacy (see Chapter 5 Section 5.2.4).

The data from the survey questions provided the most expressive, authentic and candid responses regarding the issues of affective trauma relating to the discourses of identity, linguistic and geographic capital. The responses comprised a wide range of emotional responses to the questions of affect: shyness, anxiety, self-consciousness, embarrassment, etc. (see Chapter 6 Section 6.6).

The literature reviewed supports participant-observation and self-observation (Rodriguez and Ryave, 2002; Soini et. al, 2011) as a valid data collection method particularly in the context of

ethnography. As an insider-outsider researcher, I was able to actively interact in the classroom in a self-observing capacity while simultaneously observing the various responses of the participants (see Chapter 5 Section 5.4.4 and 5.4.6 and Chapter 6 Section 6.5.1). In addition, as a participant, I was able to discern any nuances in the ways in which students related to me as a more mature individual and their lecturer; I was also able to reflect upon my own sensitivities and shortcomings during the course of the self-observation in particular. Self-observation as a data collection in this regard has turned out to be very valuable. In addition, I was able because to perceive issues from the lecture floor position that related to the emotions, demeanor and varied reactions to the questions and issues while simultaneously realizing the effect these had on me. Overall, the observations offered an aerial perspective of the real life learning and teaching experiences of students and tutors. In my own case, it helped me to focus on the students' reactions in the class to questions that I had already premeditated. This served to facilitate the note-taking process and any anticipated reactions and anomalies.

The interview method that my study had adopted turned out to be the most sensitive of the methods in that it involved the most in-person interaction. In the case of the interviews with the students in their tutorial groups, the power relations (Blommaert, 2007; Pole & Morrison, 2003) between me as lecturer were the most palpable. In this case, I had made a concerted effort to display a non-threatening approach and demeanor in the interview environment regardless of my title, role, position or status or perception as a mature person or an academic. The reasons for this were that on a personal level, I wanted to be true to my conviction as a practitioner of egalitarian thinking. Secondly, I wanted the participants to refrain from perceiving me as an authority figure. Section 6.4.2 of Chapter 6 discussed the findings of the issues of affective trauma and the interviews. It also referred to the power relations in the classroom environment and how students generally respond to academics. In this respect, my study suggests that an egalitarian approach can help to alleviate the intimidation factor in the classroom dynamic and can help to foster a more productive learning and teaching environment (see Chapter 6 Section 6.5).

Overall, the research methods that my study employed amalgamated the various data by way of reiterating their bearings on the main discourses at hand, viz. affective trauma, injustice and identity. Through the various instruments I was able to gain access to the voices of the participants: in the case of the students through their narratives and group interviews; in the

case of the tutors and lecturers via their respective interviews. I was also able to gain insights into the personal interactions in the learning and teaching environment via the observations.

It is evident from the findings that the most significant issues of affect raised by students and staff in the discourse of reticence to respond and participate in the classroom were their senses of self-esteem, self-confidence, intimidation, timidity and fear of embarrassment. The major cause for the manifestations of these emotions was their fear of being ridiculed for reasons associated with their status as L2 students; these ranged from being self-conscious of their accents, the places of origin, the way they pronounced certain words as signifiers of these places of origin, the status associated with the interplay of these two facets of their identities or perceived identities as backward, less intelligent and under-prepared for university and socially. (see Chapter 5 Sections 5.22 and 5.3.1; Chapter 6 Sections 6.5.2 and 6.7)

My study has been a complex project for many reasons. Whichever way one looks at it, it is multifarious. The most important reason that makes it so complex is that it has, in part, been a lifelong, internal struggle on my part for the ideals and actioning of egalitarian thinking and social justice, and the incorporation and valorization of human dignity in learning and teaching environments. These ideals have been borne out my life's journey navigating the ills of racial and social injustices as a brown-skinned South African. The journey continued as I became an insider-outsider in the realms of academia; from the throes of poverty and injustice to the realm of the intellectual middle class. Simultaneously, my struggle has been a yearning to address the ideals of equality and justice through my own voice and through the voices of those students many of whom are living lives that reflect those of mine and many from my generation.

This yearning itself has been a tremendous struggle because it was accompanied by decades of longstanding, deep-rooted feelings of resentment towards the advocates, proponents and beneficiaries of Apartheid, arguably one of the most repressive systems of racial segregation the world has ever known (Wolpe, 1972; Emery, 2008; Clark, & Worger, 2016). What has compounded this struggle is that some 26 years after South Africa stepped into its first ever democratic epoch, the country has not realized the egalitarian and social justice promises and commitments that the anti-Apartheid movement had made to its supporters; the majority of whom are still living on the periphery, and for whom very little has changed positively (Møller, 2007; Barchiesi, 2011). This is something I can vouch for on a personal level, and which I have alluded to in my autobiographical chapter.

7.2 Relating the Outcomes of the Study to the Research Questions

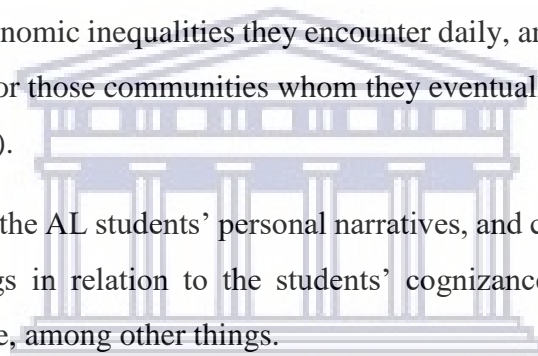
The data presented and analysed in Chapter 5 and discussed in Chapter 6, I believe encompass the four research questions of my study. In light of this, I believe that I am better placed now to draw conclusions and I propose to relate the outcomes of my study to the research questions that my study has posed.

7.2.1 Research Question 1: Can an auto-ethnographic approach to students' personal language narratives help them in understanding and addressing the inequalities they suffer?

The data from the personal narratives revealed strong evidence that students display an acute awareness of the socio-economic inequalities they encounter daily, and their desires to address these for themselves and for those communities whom they eventually will serve as educators (see Chapter 5 Section 5.2).

My study has investigated the AL students' personal narratives, and concludes that they reveal several significant findings in relation to the students' cognizance of the socio-economic injustices that many endure, among other things.

The findings can be summarized in two general parts: the practical and affective aspects of the students' motivations for selecting their career path as aspirant educators. Firstly, it revealed that a main motivating factor for the students' choice to enrol for training as educators was that they had felt that it can provide them with the financial and employment benefits. These benefits, they suggest, will provide them with a more comfortable lifestyle and provide them with opportunities which they otherwise would not have had. Secondly, the personal narrative revealed that the students are aware of the socio-economic injustices locally and nationally, and the effects of these injustices on them personally. In this vein, they viewed education as a significant means to combat if not escape poverty and disempowerment (see Chapter 5 Section 5.2.2). Thirdly, it revealed that the majority of students are from marginalized communities or the periphery, and that they hope to address the socio-economic and educational imbalances in their respective communities in their role as educators. This is evident from their commitments to attempt to improve the current living and educational conditions of the learners who would eventually be in their care after they qualify as educators (see Chapter 5 Section 5.2.2).



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In terms of academic literacy, the personal narratives served as the students' first language assignment from which I was able to conduct a general diagnosis of the most common English language and academic literacy issues. In this regard, most of the L2 (and some L1) students' essays reveal a general lack of English language proficiency and academic literacy of which writing skills appeared the most needed. These in turn suggests that these students come from educational backgrounds that have not adequately prepared them for the academic literacy demands that accompany university life (see Chapter 5 Section 5.2.1).

An autoethnographic approach to students' language narratives has also offered insights into the linguistic divide that L2 and L1 students emerge from based upon their respective socio-economic backgrounds which materializes in their respective essays. The L2 students' essays reveal errors of grammar, a lack of coherent expression, a limited vocabulary, spelling and/or typographical ("typos") errors (see Chapter 5 Section 5.2.1).. While these English language issues may not be insurmountable, they do pose deeper issues of affect regarding the inequalities that the students undergo in their respective real life worlds. Generally speaking, the same L2 students who had struggled with their essays in English are the ones who had experienced affective trauma as a result of lacking fluency in English; this is corroborated by the survey responses. In this sense, the personal narrative as a data instrument has served as an entryway to revealing deeper issues of social injustice and affective trauma experienced as a result of the unequal socio-economic environments that the students emerge from. In a certain sense, an autoethnographic approach can serve as a socio-political vehicle to expose the inequalities endured by the participants and subsequently raise awareness and initiate action to address them.

Another critical aspect of the personal narrative was that it served as a vehicle of empowerment through student voice. The students acquired a sense of ownership of their ideas (wishes, hopes, aspirations) and these ideas contain their actual, practical hopes and plans for *their* futures. Epistemologically, it gave them a sense of contributing to knowledge through their narratives. For example, their narratives offered valuable insights into research on the personal narrative as a research instrument. These and other contributions to knowledge should frequently be identified, acknowledged and rewarded as this can serve to bolster the students' senses of the bigger picture of the academic project, and instilling a sense of inclusion in it.

On a deeper, more affective level, the narratives also served as a means by which student could articulate their feelings about poverty and about their identities as educators, for example. Their essays suggest that they hope to transcend poverty and the stigmas associated it. Their identity as an educator seemed to offer some degree of acceptable social capital and hopes for social ascendance. (see Chapter 5 Section 5.2).

On a personal level, the auto-ethnographic approach has served as a means to draw parallels between the real worlds of the participants of my study and my own experience as a township dwelling L2 learner, an undergraduate and post graduate student and eventually an outsider-insider academic. This approach also corroborated my assumptions that many students still today are growing up in poverty-stricken conditions with sub-standard levels of education that do not adequately prepare them for the demands of academic literacy. The lack of English language proficiency is a serious stumbling block to grasping the discourses of academic language, concepts and the eventual translation of these into successful renderings.

My study has revealed the personal language narrative as an example of an instrument for an autoethnographic approach to research in a social context. In this regard, my study has provided confirmation that it can help to conscientise students concerning discourse of injustice in particular the inequalities that they suffer. In addition, it can also serve as a vehicle to better sensitize academic staff to the inequalities and associated affective trauma that their students live through. I propose to outline this in the recommendations which appear later in this concluding chapter.

7.2.2 Research question 2: Does the Education Faculty's AL programme encourage learner identity and egalitarian thinking in its students?

The short answer to this question is that the Faculty does not *explicitly* or intentionally encourage learner identity and egalitarian thinking in or through the current AL modules, viz. FAL101 and EDC111. This is not to say that academics do not have the leeway to attempt to do this; it is just that it has not been an issue that has been formally addressed and/or documented at this point.

In my experience as a tutor and lecturer I have noticed that in the case of issuing students with assignments, it is the *form* that these assignments take that offered a level of freedom to choose the topics and areas of interest, for example. The module descriptor for the FAL101 and EDC111 modules have “Reading for Learning” and “Writing for Learning” components that generally aim to facilitate the improvement of the students’ reading and writing skills (see Appendices I and J). In this regard, we had chosen to use essay topics that are current and relevant to the teaching profession particularly in the local, working class contexts. Example of these topics are, “The place of corporal punishment in South African schools” and “The impact of bullying on South African schools”. (see Appendix L). The discussions that have revolved around these topics have inevitably elicited the issues of the socio-economic disparities which are ubiquitous given the close proximity between the peripheral communities where most students come and the more affluent communities.

The modules currently do not address the issue of egalitarian thinking in terms of the perceived wall between students and tutors and lecturers. Egalitarian thinking does not ignore or discount the different roles and responsibilities that the various stakeholders have in the learning and teaching of the modules. However, the modules do not take cognizance of the how the divide between staff and students can constitute a barrier to learning and teaching. My study has revealed that students feel intimidated by academic staff generally, and this level of intimidation is commensurate with the staff’s ranking on the academic food-chain (see Methodology Chapter 4 Section 4.3.5 and Data Analysis Chapter 5 Section 5.4.2). In this regard, the AL modules do not address the unequal power relations that exist between staff and students in the learning and teaching environment generally, and in the modules specifically. Concomitantly, the identities of the learners/students and lecturers which are central to the power relations are presently not tabled by the AL modules in question.

In some sense the modules allude to develop the students’ awareness and “understanding of range of metacognitive and discourse-based strategies that will improve their ability to engage with reading and writing tasks” (see Module Descriptors Appendices J and K). I concede that this may incidentally develop students’ identities as budding scholars but what it perhaps lacks is an explicit and intentional strategy to bolster the students’ identities as partners in the process of knowing and knowledge creation. My study has revealed that the feelings of intimidation, the lack of self-confidence and the resultant submissiveness and reticence in the classroom are evidence of the students’ viewing themselves as unequal and disempowered human beings (see

Chapter 5 Section 5.3.1 Questions 3 and 4; Section 5.3.2 Questions 2,4 and 5; Section 5.4.1; Section 5.4.3; Section 5.5.2 Questions 7,8,9 and 10).

Notwithstanding the above-mentioned, the Education Faculty's AL programme can encourage learner identity and egalitarian thinking in its students by seeking to understand them better. The personal narrative in the case of my study has afforded a glimpse into the real worlds of the students. The other instruments also provided participants with opportunities to voice their struggles with their identities as L2 (and to some extent non-proficient L1) learners and their under-preparedness for academic discourse of AL is a key entry point via the medium of the English language. In this regard, the Faculty should develop the means to improve the students' competencies in English and AL. The AL modules can be utilized as vehicles for driving this initiative. This strategy should be inclusive of students by providing them a safe space through which to contribute in an atmosphere of equality; one that is devoid of threat and intimidation.

In my role as tutor and lecturer, I have taken the liberty to attempt to embed elements of learner identity, egalitarian thinking and student voice, for example, within the academic parameters set in the module descriptors. In addition, I have attempted to adopt a holistic and affective approach to learning and teaching with an acute sensitivity towards issues of dignity, cultural, linguistic and geographical differences. I have also attempted to critique the wall of separation that exists between myself as lecturer, the tutors and the students in our care. My express purpose in this regard was to foster and exemplify an environment of egalitarianism. As I have shared in other parts of my study, I believe that no one should feel intimidated by anyone under any circumstances, least of all on the academic sphere. The academy should *champion* egalitarian thinking.

7.2.3 Research Question 3: How can the Education Faculty's AL programmes be redesigned to foster an affective learning environment?

In order to articulate a comprehensive response to this question, I believe it is necessary to summarize the most salient issues relating to the three discourses upon which my study rests.

The three discourses of trauma, injustice and identity are interrelated in the context of my study as I have alluded in other parts of it. This is because the two former discourses have a direct bearing on the latter: the identities of the participants have been affected by their respective experiences with affective (and other types) of trauma and the socio-economic injustices they

have endured. My study focused primarily on affective trauma that can take the form of or result in low self-esteem, the lack of self-confidence, intimidation, embarrassment, undue shyness, timidity and docility, for example. The results of these emotions, as my study has revealed, can lead to reticence and low levels of motivation to participate in the classroom. Students who have been affected by being belittled and/or ridiculed reveal a greater sense of reticence in the classroom environment than those who have not been derided or mocked.

The affective trauma can be traced to a large extent to the respective participants' feeling or being made to feel less of a person or being stigmatized: inadequate, less intelligent, under-prepared, backward, slow, laughable, and objects of discourteous comments and unfounded judgements. These in turn can be traced to the vast majority of victims of affective trauma being L2 persons and being victimized for this very reason. The identity as an L2 (or less proficient or differently *sounding* L2 speaker) has received a type of stigmatization by those who are L1 and/or more fluent in English than their L2 counterparts (see Chapter 5 Section 5.2.3).

My study has hopefully introduced the concept and articulated the practical reality of *affective* trauma as experienced by students (and some staff members); especially those who are not proficient in English, and those who have significantly different ('non-standard') English accents.

Another source of affective trauma that my study revealed is one that also occurred in conjunction the participants' experience as a result of being L2 students; in some cases this has also been the experience of L1 students. This refers to the act of being stigmatized and ridiculed for one's accent. My study has revealed that while this aspect may not appear significant or it may not be a commonly raised issue generally in learning and teaching, it nevertheless warrants action. Many participants of my study had shared that their reticence in classroom participation was as a direct result of being fearful of being ridiculed by fellow students for their accents and/or pronunciations of certain words and phrases; the majority of these students are from marginalized backgrounds (see Chapter 5 Section 5.3.2 Question 2; Section 5.5.2 Question 8)

My study has revealed another source of affective trauma suffered L2 participants which were based upon their respective places of origin and/or residence: derision derived from a sort of class-based, 'lingua-geographical' capital. In this regard, the ridicule was aimed those students

being from specific locations that had been isolated as locations targeted for ridicule. All of the targeted areas were marginalized ones which I had captured in the Chapter 6 (see also Chapter Section 5.5.2 Question 8).

The above stated issues are not trivial. My study has revealed that many students, in particular but not exclusively L2 students are negatively affected by the discriminatory and demeaning remarks and treatment by others. Many have also have adopted a reserved stance in the classroom for fear of the potential ridicules or smirks, laughs and/or giggles directed at them, and have elected to remain docile in class. In this respect, the issue of affect is critical in the redesigning of the Education Faculty's AL programme if it is to foster an affective or affective *sensitive* learning environment. A key element that is needed in the restructuring of the AL modules is the embedding and promotion of human dignity in the course of its delivery. My study (and my experience) has revealed that this can have a significant effect on the students' (and staff) senses of confidence and self-esteem; these are issues that warrant practical and collaborative intervention.

7.2.4 Research Question 4: What role does English language competency play in the Education Faculty's AL programmes?

The issues of affect and English language proficiency in the learning and teaching of AL/ELL are interrelated. The discourses of affective trauma, socio-economic injustices and identity should not be seen in isolation as my study has revealed through the personal narratives, interviews, observations and the survey responses. The personal narratives also reveal the interconnectedness if not interdependency between AL and ELL.

On a conceptual level, the narratives revealed that many students had been *schooled* into an uncritical mind-set; in an environment that had not offered adequate opportunities critical for engaging verbally and textually. This is evident by the fact that the overwhelming majority of students (87.93%) had indicated that the FAL101 and/or EDC111 modules had been their first encounter with AL (see Chapter 5 Section 5.5.2 Survey Question 4). If the problems are systemic as the findings suggest, it makes sense that there is no need to wait until students arrive at university level to address the English language and AL issues. A proactive approach would be to address these issues during their years leading up to tertiary level; preferably as early as possible in the Foundation Phase, for example. In this regard, it may imply conducting

research on ELL and AL preparedness of learners/students *and* their educators; and developing interventions that are *context* specific and not a one-size-fits-all type of approach. A further intervention that may be helpful once the learner becomes a student at tertiary level is to incorporate intensive English language learning components in the AL curricula that are informed by the respective research findings. This intervention can have far-reaching, positive implications and effects on the students, the Faculty and the learners of the students who will graduate as educators.

The intensive language programmes can produce more eloquent students which in turn can increase the affected students' levels of confidence. Secondly, the Faculty can produce more fluent and better equipped education students especially those students who will be teaching English to struggling learners as those from the periphery, for example, as my study as covered.

Epistemologically, a very critical role that English language competency can play in the Education Faculty's AL modules is the demystification of knowledge, knowledge acquisition and presentation. While the English language is constantly evolving, it is incumbent on the Faculty to keep abreast and to take ownership of its own methods of teaching and learning languages like English and academic literacies. These methods should be based upon egalitarian principles of knowledge production that are inclusive of students' voice and concrete input that translate into meaningful, practical outcomes. In practice, English language competency should serve to empower students (and staff) not divide them. Currently, as my study has revealed this constitutes a significant gap in the learning and teaching of the AL programmes like FAL101 and EDC111.

7.3 Gaps in the AL Modules

My study has also revealed that in its current form there may be several gaps in the AL modules. One of these is that these modules generally are not developed with the whole person in mind on practical and theoretical levels. A holistic approach to the development of curricula should take cognizance of the following:

- It should incorporate the voice of the students it hopes to reach and teach

- Students should always be a part of the curriculum development process whether in person or through research
- Student inclusion should be more than an adjunctive; it should be at the *centre*
- The Faculty should invest in more research that strives to know its students better
- Students should get to know staff in ways that enable them (students) to see staff as real persons and not as authority figures
- The Faculty should incorporate the discourse of affect in the AL curricula as the data had revealed that this is a significant issue articulated by students in terms of their confidence levels, self-esteem, intimidation, etc.

In this sense, another gap identified by my study is that the AL modules do not necessarily take cognizance of the affective trauma suffered by many of the students; the module descriptors do not show any explicit evidence to this effect (see Appendices J and K).

Understandably, the FAL101 module is relatively new in that it was incorporated specifically for the language department of Education Faculty's BEd Foundation Phase Degree programme which was introduced in 2016 (Nomlomo, & Desai, 2014). It has been an honour and a privilege to serve as one of the first lecturers to teach in this programme from 2016 to mid-2018. The discourses of affect and affective trauma have been among the most critical aspects that I have learned from my teaching experience, and which my study has addressed. The findings of the data reveal as these aspects as pervasive in the AL learning and teaching environment.

Another gap that my study and experience has identified is that the modules do not explicitly incorporate *independent and critical* reasoning skills. As mentioned in other parts of my study, many students come from educational backgrounds which have adopted a 'cookie-cutter' approach to learning and teaching outcomes that present the curricula in a longitudinal way with standardized products for uncritical consumption, reproduction and eventual assessment. My experience as a student of Philosophy has facilitated my development of independent and critical reasoning which I found essential in my comprehension and analyses of academic discourse and texts. These I believe are very crucial skills if the Faculty is to develop students who in their turn will push the research envelope towards the creation of new knowledge and more inclusive and collaborative ways of knowing. In this regard, I recommend that the AL

modules should include an introductory component of logic and critical thinking. Furthermore, there have been those educators who are proponents of teaching Philosophy as a core subject during the high school years as pointed out by Adler, (2020),

Of all the major disciplines, philosophy is the least likely to be taught in American primary or secondary schools, either as a core subject required for graduation or as an optional elective for interested and engaged students. For anyone with even a passing familiarity with current educational trends, the reasons for this seem both manifest and regrettable. To begin with, teachers and indeed schools themselves are often measured by data-driven curricular standards, often in the form of state and federal tests, where the benefits of teaching students skepticism (and even how to read for “pleasure”) are weighed against collectable and replicable responses on a series of multiple choice exams. Under this model, time itself becomes an enemy, as already limited classroom space must be given over to repetition and mastery of these “testable” skills. In this, teachers may find themselves trapped in a sort of educational hall of mirrors, seeing reflected back from their students only the type of “surface level” appearance that they themselves have been forced to prioritize – mechanics, say, or details of plot, or form (p.1).

One of the key benefits to introducing philosophical ways of reasoning at high school levels is that it prepares the learner for the demands of academic literacies she/he will encounter at university level. A secondary advantage is that philosophical reasoning can be incorporated into any discipline including English language learning. This has been the case during my time as a tutor and lecturer of the AL modules. I embedded a philosophical way of knowing and understanding in my teaching approach while simultaneously using English language texts to develop the students’ levels of proficiency. In this sense, a philosophical approach to AL can serve to bolster English language proficiency and AL levels.

One of the gaps in the AL modules if not in academia generally, is that through language and discourse, knowledge can become mystified if not is not easily accessible. This should not be if the academy is to be a place of inclusivity and not exclusion; a place of unity and solidarity and not division. As I had alluded to in the Autobiographical Chapter 3 in Section 3.12, throughout my academic journey I had encountered certain words, phrases, terms, texts and discourse I did not understand the meanings (and to some extent the need for relevance) of. This had impeded my progression which caused me some level of affective discomfort. This was because these words, phrases, etc. were mysterious to me because I had never encountered

them nor had used them before. I am not suggesting that these obstacles were insurmountable. It is that I questioned the *ownership* of this means of knowing. In other words, I had realized that English as the main medium of instruction had held the key to my progress and eventual success because I had been caught in this dialectic: the very medium through which I have been colonized, has provided me the means with which to critique and challenge it.

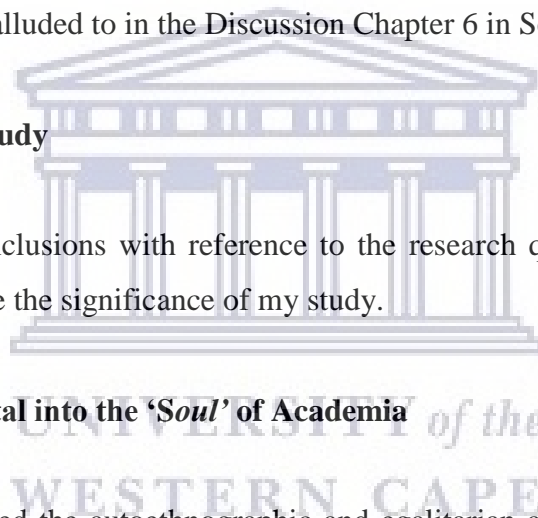
My recommendation in this regard is that the institution should embark on measures that *demystify* knowledge and to democratize epistemology and education through the application of skills-based pedagogical methodologies (Benedet, 2009). In the context of my study, this can be applied to the teaching of AL and English language learning, for example. Strategies such as these should also strive to expose and challenge the social stratifications that give rise to or influence the academic stratifications (the academic food-chain and the intimidation that accompanies it) as I have alluded to in the Discussion Chapter 6 in Section 6.4.2 and 6.5.1.

7.4 Significance of My Study

Having addressed the conclusions with reference to the research questions in the previous section, I will now indicate the significance of my study.

7.4.1. My Study as a Portal into the 'Soul' of Academia

I have purposefully selected the autoethnographic and egalitarian approach to the study for various reasons. On a personal level, I believe that I am hard-wired for, *and* have been socialized into seeking ways and means to promote egalitarian thinking and practice. It was for this very reason that I had selected this focus for my study. The prime reason for selecting the research field was that I saw the need for supportive intervention in the students; especially those from peripheral backgrounds similar to mine. I also perceived the personal narrative as a practical vehicle for voicing the issues of injustices. In light of this, I would like to reiterate that the choice of research methods used and the research questions posed by my study were necessitated by the context and background of my study. For this reason, the outcomes discussed in the previous section should be regarded in terms of the context via the Introduction and the research Methodology Chapters 1 and 4 respectively.



The mainstay of my study has been *dignity*. In the course of my study which involved the intersection of the key focus discourses of trauma, injustice and identify there were many participants who indicated that they felt hurt by the treatment of others suggesting that they had suffered some type of affective trauma. This suggests that their dignity had been insulted and/or that at the very least, the participants display awareness and sensitivity to this.

The data results, the discussion of the findings and related conclusions generally reinforce the effectiveness of the data triangulation that my study had employed to capture the response phenomenon and present it as a narrative: the data revealed that much of the students' personal language narratives are reflected in my personal narrative which served as the main entry point for study hence my adoption of an autoethnographic approach.

English language proficiency is essential for academic literacy especially when English is the medium of instruction. The AL modules are presented only in English, and the vast majority of all assessments are English dependent. This poses a tremendous problem to students who are not fluent in English. The students are *acutely* aware of this. In addition to the negative effects that the lack of proficiency in English poses to the students academically, my study has revealed that it affects them at a deeply personal level. This poses a two-fold setback in their quest for academic literacy and preparedness, and eventual success in their respective courses.

My study had revealed a critical issue that extends beyond the confines of the AL classes and even beyond the Faculty and University settings. In the same way that the socio-economic issues endured by many students from the periphery are systemic, so are the English language issues that they bring to the university. In other words, they grow up in poverty-stricken communities which determine the quality of education they receive. This in turn entails that the "lack of proficiency in English was, and is, more apparent among the rural students" (Canagarajah, 2005 p.132); as is the case in South Africa, for example. This entails a worrisome irony in that the Education Faculty has inherited and will continue to inherit many L2 students with low levels of English language proficiency who will graduate, enter the teaching profession, and be expected to teach English to Foundation level learners. Subsequently, this causal nexus will repeat itself and the outcome would continue to produce a cycle of AL-underprepared learners entering the University, and so forth. This warrants a comprehensive review and drastic overhaul of at least *this* aspect of the systemic problem of English language

learning and academic literacy under-preparedness of learners prior to their entry into tertiary education.

7.4.2. Academic Literacy as a Vehicle of Empowerment

As I had alluded to in other parts of my study, I had made determined efforts to develop and foster an egalitarian atmosphere in the learning and teaching environment in the hope that it would alleviate any intimidation, and encourage greater response levels in the students and tutors. In addition, through many of their other assignments, I had encouraged collaboration and inclusivity among the students by developing group-work assignments with students from a different language and culture.

As mentioned earlier in this chapter, *we* had selected topics for discussion and eventual written submission that were current and relevant to the teaching profession. The initial response was cautious but as the weeks had progressed I could see the changes. Many students had formed new friendships, and there was a great appreciation for the sharing of the workload. The interactions in the classroom had increased in number and depth. Previously timid L2 students had begun to actively participate.

7.5 Limitations

At this juncture, I will address the limitations of my study.

7.5.1. Impact of the COVID-19 Pandemic

I have experienced many challenges while conducting this study. The most significant practical one is the onslaught of the global COVID-19 pandemic as described in Chapter 4, Section 4.3.2. Practically, this has caused a setback in trying to arrange and conduct the interviews because the whole of South Africa had been placed under a nation-wide lockdown with various restriction levels; this included restrictions on mobility and person-to-person contact. During Level 5 (the most inflexible of the lockdown periods) learning and teaching was exclusively restricted to online activity. Subsequently this had impacted my study in that with the exception of 1 lecturer; I had conducted the communications and interviews with the tutors and lecturers via online social media platforms: email, Google Meet, Zoom and WhatsApp.

7.5.2 Lack of Access to the Internet, Mobile Data and Laptops

As a result of the national COVID-19 lockdown in South Africa, all education activity had been restricted to online teaching and learning, research and administration. This decree had a tremendous impact on all academic staff and students. In particular, many staff and students who did not have internet access readily available were affected most significantly because many could not afford to purchase mobile data to obtain access to the Internet. In my case, I was fortunate to have a mobile data package with a local mobile network carrier and was able to continue working on my study. However, some tutors and *many* students had not been able to afford this and had to wait several weeks before mobile data packages were made available to them via the University (<https://uwc.hua.hrsmart.com/hr/ats/Posting/view/1006>). In this regard, I had to wait until some tutors were ready, able and willing before I could conduct the interviews which had eventually materialized.

In the case of the survey, the impact of the COVID-19 pandemic had the most noticeable effect on my study. The University had closed which had brought the academic project a complete halt on a practical level. While most academic and other services had transitioned to web-based and social-media based operations, many students did not have the capability to access these platforms due to a lack of data and other peripheral equipment for their study purposes. In this regard, a significant number of student had not responded to the online survey. I wish to discuss the effects of COVID-19 on marginalized/excluded youth in more detail later in this chapter.

7.5.3 Reticence

As my study had revealed, many students had selected to refrain from participating actively in the classroom. My study had also defined the key reasons for this reticence on the part of many students. The most significant reason was the lack of English language fluency and the resultant negative effects associated with this on the individual L2 and some L1 students.

In light of this, when I had conducted the group interviews, not all students had participated and not all students had completed and submitted their written responses. I was able to obtain a significant number of written responses which aided in quantifying the interviews even though participation was voluntary; this had given students the option to refrain from responding which some had elected to do. However, despite the fact that I was not able to

secure *maximum* participation, I believe my study secured a sufficient number of participants to confer credibility to the data and its findings.

Another important limiting factor had emerged from my study. While my interactions with the students in my care as their AL tutor and lecturer had provided many a sense of comfort to share openly about their respective reasons for their reticence, many had expressed that the modules had not provided sufficient time and space to dialogue about the affective issues.

7.5.4 Personal Challenges

During the course of my study, I had suffered from clinical depression which had impacted my productivity level and my progress in completing my study timeously. I have been told that the COVID-19 pandemic must have been a trigger as it revived a long trail of bitter memories of my own disempowering circumstances that I had been forced to go through during my schooling years in the Apartheid era. One of the psychologists that I had consulted during this time had shared with me that I have been a victim to post-traumatic stress disorder as a result from my upbringing in Bonteheuwel, under the circumstances described briefly in my autobiographical chapter, and simultaneously during the violent times of the Apartheid era. During the times of depression, I had also suffered several bouts of writer's block which had stifled my creativity and motivation levels.

7.5.5 Methodological Limitations

The personal narratives were not very comprehensive enough in that they were limited to a few pages. In this regard my investigation into and analysis of the English language issues were limited by the brevity of the respective texts. However, the major issues that had emerged from the personal narratives which were not related to the participants' English language issues; it was in fact their articulation of affective trauma in growing up on the fringes of society or the periphery, and their desires to improve these conditions for themselves and those from their respective communities. In this regard, the personal narrative as a data instrument employed on its own in this study may not have been able to provide a broader scope of the students' academic literacy levels.

The classroom methodology and the data collected from the interviews, the group observations and the self-observation are in themselves limited because they cannot account for all the aspects of AL learning in the classroom situation.

The survey offered the most comprehensive data relative to the other instruments especially with regard to the issues of affect. However, the survey may have been vulnerable to several flaws and/or drawbacks which I list below:

- Some participants may not have felt comfortable in providing answers that portrayed themselves negatively and/or made them feel awkward as a result of their lack of English language fluency.
- Some participants may have felt that since there was no tangible incentive for completing the survey, they would not be fully committed to it.
- Some participants may not have been completely cognizant of the aims of the questions and in this sense, they had hurried through the questions.
- Some of the survey questions focused on affective variables, or variables that dealt with emotions. In this sense it required a responses that may have been too sensitive for some participants to answer or answer honestly and/or comprehensively.

7.6 Implications for Future Research

As pointed out elsewhere, the findings of this study are neither conclusive nor definitive. My study also has just barely scratched the surface in the discourse of affect in learning and teaching in general. Similarly, in the AL modules, there are many opportunities for further and deeper exploration into the interrelatedness between AL/ELL and affective trauma, and the discourses of linguistic and geographic capital and their bearing on affect in ELL/AL, for example.

A further opportunity for research in the realm of affect in learning and teaching within the context of AL are the various learning styles that students possess and which they bring to the classroom (Canagarajah, 1999). It may facilitate a better, more inclusive and egalitarian

learning and teaching environment if academics knew more about these learning styles, how to identify and accommodate them. This would be helpful because “students’ learning styles are inseparable from their personalities, knowing how students learn and how they relate to others can assist educators in selecting strategies to meet the needs of all students” (Richardson & Arker 2010, p.81).

My study has revealed that currently there is a significant divide that exists between L2 and L1 students in the perceptions and treatment of each other. In this regard, there is much to be learned about the discourse of identity in English language learning within the context of AL. The affective aspect of self-perception in AL is also underexplored, and this too constitutes opportunities for redress and eventual transformation of curricula that involve the learning and teaching of English and AL with an affective approach.

7.7 Recommendations

Considering the purposes, rationale, scope and contextual setting, the findings and conclusions of my study, I find it incumbent on me offer recommendations to this effect.

7.7.1 Affect in Learning and Teaching

As the literature has indicated, that “...academic disciplines paid little attention to the affective system and its constituent inequalities...” (Lynch, Baker, and Lyons, 2009 p.218). This constitutes a critical fissure in learning and teaching and in the *holistic* development of our students. This is especially true in the case of my study in the context of the AL modules. There are several ways to address this issue but what remains very important is that those involved in developing interventions have to assume a solutions-driven and big-picture approach to these interventions. In this regard, my study recommends that the Faculty should create and incorporate affective approaches to the discourse of learning and teaching which should transfer to the development of its AL modules and other courses.

7.7.2 Egalitarian Thinking

I believe that the University of the Western Cape has tremendous opportunities to champion egalitarian thinking and practice in all spheres and at all levels of the academic project:

academic, administrative, learning and teaching, research and student support. *All* staff and students should be viewed and treated as equals regardless of roles, responsibilities, position, designation, rank, office, gender, race, colour, language, religion, appearance, and culture, etc. This is not to say that individual achievements and qualifications should not be recognized for the hard work and sacrifices that had enabled those to materialize. I mean that one's credentials should not be used in a way that undermine or discredit those with fewer academic accolades or those without any for that matter. In this sense, my study recommends that the Faculty take cognizance of its current operations with the view to inculcate egalitarian thinking and practice in its AL modules and beyond.

7.7.3 Academic Literacy and English Language Proficiency

The data has revealed the stark gap that exists between the students' levels of English language competency upon entry into the university which signifies their respective academic literacy levels. These issues pose two significant opportunities for further research in education. On the one hand, research can be conducted to investigate the underlying factors at the foundation phase levels that give rise to the low levels of English language proficiency. On the other hand, research can be done on how to address this issue at that level that will eventually alleviate the problem of under-preparedness and the associated stressors that will accompany the students upon entry into the tertiary education sphere.

Earlier in this chapter I had referred to a possible intervention to address the English language issues that students struggle with. I had suggested that the Faculty incorporate intensive English language components in the AL modules. In this regard, I recommend that the following be used as diagnostic instruments to inform the development of an intensive English language module/s: *relevant and current literature*, the students' writings, interviews, discussions and other activities that make the teaching and learning of English *lively*, interactive, collaborative and inclusive. With this in mind, I recommend adopting a constructivist approach to the deployment of such English language interventions that embed literary, affective and ethnographic aspects in its development. It is held that the use of literature, for example, in the learning of English as a second language can serve to improve the English language competency of the L2 students and may also address issues of affect: increase their self-confidence and strengthen their character (Gwin, 1990; Sivasubramaniam, 2004). I recommend that the literature used in the AL modules should offer several options from which staff and

students collectively select for the respective aspects of the modules learning and teaching. Again, I would like to reiterate that the readings reflect information that the students can relate to, which they find interesting, challenging and current.

Learning and teaching should encourage the development of platforms for students and staff to share openly about their respective journeys through life including their wishes, passions, desires and dreams. In addition, these platforms can provide opportunities for participants to address the sensitive issues of affect that my study has addressed; the lack of self-confidence, low self-esteem, intimidation, fear, reticence, being ridiculed for various reasons that my study has covered, for example. These can take the forms of speaking engagements, writing and reading of one's personal narratives and/or skits, plays, songs, etc. The main purposes would be so that staff and students can understand and appreciate each other better and so doing deconstruct the perceived walls of separation that currently exists between staff and students. AL modules like FAL101 and EDC111 can be excellent spaces through which to do this as these modules are currently dealing with issues of language which as my study had revealed can yield many sensitive issues of affect.

The teaching of academic literacies modules should do more than the imparting of knowledge that enable students to become familiar with academic discourse and conventions. It should also go beyond teaching of the prerequisites and means for better comprehension and analysing of academic texts and improving the writing skills of students. These are all critical skills in and of themselves and they are essential for student progress. But these would only have accomplished what they had perhaps set out to; as stated in my earlier recommendations in Section 7.7.1 and 7.7.2 of this chapter, teaching and learning should be founded upon egalitarianism and it should incorporate elements of affect in its development and implementation of the AL modules.

7.7.4 Student Voice and Inclusivity

The concept of student voice should be more than,

the prolonged engagement with participants' writing practices and experiences as well as the collection and analysis of a range of types of data, [that allow] the researcher to become more familiar with the students' contexts and therefore may have given her more access to student voice. (Paxton, 2012 p.382-3)

The aspect of student voice should entail investing more time and resources in getting to know our students better, *holistically*: their dreams, passions, hopes, aspirations, gifts, talents, struggles, strengths, learning styles and preferences, etc. There are several ways to attain this, and my study has afforded a glimpse into the what and how this can be accomplished, and the purposes and value of such endeavors. I have deployed this through the personal narratives, the other data instruments and my interaction with the students in my care. These should not be seen as ad hoc, non-academic, or as not falling within the ambit of the academic project.

7.7.5 Exploring the lives of Excluded Youth under COVID-19 in the SADC Region: A Prospect

In June 2020 I had participated in the #OpenUpYourThinking Southern African Development Community (SADC) Researcher Challenge which was a project that had invited representatives from the countries within the SADC region: Malawi, Namibia, South Africa, Tanzania, Zambia and Zimbabwe. I had been involved in the project as a volunteer researcher and contributing writer and in preparing the relevant research report with an emphasis on the impact of the pandemic on local youth in the areas I am familiar with.

I have selected to include this section in my conclusion only and not within the body of my study. The prime reason for doing this is that it had not directly fallen within the scope of my study; the impact of the COVID-19 pandemic occurred during the latter part of my study. My reason for incorporating the aspect of “excluded youth” at this point is that in addition to the struggles many of the students of my study undergo, the current pandemic served as a tremendous setback. It also resonated with my study in that it exposed many of the socio-economic injustices that the participants of my study suffer. It was for this reason that I had agreed to volunteer as a researcher and contributor to the project. The research project had revealed some useful and relevant information to my study.

One of the key findings that the report had highlighted was that in South Africa, COVID-19 was believed to have exposed the foremost systemic socio-economic inequalities that further marginalized and excluded those youth already suffering discrimination and injustice (MacDonald, 2020).

The key issue that had emerged from the SADC report was the concept of “exclusion”; I viewed exclusion belonging in the domain of affect, and in this respect, I wanted to ascertain what “exclusion” had meant. In this regard, I draw attention to an excerpt from the Executive Summary of the SADC report entitled, “Exploring Educational Lives of the Excluded Youth Under COVID-19 in the SADC Region” (Muchanga, 2020):

For the purpose of this research whose main concern is education, an excluded youth in the SADC region is any person between the ages of 10 and 35 years who is systematically disadvantaged and discriminated against premised on pre-existing exclusions and is unable to access equitable, inclusive and quality education in the changed and changing teaching-learning landscape amidst COVID-19. This means that the youth is already in the school system, but due to COVID-19 disruptions lacks access to educational tools, reflexive competences and resources for emerged and emerging media of instruction such as online learning, for example bandwidth, laptops and other tools, and as a consequence his/her learning process is disrupted and he/she is left behind. For practical purposes and for facilitating the development of a simplified survey tool, it may be useful to specify ‘exclusion’ in the context of education referring to those youth experiencing:

- lack of access to safe learning and teaching environments
- lack of resources needed for e-learning (affordable data bundles technologies and infrastructures); and
- lack of adequate social interaction for physical and mental health in a learning environment.

Subsequently, I had come to the realization that the concept of exclusion is applicable to my study in that it articulates a significant part of the real life worlds of those who reside in the periphery. It also substantiates the affective trauma conveyed by the personal narratives, for example. Similar to the SADC report, the personal narratives communicate a type of trauma associated with poverty: unsafe living conditions, dysfunctional homes and the lack of social upliftment opportunities (see Chapter 5 Section 5.2.2 Group 1: Social justice, equality and sense of community).

7.7.6 Incidental Observations: Learning styles, Preferences and Predispositions

It became apparent to me during the years of being a student, observing and teaching in the AL modules and other courses that there is also some type of disconnect between our current teaching and learning theories and practices in terms of the students' respective learning styles, preferences and predispositions. This I had observed in the lectures and tutorials over the years. I had noticed that often times some students' attentions either diminish, some fall asleep, others stare into space, some engage in note taking/making while others pay more attention when there are audio-visual materials (props) used in the classroom. These may be signifying a myriad of issues that may explain the reasons why some students are distracted and/or are not very motivated to focus in the classroom. These can range from a case of physical and/or mental exhaustion on the day; it could also indicate that some learners are not motivated in a conventional classroom setting; it could be that some students prefer or are predisposed to outdoor settings, some are visual learners, other may prefer smaller group settings, etc. In this regard, I recommend that more research be conducted in the area of the different learning styles, preferences and predispositions students may have (Anderson, 2016).

7.8 Transformation of the Curriculum – Decolonization and Africanization

Another very important issue that I have chosen to leave for this concluding part of my study is that in 2019, I had been invited to be a part of the University's task team entrusted with discussing and actioning a plan for the transformation and renewal of the curriculum at the University. A critical first order of business was the development of a draft framework and principles for the transformation and renewal project.

As in the case of the SADC research project, I have chosen to withhold this segment from the core of my study. This is because I did not want it to detract from the major foci of my study. However, since this transformation and renewal project is so significant and current, and because it involves issues of student voice, student participation and holistic education, for example, I felt that I needed to include it at this juncture. I insert below an excerpt of my contribution to the draft document to elucidate my key recommendations in light of holistic changes that are founded on inclusionary and egalitarian principles:

Students should be revered as the University's most valuable stakeholders. This is because they represent the foreseeable future generations of professionals in a wide range of vocations and industries. From a financial standpoint, students represent the paying clients (whether by sponsorships, bursaries and/or out of their own pockets) of the University, and as such they (and/or their sponsors) deserve to receive exceptional value for their investment. In this light, the University is responsible for adequately preparing and equipping its students to play an active and meaningful part of the transformation processes. Students should be given opportunities to discuss and develop, and be given platforms to present their own ideas for transforming the institution from *their* points of view. (Unpublished draft framework and principles for the transformation of the Curriculum – Decolonization and Africanization, Coetzee & Mntonintshi, 2020 p.23)

I have included these sentiments to validate my commitment to education for the whole person. Among the key aspects of a holistic approach to education are egalitarian thinking, student empowerment, student enablement and addressing those issues of affect that warrant most attention in AL. My study has placed the issues of dignity, self-confidence and self-esteem at the forefront of learning and teaching in general and AL specifically. I believe my study can make a meaningful contribution to the transformation of the curricula project because of its emphasis on the holistic approach to student success which I described thus in the conclusion of the draft transformation document:

Student success [...] should be at the forefront of the entire transformation initiative; after all, it is *their* futures that are at stake. Student success and retention should be a guiding principle for transformation. Students should be adequately represented (from all faculties and all year levels) at the major transformation meetings, and be given the freedom to voice their concerns, offer questions of clarification and make recommendations for consideration. (Unpublished draft framework and principles for the transformation of the Curriculum – Decolonization and Africanization, Coetzee & Mntonintshi, 2020 p.11)

Furthermore, I hold that:

In this vein, [the University] needs to have a shared understanding of the epistemological project, and the ownership of knowledge development, purpose and outcomes. In the interests of social justice and egalitarian principles, it should ensure that it challenges and eradicates any forms of discrimination, privilege, power, exclusion and division. On a practical level, the institution should promote inclusivity and adopt a holistic approach to change: participation of

all sectors/stakeholders in the knowledge debate and transformation dialogue, while the centralising student voice.

Curriculum transformation and renewal should enhance student experience and success. This process should narrow the gaps that exist between the institution and the employment opportunities, and promote the employability of its graduands. In this regard, the UWC Graduate Attributes should be revised, mapped and embedded in the renewed curricula. To encourage creativity and progress, and to discourage stagnation, the University should promote continual renewal of the curricula, and classroom and assessment practices. In terms of the practicalities of the processes, the University supports the Faculty ownership of knowledge development within disciplines. The changes to the curricula should show awareness of *current* local, continental and global developments in academia and the lived realities of humanity. In this regard, the processes should promote curricula that embed current and developing technologies. Curriculum transformation should embrace the need to change the rigid programme structures to build more flexibility in module selection by students. Faculties should meet regularly to plan and to provide reports on processes, targets and goals to transform and renew its curricula. These processes should be in collaboration with the relevant Teaching and Learning specialists, Research, Quality Assurance and Academic Planning.

In terms of community engagement, the University should stimulate the participation and co-operation within the university community and outside the University by revising its current aims, objectives and practices in this regard.

The University has this exciting opportunity to transform and renew its academic project in ways that can transform our society for the better. It can only succeed in this endeavor if it has the full support of all its stakeholders, a comprehensive strategic plan and accountability measures in place to monitor and evaluate its progress and eventual success. (Unpublished draft framework and principles for the transformation of the Curriculum – Decolonization and Africanization, Coetzee & Mntonintshi, 2020 p.28)

7.9 Closing

My study has to a large extent been an introspective and therapeutic exercise that involved the articulation of my trajectory through life while reflecting upon the lives of the students in my care. Since my study is in essence my academic personal narrative, I thought it fit to conclude the study narratively as well as autobiographically.

I often return to Bonteheuwel, my township of birth, to visit with friends from yesteryear. The drive through the roads (and sidewalks or ‘pavements’) leading up to the house that I was born in has often been busy with young children playing “aan-aan” (“Tag, You’re it”), “wegstiekintjies” (“Hide-and-go-seek”), and running around having innocent and harmless fun. The other side of the proverbial coin is that these same roads have gangsters seated around a fire known as a “gally” or “gally blik”; a bonfire made in a large metal can that serves as a central point around which to huddle, engage in idle dialogues, playing cards, gambling with a pair of dice or pack of cards, and indulging in narcotics: smoking “dagga” (“marijuana”) or a synthetic concoction related to crystal methamphetamine locally known as “Tik”.

These infrequent trips to Bonteheuwel have often been bitter-sweet. One on hand, I derive joy from my interactions with my former schoolmates and neighbours and the nostalgic conversations with those with whom I grew up. Sadly, it seems that time has stood still (if not regressed) for most of Bonteheuwel. It is still an extremely unsafe area. Very little has changed positively in the external appearance of the township: it is still derelict, many of the residents are destitute with multiple families living on one small property with shacks or: “Wendy” houses or the more recently, “Nutech” houses (Dlamini, 2020).

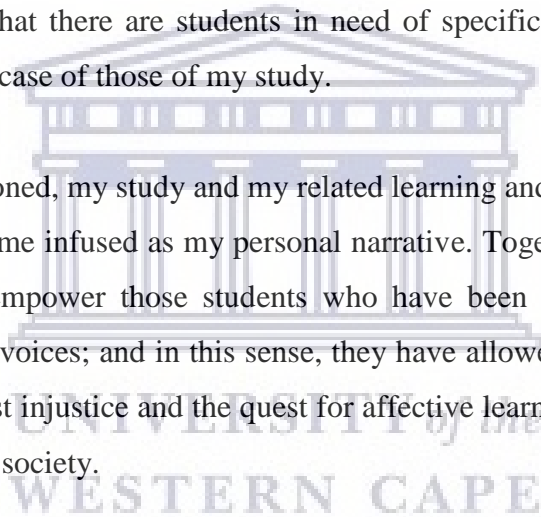
My reason for depicting this picture of Bonteheuwel is twofold: it is both personal and academic. Firstly, my visits to Bonteheuwel keep me grounded. In this sense, it helps me stay touch in with the harsh realities of life that the residents have to endure, and the obstacles they and their children have to overcome if they have any chance of transcending the cycle of poverty and associated ills discussed in several places of my study. The illustration of Bonteheuwel can also serve as a microcosm for most of the South African townships and other marginalized communities like those in the more rural areas. In this regard, I venture to say that the vast majority of the students (and staff) who have formed a part of this study are personally familiar with life on the periphery; a life about which they have had very little choice as they have inherited the socio-economic injustices from the Apartheid era. The post-Apartheid years have not revealed any significant transformation of the socio-economic divide the majority of citizens had hoped for and desperately need.

In light of my observations voiced incrementally as well as progressively throughout my study, tertiary institutions like UWC will continue to enroll many students who have inherited the historical socio-economic injustices of the Apartheid era. Some will be granted some reprieve

from these ills through life on the hostels or nearby residences for at least a few years of their academic careers. They will have access to many amenities, conveniences and support facilities many of which are not available in their places of origin, or which perhaps may not be within their realm of affordability and accessibility.

The University has measures in place to assist students financially, socially, medically and to some extent psychologically. It also has several pro-active academic and administrative interventions and measures in place to address the articulation gap/s alluded to in my study that impacts or may impact the performance of its students such as the First Year Experience, for example. Examples of these academic measures that serve to address the challenges that especially needy L2 and L1 students face are the academic literacy modules FAL101 and EDC111. These are essential support structures aimed at benefitting the students because the Institution has identified that there are students in need of specific language and academic literacies support as in the case of those of my study.

In light of the afore-mentioned, my study and my related learning and teaching experiences in AL have collectively become infused as my personal narrative. Together these have afforded me the opportunities to empower those students who have been in my care through the championing of their *own* voices; and in this sense, they have allowed my voice to be heard: one collective voice against injustice and the quest for affective learning and teaching and for the ideals of an egalitarian society.



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Appendix A

Table of South African Population by First Language and Province

Population by first language and province (percentage)										
Language (first)	WC	EC	NC	FS	KZN	NW	GP	MP	LP	SA
Afrikaans	49.7	10.6	53.8	12.7	1.6	9.0	12.4	7.2	2.6	13.5
English	20.2	5.6	3.4	2.9	13.2	3.5	13.3	3.1	1.5	9.6
IsiNdebele	0.3	0.2	0.5	0.4	1.1	1.3	3.2	10.1	2.0	2.1
IsiXhosa	24.7	78.8	5.3	7.5	3.4	5.5	6.6	1.2	0.4	16.0
IsiZulu	0.4	0.5	0.8	4.4	77.8	2.5	19.8	24.1	1.2	22.7
Sepedi	0.1	0.2	0.2	0.3	0.2	2.4	10.6	9.3	52.9	9.1
Sesotho	1.1	2.5	1.3	64.2	0.8	5.8	11.6	3.5	1.5	7.6
Setswana	0.4	0.2	33.1	5.2	0.5	63.4	9.1	1.8	2.0	8.0
Sign language	0.4	0.7	0.3	1.2	0.5	0.4	0.4	0.2	0.2	0.5
SiSwati	0.1	0.0	0.1	0.1	0.1	0.3	1.1	27.7	0.5	2.5
Tshivenda	0.1	0.1	0.1	0.1	0.0	0.5	2.3	0.3	16.7	2.4
Xitsonga	0.2	0.0	0.1	0.3	0.1	3.7	6.6	10.4	17.0	4.5
Other	2.2	0.6	1.1	0.6	0.8	1.8	3.1	1.0	1.6	1.6
Total	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0

NB: Unspecified and not applicable are excluded

More than half of the population of Northern Cape use Afrikaans as a first language.
 Just under half of the population of the Western Cape speak Afrikaans as their first language and almost a quarter speak IsiXhosa.
 IsiXhosa is spoken as a first language by more than three quarters of the population in the Eastern Cape
 IsiZulu is spoken as a first language by more than three quarters of the population in KwaZulu-Natal
 More than six in ten people in North West speak Setswana, and more than six in ten in Free State speak Sesotho
 In Limpopo, just over half the people speak Sepedi, followed by Xitsonga and Tshivenda
 People in Gauteng and Mpumalanga speak a variety of languages as their first language

http://www.statssa.gov.za/census/census_2011/census_products/Census_2011_Census_in_brief.pdf

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Appendix B

Mervyn Coetzee – Copy of Birth Certificate

B-I 21

REPUBLIC OF SOUTH AFRICA
ABRIDGED BIRTH CERTIFICATE
(Issued in terms of Act 81 of 1963)
Certified a true extract from the birth register
of:

REpubliek van Suid-Afrika
VERKORTE GEBORTESERTIFIKAAT
(Uitgereik kragtens Wet 81 van 1963)
Gesertifiseer 'n ware uittreksel uit die
geboorteregister van:

Identity number
Identiteitsnommer

+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---

Surname
Van COETZEE

First names in full
voornamen MERVYN AUBREY

Day
Dag 14 Month
Maand 6 Year
Jaar 1966

Place of birth
Geboorteplek WYNBERG

Sex
Geslag MANLIK

Population group
Bevolkingsgroep KAAPSE KLEURLING

Official date (stamp)
(Amptelike kantoordatumstempel)
19-6-1975

M.L. Coetzee
Secretary for the Interior
Sekretaris van Binnelandse Sake

W3881/66

663677

G.P.-S. (R-S) (P)

Appendix C: Personal Narratives

Personal Narrative 1

Reasons for becoming a teacher are deeper than those perceived by other people, and while they are personal, they are almost all united by the desire to impact people's lives. Therefore, the main purpose of this essay is discussing reasons why I chose to enroll to Bed senior phase programmer. I will discuss on the following reasons: One of reason I want to be a teacher in senior phase, while I was still a student at high school, the passion, motive and love I have for education and in addition I will also discuss any contributions I will make to improve South African education.

Education is the foundation of the future. The reason I want to be a teacher in senior phase it is because I like children and as much as I like children I do not see a teacher as just someone who teaches people but I see a teacher as a leader. I see someone who has different responsibilities to change the world, someone who makes a difference in another people's life. I will make big investments in people's lives by teaching the skills and values that will inspire younger generations to shape the world they live in.

While I was still a student at high school our teacher would tell us that being an educator is a bad career choice, and the first thing that would run into my mind would be its bad because you are facing different kinds of children that have different background and having too much work load. I have always had answer to people saying education is a bad career choice. I would say, a teacher is someone who understands people, is a good listener and is someone who can give great advice on anything at any time during the day. A teacher is a role model, a teacher is a mentor, mostly important, a good teacher is a superhero. A teacher does not teach because it's something they have always wanted to do, but because they want to make a difference in the world.

I have a passion, motive, love for education and the motive is changing the world into a better place. Being in the Arts department (Bachelor of Theological Studies course) was not just a waste of time for me as I also learnt something from doing psychology about children that I will teach in the future. Few days back I have encountered a lot questions, one of these questions is "Why did you choose teaching out of all available fields as a career?" I stand firm and say, I am not going into a teaching career for myself but I am going into a teaching career

for all the students I will get to see daily. I am not only choosing to teach a child a simple math trick, I am choosing to impact that child's life. I am choosing to teach so I can develop relationships with my students and get to know each one of them. As far as my academic experience is concerned, I have noticed that the education system is one-sided to other students, for example some students get low marks for great work they did.

Therefore, among the above and the following reasons, I have chosen teaching as a way to get and challenge the education system to be fair to all students. I am choosing to be the best person I can be for my students. I am choosing to be a role model for my students. I will know that all my students will have at least one role model in their life. When I chose teaching, I chose to be a good listener, whether they tell me about how they got a new toy or how good or bad their night was last night. I am choosing to teach but I am also choosing to a lot more.

In most cases we all want to do education just because we want to make a difference. As for me I also want to make a difference but most importantly I want to be a teacher because a teacher does not work for the salary. I will be teacher that does everything to make a difference in a child's life. I will be a teacher that teaches for their students. I will teach so that I can get the students to do their best. I will be a teacher so they can be the first to see a student's eyes light up when they tackle a long division problem and get it correct on the first try with no help. A teacher does not teach for themselves; they teach for all the students out there. While, I was in high school teachers would say do your work so that I can get my salary at the end of the day. I am not in education to make money but am here for making a difference.

In conclusion, there are many reasons as to why I chose teaching as my career and they are rooted in the motive of changing the world through impacting people's lives. Other than that education is the key to success which means it is the foundation of the future. I once had a feeling in life that education is a bad career since it entails a lot of work but as I grow up I began to understand that teachers play a very crucial roles in people's lives. Furthermore, irrespective of salary greediness, I am really passionate about education and this passion is motivated by the eagerness to change the world into a better place.

Personal Narrative 2

XXXX XXXXX
XXXXXXXX
FOUNDATION ACADEMIC LITERACY
FAL 101

What motivated me to become a foundation phase teacher?

William Arthur Ward once said; “The mediocre teacher tells, the good teacher explains, the superior teacher inspires”. I would like to be the artists who inspire creativity and knowledge amongst the youth. The essay will focus on my personal reasons that motivated me to enrol in the B.Ed. foundation phase programme.

In 2014 I enrolled into the nursing programme, because I always knew I wanted to work with people and make a difference in someone’s life. After 3 years of being in nursing I didn’t see myself doing it for the rest of my life. I needed to find my passion.

My mother thus became my role model. I was taught by my mother for 3 years in high school I then witnessed her passion, love and commitment she had for her career. My mother would arrive from school and tell me all about the day. The good, the bad, the ugly. As I helped her capture her marks I astonished that are children in high school could not spell or read.

Being a foundation phase teacher brings many benefits, I would have the opportunity to build the adults of the future. It also comes with many career benefits I could travel the world teaching, would have job security, stable salary and many more. I would also receive the biggest benefit of all which is to have the joy of knowing I would make a difference in a young child’s life every day. Whether it counting or writing their name it will be with them for the rest of their lives.

What also made me decide to do foundation phase was there was a lack of teachers which was specialised in the phase. The educational programme in South Africa is failing I witness a grade 5 learner who could not even spell his name and surname correctly. It just broke my

heart that the child made it to grade 5 because of the system. He did not have the basic tools he had to learn in the foundation phase.

In conclusion I am very optimistic and pleased by the choice I have made to join this programme.. I am thus motivated to make a success of this journey cause I believe I have found my passion. I was a good nursing student but I could be an even better educator



FACULTY OF EDUCATION

Department of Bachelor of Education Literacy and Numeracy (EDC111)

Name	XXXX XXXXXX
Student Number	XXXXXXX
Lecturer	Doctor Mervyn Coetzeen
Essay	1
Tutor's name	XXXXXX XXXXX

Reasons for becoming a teacher are deeper than those perceived by other people, and while they are personal, they are almost all united by the desire to impact people's lives. Therefore, the main purpose of this essay is discussing reasons why I chose to enroll to Bed senior phase programmer. I will discuss on the following reasons: One of reason I want to be a teacher in senior phase, while I was still a student at high school, the passion, motive and love I have for education and in addition I will also discuss any contributions I will make to improve South African education.

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teacher does not teach for themselves; they teach for all the students out there. While, I was in high school teachers would say do your work so that I can get my salary at the end of the day. I am not in education to make money but am here for making a difference.

In conclusion, there are many reasons as to why I chose teaching as my career and they are rooted in the motive of changing the world through impacting people's lives. Other than that education is the key to success which means it is the foundation of the future. I once had a feeling in life that education is a bad career since it entails a lot of work but as I grow up I began to understand that teachers play a very crucial roles in people's lives. Furthermore, irrespective of salary greediness, I am really passionate about education and this passion is motivated by the eagerness to change the world into a better place.



Personal Narrative 4

WHY I CHOSE FOUNDATION PHASE B.ED?

STUDENT NO: XXXXXXXX

The main purpose of this essay is to explain reasons that influenced my choice in studying towards achieving B.ED in the Foundation Phase. It will focus on reasons of my choice for the profession such as my previous background with young children as an Educare Teacher and benefits of the teaching profession. It will further explain the importance of Foundation Phase in a learners years of school life and areas of importance that I perceive to be vital in achieving my goal for the Foundation Phase learners.

My primary objective for choosing B.Ed Foundation Phase is to discover the reasons that negatively impact on the learners inadequate/age appropriate literacy and numeracy development. In my observations and based on news/comments that were once made by Minister Angie Motshekga, “our country is not standard competitive with other countries in literacy and numeracy”. On December 17 2017 she further mentioned that “the solution to improved literacy levels in South Africa lies in improving work in the Foundation Phase”.

A national test was done 2 years ago on grade 1-3 and was discovered that more resources are needed in this phase of teaching. Secondly, it was reported that more teachers are required in this phase as the elder ones that were teaching this phase are retiring. New teaching methods and young energised and motivated teachers are needed, hence, we have bursary such as Fundza. In 2016 the PIRLS Test proved that 78% of grade 4s cannot read. The test scored South Africa last in reading out of 50 countries. The Foundation Phase especially in the rural areas was or is still seen by illiterate parents/guardians as a crèche where children must be looked after, play outside, eat their lunch boxes and sleep.

I chose Foundation Phase precisely because I started working as an Educare Centre teacher while my children were still young. I was always passionate to work with young children. Working with young children was an advantage to me as I was always next to my own children as they were registered in the same educare centre I worked for and at my sight at all times. It also broadenend my scope in assisting my children with their school work and observe each and every stage and areas where they needed professional assistance ie (early

intervention). Teaching is a secured profession, it has a lot of holidays, it has benefits such as medical aid/housing subsidy, a good teacher has a chance of getting employment anywhere in the world. Teaching is broad and one can be able to find work not only in the teaching field but in other areas such as counselling, child line, working with special needs children and in the nutrition (feeding scheme) section of the department of Education.

It is my goal to achieve more knowledge in the field of educating young learners and finding different methods of encouraging foundation Phase learners to read with understanding. In assisting them to read with understanding, it will mean I would have to apply the knowledge gained from the course in integrating learning through play, music, maths and literacy to achieve the desired goal to be able to produce a learner that will one day be in a position to achieve better.

As mentioned above, my choice was not influenced by one aspect, I have not been working with children full time for the past 10 years as my children grew older and are currently studying at Tertiary Institutions, but, I have assisted children whose parents did not have an understanding that they need to read to their children on a daily basis. This challenge assisted me in observing different learners, at different times, from different schools in the township. I then came to conclusion that serious intervention is required in encouraging and finding different strategies of making reading and numeracy fun.

I intend continuing with my volunteering of reading and encouraging numeracy to our young South African learners, as Foundation Phase is where formal reading and numeracy skills need to be strengthened, encouraged and emphasised. It is said that if foundation is laid correctly and found to be solid then it can be developed by adding more advance reading books and strategies.

In conclusion, It is my hope that my choice for B.ED Foundation Phase will be of service to the South African young learners in alleviate in elevating their level of reading with understanding, to instil love for numbers and improve their critical thinking and comprehension writting skills that can be sustained in preparing them for the outside world and be competent and confident when they are with their peers.

Personal Narrative 5

The main purpose of this essay is to explain the reasons why I choose foundation phase teaching degree. This particular degree requires a certain skill or a combination of many skills. That is why each individual have their own different reasons. These are specifically my own reasons on why I choose Bed foundation phase teaching degree: firstly, I want to highlight the importance of education towards children s. Secondly, to improve their personal wellbeing. Thirdly, to address the issue of socio economic issues. Finally, to reach my future goal.

Firstly, through my experience of hardship when I was growing up, it made me realize the importance of education. I want to plant a seed of education into the mind small children. I want to teach them the importance of education and the huge role it can take in changing their background no matter their circumstances. I want them to perceive education as the key to unlock many doors. It can also assist them to overcome life obstacles and challenges. I want to equip these young minds to use education as a skill to fight socio economic issues.it will be my responsibility as a teacher to stimulate this young minds into taking education seriously at a young age and growing with it until they use it as their financially stability and security.

Secondly personal wellbeing plays a huge role in the development of the child. It might have a positive or negative impact in an education of a child. Its depends upon the environment that d surrounds the child. I was not a happy child, wounded inside and lacked positive self-esteem. I underestimated my abilities and my intelligence. It was either break or make, I managed to heal the wounded child in me, overcome my fears and my weaknesses. It gave me a courage and a desire to assist small children in building a positive wellbeing in order for them to make an informed decisions about their lives, future and change their homes also their community.

Children who comes from underprivileged backgrounds tend to lose hope about their future. Socio economic issues also have negative impact in their development and education. They see things differently in their own perspective judging by my own experience. They are uncertain about their future. Government implemented new strategies to address those

issues. The lack of information and motivation causes them to lack focus, putting more efforts and hard work towards their studies. I want to change all of that and encourage them at an early stage to take education seriously. Opportunities are there they need to grab with both hands. I want to stimulate this young minds into being the change in their communities. My passion for teaching, the love I have for children, can address all the issues and the challenges regardless of their background they need someone like me as their teacher to guide and motivate them.

I was building castles in the air like each and every child, I fantasized about becoming a teacher one day. What I have realized is that a dream can turn into a reality. Only if one has patience, dedication, determination and resilience. When the university of western cape accepted my application I felt like I was walking on air. I was not imagining things or dreaming. It was time and a stepping stone to fulfill my dream. I want to become a good teacher that south Africa has never had before. Quoting words from the minister of basic education in south Africa ' good education relies on the availability of good teachers who are well versed in the knowledge areas that learners must be taught' by naleli pandor.

In conclusion, this essay explained the reasons on why I choose foundation phase teaching degree. I mentioned the following reasons namely: to highlight the importance of education towards children, to improve their personal wellbeing, to address the issue of socio economic issue and finally to reach my future goal. I hope by choosing this foundation phase degree will give me an opportunity of a lifetime to achieve and make a success of the above reasons.

Personal Narrative 6

Academic Literacy 101

Essay of XXXXXX

A bachelor's degree in education, specifically Foundation Phase, is a four year degree that focuses on Grade R – Grade 3 children, and ensures a career in the teaching field. In this essay I will be discussing the reasons why I chose to study Foundation Phase.

Growing up I didn't know I wanted to work with children. A big dream of mine was going au pairing overseas, but my main reasons was because it was a 'cheaper' way to travel. When I was younger it was my dream to be an actress. When the opportunity came to study drama I did not hesitate. I enjoyed it, but there was a part of me that was not happy.

During my first holiday I got a job at an aftercare. I had to look after children from ages 6-13 years old while they were on holiday. A few of my duties were cooking for them, keeping the space clean, and keeping them entertained with games, crafts and other activities. At first I thought it would be temporary, but I ended out dropping out of City Varsity.

My boss at the time was kind enough to give me a fulltime job. It was there where I found not only my love for children, but my passion as well. I worked with them for over a year when I made the decision to study Education.

My first choice was Bed Intermediate Phase, but for some reason I drifted towards Foundation Phase. I am not disappointed. I truly believe that I am meant to work with children. I also realised that there is a need for good Foundation Phase teachers. "A nationally representative literacy test on grade 4 students in predominantly home language shows that 78% of South Africa's grade 4 children have yet not learnt to read for meaning" (PIRLS 2016, Servaas Van der Berg, News 24). When I read the article, I knew that I wanted to lay a solid foundation for the learners.

Many learners come from broken homes, or rural areas. Those learners may not be sure what a "normal" household looks like. I want the learners to feel safe, comfortable and happy once they step into the classroom. My goal is to make a positive impact on the learner's lives. If I make an impact on one learner's life, I would be happy.

The community I come from is very small. A lot of the children are not exposed to things, like visual arts and music. If I have the opportunity one day, I would like to create an outlet for children. I would like to get my community involved, and open up a place where young children can come and experience music and art. A space where they can be themselves, and not worry about what is happening in their homes. We often underestimate the foundation phase age group. They know more than many of us think, and they also go through disappointments, disagreements and depression. I would love to help those children in my community. Marian Wright Edelman, said it s well, “Education s improving the lives of others and for leaving your community and world better than you found it”.

Another reason I chose Foundation Phase is because I know I will have professional stability. Many say that if you are choosing Education for income, then you are in the wrong field. I agree to a certain extent. Becoming a teacher has its benefits. You will have holidays off, medical aid, and a steady income. There are many other benefits, I just listed a few. Besides my reasons above, I believe that I can make a difference, not only in a learner’s life, but in the community too. “Every child deserves a champion, an adult who will never give up on them, who understands the power of connection and insists that they become the best that they can possibly be”, Rita F. Pierson. Thank you.



UNIVERSITY *of the*
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Personal Narrative 7

Name: XXXXXXXX

Surname: XXXXX

Student No: XXXXXXXX

Module :Academic literacy (FAL 101)

Topic: **Why I chose Bed foundation phase Teaching**

The main purpose of this essay is to discuss the reasons why I chose to enrol for BEd foundation phase teaching. It will be exploring more on the quality of foundation I got and the changes I would like to do when I am in the field (In the environment and the school as well). Furthermore, it will annotate the specific functions of a foundation phase teacher. Towards the end, the essay I will make some comments about current foundation phase teachers and how different will I be to them.

Bed is an undergraduate qualification aimed at preparing graduates to teach children from grade R to grade 3. It is basically a four years degree that endow foundation phase teachers with knowledge, skills and specialisation study. It is a first layer of education that teachers lay to the grade r learner, as we all know that these grade r pupils come from different homes where they were thought life skills only and not how to read and write ad well as mathematics.

The main reason for choosing to enrol for this course was because, looking back in my life specifically the quality of education I got during my foundation phase level, I believe that I was robbed and not given a substantial and concrete foundation phase, so now I want to make an alteration in the industry and be the teacher they have never imagined. I've always had a dream of working In the villages where most of the learners are left behind because of lack of equipment and methodology is really taken care of, so that I could come with my newly modified methodologies and equipment for my grade r class because all I want for them, is to have the best future and a solid foundation phase that no one could ever take for granted, foundation phase that my teacher failed to give me.

On 2014, I enrolled ant Nelson Mandela Metropolitan University which has now changed to Nelson Mandela University for Tourism Management but I could not complete the course because I felt that I was not supposed to be there. Being a part of this journey is something I've always dreamed of, working with children have always been in my heart for a very long time. Late last year, I had an interview with my sister's friend where she had to ask me different questions concerning where I want to be in the nearest future, because I was not really sure what to study the following year (2018) she asked many different questions and evaluated my answers the finally confirmed that I should study towards BEd, her confirmation was great and I am happy now: this is where I was supposed to be.

I have always had a dream of travelling the world, sadly I don't come from a well off family. One have to work hard for her/his money in order to be financially fit. I have realised that after my studied I can always go work internationally and make good money that will help sustain my family as a whole (include giving back to my community) and in the meantime to make my dream a reality.

Touching young children's lives while they are still young is something I've always wanted to do and I believe the right time to pursue my dream has came. One of the reasons is simply because I will be preparing them to be the best they can be so that wherever they go, they can survive and have skills to tackle challenges in life. Many families look up to foundation phase teachers, they rely on them to shape and prepare their children to have a better tomorrow.

When you are a foundation phase teacher you become an intermediate between the parent and the child, because there are certain thing a child fails to discuss with their parents but are more comfortable and free to discuss with a teacher. Typical example, in my villages (Eastern Cape) there was an incident where my classmate was raped by her father but every time when she tried to open up to her mother she, would insult and chase her out of her house. So, she had to live with being raped almost every day up until she confided to the teacher who was really helpful throughout the process, the father was arrested and the child was taken by the teacher and stayed with her while attending psychological regular meetings which I believe could not really help her as she is a bit disturbed. This incident really worked my heart and made me truly believe that I want to be their teacher, someone they can trust if there are by any chance challenges that might lead to mistrust at home.

I believe that this career suits me best because I work wonderfully with children, back in Port Elizabeth I used to be secretary of African National Congress Youth League, we would normally go to orphanages to help where we can and that include cleaning, bathing children, and tell them stories, if not one is required to do riddles for them. That experience helped me a lot in seeing the way young kid's cognitive is being developed and the skills they use in order to get something done, for an example if a child want to take a ball which is on top of the table, she knows that she will have to push a chair; get on top of it; then take the ball without any assistance of an older person. This means, a child can do excessive things on their own one would wonder how they actually thought what they did. This is also one of the reasons I chose to do foundation phase, to get to see these little one's when they use their cognitive perception at a formal level which is school.

In conclusion, I believe that department of education should hire young and vibrant individuals that will foster the needs of children, as I have covered that the foundation phase I got was not really up for standard and the teacher was not keen to use different methodologies to help children that were struggling in the classroom but would just go with the flow forgetting that children have different learning abilities. Another focus on this essay was the teacher being an intermediate between a child and a parent. This essay covered my dream of working internationally and making money. Finally, the essay commented and made suggestions about how a foundation phase teacher should go overboard to make great things happen in their classrooms to create better future leaders with critical thinking abilities.

Personal Narrative 8

Reasons for choosing to enrol for the B.Ed. foundation phase

In order for a house to stand and avoid cracks it needs solid foundation. While I was in my early schooling in primary and high school, I noticed some of the things that encouraged me to choose foundation phase teaching: which are my grade 3 teacher, my grade 9 peers and my cousin brother who was doing grade 3.

While I was in primary doing grade 1 and 2 I couldn't read and write isiXhosa. If our teacher does spelling with us I would get zero that is fail. Instead of my teacher checking my problem with isiXhosa she would beat us for failing. Same thing happened in grade 2 but she continued to promote me for the next grade. I reached grade 3 where I got inspired by a young, energetic, fresh, teacher from university. She thought us our lesson then notice that me and some other learners we could not write and read isiXhosa. This woman decided to give us extra attention towards our Xhosa lessons. Eventually we manage to read and write isiXhosa .it only took her one day to accomplish this.

What happened to me in grade 1 and 2 I noticed it in my peers in grade 9. we found them repeating that class then we pass and move to another class and they were still repeating the class until the department of education says they were too old for the grade. They must go to FET, however they could not read and write. their problem was supposed to be noticed in their foundation phase stage, not what the schools are now doing, promoting the learners because of the age even if the learners does not qualify to be promoted.

My cousin brother came to stay with us while he was doing grade 3. Sometimes I helped him with his homework, it was a mixture of words, sentences that did not make sense. I then decided to start from scratch with him, doing vowels and alphabet, common language like mother, sister, brother. He could not read and write those words, he knew nothing. The only thing he knows was his name and surname but he was a grade 3 learner. That means he could maybe have problem with eyesight, listening problem, or he is a slow learner. In that case no teacher called my mother to school regard my cousin, meaning they were not noticing anything.

In conclusion, I choose foundation phase teaching because of these things that I have mentioned that were happening during my early schooling time. My grade 3 teacher who made me want to invest what she invested to me, to young children who are slow and need extra attention like I was. Made me want to shape and make those young children like she did to me. As for my cousin brother and my grade 9 peers made me want to correct the errors that their foundation teachers did. Because if the child is a slow learner, have a problem with reading and writing or has a problem with the eyesight and listening, all those problem supposed to be noticed during their foundation phase process. Not to be promoted because of the age but do something that is going to help them in their near future and have good impact in the world. As Nelson Mandela said “education is the most important weapon you can use to change the world”.



Personal Narrative 9

XXXX XXXX

FAL 101 Assignment One

Student no. XXXXXXXX

Mervin Coetzee

Write an essay to discuss the reasons for choosing to enrol for the B:Ed Foundation Phase degree programme...

Being a foundation teacher has always been my dream. As a child I admired my foundation phase teacher. She was kind, patient but most of all long suffering. Although we would misbehaviour she never allowed it to affect our relationship and always used our mistakes as a stepping stone to improve her teaching style. She's my inspiration. If it wasn't for her, I'd never be where I am today.

My strongest attraction towards foundation phase was the fact that Foundation phase educators are in demand. "Supply of teachers for the foundation phase is identified as a crucial need in South Africa". My mom always said that you can't build a house on a flawed foundation, it will tumble down in a storm. As a foundation phase teacher I'd like to equip my learners with the skills in order to help them pursue towards Excellency throughout tier lives.

Today, we see that many children are being raised up in a contaminated community filled with violence and poverty. A child at that age imitates and easily models out behaviourism. I want to be the caring professional teacher the learner can look up to, I want to instill positivity in them, make them autonomists in our society.

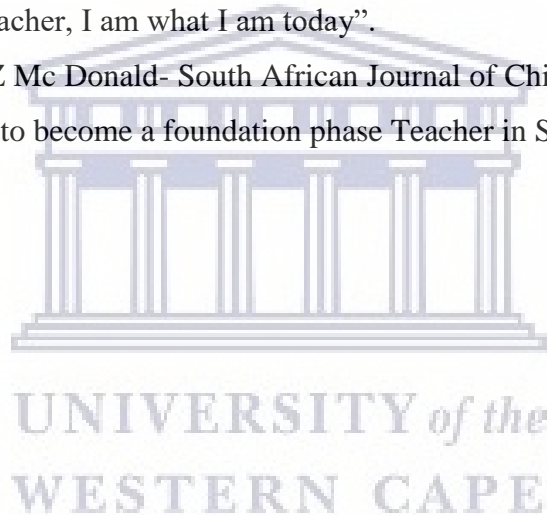
Personally, studying teaching through the University of the Western Cape is beneficial. My 4 year degree is internationally accredited and recognised so I will have the license to teach in any part of the world.

The Western Cape government offers bursaries to motivate students to study teaching: the funza Lushuka and NSFAS bursary. This puts me at an advantage since I will be starting my life-long career debt free.

As a government educator I am guaranteed a job. The state offers many benefits such as medical aid, car allowances, housing subsidies, 13th month and birthday paychecks. As a teacher you get your holidays and weekends off with the children which will really allow me to spend some quality time with my family too.

As we can see, teaching the foundation phase learners is quite beneficial but with those benefits comes a huge amount of responsibility. I'd like to be the one the child chooses to look up to. When that child reaches his or her goals. I'd like to hear them say "because of my foundation phase teacher, I am what I am today".

. Reference; Y Sayed, Z Mc Donald- South African Journal of Childhood education, 2017-
sajce.co.za(motivation to become a foundation phase Teacher in South Africa).



Personal Narrative 10

Write an essay in which you discuss the reasons for choosing to enroll for the B.Ed Foundation phase degree teaching.

This essay will be focusing on the reasons I chose to study B.Ed Foundation Phase Teaching and what shaped me in life to become a Foundation Phase Teacher. I chose to be a teacher because teaching is not just a profession, it is a mission. Children, who are like clay are moulded and shaped by the hands of a teacher. According to Pandit J.L.Nehru (2015, 1)' The destiny of a nation is shaped a classroom'.

I wanted a career that allowed me to make a difference, do good things and have a big impact on the world. I was tossed between studying Law and teaching, but in the end I decided on doing teaching. I will never regret my choice although everyone told me that I will be a good lawyer and keep the bad people out of jail, I refused it because I knew that my heart belongs in teaching children and working with them every day. All I know is that I want to make a difference in their small little lives. A difference I wish someone made in my life growing up.

I have the ability to change the minds of young people and this is important for these children. I love being around children and talking to them on their level. I cannot think of any job as important to society as teaching. I realized that through teaching I would be able to fulfill my soul's craving to make a contribution in shaping the world of tomorrow.

I want to be a role model:, I grew up in an abusive household. My mother was a house wife and my father was the bread winner. Everyday my mother was emotionally abused by my father. She had no money to contribute towards the house and that was the reason why she was mentally and emotionally abused by my father. I told myself that I do not want to be like 'them'. I would like to further my studies and able to provide for myself one day and not be dependent on a man. My mother was my inspiration to go study further.

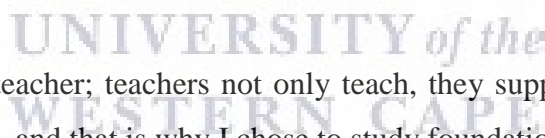
I want to show the young children that you don't have to be just a statistic. They can have a bright future and their environment and circumstances should not determine who they become in life.

I want to be the change agent in their lives. Teachers do more than teach and their impact extends far beyond the classroom. As a teacher you are more than just an educator you are a mentor, a confident and a friend to these learners. I want to be part of a child's growth and development. I want to build a strong foundation for the small child, and the ability to give that child the necessary tools to enable them to succeed in furthering their education

I chose teaching because being with children is like being endowed with perpetual youth. The love, laughter, mischief, creativity and imagination of children are like an eternal foundation of joy and vitality.

Education has great working hours. An average day for foundation phase teachers is 8 am to 12 pm; weekends they are off and get leave 4 times a year. I will never have to ask for leave in December holidays. (Job security) there is a great demand for foundation phase teachers in South Africa. According to childhood education by Yusuf Sayell (2016, 6) South Africa is in need for foundation phase teachers, and young teachers that are more energetic. Foundation Phase teachers also have benefits, you get a housing allowances, a birthday bonus and a good medical aid fund.

Why I choose to be a teacher; teachers not only teach, they support, love, cherish, help, discipline and empower, and that is why I chose to study foundation phase teaching.



Personal Narrative 11

FAL 101 Academic Literacy

Lecturer: Mervyn Coetzee

Final Draft

Due Date: 11 may 2018

XXXX XXXX XXX XXXX

Question: Write an essay in which you discuss the reasons for choosing to enrol for the B.Ed. Foundation Phase degree programme?

In this essay I shall be giving reasons as to why I decided to choose B Ed. Foundation phase. I shall be looking at reasons which really inspired me to choose B ED. These reasons will be solely being my own reasons as to which I have done research on the programme before hand and the things I love about young children. In this degree I shall be working with them and not the older learners. I shall be discussing four aspects namely how much I love seeing how a child develops, becoming a teacher who can make a difference by setting the foundation for learners, passion of working with young children and I see myself becoming a teacher in the future as well as doing a good job.

B Ed Foundation Phase is a program which helps to become teacher of the foundation phase which is in primary school. It looks at only four grades namely Grade R, 1, 2, 3. I chose this program firstly because I love working with children and see how they develop. I love the fact that you are the one who is teaching them firstly out of school working environment about their body, other people and the various other life skills which will be crucial for their development. I also enjoy young children's way of using trial and error when discovering things that they can do with their body. For example, they attempting to find a way of reaching the table cloth on the counter which their wingspan can't reach. I see how they think of other methods to reach the cloth by using a stick or something that can extend their reach. It gives me a warm feeling seeing how the children smile as they succeed in what they are attempting and not giving up. Children also have unique ways of developing and it differs from child to child.

Secondly, I love the fact of becoming a teacher who can make a difference and set the foundation phase for the learners. It makes me nervous yet excited to give the children the best possible tools to set them for their school career, university and later on in the real world in the working environment. There are many ideas as to which I have learned from families and friends who have or work with children that I want to implement when I have my first foundation phase class. It makes my blood boil when thinking of how much of an impact I can make in young children's lives. I have also come to learn that working with young kids can teach me a few things and that they are joyful to teach.

Thirdly, I choose this degree as I have a passion for young children and I love their company. This love came from all my small cousins at this present moments who are mostly in the foundation phase as well as a few family friends children that I have a great relationship. I feel that I gel well with the little ones and it keeps me level headed when thinking about life itself. This joy and love I have will show my positive attitude towards teaching the young children. The B Ed foundation phase degree will give me the necessary tools to help me in preparing my classes for the kind so that I can make it fun, playful as well as active learning taking place which is constructive and can set a tremendous solid base for the little ones.

Lastly, I chose this degree because I can see myself becoming a teacher in the future and trying my utmost to be successful as much as I can. This will be a help to my personal career in achieving my goals that I set out for the next three to four years. This will also teach me more patience as working with younger children is not the same as those who are older in high school. The children are at their beginning stages of life and still have much to explore as children. The degree will give me a wider perspective in how the children operate and their development. It shall give me the means of helping them there this extremely crucial parts of their schooling career as well as their lives. All children have different life cycles and have different backgrounds that they arrive from day by day. B Ed foundation phase will give me give me confidence to go out to those communities whose children are struggling with development so that I can make a difference in their life's as well as others

In conclusion in Foundation Phase I have a great interest and am willing to learn and new things. My reasons that I have give hold me accountable and I will continue in this way putting all effort and the hard work to become a successful teacher for the remainder of my degree. I have thus shown my various reasons for choosing B Ed in foundation phase. My reasons

include understanding, work ethic and passion that I have for this program and the mere fact of teaching children in the foundation phase. These reasons work hand in hand as they complement another. B Ed will be keeping me interested on a day to day basis and feed my hunger for becoming better daily in order to be successful in the near future. I have been learning new things daily and I will be continuing. I aim to continue the hard work and not to fall of the right path.



Personal Narrative 12

XXXX XXXX – XXXXXXXX

FAL 101

This essay will be covering my reasons for venturing into Bed Foundation Phase degree programme. Education is seen as the foundation for success this followed by various other reasons has led me into the teaching profession.

One of the reasons I chose Bed Foundation Phase is to advise the community and open up their minds that there is more to life than the social problems that surround them such as drug abuse, crime and prostitution. In small towns and communities where these social problems occur frequently it is easy for children to be influenced into bad situations. This emphasizes the need for children to be informed of the impact that a good education can have as well as the cycle of change it can spark within their circumstances. Instilling this knowledge into our youth can catapult the growth of the community and the country by producing more educated members of society.

Education can be used as a way to stop the social and economic marginalisation of the poor and vulnerable. If we focus on areas that are highly affected by generational poverty we can start a process of ending the struggle for these people. People that cannot afford higher education often end up in lower paying jobs in order to provide food to sustain daily life. The more opportunities we can avail to people in these circumstances the more people we can help in improving their lives, not only for them but for generations after.

To improve the damage that was done by the Apartheid era and ensure that children are taught to respect and value each other's differences. The focus of education should be to ensure equality and a unbiased education for every student. When we teach children from a young age that you should judge someone based on character and not skin colour we can hopefully start a cycle of change for the next generation. This could lead to more opportunities in different fields for all if we can remove or shrink the racial stigmas attached.

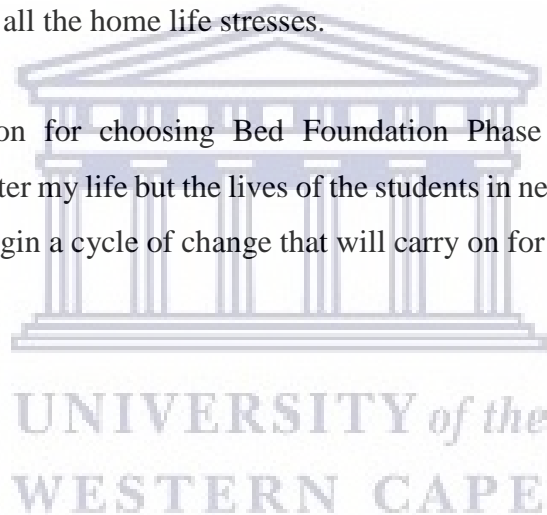
Another big reason for choosing education is job security. Teaching will always be in demand which makes it a guaranteed profession and ensures that there will always be an income. In a country that is effected so greatly by unemployment and poverty it was essential to find a job

due to availability and need; more rural areas will have a greater demand for qualified educators meaning that you have a higher chance of employment.

The education system is constantly implementing different methods of teaching which means it is an opportunity for lifelong learning. Since the education system is constantly changing teachers have to be changing as well. This gives opportunity to increase the knowledge you have and to adjust the manner in which you teach. Many jobs can often become repetitive but as a teacher you are being challenged due to the fact that no two students will be the same as well as the constant change in societal views which you have to respect.

A teacher can be a catalyst of change in someone's life. In any profession to have passion for it is highly important but with teaching to be a caring professional should be essential. When you care about the students and how they are impacted you are building a relationship of trust. These relationships will help to make them more willing to make mistakes and learn in class as well as to be clear from all the home life stresses.

In conclusion my decision for choosing Bed Foundation Phase was motivated by the opportunity to not only better my life but the lives of the students in need. To make a difference in our communities and begin a cycle of change that will carry on for generations to come.



Personal Narrative 13

FAL 101

WRITE AN ESSAY IN WHICH YOU DISCUSS THE REASONS FOR CHOOSING TO ENROL FOR THE B.ED FOUNDATION PHASE DEGREE PROGRAMME

In the following essay I will elaborate on the reasons why I chose to study and pursue a career in Foundation Phase teaching. I will discuss what led to me to make the decision to choose teaching as a career. The advantages of being a Foundation Phase teacher will also be discussed. My purpose as a teacher, and my mission and visions as a future teacher, will also be mentioned in the following essay.

In matric people constantly asked me “what are you doing next year, without any doubt in my voice and mind I answered confidently that I will be studying Foundation Phase teaching next year. Then the golden question came across “why teaching? why Foundation Phase?”. It is quite simple. I got a passion for it. It feels like it is my calling. Little children bring out the good in me and I love how eager they are to learn and to receive. They tend to annoy people with all their questions about everything in life. To me it is not annoying I like the fact that they want to learn more. Through them I learn more. Foundation Phase learners may be young but you will be surprised how much they can teach you as a person. That is why I absolutely love working with them.

These past two years I have been teaching Sunday School at my church. There is where I fell even more in love with working with little children. I saw the impact I had on my Sunday School learners and it totally warmed my heart. I know it is not easy to teach always, there are challenges everyday. I will never say no to a challenge and I like challenges. It is what makes life exciting. Teaching will make my life exciting. I chose this career, because I know I will do it out of my heart with the biggest pleasure.

I decided in grade 5 already that I want to become a teacher. I used to help my little cousins with homework and explained work to them. My grandmother always said I will become a great teacher one day. That motivated me even more to become a teacher. Speaking, acting or even

singing to kindergarden children is something I really enjoy doing. Adding on to children's knowledge and life skills is something I enjoy doing.

My Foundation Phase teacher had a huge impact on my life as a child. The things I learned from her I still carry with me in my mind and heart. Not all children are privileged to gain knowledge or receive love at home, that is what I want to give children. A classroom where they gain knowledge, develop life skills and receive love is what I want kids to walk into.

Opening their small minds to make them see the good in life is what I am striving for. I did not come from a home where it was all sunshine, rainbows and roses. There was a lot of thunder storms in my life and my parents used to fight a lot. Coming into class and seeing my teacher always lifted that weight off my shoulders as a child. I will never forget her. That is the impact I want to have on my learners one day, their sunshine on a cloudy day.

People also always say "teachers do not get paid a lot of money". It is not about the money for me. The money teachers get is enough for me, it is a stable income, which is an advantage of teaching. With that stable income there is another benefit and that is getting medical aid, because you are a teacher. Medical aid is a privilege that you have as a teacher and it is needed. When you retire from teaching you will also have a stable pension income which is also a benefit of becoming a teacher.

With a B.ed Foundation Phase degree you can teach all around the world. Doors will open for me in other countries. With this degree I will be able to travel the world, learn new languages, study other cultures and I will be able to explore. Teaching takes you places and lets you meet a lot of people, whether it is learners, parents or even colleagues. Every day you learn something new. I want to be a life long learner and I believe through teaching I will be.

In conclusion, I have mentioned everything that led to my decision. My main reason for choosing to enroll for the B.Ed Foundation Phase degree programme is my love for working with little children. There are many more reasons why I enrolled in this degree as mentioned in the essay. The benefits I will get from teaching is a bonus, even though I am not teaching mostly for that. This career choice is my passion and I will make a positive change in the lives of Foundation Phase learners.

Personal Narrative 14

The main purpose of this essay is to explain what motivated me to enrol for the B.Ed Foundation Phase Degree. Firstly, discussing my excitement of being a teacher. Secondly, being a role model to the children. Thirdly, the characteristics I hold dear and where I could use them. Fourthly, spending a life in a career where I could influence someone. Lastly, how education could change a life. It was nearly impossible to close my eyes last night.

The excitement boiling over like a whistling kettle. On this mesmerising morning Miss XXXXXXXZXX will be welcoming my first-Grade R class. Educating children enthuses me. A bundle of borderless imagination running around and singing so loud. The children, fragile and pure, will need someone to help them spread their wings while still humming nursery rhymes. I will be a role model because children imitate what they. While the children are still young and hopeful, I will inspire them.

Being artistic, passionate and thoughtful are characteristics I keep. This would be a perfect fit for a teacher, parent and friend among other things. This idea suited me well as I could see myself in this position. In what better way could I contribute to society other than in the educational practice? A question I would not leave unrequited. This teacher with a vision, writhing this essay could change the world for the better. If knowing I influences someone's life, it would be a treasure to me.

Education the building bricks and I the cement. Helping to build the foundation of a life that has significant purpose. A future build on a solid foundation is something rear and could spare a lot of tears.

In conclusion, just like a child on the morning of the first day of school I would start my journey to be the best foundation phase teacher I could be. In addition, I briefly explained what motivated me to enrol for the B.Ed Foundation Phase Degree. Discussing my excitement of being a teacher, role model. The characteristics I could use to influence someone. Finally, how education could change a life.

Personal Narrative 15

A foundation phase school teacher has the exciting and rewarding task of teaching children the foundations of reading, writing and literacy. They are also responsible for help children develop critical thinking skills. In this essay I will discuss, why foundation phase teaching is so important to me, what is the qualities of a good foundation phase teacher in my eyes and why I choose the degree of a foundation phase teacher.

When I was still in primary school reading was always on optical in life that I hated. I can still remember when my grade 4 teachers asked us to read in class I got this big knot in my stomach. I knew that I could not read as well as the other kids in my class, pronouncing the big words was always a problem. I hated coming to class because I knew that I had to read and the children would laugh at me. One day a grade two teachers at my school was in my class while I was reading she stopped me and told me that I must come see her after school. She told my mother and that in my foundation years I had a lack in literate teaching and that's why I struggle with some words. Every day after school she helped me with my reading and spelling of word. Till today I would be forever thankful for miss Xxxxx.

Often, we ask ourselves what is a good teacher? What makes a good foundation phase teacher? To me an excellent teacher is, patient, loves small children, understanding, nurturing and prepared to work hard and after hours. The most important thing to me that a foundation phase teacher must have is to sometimes put the children's needs before yours, Everyone knows teaching is not an easy job. Yes, we get holidays 4 times a year, but looking after other people's children expectedly the little ones is a big task. I choose foundation phase teaching because I believe in myself, I believe in making a change, helping children that need that extra care and attention. There is still a lot for me to learn, so I want to learn from them as they learn from me. I want to be a miss Xxxx that makes bad school days' fun and positive.

No one said this is going to be an easy round, but I was tough noting worth having comes easy. Even though my little ones won't understand this saying one day they will and that will bring me joy. Making a change in children's life from the first years of school is my goal.

Personal Narrative 16

Becoming a professional teaching has always been a dream of mind, however I unconsciously went through life thinking that you have to be great full for what you have, which in my case was my previous career as a financial planner, my children and my marriage. I was always happy in all other areas of my life, but never my career, so through many personal and private counselling I found that becoming an educator is my passion, thus I enrolled for the B.ed Foundation phase teaching at the University of South-Africa to pursue my dream.

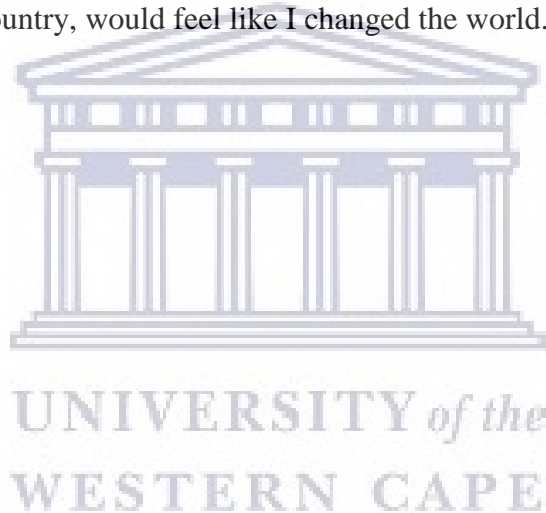
As an educator I will be able relate to learners that grow up in an environment where poverty, gangsterism, a lack of role models, support system and no extra curriculum activities form part of their daily life's, because I come from a similar background. Growing up under these extreme conditions is hard to find the self-concept of your worth as a young child, so I want to be that teacher that lays the foundation in young children to believe in themselves, to never be embarrassed for where you come from, what your culture is and how you look on the outside. So that our future leaders can avoid becoming part of our stereotype environment by doing sports, music, drama and keeping them occupied with a healthy mindset and body. Educate our children that making mistakes in life means an opportunity to learn. I personally feel that this is my main reasons for wanting to become a teacher, but this career also holds the benefits of a balanced life between career, family, social life and financial stability I seek.

As a married mother of two daughters this career will be beneficial and give me and my family the stability we need compared to my prior career, where everyday going to work felt like a burden. Where I have to worry about earning a salary after all your effort and hard work, as the salary was based on commission. Teaching I will provide me with a fixed salary, pension fund which will improve our quality of live, but most importantly, holidays and time I can spend at home with my children. Family quality time is imperative to me as my mother died when I was only 10 years old, so time I spend with my family I value. This Career can also give me opportunity to teach abroad. My goal after acceptance to the University of the Western Cape (6 September 2017) is to immigrate to New Zealand within 10 years so:

According to the TIE online article by Cynthia Nagrath 02/26/2018 : requirements for studying at an international school you have to be licensure for your specific subject and grade level to work abroad.

I expect to gain the skills and knowledge required as a Foundation Phase teacher while studying at the University of the Western Cape. Furthermore I am a hard worker and while being a good mom I feel that my dedication as a student will not only make a difference in the lives my learners, but also in my own family.

We all want to help the world around us, and find joy, happiness in the process, with the knowledge gained to become an educator as well as the benefits, that comes along with it. Making a differents in only one learner's life throughout my career as a teaching, whether in South-Africa or another country, would feel like I changed the world.



Personal Narrative 17

In this essay I will be discussing the reasons for choosing to enrol for the B. Ed Foundation Phase degree programme. The body of my essay will entail the reasons that lead up to my decision to enrol in foundation phase teaching. My journey toward choosing to enrol for the Bed Foundation Phase degree programme has been a pleasing but strenuous learning experience for me. The entirety of this essay will entail my exhilarating expedition towards making the pronouncement to study B.Ed. Foundation Phase teaching.

There are no straight forward reasons for selecting this B.Ed Foundation Phase teaching programme, but rather a journey I had embarked on to place me where I am to this present day. This year I am a first year student in this B.Ed Foundation Phase degree, but not a first year student at the University of the Western Cape. In the year 2015, I registered as a BSc. Occupational therapy (OT) student. I matriculated in the year 2013 from Westerford High School. Due to the lack of clarity of my future career choice, I decided to take a gap year in 2014 to work and gain experience through attending short-term workshops and other monthly courses that interested my niches. During my gap year I found myself doing an internship at Media24 for 6 months, as a training creditor's clerk.

The corporate world was a great experience for me as it was my first exposure to that form of environment. Following my internship at Media24, I worked at various retail stores gaining sales experience knowledge which also built on my social skills. Both work opportunities were great experiences that impacted positively to my personal development and through this I came to the realization that I much preferred engaging with people on an everyday basis in the social aspect of things rather than being in an office, setup behind a desk interacting with the same personalities every day. Through these experiences I knew my future occupation pathway had to include the engagement and interaction with people.

During the last few months of 2017 in the Occupational Therapy degree, I could sense my passion for the Occupational therapy degree had decreased and my interest had moved more towards the degree in B.Ed. Foundation phase teaching. I see this degree as more fitting to my long-term dreams, goals and aspirations. The duration of the Occupational Therapy degree has allowed a lot of self-reflection and the choice to leave this degree has taken a lot of personal

introspection. Two of my Occupational therapy modules last year, included the interaction with primary school children, especially in the foundation phase sector. This included the compilation of session plans and implementing on-going intervention with regards to the learners' well-being and personal development. I was genuinely inspired and overly enthusiastic when it came to those specific modules each week. It was due to these reasons that I made the final decision to strongly go ahead with the B.Ed Foundation Phase teaching programme.

During the years spent in the OT degree, I had obtained the skill of observation. Using this acquired ability, I feel I could use this to my advantage and use this skill to detect things at an early stage compared to the next person and with this, I could implement early intervention.

Another reason why I thought this career path would be fitted to my personality is that through this teaching degree, I have a chance to integrate my love for teaching and engaging with children, especially toddlers as well as using my very creative side to my personality in a proactive manner. I thought it was a great judgment as far as where two of my strongest skills would work in perfect harmony and I love what I do instantaneously.

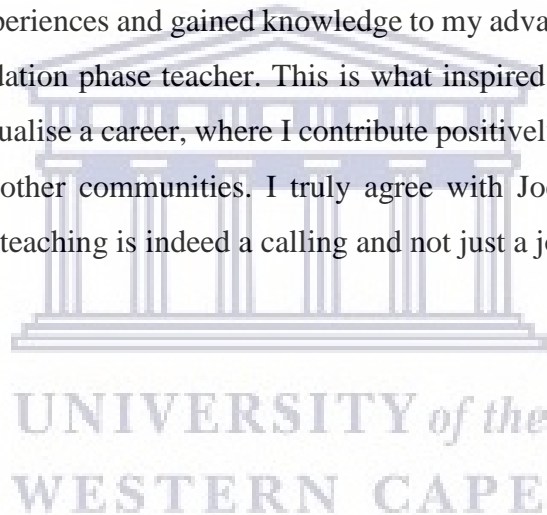
An additional aspect that really pushed me into thinking that the transfer into foundation phase teaching would be a noble choice is the fact that I am the eldest of four siblings. There was a responsibility to constantly be the role model and an example to them and always wanting them to be proud of me as well as using my mistakes as a learning platform.

I find I have a fascinatingly large amount of patience when it comes to engaging with toddlers, I feel that one either has the patience to do this, or one does not. I came to an understanding through experiences in OT practicals, working with children that each child develops differently and reach their milestones as fast as they can manage. With this understanding, I have now come to a realisation that I would need to have a lot more patience when working with young children.

Along with this through OT classes, I have come to understand that each child learns at their own pace, as long as they have a strong support system in place, whether it may be with family, friends or educators in the community. I feel I could play a huge part in a child's development as I have a moral grasp of this understanding.

I feel tremendously passionate about teaching young children, making a change and giving back to communities with a need for it. During one of my assignments where I was placed at a school in a poor community, I had experienced very shocking behaviour in a classroom setting. There was no sense of respect between a class and their teacher. This was due to a result of a lack of communication between the two parties as well as the lack of enthusiasm in the teaching approaches of the teacher. It was then where I resolved that in order to have a positive impact on the lives of children, one needs to want to be there and make a change. This is where I want to be and what drives me to follow through with this career even more.

In conclusion, these are some factors that helped me make the decision on transferring to the faculty of education. I do not regret the time I have put in with the Occupational therapy degree, as I feel I could use my experiences and gained knowledge to my advantage when pursuing my dreams to become a foundation phase teacher. This is what inspired me to go forth with my transfer choice. I could visualise a career, where I contribute positively to the upliftment of the children of my own and other communities. I truly agree with Joe Martin, known as the "educator motivator", that teaching is indeed a calling and not just a job.



Personal Narrative 18

The following essay explains why I chose to study and pursue a career in Bed. Foundation phase teaching at the UNIVERSITY OF THE WESTERN CAPE.

Growing up I've always been told to study Education because of the way I dealt with children, therefore this statement also encouraged me more, because the more I heard it the more I saw the reality in it.

One of the reasons that motivated me to study Bed. was because it has many financial benefits that could help me in the future. Also by teaching Foundation Phase which is the main in the child's development and education makes me feel very honourable because I will be laying an important Foundation in the child's life. Being a teacher will also give me pleasure and some citizens will be able to look at me in a different way since I will be doing a huge thing with their children. I also have some fears of being a Foundation Phase teacher because when parents send their children to school they expect them to come back safe; sound and unharmed and it my responsibility to make sure that they do.

What also motivated me was that being a Foundation phase teacher has the exciting and rewarding task of teaching the foundation of reading, writing and literacy. I will also be playing an important role in promoting the child's social, and physical development. Children during the Foundation phase start developing all certain things I become the primary asset therefore it will also be a great honour to watch all of these children grow in front of me day by day. I also feel that by pursuing this career I will be bringing some change. In conclusion, the main motivation of all is that by teaching Foundation Phase I will not only be helping the learners academically I will be helping them

personally giving them motherly love which some of them may lack back at home.



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Personal Narrative 19

This essay will explain with reasons why I chose B.Ed. and stating the benefits of teaching.

Which are the love I have for children, give back to the community, love reading.

Firstly, I chose foundation phase teaching because I love sharing and I believe that sharing is caring. At primary school I used to ask my mother to put an extra 2 slices of bread so that I can share to a mate who doesn't have lunchbox. I believe that sharing my knowledge with the young ones would be out of love not for the sake of teaching.

Secondly, I admire reading so much. I have read many books in the past few years including, UDingezweni. I find this book educational and fortunately it would help my learners, prepare and guide them for the possibilities of life. I would encourage them to put education first as this book links with that, probably this would encourage them to start reading.

Thirdly, I love being around small children. I love to see them grow and developing in young adults. Imagining the little ones running around the house makes my heart melt. On holidays I used to babysit my 4&6-year-old cousin sisters. I would be in stitches the whole day because of their funny, silly stories.

Fourthly and lastly, I want to be part of the global change in the quality of education.

Specifically because in most countries there are few educators, also in South African provinces and mostly the foundation phase educators. In this way uneducated people percentages would decrease.

With me trying to contribute to the overall change globally, I will get to travel the world and meet new people. Furthermore, teaching and travelling goes hand in hand therefore this will give me the opportunity to be one of the teachers as they say there is a greatest need for educators especially in the rural areas. I will get the opportunity to know different cultures, languages and other people's personalities. I will get experience in teaching diversely.

When I was 9 years old I would say I wanted to be a policewoman, nurse etc. This was because most of my family members enrolled these career paths. Therefore, policewoman, nurse were career paths that I was familiar with. In addition, it is very hard to make career choices at a very young age because you don't know what the future holds. Fortunately, with the reasons I already discussed I finally enrolled in foundation phase teaching.

In conclusion, this essay discussed the reasons why I chose foundation phase. Namely love sharing, love reading, being around small children and I want to be an agent of change

globally. Lastly how I usually picked careers randomly when I was 9 years old eventually chose foundation phase.



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Personal Narrative 20

The purpose of this essay is to explain why I chose to study teaching. I will speak about where it all started. I will also speak about when I decided I want to study teaching, explain how I ended up at the University of the Western Cape as well as what motivated me to want to teach little ones. Another thing I will mention is the benefits of going into the teaching career and what I feel is the biggest reward for me in teaching.

I was in matric and confused as to what I want to do. This was because there were quite a few things I wanted to do and teaching was not even on that list. I did not realise my passion until someone pointed it out to me. I was interested in going into forensics. I knew my marks were not good enough to go in to forensics and I wasn't doing the correct subjects that are required so I scratched that off my list. I then thought of going in to tourism. I really loved the thought of being able to travel around the world. So, I decided to shadow someone that worked in the tourism field and it definitely wasn't as glamorous as I thought it would be. Most of the time she would be sitting in the office doing paperwork and it wasn't enjoyable at all. So, I scratched that off my list and then I was stuck trying to find myself. I spoke to a family member about my situation and she asked me, why do not I go into teaching? And then I finally realised my passion. It just made so much sense to me to go into teaching because I used to tutor primary school children in my area and I enjoyed it very much. So, I had finally decided to pursue a teaching career.

I started doing my research on what institutions I can enroll and decided to go with Cape Peninsula University of Technology (CPUT). But I applied too late so I didn't get in. I then searched for short courses at colleges and came across Damelin college. They accepted me on the day I went to apply and so I started studying Early Childhood Development. During that year I went to the open day of CPUT and University of the Western Cape. I applied on those days and then the waiting began. It was the most stressful time I have ever experienced. I checked my emails every single day, a few times, to see if I had gotten a response. Days went by, then weeks, and then months and I still didn't hear anything. I was beginning to get worried. Finally, I had gotten a response from CPUT but unfortunately, I did not get accepted. My heart sunk but I recovered from that quickly because I was still waiting for UWC's reply. A few days after I had gotten the response from CPUT, I got a response from UWC and it was not good. They did not accept me. I was so upset about it, that I began to

cry. I was worried about what I'm going to be doing with my life because work is so difficult to find and sitting at home started making me feel depressed.

On a lighter note, I eventually got accepted and started at UWC. At some point the worries had blurred out my reason why I applied for this course, but when classes started, my eyes started opening. My reasons for choosing this path started becoming clearer. These reasons are that this is a stable job. Not only financially but also there will always be a need for teachers. Also, with a BEd I can get a job in any country. I also was motivated by people's negative comments about teaching. they were saying that I will be paid very little and the children are difficult to handle but for me it is not about money. I'm doing this because I feel that if someone has knowledge, they should pass it on. My goal is to give children the quality of education that they need and deserve.

I have a passion for working with children and I feel that, with all the experience I have, I will be a good teacher. I have observed good methods of teaching and bad methods of teaching and that's one of the things that helps shape me as a teacher. This course is going to help me even more because I know that there is still much more to learn and I have seen that I learn something new every day.

I am going to study further after these four years because my actual goal is to go into psychology but I felt that teaching would help me understand another side of children. So, when I reach my goal of becoming a psychologist I can understand children holistically and can relate to however they feel and ill be able to help children in many ways.

Teaching is a very rewarding line of work because being able to see children improving because of my quality of teaching means that I am doing my job right and motivates me to do better. Teaching is my passion. There will never be a day of work for me.

Personal Narrative 21

Teaching was always a lifelong dream of mine. At the time when I matriculated in the year 1998, I never had admiral marks to be accepted at a University. A year ago I was granted the opportunity by the University of the Western Cape to study as a foundation phase teacher. In this essay I will be explaining why I chose B.Ed. foundation phase degree programme. I will explain my personal, inspirational, financial and social reasons and how I can give back to the community by teaching foundation phase learners.

Personally, I always had a passion to work with children. I always wanted to make a difference in the lives of children. My goal is to motivate children to work hard and always try to deliver their best. I want to be that teacher that impacts my children lives, not just in the classroom, but in their everyday lives. I would like to be part of what they ultimately become in the future ex lawyers, doctors, pilots or civil engineers. Connecting with my children as a teacher and trying to help them wherever I can. I want to help a child that is shy and has difficulties at home to develop their fullest capabilities. Furthermore, I want my learners to learn the knowledge I have gained, and I want to learn from them. To me being a teacher can be a very rewarding experience, giving one a sense of purpose in life.

Furthermore, I was also inspired by my 6th grade teacher Mr Xxxxxx. Every day he would speak to his learners about how education can make a big impact in your life as an individual and how you should stay positive, driven and focused throughout your school years. He was somebody that cared a lot about his students. He always told his learners that being a teacher is never boring. Teacher's days are never the same and when you are a teacher you meet many people. Being a teacher you experience challenges and you discover daily things and that is what makes being a teacher so exiting. He was somebody that always invested himself in his students and created a positive atmosphere in his classroom. That is what I want to expose my learners too. I want my learners to think of me as a caring, friendly and a warm teacher. One day when they married and have their own children they will come back to me and say I was a student in your grade 3 class and because of the impact you've made in my life I am a doctor today.

I also chose foundation phase teaching for stability. Knowing that I will be at home with my children in the afternoons and weekends is imperative for me. Spending my time with my family during the summer holidays are also very important for me and knowing that I am going to get paid while I am at home during the holiday is huge for me. Having a career as a teacher also means that you will have job security. I also believe that teachers can always develop their knowledge and skills and being a professional teacher can help you increase your salary yearly. Furthermore, I believe there will always be a need for qualified teachers.

Choosing B.Ed. foundation phase would make it possible for me to travel as well. Being a qualified teacher makes it possible for me to work anywhere in the world. Gaining the experience and getting exposed to different cultures, religions and foods. I will also gain experience in a manner, which will enhance my curriculum vitae. Many schools overseas are growing in number and are looking for teachers on a regular basis. It will also grant me the knowledge that will help me in the classroom while teaching. I will be able to connect with students from a wide range of backgrounds. Travelling makes you appreciate the differences among cultures and can help to make you a better teacher.

Another reason I chose B.Ed. foundation phase because I want to give back to the community. I want to lay that proper foundation phase in children lives. I want to work hand in hand with parents to give the children the best education they can get.

Furthermore, ensuring that children know how important education is and that education can help with their success in the future. I want to teach children that being educated individuals can make them happier and stronger to deal with everyday challenges in society.

In conclusion there are many reasons I want to become a foundation phase teacher. In the essay I spoke about my personal, financial, inspirational, social and how I will be able to give back to the community. Being a teacher was always a lifelong dream I had and for me fulfilling my dream at the age of 37 is tremendous for me. I cannot wait for the day,
four

Personal Narrative 22

This essay focuses on my personal experiences that motivated me to enrol for foundation phase degree. It also discusses about other factors that motivated me, viz environmental and social issues that came into my attention. Mostly I will dwell on some of the benefits of the degree and eventually the profession as FP educator.

Since an early age I was inspired by my grade one teacher who had a positive impact on me. I looked up to her as my mentor and as a surrogate parental figure. Her ability to guide learners, her fairness and her sense of humour made me aspire to bring these things in my own classroom.

My love for children draws me to teaching. Teaching them how to read, write and watching the growing will be an exciting and rewarding task. I will be responsible in promoting many children`s social, emotional, intellectual and physical development.

In South Africa there are a large number of people who are academically and literally disadvantaged. The most common reason for this is the lack of a stable educational foundation. I believe as a teacher I cannot only change the world, but improve it by ensuring the stability of the foundation of education. So that someday I could be counted amongst those teachers who are found inspiring. Also I want to fulfil my passion and my dream of wanting to make South Africa academically stable.

One of the reasons that motivated me to enrol for the foundation phase teaching is the huge demand of teachers in many parts of the world. Also in South Africa we are experiencing a shortage of foundation phase teachers, as well as teachers of African languages and English. This made me even more passionate about teaching because after I have finished my degree there will still be more job opportunities. With B.Ed degree I will not only be limited in the teaching field, I could also become an educational councillor or an ECD Lecture. As a foundation phase teacher I could also have an opportunity to work in other English speaking countries.

When having a B.Ed foundation phase degree I could work for community based and non-profitable organisations, in education institutions (public schools) and in private schools. In

addition, I will have benefits like medical aid and housing allowance. The degree offers a very stable and affordable life and the salary is good.

I enrolled for B.Ed foundation phase degree because I wanted to fulfil my dream of becoming a teacher and be responsible in promoting future Professionals. The love I have for children made me more passionate about becoming a teacher and give them early life directions. The availability of the job opportunities to the field and so many institutions I could work for are the ones that motivated me the most. The degree offers many benefits with it that tempted me in choosing it, such as the salary, the opportunity to be able to work in other countries and the allowances. These are reasons that motivated me to enrol for B.Ed foundation phase degree



Personal Narrative 23

Personal essay: Assignment 1

Why did I enroll the B.E d Foundation phase course?

My choice to enroll for this course was not made lightly. Several experiences happened that made my choice easier and more personal. In the paragraphs below I will be discussing my experiences that I had from the age of 11 years old.

Our neighbors had toddlers when I was in grade 5 and I used to babysit them on weekends when their parents were out for the day. I loved playing and teaching the children whom I babysat. It was just fascinating how the toddlers can develop in just hours. It was so blissful for me. The simple things like asking the color of the Lego blocks a week ago and by the next week they can tell the shape and color. I was in awe how quickly I can have an impact on their knowledge by playing with them. Their parents always thanked me for the role I played in their children's life.

I was part of the church youth from grade 7 until grade 12. We would get together every Friday night to spend some time with the children who stayed in squatter camps where the gangsterism was part of their daily existence. That broke my heart to see a that child at the age of 5 knows all the different drugs and alcohol by name. I made a special connection with one child my youth and then I knew I want to inspire her to be the best she can be. I still have contact with her. By this time I knew teaching was my God given vocation.

During the Grade 10 December holidays I went to one of our family friend's school. She has a school for children with special needs. I always have a deep connection with people with multiple disabilities. My passion is to become a special-education teacher one day.

I believe that an unforgettable teacher can make an average student an overachiever and let the student strive for the highest achievements. Babysitting stirred my passion to become a teacher. I want to inspire generations to become teachers in the future. I am stoked to be part of the next generations.

Personal Narrative 24

I chose Bachelor of Education Foundation Phase Degree for various reasons , not just because I want a degree. I want to help children by living out my passion and dream of being a teacher , that helps learners in many ways. I believe every learner has the potential to be successful. Giving them my full undivided attention and love will make them feel at home and welcome in the classroom and will also have a good influence on how they work in the classroom. In this essay I am going to discuss the reasons why I chose to do this course.

The main reasons I chose Foundation Phase was that I was inspired by my primary school teachers. The way they taught and helped the learners made me also want to be a teacher. I chose this course because I want to make a difference in children's lives and lay a firm foundation because Foundation Phase is where it all begins.

In my community there are not many teachers or good role models. This course will help me become the teacher I wanted when I was a learner in the Foundation Phase and help my community in many ways. In my family there are not many who are educated and that encouraged me knowing I can help others make something with their life and encourage them also. "Education is the most powerful weapon which you can use to change the world" (Mandela)

This course has many employment benefits , you can go teach anywhere in the world and explore different cultures while teaching a diversity of children. You can get medical aid and subsidies(financial help) if you want to buy a house. You can even study further and become a lecturer in this course. On weekends you are at home and you have holiday four times a year. You get a bonus every year and you go to other schools for teambuilding and learn more courses.

The B.Ed Foundation Phase course is very different to the other education courses. Learners need more attention and you have to take care of them as they are your own when you are at school because that is where you become their mother , father and protector. Foundation Phase is an amazing course where you have to be positive and let go of the negative energy. I will be very proud of being a Foundation Phase teacher because I am the one who will be helping

future doctors , engineers , nurses , psychologists and even teachers reaching their dreams. Making a difference and pushing the learners to reach their goals at a young age is something I would like to do . Seeing learners I taught at a stage is being successful is a goal I would want to reach one day. The Foundation Phase Course is a very exciting course having to work with small happy faces is something to make one smile even when you are feeling down.



Personal Narrative 25

FAL101: Essay

Topic: Why I chose foundation phase and what contributions I can make to South African education.

There is no better gift in the world than working with children. Moulding them into the best version of themselves. In this essay I will discuss the reasons why I chose BEd foundation phase and what contributions I can make to South African education.

Choosing BEd foundation phase was not a difficult decision for me to make. Working with children gives me life and brings out the inner child in me. As a foundation phase teacher you need to invest in your learners because a good foundation is needed for the child to be successful in the future. We as foundation phase teachers are responsible to help learners to develop their thinking ability. The most rewarding thing about being a foundation phase teacher is knowing that you taught them how to read, write and many other literacy skills. This in essence is the biggest reward for me. I get to see how they overcome obstacles on a daily basis. Seeing their smile when they solved a puzzle or named the correct shapes brings such warmth in my heart.

The impact you make in their lives sometimes has a life-long impact on them. Do you remember your favourite teacher in primary school? Well, that is what I mean.

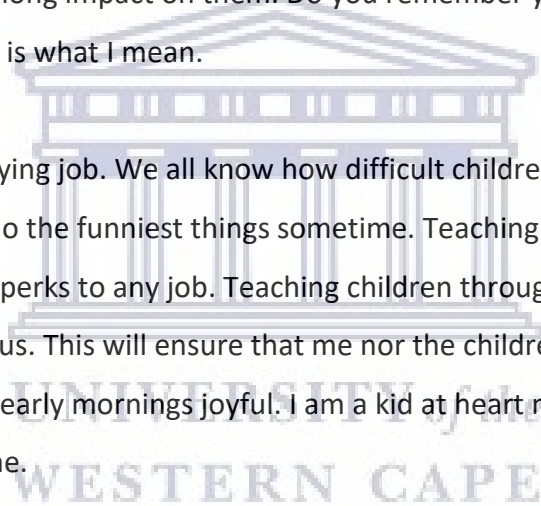
Being a teacher has a lot of benefits. With your BEd you can teach in other countries and gain experience. Learn how the schooling system works in other countries and try to implement them in the South African schooling system. In this way we can improve the school systems in South Africa. As a teacher you want to make a change in at least one child's life. You can make that change by investing in your learners and giving them the needed support to develop and gain knowledge. And that is why some learners struggle because teachers do not give them the needed support. Like helping them when they struggle in some areas of the work that is being taught.

Another problem in South Africa is that some teachers only teach for a pay check at the end of the month. We do not have enough teachers who are doing it for the right reasons which is

being a role model for the child and teaching them what is in the curriculum for them to know. To end this ongoing problem we need to send inspectors to the schools more often to ensure that the teachers are doing their job. And we need more teachers who have a passion for teaching, like me.

The most rewarding thing about being a Foundation Phase teacher is knowing that you taught a toddler how to read, write and also many other literacy skills. This is in essence the biggest reward for me. I also have a hand in their thinking skills when it comes to language and the development of the learner. Working with children has so many effects on them and mostly positive ones. I get to see how they overcome obstacles on a daily basis. This can be small ones and big ones. Seeing their faces when they solve a puzzle, name the correct shape or get a sum right bring such warmth in my heart. The impact I will have in their lives may sometimes have a lifelong impact on them. Do you remember your favourite teacher in primary school? Well, that is what I mean.

Even though this is a terrifying job. We all know how difficult children can be. It can also be very funny. They say and do the funniest things sometime. Teaching them while having a good laugh is the greatest perks to any job. Teaching children through play, games and adventures is another bonus. This will ensure that me nor the children will become bores. And it will also make their early mornings joyful. I am a kid at heart myself and fell that this is in fact the best job for me.



Personal Narrative 26

This essay of EDC 111 discusses my personal ambition to take the career of becoming a teacher. It has come in a long way as I have had a short career as administrator at Oranjekloof Primary School, I saw I need to equip myself with teaching skills. Thus, by doing I will be able to make contribution to resolve challenges faces South African Education Systems and abroad. Once I successfully acquirement of such practice skills, I will be an opportunity to uplift communities, societies around South Africa and abroad by practicing teaching skills. The essay I touch on to some respects that, I think are important such as involvement as a teacher in communal projects for youth upliftment and empowerment in their communities. Further I will have to say that, I have chosen an academic career because I want to develop new knowledge through research, as well as contribute to my field and society by training top-rate students, especially poor students. I will think, it appears to be no single perfect method for teaching, and an important aspect of teaching seems to be identifying the approach, which works best for a given individual. While I believe teaching should be a successful, I can say I recognize the need to learn from colleagues, students, departments and stakeholder collaboratively. I'm look forward to chief such important skills of teaching, research, and research training and learning from my lectures and peers along the way.

I believe teaching is the most important service I will provide in future in South African Communities and abroad where there is a need for such service to teach. I am enthusiastic helping to educate a generation to function knowledgeable in a society where rapid technological advances constantly pose new questions and ethical challenges. I view teaching as inextricably linked with research scholarship. I thus belief Primary, Secondary include Higher education must go beyond simply passing on information. Such information should involve rigorous training in the methods of developing, analyzing, and communicating new knowledge. In my teaching, the awakening should extend well beyond the teaching in classroom as I poor students in poor communities are still affected by the ill policies of Apartheid. I shall say that, many students, the most powerful lessons are learned at their societies, their background, in informal discussions.

By becoming a teacher is in this 21st Century, is to strive to ensure that students learn the fundamental content of the standards of subjects, in teaching objectives. Thus I believe I will

implement these important techniques and standards to challenge learner`s abilities: to foster critical thinking skills; to facilitate the acquisition of lifelong learning skills; to help students develop evidence-based clinical problem-solving strategies; and to prepare students to function as highly skilled and competent speech-language clinicians across the scope of practice and in my primary teaching area of augmentative and alternative communication in particular.

Furthermore, I will say, my overall teaching philosophy should be based on my two principles; which are say that they will be supported extensively in by the literature: active student learning strongly influences student-learning outcomes; and assessment procedures strongly influence student acquisition of knowledge.

South African education have been demoralized by apartheid regime for many years, such challenges needs to be give thoughts and redressed and many communities still struggling to get access to resources and infrastructure for learning and teaching. I highlighted above the experience and impact of the regime of Apartheid in our education countrywide; there are insights for future teachers as my, how to re-dress ills of Apartheid Regime.

Prior to 1994, South Africa experienced extreme racial segregation under the apartheid government. The focal point of the subsection of essay however, will touch on effects that the apartheid era in education that the South African government is still struggling to reverse today, twenty-four years after the end of apartheid. The apartheid era systemically subjected the non-white population to a different and poorer quality of education from the white population. In 1994, after first democratic election, the newly elected government left was challenged with the task of deracializing South Africa`s education system. Although South Africa has successfully made some commendable achievements, there are still challenges and failures that suggest the need for policy revision. Not all these challenges are a direct results of apartheid era although many have at least some link.

The challenges such as the social fragmentation, HIV/Aids prevalence and poor quality of education systems, some policy recommendations are suggested. These suggestions consist of limitations within themselves, especially of the nature of South Africa`s challenges in the education framework do not have short term solutions (Constitution, 1996: 1158).

According to South Africa Constitution 1996-1257, education is a basic human right, “Everyone has the right- (a) to basic education; and (b) Too further education, which the state,

through reasonable measures, must make progressively available (Constitution, 1996: 1257. Education increases the societal value of human being overall. Education can tackle several challenges found within society through female empowerment, reduction in child labour through wider variety of choices. It increases one's productivity level, literacy rates and helps fight against issues such as the HIV/Aids pandemic.

Overall, education stimulates development from an economic and social perspective. Therefore, it is of great important that the South African government, or any government for that matter, should oblige to working diligently towards creating a sound policy framework. For one to grasp an adequate understanding of South Africa's education sector, one must be familiar with its historical background. It is against this backdrop that the deeply embedded challenges facing South Africa today can be properly addressed.

Early in the schooling system the focus should be on producing learners who can read, write and count. Re-open teacher training colleges since they provide focused approach in the development of teachers and instill a sense of pride among teachers and teaching in general. Put in place internal controls to increase accountability, transparency of the learning process and the use of resources towards education at all government levels and in the class-rooms. Dedicated focus in improving the resources and infrastructure in townships and rural schools. Stability in the South African education curriculum by involving all stakeholders in developing an effective curriculum for South Africa. Introduce adult education programs, libraries and career guidance programs in South African townships and rural areas to encourage a culture of reading among learners and their families. The Department of education ensure rapid filling of vacant posts and efficient handling of disciplinary cases, or the support of teacher development.

The government should take political control of the education system and depoliticize unions in the education sector. National program to equip the supply of learning materials, the provision off libraries, toilets, repair of windows and leaking roofs, maintenance of desks and infrastructure in South African rural and township schools. Provide bursaries, improve school feeding schemes programs, life orientation programs and counselling programs to learners in rural areas and townships. Open vocational training centers and out of school programs to improve the skills of South Africans who are not in school and not working.

A proper education has the potential to increase the employability or income generation capacity of South Africa's majority poor thereby enabling them to be employed or be entrepreneurs in the own right mitigation on the high inequality levels in South Africa.

I have discussed my personal ambition to take the career of becoming a teacher. Such decision came in a long way as I have had a short career as administrator at Oranjekloof Primary School.

By equipped myself with teaching skills, thus, will enable me to make contribution to resolve challenges faces South African Education Systems and abroad. Once I successfully acquirement of such practice skills, such skills will give an opportunity to uplift communities, societies around South Africa and abroad, by practicing teaching skills.

South Africa's education poor performance derived from its history. The apartheid regime, segregation have left many communities with proper infrastructure for teaching and learning especially townships and rural areas. The government, in order, to address these challenges should tirelessly work with various stakeholder. Policies with regards to South Africa's education if review must be consultations process with various stake holder. Teachers college it's a key to equip, motivate teachers and the end-product will be the learner improvement in their performance. Library dispensation country wide especially in communities under-develop such as townships and rural areas can motivate, encourage learners and adult to read and write.

Furthermore, improvement in ill-literacy and lack of discourage reading and writing can be achieved. I will give thoughts to Apartheid effects which are the roots of challenges in our education systems are current policies are therefore to be challenged critically by scholars.

Therefore proper education has the potential to increase the employability or income generation capacity of South Africa's majority poor thereby enabling them to be employed or be entrepreneurs in the own right mitigation on the high inequality levels in South Africa.

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Personal Narrative 27

Our future leaders of tomorrow needs empowerment, proper guidance and dedication, especially our senior phase learners who are preparing to take their place in the adult world. At the same time they are faced with many challenges within the South African education system. In this essay my reasons for enrolling for the BEd Senior Phase degree programme will be illustrated. I want to make a difference in as many childrens lives, stimulate and empower learners as well as expand my knowledge and improve my standard of living. Also the contributions I can make towards the challenges that South African learners face in our education system, such as poor teacher performance in the classroom, language barriers and a lack of parent involvement.

My decision to enrol for the BEd Senior Phase programme was to work towards the development of our future leaders. Pupils between the ages 13-16 are vibrant, energetic and fun to work with. With this in mind content can conveyed enthusiastically. Growing up in a poor community I had watched many of my fellow high school classmates drop out of school due to circumstances and that was where I found my reasons for wanting to teach. I want to make a difference in as many childrens lives, prevent learners from becoming part of statistics and dropping out of school by getting to know learners better and going the extra mile for those who need it. I want to stimulate and empower young minds. In addition I would like to better myself as well as my own circumstances.

The teaching profession offers an endless amount of self-improvement opportunities as well as many benefits. I will continuously be learning, as I can learn many new things from my learners. I can learn from different content being taught and better my teaching techniques each and every teaching day. The teaching profession will provide me with many travelling opportunities such as travelling locally as internationally which will also provide me with the opportunity to expand my knowledge of different cultures and different styles of teaching. The teaching profession offers a wide range of benefits and perks such as job security, housing subsidies, pension fund, holidays, the 13th cheque and much more. With the above mentioned everything sounds good but there are still many challenges learners face and many things that can be done to improve the education system.

In order to empower young minds and to ensure they are properly educated, it is imperative to be aware of the challenges our learners face. The problems our learners are facing are poor teacher performance in the classroom, language barriers and lastly a lack of parent involvement. In the light of this being mentioned, we as teachers should try and contribute to the eradication of these problems.

Once problems are identified it is easier finding solutions. Poor performance of teachers in the classroom results in learners producing poor results. There could be a number of reasons for this such as teachers are underpaid. They don't feel valued and also a lack of current content and curriculum knowledge. I believe I can contribute to this problem by raising awareness in schools about on-going problem. Pressurise management (principal) to have staff sent for intensive in-service training and workshops to keep teachers on par with current content/curriculum and lastly make sure that I keep myself on par with current content being taught. Language barriers are such a serious problem, it affects in such a tremendous way to the extent that they don't understand content being taught and can't express themselves in a proper manner. Reducing language disadvantages experienced by many learners will require intensive intervention with those pupils. My contribution would be to set out time for extra classes for those who need it. All South African schools require an educational assessment programme which empowers parents with information regarding their childrens performance. My contribution to the lack of parent involvement would be to encourage parents to encourage parents to take part in classes provided. To create a whatsapp group to keep parents up to date with content being taught, enable parentsto monitor their childrens performance and general platform for communication between teachers and parents.

A number reasons led me to enrol for BEd Senior Phase programme such as wanting to empower learners, making a difference and being that little voice that whispers, "You can do it". I hope to make significant contributions to the problems in the South African education system such as helping learners overcome language barriers, getting parents involved in learners academic progress and hope to achieve all these goals!



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Personal Narrative 28

Why I chose education among other fields of study is really very simply I was to contribute to the education of the future leaders our great country. I believe that I can bring about change in the class room as I will be very innovative in my teaching style and communication with young people. In this essay I will unpack the reasons for choosing education, what I would like to implement in the class the benefits of education and the overall contribution I will bring in to ensuring that each child I teach progresses to the next grade.

Education is the most important skill one needs to acquire in life along with hard work to survive and succeed. The reasons to enroll in the education senior phase degree were very personal as I looked at the needs of my community and how I can give back and also to empower young people and help them stay in school as there is a large number of them dropping out of school. The transition from grade 3 going onto grade 4 is very difficult as there is more reading and writing and more subjects are introduced. This is the age group that is always eager to learn and curious about the world however when a child cannot read and write they then develop an attitude of not wanting school and starting to find excuses for not going to school and are easily influenced by other children that are not in school and doing wrong thing in our community. I want to bridge that gap by changing and being innovative in the class room to ensure that each child is well equip in reading and writing I know this is not much however it can help shape South Africa to be a better country in the coming years.

The transition of the knowledge I have to young people is indescribable, however I know that I have the power to motivate them to be the best version of themselves and to always want more out of life. When you have a passion for teaching, you invest your all in to it and want the best possible outcome at all times, this emotional attachment is what will keep me going as I want to bring about change in the education system as it is not about the remuneration when you work in fact it is all about helping shape the future generations of South Africa.

I want to be innovative in the way I teach as I believe that the system I want to adopt can work. I want the parent, teacher and learner involvement. This will determine the success and progressiveness of a child and moving to the next grade. The program which is called teach backs is for learner to read and explain to their parents or guardians what they did in school as a form of homework and explain what they did in class by doing this they practice they work and a way of learning and this will improve their reading and writing skills. Together with the parent and guardians we will then identify where the learner is struggling and look at ways to improve they understanding by looking at what the easiest way that specific child learns. I believe that this program will help improve the pass rate and also be beneficial in the future. Being a teacher might not be rewarding in pay package, however there are other benefits from this career. Firstly during the holidays you are able to spend more time with the family and friends outside of work, meaning it gives you the opportunity to have a healthy balance between work and personal life. The hours are not too demanding as you would normally work from Monday to Friday from 7am to 4pm depending on the specific school you are hired at. This helps as you are able to do extra murals activities after work to keep fit and be healthy. I also looked at the at the need for teachers that is so high in our country so this means that there is job security as you are always guaranteed a job after you graduate which is something that not all students can say in the other fields of study in university as no person wants to study hard towards a degree and once you finish not find work.

There is also an opportunity to study abroad so there is also an option of travelling the world and growing your personal experience and have something to bring back home and not forgetting our public schools where I feel the government is investing in their employees as there are quite a few benefits that I personally feel are great as it looked at the primary needs of an individual and how support can be given. I will be naming a few of these benefits, firstly there is medical aid to ensure that a person's health is looked after and then there is the housing allowance which is financial assistance given to in purchasing a house and finally a retirement or pension fund that looks after the future of a person to ensure that whatever happens they are taken care of either in the retirement or should anything happen and they cannot work they will be financially cared for. This industry might not be well remunerated however the benefits can be something to look at.

In conclusion the points mentioned above are just some of the things I would like to do in South Africa to bring about change both in my personal and professional life. In giving back to my community I would like to motivate other individuals to do the same.



Personal Narrative 29

Education is the most powerful weapon which you can use to change the world. (Nelson Mandela)In this essay I will discuss my reasons for enrolling for a B. Ed foundation Phase degree. The following are the main reasons. To make a positive change in my community. To fulfil my desire to work with young children. To empower myself and my community. To get an opportunity to travel abroad.

My interest in teaching arose when I volunteered at my old primary school, assisting my Grade 3 teacher with Netball training after school. Engaging with those kids made me realise that I could be of greater help to them if I'm qualified. In 2016, I applied to the University of the Western Cape to study Nursing as my first choice and B. Ed Foundation Phase, as my second choice. I was declined for both due to limited space. In 2017 I decided to give it another go and make Foundation Phase my first choice and BA my second choice. Again I was declined for Foundation Phase but later on accepted for BA. I then contacted Mrs Xxxxx, who changed my program to Foundation Phase. The community that I come from does not have many role models if any. I want to be a role model, firstly to my own kids and then the community at large. I have always wanted to be of service to my community, making a positive change. I will be able to open up a reading club in my community. To enhance language and literacy amongst the young children.

Being a qualified Foundation Phase teacher will open up doors for me. I will be able to travel abroad and explore new ventures. I can even find employment anywhere in the world as this qualification is internationally recognised. I will have a stable income and never have to worry about anything ever again. This career comes with lots of benefits such as housing allowance, medical aid, paid holidays, travel opportunities and financial security. My family will have better health care due to medical aid. We will be able to afford our own home due to housing allowance. I will have more time to spend with my children as I will be on holiday when they are on holiday. We will be able to go on vacations and road trips. By working abroad will enhance my teaching experience. I will be able to implement some of the new methods that I have learned abroad in my local schools that I will be teaching at. I will gain valuable experience being exposed to different cultures and broaden my horizons.

In conclusion, obtaining this degree will shift my life into a whole new direction. I will be empowered with knowledge and equipped to make the positive change in my community. I will fulfil my desire to work with young children. I will travel the world. I hope to maintain and achieve success in the reasons I mentioned above.



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Personal Narrative 30

Topic: Discuss the reasons for choosing to enrol for the B.Ed. Foundation Phase degree programme

Today I am going to discuss the reasons why I chose the above degree programme. I am going to mention why it is important to me, how through my degree I can make a change in a child's life. Lastly I am going to discuss the benefits for myself and for my learners.

My schooling years was not a memorable occasion. There was nothing that had a lasting effect on me as a learned individual. This makes me more determined to make it a better and lasting experience for someone else. A child should at the end of their educational years be able to say that one teacher made him/her the person that they are today. It is very important to give the necessary support to a learner in order for them to live a sustainable life in everyday society. In order for a child/learner to develop holistically, a child needs to be taught by a teacher that gained the knowledge and the skills on a level that qualifies for a degree. I would then become a teacher that a child could recognize as the one who is there to guide. An individual that is a role model in on facets of life.

A child is like a sponge. What they see and hear gets absorbed instantly in their little brains. The information that they receive from my teaching should be concrete and helpful. My teaching degree would help a learner with a standard of numeracy and literacy requirements. Numeracy includes the ability to think mathematically where mathematical skills and knowledge are integrated to the thinking processes employed in specific contexts (Teaching Mathematics, 2013). Literacy helps with basic reading and writing skills. A child would be at a major disadvantage if they cannot do the above basic skills. My role in implementing the above is critical to a child/learners growth. A learner cannot progress positively without the teacher's guidance and help.

The benefits that I would have when I completed the B.Ed. Foundation Phase degree while being accepted at a school would be the following: job security, a stable monthly income, paid holidays, medical and housing benefits. Not to mention the possibility of future promotions. The above is all vital to me to be able to sustain my family and add to our well-being. Furthermore, when qualified it would allow me, if the opportunity arises to teach overseas as degree as mentioned before is widely recognized. Locally and internationally. If

abroad, I would gain different experiences in teaching and be exposed to different languages and cultures. The benefits to the learner would be that they would become well- rounded individual that a society would be able to look up to and admire. They would be able to go through their everyday lives with the knowledge and skills obtained through learning. In conclusion, I hope the reasons for the motivation of studying for the degree has been explained. I hope I have captured why it is vital to have this degree and how it can make a difference in a learner's life and lastly that the benefits were clear to not only me as a teacher but to the individual learner itself.



Personal Narrative 31

In this essay I will be highlighting my reasons for choosing to enrol for the B.Ed. Foundation Phase degree programme. Amongst various reasons I can think of why I chose the B.Ed. Foundation Phase degree programme, the main reasons are the impacts I get to make in the lives of various children, the opportunity of being an example, the opportunity of investing positively in the lives of multiple children and ensuring children's holistic development is promoted.

My passion, love for kids and inspiration from a senior phase teacher have played an enormous role for enrolling myself in the B.Ed. Foundation Phase degree programme. The need for foundation phase teachers and the benefits of working with kids too has played an enormous role in my decision concerning my choice of enrolling myself in the B.Ed. Foundation Phase degree programme.

I believe children notice everything, therefore it is very significant for me to ensure I impact children positively. Knowing that I could take this chance to positively impact the lives of children has contributed to my decision. Knowing that children live by example, it was of utmost importance for me to choose this degree so that I could portray exemplary behaviour to children. I believe too that multiple children may come from homes where availability of exemplary behaviour lacks. Having the opportunity of changing a child's life and introducing a child to exemplary behaviour is what I aim to do, and this has contributed to my decision of choosing the B.Ed. Foundation Phase degree programme.

I believe that children are vulnerable and that a lack of exemplary behaviour could contribute to their vulnerability even more. I believe that if children are often exposed to bad examples, they can easily be hurt or harmed due to bad decisions made by people living as bad examples to whom they look up to. This has lingered in my mind and therefore having the opportunity of portraying exemplary behaviour to children has contributed to my decision of enrolling myself in this programme.

Laying a steady and beneficial foundation in the lives of children are important. Laying a steady foundation while a child is still young, I believe, is the most appropriate time to do so.

The thought of having the chance of investing positively in the lives of children has motivated me in making my decision. What better way than making life investments than investing in children who will be the future of tomorrow. Having the privilege of interacting with children at such a young age presents the opportunity for me to teach foundation phased learner's morals and values I believe will be beneficial to them. It is the ideal time to teach them between right and wrong, as the saying goes, "mould your young while they are still impressionable." I believe that children absorb as much knowledge and information regarding life from people surrounding them as possible, to enable them to live the life adults are living.

Thus having myself part of the investments made in the lives of children is important to me. Children are still developing physically, emotionally, mentally and spiritually. Therefore assisting children to develop holistically in a decent manner is very important to me. Ensuring that children's holistic development is promoted in only the best possible way has helped me in my choice. The thought of being involved in such a development has got me to make my decision in enrolling myself in the B.Ed. Foundation Phase degree programme. My passion for children and teaching has also played an enormous role in my decision. Due to my love for kids I can think of no better way to exercise it than spending almost most of my time with them. To me, kids are very much lovable and any sort of interaction with them is priceless. Inspiration from a senior phase teacher got me set on teaching. Ever since I was inspired by my senior phase teacher I always knew that I wanted to teach but, only until towards the end of grade twelve I was certain I wanted to practice my teaching in the foundation phase.

The teacher that inspired me had so much patience. She had so much passion for what she did. She invested much more than just her average teaching each day. From her I learned to have patience and a passion for what it is I wanted to do. I learned not only to look for a career that would ensure financial independence for me but, also ensure freedom, enjoyment and happiness. This got me thinking about what it was that I really wanted to do and teaching was the only career I could think of. When I thought of having freedom, enjoyment and happiness in my career I most often thought about investing both my time, found knowledge and knowledge I'll be gathering as years go by into young children. Knowing that there is a need for foundation phased educators, has too motivated me to enrol myself in the B.Ed. Foundation Phase degree programme. The need for foundation phase teachers has presented the opportunity for me take action and pursue my dream of becoming a foundation phased

educator. It has given me the feeling of being positive in thinking that I will find employment once I have completed my studies.

There are many benefits that arise when I think of becoming a foundation phase teacher. Not just the benefit of becoming financially independent or financial secured, or the benefit of a salary straight throughout the year, this being the paid holidays. Benefits that really matter are the benefits knowing that I have made a difference in a child's life. The benefit of being able to watch children grow daily and get first hand experience in watching them gain new knowledge every day. I know I will get the benefit of watching children gain confidence daily. I will get to be a part of children's successes. I will certainly gain the benefit of becoming a place where children feel a sense of security.

Then there will also be the benefit of earning the trust of various kids. By working with small children I also get the benefit of improving myself in the manner in which I interact with kids, handle kids and my communication skills with kids. This got me thinking too that if I get to improve my interaction and communication skills from working with kids daily, this too can benefit me positively someday when interacting with my own kids. I will have more patience and a much better understanding of how kids operate. I will at least know how to handle what it is that I encounter as a problem with my own children and how I am expected to attend to the problem. I also receive the benefit of learning new things from the children I will be surrounded with on a daily basis. Then lastly for me there is also the benefit of having each day filled with fun, games, laughter and to have a different day each day. Each day will bring its own new experiences. I won't ever have to repeat the same day twice.

In conclusion, the above essay has covered exactly the main reasons for enrolling myself in the B.Ed. Foundation Phase degree programme. This essay has not only highlighted the impacts, investment opportunities and the opportunity of being an example to various kids. It has also highlighted the points concerning my passion and love for kids. The essay has brought across the characteristics of my senior phase teacher that got me to set my heart on not only becoming a foundation teacher but, a teacher in general. Then this essay also highlighted the benefits I will be receiving concerning my choice of enrolling myself in the B.Ed. Foundation Phase degree programme.

Appendix D: Interview with Students

Response Form – 1

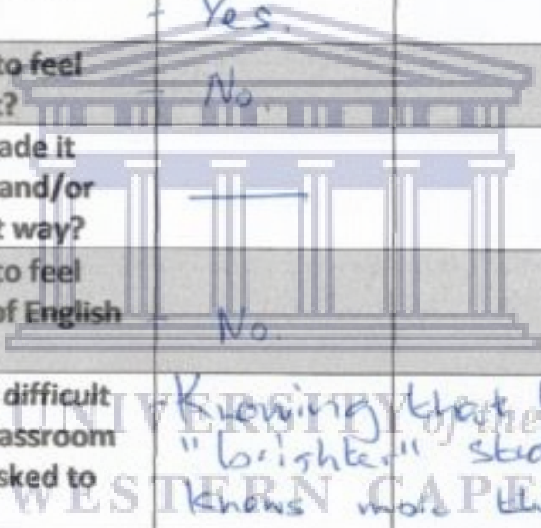
Question	Response	Notes
1. Where are you from?	DAARL	
2. What is your home or preferred language?	AFRIKAANS	preferred lang would be ENG it would've made uni life and life in general easier for me
3. Which high school did you graduate from?	Klein Nickerburg	
4. Which degree programme are you studying towards?	B.ed Foundation Phase.	because are stud now to adapt
5. Do you think language is class based/centred?	yes	when people with people struggling with a second lang especially ENG get looked down on
6. Is this your first encounter with "Academic Literacy"?	yes	I did not know there could be a class about it.
7. Have you ever been made to feel bad because of your accent?	yes	because I'm from a small town and have a different accent than expectations
8. Has being an ESL student made it difficult for you personally and/or academically? If so, in what way?	yes	there is trouble communicating personally because of the fear of judgment. Academically NO
9. Have you ever been made to feel bad because of your "lack of English fluency"?	yes. the other also feels they are better than the people who have difficulties because they feel they have "mastered" the language and are better of the group.	the other people who are better at ENG than the people who have difficulties because they feel they are better
10. What, if anything, makes it difficult for you to respond in the classroom environment when being asked to participate?	language. I don't know "language error" like	As a person personally feel like if I make a sentence construction.

Response Form - 2

Question	Response	Notes
1. Where are you from?	Atlantis	
2. What is your home or preferred language?	English	
3. Which high school did you graduate from?	Robinvale	
4. Which degree programme are you studying towards?	B.ed Foundation Phase Teaching	
5. Do you think language is class based/centred?	Yes.	Because people are more likely to judge by the way you speak
6. Is this your first encounter with "Academic Literacy"?	Yes	And I'm enjoying very much.
7. Have you ever been made to feel bad because of your accent?	Yes	Especially coming from Atlantis
8. Has being an ESL student made it difficult for you personally and/or academically? If so, in what way?	Yes	Difficult trying to please everyone all at the same time when you unsure.
9. Have you ever been made to feel bad because of your "lack of English fluency"?	Yes.	
10. What, if anything, makes it difficult for you to respond in the classroom environment when being asked to participate?	Yes	I hate speaking in front of people, makes me feel very small. Feel like people judge me.

Response Form - 3

Question	Response	Notes
1. Where are you from?	- Retreat	
2. What is your home or preferred language?	- English	
3. Which high school did you graduate from?	Zwaansnyk High School	
4. Which degree programme are you studying towards?	- B.Ed Foundation	
5. Do you think language is classed based/centred?	- Yes. It creates barriers for those who feel they aren't good enough	
6. Is this your first encounter with "Academic Literacy"?	- Yes.	
7. Have you ever been made to feel bad because of your accent?	No.	
8. Has being an ESL learner made it difficult for you personally and/or academically? If so, in what way?		
9. Have you ever been made to feel bad because of your "lack of English language fluency?"	No.	
10. What, if anything, makes it difficult for you to respond in the classroom environment when being asked to participate?	Knowing that there are "brighter" students, that know more than you	



Response Form - 4

Question	Response	Notes
1. Where are you from?	Edgemood	
2. What is your home or preferred language?	English, Afrikaans	
3. Which high school did you graduate from?	St. John's	
4. Which degree programme are you studying towards?	B. Ed Foundation Phase	
5. Do you think language is classed based/centred?	—	
6. Is this your first encounter with "Academic Literacy"?	Yes	
7. Have you ever been made to feel bad because of your accent?	Not really	
8. Has being an ESL learner made it difficult for you personally and/or academically? If so, in what way?	If you are a person of colour and you are unable to speak English fluently people will look down on you.	
9. Have you ever been made to feel bad because of your "lack of English language fluency?"	Sometimes	
10. What, if anything, makes it difficult for you to respond in the classroom environment when being asked to participate?	The size of the class makes me not want to state or give an opinion.	

Response Form - 5

Question	Response	Notes
1. Where are you from?	Vaughan Park	
2. What is your home or preferred language?	English	
3. Which high school did you graduate from?	Crookwood College	
4. Which degree programme are you studying towards?	BEd. Foundation phase	
5. Do you think language is classed based/centred?	Yes	
6. Is this your first encounter with "Academic Literacy"?	Yes	
7. Have you ever been made to feel bad because of your accent?	Yes	
8. Has being an ESL learner made it difficult for you personally and/or academically? If so, in what way?	They judge my English because it contains a mixture of Afrikaans and it's not fluent.	
9. Have you ever been made to feel bad because of your "lack of English language fluency?"	Some words come off tricky and sometimes the question might not make sense. Yes	
10. What, if anything, makes it difficult for you to respond in the classroom environment when being asked to participate?	UNIVERSITY of the WESTERN CAPE	

Response Form - 6

Question	Response	Notes
1. Where are you from?	Worcester	
2. What is your home or preferred language?	Afrikaans	
3. Which high school did you graduate from?	Worcester Gymnasium	
4. Which degree programme are you studying towards?	Bed Foundation Phase	
5. Do you think language is class based/centred?	Yes	
6. Is this your first encounter with "Academic Literacy"?	Yes	
7. Have you ever been made to feel bad because of your accent?	No	
8. Has being an ESL student made it difficult for you personally and/or academically? If so, in what way?	Yes. It is my fear sometimes to speak in class	I do not feel confident enough to speak in front of a big group of people.
9. Have you ever been made to feel bad because of your "lack of English fluency"?	No	
10. What, if anything, makes it difficult for you to respond in the classroom environment when being asked to participate?	Sometimes	

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Response Form - 7

Question	Response	Notes
1. Where are you from?	Northpre	
2. What is your home or preferred language?	English	
3. Which high school did you graduate from?	Bernadino Heights High	
4. Which degree programme are you studying towards?	B.Ed foundation phase	I actually wanted to do psychology which is BA
5. Do you think language is class based/centred?	Yes	
6. Is this your first encounter with "Academic Literacy"?	No	Not specifically I did english in other classes
7. Have you ever been made to feel bad because of your accent?	No	
8. Has being an ESL student made it difficult for you personally and/or academically? If so, in what way?	No	
9. Have you ever been made to feel bad because of your "lack of English fluency"?	Yes	Because sometime the choice of words makes you more smart, if not you said to be (stupid)
10. What, if anything, makes it difficult for you to respond in the classroom environment when being asked to participate?	No	
1. Do you feel it is unfair that English is the language of learning in SA?	No	

Response Form - 8

Question	Response	Notes
1. Where are you from?	BELHAR	
2. What is your home or preferred language?	AFRIKAANS	
3. Which high school did you graduate from?	EXCELSIOR S.S.S	
4. Which degree programme are you studying towards?	B.ed FP	
5. Do you think language is class based/centred?	YES	
6. Is this your first encounter with "Academic Literacy"?	YES	
7. Have you ever been made to feel bad because of your accent?	YES	
8. Has being an ESL student made it difficult for you personally and/or academically? If so, in what way?	YES	The English vocabulary or terms used in university is much higher.
9. Have you ever been made to feel bad because of your "lack of English fluency"?	YES	
10. What, if anything, makes it difficult for you to respond in the classroom environment when being asked to participate?	At Times	
1. Do you feel it is unfair that English is the language of learning in SA?	YES	

Response Form - 9

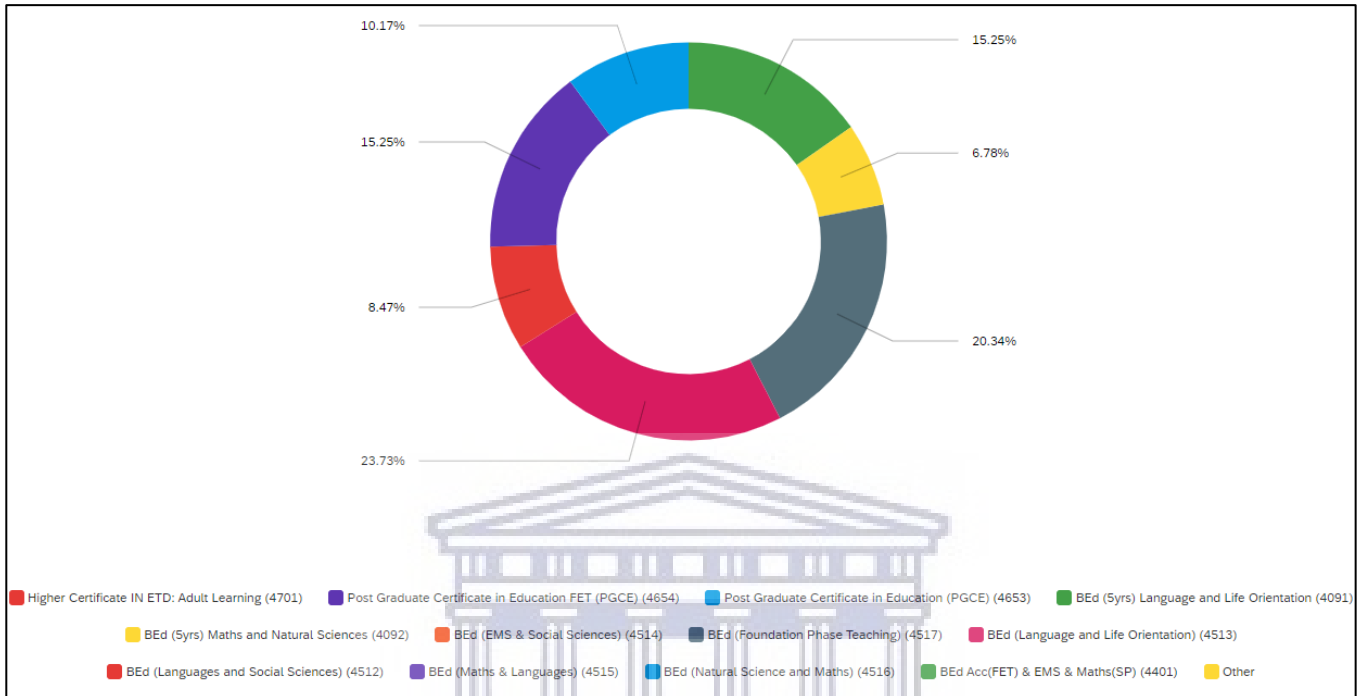
Question	Response	Notes
1. Where are you from?	From Elizabeth, Kabega	
2. What is your home or preferred language?	English	
3. Which high school did you graduate from?	Pearson	High school
4. Which degree programme are you studying towards?	Foundation Phase Education	
5. Do you think language is class based/centred?	I think in society it generally is. However, one's language is not always a reflection of class.	
6. Is this your first encounter with "Academic Literacy"?	YES	
7. Have you ever been made to feel bad because of your accent?	No	
8. Has being an ESL student made it difficult for you personally and/or academically? If so, in what way?	No	
9. Have you ever been made to feel bad because of your "lack of English fluency"?	No, however I know that some people have experienced this due to the fact that English fluency is expected by society.	
10. What, if anything, makes it difficult for you to respond in the classroom environment when being asked to participate?	I have not found it difficult to respond in class.	
1. Do you feel it is unfair that English is the language of learning in SA?	No. However, I do feel that the recent integration of more languages from the Foundation phase	recent

(eg. English, Afrikaans & Xhosa) is very important. Although English is the so called 'international language', it is not more important than another. People should never feel inferior for their lack of fluency in English, or superior because of their level of English. It is important that all learners understand that all languages & cultures (relating to certain languages) should be embraced as well as respected.

Response Form -10

Question	Response	Notes
1. Where are you from?	EASTERN CAPE	
2. What is your home or preferred language?		
3. Which high school did you graduate from?	ST JAMES S.S	IN EASTERN CAPE
4. Which degree programme are you studying towards?	BE D	Foundation Phase
5. Do you think language is class based/centred?	CLASS BASED	
6. Is this your first encounter with "Academic Literacy"?	YES	
7. Have you ever been made to feel bad because of your accent?	NO	
8. Has being an ESL student made it difficult for you personally and/or academically? If so, in what way?	NO	
9. Have you ever been made to feel bad because of your "lack of English fluency"?	NO	
10. What, if anything, makes it difficult for you to respond in the classroom environment when being asked to participate?	NO	
1. Do you feel it is unfair that English is the language of learning in SA?	Yes	Because it is much better to learn in your mother language

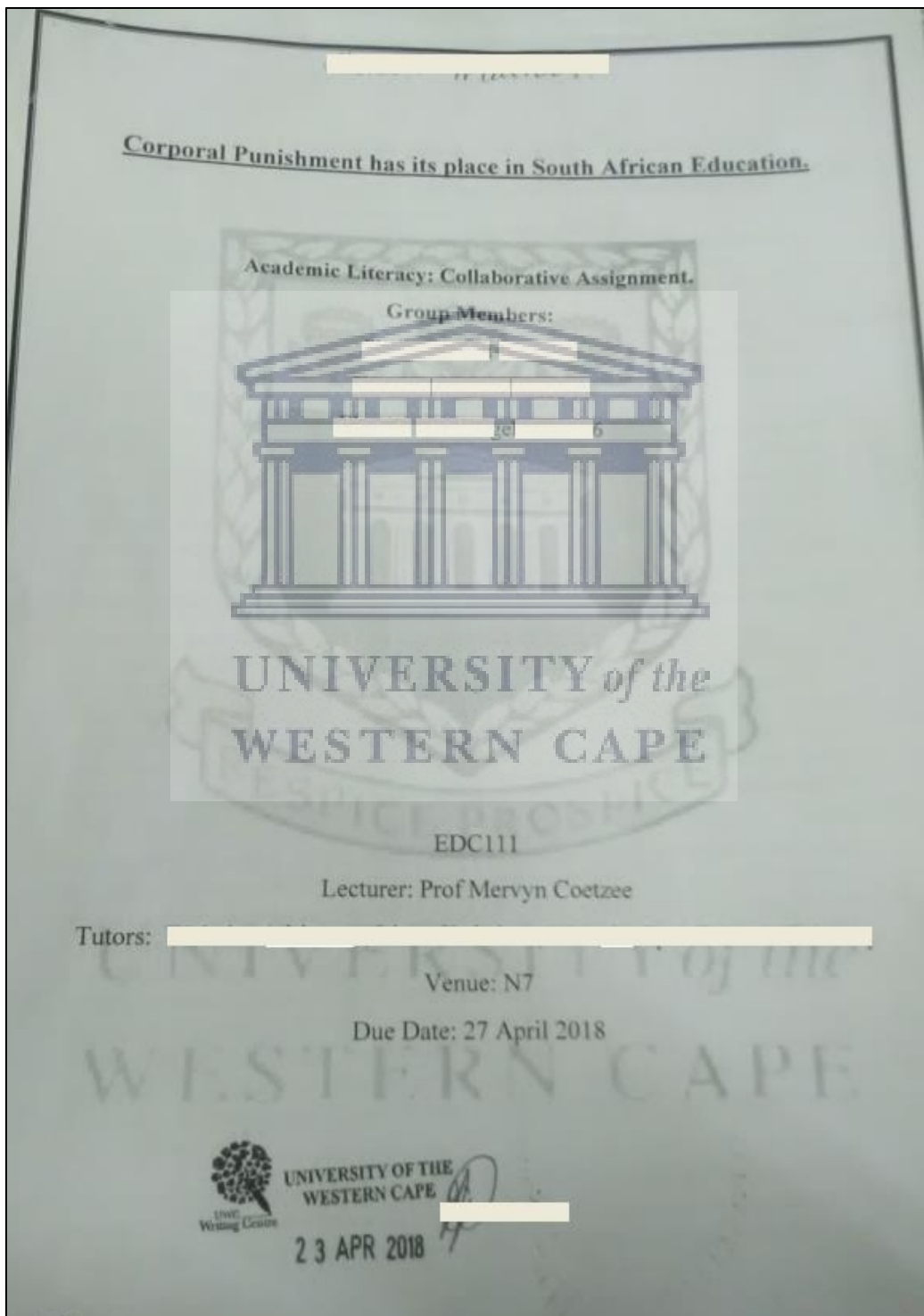
Appendix E – Percentage of students by degree/certificate choice



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Appendix F

Excerpt from AL Student Assignments with “Prof/Doctor Coetzee” salutation - 1



**Excerpt from AL Student Assignment with “Prof/Doctor Coetzee”
salutation – 2.**

NAME: **** *

***6908

Academic Literacy Assignment: The impact of bullying on schools in South Africa

Prof: M. Coetzee

Due Date: 18 May 2018

In this essay I will be discussing the impact of bullying in South African schools. Bullying in schools have proved to have a negative impact on everyone that is involved, whether it be the bully, the victim or the bystander. Bullying is a physical or verbal aggression that is repeated over a period of time. It is solely about the imbalance of power and often the bullied is too afraid to speak up because the bully threatened to “get” him/her “after school”.

**Appendix F: Excerpt from AL Student Assignment with “Prof/Doctor Coetzee”
salutation - 3.**

FACULTY OF EDUCATION

Department of Bachelor of Education

Literacy and Numeracy

(EDC111)

Name	XXXX XXXXXX
Student Number	XXXXXXX
Lecturer	Doctor Mervyn <u>Coetzee</u>
Essay	1
Tutor's name	XXXXX <u>XXXXX</u>

Reasons for becoming a teacher are deeper than those perceived by other people, and while they are personal, they are almost all united by the desire to impact people's lives. Therefore, the main purpose of this essay is discussing reasons why I chose to enroll to Bed senior phase

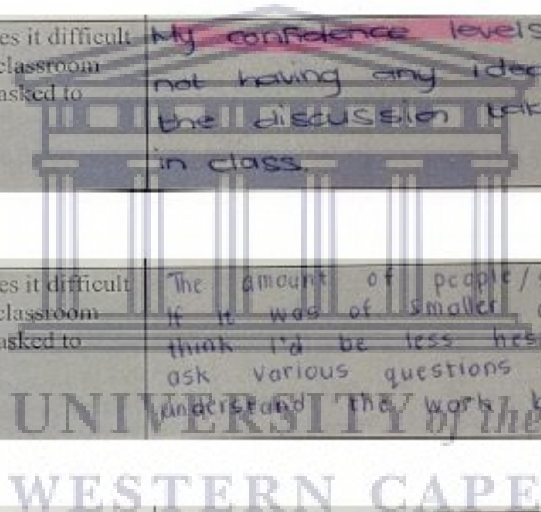
Appendix G:

Sample Set 1: Excerpt displaying the most common words, terms and/or phrases used in response to the question about difficulties to respond or participate in class.

10. What, if anything, makes it difficult for you to respond in the classroom environment when being asked to participate?	Confidence and what others response would be to what I said.	
10. What, if anything, makes it difficult for you to respond in the classroom environment when being asked to participate?		I don't like speaking in class due to the fact that people will look at me and it makes me feel uncomfortable.
10. What, if anything, makes it difficult for you to respond in the classroom environment when being asked to participate?	part of the eng group. I language I would be judged if I make a language error. sentence construction	As a me personally feel like
10. What, if anything, makes it difficult for you to respond in the classroom environment when being asked to participate?	There is a lot of people in one class. If you answer incorrectly everybody knows.	
1. Do you feel it is unfair that English	No	
10. What, if anything, makes it difficult for you to respond in the classroom environment when being asked to participate?	I feel shy I scared that I might say something wrong.	
10. What, if anything, makes it difficult for you to respond in the classroom environment when being asked to participate?	YES: Pressure, Shyness	
10. What, if anything, makes it difficult for you to respond in the classroom environment when being asked to participate?	intimidation, anxiety	
10. What, if anything, makes it difficult for you to respond in the classroom environment when being asked to participate?	My lack of speaking fluent English.	
10. What, if anything, makes it difficult for you to respond in the classroom environment when being asked to participate?	Shy	I hate speaking in front of people, makes me feel very small. Feel like people judge me.

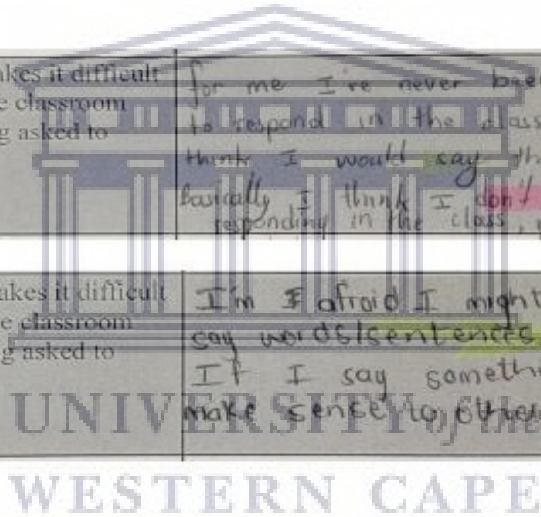
Sample Set 2: Excerpt displaying the most common words, terms and/or phrases used in response to the question about difficulties to respond or participate in class.

<p>9. What, if anything, makes it difficult for you to respond in the classroom environment when being asked to participate?</p>	<p>I would feel intimidated to answer as I am not always right or do not know the correct answer or I would be giving my own opinion.</p>
<p>9. What, if anything, makes it difficult for you to respond in the classroom environment when being asked to participate?</p>	<ul style="list-style-type: none"> - All the attention from my fellow students. - Expectation to deliver.
<p>9. What, if anything, makes it difficult for you to respond in the classroom environment when being asked to participate?</p>	<p>My confidence levels and not having any idea on the the discussion taking place in class.</p>
<p>9. What, if anything, makes it difficult for you to respond in the classroom environment when being asked to participate?</p>	<p>The amount of people/students. If it was of smaller quantity I think I'd be less hesitant to ask various questions and possibly understand the work better.</p>
<p>9. What, if anything, makes it difficult for you to respond in the classroom environment when being asked to participate?</p>	<p>The unsurity in my answers or knowledge about the topics. But if asked I would try my best to respond but I would not necessarily volunteer.</p>
<p>9. What, if anything, makes it difficult for you to respond in the classroom environment when being asked to participate?</p>	<p>I believe it is just the fear of being wrong. But sometimes being wrong is not necessarily a bad thing because we learn from our mistakes. Perhaps someone else can help you gain the accurate knowle</p>
<p>9. What, if anything, makes it difficult for you to respond in the classroom environment when being asked to participate?</p>	<p>My lack of understanding and confidence.</p>



Sample Set 3: Excerpt displaying the most common words, terms and/or phrases used in response to the question about difficulties to respond or participate in class.

<p>9. What, if anything, makes it difficult for you to respond in the classroom environment when being asked to participate?</p>	<p>Im shy and im not that comfortable with public speaking but I always try and do it even if I dont want to</p>
<p>9. What, if anything, makes it difficult for you to respond in the classroom environment when being asked to participate?</p>	<p>Anxiety. (as well as lack of knowledge on wat being discussed)</p>
<p>9. What, if anything, makes it difficult for you to respond in the classroom environment when being asked to participate?</p>	<p>for me I've never been that brave enough to respond in the classroom because I think I would say the wrong thing. basically I think I don't trust myself on responding in the class, mainly because I</p>
<p>9. What, if anything, makes it difficult for you to respond in the classroom environment when being asked to participate?</p>	<p>I'm afraid I might stutter or say words/sentences incorrectly and If I say something It won't make sense to others.</p>
<p>9. What, if anything, makes it difficult for you to respond in the classroom environment when being asked to participate?</p>	<p>Not knowing the answer or under understanding the topic.</p>
<p>9. What, if anything, makes it difficult for you to respond in the classroom environment when being asked to participate?</p>	<p>Maybe not understanding the topic or question correctly</p>
<p>9. What, if anything, makes it difficult for you to respond in the classroom environment when being asked to participate?</p>	<p>lack of confidence afraid of what others might think of my opinion.</p>



Sample Set 4: Excerpt displaying the most common words, terms and/or phrases used in response to the question about difficulties to respond or participate in class.

<p>9. What, if anything, makes it difficult for you to respond in the classroom environment when being asked to participate?</p>	<p>- Knowing that there are "brighter" students, that know more than you</p>
<p>9. What, if anything, makes it difficult for you to respond in the classroom environment when being asked to participate?</p>	<p>The size of the class makes me not want to share or give an opinion.</p>
<p>9. What, if anything, makes it difficult for you to respond in the classroom environment when being asked to participate?</p>	<p>Some words come off tricky and sometimes the questions might not make sense.</p>
<p>9. What, if anything, makes it difficult for you to respond in the classroom environment when being asked to participate?</p>	<p>Its difficult to respond when you don't know or understand the question.</p>
<p>9. What, if anything, makes it difficult for you to respond in the classroom environment when being asked to participate?</p>	<p>UNIVERSITY of the WESTERN CAPE Anxiety</p>
<p>9. What, if anything, makes it difficult for you to respond in the classroom environment when being asked to participate?</p>	<p>I am a shy person and I don't get comfortable to do something that I'm not sure of in front of the people. So I get nervous that I might embarrass myself by saying something incorrect.</p>
<p>9. What, if anything, makes it difficult for you to respond in the classroom environment when being asked to participate?</p>	<p>I would feel intimidated to answer as I am not always right or do not know the correct answer or I would be giving my own opinion.</p>
<p>9. What, if anything, makes it difficult for you to respond in the classroom environment when being asked to participate?</p>	<p>In high school we were taught that it is wrong to be wrong so the fear of giving a wrong answer and being laughed at also some lectures are mean</p>

Appendix H:

Excerpt of Academic and Professional Communications Module Descriptor

APL100: Academic and Professional Literacies

Organisational component

1. Introduction / Word of welcome

Welcome to Academic and Professional Literacies, a fundamental course for first year students in the following departments/programmes: Multimedia Technology, Applied Design, Town and Regional Planning, Architectural Technology, Information Technology and Public Relations Management. It is a new course envisioned to replace existing fragmented and largely dysfunctional Language and Communication courses offered in the different departments/programmes. Furthermore, it is intended to respond to the conceptions of 'unpreparedness' and 'disadvantage' repeatedly used to socially construct new university entrants. The course therefore focuses on providing sustainable and discipline-specific interventions for the paucity of academic and professional skills of first year students.

CESM Category: 050101- Communication Science/Speech Communication/Rhetorics

Academic and Professional Literacies is located in the 050101 CESM category. This is "an area of study which focuses on the scientific, humanistic, and critical study of human communication in a variety of formats, media, and contexts. It includes instruction in the theory and practice of interpersonal, group, organisational, professional, and intercultural communication; speaking and listening; verbal and nonverbal interaction; rhetorical theory and criticism; performance studies; argumentation and persuasion; technologically mediated communication; popular culture; and various contextual applications".

Learning
Unit 1

Communication Theory

Definition of communication, importance of communication, communication model, relationship between encoder, decoder, medium and feedback; categories of communication, verbal and non-verbal communication, communication barriers, intercultural communication, self-image, the relationship between context, purpose, audience and situation.

Appendix I

FAL101 Module Descriptor

Faculty	Education
Home Department	Language Education
Module Topic	Academic Literacy
Generic Module Name	Academic Literacy 101
Alpha-numeric Code	FAL101
NQF Level	5
NQF Credit Value	10
Duration	Year
Proposed semester to be offered.	Both Semester
Programmes in which the module will be offered	B Ed (Foundation Phase) (4517)
Year level	1
Main Outcomes	<p>On completion of this module, students should be able to:</p> <ul style="list-style-type: none"> • Show an understanding of the range of metacognitive and discourse-based strategies that will improve their ability to engage with academic reading and writing tasks. • Illustrate an awareness of the social, personal, cognitive and knowledge-building aspects of reading and writing. • Explore and use a range of strategies and processes for improving writing skills which include an ability to identify and make appropriate language choices at the levels of genre, register, global and local coherence relations, modality, etc. • Use basic technological tools to do calculations related to measurement, costs, percentages and interest. • Create, interpret and manipulate or transform basic statistical information (tables, charts, graphs, etc.).
Main Content	<p>Reading for Learning</p> <ul style="list-style-type: none"> • Active reading skills and strategies across a range of disciplines: predicting, skimming, scanning, understanding textual organization and recognizing key discourse features • Making notes • Summarizing • Using discourse and language clues to track the development of an argument and identify/evaluate the author's position and evidence • Critical language awareness: recognizing the impact of language choices and patterns <p>Writing for Learning</p> <ul style="list-style-type: none"> • Explore a range of strategies and processes for improving writing skills which include an ability to identify and make appropriate language choices at the levels of genre, register, global and local coherence relations, modality, etc. • Understanding that writing takes place in particular contexts and situations, and has particular goals for particular audiences • Developing authorial voice and adapting that voice to different audiences • Planning, brainstorming, drawing up outlines, structuring an argument using appropriate discourse features, etc. • Drafting • Editing, carrying out on-line writing or other tasks

FAL101 Module Descriptor (cont.)

	<ul style="list-style-type: none"> Using technological tools to convert data into charts or graphs Accurately interpreting tables, graphs and charts, manipulating or transforming data, and writing up analyses. 			
Pre-requisite modules	None			
Co-requisite modules	None			
Prohibited module Combination	None			
Breakdown of Learning Time	Hours	Timetable Requirement per week		Other teaching modes that does not require time-table
<i>Contact with lecturer / tutor:</i>	42	<i>Lectures p.w.</i>	2	
<i>Assignments & tasks:</i>	0	<i>Practicals p.w.</i>	0	
<i>Practicals:</i>	0	<i>Tutorials p.w.</i>	1	
<i>Tutorials:</i>	21			
<i>Tests & Examinations:</i>	18			
<i>Self-study:</i>	19			
<i>Other:</i>	0			
Total Learning Time	100			
Methods of Student Assessment	Continuous Assessment (CA): 60%			
	Final Assessment (FA): 40%			
Assessment Module type	Continuous and Final Assessment (CFA)			


 UNIVERSITY of the
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Appendix J

EDC111 Module Descriptor

Faculty	Education
Home Department	Language Education
Module Topic	Literacy & Numeracy
Generic Module Name	Literacy & Numeracy 111
Alpha-numeric Code	EDC111
NQF Level	5
NQF Credit Value	15
Duration	Semester
Proposed semester to be offered.	First Semester
Programmes in which the module will be offered	BEd (Languages and Social Sciences) (4512); BEd (Languages and Life Orientation) (4513); BEd (Social Sciences and EMS) (4514); BEd (Languages and Mathematics) (4515); BEd (Mathematics and Natural Sciences) (4516); BEd (Languages and Life Orientation, 5y) (4091); BEd (Mathematics and Natural Sciences, 5y) (4092)
Year level	1
Faculty	<p>On completion of this module, students should be able to:</p> <ul style="list-style-type: none"> • Understand the range of metacognitive and discourse-based strategies that will improve their ability to engage with academic reading and writing tasks. • Develop an awareness of the social, personal, cognitive and knowledge-building aspects of reading and writing. • Explore a range of strategies and processes for improving writing skills which include an ability to identify and make appropriate language choices at the levels of genre, register, global and local coherence relations, modality, etc. • Use basic technological tools like excel and the basic four function calculator to do calculations related to measurement; costs; percentages, interest and measures of central tendency. • Create, interpret and manipulate or transform basic statistical information (tables, charts, graphs, etc.).
Main Content	<p>Reading for learning:</p> <ul style="list-style-type: none"> • Active reading skills and strategies across a range of disciplines: predicting, skimming, scanning, understanding textual organization and recognizing key discourse features, • Making notes • Summarizing • Using discourse and language clues to track the development of an argument and identify/evaluate the author's position and/evidence • Critical language awareness: recognizing the impact of language choices and patterns <p>Writing for learning:</p> <ul style="list-style-type: none"> • Explore a range of strategies and processes for improving writing skills which include an ability to identify and make appropriate language choices at the levels of genre, register, global and local coherence relations, modality, etc. • Understanding that writing takes place in particular contexts and situations, and has particular goals for particular audiences, Developing authorial voice and adapting that voice to different audiences

EDC111 Module Descriptor (cont.)

	<ul style="list-style-type: none"> • Planning, brainstorming, drawing up outlines, structuring an argument using appropriate discourse features, etc. • Drafting • Editing • Carrying out on-line writing or other tasks <p>Information Literacy:</p> <ul style="list-style-type: none"> • Using the library catalogue and databases • Citing sources and compiling reference lists using appropriate conventions • Drawing tasks and texts from a range of disciplines and exploring different disciplinary demands <p>Numeracy for daily living:</p> <ul style="list-style-type: none"> • Using basic technological tools like Excel and the four function calculator to do calculations related to measurement; costs; percentages, interest and measures of central tendency • Using Excel documents, to convert data into charts or graphs • Accurately interpreting tables, graphs and charts, manipulating or transforming data, and writing up analyses 			
Pre-requisite modules	None			
Co-requisite modules	None			
Prohibited module Combination	None			
Breakdown of Learning Time	Hours	Timetable Requirement per week		Other teaching modes that does not require time-table
<i>Contact with lecturer: / tutor:</i>	30	<i>Lectures p.w.</i>	2	
<i>Assignments & tasks:</i>	30	<i>Practicals p.w.</i>	0	
<i>Practicals:</i>	20	<i>Tutorials p.w.</i>	1	
<i>Tutorials:</i>	0			
<i>Tests & Examinations:</i>	10			
<i>Self-study</i>	50			
<i>Other:</i>	10			
Total Learning Time	150			
Methods of Student Assessment	Continuous Assessment (CA): 60% Final Assessment (FA): 40%			
Assessment Module type	Continuous and Final Assessment (CFA)			

Appendix K

Essay on “The Impact of Bullying in South Africa”

*** Chapter 7 Section 7.2.2: freedom to choose essay topics that are relevant and current

The main purpose of this essay is to critically discuss the impact of bullying in South Africa. It will be exploring, among other things the definition of bullying, go in-depth as to where this act starts in addition the forces that contribute to this act and other various components such as the effects of bullying to the victim. Furthermore, it will explain how bullying impacts South Africa and what can be done to stop this in addition why we disagree with this statement on bullying.

Bullying is when somebody uses superior strength to intimidate someone else, to force them to do something, or by threatening them in any way. Bullying is the abuse and mistreatment to someone who is vulnerable. Justifications towards this act sometimes include the differences of social class, race, religion, gender, strength, sexual orientation, size or personality. To be bullied is never desired by anybody, it is unwanted and a person cannot change his or her size, gender or any of the validations of being bullied. This does not happen to school learners only, adults also experience some sort of bullying, as there are different types of bullying. Adults can be verbally abused, by somebody saying mean things to them. They can be teased, called terrible names or even have inappropriate sexual comments made to them. Teenagers and young adults can experience bullying in the form of social bullying. A person will be deliberately left out of group activities, rumours will be spread about this person or he/she is embarrassed in public. Another form of bullying is being bullied physically this is when you or your possessions are harmed, for example somebody pushes, spits, takes or breaks someone's things. The will and power to bully does not happen overnight.

People are not born with the thought of bullying somebody else. Bullying can originate in a person's early childhood where they have a past with bad family experiences or media. The experiences they go through prepare these children to be more or less likely to engage in bullying. An example of bullying concerning family would be that a child has witnessed physical punishment or the use of aggression towards somebody to have control over this person. This can lead to the cause of a child being involved in bullying during early childhood. The media also contributes to a child's mind development on bullying. Children could be

watching television and there will be a program on that praises violent behaviour. This will therefore make the child think that it is proper to be as violent and aggressive as they have seen on television (Butterworth, 2017). Although some may argue and say the act of bullying they experienced growing up, moulded or shaped them to be where they are in life today, bullying does have some serious negative effects to the victim.

According to Mona O'Moore of the Anti-Bullying Centre at Trinity College in Dublin, she says, "There is a growing body of research which indicates that individuals, whether child or adult, who are persistently subjected to abusive behaviour are at risk of stress related illness which can sometimes lead to suicide". Many children suffer from long term problems such as depression, anxiety and loneliness. A low self-esteem can be a result of this long term suffering. They will start having social difficulties. Bullying can lead to something as serious as suicide. Even though bullying is said to increase the rate of suicidal attempts, depression is the most common reason as to why somebody would choose to go down that route. Suicide should not be on the minds of 14 year olds or even 34 year olds. Suicide should not even be considered an option. Bullying can scar many people emotionally and people who are not victims too.

Bullying does not only affect the person being bullied, but it actually has an effect to people all over the country. There are very high chances that by this time in our lives, we have been bullies, victims of bullying or even eyewitnesses to bullying. Furthermore, we know what bullying is and as a society we unconsciously perpetuating bullying under the name of letting children be children as it is "child's play" or toughening them up to stand for themselves. Bullying is a huge problem in South Africa that seems to be on the rise with little work toward prevention. Bullying is increasing, especially in South African schools where learners want to be seen as cool, to fit in and not be left out. This is what impacts the country negatively and can lead the victims to actually committing suicide. When some victims cannot take it anymore and decide to take their lives, that pain of loss is not only felt by the victim's family or friends but also the community at large.

The person bullying is also effected because they can be involved in violent and other risky behaviours into adulthood, this then negatively impacts South Africa because it will increase the violence rate of the country. According to (Townsend, Flisher, Chikobvu, Lombard, & King, 2008) bullying can lead to fear of school, absenteeism, and stunted academic progress, which in turn are precursors to dropping out of school. This will not only affect the bullied learner but also the school as the rate of drop outs due to bullying is increasing, the pass rates

and schools academic performance will be affected. Bullying should be put to an end whether it is physical, verbal, relation aggression, cyberbullying, sexual or prejudicial bullying.

There are ways to prevent this from happening. You can make the children aware that bullying is unacceptable. Make sure they understand what bullying is. You need to teach them also what bullying is in order for them to identify when someone is bullying them, or if somebody wants to bully them as a person. You as a parent or a teacher should always keep the communication lines open by getting to know who their friends are and listening to them when they want to speak to you. This in the long run will allow them to trust you, so that if they are ever being bullied and they need somebody to speak to about their situation, they will come to you. Childline South Africa also offers help in regards to bullying, a victim can contact them at 08000 55 555.

Bullying is wrong and there is no justification to making it right, we fully disagree with the act of bullying as it really causes damage in the lives of the victims as well as their families, friends and people who know them. (Thornberg, et al., 2012) shows that it is effective to encourage children's belief that bullying is morally wrong.

This essay has covered up the definition of bullying and included some examples, there is a clear description as to where bullying might originate and how it affects people. In addition we have covered up how bullying impacts South Africa and what can be done to prevent it as well as why we do not agree with bullying.

