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Exploring the pedagogic modalities of SiSwati and English teachers during teaching and learning in relation to the socio-cultural context of Swaziland.

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Wits School of Education, Curriculum Studies

University of the Witwatersrand, South Africa

2015

As the candidate’s supervisors, we have approved this research report for submission.

_____	_____
Supervisor: Thabisile Nkambule	Supervisor: Alfred Masinire

Declaration

I declare that this research report is my own work, supervised by Wits School of Education, Curriculum Studies Division. It is submitted for a Masters in Education Degree at the University of the Witwatersrand, Johannesburg.

It has not been submitted before for any degree or examination in any other University.

_____

Lisa Jabulile Mbuli

May 2015

Abstract

This study presents an exploration of the pedagogic modalities displayed by SiSwati and English teachers during teaching and learning in two Swaziland government schools. The study further seeks to explore the links between the pedagogic choices teachers make in the classroom and the socio-cultural context of Swaziland. The idea of pedagogic modalities being classified as either learner-centred or teacher-centred is used as a starting point for the study but the dichotomy set up between these two modes is challenged.

The study uses a phenomenological qualitative methodology. It uses semi-structured interviews and lesson observations of two teachers who teach both SiSwati and English in two different government high schools located in the Lubombo region of Swaziland.

A major finding of the study was that both teachers' understandings of learner-centred pedagogy only partially engaged with descriptions of learner-centred pedagogy as outlined in the literature reviewed for this research. This finding highlights the possibility that teachers are not empowered to confidently describe their own practice in teacher-centred terms. It was also found that the teachers' perceptions of knowledge, their view of their own role and the learners' role in the classroom influenced the pedagogic approaches selected by each teacher during teaching and learning. Additionally, some pedagogic moves could be linked to the socio-cultural context of Swaziland.

The study also revealed that learner- and teacher-centred modalities are not mutually exclusive. It was found that despite being predominantly teacher-centred in their practice, teachers were able to draw on techniques classified in both modes. This means teachers displayed variety in their practice, exhibiting what Brodie, Lelliot and Davis (2002) describe as "hybrid practice" (p. 545), as they used a range of approaches that fit with local views about knowledge, learner participation and the teachers' role in the classroom.

Finally the study calls for further empirical research that documents teachers' practices in order to generate a theory which would describe pedagogy from the perspective of teachers and their context. This would place sub-Saharan African teachers at the

centre of the debate, rather than keeping them on the periphery, silenced as their practice is spoken over and interpreted by the dominant and hegemonic culture of those who would promote LCE in developing country contexts.

Key words: pedagogy, pedagogic modality, learner-centred, teacher-centred, pedagogic choices, binary, socio-cultural context, Swaziland.

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Finally, I would like to thank my family for their unending support, belief in me and motivation. Without you, none of this would have been possible.

Dedication

This study is dedicated to my parents, Kenneth and Angela Mbuli, whose unwavering support and belief in me has made me who I am today.

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Exploring the pedagogic modalities of SiSwati and English teachers during teaching and learning in relation to the socio-cultural context of Swaziland.

Chapter 1

Background and Context of the Study

When at break of day at a riverside
I hear the jungle drums telegraphing
The mystic rhythm, urgent, raw
Like bleeding flesh...

Then I hear a wailing piano
Solo speaking in complex ways ...

And I, lost in the morning mist
Of an age at a riverside keep
Wandering in the mystic rhythm
Of jungle drums and the concerto.

Piano and Drums
Gabriel Okara (1978)

1.1 Introduction

There is an illusory binary of opposites created between Africa and the West. The excerpt printed above comes from Okara's (1978) poem, *Piano and Drums*. In the poem, he vividly paints a picture, symbolically presenting African Indigenous Knowledge (IK) as a rhythmic drum submerged in primal instinct and, in contrast, associates the West with the more complex and solitary symbol of the piano. However, in the final stanza of the poem, Okara (1978) takes his reader beyond the binary and presents the space in between these two poles.

My research starts from a similar position: there is a binary created between learner-centred and teacher-centred pedagogy, often associated with the West and Africa respectively. The two pedagogic approaches to teaching and learning are frequently presented as "apparently irreconcilable opposites" (Barrett, 2008, p. 498) characterised by their very different pedagogic approaches. Additionally, learner-centred pedagogy is regularly held up as the preferred pedagogic mode as it is "assumed that the development of an enquiring mind needs enquiry teaching methods in schools" (Guthrie, 2013, p. 121). However, in this study, I challenge the binary that is created between the two pedagogic approaches and show that learner- and teacher-centred pedagogies are, in fact, polar representations of pedagogic modes which, in fact, sit on a "continuum" (Schweisfurth, 2013, p. 11) where pedagogic practices are able to move from one extreme to the other.

In line with this, Hugo and Wedekind (2013a) call for the "development of teachers [in developing country contexts] who are able to teach flexibly across the pedagogic range, depending on what the situation and subject matter demand" (p. 149). What these authors promote is "an adaptive pedagogy that varies in accordance with the situation at hand" (Hugo & Wedekind, 2013a, p. 154). Therefore it would seem that a shift to a learner-centred mode is not necessarily the best way of improving pedagogy in a sub-Saharan African context. The argument is to rather make an effort to gain a deeper understanding of teachers' current practice and to reveal the "differentiated set of possibilities" (Hugo & Wedekind, 2013a, p. 155) that are open to teachers when looking for ways to strengthen their teaching.

To this end, my research seeks to explore the pedagogic modalities of two teachers who teach in two Swaziland government schools. This research is in the form of a case study involving two teachers who teach English and SiSwati in two different government schools located in the Lubombo region of Swaziland. In the study, I undertake an examination of the pedagogic practices seen in four lessons; one SiSwati and one English lesson for each teacher. My focus is on the difference between the two teachers and the distinctions and shifts in their own approaches when teaching the two languages. One of the major findings of the study is that although both teachers can be said to operate in the performance mode, there are pronounced differences in their approaches to teaching and learning. This is important because it displays that there is variety in the pedagogy of teachers who ascribe to teacher-centred practices. Additionally, I observed several practices that would more often be classified as learner-centred, linking back to Hugo and Wedekind's (2013a) idea of an adaptive pedagogy, what Brodie, Lelliott and Davis (2002) identify as "hybrid practices ... incorporating some elements of learner-centred teaching ... but not others" (p. 545).

What my research reveals is that when looking for ways to strengthen pedagogic practices in Swaziland classrooms, there are opportunities for development in both the learner- and teacher-centred modes. Further, the study reveals that there are a variety of opportunities taken and choices made by teachers that fit with local views about knowledge, learner participation and the teacher's role in shaping the teaching and learning experience in Swaziland government school classrooms. Most importantly, the study points to the need to perhaps move away from Western framing of pedagogy in learner- and teacher-centred terms and highlights the need to create a language, articulate frameworks and promote new theories that allow for the discussion of the pedagogic practices of teachers in specifically African terms.

1.2 Learner-centred and teacher-centred education

It is important to explain that for the purposes of this research, the term “teaching and learning” refers to the activities and other methods employed by a teacher in the classroom in order to enable learners to interact with knowledge and to promote understanding of that knowledge. In addition, the term Learner-Centred Education (LCE) is used interchangeably with “progressivism” and references the “competence mode” to describe the type of teaching and learning practices which focus on the child. In terms of approaches to teaching and learning, LCE uses enquiry-based methods to allow learners to socially construct knowledge through collaborative investigation and to draw on learners’ own experiences (Schweisfurth, 2013). In contrast, I use Teacher-Centred Education (TCE) interchangeably with “formalism” and the “performance mode” to describe classroom situations which are dominated by the teacher. In these teaching and learning situations, the teacher is “the centre of attention in the class... and controls the content, level, pace and action” (Schweisfurth, 2013, p. 10). It is important to mention that these binaristic representations of pedagogy are not only used to describe the pedagogic practices seen in the two teachers classrooms but are also problematised and shown not to be mutually exclusive approaches to teaching and learning.

1.3 Learner-centred education in Sub-Saharan Africa

Much of the research carried out in sub-Saharan Africa, points to teacher-centred pedagogy being the dominant pedagogy found in the region (Guthrie, 2013). Yet Barrett (2007) claims that “the polarisation between teacher-centred and learner-centred pedagogy ... in low-income countries is over-simplified and needs to be rethought” (p. 292). In her Tanzanian research and similarly in my research in Swaziland, there was evidence of what Bernstein (2000) describes as “a pedagogic palette where mixes can take place” (p. 56). In this way, it is possible for features of both modes to be identified in one teacher’s practice, even if there is a dominant pedagogic approach displayed. Importantly, this means that in order to strengthen teaching and learning practices in sub-Saharan Africa it is not necessary to propose that teachers shift from a teacher-centred to a learner-centred paradigm but rather look for opportunities to strengthen practice from both pedagogic modes in order to promote learning.

In addition, it is argued that pedagogy is culturally bound. Alexander (2009) posits that pedagogic practice needs to be “... located within the concentric circles of local, national

... school system and state" and connected to "the way that what teachers and students do in classrooms reflects the values of wider society" (p. 925). In this way, Alexander (2009) emphasises that teaching and learning take place within a context and the complex factors which make up that context will influence what unfolds in the classroom. It is imperative, then, that the context is taken into account when considering how best to support teachers to improve their pedagogic practices in the classroom. In addition, Rogan and Grayson (2003) argue that innovations and modifications to teachers' practice "is most likely to take place when it proceeds just ahead of existing practice" (p. 1195) meaning that the strengths of teachers' current practices need to be recognised and built on when changes are proposed. Rogan and Grayson (2003) also highlight that teachers will modify and adopt innovations in order to fit with their local context and so it is unlikely that LCE practices in sub-Saharan African contexts will be implemented in exactly same way as conceptualised in some Western countries.

From the learners' perspective, Hays (2009) also supports the above view, claiming that "One argument in favour of incorporating indigenous knowledge into education systems is pedagogical: children 'learn better' if information is presented to them in a language and context they can relate to and if their areas of competence are valued rather than denigrated" (p. 203). Hays (2009) echoes Alexander's (2009) call for an acknowledgment of the culture and context of learners through pedagogy as a way of empowering learners in the classroom. Sternberg (2007) also supports this view stating that "when cultural context is taken into account individuals are better recognised and are better able to make use of their talents and schools teach and assess children better ... [thus] instruction and assessment can only be improved by taking cultural context into account" (p. 18).

Further, Guthrie (2011) claims that the reason attempts to implement learner-centred pedagogic modes in developing country contexts have failed is that teaching styles are "underpinned by a philosophy of knowledge... [and] value systems ascribed to by both teachers and students" (Guthrie, 2013, p. 129). He argues that the reason that teacher-centred practices have "remained consistently resistant to change across some two decades" in developing country contexts "was not as a result of resources and training, but came from ignoring the cultural context within which schools operate" (Guthrie, 2011, p. 129). It is important, then, to identify the pedagogic practices that already exist

in Swaziland classrooms and examine their relationship to Swazi culture, because if culture and pedagogy are linked, then it is important that pedagogy is strengthened in culturally relevant ways. Thus, it becomes interesting to examine the conceptualisations of the teacher and learner in the Swaziland context and to consider how these conceptualisations can affect the changes, innovations and developments made to the pedagogic practices of teachers in this particular educational context.

1.4 The socio-cultural context of Swaziland

Swaziland is a kingdom of about 17 000 square kilometres tucked away in a tiny corner of South East Africa. It has a population of approximately 1.1 million (Ministry of Education and Training, 2011) and boasts many geographic, cultural and aesthetic riches. In terms of education, Swaziland is left with a system which formed out of the two-pronged missionary and government-administered colonial mechanism that functioned in many colonised nations in Africa (Tikly, 2001). The colonial education system in Swaziland saw itself as the antithesis of indigenous practices and ways of knowing and deliberately opposed traditional cultural values (Kuper, 1945). Almost 80 years later the foundations of this system remain. Building on this, the Swaziland General Certificate of Education (SGCSE) has been "adapted and localised" (MOET, 2011, p. 5) from the British, Cambridge International Examinations Syndicate (CIE). However, if one looks at the series of syllabus guides that cover the range of subjects offered at SGCSE level, it is not always easy to see how this "adaptation" acknowledges indigenous culture and therefore, it becomes the work of teachers through their pedagogic practices to forge connections with the learners' context (Young, 2010).

1.5 Rationale and motivation for the study

In many ways the inspiration for this study is Angela Barrett's (2007) investigation of the pedagogic practices in Tanzanian primary schools. Tanzania has a similar context to that which is described above. In her article, *Beyond the polarisation of pedagogy: Models of classroom practice in Tanzanian primary schools*, Barrett also questions the "polarity in which teacher-centred... whole-class or transmissional styles are contrasted with learner-centred progressive... constructivist styles" (p. 276). Barrett deconstructs the binary which is created between teacher-centred and learner-centred pedagogies and argues that the focus should rather be placed on strengthening formalistic teaching

practices. She argues that it is still possible “to recognise and build on learners’ prior knowledge; to recognise and cater for different learning styles; to value and celebrate individuals’ contributions and achievements within whole-class ‘teacher-centred’ practice” (Barrett, 2007, p. 290). It is therefore the intention of this study to identify the range of pedagogic choices made by teachers in classrooms in Swaziland and to examine their relationship to the cultural context in order to highlight the variety of options open to teachers when it comes to strengthening classroom practice.

1.6 Statement of the problem

Hugo and Wedekind (2013a) claim that “we have been caught in a false dichotomy when working with the duality of teacher- and learner-centred pedagogies” (p. 155). As demonstrated so far, several researchers who have explored the pedagogic practices of teachers in the sub-Saharan African region bemoan the limits that viewing pedagogy in these simplistic, binaristic terms places on efforts to support teachers to improve their pedagogy. The problem that this research focuses on is that of the competence mode frequently being seen as “better” than the pedagogic practice associated with the performance mode. As a result, teachers in sub-Saharan Africa are led to adopt LCE practices (Tabulawa, 2003) which are not necessarily compatible with their cultural context. This has the added effect of possibly dismissing valuable approaches to teaching and learning, merely because they are associated with the performance mode, and several opportunities to strengthen teachers practice are ignored.

1.7 Research focus, objectives and questions

The purpose of the research is to explore pedagogic practices of teachers in SiSwati and English classrooms and examine their relationship to Swaziland’s cultural context. The study focuses on identifying the differences between the ways in which the teachers structure classroom events within which learners learn. The study also seeks to identify the differences between the teachers’ pedagogic choices during teaching and learning in each language. Additionally, the study seeks to challenge the binary set up between learner- and teacher-centred pedagogies and illustrate the extent to which hybrid forms of pedagogy and instances of pedagogical mixing can be seen in the selected Swaziland government school classrooms. By pointing out the range of pedagogic choices that teachers make in the classroom, this study highlights the range and variety of

opportunities open to those looking to strengthen pedagogic practice in Swaziland government schools.

1.7.1 Research objectives

The objectives of the research are threefold:

- To explore SiSwati and English teachers' pedagogic practices in two Swaziland government schools.
- To gain an understanding of teachers' perspectives on teaching and learning in two Swaziland government schools.
- To examine the contextual factors which give shape to the pedagogic practices of SiSwati and English teachers, including Indigenous Knowledge (IK).

1.7.2 Research questions

The main research question for this study is: *To what extent do the pedagogic modalities of SiSwati and English teachers during teaching and learning relate to the socio-cultural context?*

Within this broad question, the following sub-questions were asked:

- What is the nature of the tasks, activities, interactions and judgments during teaching and learning?
- Which pedagogic strategies do teachers use in the classroom?
- How are the pedagogic strategies shaped by the socio-cultural context?
- What cultural aspects, if any, are observable during teaching and learning in two SiSwati and English classrooms and how are they reflected in the teachers' pedagogic practices?

1.8 Structure of report

The main aim of this first chapter has been to introduce and provide a background to the debates about LCE and TCE in sub-Saharan African contexts. The purpose of the chapter is to show the limitations of the binary that is set up between learner- and teacher-centred practice and viewing them as two mutually exclusive pedagogic approaches. The chapter also contains the rationale and motivation for the study, the purpose and objectives, as well as the research questions.

Chapter 2 presents a synthesis of some of the literature that already exists on pedagogy and its relationship to socio-cultural context. The chapter also sets out the spectrum of teaching styles which, according to Guthrie (2011), occupy the space between the perceived learner- and teacher-centred divide. In this chapter I also consider some of the debates around what constitutes IK and Indigenous Ways of Knowing (IKW) and how these can be drawn on in a classroom context.

In chapter 3, I present the conceptual framework that is used to interrogate the ideas about pedagogy expressed by the teachers involved in the study and to examine the pedagogic practices observed in their classrooms. In order to do this Bernstein's (2000) performance and competence modes and Alexander's (2001) "core acts of teaching: task, activity, interaction and judgement" (p. 325) are discussed in depth.

Chapter 4 provides an overview of the research methodology selected for this study and the rationale for the choices made. The study is informed by a phenomenological qualitative approach, and case study as the methodology. In addition, justifications for the use of particular sampling and data-collection techniques are also discussed. The chapter also gives consideration to issues of credibility, transferability, dependability and confirmability.

Chapter 5 contains the data presentation and analysis. It begins with an examination of the dominant themes that emerged from the interviews, followed by a discussion of the lesson observations. As part of the discussion of the interviews the ideas that each teacher expressed about learner-centeredness, teacher-centeredness and Swazi culture are presented and analysed. In terms of the lesson observations, the themes of: the final examinations for which the learners were preparing; the use of everyday knowledge and real life examples during teaching and learning; the different activities learners engaged in during teaching and learning; the different types of interactions observed in the classroom and how the individual teachers dealt with learner responses and contributions to their lessons are discussed.

Chapter 6 begins by summarising the findings of the study in relation to the research questions. The chapter also presents the significance and implications of the study as

well as some of the limitations. Finally, the chapter ends by outlining possibilities for further research and in particular calls for the development of the theoretical language and frameworks that will empower researchers to describe pedagogy in a sub-Saharan African context in more authentic and relevant terms.

Chapter 2

Literature Review

2.1 Introduction

The purpose of this literature review is to synthesise some of the literature that already exists about pedagogy and its relationship to the socio-cultural context. In order to address what other scholars have established about this subject and to locate my research within these debates, I critically discuss studies that have been carried out regarding pedagogical choices that teachers make in developing country contexts.

In this chapter, firstly I discuss literature on the relationship between the socio-cultural context and the pedagogic choices teachers make in the classroom. Following this discussion, the spectrum of teaching styles that exist across the perceived gulf between learner- and teacher-centred pedagogy is set out. This allows for an interrogation of pedagogy and how it is defined, and also emphasises the importance of deconstructing the binaries that exist within the descriptions and discourse surrounding learner- and teacher-centred pedagogy. The final section considers the literature on the debates and contestations around Indigenous Knowledge (IK) and Indigenous Ways of Knowing (IWK). This is important for my study because IK is a strong element in the way socio-cultural context is discussed and is a major focus of my research. A discussion on IK and IWK allows for the exploration of how this perspective about the world is incorporated into the classroom, allowing me to engage in further detail with sub-question 4 as presented in chapters 1 and 4. It is important to say that much of my discussion focuses on sub-Saharan Africa, not only as a geographical space, but also as a region with a history of Western colonialism. In addition, the group of countries that occupy this space have inherited a similar education system borne out of this history (Crossley & Tickly, 2004) which has led to the current trend of promoting democratic teaching methods and learner-centred pedagogy in schools (Tabulawa, 2003).

2.2 Socio-cultural context and pedagogy

Before I engage with the discussion on the relationship between pedagogy and the socio-cultural context, I will firstly present a practical scenario which highlights the above-mentioned issues that are addressed in this chapter.

In July 2014 a group of teachers from Buckswood College in the United Kingdom conducted a training workshop for 93 teachers in the Lubombo region of Swaziland. This is the same region where I carried out my research. The two teachers involved in my study participated in that training. The 3-day workshop was informed by a view of teaching and learning that draws on a "humanistic model for supervision and facilitation" in the classroom (Sikhulile News, 2014, p. 4). According to Tanner and Tanner (1995), humanistic psychology views the learner as an "autonomously thinking, socially responsible individual who is capable of controlling his or her destiny" (p. 275). This viewpoint sees the learner as an independent, self-governing being and demands a learner-centred pedagogy. It rejects pedagogic practices which are associated with teacher-centred pedagogy where "aims are dictated by the teacher and met through a serial aggregate of imposed tasks" (Tanner & Tanner, 1995, p. 276). It can be argued that learner-centred and teacher-centred pedagogies are a complete contrast to each other in the way they perceive the learner and the role of the teacher. In order to move from one perception to the other, there needs to be a shift in the beliefs an individual holds about teaching and learning. In terms of the Buckswood training, this is problematic because "authoritarian, teacher-dominated and lecture-driven practices" are said to "persist" in many sub-Saharan African countries (Altinyelken, 2010, p. 151) and an attempt to introduce learner-centred practices promotes a conflicting world view. As a humanistic psychological paradigm formed the basis of the training, the question is whether the trainers took the socio-cultural context of Lubombo high school teachers into account during their delivery of the training. From a brief discussion with the teachers involved in my study about this training, the answer would appear to be no. During the interviews (Appendix 3), although both teachers said the workshop was refreshing, they claimed *"most of the ideas were not really applicable in our situation"*.

In relation to this training, Tabulawa (1998) argues that in sub-Saharan Africa teachers "hold an objectivist view of knowledge ... and see themselves as arbiters of that

knowledge" (p. 265). In this way, the pedagogic choices a teacher makes during teaching and learning are based on how knowledge is viewed and how learning is seen to occur. Tabulawa (1997) argues that didactic teacher-centred methods remain prevalent because of "a fundamental view of knowledge, the learner and his/her role in the classroom" (p. 192). Guthrie (2013) posits that sub-Saharan African cultures predominantly ascribe to "a revelatory epistemology" (p. 122) which sees knowledge as something that is revealed, transmitted and received. Thus, Learner-Centred Education (LCE) and Teacher-Centred Education (TCE) are founded on "incongruent epistemological and social assumptions about the world" (Tabulawa, 1997, p. 191) and to move from one pedagogic model to the other would require a paradigm shift by the society as a whole. It then means that a wider social change is needed before the pedagogy can change because it reflects the context in which it is performed and needs to fit with the educational purposes and expectations of the wider society. Whether or not whole societies are capable of such change and how such a paradigm shift would occur, opens up another debate that is beyond the scope of this research.

Based on traditional societies and indigenous ways of viewing the world, in a sub-Saharan African context, knowledge is controlled hierarchically and is seen as something to be absorbed (Tabulawa, 1997), leading to a "conception of the learner as a mind to be disciplined ... with mental faculties being strengthened through rigorous exercise" (Tanner & Tanner, 1995, p. 276). Along the same line of argument, Tabulawa (2004) maintains that, in African cosmology "there is a direct relationship between age and knowledge and this structures the child-elder relationship in hierarchical terms" (p. 66). To suggest then that teachers from a sub-Saharan African context shift from their current pedagogic practices to "a learner-centred paradigm is a proposal that they change their views of the nature of knowledge, of the learner and his/her role, and of classroom organisation in general" (Tabulawa, 1997, p. 192). The argument is that in order for teachers in such cultural contexts to change their pedagogy, a philosophical, psychological and sociological shift is necessary. Guthrie (2013) argues that teachers select methods they know to work best within their particular context and consequently might be reluctant to employ innovations which could be conflicting or disadvantageous for learners. Thus, "if teaching and learning strategies are perceived to have little impact on student achievement in national examinations they are unlikely to be fully

implemented or sustained" (Altinyelken, 2010,p. 167). Considering this, TCE may be seen to be a more effective way to prepare learners for examinations.

In the classroom the learner also sees the teacher as "the embodiment of official knowledge" (Tabulawa, 2004, p. 66) and the learner 'co-constructs' the teacher's dominant role. This, according to Tabulawa (2004), is achieved through implicit and explicit strategies and expectations placed on the teacher by learners, keeping teachers in an information-giving position. The same was observed by Vavrus (2009) who conducted a study in Tanzania on the attempt to "infuse social constructivism" into a teaching college curriculum and "design a student-centred learning environment which promoted the use of active, inquiry based methods" (p. 303). In spite of having constructivist beliefs, Vavrus (2009) often found herself compelled to impart knowledge to the students. It was only when they realised that she did not have the knowledge to give "... that they would figure it out for themselves with their classmates" (Vavrus, 2009, p. 309). The belief, according to Young (2009), is that "schools enable or *can* enable young people to acquire the knowledge that for most of them cannot be acquired at home or in the community ... and parents, sometimes at great sacrifice, especially in developing countries [consequently try] to keep their children in school for longer and longer periods" (Young, 2009, p. 13). This means that learners and the surrounding community also have an influence over the way that teaching and learning occur in classrooms and it can be argued that the pedagogy needs to fit with the expectations of the different stakeholders involved in the educational process. Therefore, if governments decide that LCE should be implemented in schools, it is not only teachers who need to be convinced that LCE leads to educational success, but learners and their parents too.

The research shows that issues of pedagogy are socially and culturally bound. Guthrie (2011) maintains that teaching is "a cultural act, as is attempting to improve it" (p. 200). Tabulawa (1997) emphasises this view claiming that pedagogic issues "are products of the surrounding cultural, social and historical milieux" and "there is nothing value neutral about pedagogical styles" (p. 192). Both authors seem to perceive pedagogy as inextricably linked to the context in which teaching and learning occur, with values being embedded into the way teachers select the modes they will employ in the classroom. These two views are further supported by Alexander (2001) who states that one cannot

“presume that ‘what works’ in one country will work in another” (p. 10). It is important to note that it is “the degree of compatibility at the level of values which sets the limits of what can be successfully transferred [from one cultural context] to another at the level of practice” (p. 10). Alexander (2001) seems to link a teacher’s cultural values to their pedagogic practice and suggests that any incompatibility between the two will hamper successful implementation of a pedagogic style.

Alexander (2009) argues that a “value-sanitised pedagogy is not possible” (p. 932) and that those who “happily commend Western ‘child-centred’ pedagogy to non-Western governments without regard for local culture and educational circumstances” are not only misguided but promote potentially damaging policy (Alexander, 2009, p. 926). Like Tabulawa (1997) and Guthrie (2011), Alexander (2001, 2009) claims that culture manifests itself through values and that those cultural values shape the pedagogic choices teachers make in the classroom. Consequently, any changes to pedagogy need to happen in relation to the “cultural context and then tailor instruction and assessment so that they are appropriate to the context” (Stenberg, 2007, p. 18). This means that in order to improve teaching and learning in Swaziland government schools, it is important to understand the socio-cultural context in which teaching and learning occur.

A discussion of values suggests that there are deep-seated epistemological and socio-cultural factors that shape teachers’ pedagogic choices during teaching and learning. In essence, “the motivation, values and ideals” (Barrett, 2008, p. 497), that is, the experiences and personality of teachers or their identities, are moulded by the socio-cultural context and contribute to pedagogic practice. Guthrie (2013) explains that TCE is underpinned by the value systems that both teachers and students have been “exposed to from their earliest childhood” (p. 129). The values that come out of these communities help to sculpt teachers’ views of what it means to be a teacher which “inevitably relates to their practice” (Barrett, 2008, p. 498). Thus teacher identity is inextricably linked to practice, revealed in the pedagogic choices that are made in the classroom. According to Barrett (2008), a humanist or relational view of teaching, a similar view to the one held by the Buckswood trainers, is connected to “a set of practices often called ‘child-centred’” (p. 498). The rationalist or instrumentalist view of teaching, predominantly found in sub-Saharan Africa, result in “rigid structuring of space and time, explicit teacher control and emphasis on reproduction of texts” (Barrett, 2008,

p. 498) and is associated with the teacher-centred mode. Through linking teacher identity with the pedagogic choices made in the classroom, Barrett (2008) shows that it is not simply a matter of swapping one set of pedagogic practices for another but an issue related to the values teachers hold, their voice and identity. With this discussion in mind, Guthrie (2011) maintains that "the failure of learner-centred reforms is not a result of lack of resources and training, but comes from ignoring the cultural contexts within which schools operate" (p. 129).

In terms of this study, it then becomes important to establish what teaching and learning practices are supported by the socio-cultural context and to gain insight into the current practices in the classroom. Considering the discussion thus far, it is important to recognise that teacher-centred pedagogy is not perceived as "an outdated colonial outpost" but a pedagogic mode that is "likely to remain embedded in African school systems because [they are] compatible with traditional and ongoing cultural practices" (Guthrie, 2013, p.135). This links with Tabulawa's (1997) example of the hierarchical age structures of traditional African societies. Guthrie (2011) criticises the view that traditional or formalistic teaching found in developing country contexts is merely an "intermediary step on the path to educational development" (p. xxvii). He argues that formalism is rather a "deep rooted cultural paradigm capable of adapting and performing important educational functions" (Guthrie, 2011, p. 4). The idea that value should be placed on pedagogic practices found in developing country contexts is important for my study, as it allows for the description of formalistic practices in positive terms and to understand that teachers' pedagogic choices are contextually bound. In relation to the Buckswood project mentioned earlier, Guthrie (2011) would probably view the trainers as attempting to "naively introduce fashionable education theories from different cultural contexts" which he sees as being "highly inappropriate" (p. 17). He advises that "perhaps more researchers and commentators should spend time as teachers in developing country classrooms and learn how teaching in their schools is actually done" (p. 98). By stating this, Guthrie amplifies the voice of teachers who do not use progressive pedagogic modes in developing country contexts and argues that those who write about pedagogic practices need to leave their prejudices behind and view teaching and learning from the perspective of those who live in these settings. Hugo and Wedekind (2013a) support this view, seeing those who view formalistic pedagogy

negatively as a “failure to take seriously the experience of committed educators in developing country contexts across the world” (p. 153).

A similar view was also articulated in a study conducted by Brodie et al. (2001). Their study examined the “take-up” of learner-centred practices by black South African teachers who were enrolled on an FDE-programme at Wits School of Education from 1996-1998. Of interest were the teachers who did not change their teaching practices or “reverted to a simple transmission approach” (Brodie et al., 2001, p. 555) once they returned to their contexts. Brodie et al. (2001) claim that they still considered these teachers to be “good teachers” and argue that although “... they have not taken up what the course offers, this can be explained in light of their contexts and in terms of the already existing integrity of their teaching” (p. 555). This suggests that the context in which one teaches is a powerful determining factor when it comes to pedagogy. It also suggests a sense of authenticity in pedagogic choices made by these teachers with claims of “integrity” being attached to the teacher-centred pedagogic mode. Considering these points, if teacher-centred pedagogic practices are seen in Swaziland government school, it is important to see the verisimilitude and authenticity in this approach to teaching and learning.

It seems that from a humanistic view, teacher-centred pedagogic modes are generally seen in negative terms because teacher-centred pedagogy “does not support the development of conceptual learning, critical thinking and problem solving skills” (Altinyelken, 2010, p. 151). In light of this, Altinyelken (2010) argues that traditional teaching or teacher-centred methods “do not encourage spontaneity or taking initiative ... and restrict critical and creative thinking” (p. 151) and concludes that “there is no doubt that authoritarian, chalk-and-talk teaching methods need to be modified and replaced by progressive teaching and learning pedagogies” (p. 168). The aim of those who advocate for LCE is to “lead teachers away from teacher-centred didactic approaches” into a situation “where teachers and learners are working towards learner-centred education as a long-term goal” (Schweisfurth, 2011, p. 430). The assumption is that in order to improve teaching and learning in a sub-Saharan African context, a shift in teaching style from a teacher-centred to a learner-centred pedagogy needs to occur. Even if the assumption that it is desirable for learners in a sub-Saharan African context to obtain the competencies that Altinyelken (2010) identifies as lacking is true, “it is a

false premise that enquiry teaching methods are necessary to develop students enquiry skills" (Guthrie, 2011, p. 1). Guthrie (2011) criticises efforts to "equate improvement in education with a change in teaching style" and encourages the focus to shift to upgrading current teaching practices (Guthrie, 2011). Considering this, it is important to explore what existing pedagogic practices are in the Swaziland context and examine ways to strengthen them.

In spite of calls to strengthen TCE, there has been a continual effort and consistent failure to implement LCE in developing country contexts (Schweisfurth, 2011). In her meta-analysis study of 72 empirical journal articles, Schweisfurth (2011) cites several systemic, socio-economic and cultural reasons for the failure of entrenching LCE into developing country contexts. These include teacher capacity, government resources, the education system and the socio-cultural context. Vavrus (2009) also claims to have identified learner-centred pedagogy as contextually inappropriate in Tanzanian schools. She cites the material conditions as a major cause. Schweisfurth (2011) explains that economic and material conditions play an important role in the successful implementation of LCE. She outlines the key concerns as "infrastructure, class size, teaching materials and teacher capacity" (p. 428). Barriers to implementing LCE in developing country contexts, then, are not only epistemic and social but are also linked to economic factors. Schweisfurth (2011) describes "the ideal-typical LCE classroom as envisaged in the doctrine of progressivists based in the rich minority world which is far from the lived experience of most teachers and learners in Sub-Saharan Africa" (p. 427). As an illustration of this, Varvus (2009) uses the data from two lesson observations to illustrate some of the difficulties teachers experienced when trying to implement the "discovery method" which promotes "building knowledge through investigation" (Gauthier & Dembélé, 2004, p. 9). Vavrus (2009) shows that the discovery method that the student-teacher attempted to use to be acoustically incompatible with the setting and described the lesson as "deafening", creating "such a racket" that it could be heard all around the school (p. 307). The researcher claims that she "felt embarrassed for the student-teacher as he was demonstrating what we, his supervisors, thought constituted an 'international standard of excellence'" (Vavrus, 2009, p. 307). In contrast, the other student-teacher "wisely decided to forego any group work ... and largely directed the lesson and provided content" (Vavrus, 2009, p. 307). In spite of using a teacher-centred approach, this student teacher was able to promote higher order thinking, engage the

students of the lesson and create a respectful atmosphere (Vavrus, 2009). In this study, the infrastructure is identified as part of the school context which impacts on the successful implementation of the pedagogic choices teachers make in the classroom.

Linked to the idea of the material conditions, Barrett (2007) argues that “a context of economic scarcity does select for teacher-centred modes and hence, improvement in quality will have to be largely, although not exclusively, within this mode” (p. 275). This means that in lesser developed or underprivileged areas, owing to the socio-cultural context, there is greater prevalence of formalistic pedagogy. She states that improvements should not focus on introducing an alternative pedagogy, but on looking for ways to strengthen the one that already exists (Barrett, 2007). In my study, it is important to consider the material resources that are available in schools and to examine the extent to which these constrain or enable the pedagogic choices teachers make in their classrooms.

In the literature, there are two main reasons cited for the failure of LCE in developing country contexts. These are poor economic conditions and poor structural and material resources. More importantly, the epistemological world view and values attached to the two perspectives (LCE and TCE) act as a barrier to the successful implementation of LCE. Tabulawa (1997) views LCE and TCE as incongruent having been “represented as two apparently irreconcilable opposites set up by child-centred and teacher-centred methods” (Barrett, 2008, p. 498). However, it is important to view these two modes in a more complex manner and deconstruct the binary division set up between the two poles.

2.3 A spectrum of teaching styles

At the centre of this debate lies the perceived learner-centred and teacher-centred divide. It is important to acknowledge that these are polar representations of pedagogic modes which in fact sit on a “continuum” (Guthrie, 2011, p. 203; Schweisfurth, 2013, p. 11) where pedagogic practices are able to take shape in the space between the two extreme poles. Barrett (2007) questions the “polarity in which teacher-centred ... whole-class or transmissional styles are contrasted with learner-centred progressive ... constructivist styles” (p. 276). Barrett (2007) deconstructs the binary which is often created between teacher-centred and learner-centred pedagogies and, like Guthrie

(2013), argues that the focus should rather be placed on strengthening traditional teaching practices. Guthrie (2013) supports this view stating that there are “strong theoretical and practical reasons for modifying formalism gradually from within rather than trying to replace it with progressivism” (p. 135). By saying this, he looks for the improvement of formalistic teaching which he argues is more appropriate in developing contexts (Guthrie, 2013).

Beeby (1966) characterised “four recognisable stages” (p. 57) in the development of school systems as they move away formalistic pedagogic modes towards progressive approaches to teaching and learning. Beeby’s (1966) first two stages, labelled the “Dame School” and “formalism”, are characterised by traditional teaching methods and argues that these “improve” as they move into a progressive mode. He claims that in the top two stages, the “transitional” and “meaning” stages, there is “the attempt to give each child a deeper and wider understanding of the symbols with which he works”, what he refers to as “the stage of meaning” (p. 65). These progressive stages feature a wider curriculum, a variety of teaching methods and a focus on individual difference (Beeby, 1966). The two lower stages, on the other hand, the formalistic stages, are characterised by traditional pedagogy and contain features such as didactic methods, memorisation, rigid structures and emphasis on examinations (Beeby, 1966). The movement through these four stages is based on the teachers’ “ability ... to bring about the changes necessary to raise the school system to a higher stage” (p. 57). Consequently, he connects teacher ability to two professional factors: the level of teacher education and the amount of training teachers have received (Beeby, 1966). In Beeby’s (1966) view, the pedagogic choices a teacher makes directly affects the quality of education delivered to learners. He measures the quality of education by its level of learner-centredness.

The formalistic mode is, therefore, seen in negative terms as the above-mentioned practices – didactic methods, memorisation, rigid structures and emphasis on examinations – are not seen to promote learning but the absorption and regurgitation of information (Altinyelken, 2010). However, Guthrie (2011) argues that “different styles are not ‘better’ or ‘worse’ just more or less appropriate” (p. 30). This links back to Brodie et al.’s (2001) view of the teachers who continued to use traditional teaching styles after their course at university. Hugo and Wedekind (2013a) emphasise that there are

innumerable pedagogic moves that teachers could select in the classroom and it is important to develop flexible teachers who can respond to the demands of their context. By doing this teachers are empowered to access "the vast 'in-between' the poles of an integrated, invisible, progressive learner-centred pedagogy and the explicit focus on subject-specific formal teaching driven by the teacher" (Hugo & Wedekind, 2013a, p. 148). This means it is important to characterise and explore the pedagogic practices teachers choose in developing country contexts in their own right. They need not be identified only in terms of the LCE and TCE binary but should also be seen as occupying the space in between, creating a spectrum of teaching styles.

In his effort to show that teaching styles can be seen as more than merely progressive or formalistic, Guthrie (2011) paints a spectrum of teaching styles in five broad categories: authoritarian, formalistic, flexible, liberal and democratic. He creates a matrix in which, under each of these categories, different elements of pedagogy are considered.

According to Guthrie (2011) an authoritarian style is described as formal and teacher-dominated where the learner plays a passive role. The emphasis is on rote learning of content with little interaction between teacher and learners. Next he describes the formalistic style as having more "overt interaction" between teacher and learners but the teacher still having "strict hierarchical control" (Guthrie, 2011, p. 205) over the routines and direction of the lesson. There is a less rigid approach in terms of the processing of syllabus content, with more emphasis on memorisation and understanding as opposed to rote regurgitation of information under the authoritarian style (Guthrie, 2011). In the middle, Guthrie (2011) identifies the flexible style which "uses variety in methods" (Guthrie, 2011, p. 205); while learners still operate within the teacher's constraints, there is some relaxation of control because learners have the opportunity to play a more active role in the classroom and there is an emphasis on problem solving. Moving along the spectrum, the liberal teaching style "actively promotes a student-centred classroom" (Guthrie, 2011, p. 205) with an emphasis on learning processes rather than content. The learner is given increased autonomy in the classroom and there is an emphasis on positive reinforcement (Guthrie, 2011).

Finally, in the democratic teaching style, the teacher becomes a resource who merely coordinates activities in a classroom of equals. Learners are seen as responsible for making choices about content, pace and other classroom decisions. In addition, learning occurs through investigation and discovery, ensuring the active participation of the learner (Guthrie, 2011). Guthrie (2011) emphasises that these categories are not necessarily distinct from one another and "teachers can use any or all of these styles, separately or in combination, as the occasion warrants" (Guthrie, 2011, p. 204). This can be linked to Brodie et al.'s (2001) discussion about the emergence of "hybrid practices" (p. 545) in pedagogy, incorporating some elements of LCE but not others. What they saw in South African classrooms were cases in which "the teacher maintains control of knowledge production in classrooms, while allowing students limited flexibility in working arrangements" (Brodie et al., 2001, p. 545). This description links to Guthrie's (2011) flexible style. What is seen is that "teachers do attempt to develop alternatives to teacher-centred practices tending to move between teacher- and learner-centred practices and develop hybrid teaching styles" (Brodie et al., 2001, p. 546). The point is that it is not helpful or accurate to describe teaching practices in essentialist terms but is important to acknowledge the vast range of pedagogic choices that exist between the two apparent poles of LCE and TCE.

With the idea of a spectrum of teaching styles and hybrid practices in mind, it is interesting at this point to consider O'Sullivan's (2004) study and her description of what she labels learn*ing*-centred pedagogy. What O'Sullivan (2004) describes as learn*ing*-centred pedagogy also seems to fall into Guthrie's (2011) flexible teaching style. O'Sullivan (2004) claims that learning-centred pedagogy is the process of using techniques, skills and activities to ensure effective learning takes place. This means that teachers need to be empowered to use whichever teaching methods bring about effective learning, which is the major principle of learn*ing*-centred pedagogy (O'Sulllivan, 2004). From the idea of learner-centredness, O'Sullivan (2004) extracts "simple LCE activities which take the realities within which teachers work into account" (p. 596), again highlighting the importance of the socio-cultural context. In the study she used three main categories of activities, those which promote students asking questions, checking students' understanding and using time effectively. In selecting learning-centred strategies, she advocates for the use of strategies which respond to local values and conditions (O'Sullivan, 2004).

O'Sullivan (2004) acknowledges that learning-centred teaching draws on a direct instruction approach which is teacher-directed and allows for a high level of teacher control over the selection and sequencing of knowledge. It also requires monitoring of learners' understanding of the material, the use of questioning at a low cognitive level and methods of reinforcing understanding (O'Sullivan, 2004). Gauthier and Dembélé (2004) use the term 'direct instruction' interchangeably with 'structured teaching', which they claim is teacher-directed but learner-centred pedagogy. Structured teaching, they argue, is accessible to teachers and is appropriate for large classes, an important factor in Sub-Saharan Africa. It involves structured, systematic and explicit teaching which uses modelling as a major strategy (Gauthier & Dembélé, 2004). Within structured teaching learners also engage in activities which allow for guided and independent practice with material (Gauthier & Dembélé, 2004). Altinyelken (2010) adds to the description of structured teaching with other techniques such as "lesson planning, clear introduction of objectives and themes, making links with previous lessons and use of formative assessment" (p. 162). She goes on to claim that "many initiatives that claim to be child-centred incorporate some aspects of structured pedagogy" (Altinyelken, 2010, p. 162) which again emphasises the point that there are practices which fall in-between the learner- and teacher-centred divide. Additionally, these strategies appear to resonate with Guthrie's (2011) flexible model and may be a route to strengthening formalism.

It is important at this point to briefly discuss Barrett's (2007) analysis of pedagogy in a Tanzanian context as she draws out several similar themes. Barrett (2007) claims that within formalistic modes of teaching, it is still possible to "recognise and build on learners' prior knowledge; to recognise and cater for different learning styles; to value and celebrate individuals' contributions and achievements within whole-class 'teacher-centred' practice" (p. 290). She advocates for a new gaze to be placed on indigenous culture and for strategies such as the riddle game, choral response and short improvised dramas, which she saw predominantly in Swahili classrooms, to be examined and developed further in educational practice (Barrett, 2007). In exploring how the formalistic approach can be strengthened, Barrett (2007) calls for teacher training that focuses on whole class teaching strategies which draw on constructivist principles and indigenous culture. This, then, demands an examination of indigenous knowledge and indigenous

knowledge systems in order to draw out transmission strategies which may strengthen formalistic pedagogic modes.

2.4 Indigenous Knowledge (IK) and Indigenous Ways of Knowing (IWK)

The idea of IK and IWK leads to a more in-depth discussion of knowledge and the way it is shaped during the process of teaching and learning. The shaping of knowledge refers to the different representations of knowledge, the modes of access opened to learners and the overall perception of the knowledge itself. Therefore, IK and IWK are not only concerned with knowledge but also how that knowledge is perceived and accessed.

In exploring how approaches to teaching and learning can be strengthened in a contextually relevant manner, Barrett (2007) claims that "some of the more interactive elements of practice derive from a distinctly Tanzanian pedagogic tradition" (p. 274). This, then, demands an examination of IK systems in order to draw out transmission strategies which may then be used to strengthen formalistic pedagogic modes. In addition, Hays (2010) points out that there is an "incongruence between [western and indigenous] knowledge systems and their transmission modes and this is one of the biggest barriers to indigenous students' success in mainstream education systems" (p. 198). Thus, if Western and Indigenous knowledge have different structures and modes of transmission and this impacts students' ability to succeed in formal education system, it becomes necessary to identify ways to incorporate IK into the classroom in order to increase the opportunities for learner success.

One of the biggest debates about IK is its definition. Hays (2009) states that "the category of 'local/traditional/indigenous knowledge' is frequently misrepresented" (p. 197). She claims that there is often an attempt to homogenise and systematise IK when it is, in fact, "fluid, diverse and adaptable" (Hays, 2009, p. 197). Linked to the idea of resisting the temptation to homogenise IK, Ngara (2000) sees "African indigenes as having distinct, enduring commonalities that transcend geographic boundaries and ethnicity" (p. 7). This suggests that while it is important not to essentialise African IK, it is also necessary to acknowledge that there are commonalities between African cultures

even though they reflect a large and diverse group. In support of this, Ntuli (2002) says he does not want to suggest that Africa is “one monolithic block ... [but] precolonial Africa was characterised by more variations than differences in cultural expressions” (p. 61). One can certainly identify repeated practices, beliefs, proverbs, customs across the African continent, contained in a variety of African cultures, and, in order for these to be repeated, one might argue, they must have similar structures otherwise we would not be able to recognise them.

At the risk of falling into another discussion of binary opposites, it is this tension between the structures of IK and the structure of ‘Western Knowledge’ on which the debate often centres. It is important to acknowledge that there is not one ‘Western’ view of knowledge and that the debates and contestations about what constitutes knowledge are complex and have developed over generations. I will explore some of these views in the discussion below. A traditional “Western” view of knowledge can be characterised as a realist view, one that sees knowledge as objective, measurable and grounded in truth. Ntuli (2002) defines this Western approach to knowledge as the privileging of reason above all other ways of knowing (for example, emotion, sense perception and language) and requires the “separation of one’s self from the phenomenal world, objectify[ing] that world” (p. 56). Thus, in Ntuli’s (2002) mind, this approach to knowledge is inductive and scientific, whereas he claims that an African view of knowledge is “integral, cyclic and interconnected” (p. 56).

In line with a realist view of knowledge, Horsthemke (2004a) argues that the definition of IK remains elusive and the definitions that have been offered are “incoherent and inconsistent” (p. 36). Horsthemke (2004a) claims the term IK is often used to cover all manner of features from “local, traditional, non-Western beliefs, practice, customs and world views” to “alternative, informal forms of knowledge” (p. 32). He asserts, “knowledge, correctly seen, is anchored objectively by truth, or facts, that is, by the way the world is” (Horsthemke, 2004b, p. 573) and is measurable by its acquaintance, practical and propositional nature. In his view, the problem then becomes that IK is neither objective nor measurable and, in its current state, is little more than a set of disparate beliefs (Horsthemke, 2004a).

On the other hand, those who write about IK claim that “Indigenous Knowledge is valuable in its own right and should be nurtured [on its own terms]” (Hays, 2009, p. 204). This contrasts with Horsthemke’s realist view as it is a postmodernist view of knowledge and directly challenges the universal view expressed above. This postmodernist perspective shows that Western knowledge can be viewed in multiple ways. From this perspective, the knower and the known are seen as being entwined and an uncertain and multiple view of reality is embraced (Doll, 2003). Scott (2008) claims postmodernism “starts from an assumption that knowledge is embedded in particular interest perspectives, and conceals those interests under the guise of spurious objectivity” (p. 49). Postmodernism is then suspicious about claims to objectivity and how the interests of powerful groups are amplified. Notably, it is this view of knowledge that can best be linked with those who advocate for a learner-centred pedagogy and thus, it is this perspective which ultimately allows IK to become part of the discussion about teaching and learning. If this is taken a step further into the postcolonial domain, which begins from a similar premise as postmodernism but adds colonialism as a further dimension to the view, IK consequently becomes the centre of the discourse.

Stepping beyond a postmodernist view, postcolonial theory positions colonisation at the centre of the discourse, allowing for a “reinterpretation of present day circumstances in light of a colonial past” (Tickly, 1999, p. 604). The postcolonialist acknowledges that “the past shapes the life opportunities, economic conditions and the status of individuals, families and communities” (Browne et al., 2005, p. 21). With postcolonial theory, we are then able to “reconsider the colonial encounter” and reassess the impact from the perspective of the colonised (Crossley et al., 2004, p. 148). This places the “historically marginalised” (Tikly, 2001, p. 152) at the centre, rather than at the periphery of the debate which makes the perspectives of marginalised communities, the starting point for knowledge construction (Browne et al., 2005). From a postcolonial perspective, IK is a given central place in the debate. Postcolonialism aims to decentre the dominant, hegemonic, colonial culture and is concerned with “the project of decolonising and transforming knowledge” (Subedi & Daza, 2008, p. 2). Woolman (2001) argues, “under colonialism cultural diversity was submerged” and, as a result, African traditions were “excluded” from education (p. 27). The fact that colonialism views knowledge from a realist perspective, means that it occupies the same position as Horsthemke (2004a, 2004b) and it is important that this view is challenged, especially in African contexts. It

is necessary to find ways for IK and IKW to be integrated into the teaching and learning process as this forms part of the socio-cultural context and can be harnessed to impact teaching and learning in the classroom.

It is useful, at this point, to interrogate the separation between school and everyday knowledge. For Bernstein, knowledge is organised into two discourses: horizontal and vertical. Horizontal discourse is everyday knowledge (Bernstein, 1999, p. 159), belonging to the realm of the experiential world whereas vertical discourse, what Young (2009) labels "school knowledge", is explicit, systematic and specialised (Bernstein, 1999, p. 161). Everyday knowledge is "confined to locally meaningful use" and does not "accumulate into deep bodies of knowledge across time and space" (Zipin, 2013, p. 161). This is significant because everyday knowledge is bound by its context and cannot transcend the boundaries of its immediate use. Bernstein (1999) argues that horizontal discourse is "segmentally organised" (p. 159) and, therefore, in horizontal discourse, the learning that occurs within each segment is specific to the context and is often directed towards immediate, specific goals which do not necessarily link to other segments. However, the segments are connected through their manifestations in the everyday (Bernstein, 1999), as they are all, generally, embedded in on-going practices (Bernstein, 1999) but are only be realised or in performed in context.

In contrast, with vertical knowledge, the logics and relationships between knowledge are paramount. School knowledge "circulates and consolidates across contexts ... building into deep disciplinary knowledge and acquires context independent meanings" (Zipin, 2013, p. 161). In order to illustrate this concept, Hugo (2011) uses a metaphor of a ten storey building where knowledge is built through a "floor by floor" progression. This means parts of knowledge are put together so that "each cubicle eventually adds up to a floor, and the set of floors will add up to the building ... [on top of which] you are strongly separated from the everyday" (Hugo, 2011, p. 37). Therefore, vertical knowledge is systematic, abstract and compartmentalised whereas horizontal discourse lacks this order. According to Bernstein (1999) school knowledge is vertical knowledge and is structured differently to everyday knowledge experienced in communities. The structure of the knowledge learners have access to and the extent to which it is abstracted and separated from the everyday influences the way that knowledge is delivered in the classroom.

To use Bernstein's (1999) concept, the descriptions of IK suggest that it is horizontal discourse and not processed, vertical school knowledge. Kasenene (1993) claims that in Swazi culture, education in social or everyday contexts occurs through observation, imitation and participation (p. 26). To emphasise this, Omelewa (2007) argues that IK and IWK is "based on practical common sense, on teachings and experience and is holistic – it cannot be compartmentalised and cannot be separated from the people who are involved in it because essentially, it is a way of life" (p. 596). This clearly situates IK in horizontal discourse, the everyday, and becomes a pedagogic tool, which links to Young's (2010) argument that it is a pedagogic resource for teachers. Omelewa (2007) identifies indigenous language, music, dance, proverbs, myths, societal structures and practices as educational resources that need to be incorporated into modern-day African schools. Omolewa (2007) links African approaches to teaching and learning to progressive pedagogy seeing, for example, music and dance as "outlets ... for creativity and choice" (p. 598) or the fact that "the learning process happens by doing, living and experiencing the subject matter" (p. 603).

Similarly, Woolman (2001) sees pedagogic practice in indigenous contexts as relying on "field experience, active discovery and close observation" which he claims "reflects a progressive pedagogy" (p. 31). This view directly challenges the views expresses by Tabulawa (2004) who places the hierarchical structure of society and respect for elders at the centre of the society. He claims that the structure of the child-elder relationship is brought as "cultural baggage into the classroom" and learners "do not talk back and do not question" (p. 66), seeing the teacher as the embodiment of knowledge, all features of a formalistic pedagogy. Guthrie (2011) emphasises this view, seeing African cultures as having a revelatory epistemology where knowledge is revealed rather than created, challenging a social constructivist view of knowledge which sees learning as "the construction and restructuring of knowledge by the learner" and the teacher as someone who "provokes or enables learning" (Brodie et al., 2001, p. 543). Different views of knowledge, then, shape teaching and learning in different ways. It is extremely important to acknowledge and articulate the view of knowledge which a teacher holds as this will directly impact the pedagogic approach and strategies used in the classroom.

Considering the above discussion, it can be argued that IK offers a rich, often untapped resource of approaches to knowledge and transmission strategies that can perhaps be adapted and incorporated into formal classroom pedagogy. It is worth considering whether it is possible to raise the achievements of students by designing an alternative pedagogy where students and teachers are empowered to draw on IK to create culturally familiar settings. In a Swaziland context, it is important to understand which practices can already be seen in government school classrooms and if new opportunities to integrate indigenous transmissional modes can be identified.

2.5 Conclusion

In this chapter, the different factors that shape the pedagogic practice of teachers were explored. The view of knowledge, the values of a society as well as economic factors were all identified as elements which influence the teaching style seen in the classrooms. In addition, the relationship between the pedagogic choices teachers make and the socio-cultural context in which teaching and learning occur was identified as an important influencing factor in the way pedagogy is shaped.

In order to show that teaching styles are more complex in their manifestations than those who advocate for LCE in sub-Saharan African contexts would have us believe, attention was paid to the space in-between the two poles of learner- and teacher-centred practice. The discussion suggests a spectrum of teaching practices and the importance of deconstructing the binary created when discussing TCE and LCE. Finally the question of knowledge and the structure of knowledge was examined, as the view of knowledge a teacher holds has a major impact on the way that teaching and learning occur in classrooms.

Chapter 3

Conceptual Framework

3.1 Introduction

This chapter discusses the conceptual framework that was used as a lens to analyse and understand the pedagogic choices teachers in Swaziland make during teaching and learning in two government schools. In order to do this Bernstein's (2000) performance and competence modes and Alexander's (2001) "core acts of teaching: task, activity, interaction and judgement" (p. 325) are discussed in depth. The reason these two theorists have been selected for this study is because they allow for a nuanced discussion of the act of teaching and the factors that shape and mould pedagogic practices. Bernstein's (2000) pedagogic modes provide the structure and language needed to critically analyse learner-centred education (LCE) and teacher-centred education (TCE) while Alexander's (2001) model of task, activity, interactions and judgements, which are the core elements of pedagogy, provides a framework to assess both the visible acts of the classroom, what teachers and learners do, as well as the less visible acts which encompass interactions and judgements. The elements that Alexander (2001) identifies are discussed within the bounds of Bernstein's (2000) pedagogic modes. It is important at this point to state that when referring to the performance and competence pedagogies, Bernstein (2000) uses the terms 'modes' and 'models' interchangeably in his writing and I do the same in the discussion that follows.

Barrett's (2007) study uses Bernstein's performance and competence modes during her research to engage with and analyse the pedagogic practices observed in Tanzanian primary schools. She argues that Bernstein's pedagogic modes move the debate forward from the simplistic learner-centred and teacher-centred view of teaching and learning and allow for a more complex analysis of pedagogic practice (Barrett, 2007). Bernstein's (2000) modes point the discussion towards various features, from the organisation of the classroom, to assessment approaches and the freedom given to learners within the classroom, to issues of teacher autonomy and the availability of

resources in the school. Through articulating and thus opening up these elements for analysis, Bernstein creates the language to deconstruct the discrete learner-centred and teacher-centred binary and allows for “what could be called a pedagogic pallet where mixes can take place” (Bernstein, 2000, p. 56).

Alexander (2001) offers a definition of pedagogy that encompasses two components: act and discourse. *The act* becomes the method employed by the teacher in the classroom and includes the tasks, activities, interactions and judgements of the teacher (Alexander, 2001). Tasks and activities make up the more visible, often more procedural events of the lesson, whereas interactions and judgements make up the less visible exchanges of the classroom. Alexander’s (2001) framework allows for a broad analysis of what was observed in the classroom during data collection for this study. The discourse, on the other hand, translates into *the frame:* the routines, rules and rituals reflected in the relationships of the classroom; as well as of *the form*, the structures which mould the use of space, time, organisation and purpose (p. 6). For the purpose of my research, I will mainly focus on the elements that make up the *act*, although I will consider elements of *discourse* where appropriate.

Together, Bernstein (2000) and Alexander’s (2001) frameworks allow for an in-depth analysis and interpretation of collected data in an organised and meaningful way. They further allow me to identify the approaches to teaching and learning observed in two Swaziland government classrooms and relate them to the socio-cultural context.

3.2 Performance and competence modes

As mentioned above, Bernstein (2000) identifies “two fundamental pedagogic models” (p. 47), the performance and competence models which can be directly linked to the learner-centred and teacher-centred education discussed in chapter 2.

Bernstein (2000) characterises the performance model as having strict control over selection, sequence and pacing of knowledge. This means that learners, and often teachers, have little room for manoeuvre within the explicit and clear bounds of the pedagogic frame (Bernstein, 2000). The argument for Bernstein (2000) is that performance models give rise to explicit structures and rules that “relay order and make

deviance highly visible" (p.47) making the process "susceptible to external control" (Bernstein, 2000, p. 50) which in sub-Saharan Africa manifests in centrally controlled curricula. In the performance model, the main concern is with the output or the pedagogic text constructed by the learner (Bernstein, 2000). Bernstein (2000) explains that "... the pedagogic text is essentially the text the acquirer [or learner] produces ... the acquirer's performance" (p. 48) which can extend from written compositions to utterances made during a lesson. At this point it is important to talk about what Bernstein calls recognition and realisation rules which are used to produce pedagogic texts and a strong feature of the performance model. Bernstein (2000) argues that learners need to have both the recognition and realisation rules as they are required to successfully negotiate the demands of schooling. Thus learners not only have to recognise what is relevant and appropriate in a school context (Bernstein, 2000), they also need to be able to produce or realise the "expected legitimate text" (Bernstein, 2000, p. 17). However, in order to do this successfully, one needs to have access to certain language codes which are important for teaching and learning (Bernstein, 2000).

Bernstein (2000) identifies two codes: restricted and elaborated codes. Hoadley and Muller (2010) explain that these codes allow for "meaning making and the organisation of experience" (Hoadley & Muller, 2010, p. 69) giving individuals "grids upon which meaning is hung" (p. 70). This means that individuals restructure knowledge according to the rules of the codes which assist in the decoding of meaning. A restricted coding orientation is context-dependent and reliant on everyday knowledge, while elaborated coding is non-context-dependent and allows for abstraction (Hoadley & Muller, 2010). This links back to the discussion of Indigenous Knowledge (IK) in chapter 2 where it was put forward that IK fits into the realm of the everyday. If this is the case, then it also means that learners need additional access to an elaborate code for academic success to be achieved. Bernstein (2000) argues that these codes have nothing to do with intelligence or cognitive ability but in order for students to be successful in schools, they "require an elaborated code" (p. 72) as this is the mechanism through which a child accesses school knowledge. The success of a learner is dependent upon their ability to recognise and utilise an elaborated code and how much this code is emphasised to the learner. In a performance model, "the acquirer will be made aware of how to recognise and realise legitimate text" (Bernstein, 2000, p. 47) and, as a result, the elaborated code becomes part of what teachers impart to learners.

In addition to the explicit nature of the performance mode, there is a “deficit-view of the child” (Tabulawa, 1997, p. 195), meaning that the learner is seen as lacking and in need of improvement. This results in a view of learners as vessels to be filled, which means “the teacher’s job is to reveal knowledge and the pupil’s job is to learn it” (Guthrie, 2011, p. 200). This is similar to Freire’s (1968) concept of “banking education” where learners are turned into “containers, receptacles to be filled by the teacher ... and education thus becomes an act of depositing, in which students are the depositories and the teacher is the depositor” (p. 58). This results in “a relationship between the student and the teacher that is clearly authoritarian” (Tabulawa, 1997, p. 196). The hierarchical and authoritarian performance model finds a “conducive environment in which to flourish” in a sub-Saharan African context as it fits with the “traditional cosmology” which “emphasises domination and subordination of children to their elders” (Guthrie, 2013, p. 129). This type of pedagogy is often seen in negative terms and is said to result in rote and “surface learning” (Barrett, 2007, p. 277). However, Tabulawa (2003) asserts that “there is no study that has conclusively established that learner-centredness is necessarily superior to traditional teaching ... in terms of improving students’ achievement ...” (p. 10). This links to Guthrie’s (2013) view that the formalistic teaching style should be improved rather than changed. Bernstein’s (2000) framework allows for an impartial analysis of the performance mode and, therefore, makes the strengths of this model more apparent when applied to the teaching and learning situations in my study.

On the opposite end of the spectrum is the competence model. In this mode, it is the processes through which learners engage with knowledge that become paramount. The competence model is concerned with “procedures for engaging with and structuring the world” (Bernstein, 2000, p. 43) and, to a great extent, looks for universals in its search for “procedural commonalities shared within a group” (Bernstein, 2000, p. 50). It is tempting to overemphasise the product/process binary that is created, the idea that performance models are concerned only with the pedagogic output and competence models with process. Alexander (2001) warns that to say “one values ‘product’ and the other ‘process’ is to misrepresent both modes” (Alexander, 2001, p. 376). Rather, he argues, that the distinction between performance and competence models is that the performance model “sees process as a means to an end [and the competence model] ... represents process as an end in itself” (p. 376). This means that there are still

processes involved in the performance model and products produced in competence modes but the focus and emphasis within each model differs.

Of importance to note is that the competence mode views learners as “active and creative in the construction of a valid world of meaning and practice ... there are differences [between learners] but not deficits” (Bernstein, 2000, p. 43).This is based on the constructivist view that learning involves “the construction and restructuring of knowledge ... mediated by social relations” (Brodie et al., 2002, pp. 543). In this view, the manner in which the learner engages with knowledge becomes most important. The learner is at the centre of the process and it is their experience of the knowledge that becomes the major concern of the teacher. The role of the teacher is to facilitate and accommodate the learner, as they manage the learner’s context (Bernstein, 2000). In the competence mode the concerns are the prior knowledge of the learner, engaging the learner’s interest and trying to understand and engage with “learners’ ideas, whether they are correct or not” (Brodie et al., 2002, pp. 543-544). This is in direct contrast to the performance model which “promotes a transmission-reception pedagogical style” (Tabulawa, 1998, p. 261) and seeks to ensure that learners absorb knowledge as an already finished product (Tabulawa, 1998). The competence mode is clearly a pedagogy that requires teachers to respond to the particular needs of each of their learners while the performance model attempts to shape learners into the same mould.

Bernstein (2000) described the competence mode as “highly personalised” (p. 47), where the goal is individual development and self fulfilment (Tanner & Tanner, 1995). Thus the competence model is considered to be based on the concept of individual empowerment and ideologies of emancipation and democracy (Bernstein, 2000) and requires that “democratic ideals are employed if such ideals are to become reality” (Tanner & Tanner, 1995, p. 319). The assumption is that in order for open-minded, democratic individuals to be produced by education systems, democratic, open-minded approaches to teaching and learning need to be employed. Interestingly, Hugo and Wedekind (2013a), in their support for strengthening formalistic modes, point out that it is a fallacy to assume that “the beginning point needs to hold a simplified image of the end point at its elementary core” (p. 145). This means that just because a certain outcome is desired, a representation of that outcome does not need to be present from the beginning. Therefore, “if a democratic citizen is desired as an important outcome of

an educational process, it is not necessarily the case that we should embed democratic ideals into our earliest educational programmes" (p. 145). What he claims is that just because there is a desired end, this does not have to be present from the beginning of the process, that is, competence modes are not necessarily the only way of producing open-minded democratic citizens. Nevertheless, as a result of "inbuilt procedural democracy" (Bernstein, 2000, p.43), the competence model holds "a sceptical view of hierarchical relations" (Bernstein, 2000, p. 43) and the "status of the teacher is based upon a diffuse, tacit, symbolic control" (Bernstein, 1975, p.25). In essence, the values of democracy are embedded from the outset and, as a result, hierarchal social relationships become invisible as do many other elements of this pedagogy.

In fact, the competence mode itself is described as a "tacit, invisible act" by Bernstein (2000, p. 43). This is seen in three main ways: where "the control of the teacher over the child is implicit rather than explicit" (Bernstein, 1975, p.23); the child *appears* to have control and is able to regulate its own movements, time and interactions with knowledge and other learners; and the "criteria for evaluation are multiple, diffuse and not easily measured" (Bernstein, 1975, p. 23). The competence model, according to Bernstein (1975), is "an invisible pedagogy" (p. 23). Moore and Young (2001) criticise this pedagogical mode as it "renders boundaries [of knowledge, society and culture] invisible" and causes disadvantaged learners to "stumble" without being able to see "what it is that causes them to stumble" (Young & Muller, 2010, p. 19). In this mode, the recognition and realisation rules mentioned earlier are tacit and "not available to the acquirer" (Bernstein, 2000, p. 49), leaving the learner unable to see what it is they need to be able to do to achieve success.

Notwithstanding the discussion, the economical viability of competence modes is often questioned in developing country contexts (Schweisfurth, 2011). In the sub-Saharan African region, there are economic deprived settings where teachers are often faced with classes in the region of 50 learners (Barrett, 2007). It may be unrealistic to expect the competence mode to be implemented effectively in these situations (Barrett, 2007). In addition, Bernstein (1975) says the competence mode is "an expensive pedagogy because it is derived from an expensive class: the middle class" (p. 30). It places huge demands on the teacher in terms of time, resources and teacher capacity to implement its demands (Barrett, 2007).

3.3 The act of teaching

Alexander's (2001) act of teaching can be categorised within Bernstein's (2000) instructional discourse, the organisation of teaching and learning situations. As mentioned earlier, Alexander (2001) puts forward a definition of pedagogy which includes two components, act and discourse. The *act* becomes the method employed in the classroom and Alexander (2001) breaks this further down into tasks, activities, interactions and judgements of the teacher. The discourse, on the other hand, translates into Bernstein's (2000) regulative discourse which establishes the social and moral order in the classroom. The part of Alexander's model I will focus on is the instructional discourse or the *act* of teaching. I will use this idea to examine the ways the teacher structures the classroom events in which learners participate. This does not mean the other aspects are not important as instructional discourse is always embedded in, dominated and controlled by the regulative discourse and this will be drawn on as the data requires.

3.3.1 Task

Alexander (2001) explains that a task is the "conceptual component" of the lesson (p. 351). The task is directly linked to the knowledge contained in the subjects of the curriculum and is concerned with the degree to which integration and specialisation of knowledge occurs. An examination of task reveals the extent to which learners are exposed to a subject's internal structure and led to engage with the principles and procedures of an area of knowledge. Through identifying the orientation to knowledge it also becomes clear which elements are prioritised during teaching and learning. Alexander (2001) maintains that the number of tasks and the relationship between them is an important factor to consider because a lesson may comprise of "either a single task or a sequence of shorter tasks", making the lesson development either "unitary or episodic" (Alexander, 2001, p. 300).

Unitary tasks mainly involve seatwork, "usually reading or writing tasks and sometimes collaborative group work" (Alexander, 2001, p. 302), and further can be closed or open. If a task is closed, learners have to completely satisfy the requirements of the teacher and the task has to be "completed before the lesson can move to the next and final

stage" (Alexander, 2001, p. 304) which links back to the performance mode described by Bernstein (2000). In contrast, open tasks are more concerned with process. In the examples Alexander (2001) offers to illustrate open learning tasks, he notes the absence of explicit criteria and the importance placed on sharing ideas and discussing how to approach problems. This, again, strongly resonates with Bernstein's (2000) description of the "invisible pedagogy" associated with the competence mode.

In the same vein, in an episodic lesson, learners interact with a sequence of tasks which are either self-contained or linked to one another. These are often largely expository and dominated by direct instruction. This is probably a result of the fact that if learners are dealing with several concepts or ideas in one lesson teachers feel the need to tightly control the teaching and learning in order to reduce instances of misunderstanding. In terms of task, it is the way a learner is required to engage with the knowledge and the types of learning that occur during the lesson that becomes important. We can clearly see the competence and performance modes coming into play but, again, it is evident that these are not two completely distinct binaries but somewhere that pedagogical mixing can take place. Therefore, it is possible, for example, to have a closed task, lodged firmly within the domain of received knowledge but requires learners to interact and transform knowledge rather than to reproduce it in the same way it was delivered to them.

Related to the above discussion of knowledge, is the overall purpose of the task. The purpose of the task influences the types of learning which occur. Alexander (2001) argues that learning tasks can fall into various categories: for learners to acquire new knowledge, or to restructure or reorganise existing knowledge, coming to view it in a new light or apply existing knowledge through practice and revision. The orientation to knowledge is concerned with the way a learner is required to engage with the knowledge and the types of learning that occur during the lesson, and is the key factor which influences the framing of a task. So, if knowledge is viewed as something that is "received, given and non-negotiable" then the task "is likely to be precisely framed and tightly bound" (Alexander, 2001, p. 344). In this view, Alexander (2001) argues that learning tasks are often mimetic where learners are required to "receive, accept and use knowledge in the form that it is presented" (p. 346). This can be linked to Bernstein's (2000) performance mode and a subject or discipline-based curriculum. It can also be

linked to Tabulawa (1997) and Guthrie's (2011) claims that sub-Saharan African cultures belong to a revelatory epistemology where knowledge is seen as independent of the acquirer and learning is viewed as the "transmission of immutable and incontestable facts" (Tabulawa, 1997, p. 194).

The opposing view of knowledge can be linked to Bernstein's competence mode. In this view, knowledge is "reflexive, changing and non-absolute ... created afresh by each individual's encounters with the world" (Alexander, 2001, p. 344). Within this view, knowledge is seen as "reflexive" and learners are required to transform or "translate knowledge into something else" (Alexander, 2001, p. 346). The source of knowledge to be dealt with during teaching and learning becomes "important ideas and skills, the students own questions and interests" as well as learners' unique "routes to problem solving" (Alexander, 2001, p. 344). This stems from a progressivist view of knowledge "which resists the hegemony of discipline-based knowledge" by valuing processes and approaches to knowledge over "expecting students to simply take in the products of others' intellectual labour ... and absorb facts" (Rogers, 1997, p. 690).

Again, this creates an illusory dichotomy or binary between two ways of knowing. Alexander (2001) emphasises that "it is probably more helpful to see them as complementary ways of knowing and understanding the same thing" (p. 346), two ends of the same scale. This takes us back to the idea that approaches to teaching and learning, and consequently the way knowledge is viewed, exist on a "continuum" (Guthrie, 2011, p. 203), where it is possible to occupy the spaces in between the two poles rather than sitting at opposite ends of a great divide. In addition to the way in which knowledge is viewed, it is the different types of knowledge that also become important during teaching and learning. Alexander (2001) considers several models for differentiating knowledge; however, it is the three-tier distinction between procedural, conceptual and metacognitive knowledge that is most useful for my study.

Procedural knowledge is "the acquisition of information, and the understanding of how such information can be used" (Alexander, 2001, p. 345). This can be identified as the most important type of knowledge within the competence mode. Conceptual knowledge is "knowledge of ideas, principles and classifications, it includes public ways of knowing such as the subjects and disciplines" (Alexander, 2001, p. 345). This links back to

Bernstein's (1999) concept of vertical knowledge discussed in chapter 2. Young (2010) relates school subjects to the disciplines where learners are given access to the structuring principles of knowledge and systems of meaning. This is arguably the dominant type of knowledge in the performance mode. However, some might argue that this often takes on a low-level, ritualised form where there is "formulaic replication of rules and procedures rather than an understanding of underlying principles" (Alexander, 2001, p. 345). This is one of the reasons why the performance mode is often associated with rote learning, especially in a sub-Saharan African context. Finally meta-cognitive knowledge is "the ability to reflect on, evaluate and regulate one's own thinking" (Alexander, 2001, p. 345), in other words, the ability to understand one's own cognitive processes. This seems to resonate with the competence mode as it is an awareness and knowledge of process that is emphasised in this pedagogical mode.

3.3.2 Activity

An activity, according to Alexander (2001), is "the means by which the required conceptual advance" is made (p. 351). Therefore, as discussed above, the task is concerned with knowledge while activities are the means by which that knowledge is internalised and acquired. This means that activities will be shaped by the overall task, allowing learners to engage with conceptual knowledge in practical ways. The activities which support the learning tasks are divided into ten classifications[1]. Alexander (2001) stresses that the list he provides is "crude" and it is possible to identify additional activities or activities that need to be described differently in different cultural contexts. As with task, the orientation to knowledge becomes an important influencing factor in the formulation of these activities by the teacher. With a more reflexive view of knowledge, activities would be expected to take the form of collective discussion and hypothesising, whereas if knowledge is seen as received, learning activities often involve solitary writing activities and checking if answers are correct with the rest of the class (Alexander, 2001).

[1] Collaboration, when learners work with other learners in group or paired situations; listening or looking at the teacher; reading silently or aloud; talking *to* the class and talking *as* a class, for example, chorusing or chanting; talking to the teacher; writing; drawing or painting; model-making and construction and finally using task specific apparatus such as laboratory equipment or computers (Alexander, 2001)

Alexander (2001) proposes that around these activities exist routines, rules and rituals. A routine is defined as “a procedure that through habit becomes unvarying” (Alexander, 2001, p. 380). This means that a routine is a process that is repeatedly used in the classroom in the same way over and over again. A rule becomes an extension of this. For rules to form, routines becomes formalised into an expectation or requirement, rather than being merely seen as a habit. Alexander (2001) calls a rule “a routine with teeth” (p. 380). Finally a ritual stands slightly apart from routine and rule and “signifies a prescribed and established ceremony” (p. 391), for example standing when the headmaster enters the classroom or whole school activities such as assemblies. In terms of classroom activities, the concepts of routine and rule become extremely important as they centre around “the procedures which pupils are expected to follow and internalise in their work and behaviour” (Alexander, 2001, p. 381) and, therefore, they become embedded in the classroom activities. The extent to which these remain routines or become rules, is highly dependent on teacher control. Alexander (2001) posits that, lessons which are structured and predictable focus on rules; while those which are more loosely structured and less predictable, and seek to democratise control, tend to dwell more on routines” (p. 390). Again, these are two poles that exist on the performance and competence spectrum and the space between a rule and a routine also become sites of possibility for enactment during teaching and learning. Importantly, these routines and rules not only have an influence over activities, but also over classroom interactions and how these unfold during the teaching and learning process.

3.3.3 Interactions

Tasks and activities, according to Alexander (2001), make up the more visible procedural events of the lesson, whereas interactions and judgements make up the less visible exchanges of the classroom. In terms of interactions, Alexander’s (2001) model allows for the examination of who the participants are in the interactions, for how long participants speak, the form of interaction, the mode of interaction in relation to the stage of the lesson at which the interaction occurs. For the purpose of my study, I will focus on the form of interaction, the interactional mode and the participants involved in the interaction.

Alexander (2001) observes that “in any lesson there are three basic forms of organising pupils for teaching and learning which are by individual, whole class or group” (p. 407). Individual and group interactions are easily associated with the competence mode; however, it is important to note that there are several instances of these interactions that happen in both pedagogic modes. In terms of group work, for instance, Alexander (2001) identifies three different forms of interaction. The first is learners being seated in a group formation but working individually, the second is where there teacher sits with a group for the purpose of direct-instruction or teacher-led discussion and the third is when groups are required to work collaboratively. Even though whole class teaching through direct instruction and teacher-led discussion may be seen as the dominant form of interaction in the performance mode, these different types of group work can still be observed.

Linked to these forms are interaction modes; Alexander (2001) identifies four interactional modes: instructional, routine, disciplinary and monitoring. The instructional mode revolves around the extent to which the classroom interactions focus on knowledge or the learning task. In Alexander’s (2001) study, he found that teachers who used direct instruction, had firmly established rules and, where learner motivation was high, were able to “maintain consistent instructional focus ... and kept routine and disciplinary interactions to a minimum” (p. 406). As suggested by their names, routine and disciplinary interactions focus on administrative and corrective measures used within a lesson.

Of the four modes, monitoring is the most complex. Alexander (2001) claims that monitoring is a “variegated activity” which has several dimensions (p. 409). It is the purpose of the monitoring that becomes important as firstly the teacher’s purpose can be to supervise, focusing on whether or not learners are complying with instructions. Secondly, teachers can seek to establish the extent of the learners’ understanding and increase that understanding or measure the adequacy of their performance and look for ways to improve it. Alexander (2001) claims this is of enormous benefit as it happens at an individual level and intervenes directly in the thinking process while the learner is engaged in the task. In addition, it is of significance when a teacher is monitoring whether they are static at the front of the classroom or peripatetic and move around the

room. Finally it is important to consider if monitoring happens randomly or systematically (Alexander, 2001).

The last area I will examine, in terms of interactions, is identifying the participants involved in a particular interchange. In essence, who is interacting with whom. For example, this may take the form of the teacher interacting with the whole class, or with an individual learner or indeed, of a learner interacting with the class or another learner. Another issue here is the locus of control. Bernstein (2000) claims, "in the case of invisible pedagogic practice it is as if the pupil is the author of the practice and authority, whereas in the case of visible practices it is clearly the teacher" (p. 110). This links to the discussion about the hierarchical nature of sub-Saharan African contexts identified by Tabulawa (1997) and Gurthrie (2011) which makes such contexts more conducive to visible pedagogic practice.

3.3.4 Judgements

The final element of Alexander's (2001) framework for examining the act of teaching is a focus on the judgements a teacher makes during teaching and learning. Alexander (2001) identifies two types of judgement which are differentiation and assessment. Differentiation refers to the way teachers define and act on differences between learners, for example, gender, behaviour, ability, special needs or even height (Alexander, 2001). This is done both consciously and unconsciously and generally precedes and accompanies teaching and learning.

Differentiation happens at task or activity level, where teachers may provide supplementary tasks, easier tasks or tasks with different outcomes for learners with different attainment levels. In addition, teachers may differentiate through grouping, putting particular learners together for a specific purpose. Finally, teachers can differentiate by the time and attention given to different learners. This can be from asking questions in order to engage learners in the lesson to one-on-one interactions which provide opportunities for individual teacher-learner interaction.

Assessment, on the other hand, accompanies and follows teaching and refers to judgements made about "how and what children have learned" (p. 356). Assessment plays an important role in shaping teaching and learning and understanding why

learners approach tasks in a particular way. Alexander (2001) focuses on three main aspects of assessment: who is doing the assessing, the extent to which assessment considers aspects beyond what the child produces, as well as the purpose and focus of the assessment. Alexander (2001) posits that teachers may "monopolise the assessment process" or "invite acts of peer and self-assessment ... encouraging pupils to comment on their own or each-others' answers" (p. 375). This may also include "the collective applauding of answers" (p. 375) an important feature of sub-Saharan African classrooms. In addition, Alexander (2001) comments on the teacher's use of praise or disapproval in both verbal and written feedback and the extent to which this is meaningful and focuses on the learning task. In addition, Alexander (2001) found that "classroom assessments may evaluate much more than task performance alone ... the teacher may merge this with the child's progress in cognitive learning, behaviour, social background, and the extent to which the pupil reaches or exceeds what the teacher expected" (p. 376). This type of response to the learner's individual and personal progress occurs in both the performance and competence mode, even though it is more readily associated with the competence mode.

The final area of importance highlighted by Alexander (2001) is the purpose and focus of the assessment. Under the purpose and focus of assessment, the performance and competence modes have distinct practices associated with each. However, it is, again, important to consider the spaces in between. In the performance mode, there is often an emphasis on factual memorisation and recall. In addition, the pedagogic text is evaluated through "what is missing in the product" (Bernstein, 2000, p. 46), what the learner has failed to do which means "the criteria have to be explicit and specific" (Bernstein, 2000, p. 47). The learner is shown how they can "repair" their work and the teacher expects correctness or conformity to a predetermined plan and convergence in individual learner responses (Bernstein, 2000). This is contrasted with the competence mode which "looks for creativity and divergence and emphasises process rather than product" (Alexander, 2001, p. 371). This means that in the competence mode the "criteria of evaluation are likely to be implicit and diffuse" (Bernstein, 2000, p. 46). In this case, the pedagogic text becomes the child as the product, the child itself, is used to "reveal the acquirer's competence development" (Bernstein, 2000, p. 47). The teacher "reads through" the learner's work and interprets the meaning, resulting in criteria which are unavailable to the acquirer, only the teacher (Bernstein, 2000).

3.4 Conclusion

The conceptual framework presented in this chapter allows for a more nuanced discussion of the pedagogical choices that teachers make during teaching and learning. Together, Bernstein (2000) and Alexander (2001) provide a comprehensive framework and the theoretical language to discuss the range of features which impact pedagogy in an objective and analytical manner. Bernstein's (2000) performance and competence modes allow for a complex discussion of pedagogy and make it possible to identify the strengths of both modes and also instances of pedagogical mixing which challenges the binary that is often set up between the learner- and teacher-centred pedagogy. Alexander (2001) makes it possible to consider the elements of the act of teaching and to identify the range of teacher choices seen in the classroom.

Chapter 4

Research Methodology

4.1 Introduction

In this chapter the methodology used during the research will be discussed. The central focus of the study is to explore teachers' reflections on the classroom practices and pedagogic choices in SiSwati and English, during teaching and learning. This study also aims to explore the relationship of these choices to Indigenous Knowledge (IK) structures and other socio-cultural elements which impact classroom practice with regards to the pedagogic choices teachers make in the classroom. As such, the main research focus of the study has been to examine the extent to which the pedagogic modalities of SiSwati and English teachers during teaching and learning relate to the socio-cultural context of Swaziland. In order to address this, a phenomenological lens has been adopted to interrogate and understand the approaches to teaching and learning in Swaziland government schools.

In this chapter, the approach I took to engage with the study is discussed. As part of this, I consider how the methodology, method and data-gathering techniques have shaped the study and framed the collection of data. I also outline the ethical considerations that were taken into account as well as issues of trustworthiness and confirmability.

4.2 Research objectives and questions

The study focuses on the pedagogic choices made by SiSwati and English teachers during teaching and learning and the extent to which they link to the socio-cultural context of Swaziland. The purpose of the study is to identify the pedagogic modalities of English and SiSwati teachers and examine, problematise and interrogate teachers' perspectives on their practice.

4.2.1 Research objectives

Within this framework, the objectives of the research are threefold:

- To explore SiSwati and English teachers' pedagogic practices in two Swaziland government schools.
- To gain an understanding of teachers' perspectives on teaching and learning in two Swaziland government school classrooms
- To examine the contextual factors which give shape to the pedagogic practices of SiSwati and English teachers, including Indigenous Knowledge (IK).

4.2.2 Research questions

The main research question for this study is: *To what extent do the pedagogic modalities of SiSwati and English teachers during teaching and learning relate to the socio-cultural context?*

Within this broad question, the following sub-questions were asked:

- What is the nature of the tasks, activities, interactions and judgments during teaching and learning?
- Which pedagogic strategies do teachers use in the classroom?
- How are the pedagogic strategies shaped by the socio-cultural context?
- What cultural aspects, if any, are observable during teaching and learning in two SiSwati and English classrooms and how are they reflected in teachers' pedagogic practices?

4.3 Research design and methodology

According to Babbie and Mouton (2007) the "research-design is the plan or blueprint" (p. 74) of how researchers intend to conduct their research. This, then, involves explicitly articulating what strategies will be used to address the research questions set out for the study (Cohen, Manion & Morrison, 2007). Thus the research-design outlines the overall plan for the study in terms of the methodology selected, the instruments for collecting data, how the data analysis is conducted and how the findings will be reported (Cohen, Manion & Morrison, 2007). However, Thomas (2009) warns against being too "rigid" and having "cast-iron expectations about the structure of the research" (p. 101). Rather, researchers need to be flexible in their approach and adapt to circumstances

as they emerge. For example, during my own research, I faced various challenges and, at times, had to adjust my original plans to respond to the context and situations as they presented themselves. These challenges and experiences will be discussed in detail below.

As stated earlier, my main research question is: "*To what extent do the pedagogic modalities of SiSwati and English teachers during teaching and learning relate to the socio-cultural context?*" In order to answer this question and its sub-questions, I used a qualitative approach to my research informed by a phenomenological view of knowledge. These views also informed the rationale for the study which, in turn, influenced the selection of the events that I have examined and the paradigm within which the selected events are understood. Below, the terms 'phenomenological paradigm', 'case study' and 'qualitative research' will be discussed in detail.

4.3.1 Research paradigm

This research was conducted within a phenomenological paradigm as it "satisfies the researcher's curiosity and desire for a better understanding" of an existing phenomenon (Babbie & Mouton, 2007, p. 80), namely teachers' pedagogical practices during teaching and learning. Phenomenology "rejects the belief that objects in the world exist independently and the information about objects is reliable" (Groenewald, 2004, p. 4). This means knowledge is imbedded in perspective and is subjective, thus, "realities are treated as pure phenomena and the only absolute data from where to begin" (Groenewald, 2004, p. 4). In this paradigm, the aim of the researcher is to describe as accurately as possible the incident or occurrence under examination from the perspectives of the people involved, starting from lived experience (Groenewald, 2004). For this study, the main purpose is to gain a better understanding of teachers' perspectives on teaching and learning in two Swaziland government schools. Furthermore, the aim is to gain an insight into teachers' pedagogic modalities as observed in the Swaziland government schools. Lastly, the aim is to examine teachers' perspectives about the pedagogical choices teachers make and how they relate to the local socio-cultural context.

Babbie and Mouton (2007) state that when conducting phenomenological research, it is important to "follow an open and flexible strategy", because the purpose is to gain "insight and comprehension rather than a collection of detailed, accurate and replicable data" (p. 80). This means that it is important for the researcher to be able to adapt their strategy at different stages of the study, in light of what occurs in the field. For example, I entered this research with an assumption that I would discover classroom techniques that could clearly be related to IK and traditional culture. However, this was not as clear as I had imagined and I have had to reconsider the ways in which IK is more subtly reflected in the classroom.

Considering that this research seeks to "capture the essence of the experience as perceived by the participants" (McMillan & Schumacher, 2010, p. 346), that is, teachers for this study, it is important to mention that "there are multiple ways of interpreting the same experience" (p. 346) and in this research there is an attempt to incorporate and accept perspectives beyond my own about the way teaching and learning in Swaziland government schools is understood. This idea comes from a view of knowledge, which claims that reality is rooted in human affairs (Scott, 2008). In this view of the world "reality is mind-independent, but ... human beings cannot know reality in any absolute sense ... and there is the possibility of describing reality in a number of different ways" (Scott, 2008, p. 48). Phenomenology allows for engagement with the claim that in order to understand "the subjective world of human experience" (Cohen et al., 2007, p. 21) there is the need to understand that "people look at matters through distinct lenses and reach somewhat different conclusions" (Cohen et al., 2007, p. 22). There is, therefore, a need to have an awareness of the perspectives of the two teachers involved in the study, and to understand what informs my own perspective as researcher. In view of this, Thomas (2009) states that a phenomenological view allows for "multiple, apparently conflicting versions of the same event" and claims that these "can be true at the same time" (p. 218). Ultimately, my study seeks to construct a view of how teaching and learning occurs in classrooms in Swaziland through an exploration of two teachers' narratives and practices. Naturally, there are some stark differences in the views and approaches of the teachers to teaching and learning but there are also many similarities and patterns which emerge from the data. In chapter 5, I attempt to explore and reconcile these in an attempt to synthesise and articulate a particular view.

Thus, to describe the “meanings of a lived experience”, the researcher is also required to acknowledge “all prejudgements as data is collected on how individuals make sense out of a particular experience or situation” (McMillan & Schumacher, 2010, p. 24). One of the ways this needs to be done is by recognising the presuppositions with which I enter the study and how they impact on my interpretation of the data. For example, before I began my study I thought I would see a visible shift in the approach the teachers took when teaching English and SiSwati. However, while there was a difference in one or two techniques used, the general format, approach and style of each teacher to their SiSwati and English lessons was the same, although there were clear differences in the format, style and approach of the individual teachers. Thus, I need to acknowledge how my own views about the differences between the two subjects influence my response to the pedagogic choices the teachers make in the classroom. While I can use my “own views and understandings to interpret the expressed views and behaviour of others” (Thomas, 2009, p. 75), I need to be aware of these and how my position “is likely to affect [my] interpretation” (p. 76). Again, both teachers expressed an understanding of what it means to be learner-centred which differs significantly from my own. It is important then to view these explanations in their own context and in their own right, rather than dismissing them or interpreting them negatively.

4.3.2 Research methodology

Linked to this is the methodology selected for this research which will act as a “scaffold” for the study (Thomas, 2009, p.100). The methodology chosen is a case study. Case studies value the uniqueness of real individuals and situations and attempts to “portray, analyse and interpret” what is seen (Cohen et al., 2007, p. 85). The case study approach allows for “one aspect of a problem to be studied in depth” (Bell, 2005, p.10) and to identify a key issue which merits further investigation.

Further, Cohen et al. (2007) state that a case study seeks to explore “a specific instance in which a general principle can be seen” (p. 253). They further explain that an instrumental case study examines “a particular case in order to gain insight into an issue or a theory” (p. 255). Through this approach, I hope to be able to see how the principles of pedagogic modes play out in a local Swaziland context. Through examining real

people in real situations, a case study will allow me to see how “abstract principles are realised in real life contexts” (p. 254).

The reason I chose a case study is because of the phenomenological features which frame the situation in a particular way. In addition, Creswell (2010) says it is important “to locate the case within its larger context, such as geographical, political, social, or economic settings” (p. 466). Thus, using a case study as a frame for this research allows for the exploration and explanation of how two particular teachers are influenced by their geographical, social and cultural context which links to the central argument of the study. This focuses on the extent to which the pedagogic modalities displayed during teaching and learning in SiSwati and English classrooms can be linked to the socio-cultural context of Swaziland government schools. Thus, in this research I perform an in-depth study of each teacher’s pedagogical style observed during teaching and learning and then draw out some similarities but mainly focus on differences between the two cases in terms of their pedagogic practice and then consider the relationship to the socio-cultural context.

The two teachers whom I observed certainly have individual approaches to teaching and learning and can easily be distinguished from each other. This is in spite of the fact that both teachers teach at government schools, are from the same community and face some of the same challenges. It then becomes important to represent their specific reality and give the reader a sense of being there. My aim is to gain a rich understanding of both cases by identifying the pedagogic choices each teacher makes during teaching and learning. I also intend to gain some understanding of the ideas and beliefs which inform those choices and assess their relationship to the socio-cultural context of Swaziland.

4.3.3 Research approach

In this research, a qualitative approach was used to collect the data and study the issues and themes arising from the investigation. Babbie and Mouton (2001) define qualitative research as a “generic research approach ... to study human action from the insiders’ perspective” (p. 53). Its goal is to collect data about human behaviour and the methods “stay close” to the research subject (Babbie & Mouton, 2001, p. 53). In the current study,

I focus on two teachers and attempt to portray how they approach their English and SiSwati lessons and then, through interviews, try to interrogate which ideas and beliefs support the pedagogical choices they make in the classroom. Within this approach, I explore how "behaviour occurs naturally in non-contrived situations, where there is no manipulation of conditions or experience" (McMillan & Schumacher, 1993, p. 37). This means that I wanted to observe typical lessons that do not deviate from the pedagogical practices of an average, everyday lesson. However, at this point it is important to say that although it was my intention to capture "natural" behaviour in "non-contrived" situations, my very presence as a researcher in the two teachers' classrooms, undoubtedly altered the behaviour of those being observed.

Another aspect to consider about a qualitative study is that it "is based on communication – on the collection of stories, narratives, and descriptions of others' experiences" (Morse, 2005, p. 139). Thus the collected data consists of words and needs careful engagement during analysis and interpretation, to ensure good representation of participants. The data is in the form of transcripts of the lesson observations and interviews and descriptive notes that I recorded during the lessons and while watching the videos.

4.4 Sampling strategy

McMillan and Schumacher (2010) explain that for a qualitative study "samples are chosen because they are likely to be knowledgeable and informative about the phenomena the researcher is investigating" (p. 326). This links with the non-probability purposive sampling which was used in this study. Thomas (2009) states "a purposive sample involves the pursuit of the kind of person in whom the researcher is interested" (p. 104) and whom the researcher assumes to have relevant in-depth information about the research topic. The teachers involved in my study were selected as they represent "certain types of characteristics" (McMillan & Schumacher, 2010, p. 136), in that they teach both English and SiSwati, teach in government schools and have had 17 and 20 years of teaching experience each. In fact, there were very few teachers who fitted these requirements in the area where I conducted my study. While I was searching for teachers to participate in my study, several teachers described themselves as "specialists" saying that they only taught one of the two subjects. In qualitative research

“the emphasis is on relying on the judgement of the researcher to select a sample ... that includes subjects with needed characteristics ... as qualitative researchers are more interested in selecting cases that are information rich” (McMillan & Schumacher, 2010, p. 138). As part of my study is to compare the approaches to teaching and learning in the two languages, and identify similarities and differences when teaching the two subjects, I selected the two teachers who were “most informative about the topic” (McMillan & Schumacher, 2010, p. 138).

When it came to selecting the region of the country in which I opted to undertake my research, convenience sampling also came into play. The schools that I approached were selected on the basis of their geographical location and the fact that they were accessible to me as the researcher and did not require extensive travel. Also, because I was still completing my University coursework at the time of my data collection, I was limited in terms of the amount of time I could spend in Swaziland.

The study was carried out in two Swaziland government schools which are in close proximity to one another. This is an advantage because the schools, the learners and the teachers were from a similar context and was useful in terms of identifying socio-cultural practices which is a major focus of my research. Both school have access to similar resources, have learners from similar backgrounds and, according to the league tables published on the Examination Council of Swaziland’s website, the schools both achieve strong SiSwati results, an average of a 66% pass rate for the past three years, but the results for English Language are significantly lower (www.examscouncil.org.sz/index.php?option=com_content&task=view&idItemid=48).

I observed and interviewed two teachers, one from each school. Both teachers taught English and SiSwati for the Swaziland General Certificate of Education (SGCSE) at Form 4 and Form 5 level. However, due to timetabling issues, at one school I had to watch a Form 3 SiSwati lesson, rather than a Form 5 lesson. My major concern about this was that the learners were younger than those preparing to sit their final SGCSE examinations and I thought the teacher might use a completely different approach. However, the teacher’s approach was easily comparable to the pedagogical choices made in her senior lesson and this did not appear to have any major implications for the study. In addition, both teachers head the SiSwati department at their respective

schools, and one teacher was also Acting Head of English because of a shortage in teaching staff. Both teachers were trained at the University of Swaziland. While the teachers and their lessons were different, it is interesting to consider how the socio-cultural context can generate similarities and differences in pedagogic practice.

4.5 Research methods

In this study the data-gathering techniques used were lesson observations and interviews. Interviews are said to be the most popular data collection techniques used for case study research and are often supplemented with techniques such as direct observation (Bhattacherjee, 2012). In qualitative research these techniques assist because they "depict the social world as seen through the eyes of subjects ... and understanding the social world via gaining access to the subjective meaning by which it is understood by participants" (Kelly, 2011, p. 27). In qualitative research the tools used to collect data need to allow the researcher to stay as close to the perspectives of the participants as possible and allow access to their world view. In addition, qualitative research is "distinctive in its concern with social processes" and therefore "the use of techniques such as participant observation illustrate this commitment to process" (Kelly, 2011, p. 27). During data collection, I observed two lessons, one English and one SiSwati lesson for each teacher, and then interviewed the teachers separately to obtain a deeper understanding of the reasons behind pedagogical choices they made in the classrooms. The purpose of the observations was to generate descriptive data and the purpose of the interviews was to provide analytic data. The different data-gathering techniques also engage with different research questions. The lessons observations attempted to respond to questions 1, 2 and 3, while the interviews engaged with questions 3 and 4. Summaries of the lesson observations are available in Appendix 1. The transcripts for the lesson observations are available in Appendix 2 and the interviews transcripts in Appendix 3.

4.5.1 Observations

Guthrie (2011) says "classroom culture studies usually use observation to reveal classroom norms about teachers' authority, implicit rules about pupil participation, and the structure of classroom work and tasks" (p. 87). For this study I used unstructured observation technique as a non-participant observer. This meant I was "aloof" from the

group and sat silently in the class, taking notes, while the lessons progressed. Using an unstructured observation technique allowed me to "review the observational data before suggesting an explanation for phenomena" (Cohen et al., 2007, p. 397). This means I was able to go into the classrooms and "postpone definitions and structures until a pattern emerged" out of the situations I observed (Bell, 2009, p. 185). The advantage of this is that the events, trends and patterns genuinely emerge out of the data rather than imposing a pre-set collection of ideas onto the classroom practices. In order to record the data from the classroom observations, I used three different techniques. Firstly, I videotaped the interactions with the assistance of a videographer. In addition, while the lesson was running, I took extensive notes and finally after the observation was complete, I engaged in a debriefing with my videographer and took notes on his perspective.

McMillan and Schumacher (2010) suggest procedures for conducting qualitative observations (p. 350). According to them, it is important the site is selected and contact "is made with a person who can grant permission for access to the setting and participants" (p. 351). As mentioned earlier, the site was selected based on convenience but also relied heavily on the teachers fitting the required characteristics for the study. While I was able to meet the learners and introduce myself before I undertook the observations, I was unable to conduct "initial observations" and "revise [my] role" as outlined by McMillan and Schumacher (2010). Thus, because the learners did not have time to get used to my presence in their classrooms, I cannot assume that their behaviour was entirely natural during the recording. Of course, "the act of observation causes a change in the actions of what or who is studied" (Vanderstoep & Johnston, 2009, p. 172) but eventually those being observed will revert to their "normal" behaviour and there are extended instances of this in the data I collected. A similar argument could be made about the teachers. While I had met with and interacted with both teachers several times by the time I did the lesson observations, I had not observed them teach before the recorded lessons. My presence in the lesson certainly caused some conscious changes in behaviour, for example before one of the lessons, while walking to class, one of the teachers mentioned that she used corporal punishment as a disciplinary measure but would not do so while I was in the classroom. Having said this, it is important to state that there were no disciplinary issues during any of the lessons I observed.

Another factor which may have influenced behaviour was the presence of a video-recorder in the lessons which had its advantages and disadvantages. Having the lessons video-recorded meant that, as the researcher, I knew the recordings "could be replayed several times and therefore there was no pressure to make instant decisions" about what to record in my written record (Wragg, 1995, p. 16). In addition, having the recordings helped me to prepare more thoroughly for the interviews and allowed me to show the teachers parts of their lessons. However, I also think having the video camera in the classrooms was intrusive and may have influenced the way the learners and teachers behaved and interacted during the lesson. For example, in one of the interviews the teacher identified a particular learner who asked a lot of questions just because he wanted to be on camera. At the beginning of another lesson a learner used 'toilet humour' to get his peers to laugh at him and when another learner was asked a question and he did not know the answer, he covered his face. It is difficult to know if the last two learners were reacting to the presence of the video-camera or if this was how they normally behaved.

In terms of being able to understand and follow everything that went on during the lessons, one challenge I experienced is that I do not speak SiSwati and therefore my own understanding of what was said during the SiSwati lessons was incomplete. In order to counter this, I discussed the lessons with my videographer who is a SiSwati speaker, watched the video-recordings of the SiSwati lessons with a SiSwati speaker and had the lessons transcribed and translated by another SiSwati speaker. Although these strategies assisted me to access what went on in the lessons, it is important to remember that I am accessing the data through someone else's interpretation and then placing my own interpretations on top of that. However, I did find that during the SiSwati lessons, because my understanding of what was being said was limited, my notes about the classroom setting and the non-verbal interactions were more extensive.

4.5.2 Interviews

In order to obtain an understanding of the ways in which socio-cultural context impacts teaching and learning, I interviewed both teachers about their backgrounds, beliefs about teaching and learning, teaching practices in general and the lessons I observed. The purpose of the interviews was to gain a deeper understanding of the pedagogical

choices the teachers made during teaching and learning and to consider how those choices link to the socio-cultural context of Swaziland. To some extent the interviews also provided clarification and supplemented the lesson observations as I was able to ask particular questions about some of the teachers' choices in each lesson. For example, I asked both teachers why they used group work in their English lessons and not in their SiSwati lessons. I also used the video to ask for clarification or for more information about a specific instance during a lesson and asked questions about individual learners. These types of questions also allowed me to ensure that I am not relying only on my own understanding of particular events and aims to amplify the participants' voices and engage with their perspective.

The interviews were 50 minutes to one hour in length. The interviews were set up as semi-structured interviews and "fairly specific, open-ended" questions were prepared (McMillian & Schumacher, 2010, p. 205).However, in the interviews themselves, an "interview guide approach" where "topics are selected in advance, but the researcher decides on the sequence and wording of the questions during the interview" (McMillian & Schumacher, 2010, p. 355) was used. This is because there was a need to direct the interview in unplanned directions depending on the responses of the participants. Therefore the questions (available in Appendix 3) were treated as "a guide that could be deviated from if necessary" (Thomas, 2009, p. 165), in particular with follow-up questions or probing. The prepared questions all linked to the research questions or arose from the lesson observations and a review of the video recordings. Audio-recordings of the interviews were taken and the interviews were transcribed. I took only a few notes during the interviews, for instance if something was raised that I wanted to revisit later. In addition, supplementary questions were asked during the interview if the need arose and I allowed some questions to "emerge from the immediate context" (McMillian & Schumacher, 2010, p. 356). I found phrasing some of these questions difficult and consequently asked some of the unprepared questions in a long or rambling manner. This sometimes resulted in participants misinterpreting what I had asked, bringing additional information that I had not anticipated into the interview.

Bell (2009) emphasises that interviews reveal how people perceive what happens in particular situations and this is not necessarily the same as what actually happens (p. 184), making the observation process important to capture what actually happened in

relation to what participants say. Guthrie (2011) supports this view saying “interviews can be an important supplementation to observation ... However, on their own they provide only indirect and often misleading evidence” (p. 91). Similarly, O’Sullivan (2004) found that in her study teachers’ claims “did not corroborate with lesson observations” (p.593). It is, therefore, important to think about interviews as opportunities for individuals to offer an “interpretation of the world in which they live and express how they regard situations from their own point of view” (Cohen et al., 2007, p. 349). In the interviews for this study, teachers were asked to define and explain the role of the teacher, the relationship between culture and pedagogy and what they understood by learner-centredness in order to foreground their views about these ideas and identify links to their teaching practice.

4.6 Research Process

There were several instances which influenced the direction of the research process that are important to highlight. I was unable to begin the data collection for the study until the beginning of the schools’ third term which is also the final term in the Swaziland government school calendar. This was caused by clashes between my University calendar, the Swaziland school calendar and the waiting period for permissions. I set two weeks aside for data collection at the beginning of the third term. Unfortunately, because of the time of year, there were disruptions to the school timetable. Several challenges were experienced because of the timing. In the first week several learners had not returned from school holidays. On one occasion when I went to introduce myself to the learners, all classes for that year group had been cancelled. On another day, all classes were suspended for parent-teacher meetings. Also, many of the learners were involved in experiments and practical examinations in preparation for their final examinations and were in and out of lessons. It was therefore difficult to arrange extra lesson observations before I undertook the data collection for the study and there was some disruption with learners coming in late during the Form 5 lessons I observed.

During my visits to both schools, one of the things I witnessed was several instances where corporal punishment was used. At one of the schools a teacher was stationed outside the school with a stick to confront late-comers while at the other I witnessed the headmaster administering corporal punishment to learners who were late. One break-

time two students at High School A were summoned to the staff room to received corporal punishment for infringements committed during lessons. Although neither teacher administered this form of punishment during her lessons, it was clearly part of the culture of both schools and was, therefore, something I asked about during the interviews. Corporal punishment, then, is a dominant theme in my discussion of the concept of learner- and teacher-centredness in the analysis presented in chapter 5.

The week after I completed the lesson observations for both teachers, I returned to each school to conduct the interviews. This gave me the opportunity to review the lessons before the interviews and include specific questions about particular instances in the lessons. Interestingly, some of the things I thought were significant were dismissed by the teachers as unimportant. For instance, when one of the teachers, Ms Ndlovu began her lesson, there were notes from a History lesson on the board which she rubbed off and then wrote “SiSwati” in large letters at the top of the board. As this was something she had not done at the beginning of her English lesson, I had thought she might be attempting to strongly demarcate the boundary around her own subject but when I showed her the clip, she insisted it was not significant and was just something that she did without thinking.

Finally, I found that a lot of the assumptions that I had entered the research process with were challenged, both through the lesson observations and interviews. For example, the assumptions that I had about the approaches to teaching and learning I would see in government school classrooms were different to what I observed during lessons. In spite of the literature I had read, I still expected to see teaching that would be classed as teacher-centred but there was a lot more variety and complexity in both teachers’ styles than I had initially imagined. I also found the teachers’ attitudes towards Swazi culture and its impact on the classroom far more difficult to draw out than I had expected and I did not get as much out of direct questioning as I had hoped.

4.7 Data Analysis

Organising the data for analysis, involved firstly transcribing the four lessons observed and the two interviews conducted. All the lessons were videotaped and the interviews were recorded with the permission of the participants. As I am not a SiSwati speaker, I

had someone else transcribe and then translate the SiSwati lessons into English. There were a few problems with the transcription and the translation because when I sat and went through the transcripts with another SiSwati speaker, it was found that some parts of the SiSwati lessons had been summarised, rather than a word-for-word transcription of what was said being recorded. Although I attempted to expand on and correct this, I still feel the transcripts were not as detailed as the English transcripts. However, the participants felt that all transcripts were an accurate reflection of what was said in the lessons and interviews.

Secondly, I reread the transcripts to "obtain a general sense of the ideas, noting ideas and thinking about the general organisation of the data" (Creswell, 2010, p. 243). I then began the process of coding the documents, identifying major recurring themes that came out of the texts and assigning different colours to the different themes. I found that some of these themes linked to one another and I was able to group them into broader categories. Basit (2010) observes that "raw data have no meaning, and the act of interpretation brings meaning to raw, inexpressive data which is a necessary process" (p. 181). This was apparent in this study when I began to reorganise the data under themes and was able to find connections and create meaning out of these. This also allowed for the condensing, synthesising and interpretation of the data (Cohen et al., 2011).

This was furthered when I applied the conceptual frameworks to the themes and was able to classify these categories and themes into the frameworks provided by Bernstein (2000) and Alexander (2001). These frameworks assisted in analysing, making sense of and engaging with the observation and interview data collected. As discussed in chapter 3, Bernstein's (2000) performance and competence modes frame the discussion of the pedagogical practices observed in Swaziland government school classrooms as this allows the discussion to move beyond the learner- and teacher-centred dichotomy set out in chapter 2. Bernstein (2000) also allows for an analysis of the socio-cultural context. Alexander's (2001) framework allows for the analysis of teaching in order to engage with what was observed in the classroom (p. 323). Within his descriptive model, Alexander (2001) separates what he identifies as the method of teaching into: "tasks, activities, interactions and judgements" (p. 323). Alexander (2001) claims these are the building blocks of teaching.

4.8 Ethics

There were several ethical considerations that needed to be taken into account when conducting research. Firstly there were various permissions that needed to be sought in order to conduct research in Swaziland government schools, especially in light of the fact that I wished to video-tape the classroom interactions. I sought permission from the Wits School of Education Ethics Committee (see Appendix 4), from the Director of Education at MOET in Swaziland and the Head Teachers of the schools. Consent forms were also signed by the teachers, learners and the parents/guardians of the learners (a sample of the consent forms can be found in Appendix 5). All those involved in my study were informed that they had the right to withdraw at any time from the research project without prejudice. I have hidden the identities of the teachers by giving them the pseudonyms, Ms Nyoni and Ms Ndlovu. In addition, I have given minimal information about the schools, referring to them as only High School A and High School B in my research. This also acts to protect the teachers' anonymity. However, each teacher was aware of whom I was working with at the other school and there was some discussion about contrasting and similar experiences in both teachers' classrooms of which they were aware.

4.9 Trustworthiness

As qualitative research "makes the assumption of multiple constructed realities" there is "potential uniqueness in every local context" (Seale, 1999, p. 468). This means that for trustworthiness to be achieved there needs to be detailed description and analysis of the particular case presented. Basit (2010) claims that because qualitative studies are "unique to a particular setting ... they ought to illustrate to their audience, that the entire research procedure, including data collection and analysis, has been scrupulous, honest and precise" (p. 70). In terms of this study, in the write-up, considerable attention has been paid to including as much detail as possible about the research process and a detailed description of analysis procedures has been included. Babbie and Mouton (2007) outline four criteria to consider when judging the trustworthiness of a qualitative study. The authors argue that it is important to consider: credibility, transferability, dependability and confirmability.

4.9.1 Credibility

In order for a study to be credible, there needs to be "compatibility between the constructed realities that exist in the minds of the respondents and those that are attributed to them" (Babbie & Mouton, 2007, p. 277). This means that the perceptions and beliefs that I claim that the participants have need to be compatible with their actual expressions of and beliefs about reality. There are two procedures that I have used to do this. As discussed above, I used lesson observations, interviews and field notes in order to collect data about the pedagogical choices each teacher made within the classroom. The second criteria for credibility is member checks, and to ensure this, I went back to the participants and asked them to review the transcripts of the recordings and some of my interpretations in order to "correct errors" and to allow them to provide "additional volunteer information" (Babbie & Mouton, 2007, p. 277).

4.9.2 Transferability

Babbie and Mouton (2007) state that for a qualitative study, "all observations are defined by the specific contexts in which they occur" (p. 277). Therefore, for transferability to occur, the reader of the study needs to be given enough detailed information so that they can apply "it to [their own] receiving context" (Babbie & Mouton, 2007, p. 277). This requires "sufficiently detailed descriptions of data" to be provided so that similarities and differences between "sending and receiving contexts" can be found (Babbie & Mouton, 2007, p. 227). This means that in my writing, I need to "maximise the range of specific information from and about that context" (Babbie & Mouton, 2007, p. 277). I have attended to this through the use of purposive sampling for my study, selecting specific situations that generate detailed and specific data. In addition, in my writing, I have aimed to provide a "thick description" and report on my data "with sufficient detail and precision" (Babbie & Mouton, 2007, p. 277).

4.9.3 Dependability

Babbie and Mouton (2007) explain that dependability overlaps in many ways with credibility, using many of the same procedures to demonstrate evidence that "if the study were to be repeated with the same or similar respondents in the same context, its findings would be similar" (p. 278). However, in addition to these procedures, an inquiry audit must be performed. The auditor who determines the acceptability of the study

should examine the documentation that supports the study as well as “the data, findings, interpretations and recommendations” (p. 278). For this study, dependability in this way is achieved through the processes of supervision and examination. Through the supervision process, I was continually challenged to refine and develop my ideas and align my writing with the expectations and conventions of academic research. In addition, having supervision during this process also meant that an experienced eye was cast over the data and my interpretations and I could be guided and corrected where necessary. Examination provides the final “audit” of the process, ensuring that what is presented is acceptable.

4.9.4 Confirmability

Confirmability is defined as “the degree to which the findings are the product of the focus of the inquiry and not the biases of the researcher” (Babbie & Mouton, 2007, p. 278). Again, this becomes a case of showing that the representation of the data is a reflection of the participants’ views of the world rather than an account clouded by my own perceptions and biases. In order to support this study, I have provided transcripts of the raw data collected and kept my own write-ups and notes which were used for data reduction, synthesis and analysis.

4.10 Conclusion

In this chapter, I have discussed the research design, methods, data collection tools and analytical framework used in this study. I have shown how these aspects have influenced the way in which the participants and their context have been framed in a particular way. In addition, I have outlined the ethical considerations for this study and issues of trustworthiness that were taken into account.

Chapter 5

Data Presentation and Analysis

5.1 Introduction

This chapter identifies and analyses the major themes that emerged from interviews and lesson observations of the two teachers involved in this study. From an analysis of the data, the findings suggest that both teachers operate in the performance mode (Bernstein, 2000). However, although they fall in to the same mode, there are major differences in their teaching styles in terms of the conceptual depth and focus of the lessons, learner involvement in the lessons, the classroom atmosphere and the interactions that occur, revealing the performance model to be a “pedagogical pallet where mixes can take place” (Bernstein, 2000, p. 56).

In this chapter I will present firstly the dominant themes that emerged from the interviews, followed by a discussion of the lesson observations. A summary of the lesson observations can be found in Appendix 1 and the transcripts of the lesson observations and the translations of the SiSwati lesson observations are available in Appendix 2. The transcripts of the interviews are contained in Appendix 3. It is important to note that the two SiSwati lessons discussed in this chapter were taught in SiSwati but I present the translated versions in my analysis.

As pointed out in chapter 3, one of the main purposes of the interviews was to supplement the lesson observations, thus a lot of data obtained from the interviews is also discussed as part of the analysis of the lesson observations. However, there were two dominant themes that emerged from the analysis of the interviews that stood apart as themes on their own. The first is the ideas expressed about learner-centeredness and teacher-centeredness and the second is the theme of Swazi culture.

The second part of the chapter examines the major themes that emerged from the lesson observations. The lesson observations addressed sub-research questions 1, 2 and 3, whereas the interviews focused on questions 3 and 4. Although this was

generally true, there were clear instances of overlap and that is also why some data obtained from the observations is used in the discussion of the interviews and vice-versa.

In the second section of this chapter, I organised my discussion of the lesson observations using Alexander's (2001) aspects of task and activity and consider how the interactions and judgements of the teacher impact on these elements of pedagogy. Under the areas of task and activity, I consider the sub-themes which emerged from the data. There were several themes that emerged from observing the four lessons. These themes were: the final examinations that the learners were preparing for; the use of everyday knowledge and real life examples during teaching and learning; the different activities learners engaged in during teaching and learning; the different types of interactions observed in the classroom and how the individual teachers dealt with learner responses and contributions to their lessons.

5.2 Interviews

As mentioned earlier, the interviews sought to engage with questions 3 and 4 of the research questions which focused on the socio-cultural context and its relationship to the teachers' pedagogy. In this section of the chapter, I present the findings from the interviews which should be read in relation to the discussion of the lesson observations. There were two dominant themes that came out of the interviews. The first is the definitions and conceptions that each teacher held about the idea of learner-centeredness and teacher-centeredness and the second is the way the teachers explained and employed aspects of Swazi culture in teaching. Swaziland is a country where indigenous structures remain a strong, relevant and real presence in the daily life and governance of the country and this, to some extent, came out in the interviews. From the interview data, and some of the observation data, it seemed that the teachers' pedagogy was influenced by social values linked to cultural notions about responsibility, respect and hierarchy. In turn, these ideas seemed to influence the way questioning and punishment were viewed and utilised in the classroom. The themes linked to Swazi culture can be most obviously connected to the social relations in the classroom. The themes that link to Swazi culture are, thus, embedded in the discussion of learner- and teacher-centeredness as many of the issues are integral to the beliefs and practices

expressed by the teachers. This engages with sub-research questions 3 and 4 which, in turn, relate to the main research question as they draw out the socio-cultural factors which may contribute to shaping the way that teaching and learning occur in classrooms.

I will begin this section of the analysis with a short introduction, summarising the main ideas that came out of the interviews about learner-centred and teacher-centred pedagogy. As part of the summary of the teachers' views about learner- and teacher-centred pedagogy, I use some data from the interviews and lesson observations to support my claims. However, after the introduction to learner- and teacher-centred pedagogy, I enter into a more detailed discussion and analysis of the data expanding on the ideas in the sub-sections that follow.

5.3.1 Learner-centred and teacher-centred pedagogy

As part of both interviews, the teachers involved in the study were asked what they understood by learner-centred pedagogy. Significantly the definitions of learner-centred pedagogy offered by the teachers only partially engaged with learner-centred pedagogy as conceptualised in the literature discussed in chapter 2. Although both teachers touched on important ideas central to LCE such as facilitation, discovery learning and accommodating learner difference in the classroom, both teachers also mixed into their definitions notions of the teacher imparting or delivering information to learners, controlling the direction of the lesson and enabling learners to produce particular outputs. It would appear that the teachers' ideas about learner-centred pedagogy are more in line with what Guthrie (2011) identifies as the flexible teaching style, where teachers use a variety of methods and allow the learner to have a more active role in the classroom but still place emphasis on the reproduction of texts. This was supported by what was observed during the lessons. For example, in Ms Ndlovu's SiSwati lesson, learners participated through asking questions and engaging in teacher-led question-and-answer sessions which can be seen as instances of learner activity. However, her emphasis was on the format, layout and structure of text types, tightly framing the learners' output of the pedagogic text.

According to Guthrie (2011), the flexible teaching style also features explicit teacher control of the interaction and activities in the classroom. Again, the observation data

reveal that Ms Ndlovu and Ms Nyoni both decided on the nature, time and length of the activities. Their control was evident whether the activities were more learner-centred or more generally associated with the performance mode. For instance, the teacher controlled the time, focus and interactions of the learners in collaborative group work and, at the other end of the spectrum, during direct instruction. This is discussed in more detail in section 5.3.

Another important aspect that emerged during the interviews, when teachers were asked about leaner-centeredness, was that the social constructivist principles associated with LCE were not fully acknowledged. This is because knowledge more often seemed to be seen as something to be delivered, handed over or transmitted rather than something that is constructed and restructured by individuals. The same view of knowledge was also observed during the lessons as learners were led to listen to and focus on the teacher rather than given opportunities to actively construct knowledge, which places the teachers more in line with the performance mode (Kelly, 2005). Consequently, what Guthrie (2011), Brodie et al. (2002) and Barrett (2007, 2008), put forward about pedagogical mixing and hybrid practice became evident in both what the teachers said about pedagogical practice and what was observed during teaching and learning in the four classrooms.

When teachers discussed their interpretation of learner-centred pedagogy, several themes emerged. The data related to the themes are discussed in detail in the sub-sections below. In terms of the themes, each teacher spoke about LCE in relation to their role as a teacher, their ability to give individual attention to learners and to manage learner diversity in their classrooms. They also spoke about their ideas around sanctions and punishment. These themes reflect their views on ideas which are central to learner-centred pedagogy.

5.3.1 Teachers' definitions of learner-centeredness

When discussing what it means to use learner-centred pedagogy in the classroom, both teachers focused on the role and expectations placed on the learner in the classroom and contrasted this with their understanding of teacher-centred practice. Ms Ndlovu said, *"learner-centred teaching to me means that you help the learner discover issues*

himself ... that he has worked on something himself then it's easy to stick in his mind". The learner becomes the centre of the definition; it is what the learner does and understands that becomes important. The idea of discovery learning is interpreted as the learner working *"on something himself"*. Importantly, this definition does not include "the social relations within which learners act" and which, in social constructivism, mediates the learners' interaction with knowledge (Brodie et al., 2002, p. 544). Learning as a social act is an idea that is central to LCE, however, this is not acknowledged by Ms Ndlovu who appears to see the learner interacting with knowledge in isolation from "*his*" peers, something that is done by "*himself*". In addition, knowledge is seen as something which *"sticks in his mind"* and suggests that it is absorbed by the learner rather than seeing knowledge as something that is constructed and restructured by the individual learner in social situations. This is consistent with the way Ms Ndlovu discusses knowledge in the rest of the interview, seeing it as something to be "*imparted*", "*given*" and "*acquired*" by the learner, suggesting particular understanding of knowledge and, therefore, impacting teaching and learning.

Ms Ndlovu contrasts this description of learner-centred pedagogy with her definition of teacher-centred pedagogy which she says *"... means that you feed [the learners] but also means that you are the absolute source of information"*. This means that her major concern is how the learners are enabled to access knowledge during teaching and learning and how many avenues are open to them for that access. Interestingly in both of her lessons she was the sole source of knowledge as she used direct instruction as the main activity, making her lessons, by her own definition, teacher-centred. Also worth noting is that in both her descriptions of learner-centred and teacher-centred pedagogy, she seems to see the absorption of the knowledge that the learners are expected to acquire as the main goal of any lesson. Thus, the emphasis rests on a universal view of knowledge, teaching its associated structures and the tight framing of what learners' products should look like.

In contrast, Ms Nyoni talks about learner-centred teaching as *"... the learners being more involved in the lesson. They should be the ones doing a lot of talking, a lot of activities because I believe in that way they are able to master some of the things you are teaching them"*. While Ms Nyoni's definition focuses on what the learner does during teaching and learning, for Ms Ndlovu, the focus is on the learners' interaction with

knowledge. Contrastingly, Ms Nyoni seems to equate learner-centeredness with the level of involvement and participation of the learner in the lesson, however, the responses also suggest that the teachers do coincide around their views of knowledge itself. Ms Nyoni sees knowledge as something that can be "*mastered*" which suggests that knowledge is retained in a particular form. This is similar to Ms Ndlovu who suggests that knowledge is assimilated by the learner which implies it is absorbed and digested rather than debated, deconstructed and reconstructed. This perspective, according to Kelly (2005), sees knowledge as inert and as something that is acquired through being "broken down into bite sized pieces" (p. 72). This is at odds with competence pedagogic modes which sees knowledge as an object of speculation and places importance on "activity and experience rather than knowledge to be acquired and facts stored" (Kelly, 2005, p. 85). Although Ms Nyoni seems to acknowledge the importance of what learners do during teaching and learning, through mentioning "*... a lot of activities ...*", it appears to merely be at the level of their involvement in the lesson rather than being given the power and autonomy to coordinate activities and become responsible for decisions made in the classroom (Guthrie, 2011). Ms Nyoni appears, rather, to advocate for learners having "a more active role within the constraints defined by the teacher" (Guthrie, 2011, p. 205) a feature of Guthrie's (2011) flexible teaching style.

Similar to Ms Ndlovu, Ms Nyoni describes learner-centred pedagogy in contrast to teacher-centred approaches to teaching and learning. She also labels teacher-centred pedagogy as "*spoon-feeding*" and says it takes the form of "*teachers talking and giving work, giving notes*". For Ms Nyoni, it is the level of activity and participation of the learners that comes across as her major concern and separates learner-centred pedagogy from teacher-centred pedagogic modes whereas for Ms Ndlovu it is the variety of sources related to the knowledge to which learners are given access. Hugo and Wedekind (2013b) would identify the two teachers as having different "ordering principals ... for what education is about" (p. 169). For Ms Ndlovu, one could argue, specialisation of knowledge is the highest ordering principle and thus "all other feature of education come into alignment based on its logic" (Hugo & Wedekind, 2013b, p. 170). This is reflected in her practice as she uses strategies and activities that allow her to emphasise the structures of knowledge and the procedures learners were expected to use when engaging with that knowledge. For example, direct instruction was the major activity seen in both of her lessons allowing her to deliver academic content in a highly

structured format and provide information that fully explained the concepts and procedures that learners were required to internalise (Killen, 2010). In contrast Ms Nyoni's highest ordering principal was education being a participative process. Participation of learners appeared to be the major principle which informed her practice as she used a number of question-and-answer sessions, group work and tried to actively engage all learners in the lesson, albeit at a low cognitive level.

When asked to give an example of learner-centred practice in her classroom Ms Nyoni described a part of her English lesson where learners *"... were able to go into their groups ... and were able to work together, brainstorm and come up with whatever. So they were involved as opposed to me telling them, 'Okay, let's describe a person."*' She stresses the importance of the activities learners are involved in rather than listening to her deliver content during direct instruction. In contrast, when Ms Ndlovu described a learner-centred activity, she focused on the learners' interaction with knowledge. She says that in collaboration with another teacher:

> *We're going to design some topics based on the mistakes they made in their mock exam and then they are going to research and present on how best to approach. So, what is going to come from that is much more impacting than if I announce some of the weaknesses that they did*.

Although learners are required to interact with and interpret the knowledge there is ultimately the underlying impression that there are correct and incorrect ways of presenting and framing knowledge. This represents a strong feature of the performance mode as learners are being required to "reproduce a pre-specified text and are assessed on the deficit of their output" (Barrett, 2007, p. 277). Ms Ndlovu talks about the learners' mistakes and weaknesses and focuses on the shortcomings of the learners' output which engages with the idea discussed in chapter 3, that when assessing the pedagogic text in the performance mode, the product is evaluated in terms of what is absent or missing (Bernstein, 2000).

As part of their definitions of learner-centeredness, both teachers also talk about the role of the teacher in the classroom. In a learner-centred model, Ms Ndlovu says she sees the teacher as someone who "*... has to be there to direct*" which means that the teacher controls the direction of the lesson and the way that the learners interact with

knowledge which, in fact, conflicts with the competence mode. She says "*my duty, my role would be to consolidate ...*" giving the idea that all learners should arrive at the same point and understanding of the knowledge of the lesson and her role as the teacher is to summarise what that position should be. This is consistent with what was observed in her lessons as Ms Ndlovu appeared to summarise and consolidate how to approach an argumentative essay and a report, delivering one view of the knowledge and the expected product, consistent with the performance mode. On a different note, Ms Nyoni focused on the idea of the learners' participation and involvement saying a teacher should "*lecture them but also allow them to be involved as well*". She goes on to say:

> *I do facilitate and at the same time I also do deliver the knowledge because I think it has to do with that sometimes you make them do things for themselves ... but then at the same time you have to give them knowledge*

Ms Nyoni prioritises the idea of delivering knowledge and lecturing but also talks about "*facilitation*" which suggests pedagogical mixing in her approach. However, to her, facilitation seems to mean the learner doing something for themselves, whereas in a constructivist view of teaching and learning, it is more to do with employing a range of strategies to "provoke and enable learning" (Brodie et al., 2002, p. 543). Because both teachers see knowledge as something that is fixed, they lead the learners in a particular direction, towards a specific output or understanding whereas in the competence mode there is space for the learners' outputs to be diverse and unique.

Kelly (2005) argues that in the performance mode the aim is for learners to develop observable skills and produce particular products and thus is "an idea of education as the modification of pupil behaviour" (p. 60). This is in line with the findings discussed so far. Kelly (2005) argues that "fundamental to the view, therefore, is a psychological theory of a behaviourist kind" (pp. 60-61) which she views in negative terms. It would seem that if teachers practising in a Swaziland context hold a behaviourist view of knowledge and learning, then perhaps a formalistic pedagogic approach associated with the performance mode is more appropriate. Hence in order to enhance and improve the practice of the teachers involved in this study, it may be better to do so within the performance mode, rather than attempting to make them shift to the competence mode. However, it is also important at this point to reiterate Guthrie's (2011) view that the teaching styles informed by these theories "... are not 'better' or 'worse', just more or

less appropriate" (p. 30). Considering this view, it appears that the teaching styles of the teachers in this study are appropriate to their situation and context and they should then be empowered to enhance their pedagogy within the domain of their existing practice (Grayson & Rogan, 2003). This is in line with Guthrie (2011) who says that when decisions are made about formalistic or progressive teaching being implemented, "answers to this question should be based on independent criteria relevant to each country" (p. 208). It was noticed that although much of what the teachers in this study said about teaching and learning classifies them predominantly in the performance model, this classification is not absolute and places them closer to the middle of Guthrie's (2011) spectrum. Therefore, whilst teachers may display a dominant mode, the two poles are not mutually exclusive and some features of LCE may be found in more teacher-centred modes.

5.3.2 The roles of the teacher

The roles of the teacher also came out as an important theme in the interviews. The roles of the teacher are value-based and, therefore, strongly link to the socio-cultural context, where values are drawn from and shaped. In addition, when both teachers discussed their roles, it came across as one of the strongest areas where pedagogical mixing was seen to take place. In addition to the teachers' role around providing access to knowledge discussed in the previous section, Ms Ndlovu and Ms Nyoni also identify other roles which come out of their wider relationship with learners. For example, Ms Ndlovu says, "*sometimes I talk to them about my private studies ... to show there is a lot to get*" and Ms Nyoni also talks to her learners about possibilities in the teaching profession saying, "*I actually motivate my students – I tell them I never did SiSwati but look at me today, I am actually an administrator, I am an H.O.D. ... and some of them are motivated and you find them passing the subject*". These responses show that the teachers do not only see the roles as sharing knowledge in the classroom but considering that they interact with young people, they see the need to motivate learners and discuss future opportunities with them. Similarly Barrett's (2008) study found that "all teachers regarded themselves as a role model to their pupils" (p. 501), regardless of their pedagogic mode in the classroom.

Although earlier responses categorise Ms Ndlovu and Ms Nyoni in the performance mode, the manner in which the teachers talk about their learners suggests a more personal and child-centred view of their role. This was noted when the teachers further explained their teaching roles in parental terms saying, "*I tend to treat them more like daughters ... much as the rule says a stick, but then you try as a parent to understand what the circumstances are*" (Ms Ndlovu) and "*you have to have a parental eye as well ... be alert and sensitive and say, 'Okay, this one is not okay today' and say, 'What is wrong with you?'*" (Ms Nyoni). The responses appear to express the idea that teachers should show concern and understanding towards individual learners and do not only focus on the class as a unit. The values associated with the recognition and autonomy of the individual link with the competence mode because it is "critical that teachers regard children as individuals and not as mere member of a class or group" (Eisner, 2009, p. 281). Barrett (2008) claims that teachers who operate in the competence mode have a relational view of teaching which means they see education as a form of personal development and prioritise their relationships with the children they teach. However, considering the teachers responses thus far, they seem to challenge the binary set-up between learner-centred and teacher-centred modes of practice as the data suggest they express views of the learner associated with both modes. They combine the elements of different teaching styles, albeit unconsciously, as appropriate to their context.

Notwithstanding the responses about their parental role, it is important to note that the ultimate purpose of Ms Ndlovu and Ms Nyoni's interventions appear to be so that learning can continue rather than the promotion of the individual development of the learner. This is illustrated in the following responses: "*you try to understand and at the same time make sure they don't disturb your class*" (Ms Ndlovu) and Ms Nyoni said, "*you have to switch on the parental part of yourself ... so the lesson can go forward and the student can be able to learn*." This is in line with Barrett's (2007) findings with Tanzanian teachers stating that "when emotive descriptors, such as loving or being close to pupils were used, the benefits were described in terms of pupil learning rather than personal development" (p. 287). Similarly, Barrett (2007) found that there was always an effort for teachers to "maintain a formality appropriate to their position as teachers" (p. 287). This was certainly true for Ms Nyoni who claimed that her learners understood that "*she is loving but then if you are wrong you are wrong ... I am not going*

to take it." There seems to be a sense of rapport between teacher and learner but also some degree of distance in teacher-learner relations. The sense of distance is associated with the performance mode as it emphasises the authority of the teacher rather than the democratic relationship of equals fostered in the performance mode. Although elements of the competence mode appear in the teachers' pedagogy, the motivations and values that feed them are not always the same as those which inform those who more dominantly fall into the competence mode.

5.3.3 Recognising individual learners' needs

Taking the idea of acknowledging individuals and not merely focusing on the group a step further, the importance of giving individual attention to learners emerged from the data, in spite of the fact that both teachers could be said to operate predominantly in the performance mode. The idea of individual attention was linked to the concept of effectiveness during teaching and learning. Ms Nyoni said, "*you have to just try to know all of them ... you don't want to be pointing to a few students [during the lesson] because the others are going to switch off*". Thus, in her view, an effective teacher pays attention to and recognises individual learners in their classrooms. This was seen during teaching and learning as Ms Nyoni had 48 learners in her Form 3 SiSwati class and she appeared to know each of them by name and included each of them in the lesson. Another way of being an effective teacher and acknowledging the individuality of learners is mentioned by Ms Ndlovu who says of her Form 5 class, *"... we are a family really. It makes sense to ask, 'How was your weekend?' ... when someone is absent you notice*" showing her individual concern for and interest in her learners. This links to Guthrie's (2011) point that "formalistic teachers can and do have concerns for their students" (p. 201) which contrasts the view that formalistic teachers merely deliver knowledge to an amorphous group of learners who are then left to grapple with the content.

Ms Nyoni also discussed the manner in which her recognition of the need to give individual attention to learners developed during her teaching career. She says in her early years of teaching she tended to focus on the whole class but then:

> *... began to notice that there were those learners who would be left behind ... if you don't give them individual attention you find that some of them don't even have books, they don't have notes, they don't have anything. It becomes really shocking*

Similar to Ms Nyoni's discussion of her parental role as a teacher, her concern appears to be more about the academic progress of learners than their personal development. The idea of personal development is central to the competence mode as it places the interests, experiences and empowerment of the individual over the assimilation of content and learning how to use ideas. Ms Nyoni is concerned about her learners being "*left behind*" and "*having books*" and "*notes*" which are, in essence, academic concerns. In the same way, Ms Ndlovu, also highlights an academic focus for individual attention saying, "*I only pay individual attention to the students after an exercise. Then you know this one is good, this one can only write comments, they understand ...*" In addition to focusing on their academic performance, Ms Ndlovu appears to engage with learners through their written work noting their needs and areas of support. In this way, she influences the learners' output even further, commenting on and directing the work they produce. Guthrie (2011) stresses that "formalistic teachers do not ignore student learning but shape their preparation and presentation of material based on their understanding of students' conceptualisation of subject matter" (p.209). This means that it might appear as though they rarely try to engage with learners and their questions and concerns during a lesson but they have tailored their presentation of the material to engage with the needs of particular learners. In this way, it can be argued that the academic diversity of learners is catered for in the classroom but this may not be apparent to an observer. Although I cannot be certain, it appears that Ms Ndlovu tailors the manner in which she delivers content during direct instruction to the needs of the individual learner needs, which she identified while marking the learners' work.

However, merely recognising and engaging with individuals in the classroom does not constitute learner-centred pedagogy. In the competence mode, it is the extent to which the teachers attempt to engage with the diversity of the individual learners' needs in their classrooms that becomes important. It is interesting to examine the extent to which the teachers acknowledge and engage with learner diversity in their lessons.

5.3.4 Managing learner diversity in the classroom

Although it was not seen in the lesson observations, Ms Ndlovu says it is important for "*learners to get information in a way that appeals to them ... so if this one learns best if*

you provide a picture, if this one learns best by getting notes, and so on ..." There is an acknowledgement that learners engage with knowledge in different ways and it would seem to be the teacher's responsibility to cater for those ways during teaching and learning. Ms Nyoni also says "*... there are different ways of teaching because you have different learners. What may work for one person cannot work for the next person ... so it is just working around with different methods of teaching and so on*". Between the two teachers, Ms Nyoni appears to engage overtly with the diversity of learners' needs in her classroom. There was certainly more variety in her teaching method and an attempt to engage the learners' interest, which is, according to Brodie et al. (2002) an important feature of learner-centeredness. From the lesson observations, it seemed that Ms Nyoni places a lot of importance on capturing the interest of her classes. This was noticed when she used sweets to engage learner interest and to get them involved in a descriptive activity in her English lesson. She also used reading passages that she had found herself and were local and relevant to her learners' backgrounds. In addition, when talking about *emabitingco*, "nouns that are used to name people" in her Form 3 SiSwati lesson, she asked the learners to name the Swazi Queens, which they seemed to enjoy. Therefore, it is possible, within the performance mode to engage learners' interests, treat them as individuals and cater for different needs during teaching and learning.

5.3.5 Sanctions and punishment

Another issue that is central to the learner- and teacher-centred debate is the use of sanctions and punishment in the classroom. In general, competence modes lean towards intrinsic forms of motivation and self-regulation whereas in the performance mode more rigid and overt forms of control and punishment are used. In Swaziland, corporal punishment is still legal and is widely used in government schools, which links with the performance mode. During data collection, I witnessed the use of corporal punishment at both schools but neither teacher used this sanction during the lessons I observed. Nevertheless, they both said they used it on occasion. Ms Ndlovu claimed to use corporal punishment with learners throughout the school because it "*helps to control them ... so, sometimes I use it and other times I talk to the student by themselves*". Whereas Ms Nyoni said she uses it "*for the lower classes, those who are all over the place, you know, the onset of puberty ... I don't usually use corporal punishment on my*

Form 3s ... I never for the Form 5s". She says the reason she does not use this form of punishment for Form 5 is because "*they are more adult ... they just have to decide what they want*", implying that they need to take responsibility for their own behaviour and learning.

For both teachers corporal punishment is about control and even though they seem to use it to different extents, both teachers defended their right to use physical sanctions in their context. Ms Ndlovu, for example, took exception to being told by British teachers during a workshop "*about the idea of corporal punishment and how we must handle it*" and Ms Nyoni claimed that alternative sanctions such as "*putting students in a corner*" or "*sending them out of class*" would result in them "*having a field day ... all of them would want to be put in a corner ... It wouldn't help them.*" It is important to note that neither of the alternative sanctions she mentions would be deemed acceptable in the competence mode because they both exclude the learner from the process of teaching and learning.

Nevertheless, the point is that different sanctions work in conjunction with different cultures found in different contexts, and in Swaziland corporal punishment and other authoritarian practices are widely accepted in schools and in the home. In this case, it is important that teachers are empowered to select and utilise a variety of disciplinary measures that support teaching and learning in their particular socio-cultural context. According to Clacherty, Donald and Clacherty (2005) "Corporal punishment of Swazi children is a legalised form of child-rearing in the home, at school, in care institutions and the juvenile justice system" (p. 5). This means that corporal punishment is a widely used and accepted practice throughout several different institutions in the country. Clacherty et al. (2005) go on to say that "... in accordance with Swazi customs and traditions, the use of moderate corporal punishment of children seems to be an integral part of child-rearing" (p. 5), which seems to correlate with Guthrie's (2011) authoritarian style. According to Guthrie (2011) this extreme of the performance mode is associated with "imposing rigid norms ... [and using] strong negative sanctions like corporal punishment" (p. 205) which are used to enforce obedience. This idea of obedience, which falls in line with moulding the learner into a particular form, is a value that seems

to be prized within Swaziland's education system. For example, in one of the two national newspapers, The Times of Swaziland, it was reported that a headmaster from a high school in close proximity to the schools where I carried out my data collection stated that it is "... wise for teachers to bring pupils under control by applying moderate corporal punishment" (Nkhamble, 2015, p. 6) and attributed the learners' success in the recent Junior Certificate (JC) examinations to the use of this form of punishment in his school. It would certainly seem that the use of corporal punishment is an accepted classroom practice in Swaziland and is believed to enhance learning and instil discipline in learners.

As mentioned above, Guthrie (2011) associates corporal punishment with an authoritarian teaching style. His spectrum implies that as you move to the right of the continuum, there are greater attempts to use positive reinforcement and negative sanctions disappear. However, in the formalistic and flexible modes "strong negative reinforcement is a backstop ... but there is less ready use of physical punishment" (p. 206), which suggests that to some extent it is still there. Corporal punishment is viewed negatively by those who operate in the competence mode as there is a belief in the internal motivation of learners and the celebration of learner successes (Tanner & Tanner, 1995). Owing to the more rigid control of learners in the performance mode, corporal punishment fits more comfortably in this paradigm but it is not necessarily a requirement.

5.3.6 Overview of teachers' conceptions

The discussion of the teachers' understandings of learner-centeredness is important because it reveals the teachers' conceptions of the pedagogic mode. Of significance is the fact that the way the teachers interpret and understand what it means to be learner-centred in their pedagogical approach only partially fits with how learner-centred pedagogy would be defined in the West. It is interesting that teachers may believe their practice is learner-centred in spite of the fact that "learners have no control over the form, structure and pace of learning" (Barrett, 2007, p. 289). This may be because a certain discourse about learner-centeredness has sprung up in sub-Saharan Africa and is often thought to be "better" practice than teacher-centred models (Guthrie, 2011).

Therefore, there may be a need to be seen to conform to the requirements of this mode. It is also evident that teachers have perhaps not been empowered with the vocabulary to confidently describe their practice within the performance mode, as an equally valid way to manage teaching and learning in their particular context.

The manner in which teachers talk about knowledge, the role of the learner and their roles as teachers reveals deep seated cultural influences of which they may not even be aware. Thus, it is important to begin to develop theories that capture the complexities and values that shape the pedagogic practice of teachers in the sub-Saharan African context. Perhaps it is important to develop theories that come out of this region and are not formulated within contexts "that have no regard for local, cultural and educational circumstances" (Alexander, 2009, p. 926).

The teachers' discussion of learner-centeredness provides an important backdrop to interpreting the lesson observations discussed in the next section of this chapter. It shows there is coherence and integrity in these teachers' practice as the beliefs Ms Ndlovu expressed about knowledge and Ms Nyoni expressed about participation are strongly evident during teaching and learning in their classrooms.

5.4 Lesson observations

The purpose of the lesson observations was to generate descriptive data about teaching and learning practices in Swaziland government school classrooms. As mentioned earlier, lesson observations allowed me to engage with the tasks, activities, interactions and judgements observed during teaching and learning and analyse the practices seen in the classroom. In this section, these four areas provide the overall themes of the analysis and links to the conceptual framework discussed in chapter 3. The task or the knowledge with which the learners interacted, along with the activities of the lesson make up the two sub-sections of the discussion in this part of the analysis and presentation of the data. The interactions and judgements observed during teaching and learning are cross-cutting and can be seen as an integral part of the tasks and activities. This discussion allows for the identification of particular strategies used by the two teachers and a consideration of how these strategies are shaped by the socio-cultural context.

5.5 Task/knowledge

Using Alexander's (2001) concept of task, that is the conceptual component of the lesson, I observed several similarities and differences in the way knowledge was presented and interacted with in the two teachers' classrooms. The difference in the teachers' approaches make up the major themes which become the sub-topics discussed in this section. I will begin this section by introducing the main themes which make up the sub-sections of this part of the analysis. Although I mention some of the data in my introduction, this discussion is developed in much more detail in the sub-sections that follow.

In terms of task, the types of knowledge that learners were exposed to were largely influenced by the impending examinations that the learners were preparing for at the end of the third term. In the interview, Ms Ndlovu stressed the importance of focusing on examiners' expectations and specifically talks about "*knowing what the examiners expect the candidates to have done*". This seems to impact on the conceptual knowledge presented in both lessons as she presented generic models for essay writing that can be replicated in the final examination. Additionally, the teachers' view of knowledge was also significant. From the observation of lessons, both teachers perceived knowledge to be something that is non-negotiable and rigid and, as a result, they communicated to learners that there were correct and incorrect ways of viewing and presenting knowledge, influencing the direction of teaching and learning. For instance, during the lesson observations, I noticed that Ms Ndlovu placed heavy emphasis on the output or product of the learner, underlining her view that knowledge is something that is received, accepted and used in the form that it is given (Alexander, 2001), which would place her teaching approach in the performance mode.

The extent to which the subject was *bounderised* is also a theme of importance which is considered in more depth later. Interestingly, each teacher used everyday knowledge and real life examples and stressed the boundary between English and SiSwati to different extents which shaped the pedagogic approach taken in each teacher's lessons. For example, Ms Ndlovu and Ms Nyoni both used everyday examples in order to contextualise content and to clarify concepts during all their lessons. However, Ms Nyoni

did this to a much greater extent as she visibly tried to engage the interest of the learners.

As discussed in the previous section which focused on the interviews, while Ms Ndlovu's major concern during teaching and learning appeared to be with the presentation of the knowledge with which the learners expected to engage, Ms Nyoni's greatest emphasis was on the participation and involvement of the learners in her lesson. During lesson observations these claims were most clearly supported through Ms Ndlovu's decision to make direct instruction the major activity of her lesson and Ms Nyoni's use of question-and-answer sessions as the dominant activity in her classes. However, it is important to mention that both teachers made use of other activities such as paired or group work and reading and writing activities, some of which are more often associated with the competence mode. Guthrie's (2011) spectrum of teaching styles becomes a useful tool that highlights the pedagogical mixing between the performance and competence modes which these teachers display. While both teachers would predominantly fall into the performance mode, they both draw on different aspects of the competence mode during teaching and learning. As a result, Ms Ndlovu, in Guthrie's (2011) terms, is more formalistic in her style whereas Ms Nyoni displayed a more flexible style. The features of the five styles are outlined in chapter 2. The differences between the teachers highlight the range of pedagogic choices that are open to teachers in the socio-cultural context of Swaziland and emphasise opportunities for pedagogic mixing as a means of strengthening teachers' practice who operate in both the performance and competence modes.

5.5.1 Examinations

The way that the teachers viewed and presented the knowledge to be engaged with during the lesson placed Ms Ndlovu more strongly in the performance mode than Ms Nyoni. Of the two teachers, Ms Ndlovu's English and SiSwati lessons drew more heavily on the examinations in the structure and format of her lessons while Ms Nyoni's lessons, although related to the examinations, less obviously took their form and structure from the examination papers. Consequently, it was found that the impending end-of-year examinations were one of the factors which influenced the type of knowledge that learners were exposed to during teaching and learning. Furthermore, the examinations

influenced the manner in which the knowledge was viewed and presented by the teachers and the way in which learners were led to engage with the knowledge during the lessons. These ideas are discussed below.

From the observations, both of Ms Ndlovu's Form 5 lessons took their form and structure from the SGCSE SiSwati and English examinations. She structured each lesson around exam questions, focusing on argumentative writing, report writing and grammar. Ms Ndlovu's English lesson was based on SGCSE English Language Paper 2 which is the Continuous Writing paper. Her lesson's task was writing an argumentative essay which was taken directly from Question 2 of Paper 2 where candidates are required to write an argumentative piece of approximately 200 words in response to short prompts printed on the paper. During the English lesson, she focused on a single conceptual component which was how to structure an argumentative essay. According to Alexander (2001), this is a "unitary task" (p. 304) because the entire lesson had one conceptual focus, how to draw together the elements of an argumentative essay. Her SiSwati lesson, on the other hand, had two tasks and was, therefore, "episodic" (Alexander, 2001, p. 304) in structure. The first task was based on question 2(b) of the SGCSE First Language SiSwati Reading and Directed paper and was an examination of the format of a written report about an accident on a football pitch at a high school. The second conceptual component was on SiSwati grammatical constructions where learners were tested on their understanding of grammatical formations and their usage.

In contrast to Ms Ndlovu, whose entire lesson was shaped by the examination, Ms Nyoni referred more loosely to examination tasks and expectations which appeared to remain more in the background. Both of Ms Nyoni's lessons were made up of unitary tasks. Her English lesson focused on writing a descriptive paragraph drawing on question 3 of the Continuous Writing examination where learners could be asked to produce a descriptive piece of approximately 350 words while Ms Nyoni's SiSwati lesson was on the grammatical component of *emabitingco*, "*nouns that are used to name people*". Although these tasks could be said to be exam-based, she did not continually refer to an explicit paper and question in either lesson, as Ms Ndlovu did in both of her lessons. In her Form 5 lesson she does, however, mention the written and oral exams several times, implying that the skills taught can be used in both oral and written examinations. She refers to the "*the composition*" and she reminds them "*we are preparing for the oral*

exam, right?" and complains, "... *then an exam comes, you fail. Why is that always the case?*" Although the examinations are mentioned several times during teaching and learning, Ms Nyoni's lesson is not bounded by the examination in the same way as that of Ms Ndlovu.

Ms Ndlovu's lessons can both be characterised as overview or summary lessons as they brought together several different elements of the tasks which were taught over a long period of time during the course of the year. In the interview Ms Ndlovu said, "*Now, in the lessons where you caught me, we were really intensifying what we had been doing over the course of the year*", meaning that the purpose of the lessons was to revise, consolidate and create an overall picture of a specific task. She seems to suggest that a lot more ground was covered during the lessons I observed than when these ideas were initially taught. In the interview Ms Ndlovu explained, when learners are first introduced to concepts, "*...to a great extent you have to give the information piecemeal ... you spend some time talking about one aspect of it. You can even take more than three weeks, when you're discussing it*". This implies that a much longer time is spent establishing and practising the approaches and procedures than was seen in the two lessons observed. She gives the impression that in these lessons she was consolidating or summarising the content taught during the year for her learners. This approach is consistent with the performance mode as the teacher presents and delivers one particular view of the knowledge to the learners. The teacher's concern does not appear to be with the learners understanding and conception of the knowledge but rather to emphasise the way it should be viewed.

5.5.2 View of knowledge and the pedagogic text

As mentioned above, Ms Ndlovu seemed to view knowledge as something rigid and structured. As a result, she articulated and emphasised her expectations for the pedagogic text. When she spoke about knowledge in her interview she says she sees it in a way that is "*organised ... into subtopics ... in my mind it is like things should be aligned in templates like boxes so it is easy to remember*". This description is reminiscent of Bernstein's (1999) vertical knowledge outlined in chapter 2. However, importantly, she sees knowledge as something to be internalised in the form that is given rather than something that needs to be deconstructed, interrogated and

problematised by learners which is how knowledge is viewed in the competence mode. It is important to say that although Ms Ndlovu sees knowledge as something to be delivered to and absorbed by learners, she does not require them to learn by rote or memorisation because while the learners are required to internalise a generic structure for an essay, they need to be able to understand how the structure works in order to be able to manipulate and frame new information into the structures.

Ms Nyoni, in contrast, did not frame her learners' output as tightly as Ms Ndlovu. During her lessons, she sought to emphasise one particular grammatical element in each class. In her English lesson the focus was on adjectives whereas her SiSwati lesson was on a particular type of noun. In her English lesson, Ms Nyoni did eventually place the use of adjectives in the context of writing a descriptive paragraph for which she gave some specifications but she did not focus on the structure of an entire essay as Ms Ndlovu did in her lesson. In her SiSwati lesson Ms Nyoni remained focused on noun formations and while learners wrote short answers to questions, they were not required to use them in a wider context. They were asked to list and then categorise different words in a table, keeping learners at the level of recognition, recall and classification which Anderson et al. (2001) identify as the lower cognitive processes of the "cognitive process dimension" (p. 63).

In contrast, Ms Ndlovu's major cognitive concern was arguably for learners to be able to apply and use knowledge. However, during the lessons I observed she focused on explaining the knowledge rather than giving learners the opportunity to apply the knowledge as would be required in an exam. Nevertheless, it is important to mention that learners had just had the opportunity to apply the knowledge during the recent mock examinations and, as discussed earlier when presenting the analysis of the interviews, the lessons could have addressed some of the issues raised by the learners' outputs during the exams. Ms Ndlovu could be seen to have "shaped [her] preparation and presentation of material based on [her] understanding of students' conceptualisation of subject matter" (Guthrie, 2011, p.209) thus taking the learners' understanding of the material into account during her lesson. For example, in Ms Ndlovu's SiSwati lesson a lot of time was spent on the layout of the report. Ms Ndlovu focused on minor details such as the arrangement of the address. She complains that learners have to remember

to write "*P.O. Box, others did not include the dots. It is important to include the dots*" and "*if you like you can write the subject or topic in capital letters or each first letter should be capitalised in every word*". These are very particular requirements which tightly frame the pedagogic text and she suggests these are mistakes which learners made in the exam. This links back to the earlier discussion where it was pointed out that, consistent with the performance mode, Ms Ndlovu looks for the deficit in the child's work and focuses on how learners can improve their output (Bernstein, 2000). However, in another instance of what could be seen to be pedagogic mixing, it is important to mention that Ms Ndlovu also praises her learners work saying, "... *there are people in this class who handle arguments very, very well. When I read it is like I could jump from my chair*".

In Ms Ndlovu's SiSwati lesson, it was observed that the learners had adopted a similar view of knowledge to their teacher as they were concerned with similar details to Ms Ndlovu. They asked questions like, "*When writing the topic are you supposed to write a certain number of words?*", "*Can I please ask do we include RE: when writing a topic?*", "*When writing the address should we include the name of the school or make up our own?*" These are very specific, minute details leading learners to produce a tightly framed text and shows their awareness of the rigid view of the output they are required to produce in an exam.

Ms Ndlovu's emphasis, then, appears to be on the application of a learned procedure and being able to produce a particular product or output in an examination. In line with Bernstein's (2000) performance mode, discussed in chapter 3, learners are expected to satisfy particular requirements in their presentation of the pedagogic text. So, while learners are certainly empowered to interact with knowledge, they are led to do so in only one specific way. The way Ms Ndlovu "*trains*" the learners suggests that she has adopted a view of English as a school subject with particular disciplinary approaches and procedures that need to be taught, and that learners need to be able to execute under examination conditions. Luke, Woods and Weir (2013) state that "school subjects reflect particular 'versions' of related disciplines and applied fields ... and are a 'selective tradition' with conscious and deliberate inclusions and exclusions from a vast range of disciplinary contents available" (p. 12). In the view of Luke et al. (2013), school subjects

provide a snapshot of a discipline and do not give learners access to the breadth, complexities and intricacies of the field.

Beane (1995) expresses a similar view saying, “a discipline of knowledge and its representative school subject area are not the same things, even though they may be concerned with a similar body of knowledge”. He claims that “a school subject ... is [nothing more than] an appropriation of a name attached to its corresponding discipline” (p. 617). Those who operate in the competence mode advocate for the consideration of the “problems, issues and concerns of life as it is being lived in the real world” (Beane, 1995, p. 617) and only then use the disciplines in an integrated way to approach real life issues. The performance mode, on the other hand, promotes a specific view of knowledge that needs to be internalised by learners. Considering the discussion, the data suggests that Ms Ndlovu teaches one specific approach to writing. A very clear structure is given that learners are expected to be able to use to present their report in the examination, thus the learners’ output is tightly framed placing Ms Ndlovu’s approach to knowledge firmly within the performance mode.

In contrast, in Ms Nyoni’s lesson, less emphasis is placed on the pedagogic output and more on the understanding and recognition of one particular technique. In her English lesson, in order to assist her learners to approach a descriptive essay, Ms Nyoni more loosely outlines three different types of descriptive writing that learners may be examined on, the description of a person, place or event. Like Ms Ndlovu she makes her expectations about what should feature in the pedagogic text clear but does not present a structure for the product. She tells her learners that “*the things we include when we describe a person are ... physical features, character ...*” and when you describe an object “*you describe the colour, the size, the shape, the taste*”. Interestingly, she chooses to emphasise one particular technique above all these other features and identifies the major technique to use when writing a descriptive piece as the “*use of adjectives*”. In the section of the lesson where the class read and analysed passages together (see Appendix 1), Ms Nyoni led the class to identify only adjectives and when she gives the group work activity, she emphasises that “*you use adjectives to give a clear picture of the event*”. She chooses to focus on one particular descriptive writing tool which could arguably limit learners, as, at examination stage, learners should be able to employ a wide range of descriptive writing techniques beyond the use of

adjectives. However, it is important to note that learners were able to successfully use other techniques in their writing and, in spite of the fact that Ms Nyoni placed such a large emphasis on adjectives, she did touch on other techniques in the lesson.

Overall, it can be argued that Ms Ndlovu focuses on conceptual knowledge during teaching and learning. She teaches her learners how to plan and use a generic structure for an argumentative essay and a report upon which any argument can be hung. She is concerned with the output of the learners and teaches them how to use certain procedures and approaches associated with the English discipline in order to empower her learners to be able to produce a tightly framed text during an examination situation. The examination also forms part of the backdrop to Ms Nyoni's lessons, shaping the tasks and the knowledge is interacted with during teaching and learning. Ms Nyoni, to a certain extent, also provides her learners with structures of knowledge. However, as seen later in the chapter, her lessons strongly feature everyday knowledge and real life examples rather than concepts. The extent to which the boundaries between the everyday and other subjects is emphasised is another difference in the teachers' pedagogic approach and is part of what shapes teaching and learning in the classroom.

5.5.3 Boundary between English and SiSwati

The other issue that came out of the data was the use of English in SiSwati lessons and vice-versa. During the lesson observations, it was observed that in Ms Nyoni's English lesson, an explicit boundary was set between English and SiSwati as she kept emphasising "*you are thinking and discussing in English ... when we are in groups let us discuss in English please ... Don't say because I am far and I can't hear you, you should discuss in SiSwati. Don't do that.*" Ms Ndlovu also insists that learners should use English in English lessons and SiSwati during SiSwati lessons and "*ideally*" does not permit code switching. She says this is because:

> *... the point is by making them speak in English you are giving them opportunities to speak because after school they are into SiSwati ... you know they'll begin to express themselves and you will be able to understand what they are saying. But in our case if you think in SiSwati and convert to English, it's a long thing. So make these opportunities to practise*

The strict boundaries the teachers place between English and SiSwati is in line with the performance mode where the classification between subjects is strong (Bernstein, 2000). Learner-centred pedagogies, however, advocate for "the activation of students' prior understanding using their mother tongue ... as it may be that students have a wealth of relevant background encoded in their mother tongue that can be activated as a base for further learning" (*Language learning in IB programmes*, 2011, p. 29). Being permitted to use one's mother tongue is also thought to carry important links to identity and a person's relationship to the world and is part of creating the social and emotional conditions that are essential for learning (*Language learning in IB programmes*, 2011).

5.5.4 Links between English and SiSwati

The data reveals that the two teachers emphasise the boundary between English and SiSwati to different extents. As discussed above, when it comes to code switching within the two subjects, both teachers create quite a strong boundary not allowing learners to switch between the two languages in either lesson. However, in terms of the relationship between the skills and techniques taught in English and SiSwati, Ms Ndlovu says "*there is a great deal of transfer*" between the two subjects, meaning there are some similarities in the knowledge. Yet, because the SiSwati exam is a First Language examination and the English examination is similar to a second language examination, learners are expected to perform tasks at a higher level in SiSwati. To illustrate this difference, Ms Ndlovu gives the example of argumentative writing, a task learners are expected to execute in both English and SiSwati. She says, "... *in the English Language, in the questions usually you argue for a side, you don't spend a lot of time, you don't give details about the opposite side but in SiSwati you are supposed to bring balance*". Learners are required to display the same skills but at different levels of complexity. In SiSwati, learners are required to produce and engage with a range of audiences and texts at a much higher level of proficiency, as the exam is at a more detailed and complex level. In the syllabus guide for English Language, learners are simply required to be able to "identify, organise and present given material in a particular form" (Examinations Council of Swaziland, 2013a, p. 11) whereas in SiSwati they are required to "critically respond to materials", "create original work in all writing" and "make inferences about what is read or seen" (ECOS, 2013b, p. 8).

In contrast to Ms Ndlovu, in Ms Nyoni's lessons, there was much less crossover between the two subjects. This could be because Ms Nyoni's lessons were at different levels, Form 3 and Form 5. This not only means that the learners were at different levels but also that they were preparing for different external examinations, the Form 3 JC exam and the Form 5 SGCSE exam, whereas Ms Ndlovu's learners were all at Form 5 level and preparing only for SGCSE. However, some opportunities for exploring the similarities and differences between English and SiSwati were not taken in Ms Nyoni's lesson, perhaps because she sees more of a boundary between the two subjects than Ms Ndlovu. For example, one of the learners was asked to define *emabitingco* (proper nouns) and she responds:

S: They are nouns that refer to places, mountains and people...
[laughter from the class]
T: Is Nothando's answer correct?
S: (chorus) No!
T: They are disputing!
S: *Emabitingco* are nouns that refer to people.
T: Yes *emabitingco* is a word used to name a person. Is it?
S: (chorus) Yes!

The learner appears to be confusing the definition of a proper noun in English with the definition of a proper noun in SiSwati but this is not acknowledged or explored by the teacher. Tabulawa (1998) found that teachers who fall into the performance mode will generally ignore incorrect answers whereas in the competence mode, teachers are encouraged to engage with the misconceptions and misunderstandings of learners and "think about how things make sense to the learner" (Brodie et al., 2002, p. 544). For Ms Nyoni, not only do the two subjects appear to be strongly *bounderised*, misconceptions are glossed over and are not explored, placing her in the performance mode. On the other hand, Ms Ndlovu does acknowledge a few connections between English and SiSwati and looks for some opportunities for comparison.

In addition to concepts, Ms Ndlovu also gives learners access to the structures of language. This is a major difference between English and SiSwati. There is no grammar component in any of the English examinations. Grammar in English is marked as part

of the Writing Objectives which also includes a range of other language features such as register, vocabulary and the use of fact and opinion (ECOS, 2011a). The English Language syllabus states that "grammar should be taught as an integrated component of the subject and not in isolation" (ECOS, 2013a, p. 5). However, there is no such stipulation in the SiSwati syllabus and the fact that there is an entire section of Paper 2 dedicated to grammar, leads to it being taught explicitly and separately. In the SiSwati lesson, Ms Ndlovu refers to the "*grammar question*" which requires technical knowledge about how parts of SiSwati speech are formed. When going over the learners' answers from the mock examination, she says "*We know that abstract nouns are formulated using verbs ... they are from stage 8 ... we recognise stage 8 words with the prefix ku- ...*". A similar concept is taught in Ms Nyoni's Form 3 SiSwati lesson. As mentioned above, in her SiSwati lesson Ms Nyoni teaches the structure of nouns. She teaches learners the uses of *emabitingco*, "*nouns that are used to name people*". The lesson also covered five rules of noun-use, she explains "*We all know there are 8 prefixes in SiSwati, u-, um-, li-, si-, i-, lu-, bu-, ku-. Abstract nouns are in stage 8 ...*". From this we can assume that the grammar component of the SiSwati examination results in similar aspects of the language being taught in different classrooms and at different levels, presenting another example of the examination shaping the pedagogic choices made in the classroom.

5.5.5 Everyday knowledge and real life examples

In addition to the conceptual components of each lesson, both teachers draw on the everyday and use real life examples in order to contextualise the information, processes and procedures they wish learners to engage with. For example, Ms Ndlovu uses the everyday when she teaches a particular planning process that she refers to as "*unpacking*". She says, "*if you are unpacking you must take out so that we know there is: an exercise book, there is a fabric, there is a pencil case, there is chips, see those things that are inside, don't just say there is a lot of things inside*". She uses the everyday as a metaphor for the process in order to help learners to understand that they need to identify the separate parts of a whole. She then moves away from the everyday by modelling the process of unpacking on the board, using actual examples from the question paper. She says, "*if we say school is 'no more fun', you have to give your idea of fun. What is your idea of fun?*" In order to lead learners into an analysis of the concept

of fun, she underlines the key words and annotates the statement on the board demonstrating the process to the learners and then elicits responses from the learners about what they find enjoyable about school and also offers her own.

Although Ms Ndlovu used everyday knowledge in her lesson, it was more dominant in Ms Nyoni's lessons. During classroom observation, I noticed that when Ms Nyoni explained something, she quickly contextualised it in the everyday. For example, as a way of introducing the lesson, Ms Nyoni gave out sweets to the learners and asks them to describe the colours, taste and articulate their expectations. She does this to stimulate their interest but also as an effective tool to give them something tangible and from their everyday experience to begin their class discussion. In addition, when talking about describing a person, she asks learners to describe herself, their teacher, and then places their description in the context of talking to "*... your social network friend, because you have those*". In the interview she explained she does this because it is important that the learners have "*something they can relate to*", and, for this reason, she creates continuous links to an everyday context. Where Ms Ndlovu's lessons only briefly consider everyday contexts for abstract principles, Ms Nyoni continually immerses the conceptual task in the everyday. In Ms Nyoni's lesson everything was made familiar whereas in Ms Ndlovu's lesson, the ideas were more abstract. This is possibly owing to Ms Nyoni's focus on the involvement of learners in her lessons and the importance Ms Ndlovu places on conceptual knowledge.

Vygotsky (1962) sees the relationship between everyday and scientific concepts as symbiotic. He argues that an everyday concept "clears a path" for the scientific concept which, in turn, creates the series of structures necessary for the evolution of new everyday concepts (Vyogtsky, 1962). Thus, in order for scientific concepts to be developed, the everyday concepts learners bring into the classroom need to be activated. This means that the everyday needs to be a planned part of teaching and learning. In Ms Nyoni's SiSwati lesson because all the nouns the class worked with during the lesson were offered by the learners from their everyday knowledge, some of the language rules seemed to be taught in an unplanned way. For example, the learners were asked to provide verbs so that they can build particular types of nouns that come from verbs. One of the learners identified the verb "*to hunt*". In response, Ms Nyoni points out that a common noun cannot be built from this particular verb and explains

that "*it's not every verb you can use to build a common noun*". As a consequence of only using examples provided by the learners, when there was an exception to the language rule that was being taught, it only came up as a result of the learners identifying that particular word, rather than as a planned part of teaching and learning. Gamble (2014) states that "every teacher instinctively knows that students need linkages with the 'lived world' if they are to grasp abstract, general principles and rules" (p. 59). This is evident in both teachers' lessons as it seems that everyday knowledge was used to clarify and make abstract concepts familiar. Gamble (2014) explains that there needs to be a "distinction between meanings generated through everyday experience and specialised meanings ... [and] principles that organise symbolic meaning" (p. 61). So, while everyday knowledge is an important part of teaching and learning, scientific concepts also need to be abstracted and strongly insulated so that meaning is not consumed by context (Wheelahan, 2007). From the discussion it is seen that this happens more readily in Ms Ndlovu's lessons than those of Ms Nyoni.

5.6 Activities

The importance of planning activities for a lesson cannot be underestimated, because they are "the means by which the required conceptual advance" is made (Alexander, 2001, p. 351). As discussed in chapter 3, the task is concerned with knowledge while activities are the process by which that knowledge is acquired and internalised. In terms of this study, activities are the way that the learners were empowered to interact with the knowledge of the lesson and gain comprehension of their understanding. In the competence mode, the conceptual advance is made through activities which activate the learners' interaction with and experience of the knowledge, whereas in the performance mode it is characterised by a "passive model of the individual" (Kelly, 2005, p. 84) and the activities encourage the delivery and storage of knowledge.

From the data, the activities that Ms Ndlovu and Ms Nyoni used could be predominantly placed in the performance mode as both teachers' lessons were dominated by the learners' focus on the teacher. However, again, there was evidence of pedagogic mixing because both teachers created opportunities for their learners to be involved in activities that would normally be classified in the competence mode. Overall, I was able to identify three broad categories of activities seen in both classrooms. The first of these were

activities that focused on the teacher, for example, direct instruction or engaging with the teacher through questions. There were also opportunities for learners to collaborate in groups or pairs and finally learners engaged in reading and writing activities. These three categories make up the sub-sections of the discussion below.

5.6.1 Activities which focus on the teacher

Both teachers' lessons were dominated by activities which required learners to focus on the teacher. This is a strong feature of the performance mode, whereas in the competence mode, the focus is on the learner. In Ms Ndlovu's lessons the main activity was direct instruction, where she delivered content to her learners, and in this way, learners were required to focus attention on her and passively absorb what she was saying. Ms Nyoni's lessons differed as her approach predominantly involved sequences of question-and-answer sessions. Although there was more active involvement from the learners in this type of activity, Ms Nyoni's style can still be classified as teacher-centred as the teacher controlled the interactions deciding who spoke, and controlled the manner in which meaning was shaped deciding what was spoken about during the lesson. Thus, although both teachers have distinctly different approaches, their lessons were all characterised by strong levels of teacher control as they led their lessons in a specific direction. In terms of Guthrie's (2011) spectrum, Ms Ndlovu displays a formalistic style as she maintains strict control and there is only some overt interaction, whereas it could be argued that Ms Nyoni display a flexible style where there is "relaxation of control but the teacher is still dominant" (Guthrie, 2011, p. 205). However, what Bernstein (1975) claims also holds true. As pedagogy moves to the right of the spectrum, Bernstein (1975) points out that in competence modes, the teacher control is still there, it is just less apparent, creating an invisible pedagogy.

Nevertheless, while both teachers' lessons can be said to be teacher-centred and directed, it is important to note that the there was learner involvement in all four lessons observed. For example, as stated above, even though the majority of Ms Ndlovu's lessons involved her delivering content to her classes in the form of direct instruction, the learners were not entirely passive. In her lessons the learners also occasionally interrupted her presentation to ask questions related to the concepts she was explaining. In addition, she created brief opportunities for the learners to collaborate and

also used a few short question-and-answer sessions to encourage more active engagement from learners at certain points of the lesson. In contrast, Ms Nyoni's lessons were dominated by question-and-answer sessions which required one word responses from learners. Yet there was also variety in her pedagogy as learners engaged in group work and reading and writing activities. This finding is consistent with Barrett (2007) who also observed variety in teachers' practice, especially in Swahili classrooms. Interestingly, the different approaches I observed the teachers taking in their classrooms were in line with the ideas that they emphasised about teaching and learning in their interviews. Using direct instruction allowed Ms Ndlovu to make her lessons conceptually rich and focus heavily on the structure of the knowledge while using question-and-answers sessions ensured learner participation and involvement in Ms Nyoni's classes, albeit at a low cognitive level.

5.6.2 Direct instruction

As mentioned above, the main teaching technique used by Ms Ndlovu was direct instruction which means the lessons could be said to be teacher dominated and focused on the delivery of academic content (Killen, 2010). In both her English and SiSwati lessons, I observed Ms Ndlovu using the time to summarise the content and processes that learners were expected to master prior to the examinations. Her concern was with communicating a particular view of the knowledge and framing the output that learners were expected to be able to produce in the examination, rather than a concern with the learners' individual understandings and conceptions of the concepts and output. Consequently, Ms Ndlovu spoke for extended periods of time, punctuated with short interactions with her learners. Although there were points in each of her lessons where learners asked or responded to her questions and engaged in pair work, I observed that for most of the lessons the learners sat passively, listening to the detailed explanation about how to approach an argumentative essay and organise the layout of a report. In Ms Ndlovu's lessons, a full explanation of the format for the texts was delivered as learners were expected to be able to reproduce them.

It appears that Ms Ndlovu's major concern during teaching and learning is conceptual knowledge and revealing the structure of that knowledge to learners. In line with Killen's (2010) description of direct instruction, Ms Ndlovu spent the majority of her lesson

providing information that fully explained the concepts and procedures that learners were required to internalise and display their competence in, in the final examinations. What was observed in Ms Ndlovu's lessons was very similar to the findings reported by Tabulawa (1998) who also found that when observing teachers in Botswana, "the dominant feature of the lesson involved the teacher lecturing at the students and writing notes on the board. A few questions came from the students, who for the majority of the lesson sat quietly and orderly, listening attentively to the teacher" (p. 256). Tabulawa (1998) recognises this as the performance mode which arguably falls in line with the view of teaching and learning held by the teachers involved in this study. Barrett (2007) likens this to a relationship between "a performer and his audience" (p. 287) which is viewed negatively in the competence mode. In learner-centred pedagogy it is the development of the learners' understanding that should take centre stage (Kelly, 2005). However, in the performance mode, teaching is viewed as the transmission of knowledge and hence knowledge is broken down for learners by the teacher and delivered to them in a form they are expected to absorb. Tabulawa (1997) links this to Freire's (1968) critique of "education as an act of making deposits which students patiently receive, memorise and repeat ... the 'banking' concept of education" (p. 58). For this reason direct instruction is used sparingly in the competence mode as it holds a view of knowledge which requires action, dialogue and reflection on the part of learners around knowledge issues which is in direct contrast to this 'banking' or repository concept of education.

5.6.3 Question-and-answer sessions

A different approach was observed in Ms Nyoni's lessons. Although Ms Nyoni's lessons were also teacher-directed, in contrast to Ms Ndlovu, Ms Nyoni's English and SiSwati lessons involved continuous participation from the learners. Since both of Ms Nyoni's lessons were dominated by question-and-answer sessions, the majority of the lessons still involved listening to and looking at the teacher. In addition, the questions were closed and, as a result, only required one word answers from the learners. In their study of teacher-learner interactions in 24 Kenyan schools, Hardman et al. (2009) found that lessons were dominated by teacher explanations and question-and-answer routines, the two dominant techniques observed to be used in this study. During the question-and-answer sessions, Hardman et al. (2009) claim that "the vast majority of questions

were closed, calling for a single response or offering facts" (p. 69). This was consistent with the way that Ms Nyoni used questioning in her lessons. In addition, she alternated between asking questions to the class as a whole and directing questions towards particular learners which was also a widely observed practice by Hardman et al. (2009). This resulted in the learners mostly talking to the teacher during teaching and learning. For example, in this study, Ms Nyoni began her SiSwati lesson with the following question-and-answers sequence:

T: ...and then let us talk about nouns we can see with our naked eye, Nothando?
S: A tree
T: A tree (writes word on the board). Another example?
S: (individual learner) Grass.
T: Grass (writes word on the board). Another example?
S: (individual learner) Sandals.
(Class erupts with laughter)
T: Okay, sandals (writes word on the board). Okay, it means we still remember nouns.

It appears that the purpose of the series of questions was to make learners alert and encourage them to get involved in the lesson, as they are required to individually and collectively contribute answers which she acknowledged by repeating and writing on the board. The questions also served to enable learners to identify nouns, the conceptual component of the lesson, but the questions were closed and kept the learners at a low cognitive level. In line with Tabulawa (1998), I observed that this allowed the teacher to remain in control of the content and of the interactions in the classroom allowing her to avoid unpredictable answers and the possible loss of classroom control. The fact that questions were conceptually closed limited the learners' responses as they were only required to give one word answers and demonstrate that they could recognise a particular part of speech, "*nouns we can see with our naked eye*".

The same approach was seen in Ms Nyoni's English lesson when identifying adjectives. During the question and answer sessions, learners were simply required to identify adjectives and provide simple descriptions of the elements being described. Similarly, Fuller and Snyder (1991) found that in Botswana "the teachers' queries most often requested a single piece of factual information, rarely requiring complex cognition" (p.

278). This means that the vast majority of teacher questions were closed and demanded simple recall and were lower order questions that did not require learners to do anything with the knowledge with which they were engaged. Thus it seems that Ms Nyoni did not appear to use questions to stretch or develop the learners but as a device to ensure learner participation. Fuller and Snyder (1991) found that many of the Tswana teachers involved in their study also relied on recitation and recall to "more intensively animate pupils ... which suggests an emphasis on pupil action of any form" (p. 293). In the same way, Ms Nyoni appears to use questioning to enliven her learners and to encourage "pupil action of any form" (Fuller & Snyder, 1991, p. 293) rather than having them sit passively in her classroom. As was found in the analysis of her interview, it appears that Ms Nyoni's priority is to get the learners to participate in her lesson and in this way she seems to simply resort "to low complexity methods of sparking verbalisation and pupil engagement" (Fuller & Snyder, 1991, p. 293). Thus, it can be argued that it was Nyoni's main aim to get learners to participate in her lesson in any way open to her. Throughout both lessons, participation of the learners appeared to be her priority as she continually asked questions like, "*Who has not talked today?*" and complaining, "*Some of the boys in this class are like ticks, they just suck information from others"*. In her English lesson, she wonders, "*Where is everyone? Can we all be part of the discussion? Not only Mcoleni, Sandile and Boniso, where is everyone? Mbali?*" This shows that she expects and demands that all learners be involved and views it negatively when learners take a back seat. This is in contrast to Ms Ndlovu's lesson which was more akin to a performance where learners were expected to sit quietly and watch her reveal the knowledge to them.

5.6.4 Dealing with "incorrect" answers

Another way that Ms Nyoni was seen to maintain control of the lesson was through the manner in which she dealt with incorrect answers. Interestingly, when Ms Nyoni was unsure about a learner's answer, rather than asking the child to explain their meaning, she moved on as seen in the exchange below:

T: Okay, what else can you say? Keep describing. Brian?
Student 5: There are words written in a senseric style
S: (various) Hmmmm... Respect

T: (writing on the board) There are words... okay can you... I didn't hear that. What did you say?
Student 5: I said there are words which are written in a senseric style.
T: In a what?
S: (chorus) senseric style
T: (writing on board) Sen... Sen... Okay I am not sure... Anyhow, (writes) there are words on the wrapper...
S: (chorus) Senseric
T: Okay, I do not know the senseric... I am not sure of that word, the senseric. The whatever word. Okay. What else can we say? The sound?

The word "*senseric*" does not exist and rather than asking him for a definition or trying to see if he has confused it with another word, for instance, *sensory*, she eventually ignores the answer and moves on. Ignoring incorrect answers fits in with the performance mode as it legitimates particular knowledge and rejects ideas which do not fit in with the teacher's view of what counts as valid knowledge. This links back to Tabulawa (1998) who claims that in his study, correct answers were emphasised by the teacher while "answers perceived as incorrect were ignored" (p. 258). In contrast, when a learners' answer was perceived to be correct by the teacher, in order to legitimate the response, Ms Nyoni repeated the answer and then wrote it on the board, making it audible and visible to everyone in the room, another way of emphasising "correct" knowledge to the learners.

Additionally, in the above extract, we also see the learners' involvement in the assessment of the responses of fellow learners. They collectively call out "*Respect*" in response to the learner's answer and showed their support for their fellow learner through accepting and repeating his answer. Throughout the four observations, I also noticed that learners make other judgements about their peers' responses through laughter and complaint. For example, in Ms Nyoni's SiSwati lesson she asks for prefixes used to build proper nouns and one of the learners responds gives the answer "*Sicu-"* which is incorrect and the other learners in the class laugh, rejecting the answer. This also happens in Ms Ndlovu's lessons. In her interview when discussing whether learners are permitted to code-switch in her lessons she says, "*... there was one student who wasn't there. In the lesson he would have asked a question in the SiSwati lesson and*

he would have asked it in English! So they have to boo him all the time". In this way we see the learners becoming "agents of assessment" as teachers "exploit opportunities to turn learners into assessors too" (Alexander, 2001, p. 374). By doing this, Alexander (2001) claims teachers make the judgement of the knowledge displayed by learners' public rather than private which means assessment is broadened to involve more than the teacher and an individual child. In this way in both Ms Ndlovu and Ms Nyoni's lessons, learners were actively included in the classroom processes.

There are other ways in which learners can be seen to influence the nature of the social interactions of the classroom. In Ms Nyoni's class this is seen through the use of applause. In both her lessons, she requests that learners applaud certain learner responses calling for "*a round of applause*". At one point in her SiSwati lesson, the learners spontaneously break into the school chant in response to a classmate's answer singing, "*Excellence... (clap, clap) in all... (clap, clap) we do... (clap, clap; clap, clap)*". Again, this draws learners into the classroom assessment process and appears to be a routine familiar to learners suggesting it is a regular feature of Ms Nyoni's classroom. This is yet another way that learners are empowered to participate in her lessons. Tabulawa (2004) states that learners are "co-constructors of classroom practice" (p. 59) and, as a result, maintains that they are able to have influence in the classroom. The examples above show that the teachers often control these interactions but there are also instances where the learners seem to collectively decide to support and evaluate the responses of others.

5.6.5 Learner questions

Another way learners can show their focus on the teacher is by directing questions to the teacher and this was observed in all four lessons. In Ms Ndlovu's lessons individual learners asked questions related to the concepts she was explaining. In her English lesson, one learner asked three different questions in succession, whereas in her SiSwati lesson, different learners asked questions at different points in the lesson. In her interview, she explained that she "*welcomes questions*" at any point in the lesson. Ms Ndlovu seemed to consider learner participation in her lessons to be about learners asking questions. This is in contrast to Ms Nyoni who seemed to consider learner participation to be responding to her questions. Interestingly Ms Ndlovu noted that the

learners seemed to feel more confident about asking questions in SiSwati lessons. She pointed out that in the English lessons learners are more reluctant to ask questions as the other learners may "*laugh at their command of the language*" whereas in SiSwati she says the learners "*are participative*". She attributes this to the fact that the learners "*only speak English at school ... they speak a lot of SiSwati ... it is only in class English happens*" highlighting that learners are more confident and more likely to participate through asking questions when using SiSwati.

In Ms Nyoni's lessons, no learner asked questions, except for one learner towards the end of her SiSwati lesson. When asked about this during the interview, she explained, "*... some students you find that they are afraid to ask questions because their class-mates laugh at them. That's what I have noticed in most of my classes – you find they don't ask.*" In order to counter this, Ms Nyoni says, with the lower Forms, she will give learners the opportunity to interact with her individually when she goes around marking and some learners "... *ask because I have come to them. Then the person opens up ... then I explain to the whole class*". This goes back to the earlier discussion about giving individual attention to learners and is another example of how Ms Nyoni seeks to give voice to individual learners in her lesson. However, she complains that "*The Form 5s never ask questions. They don't. They think they know it all!*" perhaps suggesting that learners have co-constructed a culture where they prevent each other from participating in the lesson through laughing at one another's questions. Again, this is a trend that was identified by Fuller and Snyder (1991) in Botswana. They found that "students rarely speak up in class with any questions of their own" (Fuller & Snyder, 1991, p. 292). However, they also caution that although "teachers are quite vocal ... pupils are not altogether silent" and emphasise that "the social structure of the classroom within which action and inaction occur constitutes an interesting story" (p. 292). Both Ms Ndlovu and Ms Nyoni report that it is the fear of being laughed at that restricts learners' willingness to ask questions in their classrooms. In this way it is the learners rather than the teachers' hierarchical position in the classroom that shapes teaching and learning. In this case, it is not cultural ideas about hierarchy and challenging authority that Tabulawa (1997) identifies in Botswana, but rather social relations between the learners themselves. Consequently, it can be argued that the learners construct part of the classroom practice. It is interesting that neither of the teacher mentions any strategies they employ to counter learners laughing at one another and seem to accept that it is

part of the classroom atmosphere. It is, therefore, not only the teachers but the learners too who influence the nature of the interactions and judgements during teaching and learning.

5.6.6 Chorusing

As noted in the extracts included earlier, there are examples of groups of learners chorusing answers or answering questions at the same time. Where chorusing took place, it was mostly when something had been memorised, such as Ms Ndlovu's five concepts: purpose, style, form, audience, and content or when all learners responded "yes" or "no" to a question asked by the teacher. In Ms Nyoni's lessons, she would often begin a sentence and then pause before saying the last word so that the learners would chorus the answer. Hardman et al. (2009) label this "cued elicitation" which involves the teacher getting learners to "repeat or complete a phrase or a word" (p. 71). This was seen, for instance, when Ms Nyoni said:

T: ...So, those are some of the things you can include when you are describing a...?
S: (chorus) Person
T: ...a person

Again, this appears to be yet another "ritualised participation strategy" (Hardman et al., 2009, p. 72) rather than a genuine check on learners' understanding. Importantly, chorusing was seen to operate in more complex and diverse ways than described in the literature where it seems to be more often described as all learners responding in unison, by rote. While there were certainly instances of this, what was more common in both teachers' lessons was for the teacher to ask a question and the learners to simultaneously offer several similar responses at the same time. In this way, the teachers address their classes firstly as a unit but do not look for one unified response but rather seek a range of similar responses from the individuals in their lessons. This engages with the literature in that Fuller and Snyder (1991) also found that when teachers posed a question it was "... usually directed at the entire class and not spoken to an individual student" (p. 278). Contrary to the literature, learners' answers were not given in unison nor by individual learners singled out by the teacher, rather, would a cacophony of responses be offered simultaneously. In response, the teacher would

acknowledge one of the answers by repeating it and, in Ms Nyoni's case, writing it on the board. This shows that there are a variety of ways to use particular approaches in the classroom and that there is potential for using features of the performance mode in different ways for different outcomes.

5.6.7 Marking learners' work

Another activity and opportunity for interaction between teacher and learner was through marking. Ms Nyoni intergrated an opportunity to mark her learners' work into her SiSwati lesson. While the learners were writing, Ms Nyoni moved around the class marking their work and engaging with individual learners about their answers. Ms Nyoni claims this strategy is one of the ways she gets to know the learners in her class as individuals. In her interview she said:

> *When you are marking around the classroom and you are with them, you actually get to know them... As opposed to teaching them and then you take the exercise books to the staffroom. You will never get to know them that way. So moving round, interacting with them, making jokes as you go around, everything becomes perfect*

There is a real attempt to engage with the individual on a personal level which Barrett (2008) links with the competence mode and a relational view of teaching discussed in section 5.2. Thus we can see a value which is normally associated with the competence mode, recognising individual learners' needs in the classroom, being drawn into the classroom through a technique more often associated with the performance mode, again challenging the binary created between the two modes.

In terms of marking, in contrast, Ms Ndlovu says she rarely uses this strategy in English lessons and only sometimes marks the learners work during SiSwati lessons. She says the reason for this is that *"...with the English lesson they need to be given time to organise their thoughts... yet with SiSwati they can go ahead and write*". The purpose of marking in Ms Ndlovu's lesson becomes linked to monitoring learners' work and assessing their grasp of the knowledge, whereas in Ms Nyoni's classroom, marking was seen to be an opportunity to interact and engage with individual learners. Ms Ndlovu says:

> *... usually if I go around, I don't necessarily go round with a red pen. I highlight some of the things that would perhaps water down the quality of what they are writing and then when I'm in the staffroom or at home then I spend more time so I can make constructive and relevant comments*

During the lesson itself Ms Nyoni appears to function as "a critic, not a marker" (Stenhouse, 1983, p. 95) and appraises and assists learners to improve their work which could be seen as a feature of the competence mode and another instance of pedagogic mixing. It is important to note that Ms Ndlovu also interacts individually with learners through her written comments but her aim and focus are different to Ms Nyoni's. Ms Ndlovu's concern is with the conceptual and structural elements of the knowledge and her focus is on the learners' output. She sees marking as an opportunity to help strengthen her learners' performance, whereas Ms Nyoni sees it as an opportunity to engage with the individual learners in her classroom.

In addition, Ms Ndlovu sees "*the red pen*" as something that may put unnecessary pressure on learners and avoids using it when checking their work in class, whereas in Ms Nyoni's lesson the learners seem to enjoy getting their work marked. At one point in the SiSwati lesson, Ms Nyoni asks them to swap books and mark each other's work and the learners protest, "*No! We want the red pen!*" Also, on the video once she has marked their work, you can see the learners who received full marks showing off their books to those sitting near to them. The learners appear to enjoy receiving affirmations about their performance and also place value on their ability to produce a particular product and a particular view of knowledge.

The difference in approach could also be attributed to the level of the learners and not only the priorities of the different teachers. At Form 3 level, because of the nature of the exam, it seems to be possible to set short exercises that are quick and easy to mark during the lesson. However, at Form 5 level, the learners need to be able to develop extended pieces of writing and it would be difficult to mark in the same way that Ms Nyoni does with her Form 3s. In fact, in Ms Nyoni's Form 5 English lesson, when the learners work in groups to produce a descriptive paragraph, Ms Nyoni does not mark their work with a red pen but rather engages in a discussion with them about what they are writing.

5.6.8 Collaboration

Both Ms Ndlovu and Ms Nyoni use collaborative pair or group work in their English lessons but not in their SiSwati lessons. In the interviews they both said the reason is because learners are a lot more confident in SiSwati than in English and so collaborative work seems to be seen as a device to provide support for learners rather than an opportunity to learn in particular social situations as it is viewed in the competence mode (Brodie et al., 2002). Ms Ndlovu said the purpose of group or pair work is to give learners "... *the opportunity to say something... they won't put up their hand because they are worried about expression. So in order to make them to do some, at least make them discuss it first*". Collaborative work then becomes the means by which learners are enabled to participate when they are less confident to contribute to whole class discussion. Ms Nyoni similarly talks about learner confidence but adds a social dimension to the purpose of the collaboration. She claimed that

> *... because English is our second language ... you put them in groups because you want those that are maybe lacking in some skills, not so good in English to get some assistance ... Then with SiSwati you find that when you give them some pieces of work, it is easy for them to go through it*

Again, group work becomes a supportive mechanism for learners, but for Ms Nyoni in contrast to Ms Ndlovu, there is the suggestion of the idea that learners need the opportunity to learn in social, collaborative situations as would be the purpose in the competence mode, showing variation in her practice. Interestingly she does not seem to consider this to be a necessary strategy to use in SiSwati as the learners find the work easier. Rather than raising the level of the work and making it more challenging, she uses alternative strategies to accommodate the learners' level and confidence with the material.

The way each teacher used collaborative work in the lessons confirmed the views they expressed about group and paired work in the interviews. In Ms Ndlovu's lesson in the paired activity she set, she gave the learners two-and-a-half minutes to "*talk with a friend about what sort of information you can unpack*" from the prompt, rather than requiring them to immediately give her answers. She gives the learners the opportunity to quickly verbalise their ideas before sharing them with the whole class. In Ms Nyoni's class, on the other hand, the collaborative activity lasted for approximately 20 minutes. She uses

group work as a supportive device giving learners an extended period of time to help one another use the devices covered in the lesson to produce a descriptive paragraph. This is more in line with how collaborative work is used in the competence mode showing pedagogic mixing in her teaching style.

5.6.9 Reading and writing

Both teachers use a text or texts as part of their lessons. In Ms Nyoni's lessons a significant amount of time was spent on the reading and writing activities that were included in both lessons. The important thing to note is that all the learners were required to be engaged in these activities, just as they were all required to actively engage in the question-and-answer sessions. For example, when giving instructions for group work she tells them to "... *write a small paragraph*" which was to be presented to the rest of the class. The groups were instructed to "*discuss and as we discuss we are all going to write ... we just want a paragraph and I said we are all writing in your notebooks. You must have your own. One person will present but you all write. You discuss it but you all write*". Again, she looks for clear participation, requiring all the learners to display their engagement in the lesson through writing. This is in contrast to Ms Ndlovu's teaching style, where there is no explicit requirement for learners to write or display this sort of active involvement in either lesson. Even in the paired activity, there is no explicit requirement to write and the responsibility is placed on the learner. This is in line with Tabulawa (1998) who found that the Tswana teachers saw it as their responsibility to impart knowledge to their classes and felt it was the learners' responsibility to receive and learn that knowledge.

In terms of the writing learners engaged in, it is important to mention that in Ms Ndlovu's lessons when the learners did choose to write, they appeared to mimic the processes she modelled on the board during direct instruction. For example, Ms Nyoni modelled the process of annotating a text on the board. During her English lesson, she copied one prompt that the learners had on the question paper and modelled the process of underlining key words and making notes about the words in a spider diagram format. During the paired activity which followed, almost all the learners seemed to replicate her approach and annotated their texts in a similar way to Ms Ndlovu. This links back to the "structured teaching" approach discussed in chapter 2. Gauthier and Dembélé (2004)

explain that this pedagogic approach uses modelling as a major strategy as teachers visibly display the types of behaviour and techniques learners are expected to adopt so that learners can mimic their approach.

5.7 Conclusion

All of Ms Nyoni and Ms Ndlovu's lessons were teacher-led as the learners took direction from the teacher throughout each lesson. Nevertheless, it is interesting to note that Ms Nyoni's pedagogic approach required more active involvement from the learners as she only sporadically provided short explanations of concepts and also had extended reading, writing, individual, group and whole class activities. According to Fuller and Snyder (1991) "teachers vary primarily in their capacity to enliven classroom interaction" (p. 293) and this appears to be a priority for Ms Nyoni. It would then be interesting to explore some of the ways that she could raise the cognitive level of some of her questioning in order to encourage learners to more critically engage with knowledge of the lesson. When comparing the two teachers' styles, it could be argued that Ms Ndlovu's lessons were conceptually richer, while Ms Nyoni's lessons were less conceptually complex but involved higher levels of learner participation and involvement. Ms Nyoni's lessons were almost the inverse of Ms Ndlovu's, dominated by her interactions with the learners and punctuated with short explanations.

Through applying Alexander's (2001) framework for analysing the act of teaching, it becomes possible to critically analyse the different components of all four lessons in a connected way. Both teachers fall into Bernstein's (2000) performance mode and there are several similarities with the teachers in Tabulawa's (1998) study such as "teaching students en masse as a single collective", using "question-answer sequences" and the "conspicuous absence of student-student interactions, except in group discussions" (p. 256). However, although these elements of the performance mode are seen in the teachers' classrooms, there is also evidence of pedagogic mixing. In Guthrie's (2011) terms both teachers occupy the formalistic and flexible styles on the continuum which are towards the middle of the spectrum, meaning that neither teacher is at the extreme end of the continuum. This suggests that there is not only great variety in the teaching styles of those who operate in the performance mode but also suggests that learner- and teacher-centred pedagogies are not two mutually exclusive poles.

Chapter 6

Conclusion, Significance and Implications

6.1 Introduction

This study explored the pedagogic modalities of SiSwati and English teachers in two Swaziland government school classrooms. The purpose of the study was to gain insight into the extent to which the pedagogic choices made by teachers can be linked to the socio-cultural practices of Swaziland. Additionally the study sought to challenge the binary set up between learner- and teacher-centred pedagogies and illustrate the extent to which hybrid forms of pedagogy and instances of pedagogic mixing can be seen in selected Swaziland government school classrooms.

Much of the literature that exists about pedagogy in developing countries highlights the failure to implement learner-centred pedagogies in these contexts (Schweisfurth, 2011). Although many researchers identify material, structural and systemic issues as the main cause of this, writers like Tabulawa (1997), Guthrie (2011) and Alexander (2001, 2009) see LCE as culturally inappropriate. They claim that the pedagogy adopted by teachers is more deeply rooted in their view of knowledge, their ideas about how learning occurs and the rituals and practices that govern social relations. Consequently, the argument becomes, in order to strengthen the pedagogic practices of teachers in developing country classrooms, there needs to be an effort to identify and augment capacity within TCE rather than pouring money and resources into shifting teachers practice to an alternative pedagogic model (Guthrie, 2011).

It is for this reason that this study seeks to articulate current practices of teachers in the Swaziland cultural context and to examine teachers' perspectives about their pedagogic choices and how they link to their socio-cultural context. As the purpose of the study was to gain insight into and an understanding of an existing phenomenon, the data collected was examined through a phenomenological lens in an attempt to capture "the essence of the experience as perceived by the participants" (McMillan & Schumacher, 2010, p. 346). In this way, both Bernstein (2000) and Alexander (2001) provide the

conceptual tools to analyse pedagogy in an objective and impartial manner, drawing out the strengths and weaknesses of pedagogic practice regardless of whether it was learner- or teacher-centred. Bernstein's (2000) competence and performance modes allow for a more nuanced description of the pedagogic practices observed in classes. Rather than seeing the two modes as being mutually exclusive, Bernstein (2000) provides the language to describe instances of pedagogic mixing and hybrid practice. In addition, Alexander's (2001) analytical model for the examination of the act of teaching breaks down the core elements of pedagogy into task, activity, interaction and judgements which allow for a broader analysis of the method employed by the teacher in the classroom. These two conceptual frameworks provide an entry point for the exploration of the main question of this study which was: *To what extent do the pedagogic modalities of SiSwati and English teachers during teaching and learning relate to the socio-cultural context?* To address this question, the study focused on four sub-questions which were:

- What is the nature of the tasks, activities, interactions and judgments during teaching and learning?
- Which pedagogic strategies do teachers use in the classroom?
- How are the pedagogic strategies shaped by the socio-cultural context?
- What cultural aspects, if any, are observable during teaching and learning in SiSwati and English classrooms and how are they reflected in teachers' pedagogic practices?

It was found that both teachers involved in the study predominantly fell into the performance mode. However, some elements of competence pedagogy were used as part of their teaching styles. It would seem that the two teachers' view of knowledge, beliefs about the learners' role in their classroom, the way they saw their own role and some aspects of Swazi culture all seemed to have an influence over the way teaching and learning occurred in each teacher's classroom. Ms Ndlovu strongly emphasised the conceptual knowledge and procedures that learners were expected to be able to display in exams. She saw her own role as to deliver knowledge and her learners' role to receive it and reproduce it in a specific form. As a result, one of the major activities seen in her classroom was direct instruction; however, she also provided opportunities for

participation, collaboration between learners and showed concern for individual learners which are arguably activities more generally seen in the competence mode. Ms Nyoni, on the other hand, placed more emphasis on learners' participation in her lessons rather than providing them with a detailed prescription of conceptual knowledge. She also appeared to view knowledge as something to be absorbed and remembered but insisted that the learners were consistently active in her classroom through question-and-answer sessions (albeit at a lower cognitive level), group work, individual work and interacting with her learners individually.

Additionally, I found that the teachers' and learners' cultural perceptions about and responses to different interactions in the classroom, for example around questioning and language, also influenced teaching and learning. With this in mind, in this final chapter I present an overview of the findings in relation to the research questions which guided the study. I begin with a summary of the findings followed by a discussion of the significance and implications of the study. I also identify some of the limitations associated with the study and conclude by outlining further possibilities for research. It is my view that in order to identify current pedagogic practices in Swaziland and opportunities for strengthening practice within both the performance and competence modes, much more research needs to be conducted that considers these ideas in the classrooms of Swaziland government schools.

6.2 Summary of findings

In this section, I reflect on how the study answers the main research question which was: *To what extent do the pedagogic modalities of SiSwati and English teachers during teaching and learning relate to the socio-cultural context?* I begin by identifying the teachers' conceptions of teacher- and learner-centred practice and then link this to their views of knowledge and beliefs about how learning occurs. I then outline the pedagogic modalities observed during teaching and learning in the two teachers' classrooms and end by highlighting the aspects of Swazi culture which appear to influence the pedagogic choices of teachers during teaching and learning.

6.2.1 Conceptions of teacher- and learner-centred pedagogy

One of the major findings of the study was that both teachers' understandings of learner-centred pedagogy only partially engaged with descriptions of learner-centred pedagogy outlined in chapter 2. This is important because if teachers' conceptions of what it means to be leaner-centred fall short of the definitions and expectations of those who wouldpromote the competence mode in sub-Saharan African settings, inevitably their practice will too. This finding also highlights the possibility that teachers are not empowered to confidently describe their own practice within the performance mode. While it is important to acknowledge that the findings from this study cannot be generalised to the whole of sub-Saharan Africa, when the study is considered in the context of other regional research, it raises the further question of whether there is perhaps the need to develop the theoretical frameworks to articulate the intricacies of the pedagogy displayed in a sub-Saharan African context. If these sorts of theories were available, it would be possible to consider data from a specifically sub-Saharan African perspective rather than using theories that are developed in different socio-cultural contexts.

It is important to state that the competence mode was displayed in some of the ways that the two teachers involved in the study spoke about their roles and through the activities they employed in their classrooms. For example, the way that both teachers saw part of their role as being a parent to their learners or as providing opportunities for collaboration in their classrooms resonated strongly with the role of the teacher in the competence mode. Yet, there were also clear and powerful links to the performance mode such as where the learners predominantly focused on the teacher and where the teachers' controlled and directed the lesson.

Another significant finding was that each teacher expressed different priorities during teaching and learning. From her interview, Ms Ndlovu seemed to claim that her main focus is the delivery of conceptual knowledge which was also observed to be her major focus during both of her lessons. Ms Ndlovu taught clear structures and processes of knowledge and emphasised specific formats for the pedagogic output of learners so that they could succeed in their exams. In contrast, Ms Nyoni's major concern seemed to be the participation and active involvement of learners in her lessons. However, although

it appears that Ms Nyoni's focus can be seen to be learner-centred, I observed that all participation in her classroom was entirely teacher-led and directed and learners were kept at a low cognitive level which restricted their opportunities for conceptual advance, which is at odds with the competence mode. Arguably, one of the ways she could strengthen her practice is through raising the cognitive level of her questioning and allowing for some open-ended responses from learners rather than asking questions that only lead to one word answers. However, using questions of a low-cognitive level means that interactions with learners were short and, in a class of 40 or 50 students, she can ensure that several individuals participate and the majority of learners will feel confident that they are able to offer the "correct" answer. Her purpose of questioning seems to be learner activity rather than conceptual advance.

The conceptions both teachers have of learner-centred pedagogy is different from how it is conceived and practised in the West. The pedagogic choices each teacher makes in the classroom are shaped by the individual priorities each teacher has and the way in which they view knowledge and the role of the learner.

6.2.2 Teachers' views of knowledge and learning

From the lesson observations and interviews, both teachers seemed to view knowledge as something to be "*mastered*", "*acquired*" and "*imparted*" which suggests that it is something that is rigid and absorbed in its original form rather than something that is deconstructed and reassembled by each learner in their own individual way. While both teachers did include some activities in their lessons which involved collaboration between learners and independent activity, for most of the time, lessons were teacher-centred and involved learners being initiated into the teachers' views of the knowledge. This happened either through direct instruction or closed question-and-answer sessions, which led knowledge to be understood in one particular way. In addition, in Ms Ndlovu's lessons there was a significant emphasis placed on the format and content of the pedagogic output of the learner. She taught one generic approach and structure for writing an argumentative essay and a formal report which learners were expected to be able to replicate and produce under exam conditions. This suggests that the teachers view knowledge as something that is objective and fixed rather than seeing knowledge as an object of debate and speculation. This more rigid view of knowledge and the view

of learning as a process of absorbing and retaining information is in line with the way that knowledge and learning are viewed in the performance mode.

6.2.3 Pedagogic modalities observed during teaching and learning

Although it can be argued that both teachers fall predominantly into the performance mode, however, there were instances of pedagogic mixing which were observed in both teachers' pedagogic approaches. In this way, Guthrie's (2011) spectrum of teaching styles became a useful tool in analysing the variety of practices observed in each classroom as they are not only authoritarian or formalistic in their teaching but also appear to be flexible and, once in a while, perhaps even liberal. As mentioned earlier in this chapter, the dominant practice in Ms Ndlovu's classroom was direct instruction while in Ms Nyoni's classes it was closed question-and-answer sessions led by the teacher. As discussed in chapter 5, this shows integrity in their practice as it allows them to focus on the aspects of teaching and learning which they appear to value as revealed in their interviews, namely access to conceptual knowledge and participation respectively. However, it is important to note that each teacher did incorporate other practices into their lessons, some of which are more often associated with the competence mode. It is interesting to note that the rationale behind using some of these practices did not always fit with motivations articulated by those who more generally favour the competence mode. For instance, both teachers often expressed that the reason they adopted a certain practice was the need to move the lesson forward so that learning can continue whereas in the competence mode the concern would more often be about the personal development of the learner, suggesting that the practice is adapted to fit the context.

6.2.4 Significant aspects of Swazi culture

In terms of the context, the main aspects of Swazi culture that were identified as significant were notions about corporal punishment and respect for elders. Both Ms Ndlovu and Ms Nyoni felt that it was learners laughing at one another which inhibited them in the classroom and stopped them from asking questions rather than social hierarchies and respect for elders. This finding challenges some of the literature which claims that the hierarchical age structures of traditional African societies may inhibit learners and prevent them from asking questions in the classroom (Tabulawa, 1997).

What is suggested in my study is that learners co-construct the classroom culture and prevent each other from asking questions when questioning is, in fact encouraged by the teachers. Lastly the use of language in the classroom and the extent to which the boundaries between SiSwati and English languages were maintained also became an issue. I found that the two languages are strongly *boundarised* and that using English in SiSwati lessons was discouraged and vice-versa.

6.3 Significance and implications of the study

This study is significant because it contributes to understanding pedagogic practices as a continuum or a spectrum and shows that rather than having a binaristic understanding of learner- and teacher-centred pedagogy, it is important to acknowledge the opportunities for pedagogic mixing that exist between the two poles. Thus, this study complicates the ideas held about learner- and teacher-centred pedagogy and rather points to pedagogy being a "pallet where mixing can take place" (Bernstein, 2000, p. 56). This is significant because it opens a wide and diverse space for approaches to teaching and learning to be strengthened that are not exclusively tied to the performance or competence modes.

In addition this study begins to articulate the pedagogic practices of teachers in Swaziland government school classrooms and points to the need for further research to be conducted in order to paint a broader picture of the pedagogic modalities seen in Swaziland. The study, therefore, calls for a descriptive framework for engaging with pedagogy that comes out of a specifically sub-Saharan African context. It calls for theory and language that takes into account IK, traditional structures and beliefs in their contemporary context rather than continuing to adopt and use models, discourses and terminology that have been formulated in a different cultural and social context.

6.4 Limitations

One of the limitations of this study is that it only considered four lessons, two for each teacher. If there had been time to observe more lessons, perhaps an even greater spectrum of practices would have been observed. Also, as this was a case study and only two teachers were observed, it perhaps provided a narrower view of pedagogy in Swaziland government schools than exists in reality. If there are such pronounced

differences between only two teachers in the same subject areas, then one wonders what could have been observed if the study were carried out on a much larger scale in a greater variety of subject areas.

In addition, undertaking lesson observations in the final term of the school year rather than a different time of the year may have over-emphasised the teachers' focus on examinations. Perhaps, for instance, if some of the observations had been conducted in the first term there would have been different priorities and a different rationale behind the conceptual focus of the teachers. For example, in Ms Ndlovu's lessons, she suggested that the main focus in the run-up to the examinations was to consolidate and summarise the knowledge and skills required for the examinations. It would have been interesting to see if she used the same amount of direct instruction earlier in the year, in the lessons where concepts and procedures were initially introduced to learners.

Another key factor to consider is my own limited knowledge and understanding of SiSwati and of Swazi culture. This perhaps restricted my understanding of some of what was said during the lessons and meant that I did not fully understand the significance of some of the interactions in the classroom.

6.5 Recommendations

This study highlights some possibilities for further research into the pedagogic practices of teachers in Swaziland. Firstly, it underlines the need for a wider and more in-depth study that seeks to articulate the variety of teacher practices seen in classrooms across the country. There also appears to be a need to articulate and give voice to both teachers' and learners' perceptions of their changing cultural context and to consider how this can be embraced in order to enhance the approaches taken by teachers in their classrooms. In order to strengthen the pedagogy of teachers in Swaziland, these sorts of studies need to be conducted as a means of highlighting the variety of pedagogic choices open to teachers in both the performance and competence modes. Most importantly this study calls for the creation of a theoretical framework that allows for the description of pedagogy from the perspective of the teachers, learners and realities of those who interact with knowledge in sub-Saharan Africa.

6.6 Conclusion

This study seeks to begin to paint a picture of the pedagogic choices of SiSwati and English teachers in two Swaziland government school classrooms. In addition, it looked at the extent to which these choices are linked to the socio-cultural context and attempts to highlight how teachers' perspectives about the role of learners, their own roles, their view of knowledge and some contextual elements shaped the way they conducted their lessons. These factors impacted the way the teachers presented the knowledge of the lesson, influenced the amount of control the teacher maintained over the interactions in the classroom and determined what activities they organised during their lessons and why and how they were used. Therefore, when identifying ways to strengthen teachers' pedagogic practice, these factors need to be taken into account as teachers will implement practice as it is appropriate to their context. As Rogan and Grayson (2003) point out, when innovation occurs, it needs to do so "just ahead of existing practice" (p. 1196) taking the teacher's beliefs and context into account.

From this study, it can be argued that Swazi teachers appear to have a different outlook on the world to those who write about LCE in many Western contexts. The views and beliefs that Swazi and other sub-Saharan African teachers hold need to be taken into account when looking for ways to strengthen pedagogic practice. It should not be assumed that LCE should be the ultimate aim of all teachers in all parts of the world as different contexts demand different approaches in the classroom. It is important that teachers teaching in sub-Saharan African are empowered to describe their pedagogy in positive terms, regardless of the mode and that a theoretical language is developed that comes out of this context. This would place sub-Saharan African teachers at the centre of the debate, rather than keeping them on the periphery, silenced as their practice is spoken over and interpreted by the dominant and hegemonic culture of those who would promote LCE in developing country contexts.

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Appendix 1

Summary of Lesson Observations

In order to create an overall sense of the lessons I observed, I have included a summary of each teaching and learning experience.

High School 1- Ms Ndlovu

Ms Ndlovu's Form 5 English lesson was a single 40 minute period that focussed on argumentative writing. There were 24 learners in the class. The classroom was fairly small but could comfortably fit the number of learners in the room. The paintwork in the classroom was old and gave the room a shabby appearance. The learners were seated in pairs organised into rows and columns, facing the front of the classroom. I saw this layout in many other classrooms in both schools where I carried out my data collection.

The lesson began with the teacher inquiring about some missing learners which led to a discussion about the practical examinations some of the learners were involved in the run up to the final examinations due to begin the following month. During this discussion Ms Ndlovu handed out a copy of a question from a past examination paper from October/November 2012 Exercise 2 Paper 2 which was the main focus of the lesson.

She began the lesson by referring to the overall structure and layout of Paper 2. Some of the missing students arrived during this explanation and she stopped talking while they came to the front to collect their handouts and found their seats. Ms Ndlovu then entered into a lengthy explanation about how to approach the argumentative essay in terms of focus, structure and register. The learners sat passively during this explanation. After about 10 minutes of explaining, a learner asked a question about how to approach the conclusion and then a follow-up question about the title. After responding to these, she moved onto talk about approaches to planning and then modelled an approach. As part of this, she asked the class questions in order to

engage learners and they planned one of the points together as a class. She then directed the learners to work in pairs for “two-and-a-half minutes” and plan a different point. This was followed by a brief report back session and then a short explanation about the difference between a newsletter and a newspaper article which she said would form the basis of the next lesson. She then thanked learners for their attention and dismissed them for their next class.

Ms Ndlovu’s Form 5 SiSwati lesson took place in a classroom which was similar in size, shape and condition to the room in which she taught the English lesson. However, there were only 18 learners in this class and the layout of the desks in the classroom seemed random. All the girls sat together, clustered at the front of the room facing frontwards, while the boys spread out and sat against the back and side walls of the classroom facing inwards. When I asked about this seating arrangement during the interview, Ms Ndlovu said “I noticed the change last time. They have since decided to sit like that. It doesn’t bother me really” (p. 7), implying that she does not tell her learners where to sit and allows them to make those decisions for themselves.

The 40 minute lesson began with an instruction to take out the Paper 2 examination paper they had written during the mock exams. She, again, explained the structure of the paper and then focussed on question 2 which was a report. She spent a fair amount of time explaining the format for the report and the details the learners needed to remember about the layout. During this explanation, the learners, for the most part, sat passively but some of the students asked questions about aspects of the format of which they were unsure. After 26 minutes, Ms Ndlovu moved the class on to question 3 which she said was the grammar section of the paper; this was the focus for the rest of the lesson. At the end of the lesson she informed the class that they would spend a bit more time on the grammar section in the next lesson as she was concerned about their low performance on this question and said they would also finish their coursework.

High School 2 – Ms Nyoni

Ms Nyoni’s Form 5 English lesson was a double period, 80 minute lesson on descriptive writing. There were 38 learners in the class. The room was quite spacious

and each learner had a desk and a chair, although I noted that a few of the desks were broken. When we entered the classroom, many of the learners were already in the room. The desks and chairs were disorganised, some bunched together and others haphazardly strewn across the room. There was no desk or chair for the teacher and she stood for the entire lesson.

The lesson began with the teacher instructing the learners to put their desks “into rows”. The learners automatically arranged the room so that they sat in pairs arranged in five columns. The teacher then distributed sweets to the class and asked them to describe the wrappers, then the taste using adjectives and wrote their responses on the board. After about five minutes, she explained that they were going to focus on the topic, descriptive writing. She then entered into an extended explanation about descriptive writing, organised around three main types: an event, a person and a place. She engaged the learners by using questioning, requiring individual learners to respond.

Ms Nyoni then distributed a handout to the learners containing three examples of descriptive writing. I noted the examples were locally relevant and roused learner interest as one was about a wedding, one about a “shebeen queen” and the other about a haunting setting in KwaZulu Natal. Through a whole-class question-and-answer session, the class engaged in an analysis of the passages focusing on the words used to create description. This was a whole-class activity and was teacher lead. It lasted for about 25 minutes. Learners generally remained engaged and participated throughout.

The class was then instructed to break into groups of six and were each given an event, person or place to describe. They were told that they should create a paragraph as a group and that everyone should have a copy of the paragraph written in their workbooks. The learners were told that they would read the paragraphs to the class. As the groups progressed with their paragraphs the teacher continually circulated around the groups, listening to what they were saying and at times interacting with the group members. If a group was experiencing difficulties, the teacher stopped the class from working and made an announcement to the class that either modified or elaborated upon the original instructions, or gave new instructions.

Towards the end of the lesson one of the learners was asked to read her group's paragraph out to the class. This was barely audible but she was allowed to finish uninterrupted. The teacher then took the text from the leaner and read it out of the class, pausing after each sentence to ask for comment. Towards the end of the reading, the bell rang and the teacher rushed through the last couple of sentences. The learners were asked to finish the exercise for homework and were told they would present the next day.

Ms Nyoni's Form 3 SiSwati lesson was a double period, 80 minute lesson which focussed on *emabitingco*, "nouns that are used to name people" (p. 2). There were 48 learners in the class. The room was spacious enough to comfortably fit all the learners and they sat in the same paired format, facing forwards in rows and columns, seen in most of the other lessons.

The lesson began with a short question-and-answer session focussing "nouns that we cannot see with our naked eye" and then "nouns that we can see with our naked eye". All examples were offered by the learners from their everyday knowledge. After Ms Nyoni was satisfied "that we still remember nouns", the class then engaged in a series of question-and-answer sessions about *emabitingco.* Learners firstly needed to identify the appropriate prefixes, they then had to identify nouns and then build *emabitingco* from that word. The focus then shifted to *emabitingco* for males and females, followed by a discussion about surnames. After this there was a further question-and-answer session which looked at different types of nouns that are constructed using verbs.

The above session lasted for about 30 minutes. Ms Nyoni then wrote up an exercise on the board and after about 3 to 5 minutes almost all students settled down to write. This was the main activity for the rest of the lesson. During this time, Ms Nyoni sorted out learners who had forgotten stationery, enquired after those who were absent and spent time with each individual as she marked their work. At various points, based on her interactions with the learners, she would offer general advice to the class about how to approach the different questions in the exercise. By the end of the lesson, the teacher has spent a short time with all the learners and some twice. At the end of the

lesson, the bell rang and the learners packed up their books and Ms Nyoni asked anyone who still needed to be seen to bring her their books.

Appendix 2

Transcripts of Lesson Observations

Ms Ndlovu, High School A

Form 5 English

T: You do remember Lisa Mbuli? She is our visitor today. We will just pretend they are not there.
(inaudible chatter)
[To student] Student 1, are you sure you want to sit like that?
[To class] I thought the practical was going to feature tomorrow for the HE?
S: (a few students respond) Yesterday.
T: It started yesterday?
S: (chorus) Yes
T: It started yesterday?
S: (chorus) Yes
T: But officially they told us you would be busy tomorrow and Thursday
S: We are planning
T: You are planning? The whole week you are planning?
S: (a few students respond) inaudible as they talk over one another
T: What is there to plan?
S: (a few students respond) Yes
T: If you look at the handout I just gave you, it is yet another activity which is aimed at intensifying how we need to argue, how we need to write an argumentative piece. (writes on board). Now remember yesterday I... when we were revising, I said for Paper 2 English Language... there is Exercise 1, Exercise 2 and Exercise 3. (Continues to write on the board). I said yesterday, usually for Exercise 1 you will find that you have to write a letter and in most cases it is a friendly letter but it might not always be like that but in most cases it is a friendly letter. It doesn't mean... when I say it is a friendly letter it doesn't mean that you are writing it to a friend. It can be a parent, it can be whatever... as long as it is not a formal kind of letter. And then we got to see that in Exercise 2, usually there is an argument, you are going to find... usually a you

are going to find some bubbles people having said something, people saying something expressing different views.
[Pause - students arrive late].
Okay so we said in Exercise 2 usually we find... eh... some speech captured in some bubbles and usually it is different views. Say these two are for, the other two would be against, whatever topic you need to be discussing. So I said, in the argument, it depends, where they can say using this, write and give your views and opinions, your views and opinions, your views and/or opinions... basing them on what has been given. Usually the instruction goes on to say you are free to add any other detail but... em... sometimes we chose to ignore that one because the space is not enough for you to go beyond the information that has been given. So you give your views and opinions. Now, we say, if a particular argument, perhaps we are talking about pregnancy, remember? We are talking about allowing pregnant girls, allowing pregnant girls to continue schooling. Say this was the bone of contention, now, this is for... so, we find this one giving a particular view, this one giving a particular view, this one giving a particular view, these two views will be a supporting that pregnant girls should be allowed to continue schooling. Now, these other two would be refuting that idea that we don't have to allow them to continue schooling... eh... but... if the task, the other task, the overall task, the purpose for which you have been give this main idea would be to write a school newsletter. Remember I said sometimes it's called college, it doesn't mean that it is a William Pitcher, no, it just means a high school like ours, like you have Mananga college, like you have whatever college that you remember. It doesn't mean it is a tertiary institution. But I am saying whatever argument you may be given it is the purpose that guides you as to how you are going to address the subject. It is the audience who is going to be reading what you are writing. Right. Now. Okay. Em... practically we know you are writing for the teacher to read and mark but in real life it say, could be that you are writing for a college magazine, you are writing for a newspaper, you are addressing it to a community leader, (writes on board) commu- commu- -itty
Some students: -ity
T: community leader, okay... maybe you are addressing it to a church leader or whoever, it depends on the audience... as to how you structure your argument, it depends on the audience. Now, if for the same argument you are supposed to write to a friend, 'write a letter to a friend, express your views about allowing pregnant girls to

continue schooling', now it depends on the audience, now if you know that you have to write... give... the purpose is to give your views and the audience determines how you write, that is why we end up talking about style, we talk about register, we talk about style, we talk about register. Okay, so, yesterday we said, in Exercise 2 of Paper 2 we are almost always going to find the argument, it can be written this way...
Oh you need a paper, sit there...
Or like the one you wrote in the mock exam. So you can better know how... you had better know the register that is necessary when you are writing a newsletter. So in our mock exam paper, you were writing it for a school college. So, we said the structure of that kind of presentation is you provide a title and then the first introduction begins: the introduction, the first sentence in the introduction is usually a question and the next sentence is usually a linking sentence that links what you are going to do that links the question to what I expect to find in the argument.
So I said, usually... em.... you, because you are giving your view you take your side you usually find that under the introduction you are going to give your point in one paragraph, another point in another paragraph and then your conclusion, then your conclusion, okay? Now, we said it is important to make sure the manner in which you give your argument, you express your argument is such that state your point, you elaborate on that point, you explain what you mean, you may give an example, you may include a counter... just state it... but eh, after that nullify it in the same paragraph. Okay don't... if you are supporting like what I said yesterday don't be tempted to take time discussing an opposing view, you don't have the space in Exercise 2. You don't have that space in Exercise 2, perhaps in Exercise 3 you do but here you don't have space. Just discuss, just explain, just elaborate on your own point you can use the opposing view, just mention it but also mention it... but also mentioning it... mention it in such a way that you are bring its weakness and in the same breath nullify it.
So we said last time... em... one easier way of expressing an opposing would be to use such an expression as 'Some people believe that... some people believe that... some people hold the view... in other areas it is argued that... so that ... so that *khutsi* you are the same person saying "I believe pregnant girls should be allowed to continue schooling because", you give your reason. In another sentence say, I think they should not be allowed to continue schooling because in that case it will be like it is a minus, plus situation. Minus one plus one is zero. It means you didn't say anything really. In the whole paragraph there was nothing really. So you have not argued.

So I said yesterday it depends on how you argue if you are writing for a school college magazine you'd better know how you argue all these are but it is the audience that determines...

Okay, now let us look at today's... yes?

Student 2: How do you... [inaudible - chair scrapes]

T: How do you?

Student 2: Conclude?

T: You emphasise. Emphasise your stand. Emphasise your stand.

Student 2: [inaudible]

T: In some of the... In some of the activities where I was marking I was writing do not include a fresh point in your conclusion. No fresh point.

Some students chorus: No fresh point

T: In your conclusion. You don't have to... your are emphasising you stand you can even summarise the two points, “On account of this reason and that reason I firmly believe that they should allow...” Instead of giving a fresh sente... a fresh idea in the introduction because once you give a fresh idea then you have to ... you have to now... um... you have to discuss and there is no space... now it is very very disorienting if as you write your piece of work you discover that 'I have messed up, I really have messed up and I don't have space' and you are not sure whether to ask for another paper or you are... so you are... your ability is compromised because now this space, the one page is. So, I really... I remember that I did make mention that no fresh point in summary, I still remember some of you who included... [to Student 2] Is your question answered?

Student 2: You don't give any

T: No... you restate, you restate, you are stating again it means repeat, doing something again, you restate again. You state again. I am giving an example one way which to say on account of this and that you just give the reasons you were discussing in these paragraphs in a shortened form, “I firmly believe that they should be allowed...” It can be one sentence don't find yourself having given a third point, no no Any other questions?

Student 2:

T: The title usually suggests a stand. For example, you are saying, “Pregnant girls in school, way to go!” I know that at time you are going to be... okay so now is there any other question. Yes student 3?

T: In your paper you will see it, I want us to discuss yes... with the person next to you for a few minutes that how
I want us ... remember that before we discuss... remember that [clears throat] remember that there are five things that we must always remember... always remember one: the purpose, two:... What is the second one?
S: (chorus) Style
T: Style. [teacher writes up style on the board, leaving number two blank and filling in correct response under number three].
S: (chorus) Register
S: (chorus) Form
S: (chorus) Audience
[teacher fills into 'correct' spaces]
S: (chorus) Content
T: Those are always are guiding you and if you take care of all five you will never go wrong. You will never go wrong. Now we said the content, sometimes it is a context that is also guiding you... The content it is bullets that we usually talk about. It is the bullets that we must unpack. I like to use that word unpack. Unpack. Now it means, if you are unpacking you are elaborating, you are removing, in this bag, in this satchel for example, if you are unpacking you must take out so that we know there is an exercise book, there is a fabric, there is a pencil case, there is chips, see those things that are in side, don't just say there is a lot of things inside, lots of things means what? So you, you, you, then... that is what is called unpacking. So the information... okay, so, if we are going to do justice to this one, Mqondisi... it means that you must... you must... eh... make sure that you address yourself to all the parts of the question, address yourself.
Now, in the paper that I handed.... Now, by the margin where examiners mark, in an appropriate paper there is examiner, that space is for the examiner, now what the examiners do ... now say this is where you write... now this is the space for the examiner. What examiners do is after reading your introduction, they write a comment ... introduction... if you have taken care of point number one, by the margin, so that all points must have been addressed, all points, must have been addressed. It means that it is important therefore for content to unpack to unpack to elaborate, don't just return the same expressions as they are in your paper but unpack, as you do that you are doing what is called developing, you are developing the point because to get

marks for that anyway, you are developing the point. So if you are always going to remember that when you talk about content you are talking about your unpacking the idea that is suggested, you are unpacking the idea that is suggested in that is suggested in that bubble speech. You are unpacking the ideas... okay... so when you get the paper, for example, the first thing you must do you must try to elaborate and unpack, give more, say more, illustrate more. Now, I use the word because we are pressed for time and in that ... in that bubble speech you can just use this kind of mind map anything which you think is going to tell us more about... em... the ideas which suggested there.

Okay, for example, the first bullet is saying that 'schooling is no more fun'. I thought you guys had fun at school but this one is saying, no more fun.

S: mumble in response to teacher's statement

T: You are tired?

S: (chorus) Yes... chatter

T: It is the best time of your lives...

S: mumble ... sixteen years...

T: Sixteen?

S: laughter and general chatter

T: Maybe you want to get married.

S: Laughter... Ah, no!

T: You are going to repeat somewhere... otherwise you are playing with other people's lives...

(Student laughter)...

T: Okay, so one way would be to mind map... to try and... okay if they are saying, for example, school... we are going to do this one and if they are saying, no more fun... this one is saying 'schooling is no more..." okay let's do this one together 'Parents .... all parents and students are really concerned about the amount of time spend at school. You are a student writing an article expressing your view concerning this issue. Comment on some themes and ideas you are going to use, any ideas you are going..." Okay, now, "No more fun", you will have to unpack... what does it mean if it says no more fun what sort of things come to mind when you think about "no more fun" and you are saying too much time spent at school? What do you mean, "too much"? Elaborate what do you mean "too much"? What does "too much" mean? For example, how much time do we spend at school?

S: From seven, from half past seven,
T: Okay over twenty-four hours from seven to?
S: Four
T: Four, how many hours is that?
S: Nine... Then from six to nine...
T: Nine hours?
S: Six to nine, six to nine...
T: Then from six to nine.
S: Yes
T: How many hours is that?
S: Three hours
T: Three hours
S: Yes. Then nine to eleven
T: Now is this bullet talking about these hours? Or these hours? (points at board)
S: The nine hours.
T: The nine hours. Anyway what I am doing, I am unpacking what it means. “Too much time”? Then give us the hours, give us the example, give us the amount of time, don't just say “too much”, “too much” is “too much” now you are judging ... Now over 24 hours it means that these hours are taken by school and how many hours do you have remaining?
S: Four... twelve...
T: So, as you do, now you are unpa... you have to explain how much time is taken by the school day... em... the hours. Now, the actual example, Form 5, is the illustration, the illustration that too much time is taken by school. And if we say, 'no more fun, it's is no more fun', your idea of fun, what is your idea of fun? What is your idea of fun when you are saying it is “no more fun”? School is “no more fun”?
S: Free period
T: Free period. No more fun?
S: Sports
T: PE periods where they can go and play. You see here... of course we cannot just be playing at school. Okay, but anyway, the point I am making is that I am unpacking. I am unpacking. Now, so when I begin to write I will show that it is “no more fun” because I will talk about the absence of P... what does PE stand for by the way? Physical Education... Not Port Elizabeth? (student laughter). You have to write in full

anyway. Talk about free periods, any free period a teacher comes along and makes... Okay, don't pretend, don't pretend that you did not see that expression *khuluma nyalo* *"*too much time" and forget about the fun, it is there, don't ignore those details. Now, in the few minutes, let's look at the second one, "I don't agree. This has benefitted us. Our school performs very well because we have enough time for revision and tests ". Now this one is obviously the opposing side of the argument.

Now, how do we... please talk with a friend for two and a half minutes. What sort of information can you use to unpack this one?

S:

T: Yes of course you have a friend. (Pause). You can talk with the person next to you not necessarily a friend.

(Classroom chatter).

T: Okay... two and a half minutes is over. Now, by the way, a point of correction, not correction, because this one is speaking that is why it is written, "I don't agree" but when you are writing, you write in full, unless it is a friendly letter... em... some people *do not* agree. I *do not* agree. But when we speak we do not worry about the abbreviation.

Okay which expressions merit development, what sort of expression, which expressions should we develop, what should we say more about what?

S: Benefited us

T: "Benefited us" What else?

S: Performs very well

T:"Performs very well" What else?

S: Enough time

T: "Enough time". Now, when you say enough time... now you have to give us the exact time you are given to.. to..to.. to prepare so that you perform well. So you need then to talk about the study periods, the evening study period, you talk about the afternoon study period, okay, that is enough time for... "Performs very well"... What should we give here? What sort of information? (pause). Yes student 5?

S: That we are in the top ten.

T: Yes. Perform very well. You can talk about it is among the top ten or whatever but give a positive kind of information to show it is performance, performing very well, your school is competitive simply because time is spent at school.

Okay, I don't agree... this has benefitted us, this refers to time spent at school, benefited us what, how can we... eh... develop this one? What sort of benefit do you think we can talk about here?

S:

Okay we can talk about knowledge, you can talk about being in a position to avoid habits.

So, therefore, Form 5 as you do that you are unpacking, you are unpacking, you are developing, you are explaining, you are elaborating on the point and that takes care of this one. It takes care of it. But of course you know we don't just give our side of the story, first we also state an opposing, we concede somehow that other people have a different idea. Okay, but remember the way we discussed how you have to handle that.

By the way, there are people in this class who handle arguments very very well. When I read it is like I could jump from my chair. I like the way you argue. I like the way some people argue. Okay, anyway, that is taken care of.

Now, because you are writing this one says it is not a school/college, it is not a school newsletter this time you not going to begin by, "Aren't you one of the many people bothered by time spent at school?" You are not going to begin like that because it is not a school/college newsletter... it is not a school newsletter, a kind of article but now you have to begin in a different way that would be suitable for a newspaper article.

Now, it is suitable in the sense, (bell rings) I mean the suitability is guided by who is going to be reading. If it is a newsletter it is the students, your colleagues, you don't want to appear knowing it all so you want to appear like you are one of them but if is a newspaper article now the audience is very wide now, it could be other students, it will be parents, it will be teachers, it will be the very same teachers that your come to spend time at school with. So it means that the level at which you express yourself should take care of who is going to be receiving the level at... so that the style is going to take care of that.

Now, in the absence of... okay... please don't ask questions for now... let's just stop here today. Eh, we are going continue with the same exercise tomorrow. I know some people won’t be here but thank you... thank you for... today's activity lesson.

Now, tomorrow we are.. I am going to bring... I am going to help us see how the way we begin this one differs from how we begin this one. I am also going to bring another kind of argument where this time around is not just this one, it's not just this one, but a

different one so that you see how the registers change depending on who is going to be receiving.

Let's stop here for today.

Ms Ndlovu, High School A

Form 5 SiSwati

T: Okay page 2 remember that we had to go over paper1 kucala manje sesibuka paper2. Okay sakhkuluma kucala ngetindzaba .....kubanetindzaba kuba nesivisiso njengoba nibona bese sekuba nemibuto, kube nesivisiso bese kuba nesifinyeto, bese kuba nesimondzaba. Okay, the nature of the questions ifana nalena. Bese number 3 kuba neluhlelo, luhlelo lona it is based on the given passage sekwengca nje lokwekutsi, hlahlela nawa lamagama, lamaga lowahlahlelako uwatsatsa lapha kulesivisiso. Lokumucoka naka kwekutsi kutsiwe hlahlela emagama lakusiphi sivisiso, ngoba utawukhandza kwekutsi kuphela emahour solo ubuka kwekutsi ngusiphi sivisiso. Mind lokwekutsi usebentisa siphi sivisiso kuze kutsi utophendvula, umuchuphe wonkhe 30 marks wakho lapho, sinehlahla kwekutsi tsine lapha ka form 5 sina 30 marks, ka form 3 ngu 40. Ngibavela buhlungu kelabantfwana kwekutsi 40 wonkhe, kepha ke ngiyacabanga kutsi labasifundzisako bayakhona kutsi baphase. Now, kumucoka lokwekutsi nawufundza lesivisiso, nawuphendvula lemibuto, uyaciniseka kutsi lomubuto utsini mbambamba, 2, tingakhi tincenye talomubuto ngoba kumucoka kutsi lonkhe limaki kufuneka kutsi ulitfole, ungalitsatseli phansi, noma ngabe ngu half angeke ulibutse phansi. Okay, i am impressed that most of you are able to have this one. This time around it was very good kutsi sikhonile kuphendvula loku bekubutiwe ngalesifinyeto. Imvamisa yesikhatsi ngesifinyeto kutsiwa bhala ufinyete specifi information, akutsiwa nje finyeta lendzaba. Akukavami kutsi kushiwo kanjalo but they ask for specific information. In the exam the information the information was, Inkinga leyabakhona kuMulamuli? So You go back to the passage uyofuna inkinga leyabakhona kuMlamuli. Anything that reads like a problem or a challenge it be part of the sifinyetof and most of you sibhale kahle and nalelinani lalamagama abakahle saphindze saba relavant. Okay, then naku...simondzaba kutsiwe lana....akesiyifundze together lendzaba hhayi lendzaba le question. Turn to page 2 b, Kulomunye webafundzi labebakhona uma kukanyatwa Mlamuli, bhala umbiko loya kuthishela nhloko ngekushywa kwaMlamuli. Akukabi kahle lana ngoba incumbi yetfu asikakhoni kuyihumusha kahle lombuto kutsi ubhala ini. Okay, ungumfundzi, bewukhona uma kulanyatwa Mlamuli. Sonkhe siyati kutsi Mlamuli walinyatwa asebholeni? Siyakukhumbula loko?

Class: yes.

T: Walanyatwwa asebholeni, kutsiwa ke bhala umbiko, ngesingisi yini konje umbiko?

Class: Report.

T: Yi report, Once kwaba yi report kusho kutsi nemagama ebanntfu, there is names and it is official. There is a writer which is yourself. Now ubhala umbiko loya kuthishela nhloko, automatically asikhumbuleni kutsi the same strategy we use for English should apply here. Niyati kutsi kune purporse, yini konje loku kwesibili?

Class: Audience.

T: Style, format,

S: Context.

T: yes, uyati kutsi waze wakubamba loku you never go wrong. Nalapha kasiSwati yati injongo yekutsi ubhalelani, ubhalela bani? Kanjani? The style, lulwimi, asitsi sitayela. Kumisa, format, emaphuzu, and the cotext, kwentekeni? Now, if you follow this angeke ubewrong. Ngibheke kutsi kunemakheli lamabili. There are two ways of writing this ungabhala likheli lakho vele, neya head teacher bese sewubhala sibingelelo bese ubhala sihloko bese ubhala injongo yekubhala, bese uyachaza wandze kutsi kwentekeni, bese uyavalelisa ekugcineni. Ubhalela head teacher, so ngibhekile...kasiSwati uyawafaka omabili lama address. Uyayifaka lena jyakakho nalena yathishela. Leyakho ungabhala ligama lakho for example Sodzabile, uyabhala form 5 blue, you skip a line bese ufaka lusuku. Konje tingakhi lamuhla? Noma ubhale a full address, akunadzaba kutsi itawufana lena nalena but vele itf is supposed to have two addresses. Then bese sewuyabhala, ubhala mphatsi sikolwa, then sewuyafaka P.O. labanye abawafaki lama dots. Sibowafaka lamadots, P.O. Box 23 Manzini. You skip a line, bese sewubhala kutsini? Mnumzane, angitsi uyamati ligama lakhe so utawubhala kutsini? Mnumzane Sihlongonyane. Because you know the person so you are supposed to supply the name. I am not saying it is wrong but you mightf not get a full mark because uyamati lomuntfu. Sewuyabhala ke sihloko, umbiko ngekulimala kwa Mlamuli Sibeko emdlalweni webhola mhlaka. Lokungichazako uyabhala kutsi Mlamuli wakabani ngoba ku official, kungenteka kutsi banengi bo Mlamuli, ulimele nini? Because a formal report it is supposed to be 5, so supply the information. So uma utsandza ubhala nge caps lock lapha, uma utsandza ubhala the first lettes should be capital. And 2 ucala lapha ku margin. Sewuyabhala ke, the first paragraph states the purpose bese

ke sewubhala kutsi kwsentekeni? Lengikukhandzile ngukutsi labanye bayahluleka kutsi kwentekeni. Wena nje chaza ngekulimala soke loko kusho kutsi kufanele uyikhumbule injongo yekulimala. Lenjongo ikusita kutsi wati kutsi what is the purpose.

S:Lapha kule topic kufanele sibhale a specific number yini noma uyabhala nje?

T: No, kute a specific number because ideally the heading kufanele i supply yonkhe leinformation, abanaso sikhatsi sekufundza ema emotions akho kwekutsi sadzabuka kakhulu do not tell the head teacher your emotions just give your facts. Thishela kufanele uma atsi nhla! Akhone kubona kutsi kuletifncwadzi lengitfifundzako lena ikhuluma ngani.

T: Wagcine atsetfwe ayuswe esibhedlela, yisho naleyo ndzaba.

S: ngicela kubuta kutsi lo RE: uyamubhala yini lapha kulesihloko?

[Laughter]

S: Ngicela kubuta kutsi nangabe lana lulendzaba abakabhali kutsi Mlamuli washawa ngani, uvumelekile yini kutakhela?

T: yebo uvumelekile but ema ctivities akho akabe ngulatayelekile ngoba emagames sibanawo ngabo lesihlanu. Uma ngabe uyatingetela kufanele kuhambelane.

S: Ngicela kubuta kutsi nangabe leligama lesikolwa basinikile sibhala sona noma sitakhela saketfu sikolwa?

T: Basinikile yini sikolwa?

S: yes.

T: Yeboke sotsi ubhala sona lesi lebasinike sona.

S: uyasayina yini lapha ekugcineni?

T: Yebo. Okay, manje assesibuke le-part ye gramma. Asengibute kutsi manje kubese sekwentekani yebonine? Ku panicer? Siyakhumbula kutsi libitomuntfu lakhiwa lisuselwa esentweni? Phatsa then it becomes umphatsi. Libitontfo litawutsi imphatfo. Libitosento litawutsini?

S: Kuphatsa.

T: yebo, kutsiwa libitosentfo because emabito sento siwatsatsele kusigaba 8 for example kudla. Sibona nge sakhi [ku]. Libontfo mumber 2 what is the answer? Sigwebo. Number 3 libito sigaba 2 bunyenti iminyaka, libito lesigaba seven lesingacali ngesigaba bu-?

S: Tjwala.

T: Libitogco lelinankhamisa wekucala? Mgedla. Bhala tati temabito ku question 1. Kunekutsi uhlahlele lelibito lelitsi iminyaka nanali lelitsi tjwala. So kumucoka kwekutsi utfole lokungiko lena ngetulu ngoba uma ubhale loku wrong vele sewutawuchubeka ubhale loku wrong. Siphawulomsigaba 8? Lokukhulu. Hlalela umusho lungetulu, right? Okay i am just passing over, kukhona yini lonemibuto about this paper? Yebonine yini ningafuni kutsatsa lamamaki, angeke kuze kube lula kanjena.

Ms Ndlovu, High School A

Form 5 SiSwati translation

T: Okay, paper 2, remember that we had to go over paper 1 before we can look at paper 2. Okay, the last time we talked about short stories, there is a short story then there are questions. Okay the nature of the questions is similar to these ones. Then number 3 has grammar questions, the grammar questions are extracted from the short story given. It is very important that when you are answering the grammar part you make sure that you use the correct words and the correct short story because you will find yourself wasting a whole hour searching for the correct short story. Mind which story you are using so that you can take whole 30 marks, you are lucky that here in form 5 you have 30 marks, in form 4 they have 40 marks. I feel pity for the children that they have 40 but i hope that their teachers teach them to pass. Now, it is important that when you read the short story, when you answer the questions you make sure that you understand the question. 2, you must answer all sections in a question so that you take all the marks allocated, do not take half a mark for granted. Okay, i am impressed that most of you are able to have this one. This time around it was very good that we all managed to answer what was requested. In the exam the information was the problem experienced by Mlamuli. Anything that reads like a problem or a challenge it should be part of the report and most of you did well and the context was okay and relevant. Let us read together the question,. Turn to page 2b, as one of the students that witnessed Mlamuli's accident, write a detailed report of what happened. Most of us could interpret this question. Okay, you are a student; you were there when Mlamuli got inured. We all know that Mlamuli got injured when he was playing soccer? Do we remember that?

Class: Yes.

T: He was playing football, and then you are requested to write a report, if you write a report it means that there are names of people included and it is official. There is a writer which is you. Now, you are writing a report directed to the head teacher, automatically let us remember that the same strategy used in English language is the very same one used here. You know that there is a purpose, what is the second thing?

Class: Audience.

T: Style, format,

S: Context.

T: Yes, you, know that if you can master all this you will never go wrong. Even with siSwati language you should know the purpose of writing, who you are writing to, how are you going to write the report, the style? Know the format, points and the context explaining the details of what really happened. Now, if you follow this you will never go wrong. I expect that there are two addresses. There are two ways of writing this, you can use your private address, and the schools address, then you write the citation, then the topic then you describe the details and you conclude at the end. You are reporting to the head teacher so i am expecting both addresses. You write your address and the head teacher's address for example when writing yours you can write your name Sobazile, you write form 5 blue, you skip a line then you write the date. What is today's date? It does not matter if the dates are the same with the head teacher's but it is supposed to have two addresses. Then you write the other one, The Head teacher, then P.O. Box, others did not include the dots. It is important to include the dots, P.O. Box 23 Manzini. You skip a line, and then what do you write? Mr Sihlongonyane. It is because we know the head teachers so you are supposed to include the name. I am not saying it is wrong but you might not get full mark because you know the person. Then you write the topic, a report about Mlamuli Sibeko accident in a football match. You mention Mlamulis' surname because it is official, it can happen that we have a lot of people with the name Mlamuli. When did the accident happen? A formal report has to have five points so supply the information. If you like you can write in caps the topic or each first letter should be in caps in every word, and you should start writing from the margin of the page. Then you write your report, the first paragraph states the purpose and then you write in full detail of what happened. I noticed that most of you were not able to explain clearly of what happened when he got injured.

S: When writing the topic you are supposed to write a certain number of words?

T: No there is no required number of words required because ideally the heading has to supply all the information, the receiver does not have time to read at your emotions, do not tell the head teacher your emotions just give your facts. It has to be easy for the head teacher to understand what you were trying to say but in detail.

T: Mlamuli was later taken to hospital; you should also report that on your report.

S: can i please ask, do we include RE: when writing a topic?

[laughter]

S: If they do not tell us in the details of how did Mlamuli got injured, are we supposed to create that scene?

T: yes it is allowed but your scenes should be in line with the short story given, we all know that sports day is on Friday. If ever you are adding something on the details you should be specific.

S: When writing the address should we include the name of the school or we create our own?

T: are we given the name of a school?

S: Yes

T: Then we use the given school name.

S: Do you include your signature at the end?

T: Yes you sign at the end. Okay, let us look at the grammar part. What happened here? Were you panicking? We know that abstract nouns are formulated using verbs. What will be the answer?

S: to carry. [ku-phatsa]

T: yes, it is called an abstract noun because they are from stage 8 [sigaba 8] for example [ku-dla] to- eat. We recognise level 8 words with prefix ku-. Common nouns, what is the answer in number 2? Trial [sigwebo]. Question number 3, a noun stage 2 [sigaba2] plural? Iminyaka [years]. A noun stage 7 [sigaba7] that does not start with prefix bu-?

S: Tjwala [alcohol]

T: A proper noun that has the first vowel? [Mgedla]. It is very important that you choose the correct short story for the grammar questions. Is there anyone with questions? Please make sure that you get all the marks, it won't be easy that this paper.

Ms Nyoni, High School B

Form 5 English

T: Morning Form 5

S: (chorus) Morning

T: How are you?

S: (chorus) We are fine.

T: Today I have got something for you (teacher pulls out a bag of sweets).

S: (chorus) Oooo! Wow!

T: Okay I am going to give you these sweets. They are very nice. Some of you are going to get this (teacher shows one type of sweet). Some of you get this (teacher shows another type of sweet). Okay. You don't eat them. Not as yet.

S: (chorus) Hawu!

T: You wait for instructions from me. I will hand them to you and you wait and hear what I have to say to you. Do not eat them.

(Chattering in background while teacher moves around the class from desk to desk handing out sweets).

T: Can you remove the bags from the desks?

T: One each.

T: Okay, touch the sweet. Touch it. Look at it. *Jah* you can touch it and look at it. Look at the paper. You can read what is written on the wrappers. But you are not opening it, you are not eating it. You are just looking ... and thinking about it, that is the instruction. So you will do exactly that.

(Background chatter while teacher continues to hand out sweets).

T: I said you are looking at you sweet and touching, why aren't you touching?

S: (Laughter)

T: I gave you one.

Student 1: You didn't (giggles).

T: I did. Let me give some to my guests.

S: (Giggling and laughter)

T: Happiness, did I give you guys?

Student 2: No

S: (laughter)

T: Why would I miss you? Are you sure?

S: Yes.

T: Okay I am giving these them grudgingly because I think I gave them.

(student walks in late)

T: Here is your sweet don't eat it. We are just looking for now.

T: Okay Form 5 I want us to look at the sweets and then I want us to look at the wrappers there are different types. I want us to describe these wrappers. I want us to describe them. Use all those adjectives that you have to describe the wrappers of either of the sweets.

[inaudible chatter from class. Teacher writes on board]

T: Someone is talking about the colour. What about the colour? Okay, someone is saying colour.

S: (chatter in response to teacher's question)

Student 3: Shape

T: Someone is saying there is a red somewhere. What else can you say about the colour?

S: (chorus) Brown, gold,

T: Someone is saying there is a gold. One of them is gold.

S: Brown

T: Brown

S: Shape

T: Someone is talking about the shape of the sweet. What about the shape?

S: (inaudible chatter in response to teacher's question)

T: Simphiwe what about the shape?

Student 4: Circular

T: Circular. Someone is saying there is an oval one. Oval shape. What else can we say about this? Just in their wrappers. No one is opening. Cweleni! Do not open.

S: (students collectively chastise student for opening sweet wrapper)

T: Okay, what else can you say? Keep describing. Brian?

Student 5: There are words written in a senseric style

S: (various) Hmmmm... Respect

T: There are words... okay can you... I didn't hear that. What did you say?

Student 5: I said there are words which are written in a senseric style.

T: In a what?

S: (chorus) senseric style

T: (writing on board) Sen... Sen... Okay I am not sure... Anyhow, there are words on the wrapper

S: (chorus) Senseric

T: Okay, I do not know the senseric... I am not sure of that word, the senseric. The whatever word. Okay. Cweleni... I said do not open. You have opened it.

S: (laugher)

T: Okay, you will rewrap it. *Cha* Cwelneni. You will keep that one but close it. Okay, what else can we say?

S: (chorus) Sound.

T: The sound.

S: Sound

T: What about the sound?

S: (chatter in response)

T: We have to use words here, real words

S: Scratch. Marvellous. (laughter)

T: Okay, Zweli is saying the sound is marvellous. (laughter) Okay, before we open the sweets I want us to just think of, you have seen the wrappers, they are attractive, you know. They are attractive. What other word can we use to describe them?

Student 6: They are romantic

T: That is not a correct word. You cannot describe a sweet and say it is romantic.

S: (laughter)

T: Okay what else? The wrapper is attractive. Somebody can say it is beautiful.

S: (two or three chorus) Yes.

T: What else can we say about it? We can say it is attractive.

S: Continuous chatter in response to teacher's question

T: Someone is saying it is shiny. Okay. So, let us think about the sweets that are inside. What are we expecting from the wrappers that we have? What are we expecting?

S: (chatter in response to teacher's question). A very audible "WOW"

T: Something w... Someone is saying something wow. Someone is saying chocolate.

Student 8: Something orangey

T: Something?

Student 8: Orangey

T: Something what?

Student 8: Orangey

T: Okay. Someone is saying delicious. Something delicious. Someone is saying something juicy. Something mouth-watering. Mouth-watering. That's good. Succulent. Okay, I want us to open.

S: (excited chatter)

T: Opening our sweets now. Okay let us taste and then I want you to describe the different tastes. You can actually share with your friend because...

S: (Loud protest)

T: Okay, Form 5. Because I gave you different types so you can give your friend a taste of your sweet and then they will do the same with theirs.

S: (continuous chatter)

T: Okay, people are tasting. Now I want us to talk about the taste. How do they taste? But Timelane, how does your sweet taste?

Student 9: [inaudible]

T: Hawu? You are still eating but you have tasted something already.

S: [inaudible]

T: Huh? It's nice? Okay, Timelane says his sweet tastes nice (writes on board). Nocolo?

Student 10: Sweet

T: Sweet. Nocolo says hers is sweet. (chatter). Someone is saying smooth. (Chatter dies down). What else?

T: What else? Nomvelo? How does yours taste?

S:

T: Hmm? Delicious. (pause). Mcoleni. How did your sweet taste? Don't give me that big word. I just want a simple adjective.

S: I am still deliberating.

T: Yes how did yours taste?

Student 11: I think it is scrumptious (laughter)

T: Okay scrumptious. Mcoleni I am back to you I think you have figured it out because you have swallowed now.

S: (covers his face with his hands)

T: Okay Sibongo how did your sweet taste?

S: You have mentioned all of them.

T: I have mentioned all the tastes. Okay Form 5, so today, what I want us to look at is the descriptive type of writing. Okay. We were describing the sweets, from the wrapper to maybe thinking about the sweets even before we had tasted it and then you actually described it after you had tasted the sweet. Okay. So all these things that we were doing here, you were describing. You described the colour, the size, the shape, the taste...

(someone comes to the door) Is there Ncamiso Simelane? Okay go to the reception.

So we are going to be looking at descriptive composition. Okay (writes on the board).

Okay, you can put away the sweet wrappers and don't throw them on the floor. Okay? When we describe... okay... let us say maybe... eh... you were describing these sweets... with all these words you gave me... okay... you were creating a picture. You create a mental picture when you describe. So, how do you create a mental picture? You are describing this particular sweet to a person who has not seen this sweet, who has not tasted it, who has not held the sweet in his or her hand. So how are you going to describe and create a mental picture for the person? How are you going to do it? How are going to create a mental picture? Nocolo?

S: You make a vivid picture.

T: She says you make a vivid picture. How are you going to make a vivid picture? How do you make this vivid picture?

S: Through language.

T: Through language. Tekhaya is saying through language. What type of language? (pause) Yes, because you are going to be writing a composition so you are definitely going to be using language. So, what type of language are you going to use to create a vivid picture? Nocolo says you create a vivid picture. I say picture. You create a picture. A mental picture. That's the vivid. Vivid means what?

S: (a few students chorus) clear

T: Clear. Yes. You don't have a doubt. The person creates this picture and you don't have a doubt about it. So, how do you create this? How do you create this mental picture for a person? Using language. What type of language do you use? What types of words do you use? Yes Mcolisi.

S: You use adjectives

T: You would use adjectives. Very good. Okay. You would use adjectives. You would use adjectives to create that particular picture. Okay. You talk about m... m... Miss Nyoni. Somebody doesn't know Miss Nyoni, okay? Then you, they say create for someone maybe in another school. Talk about, talk about this my language teacher. She teaches me English Language and then you have to describe her for a friend. How would you describe me?

S: Wow

T: If you say something stupid, I am going to ... remove some marks from a particular test.

S: Hauw!

T: Okay, so let us create a vivid picture of Ms Nyoni. You are telling this to your friend, a pen friend probably who is someone, maybe your social network friend, okay, because you have those. The person lives far away. You have just started maybe Form 5 and I have started becoming your Language teacher from late last term *agnkisti* then you want to tell her, "No, I have got a new English Language teacher, Mrs Dlamini left the school. Ms Nyoni is tall", that the first thing you would say, I know. What else would you say?

S: Dreadlocks

T: She has dreadlocks. What else?

S: chatter in response

Mcoloisi: She has a perfect body (laughter)

T: She has a perfect body. She wears eye glasses.

S: chatter in response... high heels... nails..

T: She is always in heels. She always fixes her nails. They are well taken care of. Manicured. Okay, so we are describing... you can even say she has a deep voice. Okay and so on. The way she.... You could also describe the way I dress, my mannerisms, what I like to say and so on and so forth. So you are creating a mental picture. So, the friend that you are telling... uh... you are telling the friend about the new teacher will have a mental picture even though she has not met Ms Nyoni. Then if she comes to the school and finds all the teachers at Assemble Square from the description that you have given this person she will just look at the teachers and say I think that must be the Ms Nyoni because you have created a vivid picture in the person's head. Okay, so in our language writing, the composition, there are things you can describe a person, talk about a person. What else can you describe in our compositions?

(A Student walks in late and talks to the teacher -inaudible).

We have been eating sweets. I will give you one. Even though you don't deserve it for being late.

Okay, we can describe a person, I have made an example of myself. What else can we describe?

S: Place

T: We can describe a place, what else can we describe?

S: Scene

T: An event. What? An event or scene. Okay. I want to give you these pieces of papers where we are going to look at examples, okay, of how we describe each of these three things we have described here. And then from there when we have looked at these examples, I am going to put you in groups. We are not going to do much writing today, what I want us to do because we are preparing for our oral examination, right?

S: Yes

T: We are going to get into our groups and then I am going to give you different topics from all the different things we can describe there and then you are going to talk about each of these topics in your different groups and then I will tell you what to do. But for now let us look at... let us remind ourselves because we have talked about this before and just remind ourselves how we describe each of these. Okay. We are going to use this. Take a copy, take a copy and then bring any extras to me. [hands out text to class]. Take one and pass the rest.

Do we all have copies? Any extras? Return them.

Right. Thank you. Okay we have got just snippets there of different types of compositions there. Um the... let's start with Example 2 it was describing the... there are some words there that are not there [chair scrapes making what the teacher says inaudible] the example is describing a person because we started with it there. I just wanted to quickly run through that one. Who can read example 2 for us? It is describing a person. Mcololeni wants to read.

Student: She appeared at the door...

T: Where? Where are you starting? Example 2

Student: Oh. I like to start at the...

T: At the beginning? No, now we are not starting at the beginning

Student: There was once a woman in Sophiatown. She was a very impressive lady. Her face was big, round and beautiful, like the moon rising full above the horizon. Her lips were full, her nose flat (some laughter in the background), her forehead flat and her eyes bright, small and greedy. She had big breasts, which thrust forward on her chest like the bow of a battleship (sniggering). Her backside was huge (sniggering), round and big like the boot of one of those old cars (laughter). Her legs were large, the kind that a Zulu would fall in love with. Her waist was narrow and beautiful. She had a very... very shapely figure with wide hips and a narrow waist (muttering). She was one of the best shebeen queens in the whole of Sophiatown, and she was named, strangely enough, Sophia".

T: Let us end there because the last sentence is incomplete. Thank you very much Mcoloeni. So this was a description of a person, okay? That describes this Sophia lady. What are some of the things that we include when we describe a person? We can use this as reference. They have described this woman. What have they described?

S: Physical features

T: Okay physical features. When you describe a person you cannot describe a person without saying anything about the person's physical features. What physical features have they described here?

S: The face

T: The face. What are they saying about the face?

S: Round

T: Yes she had a round face

S:

T: Her face was big and round. What else have they said about her?

S: Yes. Her nose. Lips

T: She had a flat nose? She had full lips. Okay they are talking about her breasts, they are talking about backside, her legs so on and so forth. What else are they saying about her? What other thing has been described besides the physical features? What else? (pause) They are saying there she was a very impressive woman. What do you think that is describing?

S: Character

T: Yes, it could be her character okay. It could be her character because there was something impressive about her. Okay. So when we describe we describe physical features, we describe character, what else can we describe when we are describing a person? (pause) When you described me, what did you describe? You can describe the dress sense of the person, dress, how the person dresses? What else? (pause) Is that all? Yes Sanele?

Student: I think you could also add something unique

T: Something unique maybe the person has. Can you make an example of that?

Student: May I read?

T: Yes

S: “She was one of the best shebeen queens in the whole of Sophiatown and she was named, strangely enough, Sophia”

T: Okay something unique about this person. He has made an example. What else can we include when we are describing a person? Hmmm? We can say something or maybe on the background of the person, *angitisi*? You can say something on the person’s background, where does he make the person come from? They have said a lot about... something about her she’s from Sophiatown, she is strangely enough called Sophia, you are saying something about her background. She is a shebeen queen. Something on the person’s background. So those are some of the things you can include when you are describing a...? A person. Okay. Right.

Let us look at describing a place. Who can read that one for us? (lengthy pause) Okay Sandile. We are describing a place. Example 3.

Student: If you stand in the village of Mkuze in Kwa-ZuluNatal and look east to Ghost Mountain, it’s difficult to imagine anything evil or unnatural lurks among the tough bushes and rough rocks on its sunlit slopes. But when the sun goes down local people live in fear. Strange lights and flickering fires appear on the mountain and sad, wailing noises and weird calls are heard coming from the huge cracks in the rocky peak. “*Kuyasaba*”(laughter) – it is frightening, they say.

T: Okay thank you very much. Describing a place. Okay. I have written there even though the word has disappeared for one reason or other. You give the first thing, you give the geographical features or location of a place when you are describing a place. The geographical location you could actually even include the features, okay? You are describing a place Ngomane High School to someone who has never been to Ngomane. How would you describe it?

S: chatter in response

T: Geographical? Geographical location? Someone is saying it is a dusty area... in the middle of nowhere, on a road leading to nowhere... I am joking it is leading to somewhere... What else? What else would you say geographical location of Ngomane High School. Locolo Nkambule? Geographical location you are describing it to someone who doesn't know Ngomane, what will you say? Someone said it is dusty, it is a dusty area...

S: Flat

T: She says it is flat, it is a flat area. Tekhaya, geographical?

S: In the Lowveld

T: In the Lowveld, yes that is geographical. (pause) Yes?

S: It has high temperatures

T: Very... Are they high?

S: (chorus) yes

T: Extremely. Okay. Extremely high temperatures. Maybe you are feeling cool because look at you people, you are wearing jerseys, you are feeling cold. You never know. Okay. What else? Geographically? You can actually say the neighbouring places around it or where it is found exactly, in Simunye in the middle of a sugar cane fields and so on and so forth. So you are describing a place, that's the geographical location or the features. Okay. There are no mountains and so on. What else can you say? What else do you include when you are describing a place? Besides the geographical features. You can actually base it on your example there. Describing a place. (pause). Nothing? Eh? Cweleni?

Student: You can say it is full of human beings

T: Maybe talking about the habitat. Okay that's fine, habitat. Who inhabits this place because you be describing a place and then you are describing a zoo *angisti* while then there are animals there that is what he is trying to say? Bongo?

S: We talk about the vegetation

T: The vegetation. Yes. Okay. Yes?

S: buildings

T: The buildings. Someone has said vegetation. Someone has said the buildings and so on. Okay. That is you describing a place. So for whatever description that you make you are going to use, remember that when you are writing these types of composition (bell rings), it should not leave your head that you are creating a mental picture that has to be vivid so as you describe, as you do all that, you use the appropriate vocabulary. Mostly it is going to be adjectives. Okay. Let us just look at this example 3 and let us just pick the words which we say are descriptive words. Example 3. Themalangeni example 3. Just pick the words that are creating a vivid picture for you. (pause) And if you've found one, you raise your hand. (pause) Where is everyone? Can we all be part of the discussion? Not only Mcololeni, Sandile and Boniso, where is everyone? Mbali?

S: Sunlit slopes

T: Sun-lit slopes. What are slopes? Do we know slopes?

S: Yes

T: And they are not just saying they are slopes, slopes. They are not saying they are rocks. There is this word that comes before these words. The words that describe what type... because rocks are just rocks but here they are rough, not just any rock, rough rocks so that is a descriptive word. Okay? Sunlit slopes. What else? Mxolo?

S: Tough bushes

T: Tough. They are not saying there are just bushes in this area, Mkuze. They are saying there are tough bushes. Okay, so I am already having a mental picture of this area. They are say there are these slopes, there are rough rocks, there are tough bushes, what area are we in here? Is it a town? Is it a suburb? It is a ...?

S: Rural

T: It is a rural area okay and rural areas are different. What type of a rural area is this?

S: Extremely rural

T: Uh? Extremely rural because... (student laughter) yes... he is right... this is an extremely rural area because there are rural areas that have become modernised a little, okay, you find that you hardly see any slopes in this and it is a rural area, you hardly see any bushes, okay? Because there are a lot of houses, a lot of houses being built in the area and the bushes have been cut down. So it is a rural area but there are a lot of modern things going on there in that rural area. So now I am just having a picture of this area. Is there anything else here? Mxololeni?

S: Unnatural larks

T: Unnatural...? Okay, lurks is what now? You are making it a noun.

S: No... What is it? (laughter)

T: They say “it is difficult to imagine anything evil or unnatural lurks...” what does that word mean? Sandile?

S: Lives

T: Lives, exists Mxololeni okay lurks is not a noun. Okay right. Is there anything else descriptive?

S: Strange lights.

T: Strange lights. Not just any lights, they say these lights are...

S: (chorus) strange.

T: Strange. Okay. The fires, they say they are flickering. What type of a fire is flickering? It is not really a fire, like a bonfire, like a huge fire. You know, it seems like it is going off, going it’s on, it’s on, it’s off... that is a flickering light so they are describing. Okay? So now I am thinking of something out of a horror movie. They say there are strange lights and there are flickering fires. Okay. And then they say they appear on the mountain and what kind of noises?

S: Sad

T: Sad, wailing noises. Not just any noise, it’s sad and it’s wailing. And what type of calls?

S: Weird

T: Weird calls. Hear something at night there is a flickering light there and you are at home it is dark and it is rural, right? We said it is rural, extremely rural, Mxoleni said and you hear something (sings) from the mountain, (laughter) it is scary, it becomes scary. The person who wrote here creates a mental picture. Now I think we all thinking of rural area it is dark, there are lights, there are some fires, there are strange noises, the person has been able to create this mental picture of this place. They say the noises come from what type of cracks?

S: Huge

T: Huge cracks. From what peaks?

S: Rocky

T: Rocky peaks. So all those words, all those words, those are the important words that you have to use when you are describing a...

S: Place

T: a place. You create this picture don't just talk about a building what type of a building is it? Is it huge, is it small? Is it brown? Is it pink? Is it old? Is it new? So you use those words to give a clear description.

And then, finally, describing an event. Who can read that one for us? You will only read the... example one, the one that says maybe flashback. Okay. Mbali wants to read.

S: She appeared in the door like a vision then slowly made her way down the aisle which was scattered with rose petals. A three-meter train or even longer veil floated behind her. She was a picture of joy, with sparkling eyes and a broad smile. Five hundred guests were watching the bride, but she had eyes for only one person – the man with whom she wanted to share her life with (various students give out an impressed "hmmm"). As she reached his side they held hands and gazed lovingly into each other's eyes. It was a dream come true. The ceremony took place in the...in the... (pause)

T: I also can't see what that says.

Another student: hotel?

S: ...hotel courtyard, decorated with thousands of fresh flowers specially... (pause)

T: Flown

S: ...flown in for the wedding. Not only was it a dream day for Jackie, she also got to wear her dream dress: a long off-the-shoulder white gown made of silk and heavily decorated with embroidered flowers. A special feature was the long train and veil which made the dress even more exotic. She carried a bo..a bo... bouquet of white roses.

T: Okay what did that... Thanks Mbali... what event is described here?

S: A wedding

T: How do you know it is a wedding?

S: It says

T: How do you know it is a wedding?

S: chatter in response to question.

T: If you have an answer (raises her hand). Vuyani, how do we know this is a wedding?

S: Decorations

T: The decorations. Phumla, how do you know this is a wedding?

S: White dress

T: So if I wear a white dress... okay, then a white dress. Paul?

S: (inaudible)

T: Okay white roses. (pause) What else? Yes, Happiness?

S:

T: They said there were guests. So this is a special occasion. It is a wedding. So the person who wrote here has been able to create a picture. We actually get to know that this is a wedding, they say there is a bouquet and so on. And then, the person here has also used ... let us talk about the wedding dress. Someone has said it is white. We want a picture, a mental picture of the wedding dress. They say it is embroidered, with what? With flowers. What else? The material, what is it made of?

S: (chorus) silk

T: It is made of silk. Okay. And how does the dress feel. Is it..? Is it..? The material is it light? Is it eh? They say it is a heavy dress, right? What else can you say about the dress. We said embroidered already. It's got embroidery of flowers, it's made of silk, what else can you say about the dress? Sandile?

S: Um... oh, it has a veil.

T: It has a veil, they say it is long, a long veil. What else? There is something you are missing out about the dress? There is something missing out about the dress. (pause) There is this one small detail you are leaving out about the dress. (pause). What is the small... the person who gives me the small detail gets a sweet. Yes, Khule?

S:

T: No, that is not the one. About the dress?

S: The decoration

T: They said that one. They said that one. They said...

S: chatter

T: No

S:

T: Very good, give her a loud round of applause! It is off the shoulder. Off the shoulder. Bring yourself to me...

S: Ohhhhh

T: It's off the... yes. It is an important detail of the... We said so much about it, *nkosiyami*, but we have forgotten. They say it is off the shoulder. So maybe it is up here (gestures). So those are some of the things you have to do when describing a place, okay? Now we are actually at the wedding. There are so many guests, we are seeing the wedding gown, the cake, and you know, everything, everything is just great around here, someone is about to kiss someone and so on. Okay? So whenever you describe an

event or a scene or whatever you use the same... eh... words to describe, you use the adjectives, to give a clear picture of the event. So I want you to go into groups of... um... be six in a group. Just pick anyone and go into a group.

(chairs scraping, movement)

T: Okay Matsaba can you join this group? Yes this group.

So what we are going to do, we are going to write a small paragraph in our groups. We are all going to write a small paragraph and then I will want someone to present. We are also going to work on our oral skills. I think someone stole my paper. Oh, I have found it. Okay. So I want Brian's group and this group and this group, so Brian's group, Tema's group and Simphiwe's group, you are going to describe an event. You are writing. You are all writing in the three groups I talked about. You describe a national event in your country. Brian's group, Tema's group and Simphiwe's group, you describe a national event, national. I just want a paragraph about a national event in your country. And you are going to pick someone who is going to give us the presentation, oral presentation. Also think about all the oral things, skills that you have to pay attention to when you are speaking in front of people, okay? And then Vuyani's group, Tekhaya's group and... okay Vuyani's group and Tekhaya's group you are going to describe a place, okay? Did you get that? You describe a new shopping centre in your area. You describe a new shopping centre in your area. And then the last two groups, Happiness's group and Sandile's group, you are going to describe a person. You describe a person you hope to marry one day. Temalangeni, you wanted that one?

S: Yes

T: Okay can you just work on that? I hope you all got what you are supposed to be doing and we discuss and as we discuss, we are all going to write, okay? Because eventually we are all going to present on the same topic because we all have to practice and improve our oral skills. Right, can we do that?

(teacher walks around classroom)

T: And you are thinking and discussing in English.

(classroom chatter as teacher circulates around groups)

T: We just want a paragraph... and I said we are all writing. Yes in your notebooks. Yes, you must also have your own. One person will present but you all write. You discuss it but you all need to write.

T: Anyone ready? Is there any group that is ready to say something? Not yet.

T: We are thinking and speaking in English. (pause) Form 5, let us practice... when we are in groups let us discuss in English please. Don't say because I am far and I can't hear you, you should discuss in SiSwati. Don't do that.

T: Any group that is ready to read us something?

T: Okay, we are going to have our first presentation. Can we listen? It is a description of a person, that group, Cindy. Our first description of a person. Can we listen and then we will conclude our discussion? Can we take note of what she is going to say and then we create a mental picture of this person she wants to marry. Okay, it is just a composition, it's creative writing, it is not that she is thinking of marrying this particular guy and I don't think the guy she is describing is any of you (laughter) Okay Cindy over to you. Can we stop our discussion for a while (chatter) Can we listen Form 5?

S: (extremely quietly, barely audible) A man who wears a permanent frown but through his smile, I can see his inner warmth peaking through. When he speaks, his voice sounds like a cement truck going through a tunnel. When he sits, a lap appears that will never turn away a baby who wishes to crawl on it. His muscular hands makes me feel safe, but when wiping tears they are just like soft cotton. As rough as this man appears, in the inside he is soft and gentle, just like a newly born kitten.

T: Okay thank you Cindy. What did we hear about this man who is described there? They say he is muscular, that's his physical features. What else has been said about his physical features? (pause) Hmmm? What else has been said about his physical features? Form 5? This man. They say, "A man who wears a permanent frown but through his smile, I can see his inner warmth peaking through. When he speaks, his voice sounds like a cement truck going through a tunnel." What type of voice is that?

S: Deep. Deep

T: Okay he has got maybe a deep voice. "When he sits, a lap appears that will never turn away a baby who wishes to crawl on it. His muscular hand makes me feel safe, but when wiping tears they are just like soft cotton". His hands are muscular but they are

S: (chorus) soft

T: soft. Okay, then finally she says, "So, as rough as this man appears, in the inside he is soft and gentle, just like a newly born kitten".

S: Wow

T: So this is the man. She has described his physique and so on. A muscular man but who is soft on the inside. So(bell rings) we are going to continue our discussion in our next lesson. You know the topics that you are each doing in your groups and you have picked whatever and I think most of you have brainstormed. So you go home and write your own paragraph. Then I am going to point and pick each and any one of you, randomly for your oral practice on the same topic we have been discussing.

S: Last sweets?

T: There are no more sweets.

S: Ah no...

Ms Nyoni, High School B

Form 3 SiSwati

T: Libito

T: Aseninginiteke tibonelo temagama etintfo letingabonakali? Yes [pointing a student]

S: Lutsandvo.

S: Ngumsuto

[Laughter]

T: Emagama ..asiwasebentisi angitsi, phela simaSwati....singamane sitsi umoya.

[Laughter]

T: Okay, sinemoya, lumunye utsiteni..okay, lutsandvo. Nqobile?

S: Lusizi.

T: Lusizi, okay, asigcineni lapho ngoba asifundzi siyakhumbutana, bese-ke lokubonakalako, Noyhando?

S: Sihlahla.

T: Sihlahla, lesinye sibonelo?

S: Tjani.

T: Tjani, lesinye sibonelo?

S: Tingwabela.

[Laughter]

T: Okay, Tingwabela. Yebo-ke sotsi libito sisalikumbula. Lawa ngemabito asikawasuseli ndzawo, namuhla-ke ngifuna sibuke kwekutsi singawakha kanjani emabito siswasusela kewalamnye emabito, for example nail liboto lekutsiwa" lutsandvo", singalakha yini lelinye libito silisusela kulelibito lekutsiwa lutsandvo? Libito lelitsi "tjani", singalakha yini lelinye libito silisusela kulelibito lekutsiwa tjani? Nali libito lekutsiwa "sihlahla" singalakha yini libitof silisusela kuleli libito? Kunemabito lahlukahlukene lesingawakha siwasusela kulamanye emabito, singhakha libitongco , ngiyabekisa. Emabitongco luhlobo lwemabito lesiwakha siwasusela kulamanye emabito, yini lolunye lulhobo lwemabito lesingawakha? Nothando?

S: Emabitomuntfu.

T: Emabitomuntfu, yebo ucinisile Nothando. Kunemabitongco, Nothando utsite emabitomuntfu. Uphi Smith? Akekho, okay Mandla lolunye luhlobo?

S: Emabitomvama.

T: Emabitomvama, okay lolunye luhlobo lwemabito? Nothando Magagula?

S: Emabitombaca,.

T: Yes, emabitombaca. Lesinye sibonelo lweluhlobo lwemabito?

S: Emabitosento,

T: Emabitosento, yebo. Lesinye sibonelo, Saneliso?

S: Emabitogcogca.

T: Yes,

S: Emabitontfo.

T: Emabitontfo, akhona lamanye? Kute lokunye? Okay, akesesimeni lapha, nyalo ngifuma sibuke tibonelo taletintfo lesessikhulume ngato. Sitawucala sibuke emabitongco, ngubani longasinika inchazelo yelibito ngco, yini libito-ngco? Nothando ungatsi uyaphakamisa.

S: Ngemabito etindzawo, titsaba nebantfu. Intfo nje le-ngco.

[Laughter]

T: Ingiyo yini imphendvulo yaNothando?

Every one: No!

T: Bayakuphikisa.

S: Emabitongco ngemabito ebantfu.

T: Yebo, libitongco libito lesigagula ngalo umuntfu. Angitsi?

Every one: Yes.

T: Uma nje ngitsi Nothando libitongco, angitsi?

Every one: Yes.

T: Uma nje ngitsi eMbabane, njengoba asho Nothando kutsi yindzawo akusasilo libtongco ngoba yindzawo. Libitongco libito lesigagula ngalo umuntfu, ahlukahlukile emabitongco anetati letihlukahlukile, nginikeni-ke tati lesitisebentisa uma sakha emabitongco?

S: Sati sekucala kuba sakhi so- lobasekucaleni.

T: Yebo kuba sakhi so- lesicalisa ngaye, lesinye sakhi? Baphi labafana balapha eclasini? Lutfo!

S: Sicu,

[Laughter]

T: Sive? Sati longasisebentisa uma ufuna kwacha libingco? Mandla?

S: lo-

T: Yebo lo-, ngifuna kukhomba labafana.

S: nabo-

T: Yebo singanusebentisa nabo-, longahle abengubani uma ngabe singafuni kutsi [nabo]?

Every one: labo-.

T: Yebo, sikhona yini lesinye sati leesingasisebentisa uma sifuna kwacha libitongo?

S: la-

T: la- sikhona lesinye?

S: te-

T: Bani te-? Asesimubeke eceleni lo te-. Site kahle esiSwatini lo te- wekwebolekwa. Kukhona yini letinye tibonelo lesitishiya ngephandle? Kute? Okay, akesesicaleni nga so-. Lotakwenta uniketa lelibito beseke sewuyasho kwekutsi ligcine linngubani uma sesicalise ngalo so-. Nomvuyo?

S: Likhaya.

T: Okay, utsi Nomvuyo likhaya, uma sesicalise ngale sati so- sekuphuma bani?

Every one: So-khaya.

T: So-khaya, selibito lemuntfu leli. Emabito ke lacale nga sakhi so- ayaye akhombe emagama ebatfu labadvuna noma labasikati?

Every one: Labadvuna.

T: Yebo, akusiyo nje imvama kutsi umuntfu lomsikati ukhandze sekutsiwa ngu so-khaya. Kepha kulamalanga kunetingucuko angitsi, uyakhandza umuntfu longumufaba kutsiwa ngusiphiwe, lungile noma batsi ngu zanele. Lawo ngemagama lesitayele kutsi kugagulwa ngawo emantfombatane, engitsi? Kepha sewuyakhandza unufana abitwa ngalawa emabito, bantfu bayatikhetsela tingucuko tabo. Akesesibuke lesinye sibonelo, Celimphilo?

S: Bhizinisi.

T: Bese sitsi so-mabhizinisi. Lesinye sibonelo?

S: Emandla.

T: Emandla, sesakha libito lekutsiwa ngusso-mandla. Ngicela sibonelo sekugcina.

S: Libutfo.

T: Bese kubangnubani lelibitongco?

Every one: so-butfo.

T: Likhona libito lekutsiwa ngusobutfo? Lesibonelo lesi siyasikhomba kutsi akusiwo onkhe emabito lesingawasebentisa kutsi sakhe emabito. Angeke nje wena bese sewutsi situlo sewakha libitongco sewutsi so-situlo. Akesichubeke sibuke sakhi lekutsiwa ngu lo-. Tibonelo, ngubani longaka khulumi?

S: Emawa.

T: Emawa, lo-mawa. Labato laca nga lo- sigagula bobani, bafana noma emantfombatane? I mean labadvuna noma labasikati?

Every one: Labasikati.

T: Kunemagama lesigagula bantfu labasikati, angeke ukhandze umuntfu lomudvuna kungulomawa. Lomagugu?

S: Umthandazo.

T: Umuthandazo, sesakha bani?

Every one: Lo-mthandazo.

T : Lesinye sibonelo?

S: Umusombuluko?

T: Umusombuluko, sesakha libitongco, lo-msombuluko.

S: Sibonelo sekugcina, ngubani longakakhulumi?

S: Lisontfo?

T: Lo-masontfo, kungiko yini? Lisontfo, sewutsi ke emasontfo?

S: Emasontfo.

T: Okay, sibonelo sekugcina batsi incwala.

Every one: Bese-ke kuba ngu lo-ncwala.

T: Akesibukeni naku, loku sitakuhlanganisa, lo nabo- na labo-. Sikusebentisa kwakha emabito ebantfu labasikati noma bantfu labadvuna?

Every one: Labasikati.

T: Labasikati, lesati nabo- sisikhombisa ini?

Every one: Make wa...

T: Ngunina noma ngumake wa....Tibonelo?

S: Nabo-Shaka.

T: Labo-?

S: Labo-Ngwane.

T: Asengceni sibuke sati lesilandzelako la-. Naso sisisebentisa uma sigagula bantfu angitsi? Lo la- uhluke ngani ku nabo-?

S: Umusebentisa uma ufuna kusho sibongo.

T: Uchaza kahle yini? Uma umuntfu utsi ngu la-Mbhele, ngu la-Shabangu, usuke ufuna kutsini ngalomuntfu?

S: Umuntfwana wa...

T: yebo, kusho khutsi wena ungumuntfwana waShabangu noma uyindvodzakati yaZwane ngoba vele agagula bantfu labasikati. Kepha ngalesinye sikhatsi siyakubona emakhosikatini akitsi? Kuna la-Nteteza nalabani?

S: La-Gija,

T: Okay, siyabonga. Ngiva batsi kunala-Gija, la-Ntenteza, nalabani?

S: La-Mbikiza,

T: Nala-Fogiyane, lamabito lawa alamakhosikati angitsi siyati kutsi labanye bakaSimelane labanye bakaDlamini. Lamabito abo Fogiyane, nabola-Ntenteza nabo la-Gija, ani lamagama lawa? Nothando?

S: Ngemagama abo babe wabo.

T: Yebo, lesinye sikhatsi, mine nje babe wami nguMazwi, mine nje ngingula-Mazwi angitsi? Uma-nje utsite mine la-Shabangu noma la-Mazwi usuke nje usho intfo yinye. NgesiSwati kuyentiwa loko, usuke nje ungamuphoci lomuntfu lomudzala. Asesibuke nasi sibonelo se-, sakha emabitongo.

S: Umudlalo,

T: Libito litsi ke umudlalo, sesiyalakha lelibito sitsi mdlalose.

S: Umsindvo.

T: Umsindvo, msindvose. Lesinye sibonelo?

S: Emanga.

T: Emanga, mangase. Setiphelile tibonelo? Kunebantfu labavakishile lapha eclasini, Lindelwa?

S: Umtfwalo.

T: Umtfwalo, bese kuphuma libitongco lelitsini?

Every one: Mtfwalo-se.

T: Yebo, mabitongco kelawa lesiwakhile sisebentisa takhi letihlukahlukene. Ukhuna yini umubuto? Uma ningafuni kubuta ngitanibuta kemine. Ngifuna sihlanganiseni nawa emabitosento, emabotntfo nemabitomuntfu. Loluhlobo lalawa emabito ahamba ndzawo yinye, sisho ngani kutsi ahamba ndzawo yinye? Lindo?

S: Ngicabanga kutsi ngoba onkhe akhiwa ngesentfo.

T: Mushayeleni tandla. Lamabito lawa siwakha siwasusela etentweni. Aseninginikete tfibonelo tetento.

S: Tfunga.

T: Nothando?

S: Finyela.

S: Pheka.

T: Sindie?

S: Bhala.

T: Bhala.

S: Yakha.

T: Yakha.

S: Hamba.

S: Fundza.

T: Sikhona lesinye?

S: Dlala.

T: Saluleko?

S: Phakela.

T: Phakela, ucabanga kudla nje.

[Laughter]

T: Mandla?

S: Polisha.

S: Lima.

T: Setiningi ke tibonelo tetfu, akesisebentise tfunga sakhe libitontfo, sakhe libito sentfo nelibitonftfo. Tfunga libitontfo? Umtfungo, libitomuntfu? Celimphilo?

S: Umtfungi.

T: Libito sento?

S: Kutfunga.

T: Uyabona nine, bese kufuka i-exam bese seniyafeyilas kusuke sekwente njani? Okay, tingela, siyakhona ygini kwakha sisebentisa libito tingela? Libitontfo? Asikhoni. Libitomuntfu?

S: Umtingeli.

T: Libitosento? Bongiswa?

S: Kutingela.

T: Angeke sitente tonkhe letibonelo encenye sitawenta letisihlanu. Pheka?

S: Sipheko.

T: Libitofmuntfu?

S: Umpheki

T: Bese-ke libitosento?

S: Kupheka.

T: Akesigcine lapha kuletfibonelo tetfu. Ngifuna sibuke naku, yini lekungatsi kuyafana lapha kulabitontfo? Ntokozo?

S: Agcina ngankhamisa o.

T: Yebo emabitontfo agcina ngankhamisa o. Bese emabitomuntfu kewona siwabona ngani? Agcina ngankhamisa...

Every one: [i]

T: bese emabito sento wona?

Every one: [a]

T: Impela? Emabito sento atfolakala esigabeni sesiphohlongo. Ikhona yini imibuto?

S: Kugcine kwentekeni lapha kutingela?

T: Utsi Sandziso kutingela kute libitontfo, asenakhe libitontfo usebentise tingela? Loko-ke kuyasichazela kutsi akusiwo onkhe emabito longawasebentisa kwakha emabitontfo. Sengiyanibuta kemanje sesitawubhala umusebenti. Kuloku lesitakubhala awutisebentisi letibonelo lesikhulume ngato, ngifuna wakhe takho.

From 30:04 minute the teacher write up the exercise on the chalk board.

T: Ye form 3 asikhulumi siyabhala, sesikhuluma ini? Buka embili wena sewubuka ini eceleni? [30:43]

T: Wandile kwentenjani? [32:23]

T: Uma ngicedza lapha ngimK umubuto wekucala, abgati laba labaphike kukhuluma batawube sebabhale ini. [33:09]

T: Niyatsandza kukopa, bantfu sebavule emnote books, lentfo besiyenta manje.[33:34]

T: Asikhulumi! [34:41]

Second Recording

T: No talking [03:05]

T: Laba labahlekako batsini? [03:47]

T: Ake sesibekeni phansi sibukeni. Ngoba labanye betfu sebakhlhiwe kutsi libito liyini. Labanye bebtfu simutfolile 9 out of 9, bakhonile kwakha emabitongco sisebentisa letakhi leti. Mane ke lokusalako, kwekucala, angitsi libitongco leli? Usichazele nothando kutsi libitongco libito lesigagula ngalo umuntfu. Yi proper noun ngesingisi, lesichaza ngalo ligama lemuntfu. Ngesingisi siyati lutsi ema proper nouns siwabhala kanjani? Yebo, sisebentisa ema capital letters. Nalapha kasiSwati sisebentisa bofeleba, bantfu labaningi abakakwenti loku. Labanye emabitof abasawati, ngalapha ngikhandze tibonelo emini, buhle. Siyati kutsi emabito etfu kufuneka acale nga u-, um-, li-, si-, i-, lu-, bu-, ku. Ngemabito kelawa. Ngicela sichubekeni sente umbuto 2. Ngicela ninakeni ningajaki kubhala, lapha lesento lotasisebentisa sibenako konkhe loku.

Ms Nyoni, High School B

Form 3 SiSwati translation

T: a noun.

T: Can you please give me examples of nouns that we can not see with our naked eye? Yes [pointing a student]

S: Love.

S: afart.

[Laughter]

T: We do not use such examples, remember that we are Swazis...we would rather say air.

[Laughter]

T: Okay, we have air, another example is love....okay, Nqobile?

S: Symphathy

T: Lusizi, okay, let us end there because we are revising here, and then let us talk about nouns that we can see with our naked eye, Nothando?

S: a tree.

T: A tree, another example?

S: Grass.

T: Grass, another example?

S: Sandals.

[Laughter]

T: Okay, sandals. Okay it means that we still remember nouns. These are just nouns that we did not ....today i just want us to look at how can we extract or develop nouns from other nouns for example the noun “love”, can we extract a noun using another noun named love? Another noun grass, can we extract another noun fromtree. There are other types of nouns

T: Proper nouns, do we have another examples? Another one? Okay, let us stop here, i now want us to look at the examples of the things we have mentioned earlier on. We will first look at proper nouns, what is a proper noun? It looks like Nothando is rising up her hand.

S: They are nouns that refer to places, mountains and people. .....

[Laughter]

T: Is Nothando's answer correct?

Every one: No!

T: They are disputing.

S: Proper nouns [Emabitongco] are names referred to people.

T: Yes a proper noun [libitongco] is a word used to name a person. Is it?

Every one: Yes.

T: If i say Nothando is a proper noun [libitongco] am i correct?

Every one: Yes.

T: If i say Mbabane, as Nothando says places are part of proper nouns [libitingco] i am wrong because we do not refer to places as proper nouns. A proper noun [libitongco] is a word that we use to name people. There are different types of proper nouns [emabitongco] and they have different prefixes [tati] that we use when we build or extract proper nouns [emabitongco]. Can you give examples of prefixes [tati] that we use when we build or extract proper nouns [emabitongco]?

S: The first prefix [sati] is so- that should in the beginning of the proper noun.

T: Yes, it is a prefix [sakhi] called so- that we begin with, another prefix [sakhi]? Where are the boys in this class? Lutfo!

S: Sicu,..

[Laughter]

T: Sive? Any prefix [sakhi] that you can use to build a proper noun [libitongco]? Mandla?

S: lo-

T: Yes, lo- i want the boys to give me answers.

S: nobo-

T: yes, we can also use nabo-, which other example that we can use if we do not want to say nabo-?

Every one: labo-

T: Yes, do we have another prefix [sakhi] that we can use if we want to build a proper noun [libitongco]?

S: la-

T: la. Another example?

S: te-

T: What te-? Let us not include that one for now. We do have te- in siSwati language it is a borrowed prefix. Do we have other examples that we did not mention? Nothing? Okay, let us start at looking our first example so-. You are going to first give a word then you tell me how we are going to build or extract a proper noun if we include so- in the beginning of the word. Nomvuyo?

S: Likhaya.[a home]

T: Okay, Numvuyo says likhaya [a home], if we begin with prefix [sakhi] so- what is the out come?

Every one: So-khaya. [In siSwati we can use Sokhaya as a name]

T: So-khaya, it is a name used to refer to a person. Words that start with prefix so- do they normally refer to males or females?

Every one: Males.

T: Yes, it is scarce that you may find a female having the name Sokhaya. But in our days there are a lot of changes, is it? You sometimes find a boy being called Siphiwe, Lungile, or call him Zanele. Those are words that we often refer to females, is it? But you find males being called with such names, people choose changes amongst themselves. Let us look at other examples, Celimphilo?

S: Bhizinisi. [Business]

T: Then we say so-mabhizinisi [business-man]. Another example?

S: Emandla [strength]

T: Emandla [strength], then we build a proper noun so-mandla. Can i have the last example?

S: Libutfo [regiment]

T: Then what will be the proper noun [libitongco]?

Every one: So-butfo.

T: Do we have a person that is called Sobutfo? This example shows us that not all nouns can be used to refer to people's names. You can not use the example situlo [chair] then you add so- to make a proper noun [libitongco] so-situlo. Let us continue and look example lo-.

S: Emawa [dodgers]

T: Emawa, lo-mawa. The names that start with lo in siSwati are names that are reffered tof males or females?

Every one: Females.

T: There are names that we only use to name males only; you would never find a male having a name like Lomawa, Lomagugu.

S: Umthandazo [prayer]

T: Umuthandazo, then what name do we extract?

Every one: Lo-mthandazo.

T: Another example.

S: Umusombuluko [Monday]

T: Umusombuluko, then i want to build a proper noun [libitongco, Lo-msombuluko. Let us have the last example, who has not talked today?

S: Lisontfo [Sunday]

T: Lo-masontfo. Let us have another last example. Okay i can hear some one saying Incwala.

Every one: Then it is Lo-ncwala.

T: We are going to combine the prefixes nabo- and labo. These prefixes are used to build names referred to males or females?

Every one: Females.

T: Females, the prefix nabo- what does it shows or symbolises?

Every one: That you are a mother.

T: It shows that you a mother of someone let us have examples?

S: Nabo-shaka. [Shaka's mother]

T: labo-?

S: Labo-Ngwane.[Ngwane's mother]

T: Let us continue to look at the following example la-. We also use it to name people, is it? What is the difference of la- and nabo-?

S: We use it if we want to refer to surnames.

T: Is she explaining it clearly? If you say la-Mbhele, la-Shabangu, what are you saying about the person?

S: It tells us about your parental surname if you are married.

T: Yes, it means that you are a child of Shabangu, you are a daughter of Zwane. We know that some of the Kings wives there is La-Simelane we also have a Dlamini. There others of the likes of Fogiyane, La-Ntenteza, la-Gija what are these names?

S: These are their fathers' names.

T: Yes, for example my fathers' name is Mazwi, meaning you can also call me la-Mazwi, is it? If you call me as la-Shabangu or la-Mazwi, you are saying the same thing. In siSwati we refer to people it does not mean that you are disrespecting my father. Let us look at the example se- and let us build proper nouns [emabitongco]

S: Umdlalo [a game]

T: The word says umdlalo then we build a proper noun mdlalo-se.

S: Umsindvo [Noise]

T: Umsindvo, msindvo-se. Another example?

S: Emanga [lies]

T: Emamnga then it is manga-se. Are we out of examples? There are people who are on holiday here, Lindelwa your example?

S: Umtfwalo [luggage]

T: Umtfwalo, then which proper noun do we build from this word?

Every one: Mtfwalo-se.

T: Yes, These are proper nouns [emabitongco] that we have buil using different prefixes [takhi]. Does anyone have a question? If you do not have i will then ask you. I want us to to build or extract common nouns [emabitofntfo], collective nouns [emabitomuntfu] and abstract nouns [emabitosento]. These types pf nouns all go together, why do we say so? Lindo?

S: Because they are all built using verbs [sento]

T: A round of applause! Can you give me examples of verbs?

S: Sew. [Tfunga]

T: Nothando?

S: hlala [sit]

S: Cook [pheka]

T: Sindie?

S: Write [bhala]

T: Write

S: Build [yakha]

T: Build

S: Walk [Hamba]

S: Read [fundza]

T: Do we haves another one?

S: Dish up [Phakela]

T: Dish-up. You are only thinking about food.

[Laughter]

T: Mandla?

S: Polish. [polisha]

S: Cultivate [lima]

T: We have more than enough examples, can we use tfunga [sew] to build a common noun, build an abstract noun, and a collective noun. Tfunga [sew] a common noun, ...collective noun? Celimphilo?

S: Umtfungi [Tailor]

T: Abstract noun?

S: Kutfunga [to sew]

T: Then an exam comes, you fail why is it always the case? Okay, hunt [tingela] can we build a common noun from this verb? No we can not. A collective noun [libitontfo]?

S: A hunter [umtingeli]

T: an abstract noun, Bongiswa?

S: To hunt [kutingela]

T: We will not use the verbs; maybe we can use only five examples. Cook [pheka]?

S: To cook [kupheka]

T: Let us end here with our verbs. I want us to look at the similarities with our examples when we build a collective noun [libitontfo]?

S: They all end with vowel –o.

T: yes collective nouns [emabitontfo] end with vowel –o. Then common nouns [emabitomuntfu] how are they similar?

Every one: They end with vowel –i.

T: How about abstract nouns [emabitosento]?

Every one: Vowel –a.

T: Is it? Abstract nouns are in level 8 [sigaba 8] do you have questions?

S: What happened with Tingela [hunt]

T: Sandziso is asking that what happened with our verb tingela [hunt] can you build a common noun [libitontfo] using hunt [tingela]. That explains it that not every verb you can use to build a common noun. I am now asking questions, we are going to do an exercise, i do not want you to repeat the very same examples we have used.

From [30:04 minute]the teacher writes up an exercise on the chalk board.

T: Can i haave your attention. Some of you have forgotten what a noun is. A proper noun is a naming word and it explains people. We all know that we use capital letters when writing proper nouns. Some other people were using example such as at night, beautiful saying these are nouns. We all know that nouns have 8 prefixes in siSwati for example, u-, um-, li-, si-, i-, lu-,bu-, ku-. Let us continue writing.

Teacher moves around class while they work on exercise.Every so often she offers advice to the classT: Give three examples of each. Always read the question before you answer.

- We don’t use just any words there are certain words that do not fit
- Let’s go through the questions together
- Whatever example you will use has to be able to be used on all the boxes, so think about your examples very carefully
- Give your exercise books to the person next to you, so wecan check each other work
- Let me know if I haven’t marked your Q1

S: Are the number on Q2, the different types of nouns

T: No, they are just the numbering of the examples. Have I marked everyone’s work? You will finish the exercise as homework, see each other next time

Appendix 3

Transcripts of Interviews

Ms Ndlovu, High School A

Interview

Lisa: Thank you very much for having me in your lessons the other day. I really enjoyed them.

So how long have you been teaching – how many years have you been a teacher?

Ms Ndlovu: More than 20 years

Lisa: Wow 20 years! You look so young. And where have you taught; what schools have you taught in?

Ms Ndlovu: First at Francine Christian High School 1992…. For one year. Then I went to Mpaka High School.

Lisa: The Lowveld was calling you!

Ms Ndlovu: I was married then so I had to come there 1993 '94 Then '95 I came to….. and I've been here ever since.

Lisa: OK. And where did you train to be a teacher?

Ms Ndlovu: University of Swaziland.

Lisa: Can you tell me a bit about the teacher training programme there? How did they do it? Did you do your subjects or do they teach you pedagogy and that sort of thing. How do they construct the degree – what did you study basically?

Ms Ndlovu: It's relatively academic because when I did my first degree it was the kind of knowledge we acquire there. Not necessarily one you can use in class. I think as far as I am concerned it's basically an academic approach.

Lisa: OK. So focussing on the subjects rather on the practical teaching...

Ms Ndlovu: Yes. I only got to acquire the professional certificate in my last year; the fifth year. So for four years it was just the basic degree. Of course I was handling subjects in the field of English language and literature and also the field of African languages. So it was generally a skim through with regards to African languages because as much as I studied siSwati and a bit of Sesotho but it wasn't necessarily information you need to use in class.

Lisa: So it wasn't linked to curriculum and what is taught. It was a discipline, a university discipline that you were exposed to. In your last year, you said in your fifth year you did pedagogy and….

Ms Ndlovu: Yes – Post Graduate Certificate in Education.

Lisa: So when you enrolled in the course, did you know you were going to be a teacher at the end?

Ms Ndlovu: Yes. When I enrolled actually we were the first group which began the Post Graduate Certificate in Education. All along it was concurrent. You get your basic degree concurrently with a professional diploma or certificate. (3:26)

Lisa: So it works more like… I had no idea I was going to be a teacher. I studied English at University and then later – a few years later – I did one year Post Graduate Certificate in Education. I think it's the same sort of structure: that you become familiar with, like, an academic discipline and then you do the teaching separately.

Ms Ndlovu: Yes. I knew I was going to be a teacher!

Lisa: Oh even when you were in high school it was your dream?

Ms Ndlovu: No when I was in high school my dream was to be a nurse.

Lisa: You just wanted to serve people.

Ms Ndlovu: I applied and got accepted at Nazarene at that time. But then I had also applied to the University. I think my parents helped me choose teaching. They preferred that one.

Lisa: Why?

Ms Ndlovu: Because my mother said that it's not necessarily conducive to you if you're going to get married and raise a family because they work shifts.

Lisa: Yes, at nights.

Ms Ndlovu: I think at that time also they had negative role models who were nurses. The kind of nurse we had at that time was harsh. So if I wanted to be a nurse ….

Lisa: It doesn't fit your character!

Ms Ndlovu:

Lisa: And teachers? Do you not think that back in those days they were also seen quite harshly or do you think they were viewed positively?

Ms Ndlovu: No. I was surrounded by people who were positive really. My mother was also a teacher.

Lisa: Ah then that's the trick, there! So where did you grow up? Did you grow up in town?

Ms Ndlovu: No a very rural area.

Lisa: Whereabouts?

Ms Ndlovu: Near Nhlangano

Lisa: What's the name of the….

Ms Ndlovu: ????

Lisa: Is it near the border?

Ms Ndlovu: No. Between Hlatikhulu and Nhlangano

Lisa: It's so beautiful there. When I used to do the drive… the father of my child used to work in Nhlangano and we used to the drive… I taught at EnMs Ndlovulweni when we used to drive from Manzini past the turn-off to Hlatikhulu I used to think if I was going to build a house, that's where I want to build!

Ms Ndlovu: It looks magazine like! But my home is way off, way off the main road.

Lisa: So would you describe it as a typical Swazi homestead with kagogo and all the structures.

Ms Ndlovu: Not necessarily. We didn't stay with….it wasn't an extended family kind of set-up….my father was a pastor. So at some point we would visit them but we didn't stay with them. Of course, we stayed with relatives but….and I think …I grew up with my parents.

Lisa: And holidays and that sort of thing, did you go to your grandparents or it was more they came to you?

Ms Ndlovu: We would go really – not more than two days.

Lisa: You were always with mum and dad!

Ms Ndlovu: Yes

Lisa: Do you think that was different to people of your age or typical of your peers?

Ms Ndlovu: I think it was typical … that I grew up with my parents. It's just that perhaps in our Swazi culture my father being the first born in his family, he wasn't supposed to have moved out of his parental place. But he did. He was staying in the Mission house and later he built his own place.

Lisa: So do you think having such a strong church background influences who you are, even today?

Ms Ndlovu: Perhaps so. One other thing…I think the manner in which I also become involved in my children's schoolwork was perhaps something I got to observe. My own father used to pay attention to what we do at school. He used to surround us with….when he got a chance to go to town, buy newspapers, look at pictures of people graduating. Back then it was something you worked towards.

Lisa: Like he sort of inspired you and pushed…well, he wanted you to be driven?

Ms Ndlovu: Yes. So that we know it was more than just Form Five; it's possible to go beyond.

Lisa: Is he still alive today?

Ms Ndlovu: Mhm. (Affirmative)

Lisa: Oh, he must be very proud that you're doing your Masters!

Laughter

Lisa: I also got the feeling…remember the first time when I came to your siSwati lesson to introduce myself and I said that siSwati is linked to culture. And the one girl said "Mhmh! (Negative) No. We don't live like that any more." Do you think that the kids today grow up in the same sort context as you did or it's very different…? (9.30)

Ms Ndlovu: Very. Very different.

Lisa: In what way?

Ms Ndlovu: You are talking about the ones that I teach?

Lisa: The ones that you teach.

Ms Ndlovu: I think perhaps it's very different because some of the learners in my class do stay with parents perhaps like I did. But some of them, it's the father staying here because he's working in the company and the mother is not staying she is back home. That's why even in compositions kids in this area they talk about home and house. They distinguish between them. The house is the house they live in and home is in Mahlaleni for example. So it permeates even in the way they write. "I was in the house." "I was at home."

Lisa: That's interesting!

Ms Ndlovu: So it's relatively different and perhaps even….I think other differences come in the form of the kind of activities they engage in during their spare time. Back then I would be at home, go fetch firewood…

Lisa: Sure, chores. Help with the running of the home.

Ms Ndlovu: Yes.

Lisa: And now? On their phones! (10.52)

Ms Ndlovu: Yes…it's like that. And moving around on the streets….

Lisa: What about things like hierarchy? I think from what I understand about Swazi culture it's very structured according to age. People have a lot of respect for elders and maybe don't necessarily question authority and that sort of thing. I'm not talking about now … I'm talking about within Swazi culture. Do you think that those same values exist in anyway for these kids or do you think they are more inclined to challenge authority? Do you think they have the same respect for adults as your generation?

Ms Ndlovu: Not the same. Not the same. They do respect but of course we can't even compare. They do respect. I think with these kids it depends really on the leadership that is there. The leadership like prefects, depending on the prefects.

Lisa: The leadership that comes from within themselves as students?

Ms Ndlovu: Yes. If the leader, the head boy for example, is the kind of person who questions things, who enlightens them, we are always going to be getting such complaints in the school. Now, the next year may be different, depending on the leader.

Lisa: Who selects the leaders?

Ms Ndlovu: It's the learners themselves.

Lisa: Oh wow! That's very democratic! Do you think that's good? Or do you sometimes think … the administration . . . ?

Ms Ndlovu: No! Mostly we doctor...!! But to some extent it should reflect their desires.

Lisa: Yes, their choice. But you don't want someone who is wild…

Ms Ndlovu: Yes because sometimes even if a person has won with many votes but if they have cases in the office then they are disqualified.

Lisa: Sure. Absolutely.

Now, I want to talk a little bit about the lessons that I watched. One of the things I really noticed is that you really work a lot with structure when you teach and I think you emphasise concepts. So would you say that that is something….Where do you get that from? Is it something that you naturally do or is it something you've learnt through studying that this is what you need to focus on when you're teaching kids?...Is it the exams that have emphasised these things to you? How have you ended up structuring your teaching this way?

Ms Ndlovu: Perhaps it is to do with how I personally prefer things to be organised. For me information makes sense if it comes in this information, these subtopics. In

my mind it's like things should be aligned in templates like boxes so it's easy to remember.

Lisa: And so you organise the material yourself that way. How much do you work with other teachers in your English and siSwati departments and share these ideas.

Ms Ndlovu: We do consult. We do consult. Because I teach English this class the other class it's Mrs Mavimbela we have to make sure that the topics, the concepts, the things we are dealing with in a given period they are the same.

Lisa: When you said I remember in your siSwati lesson, these are the concepts in English, audience, purpose, context…your list of five and then you translated them into siSwati. So Miss Mavimbela taught the ones….did you identify those together? Is that a structure you created yourselves? How did you come up with that structure?

Ms Ndlovu: From the books that we are using…

Lisa: So you pulled it out…?

Ms Ndlovu: Yes. And also from…both of us, are also exam markers so we know the expectations. We know what the examiners expect the candidates to have done so that their work fetches….

Lisa: OK.

I haven't taught SGCE but I've taught IGCE and I also am someone who works a lot with structures but I've found that I've had to create my own. Like for instance when I teach something like descriptive writing and then I say it's about word choice, it's about imagery which is personification, simile, whatever the other one is …metaphor! Then you have…then you deal with sentence structure, sound features….there's no one place where I could have gone and read that. It's like you say from experience and working out

Ms Ndlovu: Yes. And I think to a great extent you have to give the information piecemeal. Say you are going to discuss a descriptive composition you're describing a person in some lesson… you spend time some time talking about one aspect of it. You can even take more than three weeks when you're discussing it.

Lisa: Absolutely.

I also noticed in the first lesson, the English lesson, that you model how they are expected to do the…so, like, I think it was the argumentative thing….breaking down the elements of the speech bubble. You did it first and then you showed them how to expand on that and then they did it in their pairs themselves. Is that a technique that you often use?

Ms Ndlovu: Yes I often use that one.

Lisa: In both English and siSwati?

Ms Ndlovu: Mhm

Lisa: How much do you use….like, so, the one I mentioned earlier where you use the English structure in order to teach a concept in siSwati. How much do you use…I mean how much transfer is there between the two subjects.

Ms Ndlovu: There is a great deal of transfer. Ok there are differences … for example in the argumentative composition English language in the paper like I said there's paper one. OK in paper one there is exercise one, exercise two exercise three. Now in exercise two, in the English language, in the questions usually you argue for a side, you don't spend a lot of time…you don't give details about the opposite side.

Lisa: In the English? You said you just mention…

Ms Ndlovu: Yes. But in siSwati you are supposed to bring the balance. Even if you're arguing you are supposed to bring the balance.

Lisa: Why is that? Is it because of the space, because of the level or because of the culture?

Ms Ndlovu: I don't know. To me it doesn't make sense really why you should spend a lot of time elaborating on the differing view and yet you are supposed to be glorifying yourself… But because that is what the examiners expect. So when I teach, because I know it's the same candidates, I tell them in English language that is what you do; in siSwati that is what you do. For example, in the same paper, paper two is compositions. Exercise one, letter writing; in siSwati the same question is going to be there. In the siSwati setup they are supposed to provide addresses English you only begin with "Dear Sir" but in siSwati addresses are going to be there. So I have to keep emphasising that.

Lisa: Do you think they should be more aligned? Do you think that something…. If somebody forgets an address in a siSwati exam, do you personally – not as an examiner now – do you think that that is important and they should be penalised. Or the more important things are the content of the letter …

Ms Ndlovu: I think it is important – addresses are important. But I understand why we don't write them in the English language paper. It is because of the space (20:33) You see you answer on the paper where in siSwati you are given a free paper where you can write.

Lisa: So you think that….because I also remember in the siSwati lesson you stressed that it is P **dot** O **dot** Box and I think there are other times when I've been at workshops with other teachers who teach at government they are also very like

if you write the word in English and you say Alas! you have to have an exclamation mark. Whereas, for me, I really don't emphasise those things. I think it's a personal thing…I find those small little details … I don't find them important….for me the more important thing is the content of what the student is… like… can you structure an argument; does it make logical sense; as you were saying, do you know what goes into a conclusion that you're not bringing in new points at this stage of your letter that you're developing your important ideas. Like these small minor details if you are marked on them maybe take away from time you can spend developing the other..

Ms Ndlovu: You don't need to waste time…all you need to do is dot! Another thing I think is it is an attempt to train the learners to pay careful attention…

Lisa: To detail…

Ms Ndlovu: to appreciate rules, procedures really. Not to have a casual approach. You can have that in an SMS or whatsapp but here do the thing the right way in the way it is expected so you don't lose even half a mark.

Lisa: In the siSwati lesson as well you spent quite a long time on the lay-out of the letter and that sort of thing. Whereas I think – as you're saying – for IGSE English as well … if you lay out the letter well then the examiner will definitely feel more positively towards what's there but they are not going to take off marks. Will the learners lose marks in siSwati if the layout is not …

Ms Ndlovu: They do.

Lisa: Part of the teaching and learning and part of the ..

Ms Ndlovu: The training, yes.

Lisa: The other thing I noticed – I know I need to be careful about making huge generalisations from watching two lessons – just something interesting I noticed when going over the data again, both here and in Ngomani, for the English lessons you both use pair work and Ms Shabangu used group work but in the siSwati lessons most of the…both of the lesson happened on the board. Do you find that in siSwati you use group work less or it was just the format of the lessons..

Ms Ndlovu: I use group work less because they are able to argue and it takes a long time to control them. They are participative, you see

Lisa: In siSwati? So you find whole class teaching you can have much richer discussions. What is the purpose of using group work?

Ms Ndlovu: The pairing?

Lisa: Any group work.

Ms Ndlovu: To give them the opportunity to say something …

Lisa: To each other? … Before whole class discussion…The opportunity to work out your ideas before. Ok that …

Ms Ndlovu: Otherwise it would be a lecture. To make them participate. They won't put up their hand because they are worried about expression.

Lisa: In English?

Ms Ndlovu: Yes in English. So in order to make them to do some at least make them discuss it first. Then among the pairs there are people who are able to express themselves.

Lisa: So, one of the questions…how much do you teach planning and…how to plan? With the circle and the underlining of that that would be a planning technique. And even when…I wish I could show…if it would come up here….there was a point where you had bullet points on the board and you were showing how they connect to the conclusion and that sort of thing. Do you overtly teach planning and say, OK you've got to spend 15 minutes in the exam planning before…(26)

Ms Ndlovu: You do teach – you have to. Now, in the lesson where you caught me it was, we were really intensifying what we had been doing. Otherwise you really consciously teach them.

Lisa: How to plan. Because I also noticed that Makho filmed some of their papers when they were working in their pair groups, it was very clear that they knew you must annotate the text, write on the paper and that sort of thing. I think that was one of the reasons…

We'll just stop the interview and watch it there because it was where I thought about planning.

You would say that in terms of questioning now. You use questions yourself but one thing I noticed about here as compared to Nkomani, is that the kids ask more questions in the lesson themselves. How do you….is it something you think is important? How do you encourage it if you do think it is important? Are there times when you will absolutely not allow questions? What is your approach to kids questioning you in the class.

Ms Ndlovu: I welcome those. I welcome questions.

Lisa: At any point in the lesson?

Ms Ndlovu: Yes.

Lisa: So the classroom culture is that they are free to interrupt you at any point in the lesson. And is there the same sort of thing where…like, they are nervous of other people laughing at their questions? Or you feel…

Ms Ndlovu: Laughing at their command of the language…in the English language class for example. So in that class I find myself asking questions like "What do you think?" so that the learner doesn't feel that they really must have the exact answer but an opportunity to express themselves. To say something.

Lisa: Sure. And engage with the material.

Do you think there's a difference…I really did notice the heat the other day. I think I had been busy filming in the morning as well I was very tired in the afternoon. And I was very, very hot by the afternoon. Do you think there is a difference in the way that – do you plan differently for your afternoon lesson than you do for your morning lessons?

Ms Ndlovu: No, I don't.

Lisa: So it's not like normally in the afternoon you would do writing in morning lessons more active type lessons

Ms Ndlovu: No. I don't. It is whatever lesson plan I make whether it is featuring in the morning or afternoon.

Lisa: And do you feel like the kids have the same engagement as they do …

Ms Ndlovu: No they don't…

Lisa: But you just carry on?

Ms Ndlovu: Yes, you have to … they will be sleeping, they look uncomfortable because of the heat but you try to call them. Some of them will be sleepy. You make them write. You make them discuss in pairs. Try anything really.

Lisa: To wake them up!

I think one thing I noticed at this school and at Nkomani, I think the few times I've come here I've seen corporal punishment being used around. Is that something you use within your own classroom?

Ms Ndlovu: Mmhm (affirmative)

Lisa: At Form Five level or lower down.

Ms Ndlovu: Mmhmm

Lisa: Really?! And how do they respond to that?

Ms Ndlovu: Obviously they are not welcoming…

Lisa: No, but … do you feel that it is a strategy that helps you to control the classrooms? Do you feel that it makes them more focussed, more quiet…?

Ms Ndlovu: Yes, I think it helps control. I think it helps control if you use that because they know that if an assignment is due and not submitted by a given time then they must explain. So, sometimes I use corporal punishment and other times I talk to the student by themselves.

Lisa: Also I suppose there might be a very good reason why they couldn't submit by a …

Ms Ndlovu: But anyway we lay down the rules at the beginning of the year – if your work is not going to be submitted I must know …

Lisa: In advance…

Ms Ndlovu: So they do come and report – even if they organise some lies! (31:25)

So according to our class rules if you haven't written and there is some work due, must know. Tell me why and when can I expect it. Somebody is going to say tomorrow somebody is going to say two days after.

Lisa: What about for things like lateness; like coming into your class late – would you use it in that sort of circumstance.

Ms Ndlovu: No.

Lisa: What about … First of all I was very interested in the seating arrangement in the siSwati lesson especially. There was the group of girls that sat together towards the front and the boys were round the side of the classroom towards the back – although there was one girl who sitting with them. I find it very strange…!

Ms Ndlovu: I noticed the change last time. They have since decided to sit like that. It doesn't bother me really. (32:41)

Lisa: It's just interesting that it's gender…I also don't tell people where to sit in my classrooms, I don't care if they change or whatever. But I do find that it's a bit more mixed in terms of…like, I don't think I'd find a table that is just boys; there's always a girl or maybe two girls who find their way in. Even if there is one that is dominant. Do you think that it's because the girls feel more comfortable together, that they feel they are concentrating more than the boys…

Ms Ndlovu: Yes, you see the boy that took a desk from you?

Lisa: Yes, I did offer him by the way. Because I thought it was unfair that now I'm sitting and I'm taking his desk when he's there to learn.

Ms Ndlovu: Yes, but that one anyway, I need to move him around many times during a lesson . So he can be sitting right in front of me. Where he was sitting – he

doesn't sit there, by the way, against the wall. He sits behind the girls relatively in the centre. That time around. So I didn't know whether to move them on account of their consent conditions – that's why I left them. Otherwise where he was, there was no learning. You remember the question he asked?

Lisa: Yes, because he was asking something that was already covered!

Ms Ndlovu: It is something we do in English…?RA. So in order to have his attention, that one, I have to strategise every lesson.

Lisa: Sure. Do you allow the students themselves…like, I noticed you don't use a lot of siSwati in the English lesson or a lot of English in the siSwati lesson but do you allow code switching among the students and among yourselves or do you feel an English lesson should be English only and a siSwati lesson siSwati…

Ms Ndlovu: Ideally, it's supposed to be like that but I do not really…I make them make serious attempts to find the siSwati word in the siSwati lesson. Sometimes, their colleagues, the others, correct them [inaudible] responding, they are responding. There was one student who wasn't there. In the lesson he would have asked a question and he would have – in the siSwati lesson – and he would have asked it in English! So they have to boo him all the time.

Lisa: So, like, what is your reasoning…like, for me, like I only speak one language and so…but I also feel like in my classroom … anybody … like, as long as they are trying to engage with the concepts … like, I would allow people to talk siSwati in my English lessons, like, if they are trying to grapple with something and explain something to each other and then switch back to English later, or something. Like, for me, I don't think it's a problem but maybe if I had the two languages or, I don't know, like, what is the reasoning do you think? Like, your own reasoning or those who advise for people to only speak English within a lesson. What do you think the reasoning is behind it.

Ms Ndlovu: I think in our set up, in our situation, it is important if it is an English lesson, it is important that they use English because we are giving them an opportunity to practice. They only speak English at school. In fact, they speak a lot of siSwati – it is only in class and English happens one period for example in a day.

Lisa: So you think that like in Science and those subjects, they'll teach in siSwati?

Ms Ndlovu: No, in English.

Lisa: In English.

Ms Ndlovu: But anyway ok, the point is by making them speak English you are giving them opportunities to speak. Because after school they are into siSwati [inaudible]. So it is another opportunity. And, besides, so that they become familiar with [inaudible] they need to use when they are [inaudible]

Lisa: And I suppose, like, practising the structures of the language and the difference…

Ms Ndlovu: Perhaps if it were an English-medium school…

Lisa: Yes

Ms Ndlovu: ….it would be different.

Lisa: Sure.

Ms Ndlovu: Because you are not in that case you are not really con…you'll know that if they begin to express themselves, they will be in a position to express themselves. You will be able to understand what they are saying. But in our case, if you think in siSwati and convert to English, it's a long thing. So make these opportunities to practice.

Lisa: Sure. Absolutely. I think, like, you like I noticed you use the board a lot when you're teaching, you do a lot of board work and that sort of thing. Do you…like, I notice in both those classrooms the plugs are not working; I'm not sure if you have access to overhead projectors …

Ms Ndlovu: We do.

Lisa: Oh you do have…

Ms Ndlovu: Yes. Ok, we had one in the school. It has since disappeared.

Lisa: Ok. I think …

Ms Ndlovu: I think with time it's going to change – things are going to change.

Lisa: Sure. I felt like for you, like, access to IT would really enhance your lesson because … I think, like, if you were able, say, to prepare slides of your points. Because I notice when you start the lesson, you divide the board into three and then you move that way along the board…I don't know, I just felt like if you had the facilities to use slides, do you think that that….Do you feel constrained by the environment within which you teach. Like, what do you … like, what the school has access to. Like not having projectors, not having like, IT, that sort of thing in the classroom.

Ms Ndlovu: Not necessarily. I think my approach is still traditional – wer're used to the board. Yes. But I think with the slide you become [inaudible]

Lisa: So, do you think if you, if the school, say, got a lot of money and they put projectors into every classroom, do you think that it's something you would update your style, or do you think you would still very much prefer to use a blackboard?

Ms Ndlovu: I also teach in the Grade level class, it doesn't have a board like this one.

Lisa: What does it have?

Ms Ndlovu: We use a whiteboard marker. When it was designed we were going to use projectors, yes, so the set up is different there. So in that direction, we are moving in that direction which the whole school is supposed to be. But meanwhile the board is there

Lisa: The board is still there….

Ms Ndlovu: The board is still there as a teaching tool.

Lisa: How much, and in what ways, do you feel you are able to pay individual attention to your students during the lesson?

Ms Ndlovu: It's not a situation I think I…it's not as it should be. I only pay individual attention to them after an exercise. Then, you know, this one is good(?), this one can only write comments they are going to understand on the paper.

Lisa: So, you interact with them through their work – the work that they produce. Do you ever mark in class or do you mark outside class?

Ms Ndlovu: On rare occasions I mark in class but usually I like to mark in the staff room where there is an air-con!

Lisa: No, I meant as they are working; to go round and mark their work like that.

Ms Ndlovu: Yes, but usually in the siSwati lesson.

Lisa: Oh, why is that?

Ms Ndlovu: I figure that with the English lesson, the learners need to be given time to organise their thoughts and really make sure what they write when I look is expressive(?) Yet with the siSwati they can go ahead and write [inaudible] check. With the English they need to be given time to … much as they know what they have to write, but they need to….

Lisa: So if you were moving around marking, do you feel that would put extra pressure …?

Ms Ndlovu: Yes. So I …usually if I go around, I don't necessarily go around with a red pen. I highlight some of the things that would perhaps water down the quality of what they are writing.

Lisa: Sure.

Ms Ndlovu: And then when I'm in the staff room or at home then I ….

Lisa: Spend more time…

Ms Ndlovu: So that I can make constructive comments relevant comments.

Lisa: I read in the…I think it's called Sikhulile, the company newsletter that there was a training by these teachers from Buckwood School. Did you attend that training? What was your impression of it and what…

Ms Ndlovu: It was refreshing really. I did not attend all the days, I only went there once. I was engaged in some workshop, regional workshop. (43:30). It was refreshing but also to some extent I felt like some of the ideas are not really applicable in our situation.

Lisa: That's exactly what Mpume said from the … uh, thing. Can you give me an example like of one idea that was like out of context?

Ms Ndlovu: Like the idea of corporal punishment for example. How we must handle it. Also the idea of the kind of examples we need to use when we teach. I felt…I think my students would not be able to relate to that one. Because first they must – they know what they want to say, they must think about how to express so you cannot think of it…but anyway I'm not sure of the other topics because I wasn't attending the whole …

Lisa: The whole thing, yeah. But, I mean, I think also when you do have someone from outside coming in and doing something, sometimes it does … even if what they are telling you is not easily applicable in your own environment it still sort of…it makes you interested in where they come from and different things that work in different contexts. But perhaps also emphasises things to yourself like "oh, actually this is why I do this. It's because … and it makes you realise sort of your strategies and the reasons that you do things.

I just have two more questions.

The one is like…what roles do you see yourself playing as a teacher both inside and outside the classroom?

Ms Ndlovu: I am basically a teacher.

Lisa: Sure. So, like, what does that mean? Does it mean …

Ms Ndlovu: Imparting information and sharing really. And suggesting somethings ???[inaudible] they want to go on. And another role would be to model the kind of life they may like to emulate.

Lisa: So you see yourself like a resource almost for your …that your students can use.

Ms Ndlovu: Yes. And then I must impact them beyond the classroom.

Lisa: Mmm. No. Absolutely. I think it's important.

Ms Ndlovu: So also the role of…somehow you are a parent. There are structures…there's that…but you're more of a parent. Because if someone hasn't

written their homework, much as the rule says a stick, but then you try as a parent to understand what the circumstances are. And sometimes more of a …ya, some of them you feel they need attention. There's one boy who … that day he was not causing any problems but on many occasions they distract you in some way … so they are crying for something. So instead of embarrassing them try to understand. At the same time make sure they don't disturb your class.

Lisa: So what about…you say like a parent, like a guide, like a role model. What about something like a friend…or something like that?

Ms Ndlovu: Ok, that is also…

Lisa: The reason I use that word is because I think it puts you on a different level…like a parent, a role model those things you're above, like, in terms of your relationship to the student you're above. Whereas a friend it puts you kind of on the same…like, a friend, a sister, those sort of roles.

Ms Ndlovu: Ok. They permeate through really, but I tend to treat them more like daughters…

Lisa: Like your kids, yeah.

Ms Ndlovu: You treat them more like your kids.

Lisa: I can't remember what the last question I was going to ask was. I'll remember it as soon as I press stop. I'm just looking through the notes I made on your lesson… Oh! I'll show you just now…. At the beginning of the the siSwati lesson, you wrote siSwati at the top of the board. I don't know if you remember? I'll show you the thing now. I was just interested … because you didn't do it in your English lesson – I think you wrote the name of the paper that you were going to be dealing with. Is that something that you always, like, I don't know, I felt like you were trying to…because there was all this sort of history stuff on the board that they had wiped out before and I felt like maybe the purpose was you were trying to demarcate between what they had previously learned and [inaudible]

Ms Ndlovu: It wasn't a planned thing to do

Lisa: Ok, you just ended up …

Ms Ndlovu: Perhaps if I taught the same [inaudible] if I taught Form 5 in siSwati and English then it was going to be necessary. Perhaps I wrote it and I did not think about it.

Lisa: Sure. Sorry, I'm starting a new conversation but I promise we'll finish now. Like, in terms of learner-centred, teacher-centred, how would you define those two ideas.

Ms Ndlovu: Define as in…

Lisa: A definition. I you were to give me a definition of learner-centred, what does it mean to be learner-centred and what does it mean to be teacher-centred in your teaching.

Ms Ndlovu: Learner-centred teaching to me means that you help the learner discover issues himself and then so he is going to…something that he has worked on himself. It's easy to stick into his mind.

Lisa: Ok.

Ms Ndlovu: But if you feed him.

Lisa: So teacher-centred means that you feed…

Ms Ndlovu: Ya, it means that you feed them but also means that you are the absolute source of information.

Lisa: But you don't sort of let them interact with each other …

Ms Ndlovu: Yes.

Lisa: …and that sort of thing. You don't give other…

Ms Ndlovu: But at the same time there is going to be a problem which we're going to do with Vusi where based on their writing – their mock exam – the mistakes that they've made we design some topics and then they are going to research on how best [inaudible] to present so we give them topics. So, what is going to come from that is that is going to be much more empathic(?) than if I announced some of the [inaudible]

Lisa: Do you think that sometimes there is a … like, if your learner-centred does it mean you can never have a teacher…

Ms Ndlovu: Uhuh…the teacher has to be there to direct. The learner-centred has to do with the learner uncovering most of the information in research.

Lisa: So, it's more about the process of learning rather than the structure of the lesson.

Ms Ndlovu: Yes, the process of learning and ..yes. So that the information that finally happens at the end is what has been arrived by the learners' duty? My role there would be to consolidate …

Lisa: Ok…after the…

Ms Ndlovu: Ok, another meaning of learner-centred, I think would be ensuring that the learner gets the information in the way that appeals to them.

Lisa: Sure. Like appealing to their interest.

Ms Ndlovu: So, if this one learns best if you provide picture, you provide this, allow them to…if this one learns best by getting notes, by …and so on, allow them to.

Lisa: So you believe that as a teacher you need to engage with the diversity of needs within one classroom.

Ms Ndlovu: Mhm.

Lisa: Do you think that that is easier to do say here at Lusoti than…I think you have smaller classes than like at Nkhomani – their classes are like 50 …

Ms Ndlovu: It's easier to do that kind of teaching with the Form 5s than the Form 4s. The Form 4s for example, in one class I have 60. So all we do there is to baby-sit one another really. Then in Form 5 that's where you . . .

Lisa: The magic happens!

Laughter.

Ms Ndlovu: Not necessarily. You get to know them better. In fact, for you information, sometimes you discover that then you associate a name to a face only at Form 5.

Lisa: Oh really…

Ms Ndlovu: So you relate much more so that by the end of the year in Form 5 we are a family really. It makes sense to ask how was your week-end [inaudible] – you wouldn't ask a Form 4.

Lisa: Oh gosh! Can you imagine the noise if you asked 60 people how their weekend was.

Ms Ndlovu: Then in Form 5 when someone has been absent you notice. Like I said we missed Mabila, remember; we missed him. Not because he benefits the class really but to show we are much more family like.

Lisa: Ya, and when you are not there it is felt by the rest of the group.

And then my last question for you was what would you say your philosophy of teaching is. Like what is your … what would you say your belief is about education and giving these kids access to it. I suppose it maybe engages with a lot of things we've spoken about today, but, ya…what is your belief about teaching and about education.

Ms Ndlovu: I believe that beyond giving them education, it must be an experience that empowers them to want to continue to want to develop [inaudible] aspect in the academic area …

Lisa: I hear your dad coming through there!

Ms Ndlovu: You really must make sure that a student does not hate school because of you as a teacher. So treat each of the learners in a unique way; be loving, know that there are people who may want to be teachers but if they see you they may decide against. That's not good. So my philosophy is besides the knowledge they are going to acquire, they must be empowered, you must really ignite a desire to want to read more. So stretch their minds. So that they see that actually Form 5 is not the end; there's a lot more. So sometimes I talk to them about my private studies, sometimes I tell them about how I manage my time to show that you're in Form 5, there's a lot to get …

Lisa: Lifelong learning! Do you think that it's important for these kids to go on to university …like they shouldn't stop after this?

Ms Ndlovu: Yes, they shouldn't.

Lisa: Do you think that each of your kids is capable of …

Ms Ndlovu: No. No. But there are different avenues they can pursue really. But the point is that Form 5 is not the end. That thing has to be consciously and aggressively emphasised. We have a culture where the learners know that after Form 5 they can wait by the social centre and be hired to work in the fields so you want them to develop a different culture so they pay attention to people who are good role models. Sometimes a teacher invites people to assembly to motivate them – people who have attended school here. So that the learners will realise that life happens beyond.

Lisa: So do you think that like our education system in Swaziland like what we …do you think the education that we provide gives our learners the…

Ms Ndlovu: The opportunity? Not necessarily. That is why in this school we also have Matric.

Lisa: Oh you do Matric as well? Oh, wow. Do you teach it?

Ms Ndlovu: Yes, I teach siSwati there. Because I think the vision in the school was [inaudible] so that if they cannot enrol here, those who have got through the Matric curriculum will be able to go to South Africa. Otherwise our local set up …

Lisa: So, what? They can carry on after Form 5 and they'll do Matric or they decide before Form 5.

Ms Ndlovu: They decide before Form 5. These ones decided at Form 2 that they want to branch off.

Lisa: And why don't you offer AS level … those other …?

Ms Ndlovu: That was the initial plan to offer AS, but when … I don't know what happened, they told us announced, instead of AS we're doing Matric.

Lisa: Doing Matric….Because it's like two completely different curriculums…whereas like I think that AS level follows on from GCSE.

Ms Ndlovu: Initially, when this building was constructed it was that and the head teacher was giving us syllabuses for AS so that we become familiar but whatever happened, I don't know … discussions between parents and [inaudible] Matric. Perhaps they did not understand [inaudible]

Lisa: Yes, I think that is the issue and also when people hear that you might have to get a Matric exemption…and the whole purpose is for you to go to South Africa and you still have to get a Matric exemption it's also the sort of thing that makes people nervous.

Oh, my gosh! I've taken a whole hour of your time. Thank you very much, Ms Ndlovu.

Ms Nyoni, High School B
Interview

Lisa: Thank you very much for having me in your siSwati and your English lessons. I just had a few questions to ask that I wanted to ask. The first ones are generally about your background and how you became a teacher and that sort of thing. I have a few specific questions about your teaching style and like your beliefs about teaching and learning.

My first question to you is how long have you been teaching ?

Ms Nyoni: I think this is my thirteenth year

Lisa: Wow that is a long time.

Ms Nyoni: It is a long time.

Lisa: And where did you train?

Ms Nyoni: I trained at the University of Swaziland

Lisa: Can you tell me a little bit about the programme? Is it like a four year degree…?

Ms Nyoni: Yes, it is a four year degree and then the fifth year a one year Certificate in Education.

Lisa: So did you train in English and siSwati when you were doing your degree or like do you choose your subjects or do you just have a general teaching on education?

Ms Nyoni: Ok you choose the subjects you are going to probably teach later but then in the first year you pick three subjects and in the second year you drop one and focus on the two you are going to teach

Lisa: So all teachers train to teach two subjects by the end…

Ms Nyoni: …of the programme.

Lisa: So your…so how did you choose those subjects for yourselves. How did you decide language and specifically English and siSwati like were you good at them at school? What were your motivations for going into them?

Ms Nyoni: Surprisingly I started with siSwati very late in my education at school level …. I never did siSwati at primary school. I started doing it at high school and then I used to struggle but I ended up passing it. And then when I was at Varsity I wanted to do History and English language but then I eventually dropped the History as opposed to the siSwati because I didn't get along with the lecturer – I felt he was going to fail me later on. My real passion was history and now I'm H.O.D. siSwati.

Lisa: And it was the subject you struggled most with! And do you think that that affected how you teach? Like for me I also struggled at school and I feel like it makes me a better teacher because I kind of understand some of the difficulties that the kids ….

Ms Nyoni: It does – it helps a lot. I actually motivate my students – I tell them I never did siSwati [inaudible] but look at me today – I'm actually an administrator, I'm an H.O.D. in a subject I never did so you can actually do it and pass it. And some of them are motivated and you find them passing the subject.

Lisa: I just maybe want some of your background now. Like where did you grow up? As a child and then high school – just tell me a bit about ….

Ms Nyoni: OK I grew up in town, you know, with my parents …

Lisa: Mbabane or Manzini?

Ms Nyoni: Manzini. I grew up in Manzini – all my childhood life was in Manzini. And then I actually went into boarding school when I was in high school in St. Michael's in Manzini. Then maybe once in a while I would go to visit my grandparents in the rural area – so I also had…

Lisa: School holidays?

Ms Nyoni: School holidays yah sometimes. And then my parents left the country when I was in Form Two – they were in South Africa. So I would spend a lot of time at my grandparents place.

Lisa: And then what sort of experiences did you have in the rural area that contrasted with town. For me when I go to the rural area, it's completely different to the way I was brought up – the expectations… Did you have a problem yourself adjusting or did you

find the way that your parents raised you was similar; that it wasn't too much of a transition between town and gogo's place.

Ms Nyoni: It wasn't…OK it was different but then because our parents once in a while would make us go there, so I never really had a tough time adjusting. Even although I didn't really like most of things – the lack of electricity; the lack of running water – we had to go to the river, we had to go to the fields – I hated that! I hated it because even right there in my adult life I just hate anything to do with soil, and grass and I hated it because of that and we just had to do it a lot.

Lisa: So are these the kind of chores you were expected to do while you were there – like work in the fields, fetching water. Like did you have duties and chores when you went…

Ms Nyoni: Yes you had to do it. It wasn't a chore, it was the livelihood – you had to do it in order to survive. If you don't go and get water, what are you going to drink, what are you going to cook with, what are you going to bath..? And in the fields, you use the maize there to make mealie meal so you had to go to the fields … I just hated it.

Lisa: So it was like the family kind of working together to feed itself kind of thing and like everybody and ….was there the opportunity to duck out – or you didn't even want to duck out; like you recognised you had to do that … do you get what I'm saying?

Ms Nyoni: Yes, there was. OK when I was younger you know I would go there when I was in Form Two or Three … but when I was a teenager, you know 17 I'd duck out, I'd say I'm cooking I'll bring you meals in the fields

Lisa: Oh you found a chore that …

Ms Nyoni: I found a way around it. I'd say I'm going to prepare all the meals and bring you the meals in the field – I'm not going there! (6:47)

Lisa: Maybe like on teaching and learning in Swazi cultural settings – I know like kaGogo's place is like the centre of the homestead and there is maybe like a lot of teaching that goes on there. People have described to me that teaching in Swazi culture is not very explicit. You observe what someone is doing but nobody actually explains to you ….. Would you agree with that or was your experience different?

Ms Nyoni: Yeah, some of these things, yeah. They do tell you things – maybe, make an example of some of these beliefs or something in our siSwati lessons. They tell you that if you jump over fire, you know, something is going to happen to you. You find those things are not true; it was maybe a way of…

Lisa: Keeping you safe!

Ms Nyoni: Yeah, keeping you safe. They tell you things…the child did not know a lot of things, you don't have to ask questions…

Lisa: Sure.

Ms Nyoni: Listen to what we are telling you as adults.

Lisa: So do you think those experiences growing up influence you today in the classroom or do you think that it's what you did in teacher training that brings …or what you've learnt from experience – or all of it?

Ms Nyoni: Yes maybe a bit of all of it and then in my teacher training I'd say there is very little what I learned. Maybe if you're from your teacher training at college – you know the way our colleges train their teachers

Lisa: Like William Pitcher…

Ms Nyoni: Yes, William Pitcher. It's different from University. You know in University, you just do four years of English, African languages and what and nothing about the classroom. You only do that the one year – and that year is not actually a year, it's a couple of months because you've got a break for a semester, then you come back for maybe two months and then you write the final exam. So there was really no training at University as opposed to the colleges. They start their Education in the very first year. They do their subjects and they are doing Education concurrently until they graduate. For us it was just like…you know, when I went for my first teaching practice it was horrible. I actually cried when they came to assess me because I couldn't…I just couldn't…

Lisa: Like you didn't know how to manage a class…

Ms Nyoni: I didn't know how to manage a class. I didn't know how to teach the right way because you're just given a few weeks and the next thing is teaching practice. So

my training at University didn't contribute. I had to learn from experience. I had to learn from the teachers that I found in the schools – the teachers with a lot of experience.

Lisa: And, like, were you given a mentor when you first came or you just sort of found someone that you could talk to and that assisted you if you had problems or were you actually given someone who came in and observed your lessons and gave you feedback and that sort of thing…?

Ms Nyoni: (10:04) No I was never given that but then because I'm an open person – and because of that I am not afraid to go and consult from other teachers in the department…please help me here…please help me here. That was the way I got it. I never had a mentor.

Lisa: And what about observations? Did you ever request to go into anyone's…like how much do you observe other teachers' lessons…maybe first of all while you were learning to teach and secondly as an H.O.D.

Ms Nyoni: OK, as an…when I was…I never really went to observe maybe when I was a new teacher but I would usually ask some questions and maybe sometimes if I am not comfortable with a certain topic I'd ask a more experienced teacher to go and do it for me maybe something like that…

Lisa: Would you sit in the lesson …

Ms Nyoni: Ya, I would sit in the lesson so that I could see…so that I could be able to do it the next time.

Lisa: OK

Ms Nyoni: Then as an H.O.D. I usually mentor. Right now I'm from a class for …there's a teacher who has just arrived from a college – she arrived last term so I am from [inaudible] English class. Because she is not like me – I'd ask the other teachers, she doesn't ask so there's no way I can help her. So I had to go and observe and then I can see what she's doing and I can be able maybe to help her where she needs assistance.

Lisa: And you mentioned I think sort of you said there is a "right way" to teach. Do you think there is a specific way that you teach in Swaziland? Like, Do you think you would

walk into a classroom or somebody would walk into a classroom and be like “Hm, that person is teaching all wrong”. So can you maybe describe what you think the *right* way of teaching is in our context?

Ms Nyoni: Ya, ok. I don’t actually think that there is one specific way of teaching. I think that there are different ways of teaching because you’ve got different learners. So what may work for one person can not work for the next person. One group of learners cannot understand a certain way while others can. So it’s just working around with different methods of teaching and so on. And then another thing, but now what I …inaudible… maybe, previously when I was a student myself when I was in high school or in primary school it was usually the teachers talking and giving you work, giving you notes. But now I believe in the learners being more involved. They should be the one doing a lot of talking, a lot of activities because I believe in that way they are able to master some of the things you are teaching them if they are more involved as opposed to the way we were taught it was just teacher centred. I think if it is learner centred it is even better.

Lisa: So where do you think that you developed these ideas of learner centred teaching? Is it from teaching or from workshops and that sort of thing? What sort of things influenced you in developing this sort of philosophy of teaching?

Ms Nyoni: I think it is from, you know, these independent schools. We get students from those schools and they are different from the schools that we teach in, or schools that we attended. And then when you go to those schools and you try find out why are your learners different? Why are they so assertive? Why are they so independent? Why? Why? A lot of whys.. and then they are the ones that actually tell you. We’ve gone to workshops in those schools. Like Sisekelo, we went there and Mpolisi probably. But the one that I remember is Sisekelo. We had a whole day with those teachers, asking them “How do you do it?” “And they said it’s just learner centred and it’s working. And it is working. There are students who are from those schools, you know, they are actually perform better than the learners we try to spoon feed.

Lisa: Sure. So for you – I just want to see if I understand you – your definition of learner centred teaching is getting the kids to be talking and allowing them to do activities and sort of interact with the knowledge that you are teaching rather than telling them or lecturing them the whole time.

Ms Nyoni: Yes.

Lisa: Do you think there is still a place for lecturing or explaining extensively?

Ms Nyoni: Ya, I think there is. I do not actually just write it all out ok, but then it shouldn't just be it on its own. I think it should work hand in hand with the other method of teaching.

Lisa: So a combination…?

Ms Nyoni: Ya, a combination. Lecture them but also allow them to be involved as well.

Lisa: Sure. I think … back to the lessons that I watched. Can you give me an example of something that you felt went really well or that the learners really engaged with? Something that … out of either lesson, the Form 3 siSwati lesson, the Form 5, something you felt this was an example of learners being really engaged in my lesson. This is good practice for me.

Ms Nyoni: Uh?

Lisa: Or even if it's a lesson I haven't seen because I know it's difficult to think on your feet!

Ms Nyoni: Ya, maybe with the Form 5s you know (15:47) because they were describing, right?. Ya, they were able to go into their groups and then and they were able to come up with a description of [inaudible] the one [inaudible] to read out describing the person they hoped to marry.

Lisa: I thought that was an excellent description!

Ms Nyoni: They were able to work together, brainstorm and come up with whatever. So they were involved as opposed to me telling them "OK, let's describe a person.." [inaudible] It was *them* more than me that came up with that one.

Lisa: Sure. I think maybe the example I would have come up with was you were really able to engage their interest – like I thought the sweets was excellent. I thought the passages were fantastic; they are local, they are relevant, they are not about the UK

Ms Nyoni: American…

Lisa: …and the topics that you gave them to write about as well – I thought they were very interested in them…

Ms Nyoni: Something they can relate to…

Lisa: In the Form 3 siSwati lesson, I thought that pretty much every example you used in class you got from them; they came up with them. There were certain – obviously I didn't understand everything in the lesson and I still have to get the translation and everything done – but I thought, like, for instance when they had – I think you were talking about the prefix "la" with a woman's maiden name – and it got into the Queens and they got quite excited naming the Queens! So, I think things like that, you really know how to capture the interest of your students. And so I was …I think you said that you were … that learners are different and I think that something you really take into account. But for me, like, I've never taught a class of over…I would say my largest class was maybe about 25 learners in a class. I don't know…you really seem to know the 50 …. The 38 that was in the Form 5. Can you talk a bit about how you manage learner diversity and actually making everybody included and involved in …

Ms Nyoni: Ya, it's hard. It's hard because you come in and there is this large number of students and then... You have to try just to know most of them, maybe by the end of term, know all of them. And then another thing that makes you to be able to know all of these learners because you want to know them; you don't want to be pointing at a few students because the others are going to switch off. Shabangu [inaudible] Shabangu [inaudible] then they don't perform all of them in that subject. Then you are marking around in the classroom because when you are with the student just for that minute, interacting with him you actually get to know their names. So it helps that way. As opposed to maybe teaching them and then you take the exercise books to the staff room and you mark them. You will never get to know them that way. So moving around, interacting with them, making jokes, as you go around …

Lisa: Yah, I saw you…!

Ms Nyoni: …everything becomes perfect.

Lisa: Sure. Um, do you know all their names? Would you say by third term now?

Ms Nyoni: Yah, the Form 3s I know all of them; the Form 5s I know most of them.

Lisa: (19:28) But you only started teaching them…[inaudible]

Ms Nyoni: Another thing is you actually meet some of the students, there are some of the students that I don't teach but students that I know, you meet them outside and you talk to them outside. Extracurricular activities, you meet some of them there and you get to know them. And then there are those students in all schools that you can never not know – everyone knows those students because they are maybe loud, they have disciplinary problems and so on and so forth. So that is how we get to know the students.

Lisa: Do you ever feel that your learners push you into certain strategies? Like maybe sometimes like you would maybe prefer to do something like more learner centred but they push you to actually teach them – to do whole class teaching instead of…

Ms Nyoni: Ya, ok, sometimes, maybe – I'll reverse what you're saying. Maybe I'm trying to make it….I'm teaching, you know, asking them something. Most of the times when you are recapping a certain lesson, and they decide not to talk, not to answer. So I say "go into your groups; now you are going to discuss and then you are going to start talking". So they do actually make you, push you into certain strategies, because of their responses and you find that ok, I wanted to use this method and it's not working let me just change and just try to give them something else.

Lisa: How much do you think, um, you talked about your own experience growing up and…do you think for these particular learners in this school a lot of them still have connections with their rural homes or … I suppose somewhere like Nkhomane is not town, so do you think that these kids have a strong, stronger rural background than if I went to Salesian or something like that.

Ms Nyoni: Hayi, you know, Nkhomane is a village in the middle of nowhere – it's not in a town, it's not in a rural area – it's just something in the middle of nowhere. So, they don't have, most of them don't have the touch with the rural background. Because they are in the village most of the time because they spend most of the time at schools. They don't go there, their parents don't go to the rural areas; they go there maybe when the parents retire. So they don't have that set up. And at the same time they don't have an urban set up as well. So…I don't know what they are!

Laughter

Ms Nyoni: A new breed of something!

Lisa: I was just thinking, Nkhomane is very small but there are a lot of children in this school, like, where do they come from?

Ms Nyoni: Yeah. OK, most of them they are from … the parents are working in the RSSC company, the students that we have. And we do have a few that come from surrounding areas, but those are just a small percentage because they heard that this school in Nkhomane they are getting excellent results and so on and then maybe they come, they've got relatives working in the company – we just have those few. Usually we have them … they trickle in in form 4 just to complete their high school and then go to varsity.

Lisa: Do you think…um, like, from my understanding of Swazi culture that age is extremely important. Like you have a hierarchy. Like if an adult tells you something, you accept it as truth. Like when you are at home as a child, you don't question. Do you think that learners bring that into the classroom here, or do you think that the classroom is like a different space where they are able to be…where they develop a new culture and are able to behave differently?

Ms Nyoni:Ya, the learners that I have now. Maybe most learners in my past teaching because I haven't been teaching in this school from when I [inaudible] teaching. Now they are more open-minded; they challenge things; they don't just take things as, you know, you give them. They question things. They are no longer as we were: an adult says this and they just become submissive. They challenge some of the things that maybe an adult tells them.

Lisa: So do you think that is due to a change in the societal structures or due to…or just something that happens in schools. Do you think they will question things at home in the same way that they will question at school.

Ms Nyoni: Ya, I think it is the society – it's the times. (24:33) And what I've observed is that the students…we are their teachers, and then now we are more their parents than their parents are to them. Because when we meet their parents maybe at school open day and so on you know, the parents by the way they say things and act, they are just telling you "we are pushing them to you"! "Sort their issues!"

Lisa: There's a lot of responsibility placed ….

Ms Nyoni: Ya, placed on us as teachers. So you can see in the home set up the children are doing the same thing. They are not taking instruction; they are not being submissive; they are questioning things on both their parents and even us.

Lisa: OK. Going back to sort of strategies within the classroom…in your Form 5 lesson you used group work in there. But there were less people in the classroom; there were 38 people in that classroom. How easy is it to use. Like with the Form 3s you worked as a class and then they did individual seat work. How … do you ever use group work with a class of that size or are you more likely to use pairs? What is the … what strategies are difficult and easy to use with large classes?

Ms Nyoni: Ya, ok, maybe it depends on the…ok maybe with large classes, the group work ok, it works but then at the same time they become difficult to control. Because you put them in groups and the groups have to be large because you can't make groups of four… because then you would have how many groups and then the space. So that is the problem working with large numbers and doing group work. And then with pairs sometimes you find that you're trying to put learners with different abilities together so then when you are pairing them you won't achieve what you actually want because you find that those people who are paired there is some ability that you want that one of them doesn't have or both of them don't have. So that's why you actually put them in groups because these are the [inaudible] you'll put together and they'll get some assistance when there is a lot in a group. That is why I like making them, putting them in groups.

Lisa: Um, like, I actually … you can't make huge generalisations from two lessons but I was actually very interested that … at Lusoti I watched a Form 5 siSwati lesson and a Form 5 English lesson and here was a Form 3 siSwati lesson and a Form 5 English lesson and I noticed that in both the English lessons both teachers used group work but in the siSwati there wasn't.

Ms Nyoni: The was none

Lisa: …there was none. Do you think you are more likely to use certain strategies in an English lesson than in a siSwati lesson or is it sort of random the way things …

Ms Nyoni: Ya, it's random. Maybe, but then in the English thing it's because English being our second language and the background, primary background of the students, you find that they are not from English-medium schools and so on. So when you put them in groups, you want those that are maybe lacking some skills, lacking…not so good at English, they are going to get some assistance from some of those people you are going to pair them up with. Then with siSwati, you know, being our mother tongue, you find that when you give them some pieces of work, it's easy for them to go through it. Maybe that is why you find yourself doing a lot of group work in the English lesson.

Lisa: I also found that you use a lot of questioning to involve the learners in the lesson but …I know like having a camera in the classroom and somebody watching makes it a very artificial atmosphere to some extent and the students are inhibited in a way that they are not normally … because in neither class did the students themselves ask you questions. Do you think that they….yeah, do you think that it was part of the situation in the classroom? Do you find that they usually ask more questions than they did and what sort of questions do they ask?

Ms Nyoni: Ok, um, in my siSwati class, some students you find that they are afraid to ask questions because their classmates laugh at them. That's what I've noticed in most of my classes – you find that they don't ask. When I go round marking in the Form 3 classroom, they were those who were asking, I think you noticed, I would stop and say, "Form 3! This, this and that," there and then … someone was asking because I had come to them. Then the person would open up, "Ma'am, what about this, this and that?" then I would explain to the whole class. They are afraid to ask questions. There are just few who are brave, who usually ask questions. Maybe you give them an instruction to do something then they don't understand they will ask a question for clarification.

Lisa: And do you think that at Form 5 level, for instance, it is more likely that they will ask questions than at Form 3 level, or it's the same sort of culture throughout the school.

Ms Nyoni: Ya, the Form 5s never ask questions!

Laughter

Lisa: They think they know it all!

Ms Nyoni: They think they know it all! They never! The Form 3s ask individually when you are next to them. The Form 5s never ask questions. They don't.

Lisa: And then…as you say, in your Form 3 lesson when you are marking that is a very good opportunity to give individual attention to students. Do you find because of the class sizes it is something that is difficult to achieve in other ways? Like … for instance, for me, like in a for instance, in my senior classes I won't have more than 15 people in a class. So in a 30 minute … a 40 minute period, in a single lesson, I am able to teach the class as a group, but I also find I'm able to give individual attention to every single learner in that classroom. Do you think that … first of all, that it is difficult and secondly, do you think it is something that is necessary, that individual …because, I'm sorry, I know I'm answering my own questions here! Because I also feel in community situations I think that this idea of individuality and engaging with individual learners is a very western idea and I think in our society there is a lot of value placed on the group and as a unit. Basically, what I'm trying to say is that … I'm trying to ask if you think it's better to give individual attention or do you think the way we function as a society in a group and people find their own ways to get attention. I don't know if I'm being clear?

Ms Nyoni: Ya, I think if I answer [inaudible] maybe I'll get it right. But then in my situation I find it difficult for me to give individual attention to my learners because it's a large group. But if I'm not going to find myself giving enough attention – maybe in my early years of teaching maybe I'd focus on the group, on the whole class and then what I noticed was that there were those learners who would become left behind. So it helps me to know who is moving forward, who is not understanding; getting something [inaudible]. So it really helps me to pay attention to the single learners and then it also helps me as a teacher to know if I'm able to really get to the students. Are they getting what I'm saying and then maybe I can be able to help those students, the slower learners. So, ya, it helps and I find it really important and I do it in most of my classes. My Form 2s it's literature ??? marking but I try. There are 53. When I have a double period, in the single period we discuss and then in the next period I give them something to write and then I move around. Because sometimes it helps you as a teacher, sometimes you have inspectors coming to the school, then if you don't give

them individual attention you find that some don't even have books, they don't have notes, they don't have anything. It becomes really shocking. So when you pay attention to each one of them, they always know Miss Shabangu is going to check my work. Every time she comes she's going to want us to write something, she's going to want to mark so they're always up to date. Yes, so it helps a lot – it helps the students as well to keep up to date.

Lisa: Your classes seem very proud of their work books. Can you explain – they seem to be working with two different books, like writing …at the beginning of the lesson some of them were taking notes and they seem to write in one book and when it came to doing the exercises they seem to take out another. So can you explain a little bit about the work books and how you set that up at Form 3 level and then at Form 5 level? And even like say, Form 5 siSwati if it's different from ….

Ms Nyoni: Ok, um, for that we usually [inaudible] the Form 3s because all their workbooks they give them at Form 1 so they use them up to Form 3 … so you have to take care of your book. So they have one for notes, ya, if you have to take notes and sometimes I give them questions and they have to make their own notes which I check. And then there is one for their class work, the one you saw them retrieving and so on, where they write [inaudible]. And then I also have one for composition writing; yeah, because that takes longer, I can't say they should use their class work exercise books because we do a lot of class work and then for composition it takes time to mark so I have to take those and keep them for a few days for marking. It is the same for Form 5 siSwati, they use the same …

Lisa: The three …

Ms Nyoni: Ya, the three. But then for Form 5s are terrible at keeping everything…they mix composition, they mix the class work, ya, Form 5s are [inaudible]. And then for English language we give them files because it's a lot of papers, we photocopy a lot, so they write…we don't want them using the exercise books because it gives them the wrong impression of maybe the final exam. The papers that they write in, the spaces are a little bit smaller. So if you give them a two-quire to write all the articles, the letters and so on, it will be….they won't be able to adjust [inaudible] the final examination because of the length and so on and so forth. So we photocopy for them and give them notes to keep them. But even that is a problem because you'll end up losing

some of those papers. We don't know where the files are, the large numbers that there are, we are not able to just keep track of them all the time so we just say "ah, we hope they will have all the papers," and so on and so forth.

Lisa: So at a lower level would you say that you use the three different work books more – almost as a tool of interaction between yourself and the students. Do you think it plays a communicative role between you and the students because… I don't know, there seems to be almost a sense of pride – I saw at one point somebody must have got 9 out of 9 and they were showing this book to everyone around. I don't know, like, it's something that I noticed because in my experience, in Waterford, we don't have work books, they just have a file and I suppose at a lower level you take the file in every so often and make sure they have notes and that sort of thing. It's more like it is at Form 5, everything is in a jumble but I think that is throughout the school. But it seems much more structured and something that is used as communication. I don't know if you would agree with that?

Ms Nyoni: I don't know.

Lisa: You don't know…ok! I'd read in the … you know that…Simunye, the company does that Sikhulile?? The newsletter. I don't know, it said in there that there was some teachers from Buckwood. Were you involved with that?

Ms Nyoni: Yes, I went to the workshop. Ya, we went there. Ya, it was quite enlightening but then most of the things there wouldn't apply in our set up. You know, in my English classroom, you know, the sweets? I was…when I left the staffroom I was telling them, you know, I want to use those sweets in my lesson but I know some of them are going to eat them even before I've said anything about them. That is why I started insisting guys, don't open them, please, don't open them. Then with the methods maybe from Buckwood you know, you come to the classroom with sweets, the learners they won't sit and wait for the teacher to give them an instruction. Students from those schools, maybe at Thembilisha, you know my son is at Thembilisha, so, he understands when you punish him. You tell him go and sit in a corner, or quiet time and so on. You'd never do that with our students. Telling them to sit in a corner, they'd have a field day. You put him in a corner and all of them want to be put in a corner.

Lisa: *Laughs*. How do you get there!

Ms Nyoni: Exactly! So it was a nice thing but then it….ya, ….

Lisa: It sort of more like gives you an idea of teaching in a different context (39:41)

Ms Nyoni: Ya.

Lisa: And maybe highlights things to you about your own context because you think "oh, ok that's interesting, but it won't work here because…"

Ms Nyoni: Yes, because the set up here is just different.

Lisa: And then, ok, so, like, you said, like one of the roles you play as a teacher is a parental role. Like, during the lesson itself, do you think that you play one single role or you have different roles that you have to take on in a lesson?

Ms Nyoni: Ya, I have … I think I have multiple roles – I have multiple roles, I have to be a parent. You know, when you teach you have to teach maybe with all your eyes open. You've got one pair of eyes, but then you have to teach with all your eyes open because if you go there strictly as a teacher, you are going to miss out some of the things. You have to have the parental eyes as well because you may find that a student is not well, And then if you switch off the parental part of yourself, this child is going to miss out because on this particular day she was not feeling well. So you have to be alert and sensitive and say, ok this one is not ok today and say what is wrong with you so that the lesson can go forward and the student can be able to learn. So you are there, you know, as a teacher and a parent, as a friend, as a whatever.

Lisa: And then sort of how do you describe your relationship with the knowledge? Do you think you facilitate their access to knowledge or you deliver the knowledge and they access it after…like, how do you see your role in that?

Ms Nyoni: Yeah, I think that I do both. I do facilitate and at the same time I also do deliver because I think it has to do with that sometimes you make them do things for themselves; you make them discover. But then at the same time [inaudible] you have to give them the knowledge.

Lisa: Sure. And I also think that like, a lot of the time, like, I don't know, I find that with teaching the kids want *you* to tell them. Like, rather than…

Ms Nyoni: …them discovering themselves.

Lisa: Or, like, if they think you don't know, then they don't mind. But I think sometimes it's like, if you know the answer, what's the point in us doing it.

Ms Nyoni: …us doing it! Ya

Lisa: And then like, for such large classes again, I don't know what influence having me and the camera in there was…but like, your learners seem to be pretty much on task and they, you know, they focused throughout a double period. What sort of ways do you have to keep them engaged? What sort of …sometimes do you find you have to be quite rigid certain classes, like, you mentioned that sometimes corporal punishment was something that you might….and I also saw that it's quite common. I even noticed that I think it was about twenty to eight even someone standing by the gate with a *big* stick! So I think definitely the culture of the school influences what goes on in our classrooms so what sort of discipline do you find you have to use and how do you keep control of such …

Ms Nyoni: Ya, so maybe for my Form 3s, I don't usually use corporal punishment on them. They are maybe on order most of the time and I think maybe when you know each and every one of them you saw, I'd actually call "yay, why are you making noise [whoever]?" I'd be actually writing on the board but I know who is talking …I can see.

Lisa: Eyes in the back of your head!

Ms Nyoni: Exactly. That helps. And then, ya, the corporal punishment, it does …like, maybe for my Form 2s a *lot*. You know the onset of puberty – they are just all over the place and you find those, you use corporal punishment on them a lot. And then the Form 3s….then the Form 5s, ah, it's actually, I never for the Form 5s because those at least they are more adult. And then at the same time I usually tell them that you guys are older and I don't have time for beating you and so on so you just have to decide what you want.—you know what is right and what is wrong. So for me, I use it for the lower classes, those who are all over the place**.**

Lisa: And do you ever send people out of the class if they are being too disruptive or do you feel … or you don't exclude them in that way, you just rather try and keep them involved?

Ms Nyoni: Ya, sometimes you do find you have a situation whereby you have to send them out of the classroom. What I usually do when there is a student who gets me to do that, I usually send them to the deputy head's office or I take them straight to the head teacher so that the situation is resolved there and then they can go back to class. I never send them out because with the students that we have…as I said with the other students – you send a Thembilisha student out of class, the child would be miserable, you know, they'd be sorry. Then this one would be very happy – he'd go and find some sugar cane somewhere and eat away. It wouldn't help him.

Lisa: He'd have a free period!

Ms Nyoni: Exactly! So you just go to the head teacher, you sort it out and then you go back to class and move on. And then the other students are affected for that period you are not in class.

Lisa: The question I'm going to ask you now is a difficult question to answer because if someone just asked me this off the….I don't know if I would be able to answer. I want to know, like, what is your philosophy about teaching? What are your beliefs about teaching? Like, what do you think it is to be a teacher? Like, how would you describe your profession to …?

Ms Nyoni: Ya, it's … I think teaching maybe is a calling, even although it wasn't a calling for me!

Lisa: Why do you say that?

Ms Nyoni: Ok, it should be a calling to be a teacher because you have to love what you do. (46:16) And then if you are able to love what you do, you know, you become concerned about these young people that you are imparting all this knowledge to. And you have to bear it in mind that you want them to become something in the future. But the minute that you take teaching as a job, you know to get paid at the end of the month, I don't think you can be able to do justice to the profession.

Lisa: Especially as teachers don't get paid that much!

Ms Nyoni: So that is why I say there has to be a calling. But then for me, as I say, it wasn't a calling but then as I continued spending my time in the school set up ….

Lisa: I don't understand why you say it wasn't a calling for you…it's just more like you fell into it…

Ms Nyoni: I just fell into it. I wanted to be a journalist, an investigative journalist, [inaudible] I wanted to be that, you know. And then my parents, you know, during that time when I was that age, maybe at high school when you start talking about your career choices and so on. And at that time there was this Iraqi war, you know, Iraq and Iran and what what, they were telling me, you are going to die. They will send you on an assignment! They were just totally against it. But then I told myself journalism. I did literature I was very good, you know, an A student and so on. And then when I got to university, unfortunately I didn't get a [inaudible] to go and study. When I got to the university there was no journalism; the next thing I could do was humanities and eventually become a teacher. Ya, I didn't like it but then I had to have a career. And then I'd always told myself that ok, I'll start working and then when I've got money I'm going to divert and do my journalism. But then when I got into the school situation, I started having, you know, a different out look …

Lisa: So when you actually started teaching…

Ms Nyoni: Ya, when I actually started teaching I just fell into it and then I grew into the thing [inaudible]

Lisa: And your kids obviously love you…

Ms Nyoni: Ya, they do

Lisa: ...and you love them too.

Ms Nyoni: Ya. I'm very strict. You know, someone -- the school librarian – was asking me that "you're so strict"

Lisa: Which school?

Ms Nyoni: The same school. I'm in the disciplinary committee; I'm very strict – very, very strict! But then she was like "you're so strict! Sometimes you punish them, sometimes you have to beat them but they are still in love with you!" I tell her that no, they understand that Miss Shabangu is fine, she is loving but then if you are wrong, you are wrong, you know. I'm not going to sugar-coat it and so on, there is just the

line. I think if you make the students understand that I'm fine, I'm happy with you and so on, but then if you are wrong, you are just wrong. I'm not going to take it.

Lisa: Do you have favourites students?

Ms Nyoni: Ya! You do have some students that you like but then sometimes you try not to show it to the other students.

Lisa: Sure. No, definitely.

Ms Nyoni: But then some of them they pick it! They do…

Lisa: Ya, they are very observant! I think we'll …thank you. Gosh it was long, that was 50 minutes. We'll leave it there.

Appendix 4

Ethics Application

1. OBJECTIVES OF THE RESEARCH (250-500 words)
Give a brief outline of your proposed research including a clear description of the research procedures. Include a comprehensive summary of what, how, where and with whom you intend to conduct your research. (*Please note that as soon as you step into a classroom to observe a teacher's lesson for analysis the learners also become participants.)*

Background
In Swaziland government schools, rote learning, choral response and transcription of notes are some of the dominant teaching and learning practices in the classrooms. Many see a shift from the traditional teacher centered to learner-centered teaching practice as the solution to this (Schweisfurth, 2011, p. 425). However there is an argument that rather than completely changing the pedagogical approach of teachers, the traditional teaching practices described above can be strengthened. For example, Gerard Guthrie (2013) argues that the traditional teaching styles "are not an aberration distorting the goals of education systems, but are frequently part of and highly compatible with a symbiotic whole. Strong theoretical and practical reasons exist for modifying [traditional teaching practices] gradually, from within rather than trying to replace them with progressivism" (135).

Barrett (2007)'s investigation into teaching practices in Tanzanian primary schools focuses on the influences of the socio-cultural context on the pedagogical choices of teachers in the classrooms (280). Barrett is critical of the binary which is created between teacher-centered or "traditional" pedagogy and learner-centered or "progressive" pedagogy. She argues that this distinction becomes a dichotomy between "bad" and "good" teaching styles (ibid). To further this argument, Barrett uses Basil Bernstein's (2000) performance and competence modes (45) in order to allow for a more nuanced analysis of the pedagogy observed in Tanzanian classrooms. She posits that when the performance mode (which can be linked to teacher-centered pedagogy) is used well in the classroom, there is greater opportunity for individual attention and personalisation (Barrett, 2007, p. 289). In addition, Barrett advocates for teacher training that focuses on whole-class teaching strategies which draw on constructivist principles and indigenous culture (ibid 289). She argues that "some of the more interactive elements of [teacher] practice derive from a distinctly Tanzanian pedagogic tradition" (ibid 274). She gives examples of strategies such as the riddle game, choral response and short improvised dramas that have been extracted from indigenous culture and could be developed further (ibid 291). She argues that these indigenous forms of progressive practice are best seen in classrooms where Swahili is being taught (ibid).

This study intends to replicate Barrett's study on a much smaller scale, exploring teaching practices in a Swaziland context. I will observe SGCSE First Language SiSwati and SGCSE English classrooms and examine any similarities and differences in the teachers' pedagogical practice and identify which practices are prioritized and why. O'Sullivan (2006) stresses the importance of classroom observation in this type of study as she claims there is a distance between an individual's beliefs about what they do and what actually happens in reality (254). It will also allow me to see if opportunities to use Indigenous Knowledge and Indigenous Ways of Knowing are utilised in the two subjects and, if any transfer takes place.

My main research question is:

What are the similarities and differences between the pedagogical modalities of First Language SiSwati and English teachers?

My sub-questions are:

To what extent can the interactions and activities during teaching and learning be understood in terms of Bernstein's performance and competence modes?
Which pedagogic strategies do teachers use in the classroom and how are they shaped by the socio-cultural context?
What is the nature of teachers' interactions with whole class and individual learners?
What indigenous cultural practices, if any, are observable during teaching and learning in First Language SiSwati and English classrooms?
How are they reflected in teachers' pedagogic practices and what do they look like in a classroom context?

How will the research be done?
The Swaziland Education and Training Sector Policy (2011) states that the country aims to take "a competency-based approach to curriculum" (19). I will, therefore, begin with an analysis of the syllabus documents for both SGCSE English and SiSwati in order to establish the competencies learners are expected to obtain and the way that learners are required to engage with each syllabus.

The study will be carried out in two Swaziland government schools which are in close proximity to one another. This will be an advantage because the children are from a similar context. The schools both achieve strong SiSwati results but the results for English Language are significantly lower. I am planning to use one teacher from each school. Each teacher will teach both First Language English and SiSwati. My proposed investigation will involve observing eight English and SiSwati lessons (four of each, taught by the two different teachers).

After obtaining permission to conduct my study, I intend to make myself known to the teachers and students whom I will be observing through informal conversations and observations. This will not only help them to relax when I observe their classes for research purposes, it will also help me to get acquainted with their classroom activities. I will then formally observe two SiSwati lessons and two English lessons delivered by each teacher in order to give myself a broad selection of practices and interactions to discuss in my study.

After the series of observations have taken place, I will interview the teachers in order to give them the opportunity to reflect on the lesson and their wider practice.

2. RESEARCH PROTOCOLS AND TOOLS
Protocols submitted to the Committee must have the information that will enable it to judge the safety of procedures or confidentiality of information for research on participants. The following questions have been designed for this purpose and should therefore be answered as fully as possible.

2.1 What type of information is to be gathered? *Attach a copy of all protocols to be used to this application.*
2.3 Motivation to audiotape
I intend to audiotape the interviews as there may be important information that might bypass me during the interview process. If participants are willing to be recorded, during the interviews, I will be able to concentrate on what is being said and direct the discussion accordingly, rather than attempting to write everything down at the same time. This is important as verbal information may get lost in the writing process if I am unable to write

things down quickly enough. It will be important to listen to the interviews several times in order to immerse myself in and extract ideas that will be useful to my study.

I also intend to transcribe the actual words of the interviews in order to allow for an in-depth analysis of what was said. Audiotaping the interviews will allow me to do this accurately, by listening and re-listening to the participants' responses.

2.4 Motivation to videotape

I intend to videotape the lesson observations as my focus is firstly on the nature of the interactions between the teachers and learners and amongst learners during teaching and learning in different English and SiSwati classrooms. These interactions will take place at different levels, between individual students and the teacher, between the whole class and the teacher, between the students and students may also interact with themselves. In addition, some interactions may not be verbal or audible, thus I feel that it is imperative to video record the lessons so that I can portray the depth and diversity of the dynamics in the classroom. Importantly, videotaping will allow me to make sure that less obvious data that is essential to my study is not lost during my initial observations of the lessons.

I will use the observation schedule to keep track of what is going on in the lesson but, being able to videotape those interactions, will help me to recheck and ensure I have captured the data accurately. It will also mean that I can avoid having to make on the spot decisions about how to classify a particular interaction or to immediately decide what type of knowledge is being dealt with in the classroom. Importantly, a video-recoding will allow me to revisit any judgments I have made about the quality of the interactions. Michele Schweisfurth (2011) argues that some of the more learner-centered activities that go on in classrooms may go unnoticed by an observer, as classroom interactions may look teacher-centered to an outsider, whilst in actual fact what is happening is the delivery of a variation of learner-centered teaching that has been adapted to fit the local context (429).

Having the lesson on video will also inform my preparation for the interview and, if appropriate, allow me to show the teachers certain frames in order to assist with their reflection on the aspects of the lessons I wish to draw their attention to.

If particular learners refuse to be videotaped, I will seat them so they are outside of the frame. In order to do this, I will need to assess the size and shape of the classroom and I will ask if they can be seated towards the back of the class and angle the camera so that they are not within the frame.

3. CONSENT TO UNDERTAKE RESEARCH

3.1 Organisational Consent

Please see attached consent forms for the schools and request to the Ministry of Education and Training to undertake the research in Swaziland government schools.

3.2 Participants' Informed Consent

Please see attached consent forms for teachers, learners and their parents.

4. WHO WILL BE INVITED TO PARTICIPATE IN THE RESEARCH?

Specify each class of participant (i.e. student, lecturer or parent, learner, teacher, Principal etc.) and the ages of the participants if it is likely to include minors.

4.1 State the age ranges of each class of participant

The teachers are between the ages of 30-40 years. The learners are between the ages of 15-20 years.

4.2 How will the participants be selected and exactly what will they be told when asked to participate in the research?
The participants will be selected using a purposive sampling strategy, guided by their areas of expertise and assumption that they have information on the research topic. Both teachers should teach the SGCSE First Language SiSwati and SGCSE English syllabuses and have more than 5 years experience teaching the above-mentioned subjects. I will observe the classes they select within the confines of the requirements of my research project.

I will hand deliver letters to teachers to inform them:
What the research entails: that is my intention to observe them teaching the two types of Language classes (English and SiSwati).
What is expected of them during the interviews: which is to reflect on their own pedagogical practices and the activities they incorporate in their lessons. As well as other tools of mediation during teaching and learning practices in the classroom.

I will ask the teachers to briefly inform the learners that I will be coming to observe their classes to find out about how teaching and learning happens in their classrooms. I will use non-participatory observation to make sure that I do not disturb the normal procedures of the lesson. However, I am aware that being in the classroom as a stranger could be perceived as intruding and disturbing.

Confidentiality. Participants will be assured of confidentiality and their right to withdraw from the research project without prejudice. Additionally, the participants will be informed that their names will be kept anonymous in this research. This will be done through the allocation of pseudonyms for the teacher.

4.3 Are the participants considered to be vulnerable individuals (including pregnant women, minors, orphans etc.)?
No, as the teachers are the focus of my study.

4.4 Will the research be of any direct benefit to the participants (YES or NO)?
Yes. The teachers have the opportunity to verbally reflect on their own teaching and learning practices, and may be prompted to think more and honestly about the pedagogy practiced in their classrooms. As a result, the teachers might benefit through augmenting, altering or improving certain practices. For all the participants, the benefits will be professional rather than material.

5. POTENTIAL RISK TO PARTICIPANTS
An aspect of ethical research is being cognisant of the potential risks to the people whom you invite to participate in your research and to do your best to minimise these potential risks.

5.1 Describe any potential risks for each class of participant, their magnitude and how you intend to minimise (or mitigate) these risks.
There will be minimal risk to participants in terms of the time they will be required to give up for the interviews, however, I will ensure that the discussion is relevant and proceeds in an efficient manner. I will also allow participants to select the most convenient time, including evenings, as long as it suits them. I am also willing to allow them to select the most convenient and comfortable environment for the interview to take place, whether that be in their homes, workspaces or another venue of their choice.

As the lesson observations will happen during normal lesson time and require no extra planning, there will be low risk with regards to the lesson observation. Undoubtedly having a stranger in the classroom may cause both the teacher and learners to be uncomfortable at first. I will do my best to make my presence as undisruptive as possible. I will also ensure that the particular SGCSE (Forms 4 or 5) classes and the dates and times of the lesson are

selected by the teachers so that they are as comfortable as possible with having me in their classes.

6. CONFIDENTIALITY and ANONYMITY – PROTECTING YOUR PARTICIPANTS
Confidentiality and anonymity are often thought of together, but they are quite different concepts.

6.1 Please address how the separate issues of confidentiality and anonymity will be dealt with in your research.
Confidentiality
Participants will be assured of confidentiality and their right to withdraw from the research project without prejudice.
Participants will be interviewed individually and at a venue of their choice.
Participants will be informed that the interview and observation transcripts may be added to the appendix of my research report. In this way they will be made aware that others may read their words. For the interviews, lesson observations and translations, teachers will be invited to check these transcripts to ensure that their words have been represented accurately.

Anonymity
The participants will be informed that their names will be kept anonymous in this research. The pseudonyms will be used instead of teachers names.

6.2 Please address any issues of confidentiality and anonymity for separate classes of research participants if appropriate.

The names of the schools in which they are located will not be revealed in the study. I will, however, identify the region of the country (Lubombo).

7. Data Maintenance and Storage
Explain clearly how you will securely store all research data including videotapes, audiotapes, photographs and transcripts during and after your research project. At present there is no secure place such as an archive or library at the university to store raw data so you need to make your own arrangements. You also need to specify in your Information Sheets what will be done with the data, including transcripts, videotapes, audiotapes etc. once your research report has been completed. Generally, such data is destroyed within 3-5 years after completion of the project. Any anticipated further use of data and other material requires a new ethics clearance by either yourself or by other researchers for different purposes.

7.1 What is to be done with the raw research data after completion of the project?
The transcribed and printed interviews will be kept in a password protected folder on my laptop and on a remote flash drive which only the researcher has access to, and will be destroyed within three to five years after completion of the project. The video recordings of the lesson observations will be kept in a secure locked folder on an external hard drive and kept securely in my home. Data which is recorded on my computer, i.e. interview audiotape and interview transcripts will also be kept in a secure, locked folder on an external hard-drive and on a USB stick and will be destroyed within three to five years after completion of the project.

7.2 Uses of the data and results
Within the above-mentioned three to five year period, I may use some of the data collected through the interviews at a conference presentation, in a journal article or the development or advocacy for policy. In such a case I would use the transcripts, rather than the original recordings.

Top of Form
7.3 Have you checked whether all documents being handed to participants are professional and free of grammatical and spelling errors?
In submitting this form as an attachment to a covering email, I, the primary applicant and supervisors of a student embarking on this project, undertake to ensure that any amendments to this project that are required by the Human Research Ethics Committee are made before the project commences.

Please print name: Lisa J. Mbuli

DATE : 25 May 2014

Reference List

Barrett, A (2007). Beyond the polarization of pedagogy: Models of classroom practice in Tanzanian primary schools. Comparative Education 43:2., pp.273-294

Bernstein, B (2000). Pedagogy, Symbolic Control and Identity: Theory, Research, Critique. (Rev. Ed.) Rowman & Littlefield Publishers: Maryland.

Guthrie, G (2013). Prevalence of the formalistic paradigm in African schools. South African Review of Education with Education with Production. 19:1 pp. 121-138

O'Sullivan, M (2006). Lesson observation and quality in primary education as contextual teaching and learning processes. International Journal of Educational Development. 26:1 pp 246-260.

Schweisfurth, M (2011). Learner-centred education in developing country context: From solution to problem? International Journal of Educational Development.31:1 pp 425-432.

Scott, P, Mortimer, E and Ammetler, J (2011). Pedagogical link-making: A fundamental aspect of teaching and learning scientific conceptual knowledge. Studies in Science Education. 47:1 pp. 3-36.

Introductory questions

1. How long have you been teaching?
2. Can you briefly talk about how you were trained to be a teacher?
3. What is your academic background in English and SiSwati?
4. What components of the SGCSE course do you enjoy teaching and why?
5. Which elements of Language do you think are important for you learners to study and why?
6. What professional development activities have been made available to you? How have these opportunities influenced you teaching?

Interview questions

7. Thinking back to the series of lessons I watched, can you give me an example of something that you felt went really well. Perhaps something you think learners really engaged with?
8. Again, from the series of lessons I observed, can you give me some examples of student participation in your lessons? Are there other forms of participation you try to elicit from learners that I may not have seen in the lessons I attended?
9. How do you make decisions about when, during the lesson, you question learners or allow learners to ask questions? Are there times when you will absolutely not allow questions, when and why?
10. How often do each of your Language classes engage in whole-class/group activity/paired work?
11. What sorts of writing activities do your learners engage in during lessons?
12. How much individual attention are you able to give to students
13. What constraints if any do you experience while teaching?

Appendix 5

Participant Information and Consent Forms

REQUEST TO OBSERVE AND INTERVIEW IN SWAZI SCHOOLS

DIRECTOR OF EDUCATION

PO Box 52

Mbabane

Swaziland

30th May 2014

Mrs Sibongile Mtshali-Dlamini

Director of Education

Ministry of Education and Training

PO Box 32

Mbabane

Dear Mrs Mtshali-Dlamini

RE: Request to observe classes and interview teachers in two government schools

My name is Lisa Mbuli and I am a Masters student in the School of Education at the University of the Witwatersrand.

I am writing to request permission to carry out research in two government high schools, located in the Lubombo region. The study plan is to examine teaching and learning practices in SGCSE First Language SiSwati and SGCSE English classrooms. It is worthwhile examining the pedagogical practices of teachers in these schools as it will give a picture of some of the pedagogical choices that teachers make in our classrooms and how to strengthen some of the current practices we see in schools. I will be looking specifically at the practices, routines and rituals that teachers use in order to transmit content, concepts and structures in their classrooms. I also intend to observe teachers and interview them about their pedagogy and their socio-cultural context. As my observations are focused on classroom interactions, I wish to videotape the series of lessons I observe.

The research participants will not be advantaged or disadvantaged in any way. There are no foreseeable risks in participating in this study, other than the teachers' time.

The names of the research participants and identity of the schools will be kept confidential at all times and in all academic writing about the study.

All research data will be destroyed between 3-5 years after completion of the project.

Please let me know if you require any further information. I look forward to your response as soon as is convenient.

Yours sincerely,

Lisa J. Mbuli

lisaj.mbuli@gmail.com

+27 79 186 0016/+268 7614 3697

LETTER TO THE **PRINCIPAL**

15th July 2014

Dear

My name is Lisa Mbuli and I am a Masters student in the School of Education at the University of the Witwatersrand.

I am doing research on teaching and learning practices in First Language SiSwati and English classrooms in Swazi government schools. My investigation involves observing English and SiSwati lessons, looking specifically at the tasks and activities that are used to mediate learning in these classrooms.

I am writing to request permission to carry out research in your school. The reason I have selected your High school is because of your school's performance in the First Language SiSwati examinations over the past three years. It would be interesting to see the similarities and differences in the pedagogical choices the teachers make when teaching SiSwati and English. I would appreciate being able to observe two SiSwati lessons and two English lessons, preferably taught by the same teacher. As I am going to be observing the interactions in the classroom, I wish to videotape the lessons so that I can revisit and look more closely at the variety of interactions that go on in a classroom setting. I would also appreciate being able to interview the teachers whom I observe.

I am therefore inviting your school to participate in this research. The research participants will not be advantaged or disadvantaged in any way.

The names of the research participants and identity of the school will be kept confidential at all times and in all academic writing about the study. The privacy of your school will be maintained in all published and written data resulting from the study.

All research data will be destroyed between 3-5 years after completion of the project.

Please let me know if you require any further information. I look forward to your response as soon as is convenient.

Yours sincerely,

Lisa J. Mbuli

lisaj.mbuli@gmail.com

+27 79 186 0016/+268 7614 3697

INFORMATION SHEET **STUDENTS**

15th July 2014

Dear

My name is Lisa Mbuli and I am a Masters student in the School of Education at the University of the Witwatersrand.

I am doing research on teaching and learning practices in English and SiSwati Language classrooms in Swazi government schools. My investigation involves observing English and SiSwati lessons, looking what students and teachers do during your lessons.

I was wondering whether you would mind if I came along to watch some of your lessons so I can see some of the activities that happen during class time. I will videotape the lessons and take notes but will not disturb your class in any way. I need you to behave as you normally would, as if I am not there. It is necessary for me to videotape the lessons as there are things I may miss while the lesson is running and I want to be able to describe your classes in my research as accurately as possible. If you do not want to be included in the video, I will make arrangements for you to sit outside of the frame and ensure you will still be able to participate as normal in the lessons.

I am, therefore, inviting you to participate in my study. Remember, this is voluntary, which means that you don't have to do it, if you don't want to. Also, if you decide halfway through that you do not want to continue, this is completely your choice and will not affect you negatively in any way.

I will not be using your own name but I will use a number so no one can identify you. All information about you will be kept confidential in all my writing about the study. Also, all collected information will be stored safely and destroyed between 3-5 years after I have completed my project.

Your parents/guardians have also been given an information sheet and consent form, but at the end of the day it is your decision to join us in the study.

I look forward to working with you!

Please feel free to contact me if you have any questions.

Thank you

Yours sincerely,

Lisa J. Mbuli

lisaj.mbuli@gmail.com

+27 79 186 0016/+268 7614 3697

INFORMATION SHEET **PARENTS**

15th July 2014

Dear

My name is Lisa Mbuli and I am a Masters student in the School of Education at the University of the Witwatersrand.

I am doing research on teaching and learning practices in English and SiSwati Language classrooms in Swazi government schools. My investigation involves observing English and SiSwati lessons, looking closely at teaching and learning practices used in these two contexts.

My research involves observing SiSwati/English lessons in which your child will be involved. The reason I have chosen your child's class is because they are following the specific programme of study I am examining for my project. I will not interfere with the lesson in any way, however, I do need to videotape the lesson. This is necessary because there are things I may miss while the lesson is running and I want to be able to describe what occurs in the classes as accurately as possible. If you do not want your child to be included in the video, I will make arrangements for them to sit outside of the frame of the recording and ensure they will still be able to participate normally in the lessons.

Therefore, I was wondering whether you would mind if I observe and videorecord your child's class? Your child will not be disadvantaged in any way. S/he will be reassured that s/he can withdraw her/his permission at any time during this project without any penalty. There are no foreseeable risks in participating and your child will not be paid for this study.

Your child's name and identity will be kept confidential at all times and in all academic writing about the study. His/her individual privacy will be maintained in all published and written data resulting from the study.

All research data will be destroyed between 3-5 years after completion of the project.

Please let me know if you require any further information.

Thank you.

Yours sincerely,

Lisa J. Mbuli

lisaj.mbuli@gmail.com

+27 79 186 0016/+268 7614 3697

INFORMATION SHEET **TEACHERS**

15th July 2014

Dear

My name is Lisa Mbuli and I am a Masters student in the School of Education at the University of the Witwatersrand.

I am doing research on teaching and learning practices in SGCSE First Language English and SiSwati classrooms in Swazi government schools. My investigation involves observing English and SiSwati lessons, looking specifically at the tasks, activities and interactions that surround the mediation of language learning.

I would appreciate firstly being able to observe four of your lessons, two SiSwati and two English Language lessons. If you are in agreement, I would appreciate being able to videorecord those lessons so I can revisit and reflect on some of the observations I make during your lessons. I would also appreciate being able to interview you about your experiences of teaching First Language SiSwati and English. I would then like to engage with you about how you mediate learner access to content, concepts and structures you teach. I would also like to hear from you some general reflections on teaching and learning in Swaziland.

The reason I have selected you is because of your school's performance in the First Language SiSwati examinations over the past three years. In addition, your experience with the English Language syllabus is a necessary element of my study.

Your name and identity will be kept confidential at all times and in all academic writing about the study. Your individual privacy will be maintained in all published and written data resulting from the study.

All research data will be destroyed between 3-5 years after completion of the project.

You will not be advantaged or disadvantaged in any way. Your participation is voluntary, so you can withdraw your permission at any time during this project without any penalty. There are no foreseeable risks in participating and you will not be paid for this study.

Please let me know if you require any further information.

Thank you very much for your help.

Yours sincerely,

Lisa J. Mbuli

lisaj.mbuli@gmail.com

+27 79 186 0016/+268 7614 3697

Student Consent Form

Please fill in the reply slip below if you agree to participate in my study on teaching and learning practices in English and SiSwati Language classrooms in Swazi government schools.

My name is: _____

Permission to observe you in class

I agree to be observed in class. YES/NO

Permission to be videotaped

I agree to be videotaped in class. YES/NO

I know that the videotapes will be used for this project only. YES/NO

Informed Consent

I understand that:

- my name and information will be kept confidential and safe and that my name and the name of my school will not be revealed.
- I do not have to answer any questions and can withdraw from the study at any time.
- I can ask not to be audiotaped, photographed and/or videotape
- all the data collected during this study will be destroyed within 3-5 years after completion of my project.

Sign_____ Date_____

Parent Consent Form

Please fill in and return the reply slip below indicating your willingness to allow your child to participate in the research project on teaching and learning practices in English and SiSwati Language classrooms in Swazi government schools.

I, _____ the parent/guardian of _____

Permission to observe my child in class

I agree that my child may be observed in class. YES/NO

Permission to be videotaped

I agree my child may be videotaped in class. YES/NO

I know that the videotapes will be used for this project only. YES/NO

Informed Consent

I understand that:

- my child's name and information will be kept confidential and safe and that my name and the name of my school will not be revealed.
- he/she does not have to answer every question and can withdraw from the study at any time.
- he/she can ask not to be audiotaped, photographed and/or videotape
- all the data collected during this study will be destroyed within 3-5 years after completion of my project.

Sign_____ Date_____

Teacher's Consent Form

Please fill in and return the reply slip below indicating your willingness to be a participant in my voluntary research project on teaching and learning practices in English and SiSwati Language classrooms in Swazi government schools.

I, _____ give my consent for the following:

	Circle one
Permission to observe you in class	
I agree to be observed in class.	YES/NO
Permission to be videotaped	
I agree to be videotaped in class.	YES/NO
I know that the videotapes will be used for this project only.	YES/NO
Permission to be interviewed	
I would like to be interviewed for this study.	YES/NO
I know that I can stop the interview at any time and don't have to answer all the questions asked.	YES/NO
Permission to be audiotaped	
I agree to be audiotaped during the interview	YES/NO
I know that the audiotapes will be used for this project only	YES/NO

Informed Consent

I understand that:

- my name and information will be kept confidential and safe and that my name and the name of my school will not be revealed.
- I do not have to answer every question and can withdraw from the study at any time.
- I can ask not to be audiotaped, photographed and/or videotape
- all the data collected during this study will be destroyed within 3-5 years after completion of my project.

Sign_____ Date_____