Knowledge as a Tool for Identity Development and Social Transformation: A Case of a Teacher's Activist Transformative Agency in Post-Apartheid South Africa's Schooling

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Abstract

Inspired by recent advances in research on transformative agency development, and applying relevant conceptual and analytical tools, the paper explores a teacher's enactment of transformative pedagogy unfolding in the first decade of South Africa's post-apartheid political transformation. The paper explores the teacher's struggles for social transformation and self-realization, waged through classroom teaching and learning, blended with culturally situated knowledge practices. That is, the teacher creatively brings together two initially contradictory knowledge practices of schooling vis-à-vis non-school knowledge practices. In this, the teacher challenges assumptions of immanent discontinuities between formal school knowledge on the one hand, and the non-school, culturally situated knowledge traditions and community practices on the other hand. The teacher therefore purposefully connects school knowledge—meaningfully, with culturally situated knowledge practices. Consequently, the teacher enables learners to reflect on personal experiences and culturally situated

practices while simultaneously subjecting concepts and ideas to reflection, from the standpoint of learners' culturally situated knowledge—including community practices.

Introduction

The paper explores an instance of transformative agency and identity development as unfolding through classroom pedagogy within the changing context of the post-apartheid South Africa's schooling. The teacher's transformative agency practices are represented through data analysis of episodes of the observed classroom teaching and learning activities, as well as the narrative accounts of the teacher's own unfolding agentive practices. The data is interpreted through relevant conceptual and analytic tools to account for the teacher's struggles for self-identity development, and the enactments of commitments to goals of social transformation, which was part of the dominant ideological pursuits during the first decade of the post-apartheid schooling and society in South Africa.

Therefore, classroom teaching and learning is posited as de facto battleground for teachers' and learners' struggles for social transformation and meaningful self-realization or identity development, premised on goals for, and commitment to, social emancipation. That is—in line with Stetsenko (2019), transformative agency itself is indelibly infused with ideology and politics on the one hand, and ethics, values, emotions, beliefs and interests on the other hand. This postulation therefore makes it possible to conceive of transformative agency in its implications to pedagogy as involving activist practices that subsume emancipatory ideals through acts of teaching and learning that are simultaneously geared towards social transformation and meaningful self-realization.

As a result, rather than merely responding and reacting to mundane events and situations as mere goings-on in society and culture, transformative agency—as Stetsenko has argued (Stetsenko, 2019), purposefully challenges the constraining conditions, and creates new imagined realities in the here-and-now of schooling and classroom teaching and learning. Consequently, the envisioned future is brought into reality — that is realized, through acts of classroom teaching and learning that are purposefully geared towards overhauling the constraining ideological underpinnings of the apartheid and colonial pedagogy and their associated knowledge assumptions. That is, knowledge is purposefully transformed into a tool for meaningful future, and transformative pedagogy that is imbued with the ethos of community practices and the associated knowledge traditions.

Therefore, the paper proposes an approach to agency development in its implications to classroom teaching-and-learning, human development, and knowledge practices, as predicated on values of collective solidarity and commitment to envisioned future. Such self-realization of an envisioned future is simultaneously brought into the present in the form of activist enactments of social-transformation and self-identity, unfolding in the here-and-now of classroom teaching and learning practices. That is, transformative agency is therefore grounded on commitments to ideological pursuits for a sought-after future world-order, premised on values of equality and the associated ethos of social justice infused with critical pedagogy stance. Consequently, transformative agency transforms classroom teaching and learning by dialectically connecting them to identity development through community practices and the associated culturally derived traditions of knowledge practices. Such culturally derived practices and knowledge traditions, from a fundamentally indigenous South African perspective, could be connected to a collectivist and essentially humane world-view level ideological dimension; namely, the Ubuntu ontology.

Ubuntu ontology: Community collaboration and solidarity

Indeed, the ontological grounding of the notion of transformative agency echoes an age-old African philosophical postulation — Ubuntu ontology, about the fundamental unity and mutual dependence of humanity, society, and individuals, including all life forms and nature itself in its multiple instantiations (see, Forster, 2010). Translated broadly, this worldview posits a philosophical assumption that a person, or human being, gains personhood or humanity when their humanity is subsumed within and rediscovered through the humanities of other humans. Put the other way round, one's humanity is viewed as necessarily residing in, dependent on, and realized through their moral obligation to, and an affirmation of, an ineluctable humanity of others.

This indeed is a worldview grounded on gaining humanity through humaneness, or values grounded on a profoundly human form of generosity without which humans would effectively lose their fundamental quality of being human. This is simultaneously an affirmation for collective solidarity and common purpose that effectively connects individuals to the common moral goals of the community outside of which they naturally have no identity relations. Therefore, the essence of humanity — being human, becomes the quality of communal relationships, a form of collective being-and-becoming that is contingent on others and continuous with communal relationships infused with values of shared responsibility and common purpose.

For instance, one of South Africa's foremost political activists who died in the hands of the oppressive apartheid regime's interrogators, Steven Biko, described the *Ubuntu* standpoint as capable of giving the world "a more human face":

(…) [Western societies] seem to be very concerned with perfecting their technological know-how while losing out on their spiritual dimension. We believe that in the long run the special contribution to the world by Africa will be in [the] field of human relationship…giving the world a more human face (Biko, 1978, p. 46).

Ubuntu ontology is therefore predicated on values of communal solidarity and oneness of purpose, with a commitment to upholding and, simultaneously, enhancing, the humaneness of others as the only ethically correct way of preserving humaneness for self. This, therefore, is the fundamental crux and the moral grain for being-and-becoming human, as well as a wellspring for the resilience of the human spirit, and the determination for committing to social transformation even in the face of oppressive and dehumanizing forces.

It is in this vein that the famed struggle theologian, archbishop Desmond Tutu, defined Ubuntu ontology as "the essence of being human". Further, Tutu argues that Ubuntu speaks to the fact that one's humanity is profoundly caught up with and inextricably bound up to the humanity of others. As a result, this spirit of oneness and solidarity gives the assurance that the goals of emancipation are realized as they are enacted, even in the face of deprivation and adversity. Therefore, and accordingly, Ubuntu's fundamental features consist of "giving people resilience, enabling them to survive and emerge still human despite all efforts to dehumanize them" (Tutu, 2005, p. 25).

Perhaps the values implicated in the notion of Ubuntu as uniquely African worldview that permeated the age-old struggles against slavery, colonialism, and the apartheid system, is more clearly represented by Nelson Mandela's idea that "Freedom is indivisible" (Mandela, 1994; p. 751), and that "Where the freedom and rights of people in one part of the world are violated, we are all demeaned and diminished as human beings. Our freedom cannot be complete while others in the world are not free". Again, at the occasion of his inauguration he stated: "It is not the individuals that matter, but the collective (Mandela, 1994, p. 744). There

is therefore a sense imbued with values of collective emancipatory goals, realized through individual acts of meaningful contribution to social transformation or—perhaps, what Stetsenko (2019, p. 9) has termed "collectividual".

Consequently, Ubuntu worldview can, indeed, be comprehended as profoundly predicated on communal values and collectivist traditions for being-and-becoming human within, and through culturally situated community practices and their associated knowledge traditions (see, Muthivhi, 2010). Therefore, despite generations of deliberate attempts at eroding — and even obliterating, the ethical foundations of this worldview through colonial and apartheid practices of schooling and society, the traditions of knowledge practices that still derive from the Ubuntu ontology have, in fact, not completely died out, and have generally been found to continue to persist nonetheless (see, Matusov et al, 2007; Miller, 1984; Moll, 1985; Muthivhi, 2010).

The attainment of an awareness of the relevance of local, culturally derived community practices and knowledge traditions, and their transformation into cultural tools for enacting transformative pedagogy practices and carving a new learning and developmental trajectory for one's learners—therefore, constitutes no small feat for a system that historically eschewed critique and dissent. As a result, the urgency for transformative agency—to use Stetsenko's (2020) wording, is in fact not an overstatement for the contemporary South African schooling system.

The present analysis, therefore, presents a story of a rural teacher in one of South Africa's former Bantustan backwaters who—despite enormous constraints, instantiates transformative agency practices, born out of purposeful commitment to transformative post-apartheid society and schooling. Consequently, rather than simply responding in a way of adapting or fitting in with the prevailing conditions, or merely acquiescing with the status-quo of unfolding neoliberal and neo-colonial values underpinning contemporary schooling

and knowledge practices, the teacher's pedagogy challenges these practices and commits to their transformation. That is, the teacher enacts transformative pedagogy, purposefully juxtaposing the contradictory worldview level assumptions within her schooling, and the culturally situated knowledge practices in her community into mutually transformative knowledge process of engendering meaningful-self, identity development, and social transformation.

The teacher was however not unaware of the fragility of the autonomy afforded by the post-1994 socio-political conditions, as much as she was equally aware of the high levels of anticipation and goodwill which the first decade of the post-apartheid political emancipation had generated. Meanwhile, contradictory ideological forces continue to be deeply ingrained within South African society, with formal schooling serving as prime ideological arena, and de facto ideological battleground for socioeconomic and political dominance, simultaneously infused with the ideology of racial supremacy and ethnic divisions. This, therefore, makes the need for transformative agency even more urgent and truly necessary, as Stetsenko (2020) contends.

Consequently, the present analysis of transformative agency and its interconnection with identity development, proposes a developmentally grounded model for understanding the modalities by which praxis—or self-awareness, may be possible; as a process of ideological commitment to social transformation and meaningful self-identity development, especially under conditions of socio-political marginalization still pervasive and deeply ingrained in the systems and structures that underpin contemporary South African schooling and society.

Self-identity, politics, ideology, and the struggle for social transformation

In postulating a view of the role of teaching and learning in identity development Vianna and Stetsenko (2011) argue for a perspective that links teaching, learning, and human development to communal practices and, even more crucially, to the forward-looking and activist practices of social transformation and meaningful self-identity development. Such connection is especially possible, and through subjects' own active recreation of cultural tools, *vis-á-vis* the potential of these tools for application to the enactment of an envisioned future, "as tools of meaningful quest and therefore, identity" (Vianna and Stetsenko, 2011, p. 320). Therefore, the connections between learning and identity development on the one hand, and the culturally derived knowledge practices, identity development, and community practices on the other hand, could possibly be brought about through teachers *taking charge* of the process of classroom teaching and learning, assume morally *grounded position vis a vis* knowledge and its associated ontological assumptions. This form of agentive condition is especially critical now in the history of South African schooling which has failed to transform the apartheid and colonial knowledge practices and their associated structural foundations, including connecting schooling meaningfully to culturally derived communal practices and related knowledge traditions.

This proposition for cultural and contextual relevance of pedagogy, however, is still fiercely resisted in many quarters within South Africa (see, Matusov, 2008; Miller, 1984; Moll, 1985). The resistance, however, often reveals a particular ideological preference and a form of hegemonic-Western-centric commitment to preserving the status-quo of neo-colonial arrangements in society and schooling. This is akin to the neoliberal forms of political and ideological discourse which Stetsenko (2019) argues, in fact, serves to support and continue

the socio-political status quo of inequalities and marginalization. Such neoliberal accounts, as Stetsenko (2019, p. 5) has argued, eschews structural and political analysis of contemporary "late-stage predatory capitalism". Instead, they deliberately seek to divert attention away from "increasing exploitation, hegemony, inequality and racism", including "diminishing social security, shrinking employment opportunities [...], erosion of democracy, channelling world's resources into the power of the privileged few"... (Stetsenko, 2019: 5).

Indeed, these calamities, including the daring mass migration of especially Africa's youthful population to countries in the so-called global north, widespread corruption, and corporate tax evasion practices, including weakening of democratic institutions endemic in many countries in Africa, and South Africa in particular, are obvious catastrophes of our present-day post-colonial and post-apartheid myopic political systems. Such tragedies, and the vast economic devastation of nations in Africa and beyond, unfolding through brutal conflicts and the devastating wars of attrition deliberately fomented, largely to preserve the neoliberal and neo-colonial ideological agenda, attest to the unfortunate drama of "late-stage predatory capitalism" (Stetsenko, 2019), with education serving a *de facto* battleground where such a tragic drama is played out.

The demise of apartheid education in South Africa that followed the politically negotiated settlement, was indeed a mammoth event that marked the beginning of a period of systemic policy development initiatives, albeit wrought with ideological quagmire that stifled much of the transformative potential which the great opportune moment of the post-apartheid political dispensation provided. The result of the post-apartheid political negotiation processes was the post-1994 instructional policy framework—named Outcomes Based Education (OBE), This framework was ironically couched as, and purported to be, a radical policy proposition aimed at overhauling the vestiges of apartheid schooling and knowledge practices (DOE, 1997; DOE, 2009). Unsurprisingly, the demands of this policy framework

proved overwhelming for many of the then poorly trained teachers who, although readily accepting the emancipatory agenda of OBE framework, were clearly not prepared for the complex range of its demands (compare with, DOE, 2009). The shift from one extreme of apartheid instructional policy framework involving authoritarian knowledge assumptions, ready-made facts, and rote memorisation on the one hand, to the other policy extreme, offering freedom for teachers to design own contextually relevant and culturally situated programmes, was akin to a quantum leap, and therefore probably only possible through transformative pedagogy practices adopted by the teacher in the present study.

Consequently, and in a manner akin to the proverbial 'throwing of the baby out with the bathwater', the purportedly leftist OBE curriculum framework was abandoned, and the 2009 review process eventually recommended its replacement by the current neoliberal framework, defined by its strong specification of the subject matter and the associated strict demarcation of school knowledge into subject disciplines. At the same time, the current Curriculum Assessment Policy Statement (CAPS) provides for teaching and learning methodologies, as inhering on subject matter disciplines, and assessment procedures for knowledge driven by and specifically aligned with the subject matter in the specific discipline in which it was acquired. This was indeed an extreme stance against notions of constructivism and learner centeredness, as well as the suggestions for contextual and cultural relevance in the previous OBE framework.

The contemporary CAPS framework did indeed offer something akin to the ontological assumptions of the past — apartheid schooling system, but — possibly, for different epistemological purposes. The neoliberal foundation of this framework is undoubtedly betrayed by its grounding of the entire system of schooling on a narrow vision of testing — or *assessment* to be more precise, namely *Curriculum Assessment Policy Statement* (CAPS). This vision of schooling therefore bespeaks the values of competition

over collaboration, individual achievement and excellence over shared responsibility, collaboration and solidarity. The inevitable consequence of this value system therefore becomes the inclination for validation —uncritically, from established external, global systems as opposed to carving self-reflexive, dynamic systems of standards where self-improvement and development proceed — primarily, from within. As a result, proliferation of the CAPS system of standardised testing and the associated ready acceptance of it — as well as the uncritical attraction to international testing regimes such as TIMMS[1] (DOE, 2009), therefore comes as no surprise to discerning critics.

More precisely though, the neoliberal foundation of contemporary policy statement for classroom teaching and learning in South Africa's schooling can, in fact, be traced back to the influential work of the British educational sociologist, Basil Bernstein. Bernstein's ideas continue to have enormous influence on contemporary South African schooling and its associated curriculum policy framework. These ideas, and the related concepts, are often rehearsed in most teacher education lecture halls in South Africa with the regularity that, in fact, often oversteps the limits of critical engagement. According to Bernstein, as elucidated in the literature by many of the leading scholars working in his field, school knowledge, and schooling itself, is viewed as fundamentally distinct and separate from home contexts and everyday knowledge systems. That is, schooling and indeed all formal educational institutions, *vis a vis* home, everyday knowledge, and community practices, are viewed as essentially disparate processes that never meet. The essential purpose of schooling is to enable learners to acquire "powerful knowledge" which is not available in learners' home, community, and everyday life situations (Young, 2007, p. 14).

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[1] Trends in International Mathematics and Science Study.

Therein lies the basis for the concept of knowledge differentiation in contemporary South African policy framework, the notion that non-school every-day, or local knowledge that learners bring to school can never be the basis for curriculum or pedagogy. The reason for this proposition is that the structure of local or everyday knowledge is confined to the particular and, as a result, limited in terms of its generalisability which, according to this framework, should be the main reason why all countries have schools, to provide learners with principles for generalizability (Young; 2007; Bernstein, 2000).

Consequently, the concept of knowledge differentiation could be viewed as providing grounds for contemporary South African design approach that sets strict boundaries between school subjects as self-contained subject disciplines, premised on what is posited as the internal structure of knowledge differentiation. Additionally, and with even dare consequences, is the associated separation-, and in fact the breaking-up of school knowledge and the associated pedagogical practices from "professional and academic 'knowledge producing communities'", as well as "the everyday knowledge of local communities" (Young, 2007, p. 17), which is posited as the external structure of knowledge differentiation.

In the concluding statement of the review report that set out the structure of the current curriculum policy framework, and recommended its adoption and eventual implementation, the concept of "powerful knowledge" is underscored:

> We are not advocating a return to the past. What we have learnt is that, despite the good intentions of past efforts, an underspecified curriculum advantages those who are already advantaged – those who already have access to the knowledge needed to improve their life chances. What we need to provide is a clear statement of the 'powerful knowledge' (Young, 2007) that provides better learning, life and work opportunities for learners, especially for teachers who have been dispossessed in the past, who are insecure in the present and uncertain of the future. Certainty and

specificity about what to teach and how to teach it will help to restore confidence and stability in the system, and enhance the learning opportunities we provide for our students DOE, 2009, p. 61).

The concept of knowledge differentiation, and associated concept of powerful knowledge, therefore, has been used to argue for a model of schooling — and pedagogy, predicated on assumptions of alienation, and a complete break from culturally situated traditions of knowledge and community practices, reified in learners' and teachers' everyday knowledge and linguistic practices. While the breach between the respective knowledge traditions and practices of school *versus* home, community and cultural practices is postulated, such breach is unfortunately presented as crystallized in time. The historical nature of concepts and knowledge practices is practically rendered null and void. Further, the model posits an abstract and contextless analytic frame that evidently fails to deal with structural issues of ethics, politics, and ideology. Meanwhile, the model of schooling herein postulated conceals the internal dynamic structure of diverse systems of schooling and their associated knowledge practices, and therefore offers no developmental perspective on contemporary challenges of schooling and classroom teaching and learning.

Therefore, the analysis posits transformative agency as activist commitment to social transformation and self-realization through enactments of transformative pedagogy that meaningfully unites the respective knowledge traditions of school *versus* home, community and culturally situated practices and practices, and simultaneously transforms them, through dialectical and critical processes of classroom pedagogic engagement. Transformative agency in its classroom applications is postulated as ethically grounded commitment to acts of social transformation and self-realization which simultaneously transform—ontologically, the prevailing marginalizing traditions of knowledge practices, while simultaneously creating knowledge and conceptual understanding of the world that meaningfully connect and

positively affirm community practices and associated culturally derived knowledge traditions and practices.

The concept of transformative agency in its educational application, therefore, has far-reaching implications for reconceptualising equitable models of schooling practices, away from postulations of a-historical models and their associated abstract models of knowledge assumptions that know no contextual variations, thus perpetuating prevailing structural inequalities and ingrained underperformance consequently. The implication here is indeed far reaching and calls for a closer interrogation of issues regarding ethics, politics, and ideology, especially in their relevance to, and impact on transformative agency and identity development, and on human development within culture and society more broadly. Stetsenko and Arievitch's (2004) have called for a closer exploration of the intersections between Vygotskian and Freirean projects, specifically in consideration of their common grounding on transformative ontology, as well as the common commitment to the emancipatory agenda. Meanwhile, Collins (2011) proposes that Freire's framework could offer a fitting orientation towards politics, ideology, and social justice studies.

Consequently, in situating the social reality of inequality as a fundamental problem to be confronted by what he termed the pedagogy of the oppressed — a form of "pedagogy that must be forged *with*, and not *for*…the oppressed in the incessant struggle to regain their humanity", Freire argued that the task for such pedagogy should involve helping learners to subjectively perceive the objective reality of oppression and to engage in a struggle for its transformation   (Freire, 1970, p. 30). Therefore, for Freire, the reality of inequality and injustice is viewed to result in contradictions or constraining conditions for subjects and thus requiring to be transformed by means of *praxis*. According to this view, praxis involves both the practical and ideological engagement with socio-political reality of injustices and inequalities, with a commitment to bringing about social transformation. That is, praxis is

practically grounded *conceptual awareness* of contradictions which *is* infused with personal motives for the struggle for social transformation and self-identity, unfolding in and enacted through critical pedagogy approach to classroom teaching and learning.

Therefore, instantiating Freire's critical pedagogy approach in community practices setting, simultaneously inspired by Vygotsky's conceptual framework, Collins (2011) provides an example of the issues of politics and ideology informing the struggles for social emancipation. Collins reports on instances of the British government's officials' attempts at subverting the reality of the community's socioeconomic conditions, including subversion of what may be the real reasons for the status-quo of inequalities and marginalization. Therefore, both the Freirean and the Vygotskian theoretical frameworks are united by their common ontological stance against exploitative and marginalizing tendencies of contemporary political systems and structures that in turn, permeate much of today's educational practices. Vygotsky has elaborated on the processes by which humanity is gained, through participating in the human-centred intersubjective processes that give rise to society and culture. Vygotsky (1978) argues that these processes are fundamentally unique to human beings, thus positing a view that logically connects with the Ubuntu ontology, namely, that the attainment of a truly human condition is only possible through moral commitment to the ethos of humanness.

As a result, the condition of being human is therefore developmentally acquired through the intersubjective activities that are unique to human beings, and — conversely, the condition could potentially also be lost. This point is especially more poignant against the background of what Stetsenko (2019, p. 5) has described as tendencies of "late-stage predatory capitalism" for generating tragedies that have become commonplace in today's world. Some of the tragic consequences of such irresponsible, profit driven, and unethical practices — backed up by acquiescing political systems across the world, have inevitably

resulted in concentration of wealth in the hands of the few, shrinking employment opportunities, growing inequalities and poverty conditions, diminishing social security, erosion of democratic institutions, growing corporate monopolies and increasing exploitative and predatory practices. The unethical, exploitative profit-driven practices have especially spiralled exponentially during the current Covid pandemic period with the global digital technology corporations and pharmaceutical industry as vanguards of such predatory practices. In conjunction with these practices, are hegemonic tendencies of racism, fascism, and various forms of fundamentalism that often target the oppressed sections of societies, minorities, and migrant populations.

However, education is taken as *de facto* battleground for social transformation and self-identity development, and knowledge a tool for waging a struggle for a just and equitable future. This is a struggle imbued with moral visions for an envisioned future world order where the prevailing historically produced and politically determined structural and systemic injustices that generate inequalities and marginalization are radically transformed. From a radical transformative point of view herein espoused, nothing is posited as given. Nonetheless, only through activist stance of radical transformative agency enactment could the prevailing, dominant world view level assumptions and their repressive structural and systemic underpinnings be overhauled once and for all. For such, the humanizing ontology of Ubuntu could potentially provide powerful pathways towards the realization of a different, envisioned world order grounded—among others, on values of solidarity, collaboration, and oneness with nature.

Indeed, the struggle for social transformation and identity development is undoubtedly imbued with issues of politics and ideology, and therefore demands an ideological commitment to—and the moral visions for a different, alternative world order underpinned by values of social justice and equity. Knowledge, as Vianna and Stetsenko

(2011) have argued, is turned into a tool for social transformation and self-identity development. Infusing this ideological commitment with the worldview standpoint of Ubuntu inevitably renders transformative agency with humane qualities which Tutu (2005) argues, gives people resilience, and simultaneously enables them to survive and emerge still human despite efforts to dehumanize them.

Therefore, the present analysis posits a teacher enacting the struggle for agency and self-identity, premised on ongoing collective struggles of her community, and thus challenging the dehumanizing effects of colonial and apartheid knowledge assumptions still embedded in today's educational systems and structures, including the ongoing marginalization of culturally situated knowledge traditions and community practices. The teacher therefore purposefully brought together two contradictory knowledge systems and practice traditions of schooling and community practices respectively, transforming them into tools for reflection. That is, the teacher guides her students to reflect on personal experiences and culturally situated practices, while simultaneously subjecting formal concepts to critical reflection from the standpoint of learners' culturally situated knowledge, including community practices.

Teacher's Struggles for Pedagogic Transformation

Mabulu, a senior primary school class teacher, was observed teaching the seventh grade, 12- year-old learners. Mabulu initially only had a two year-equivalent teacher qualification which no longer had full recognition within the schooling system and therefore needed to be upgraded into a four-year equivalent qualification. Mabulu's teacher training was structured within as well as constrained by the apartheid educational system that had provided substandard education that in turn rendered many teachers inadequately prepared for their teaching roles. Mabulu, as did many teachers who were trained under the apartheid system, fully understood the extent of the limitations her teacher education imposed on her

performance capacity. Apartheid education was by design, deliberately inadequate and had served to deny Black South Africans the same opportunities and socioeconomic prospects as enjoyed by their White counterparts.

After the 1994 political transformation in South Africa, a new instructional policy, the Outcomes Based Education, became a new framework on the basis of which schooling and classroom pedagogy was organized. Meanwhile, a four-year equivalent teacher education qualification became the minimum requirement for full accreditation of all teachers. However, all teachers who still had the previous two-year and three-year qualifications, who incidentally remained the majority within the system, could still upgrade their qualifications through in-service teacher education programmes paid in full by the state. Since teacher education at training colleges had been abolished for reasons to do with their substandard levels of training which was deliberately designed to impact negatively on the quality of schooling for Black people, universities were tasked with the responsibility of in-service teacher development programmes. The post-apartheid government collaborated with universities in enrolling the majority of teachers in the country to enable them to upgrade their existing qualifications to a minimum of a four-year equivalent qualification.

The research visits of six weeks per year to Mabulu's humble school, spanning fourteen years from 1996 to 2010, also including visits to other neighbouring schools in the area, involved gathering ethnographic data comprised of the interviews with teachers and community members, naturalistic observations of classroom teaching and learning practices, as well as conducting experimental tasks with pupils (Muthivhi, 2014; 2010; 2008; Muthivhi and Broom, 2008). Therefore, the trajectory of transformation of the subject, Mabulu, was not hard to grasp when she recounted during the extended interviews conducted in 2010. Meanwhile, Mabulu's approach to teaching, observed during this period, revealed profound instances of change, away from the modalities of practice still governed by assumptions

about knowledge and learning that dominated colonial and apartheid schooling. Mabulu's teaching therefore was more purposive, exuding commitment to social transformation and self-identity realization, as well as foregrounding the local context of learning and the cultural traditions of knowledge practices. In these, Mabulu's approach was geared to engendering an orientation to knowledge that emphasized learning by reflecting on ideas, concepts, and knowledge, *vis a vis* the prevailing practical conditions and real-life circumstances in her community and in society more broadly. This, indeed, is no insignificant step towards social transformation and the attainment of self-realization, especially taken in its contextual manifestation, as well as in the history of schooling and society in South Africa.

The analysis of the lesson activities and the narrative accounts about Mabulu's pedagogy below provides a picture of transformative agency enacted in the period of political transition, specifically during the first decade of South Africa's post-1994 political transformation. The presentation of Mabulu's enactment of her agentive condition through her practices of classroom teaching and learning below will start off with an analysis of her lesson on plant and animal life. The analysis emphasizes the unfolding lesson events and episodes, as well as the critical turning points in lesson activities, revealing agentive enactment of social transformation and self-realization and hence, ideas about and practices for how future envisioned schooling and classroom teaching-learning could — and ought, to be. After the analysis of the practical lesson episodes, the next level in the analytic process focuses on a consideration, from the perspective of her narrative account, of how Mabulu's pedagogy had an impact on her learners, even after they had transitioned from primary school to high school level, and as they continued to enact their activist and transformative orientation to knowledge and learning. The last part of the analysis focuses on how Mabulu purposefully integrated knowledge traditions in her community into formal learning practices, involving community members in the learning and developmental activities of

schooling, and encouraging their contribution to social transformation and thereby forging dynamic, transformative connections between school learning on the one hand, and everyday community practices and knowledge traditions on the other hand.

Meaningful self-identity and transformative agency: Mabulu's lesson activities

Mabulu's transformative activist pedagogic approach could therefore be illustrated through her teaching in a subject topic about plant life. First, Mabulu started off by introducing the subject matter, making propositions, and posing introductory exploratory questions about life in general, its diversity, and fragility, as well as how it could be sustained and preserved. She led her students to thinking about the interdependence of plant and animal life forms, further exploring with the learners, ideas about potentially negative events and factors they may have observed in their environment that threatened and endangered plant and animal life. The students raised their hands and were each nominated to contribute answers, which they did by way of explaining about their personal experiences in their environments. The answers given in these responses ranged from experiences of changing climatic conditions that had resulted in drought and death of animals and the shortages of water due to the scarcity of rain. The students recounted the dangers of extinction of wildlife such as elephants and rhinoceroses, as well as plant types such as the cycads as a result mainly of poaching. The narrative about the tragic fate of game was something quite emotionally touching for Mabulu's students as they generally have first-hand experiences of decreasing population of many of the endangered animals from their regular visits to the nearby game park which is also part of the country's largest game conservation area.

Mabulu further explained to her students that they were going to explore the scientific principles about how plants sustain themselves through the process called *photosynthesis*. In

doing this, Mabulu provided the scientific definition of the concept, expanding on its meaning using the students' home language, and thus seeking to connect the concept — which is in normally in the English language medium, to the students' meaning-making process in their TshiVenda home language. In purposefully using the local language of TshiVenda, which continued to be marginalized within the formal school system, Mabulu demonstrates firm grounding on values of self-identity development, as well as a commitment to social transformation. Mabulu's stance regarding connecting pedagogy to the home language of her students, despite it not being the official medium of instruction, is in fact nothing less than a transformative milestone. Mabulu in fact votes with her feet on the issue of language policy that pays lip-service to the notion of mother-tongue instruction while failing in the development of the same language on which early learning should be based (see, Muthivhi, 2014; 2008). Meanwhile, Mabulu's stance here purposefully contradicts and challenges the colonial and apartheid assumptions about the inherent inferiority of the indigenous languages — albeit covertly expressed and often so, in euphemistic terms — assumptions which indeed, are still very much alive and continue to influence much of the contemporary, post-apartheid South African policy framework [2] .

These were indeed complex sets of ideas and concepts which Mabulu seemed to mediate to her students with relative ease and more crucially, through making intensely penetrating connections to her learners' emotional experiences. The strategy of breaking words into their constituent parts and leading learners into exploring the underlying meanings, including connecting the meaning-making process to the learners' home language, as well as encouraging free expressions of complex ideas in the home language, seem to be

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[2] See for example, DOE (2009), and the debates above about "powerful knowledge" as the preserve of formal schooling, and not available in learners' home, community, and everyday life situations (Young, 2007). See also, the contemporary extensions of these debates within the South African educational policy context in the forging discussion above.

critical strategies that ensure learning success while simultaneously connecting learning and knowledge to learners' emotional orientation and self-identity development.

Mabulu's students copied the notes of all the difficult words, as well as new words and their meanings into their notebooks. They were also guided in making charts illustrating the interdependence of plants and animal life, with the process of photosynthesis posited as basic in giving and supporting all life forms. Further, and more critically, Mabulu guided her students to connect the ideas they had suggested in earlier lesson episodes about the changes they had observed in their environment, as well as the associated calamities such as droughts, floods, and the threats to animals and plant survival, to the ideas about photosynthesis relative to the life inter-dependencies in animals, plants and natural phenomena broadly. Many students' written work revealed their well-developed insights into the impact of the environmental degradation on climate change and the associated natural sources that are critical for sustaining life on earth. Mabulu's approach undoubtedly brought the changing environmental conditions and their consequences on human and animal life quite intensely into her students' conscious awareness, at the same time that it clearly ignited the students' enthusiasm and commitment to the ideas explored, a commitment born out of the students' own personal experiences of the changing conditions in their environment, as well as the immanent dangers such changes presented to their community and the students' own future prospects.

The lesson topic continued into the following day where it mainly connected to the local experiences of the changing environmental conditions and the associated changes in the local conditions of life. The students deliberated on how they felt the changes in their community could be countered and engaged to make things better. The discussion involved the drought conditions the region had been going through, the recent experiences of the raising temperatures, as well as the students experiences of the changing subtropical climate

in the region and its negative impact on community wellbeing, the rising food prices, and loss of subsistence farming capacity due to rapid changes in climate. Meanwhile, the associated rapid and often unplanned urbanization, with rapid migration into the urban areas, resultant shortages in land and housing for new settlement purposes, rising unemployment, growing poverty, and various social ills. All these were conditions which had become familiar to Mabulu's students and many of these students were directly affected.

Mabulu's students were clearly aware of some of the critical factors accounting for the difficult living conditions and they equally had profound stories to tell about their personal experiences of the impact of the changing climatic conditions and the tragic circularity that is involved and accountable for such changes. The unpredictable weather conditions accompanied by drought conditions that often result in food shortages, drying out of subsistence farming seasonal supplies, and the forced migration of families to urban centres where they could secure employment, are some of the many stories which were recounted, often emotionally connected, and personally touching on the part of the students and the teacher, Mabulu as they go through the lesson episodes. Students' personal knowledge and their home-and-community experiences — which clearly comes through with considerable emotional connection, were therefore not taken as irrelevant and peripheral material or everyday concepts that have no place or relevance for enriching students' learning and acquisition of scientific concept. Mabulu, in line with Vygotsky's original proposition, saw students' home and community upbringing, everyday or spontaneous concepts, including the joyfulness, as well as the tragedies they bring along, as relevant, and appropriate, powerful resources for enriching and expanding on her students' scientific concepts. Above all, Mabulu purposefully sought to engender, on the part of her students, the values of shared responsivity, collective solidarity, transformative agency, and self-identity development — in

a continuous circularity where self-realization and identity development become possible through acts of social transformation and community development.

Further, the new phenomenon involving over-cultivation of traditional nature conservation areas such as mountain slopes, riverbanks and sacred forests was discussed, and students brought up their own experiences of these and how flooding and landslides have adversely affected the areas they live. Mabulu allowed her learners who had the experiences of these real-life tragic events to recount their experiences, also asking those who had just moved to the area in recent years, what they thought were the reasons their parents decided to relocate from their previous areas where they lived. Many learners gave the reasons to do with their parents either having found work in town or relocating to look for work. While many expressed a sense of loss of the more rural locations, they however seemed to like the urban conditions more for their perceived conveniences. It was however the urban vices and the attendant poverty conditions that seemed to dismay many students who responded to Mabulu's probing of these conditions.

Indeed, Mabulu inspired her students to take up the opportunities now available to them through schooling, but at same time always remaining aware of their social situation, using their knowledge as tools for countering the constraints of their past historical circumstances by taking up the opportunities afforded by the current political changes, to bring about a new future for themselves and their community and society. This idea was particularly clear from Mabulu's insistence that her students always learn through reflecting on social realities, as a means for gaining new understanding of their environment and themselves. This approach to learning and, indeed, an ontological position on the part of Mabulu's students, was clearly manifested in their enactments of transformative learning at the secondary school level, after they had transited the primary school level.

Transformative pedagogy as expansive enactment of social transformation

Mabulu's students' critical engagement with the realities of their learning, and ideas about what future they envisioned for themselves and their society, could further be viewed in the modes of their participation in and activist contribution to their learning, even at high school level after they had left the guardianship of their teacher Mabulu. This was particularly manifest in one event which Mabulu narrated about the effect of her students' critical approach, *vis a vis* the more conservative approaches still prevalent at the secondary school levels Mabulu's community.

The dominant approach at the local secondary school where the majority of Mabulu's students enrol after completing their primary education was still based on teacher-centred, textbook-based knowledge transmission, leaving very little room for exploration and reflection. This, unfortunately, was generally applicable to many secondary schools elsewhere in the country where the new instructional policy had not officially been in practice. The new post-apartheid instructional framework was implemented in stages started with the lower levels of schooling and therefore created the necessary conditions for transformative changes as teachers and learners struggle to integrate the new methods into their existing practices.

As a result, the students' approach to learning by reflection and transformative knowledge practices which connected to their meaningful life agenda and the associated struggles for self-realization and social transformation, was inevitably interpreted as a form of dissent by their secondary school teachers. This was clearly in contrast to approaches wherein formal knowledge is taken as inherently disconnected to, as well as fundamentally discontinuous with personal struggles for meaningful self-realization; enacted through traditions of knowledge in culture and society, including community practices. Therefore,

despite valuing Mabulu's former students' excellent academic performance overall, the secondary school teachers inevitably found Mabulu's students' orientation to knowledge and learning, such as questioning the taken-for-granted ideas, facts, principles, values, and rationale, quite a daunting responsibility for which they clearly lacked the confidence to keep up with. To this end, Mabulu narrated the story:

> Again, I got into problems with local secondary school teachers for producing outspoken and critical students who, they claimed, showed no respect for classroom etiquette. One day, a group of my former students came back after school to inform me about the difficulties they had been experiencing since joining the big school, all because they were the most outspoken and critically disposed in class. My students were used to learning by questioning and exploring ideas, but teachers at the big school were apparently not open to this approach as they clearly interpreted the students' critical disposition as disrespectful manners. The students informed me that their fault was their critical attitude towards knowledge and learning, which is what they had learnt with me at the primary school level.

> The teachers at the big school, unfortunately, seemed to interpret the students' questioning and critical approach as suggesting disrespect and being rowdy. The students further informed me that the teachers at the big school had disapprovingly warned them that 'If teacher Mabulu had taught you to be disrespectful the way you do, you must tell her that we are not going to let you get away with it here in our school'.

> I was clearly disappointed to hear about the secondary school teachers' disapproval of my former students' learning approach and their critical disposition to knowledge. However, on considering the wellbeing of my former students, I deemed it wise to advise them that although their critical approach was correct and should continue, they should at least bear with their secondary school teachers who, unfortunately, were probably familiar with the critical approach to teaching and learning.

This new instructional policy framework that required a learner-centred and critical approach to teaching and learning had, unfortunately, not yet been implemented at the secondary school level. As a result, it would make sense why teachers might at times interpret learners' critical disposition as disrespectful behaviour, especially coming from the schooling history and authoritarian models of teaching and learning. You could, I suppose, appreciate the precarious situation teachers at the big school probably found themselves in the present conditions of transformation. Do not worry for now though, I will arrange a meeting with the teachers and explain to them so they could understand our approach and see the benefit, even for the school (Personal conversation, 15 July 2010).

Indeed, Mabulu's students' orientation to knowledge and learning, enacted even in the face of enormous adversity, could reveal an unwavering commitment to realizing self-identity development. Meanwhile, the fact that these students organized themselves to meet their former teacher Mabulu at their former school, could reveal a moral assurance on their part that the problems they had been dealing with on their own could in fact be addressed collaboratively with the involvement of their former teacher. Further, their teacher Mabulu, in her usual magnanimity - the generous spirit of Ubuntu, committed to organizing a meeting with her former students' teachers at the secondary school and try to persuade them to see the value of her former students' learning approach. Indeed, although the teaching approach of the secondary school teachers did not necessarily change immediately after this meeting, the results — as Mabulu reported, were encouraging as — after this intervention, Mabulu's former students only had positive learning experiences to report to her.

Knowledge as a tool for collective identity and social transformation

Mabulu was a well-known teacher in the community, especially for her transformative pedagogy approach which has attracted many teachers in the neighbouring schools to

collaborate with her and share her experiences of working differently with students, from what had traditionally been the case in the past, apartheid schooling. Mabulu was also well liked in the community and well known for her community-oriented approach to teaching where she fully engaged parents and community at large in the activities of the school and the learning of her students. This approach was unheard of in the area for decades during the colonial and apartheid schooling, except perhaps during community schooling — which in fact offered a de facto challenge to missionary and apartheid schooling systems at the time for their common disdain of local culture and knowledge traditions.

Therefore, Mabulu purposefully engages members of her community in teaching her students about the techniques for creating traditional handcrafts, as well as teaching skills for the culturally situated forms of musical performances. See, Figure 1 and Figure 2 below for photographs of traditional crafts and dance performances Mabulu proudly hung on the wall of her classroom. These forms of culturally situated knowledge and community practices still abound, although culturally situated knowledge traditions and community practices continue to be marginalized and therefore not included within the official instructional policy framework. Meanwhile, the potential for culturally situated knowledge traditions and community practices contributing positively to formal learning and educational improvement is unfortunately unexamined under the currently prevailing neoliberal assumptions of quintessential separation between school knowledge on the one hand, and the everyday, home and culturally derived knowledge on the other hand.

Figure 1. Traditional crafts produced by teacher Mabulu's students, assisted by members of the community.

Figure 2. Mabulu's students in traditional costumes participating in a traditional dance genre organised with the community members.

However, Mabulu's pedagogy is undoubtedly premised on her firm commitment to knowledge traditions and practices in her community and culture, such as associated with and inspired by her Ubuntu standpoint. This certainly was a profoundly activist stance premised on values of collective solidarity, shared responsibility, community collaboration, and the ethos of community development. In fact, Mabulu took up and challenged the prevailing knowledge assumptions premised on notions of quintessential separation of scientific knowledge characteristic of formal schooling on the one hand, and the everyday, home-and-community practices and knowledge traditions. At the same time, Mabulu's pedagogy challenged the knowledge assumption of the isolated individual that in fact underpin and drive pedagogy within neoliberal-inspired schooling and instructional policy framework. Communal values fundamentally underpinned the teaching and learning activities in Mabulu's classrooms, where students cooperated in projects for understanding nature and its impact on local community's wellbeing. Mabulu collaboratively discussed ideas openly with her students, without the usual fear of the negative consequences on individuals often associated with the neoliberal, individualist, and meritocratic models of pedagogy.

Therefore, Mabulu purposefully enlisted the fundamental values of community collaboration, collective solidarity, common vision, and shared responsibility, as the grounding value system and motive for her pedagogy. That is, for Mabulu, the developmental consequences of learning mattered more, and therefore not just subject matter *content* per se. In other words, the moral values that are engendered by worldview level assumptions which an educational model or pedagogic approach espouses — and not just the mere surface-level structure of lessons and subject disciple methods, are the substance of a transformative approach that can go beyond mere acquiescing with the status quo, itself to blame for much of the erosion of values in society and among the youth. To this end, Mabulu extended her lesson activities to her community, engendering on the part of her students the values of

community collaboration and solidarity in knowledge pursuits and —simultaneously, enlisting community to take interest in and contribute to the knowledge practices of the school, thus contributing their culturally situated knowledge traditions and community practices.

Mabulu's approach to transformative pedagogy was in fact quite advanced because it also challenges the usual neoliberal models that ostensibly accept the importance of culturally derived knowledge traditions and community practices only in so far as these do not in fact challenge their fundamental ideological persuasions. Therefore, Mabulu's pedagogy rejects the presumptuous notion that culturally situated knowledge systems are merely as good as they do not challenge the ontological grounding of Western-centric models, and that it is mere good manners for neoliberal models to be *sensitive* or *tolerant* to different cultures' models and opposing worldview level assumptions about knowledge and being. Herein, Mabulu enlists the culturally situated community practices of craft production and musical performance. These practices are in fact quite well developed in Mabulu's culture, and they potentially represent powerful culturally developed model of pedagogy. Here, the surface level skill of performance — while admittedly quite complex and elegant, is in fact a means for an end, and the end is the acquisition of moral ethos of the community, as well as the vision of the future free from oppression and marginalization.

Mabulu engages members of community to teach her students about making the crafts. In this pedagogy, the skill of carving a product from wood — demanding as it may be, is in fact subordinate to engendering values of appreciation and respect of the natural environment. With extensive tropical forest groves and the natural pools considered sacred, Mabulu's community hold the natural environment in high regard[3], despite the persistent

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[3] The Berlin Missions Reports tells of a heated argument between one of their missionaries and a local leader who had also been the mission's patron. The had inadvertently crossed the line to cut wood for his building materials on the tropical forest considered sacred. The missionary reports of how the act

threat posed by environmental degradation and the associated exploitative commercial activities. Certain plants, common in specific locations and certain times of the year could be cut down for the purpose of making products carved from wood. These traditions of practice clearly have the value of ensuring that the environment is sustained, and that only enough, and what is necessary for community consumption is harvested from nature, without effacing it at one and the same time.

Therefore, Mabulu's transformative pedagogy extended into culturally situated knowledge traditions and community practices underpinned by the Ubuntu worldview level assumptions; prioritising the inherent interconnections of nature-culture, individual-society and — indeed, eschewing the assumption of quintessential separation of knowledge, especially as posited within the Cartesian mind-body separation model that define the moral ethos in contemporary South African instructional policy framework and — indeed, many neoliberal educational models. Mabulu therefore *activistically* employed her identity development and transformative agency to enrich her pedagogy, and therefore strategically engendered on the part of her students, the values of collaboration and solidarity. Meanwhile, the scientific concepts involving the primacy of nature for human survival and the significance of acting responsibly vis-à-vis natural environment, seems to resonate with the community's Ubuntu worldview assumptions and the associated traditions of knowledge practices.

Therefore, the organisation of the musical performance event is always a *de facto* community collaborative practice. The performance would normally be announced within the community through the local structures, and parents and relatives would source for students' appropriate special attire for the occasion. The performance, from start to end, is a perfect

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turned the tables on him, as he received the stern rebuke for risking disturbance of peace and spell misfortune for the community (see for example, Kirkaldy, 2005).

communal event. Selected members of the community who are available to offer their services in training the students in dance routines, including all aspects of the performance, would be at the school during the afternoons. The big drum, which itself embodies the ethos of the community, would be sourced from a local caretaker.

In this specific event, this is the main drum played cooperatively by two or more drummers of various levels of skills and expertise, but the act is always collaborative as an activity of producing appropriate rhythm of song and dance that symbolises the prevailing mood in the community. The performers, generally girls of puberty to late adolescence, collectively dance in graceful, unbroken circular anti-clockwise movement round a group of drummers, singing and dancing in unison, in high pitched voices and increasingly high tempo of steps akin to cockerel movement. The unity of sound and motion displayed seems to disguise individual identity while not completely rendering the individual unrecognisable. The girls adorn themselves with bird feathers, colourful cotton garments with tassled ornaments, aprons, male regalia such as hats, waistcoat and vests, disguising the girls' female gender as they virtually take on the mannerisms associated with their male counterparts. The attire completes the symbolism of the performance while lead singers shout out disguised instructions that seem to either ridicule, praise, or criticize situations and events in their community. Indeed, the prevailing mood of the community is subsumed, and individual expression is subdued as it is wilfully subordinated to communal expression. However, individual ingenuity is never completely obliterated as individuals often display distinctive moves and voices, but within the overall character of the performance. Values of solidarity, cooperation, and unity of purpose are therefore subsumed in this fervent, yet harmonious

expression of an elegant anti-clockwise thunderous motion that simultaneously carries the symbolism of torrential downpour unfolding under sway of the elements[4].

This instance of culturally situated knowledge traditions therefore reveals the underlying world-view level assumptions about the nature of being, becoming, and reality, embedded in community practices. The ontological assumptions about the interpenetration of nature and human life, as well as the inextricable connection between the elements and the stages of human development are symbolically conveyed. Meanwhile, the youths are simultaneously enculturated into the moral visions of their community, as well as the ontological commitments that underpin their community practices and hence, provided with cultural tools for enacting transformative agency in the face of adversities and constraints they encounter in their schooling and society.

Therefore, Mabulu instantiates a pedagogy that brings together into a dialectical relationship, two initially contradictory knowledge assumptions and practices of school *versus* home-community-and-culture, where the former is used to reflect on the later. That is, learners' experiences and knowledge practices derived from their culture and community upbringing is reflected upon through ideas and concepts of school knowledge. That is, the concept about the internal connectedness of nature — embodied by the scientific concept of photosynthesis, was undoubtedly easily comprehensible on the part of Mabulu's students as it logically connects to their culturally situated worldview level knowledge assumptions that all beings; namely, animals, including human and all other animal species, as well as plants and all natural phenomena are inherently connected, and that a disruption on one dimension of the natural order may inevitably result in catastrophic consequences on all the others.

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[4] Compare for example, the groundbreaking ethnographic work of Blacking (1973) on the musical and cultural traditions of the Venda speaking community in the northern part of South Africa.

Conclusion

The analysis posits a view of transformative agency and identity development, imbued with the ethos of social transformation and self-realization, as well as driven by the ideological commitment to community collaboration and solidarity. While the changing socio-political context of the post-apartheid schooling undoubtedly afforded Mabulu with immense opportunities to access cultural tools necessary for waging her struggle for social transformation and self-identity development, the schooling context simultaneously presented immense limitations to her. The structural and systemic conditions that emanated from the past schooling and society persisted unfortunately, and they therefore needed—from Mabulu's standpoint, to be challenged and radically overturned.

Consequently, aware of the marginalization of culturally situated knowledge traditions and community practices, including the dehumanizing consequences of the structural and systematic constraints of her schooling and society, Mabulu was ready to transform her awareness of the constraining conditions in her community and schooling into commitment for social transformation.

As a result, Mabulu's transformative agency goes beyond mere acquiescence with prevailing structural and systematic organisation of her schooling and classroom teaching and learning. Indeed, Mabulu purposefully staked her claim to community contribution through transforming knowledge ontologically into a tool for social transformation. In this, Mabulu committed to connecting her pedagogy meaningfully with culturally situated knowledge traditions and community practices. At the same time, Mabulu took on and challenged the prevailing world-view assumptions in her schooling which she encountered as stifling successful learning and development of here learners. As a result, Mabulu subjected the prevailing models of neo-liberal and neo-colonial knowledge structures, and their ontological assumptions, to critical reflection by her students, from the standpoint of their culturally

situated knowledge traditions and community practices, thereby opening new trajectories for a new world-order that lies in her students' and her community's zone of proximal development.

Herein, the struggle is transformed into radical commitment of bringing about or creating a completely new world order grounded on worldview level assumptions and knowledge premises that cannot be fully determined in advance but are created as an integral part of a commitment to, and enactment of, a better world premised on humane values of solidarity, unity, and collaboration.

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