

**Dialogic pedagogical innovation for liberating learning practices: A case of
one programme in a Higher Education Institution in South Africa**

by

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DECLARATION

I, Florence Rutendo Mudehwe, hereby declare that the contents of this thesis constitute my own original work except where acknowledgments indicate otherwise. Neither the whole nor any part of it has ever been or shall be submitted to any other institution for the purpose obtaining a degree.

.....

Researcher's signature

.....

Date

ABSTRACT

The past two to three decades have seen unprecedented expansion in enrolments in Universities across the world. Increased participation rates in Higher Education, however, has not been matched by a corresponding increase in success rates as reflected in students' poor retention rates and unsatisfactory outcomes. One strand of explanation claims that students, for a variety of reasons, come to university 'unprepared' and suffer an *articulation gap* in the transition between high school and university; the other explanation seeks to move away from the deficit perspective and puts emphasis on the need to enrich experiences of students to enable them to exercise agency and change constraining circumstances in order to succeed. This study reports on one programme, a grounding programme known as the Life, Knowledge and Action (LKA) in one South African university. One of the central purposes of the LKA is to enrich students' first year experiences through liberating dialogue embedded in its pedagogical architecture.

A sequential mixed methods study was carried out. A survey of first year students who had been exposed to the LKA was first carried out. This was followed by a case study of purposively selected first year students.

Findings show that LKA promoted dialogue in varied ways depending on the level of the pedagogical architecture. At *Umzi* level students as peers across disciplines exchanged ideas freely about their circumstances and social issues. At the *Ekhaya* level where the *abakwezeli* (facilitators) were active, power dynamics emerged between students and the facilitators which had the effect of diminishing dialogical moments. At village level, there was not much discussion; instead there was a lot of lecturing. Dialogue was limited to a few minutes of discussion at the end of the lecture. The other finding was that seen from Archer's lens of morphogenetic analysis, the 'articulation gap' can be seen as a structural constraint, that can be addressed through liberating dialogue which enables the students to question the *status quo*. There was evidence that through dialogue in the LKA, students felt that it

liberated them in the sense that it exposed them to different perspectives as well as enabled them to explore alternatives.

It can be concluded that through an appropriately designed dialogical pedagogy, students can be empowered to transform the structural constraints to their education and create enablers that can help them succeed in their learning. There is evidence that within the LKA pedagogical architecture, the students have the opportunity to take responsibility for their learning and thus enabled to exercise agency.

It is recommended that the processes that take place at each level of the LKA architecture must be further studied with a view to discovering mechanisms at work that may undermine the liberating thrust of the programme. As a liberating core curriculum, LKA must not be limited to first year students; consideration must be given to roll it out across the levels of the undergraduate offerings.

KEY WORDS: Articulation gap; dialogical education; morphogenesis; university students.

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DEDICATION

I dedicate this project to my parents for bringing me into this world for me to fulfil God's purpose.

ACRONYMS

AD	Academic Development
DoE	Department of Education
DHET	Department of Higher and Tertiary Training
GMRDC	Govan Mbeki Research and Development Centre
GP	Grounding Programme - alternative name for LKA
LKA	'Life, Knowledge and Action' - the formal name for the course under study
SPSS	Statistical Package for the Social Sciences

WORD LIST

- Umzi:* IsiXhosa word for ‘family’ (*Imizi*-plural), used to refer to the smallest pedagogical level within the LKA made up of 6-8 members.
- Ekhaya:* IsiXhosa word for ‘home’, the extended family (*Amakhaya* or *Ekhayas* for plural), used to refer to the mid-level pedagogical level, and made up of five *Imizi*.
- Umthamo:* IsiXhosa word for ‘module’, used to refer to the six themes or modules within the course architecture.
- Abakwezeli:* IsiXhosa word for ‘keepers of fire’ used to refer to the facilitators at the *Ekhaya* level.
- Ubuntu:* Nguni word used to describe a particular African worldview in which people can only find fulfilment through interacting with other people.
- Village: English word for a small community or town used to refer to the largest group of the pedagogical levels comprising of about five *Amakhaya*.

TABLE OF CONTENTS

DECLARATION	i
ABSTRACT.....	ii
ACKNOWLEDGEMENTS	iv
DEDICATION.....	vi
ACRONYMS	vii
WORD LIST	viii
TABLE OF CONTENTS	ix
LIST OF FIGURES	xvi
CHAPTER 1	1
INTRODUCTION AND BACKGROUND	1
1.0 INTRODUCTION	1
1.1 BACKGROUND	2
1.1.1 Addressing the articulation gap	5
1.1.2 The grounding programme.....	6
1.2 MOTIVATION FOR THE STUDY	7
1.3 STATEMENT OF THE PROBLEM AND RESEARCH QUESTIONS	7
1.3.1 Statement of the problem	7
1.3.2 Research questions	8
1.4 PURPOSE OF THE STUDY	9
1.5 AIMS OF THE RESEARCH	9
1.6 SIGNIFICANCE OF THE STUDY.....	9
1.7 METHODOLOGY OF THE STUDY	10
1.7.1 Survey phase	10
1.7.2 Case study phase	11
1.8 LIMITATIONS OF THE STUDY.....	11
1.9 STRUCTURE OF THE RESEARCH CHAPTERS	11
CHAPTER 2	13
LITERATURE REVIEW	13
2.0 INTRODCUTION	13
2.1 PROBLEMS EXPERIENCED BY FIRST YEAR UNIVERSITY STUDENTS	13
2.1.1First year university experiences-An international perspective	16
2.1.2South African first year university situation	17
2.2 ADDRESSING THE ARTICULATION GAP	19
2.2.1Academic development programmes	19
2.2.2Foundation provisioning	20
2.2.3Extended curriculum programmes.....	21

2.3 THE GROUNDING PROGRAMME	22
2.3.1 The pedagogical architecture	23
2.3.1.1 The Umzi level	23
2.3.1.2 Ekhaya level.....	24
2.3.1.3 The Village	24
2.3.1.4 The Jamboree	24
2.3.2 The bigger picture	25
2.4 THE IDEA OF A LIBERATING PEDAGOGY	26
2.4.1 Dialogism: towards liberation in education.....	26
2.4.2 Dialogic pedagogy.....	30
2.4.2.1 Features of dialogic exchange.....	33
2.4.2.2 Types of questions that promote dialogue	35
2.4.2.3 Uptake in dialogue	36
2.4.2.4 Monologic instruction in lectures.....	37
2.4.3 Recitation.....	38
2.4.4 Recitation vs dialogic pedagogy	39
2.4.5 Classroom discourse.....	40
2.5 THEORETICAL FRAMEWORK.....	42
2.5.1 The morphogenetic phases	44
2.6 CONCLUSION	45
CHAPTER 3	47
RESEARCH METHODOLOGY AND DESIGN.....	47
3.1 RESEARCH ORIENTATION.....	47
3.1.1 Positivism.....	51
3.1.2 Interpretivism	51
3.1.3 Rationale of mixed research paradigm	53
3.2 RESEARCH DESIGN	55
3.2.1 Phase 1 - Survey.....	55
3.2.2 Phase 2 - Case study	56
3.2.2.1 Case selection.....	59
3.2.2.2 Case description	60
3.3 METHODS OF DATA COLLECTION.....	60
3.3.1 Instruments for data collection.....	61
3.3.1.1 Questionnaire.....	61
3.3.1.1.1 Instrument development.....	62
3.3.1.2 Interview schedule	63
3.3.1.2.1 Instrument development.....	64

3.3.1.3 Observation.....	65
3.3.1.4 Piloting.....	66
3.4 DATA ANALYSIS.....	67
3.5 RESEARCH QUALITY.....	68
3.5.1 Data trustworthiness.....	68
3.5.1 Reliability.....	70
3.5.2 Validity.....	70
3.5.3 Credibility.....	71
3.6 ETHICAL CONSIDERATIONS.....	71
3.7 LIMITATIONS.....	73
3.8 CONCLUSION.....	74
CHAPTER 4.....	75
DATA PRESENTATION AND ANALYSIS.....	75
4. INTRODUCTION.....	75
4.1 DEMOGRAPHIC CHARACTERISTICS OF PARTICIPANTS.....	75
4.1.1 Distribution of characteristics of participants by gender.....	75
4.1.2 Distribution of participants by faculty.....	76
4.1.3 Distribution of participants by degree enrolled.....	77
4.1.4 Distribution of participants by nationality.....	78
4.1.5 Distribution of participants by home language.....	78
4.1.6 Use of English at home.....	79
4.2 PEDAGOGICAL ARCHITECTURE OF THE GROUNDING PROGRAMME.....	80
4.2.1 Purpose of LKA course according to the students' understanding.....	81
4.2.1.1 LKA as a trans-disciplinary centre.....	81
4.2.1.2 Educate students about life.....	82
4.2.1.3 To make friends and learn communication skills.....	82
4.2.1.4 Develop critical thinkers.....	82
4.2.1.5 Development of skills for study.....	85
4.2.2 Student participation in discussions.....	85
4.3 DIALOGIC PEDAGOGY.....	89
4.3.1 Communal knowledge building.....	89
4.3.2 Facilitation of dialogue.....	92
4.3.3 The village lecture is just like the other lectures.....	94
4.4. DIALOGICAL MOMENTS FIRST YEAR STUDENTS ENGAGE IN.....	97
4.4.1 Student engagements.....	97
4.4.2 Students' observation on dialogic moments within different levels of the architecture.....	100
4.5 DIALOGICAL MOMENTS OF FIRST YEAR STUDENTS AND LECTURERS.....	104

4.5.1 Activities in the Umzi-Ekhaya-Village according to the students	104
4.5.2 Dialogue or lecturing in the village.....	105
4.6 CHANGE: IMPACT OF DIALOGIC INNOVATIONS ON PARTICIPANTS	111
4.6.1. Students who participated less at the beginning of the course improved over time .	111
4.6.2 Change brought by the dialogic innovation.....	113
4.6.3 Dialogue changed my way of thinking	114
4.6.4 Dialogue changed my interpersonal skills.....	115
4.6.5 Dialogue boosted my self-esteem and confidence	116
4.6.6 Dialogue made me a critical thinker.....	118
4.6.7 Dialogue increased my interest in knowing more about life	118
4.6.8 Dialogue made me informed	120
4.6.9 Dialogue made me a better writer	121
4.6.10 Dialogue made me respect people irrespective of our differences.....	122
4.6.11 LKA helped me feel more confident in my studies	123
4.7 CHALLENGES OF DIALOGIC TEACHING AND LEARNING	125
4.7.1 Umzi level	126
4.7.2 Ekhaya level.....	126
4.7.3 Village level.....	127
CHAPTER 5	129
DISCUSSION OF FINDINGS.....	129
5. INTRODUCTION	129
5.1 THE ROLE OF DIALOGUE IN SOCIAL TRANSFORMATION	129
5.2 PEDAGOGICAL ARCHITECTURE AND DIALOGUE.....	134
5.2.1 Different levels of LKA architecture and dialogue	134
5.2.1.1 Dialogue at Umzi level.....	134
5.2.1.2 Dialogue at Ekhaya	136
5.2.1.3 Dialogue at Village	137
5.3 DIALOGICAL PEDAGOGY AND CORE CURRICULUM	139
5.4 CONCLUSION	142
CHAPTER 6	144
SUMMARY, CONCLUSIONS AND RECOMMENDATIONS	144
6. INTRODUCTION	144
6.1 SUMMARY OF MAIN IDEAS OF THE STUDY	144
6.1.1 Main ideas of the study chapter by chapter	144
6.2 SUMMARY OF RESEARCH FINDINGS	146
6.3 POTENTIAL CONTRIBUTION OF THE STUDY	147
6.4 CONCLUSIONS.....	148

6.5 RECOMMENDATIONS.....	148
6.5.1for practice that,	148
6.5.2 for further research that,.....	148
References	150
APPENDIX A: DATASET 1- INTERVIEW TRANSCRIPT WITH LKA FIRST YEAR STUDENTS	160
APPENDIX B: INTERVIEW SCHEDULE.....	173
APPENDIX C: QUESTIONNAIRE	180
APPENDIX D: INFORMED CONSENT FORM.....	188
APPENDIX E: DATASET 2- DATA RESPONSES FROM THE QUESTIONNAIRE	190
APPENDIX F: ETHICAL CLEARANCE	248
APPENDIX G: LETTER TO THE PROGRAMME COORDINATOR.....	249
APPENDIX H: PERMISSION LETTER FROM THE PROGRAMME COORDINATOR	250

LIST OF TABLES

Tab 2.1: LKA/ GP: Pedagogical Levels: Summary	25
Tab 2.2: A comparison: monologic and dialogic instruction	40
Table 3.1 Establishing trustworthiness (<i>source</i> , Guba and Lincoln, 1989)	69
Table 4.1: Distribution of participants by gender	75
Table 4.2: Distribution of participants by faculty	76
Table 4.3: Distribution of participants by degree enrolled	77
Table 4.4: Distribution of participants by nationality	78
Table 4.5: Distribution of participants by home language	79
Table 4.6: English ever spoken at home	80
Table 4.7: The purpose of the LKA	81
Table 4.8: LKA equipped me with useful skill to use in my studies	85
Table 4.9: Rate your participation in your <i>Umzi</i>	86
Table 4.10: Rate your participation in <i>Ekhaya</i>	86
Table 4.11: Rate your participation in the Village	87
Table 4.12: I learnt a lot from group members' contributions in <i>Umzi</i> and <i>Ekhaya</i>	90
Table 4.13: LKA discussions helped me realise people are important	91
Table 4.14: Our facilitator promotes discussion amongst students	92
Table 4.15: The facilitator's promotion of the existence of discussions among students in the <i>Ekhaya</i>	93
Table 4.16: The village lecture is just like the other lectures	94
Table 4.17: There is more student participation in the Village than other lectures	95
Table 4.18: I participated actively in <i>Umzi</i> discussions	97
Table 4.19: I participated actively in <i>Ekhaya</i> discussions	98
Table 4.20: I participated actively in Village discussions	98
Table 4.21: There is more discussion in <i>Umzi</i> than in <i>Ekhaya</i>	101
Table 4.22: There is more discussion among students in <i>Ekhaya</i> than in Village	101
Table 4.23: The activities that took place within the <i>Umzi</i> , <i>Ekhaya</i> and Village	104
Table 4.24: Dialogue or lecture	105
Table 4.25: Describing what happens at the Village	106
Table 4.26: Lecturers encouraged students in Village discussions	107
Table 4.27: The kinds of discussion students engaged in with lecturers	108
Table 4.28: Establishing whether more time was needed for discussion between	

students and lecturers or with <i>abakwezeli</i>	109
Table 4.29: Student participation increased over time	111
Table 4.30: Participation in discussion changed me	113
Table 4.31: LKA discussions changed my way of thinking	114
Table 4.32: I gained self-confidence through participation in LKA discussions	116
Table 4.33: LKA discussions equip me with information for life	120
Table 4.34: LKA helped me feel more confident in my studies	123
Table 4.35: LKA helped you feel more confident in your studies	124

LIST OF FIGURES

Figure 2.1: Activity Network: Dialogic Architecture- <i>Umzi-Ekhaya</i> -Village-Jamboree Nexus	23
Figure 2.2: The morphogenesis of structure	44

CHAPTER 1

INTRODUCTION AND BACKGROUND

1.0 INTRODUCTION

First year university students find themselves in a new environment with new challenges both socially and academically. It is argued that (Scott, Yeld & Hendry, 2007; Barefoot, 2000 & 2001; Austin, 1993; McInnis, 2001; Alkhawaldeh, 2011), one way or the other; the students are affected by the shift from high school education to university education. In as far as South Africa's higher education is concerned, not much research has been conducted on first year experiences. However, there is a perceived 'articulation gap' (Scott *et al.* 2007; CHE, 2010; Thomas et al, 1991) which exists within South Africa's education system that acts as a constraint to success in their studies and life in general (c.f. section 2.1.2). The articulation gap is the absence of continuity between high school education and higher education which result in students failing to cope with the university academic demands resulting in failure or students dropping out. The question of how the articulation gap can be addressed in order to promote success has been the subject of many research studies (Boughey, 2010). Three phases have been identified by Volbrecht and Boughey (2004) in which programmes which have been put in place to deal with articulation gap (c.f Chapter 2). However, these programmes have been found wanting. The programmes were deficit in that they had insufficient capacity to support the students coming from the deprived societies (CHE, 2013).

This study contributes to the debate by interrogating this phenomenon within the field of first year studies. It focuses on the Freirian (Freire, 1970) notion of 'dialogical pedagogy' and seeks empirical evidence for the extent to which it is liberating in the context of one programme in one university in South Africa, called the Grounding Programme, locally known as Life, Knowledge and Action (LKA).

1.1 BACKGROUND

As a result of the expansion in higher education enrolments, the past 30 years have seen an increase in the interest of first year studies. These studies have been prompted as a result of increased access to universities has not been matched by a corresponding increase in retention and pass rates. Researches have been carried out to investigate first year university student experiences and the challenges they face, as well as creating measures to deal with the problems (Barefoot, 2000; 2001). The increase in the number of these studies has happened at the same time that higher education is in a period of expansion (Nutt & Calderon, 2009) resulting in a scramble for the available resources within the higher education sector and calling for more financial commitment from the institutions (Louis & Nelson, 2012). In the South African situation, there are historical implications embedded in the educational system, which has resulted in the creation of an 'articulation gap' (Scott et al, 2007; CHE, 2010; Thomas et al, 1991). Research has shown that first year students are at their most challenging stage in their academic lives as they are also faced with financial, social and emotional challenges that they need to deal with (McInnis, 2001). Coming from high school, most students have been considered to be 'weak' or 'underprepared' (CHE, 2013) and institutions have responded to the problem of the articulation gap by providing support through three identified programmes: the academic support programmes, foundation provisioning and extended curriculum programmes. However, the programmes, even though they have produced certain levels of success, they have had their deficiencies which challenge institutions to develop other methods to deal with the articulation problem and with the deficiencies of the other programmes (c.f Chapter 2). This has given birth to the programme under investigation in the current study. The programme has adopted a Freirian dialogic approach which seeks to liberate the students in their learning process. This idea is discussed in detail in chapter 2.

The approach that is used in teaching and learning has an influence on the overall performance of students. Over the years the educational system has been guided by the traditional way of instruction which was teacher centred. Research (Rule, 2011; Wolfe & Alexander, 2008; Nystrand, 1997) in recent years has shown that there is a shift in the teaching and learning environment where the systems are gradually moving towards the dialogic era. Dialogic teaching, according to Alexander (2006,

p.37), is defined as an approach to teaching which “harnesses the power of talk to stimulate and extend pupils’ thinking and advance their learning and understanding”. Although research findings show that dialogue brings in a robust learning environment which in turn produces effective learning through promoting high-level thinking and intellectual development (Wolfe & Alexander, 2008), its existence in classrooms is very minimal. This is supported by research conducted by Nystrand (1999) amongst other researches which revealed that dialogic interaction takes up a very small percentage of classroom discourse. This teaching and learning approach is non-traditional as it focuses more on the student and it is one innovation that has been adopted by one South African university in the Eastern Cape Province in a Grounding Programme (GP), locally known as the Life, Knowledge, Action (LKA), as a way of dealing with the perceived ‘articulation gap’.

The LKA/GP is a:

‘transdisciplinary teaching and learning experience based on a just, humanising and collaborative pedagogy that builds on students’ social capital as a way of developing compassionate, socially-engaged, critical and responsible global citizens’ (Draft Curriculum Framework, 2011).

The GP creates a platform that allows the students across faculties to come together with lecturers and together work on constructing knowledge through the dialogic engagements within the programme at the different levels of the pedagogical architecture. This is discussed in detail in chapter 2.

However, dialogic pedagogy, regardless of the positive pedagogical results it presents, can also have some challenges to provide it to large bodies of students. Freire and Shor (1987) argue that dialogue in class is only a privilege to the rich students who can afford to pay for a one on one education system at very expensive universities. They also argue that dialogue is more feasible only in small classes which mean that it is a challenge to most public universities which have large numbers of students per lecture. Dialogic education innovation as a means of creating liberating learning practices might come at a price, as argued by Freire and Shor (ibid).

Dialogical pedagogy has become a very interesting area of research as evidenced by the amount of research being carried out in different fields. There have been researches in the educational, leadership as well as in the social circles. As highlighted earlier, the traditional system which is teacher centred has been running the educational system and authorities have argued that there are other ways which, if implemented, can produce better results for the learners involved. The issue of classroom talk, according Alexander (2006), has been under research for a while now and there are a number of features that are working against effective learning. These include: the lack of 'talk which challenges learners to think for themselves', the 'dominance of closed questions', 'ubiquitous and unspecific praise rather than constructive feedback to inform future learning' and the 'rarity of autonomous pupil-led discussion and problem solving'.

The traditional way of teaching is known for its inflexible way of interaction between the teacher and the learner. The teacher has got a set of questions as well as a set way of expecting responses from the students. Nystrand (1997) refers to this way of interaction as 'monologism'. On the other hand, the university education is characterised by lectures in which a one way communication is mainly dominant. Lecturers recite information on a certain topic or field while the students take notes, (Freire & Shor, 1987). The lecturer is regarded as the source of information. In as much as this is a very economical way of giving knowledge, participation from the learners is completely ignored. The lecturer gives information and then tests the students on what he would have delivered.

There has been a lot of criticism of the traditional way of classroom discourse because of its negative influence on learning by a number of researchers (Alexander 2006; Nystrand, 1997) and dialogism comes in as a way that allows better learning practices. In higher education, questions about traditional ways of teaching have been highlighted within the context associated with lecturing (Freire & Shor, 1987).

1.1.1 Addressing the articulation gap

In 1997 the issue of the articulation gap was documented in state policy in the Higher Education White Paper of 1997 (DoE, 1997). There has been 'discontinuity between the exit level of secondary education and the entry level of higher education'. This has been identified as the major cause of the high rate of failure and student dropout (CHE, 2013). There are articulation gap issues at different educational levels in a range of systems, but in the South African case the high school/higher education articulation gap really affects the majority of the higher education intake and there is a need to come up with universal ways of addressing the problem (ibid). In higher education institutions there has been the establishment of foundational courses and extended programmes over the past 30 years (Boughey, 2010). The National Plan for Higher Education (DoE, 2001) confirmed the role of extended programmes in addressing the articulation gap which saw its implementation through the establishment of the Foundation Provision Grant scheme in 2004. However, CHE (2013) states that extended programmes can serve only a minority of students which means the need is still there to come up with a universal way to address the articulation gap.

The problem of articulation gap is an international one. While in other countries it is most commonly due to the higher education expansion in South Africa, the issue of discontinuity has increased not only because of enrolment growth but also due to a 'major increase in the diversity of the student body in terms of educational, social and linguistic background' (CHE, 2013). Diversity and inequities have resulted in the complexity of the articulation gap. A multiple of issues are involved, as stated in CHE (2013):

It involves not only subject knowledge but also academic skills and literacies (such as quantitative, language-related and information literacies), approaches to study, background or contextual knowledge required in different disciplines, and forms of social capital. The focus here is on its academic dimensions but it is clearly exacerbated by the social and cultural transition difficulties that many students experience on entering university (CHE, 2013).

The complex nature of the articulation gap calls for rigorous measures which are developed with proper understanding of the essential dimensions both for developing interventions that can alleviate it as well as for determining where such mediations

can best be positioned. The educational shift comes to most students as a shock as their expectations of the curricular are not met but rather they find themselves thrown in the deep end with very little or no experience of swimming in such deep waters. In such a confusing situation there is need for the educational authorities to come up with suitable innovations aimed at rescuing the students.

1.1.2 The grounding programme

The grounding programme seeks to provide the first year students with academic support in the areas of language, writing and subject content and content in subjects that are seen as difficult subjects. This programme is peer based and students who are considered to be more knowledgeable than others are asked to facilitate the lectures. This is what has been referred to as the 'peer collaborative and active learning' (Draft Curriculum Framework, 2011, p.2). Initially the programme was available to volunteering first year undergraduate/postgraduate students at the university but later changed. The university has made it a pre-requisite for graduating and it carries 16 credits towards the final degree.

The programme enables students to be actively engaged in the learning process. Lecture attendance is not compulsory but contributes towards the final grade of the students (a sense of responsibility is therefore instilled in the students to attend or not) and students' assessments are participation and attendance based and include group and individual assignments (Draft Curriculum Framework, 2011). The peer educators undergo some training and supervision to prepare them for the programme facilitation. This study will enable us to come up with probable solutions to the perceived 'articulation gap' through developing a dialogic model of teaching and learning at university level for the first year students coming from a totally different learning system in an innovative way. The grounding programme is said to be 'peer centred and is rooted in the processes of dialogue and meaning making'. The programme just like the dialogic teaching/learning regards all contributions made during the learning process as vital. This is argued to bring to the students self-discipline as well as a sense of responsibility

The grounding programme introduces the dialogic teaching and learning as an innovation that will bring liberating learning practices to university students. Higher education institutions have been struggling with addressing the articulation gap but the programme users so far remain entrapped within the deficit model (CHE, 2007); however, the grounding programme makes claims that it goes beyond¹ that by coming up with liberating practices. Therefore, this study seeks to interrogate the grounding programme - the claims it makes as a liberating innovative approach.

1.2 MOTIVATION FOR THE STUDY

For over three decades now, the South African education system has been trying to develop a programme that can give support to first year university students in order to address the issue of articulation gap which has resulted in the failure and dropping out of students. To date the Department of Higher Education and Training has not come to a conclusion on the kind of support that can help mitigate the problem (CHE 2013). The programmes have in one way or the other been seen wanting. Interest in the study was triggered by the fact that the one university is offering a grounding programme that promises to go beyond just addressing the articulation gap by bringing the students to participate in their learning and create a link between the knowledge of their university courses and that practised in their lives (Draft Curriculum Framework, 2011).

1.3 STATEMENT OF THE PROBLEM AND RESEARCH QUESTIONS

This section presents the statement problem followed by the research questions guiding the study.

1.3.1 Statement of the problem

Education White Paper 3: A Programme for the Transformation of Higher Education (DoE, 1997: 1.14). states that the campaign for 'equity of access and fair chances of success to all who are seeking to realise their potential through higher education, while eradicating all forms of unfair discrimination and advancing redress for past inequalities' is a fundamental objective of the policy framework for the transformation

¹ See the objectives of the GP (Draft Curriculum Framework, 2011:2)

of the higher education system. This has increased the number of students who gain access to higher education but their access is accompanied by high failure, repetition and dropout rates. The *Green Paper for Post-School Education and Training* was cited by CHE (2013) to have stated that,

Inadequate student preparedness for university education is probably the main factor contributing to low success rates. Various approaches have been attempted by different universities to compensate for this problem. Unfortunately, there is no clear evidence of what the most successful routes are. Clearly, though, universities will have to continue to assist underprepared students to make the transition to a successful university career. This could involve foundation programmes, intensifying tutorial-driven models which enable small-group interaction, or increasing the duration of degrees. The funding system must support such initiatives. Universities and programmes differ in their student intakes, and each must tailor their support offerings to fit their needs (DHET 2012a: 42).

These foundation programmes have been used in different universities and were seen to be couched in terms of the deficit model of students from disadvantaged backgrounds and thus perpetuating the articulation gap. With such a background the grounding programme appears to use a different discourse and approach that holds a promise to address the weaknesses of the foundation provision approach. The grounding programme claims to be a dialogic educational innovation that addresses the first year students 'articulation gap'. The following questions are guiding the research.

1.3.2 Research questions

How does a dialogic education innovation create liberating learning practices for first year university students?

Sub-questions guiding this study:

- What dialogic pedagogical moments do first year lecturers, and students engage in?
- How does dialogic pedagogy address the perceived 'articulation gap' between high school and university teaching and learning?

1.4 PURPOSE OF THE STUDY

The purpose of this study was to investigate how a dialogic innovation creates liberating learning practices for first year university students. It also includes an interrogation of a first year programme to determine how the 'articulation gap', between high school and university teaching and learning can be addressed without labelling. This study contributes to the debate on how the articulation gap can be addressed in order to promote success for the first year university students. It also provides empirical evidence of how dialogical pedagogy is liberating in the context of one programme in one university in South Africa. This was done by focusing on the first year students of a grounding programme at one of the universities in the Eastern Cape of South Africa and also through a review of literature.

1.5 AIMS OF THE RESEARCH

This study sought to:

1.5.1 Establish how a dialogic pedagogical innovation can create liberating learning practices for first year university students.

1.5.2 Understand the dialogic pedagogical moments first year lecturers and students engage in within the grounding programme

1.5.3 Investigate how dialogic pedagogy addresses the perceived 'articulation gap' between high school education and higher education.

1.6 SIGNIFICANCE OF THE STUDY

The study on dialogic teaching and learning as an innovation seeks to make a theoretical contribution on how to address the articulation gap by placing the students at the centre of the learning process. A lot of researches have been done in the western world and mainly at schools rather than universities. The results of the studies show that dialogism is a very effective pedagogical approach (Freire, 1970; Nystrand, 1997; Alexander, 2006). It will be of interest to find out if the same effects on learners will be uniform in an African setup and more so for first year university students who are coming from deprived educational backgrounds. Teaching and learning at universities is greatly characterised by lecturing in which Freire and Shor

(1987) argue that lecturers will be giving out information while in most cases the learners are either taking notes or doing other activities which are not learning. The grounding programme promises a dialogic innovation which equips all first year university students. Thus, by carrying out this research an attempt was made to establish the best approach to use so as to achieve our teaching goals.

1.7 METHODOLOGY OF THE STUDY

For the purposes of this study a mixed research paradigm was adopted and this will be discussed in detail in chapter 3. The study design employs sequential mixed-method case study approach (discussed in detail in chapter 3). The first phase of the study was a survey of first year students who had been exposed to the dialogical pedagogy in LKA. This was to see the trends emerging from the data collected. This was followed by a case study phase. A case study design was adopted for the research since the research sought to gain an in-depth understanding of how a dialogic pedagogical innovation creates liberating learning practices.

The study population was 155 students for the year 2013 second semester at a university in the Eastern Cape. The university is structured into two separate campuses and the study was conducted at the two campuses of the university and they were named as campus A and campus B. The data collection instruments included interviews, observations and questionnaires (details discussed in chapter 3) carried out at the end of the second semester of the year 2013. The questionnaires collected both qualitative and quantitative data; quantitative data analysis was designed to show the trends that existed within the grounding programme while the qualitative data analysis was designed to explain the emerging trends. The analysis of the data seeks to investigate whether there was dialogue in the programme and whether it brought change to the participants.

1.7.1 Survey phase

The questionnaires (open and closed questions) were administered to the first year university students who were undertaking the LKA programme. This was done with

assistance from the facilitators and course coordinators. The SPSS programme was used for analysis of the data

1.7.2 Case study phase

The students for my case were purposively selected. With the help of the student facilitators the students who were interviewed were identified. Interview schedule data was captured, cleaned and coded ready for analysis.

1.8 LIMITATIONS OF THE STUDY

As mentioned in chapter 3, questionnaires at campus B were not administered well and that also affected the diversity of the participants and the researcher ended up collecting data across three faculties. This could have limitations on the richness of the data. For better results as far as the data collection is concerned, the researcher needed to improve on the administration of questionnaires and ensure that more questionnaires were returned to the researcher. Nonetheless rich data was collected through the interviews which created a strong base for the investigation of the programme.

1.9 STRUCTURE OF THE RESEARCH CHAPTERS

This section presents the outline of the study. This study comprises of 6 chapters:

Chapter 1 - Introduction and background: The first chapter is an introduction to the research. It presents the background, research problems, objectives, problem statement, and the significance of the study and the limitations of the study

Chapter 2 - Literature review: The chapter gives a review of the literature on first year university studies and the problems associated with first year university students. It also focuses on the dialogic pedagogy and how it equips students for their university studies and beyond. The chapter also highlights the architecture of the programme under study and how it influences the participation by students in the learning process. The chapter also provides the theoretical framework used in the

study. The theoretical framework is examined and the key concepts and issues clarified.

Chapter 3 - Research methodology and design: The chapter seeks to discuss the research methodology adopted as well as giving a description and clarification of the research design. The study adopts a mixed research method approach. A case study design is used and the data collected was transcribed and analysed. It also describes the sample, sampling procedures, data collection and data analysis methods used, giving justification for the methods used.

Chapter 4 - Data presentation and analysis: The chapter presents data collected for the research and analysed with emphasis directed on the dialogic pedagogy innovation and how it changed the participants.

Chapter 5 - Discussion of findings: The chapter is a discussion of the findings that emerged in chapter 4 of the research based on the issues raised in the literature review and the theoretical framework as the analytical lenses. In this section the researcher provided answers the research questions posed by the study.

Chapter 6 - Summary, conclusion and recommendations: The chapter summarises, concludes and highlights the recommendations on areas for further research, taking into consideration the limitations of the study.

CHAPTER 2

LITERATURE REVIEW

2.0 INTRODUCTION

The issue of first year university studies has become an area of focus within the education system (Barefoot, 2000; Tinto, 1997; Austin 1993). It is a worldwide challenge facing the first year university students as they come into a different academic structure from high school (Alkhaldeh, 2011). There has grown a need to offer support to the students in order to make sure that they are a success in their academic life (Barefoot, 2000; Tinto, 1997; Austin 1993). Within the South African setup there has been identified an 'articulation gap' between high school and higher education (CHE, 2010) affecting, in most cases, students from the disadvantaged backgrounds and the need to support these students has since given rise to a number of programmes being put in place (Volbrecht and Boughey, 2004). This chapter discusses the measures that have been put in place to try and address the issue of the articulation gap. The chapter discusses the grounding programme and the dialogic pedagogy which it adopts as a way of addressing the articulation gap. Discussed also in this chapter is the theoretical framework used to guide the study.

2.1 PROBLEMS EXPERIENCED BY FIRST YEAR UNIVERSITY STUDENTS

Research across the world (Scott, Yeld & Hendry 2007; Barefoot, 2000, 2001; Austin, 1993; McInnis, 2001) has shown that the students who enter university one way or the other are met with challenges of adaptation to the changes in their educational endeavours. The past two decades have seen the growth in research of higher education both in the developed and the developing nations. Articles and journals have been published globally exploring the experiences of first year students in higher education. They focus on the social and academic lives of first years with the main focus falling on the challenges and how the students could be assisted so as to be able to cope with the new experiences with which they are faced (ibid). There have been a lot of debates on higher education first years in which one of the studies carried out at an Irish college revealed that first year students tend not

to be engaged in the on-goings of the university which was evidenced by a high rate of missing classes (Gibney, Moore, Murphy and O'Sullivan, 2010). Some students who struggle with the transition from high school to university would perform poorly in their studies and this usually resulted in drop outs (ibid). They go on to argue that some students enter university with high confidence in their areas of study but ending up being misled to think they do not need to gain any extra skill to sustain them in the new learning environment. This is believed to work to the students' disadvantage while Fazey and Fazey (2001) contend that confidence may actually work as a motivation to the students.

The study of first year students has been followed by the publications of global journals and institutes established for the sole purpose of studying their experiences -the institutional, social, and curricular requirements to better serve their needs (Porteus, 2013). As stated earlier, the transition from high school to university is not easy, and can lead to students dropping out of university, regardless of educational background or socio-economic status (CHE, 2010). CHE (2007), however, suggests that it is the students from the disadvantaged backgrounds who are mostly black who suffer the greatest effect of the articulation gap. Barefoot (2000) contends that in American higher education, contrary to conventional wisdom, the more highly successful research universities were offering the largest variety of special first year programmes and structural interventions, including 'first year seminars, learning communities, first year courses in residence halls, service learning and supplemental instruction.' They point to several innovations; however, no concrete conclusion has been reached concerning the 'best practice' to be adopted by universities in a bid to help the students (ibid).

Similarly in South Africa some researches on different approaches have been carried out to try find out the best way to address the problem of the 'articulation gap' that is perceived to exist (Scott et al, 2007; CHE, 2010; Thomas et al, 1991). The studies focus on the challenges birthed as a result of the transition from school to university for all students. These challenges focus on different groups of students according to race, social or economic class or gender. In this light, interest has been developed over the years in the South African educational system to bridge the gap between

high school education and the higher education curriculum (Boughey, 2010). Nevertheless there have not been many curricular innovations across disciplinary boundaries that focus on the first year experience (Porteus, 2013). According to a study carried out at the University of Pretoria it was found that:

Students in all faculties notice a huge gap between the academic demands of high school and the academic expectations of the university. It is significant that the claims about this gap are made with equal stridency by students from top schools with top Matric results and by those from rural and poor schools with poor school-leaving results (CHE 2010:109).

This, therefore, indicates that not only students from disadvantaged backgrounds need support with their academic studies. There is need to provide support to all first years. The only challenge might be coming up with a programme that can serve all students with the wide range of challenges they face.

An important observation was made about the 'articulation gap'. Fisher (2011) suggests that 'lack of meta-cognitive and thinking' skills as well as students 'capacity for independent learning' is resulting in the existence of the 'articulation gap'. He goes on to say that this could also have a reflection on the 'weaknesses in the school curriculum and a decline in the challenge level 'of the school-leaving examination' Fisher (2011, p.36). This could also increase the number of students who will achieve the minimum qualification for university entry; however, with compromised quality. For the past 20 years there has been little shift in the teaching and learning strategies within the universities against the great influx of students being enrolled. Universities are faced with challenges of containing the many students within their monetary allocations, and compliance-driven accreditation, amongst other issues (Johnson, 2006). Given this scenario there is need to come up with innovations towards the bridging of the gap to ensure that students do not see graduating at a university as a tall order but as an enjoyable, manageable and bearable experience.

2.1.1 First year university experiences-An international perspective

Alkhaldeh (2011) observed that first year university students face challenges in their studies and this he attributed to a difference in the high school teaching and learning approaches as compared to the university approaches. He stated that in high school the timetables are fixed, constant feedback on student progress is available to the students, there are limited forms of assessment, there is free access to school staff, instruction is face-to-face, there is limited class size, and content of one subject tends to support content in another subject. In schools students are assessed by a single exam at the end of the year and students are normally of the same age. On the contrary, university timetables are flexible, varied and self-managed, there is less frequent feedback, forms of assessment are varied and there is less access to the staff, and instruction is not only face-to-face as blackboards systems are also employed, in most cases there are very large classes, and the content material is varied or has conflicting views. Assessment is usually continuous and the students are of varied age, social, cultural and economic backgrounds (ibid).

Rautopuro and Vaisanen (2001) state that for universities to improve the quality of university learning it calls for good teaching practices. They contend that this encourages 'progress of specialist knowledge and general competencies'. Students need to be motivated by the learning that is relevant to their set goals. Teaching at universities needs to get the students ready for life after graduation and not just equip them with course content that cannot be linked with real life situations. Therefore, help should be given to 'develop their lifetime learning skills encompassing self-directed and independent learning, critical thinking and capacity to learn, it enhances their ability to contribute to the working life and finally contributing to the welfare of their society' (ibid). Scott, Yeld and Hendry (2007) highlighted the plight faced by the first year university students as they are faced with a completely different education curriculum. They are faced with the intensity of the work, the fast progression from one concept to the other as well as the high expectation on them of being independent adults who are able to manage their own learning activities (CHE, 2010).

Surrounded by a host of changes in university education they more often than not find themselves forced to adapt to the different teaching and learning approaches. They are faced with the difficult reality that their perception of university education is not correct. Instead of putting the blame (Barefoot, 2000) on the students that they are 'disengaged academically', 'unmotivated', 'can't write', 'can't spell', have short attention span and seek immediate satisfaction, there is a need to find strategies to deal with all these problems. Coming from different backgrounds, there is need for support for them to be able to navigate their way through the university jungle. In the case of the South African context, there have been programmes put in place by different universities in a bid to address the 'perceived articulation gap' between the secondary and university education which will be discussed in the following sections.

2.1.2 South African first year university situation

South Africa has embarked on a programme which is influenced by its educational history before the freedom of the country. The history of the education system shows that there were certain groups of people who were disadvantaged (Volbrecht & Boughey, 2004). They did not enjoy equal opportunities for higher education compared with their white fellow citizens and this dates back to as far as the Freedom Charter Declaration of 1955. The Freedom Charter demanded that higher education and tertiary training be sponsored by the Government while at the same time being equal for all (DoE, 2005). The post 1994 era has seen the new government opening doors to the under privileged blacks (OBE Programme) which has resulted in the enrolment of more students into university, most of whom are under prepared for university education.

With the enrolling of the under prepared students into university there is need to look at the means of assisting them so that they cope with the university education which seems to be different from high school education. In South Africa, as mentioned earlier, there is a 'perceived articulation gap' between high school education and university education (CHE, 2010). The articulation gap is the lack of educational continuity between consecutive educational levels or phases which has negative effects on the performance of the students, often resulting in them dropping out of

higher education or failing to graduate. First year student retention has been a concern within the first year studies (Barefoot, 2000) since the expansion taking place in the higher education sector worldwide (ibid). It is, therefore, clear that the expansion of higher education is not peculiar to South Africa but is a global development. The expansion has also resulted in a high influx rate of students enrolling into the higher education sector. As Nutt and Calderon (2009) assert, this has resulted in institutions being compelled to make considerations on institutional practices and understanding in the context of expanding the student body. This expansion has, however, resulted in the contraction of available resources which entails a high degree of administration to ensure that good results are produced (McInnis, 2001; Schreiner, Louis & Nelson, 2012).

The notion of the 'articulation gap' as it stands disempowers students from the so-called deprived backgrounds at two different levels which are, firstly, the cultural level where students are taken as second language speakers of English which thus results in them facing challenges in understanding the language. Secondly, there is the labelling that is associated with the deficit provisional programmes. To try and support the students a dialogic approach has been adopted and the application of dialogic education has been linked to first year university students (Porteus, 2013).

In view of the fact that first year university students are faced with challenges as they are introduced to new educational concepts, policies have been put in place by the governments on how the challenges can be alleviated from the shoulders of the first year university students (Scott *et al*, 2007). The difference between high school and university education comes to most students as a shock as their expectations of the curriculum are not met but, rather, they find themselves thrown in the deep end with very little or no experience of swimming in such deep waters. In such a confusing situation there is need for the educational authorities to provide suitable innovations aimed at rescuing the students, depending on their needs. Concern about quality of education in higher education is not limited to first year students. In 2014 the Department of Higher Education and Training (DHET) launched a project called the Quality Enhancement Project (QEP). It aims to improve quality by concentrating on a

range of interventions that focus on: enhancing academics as teachers, enhancing student support and development, enhancing the learning environment, and enhancing course and programme enrolment management (CHE, 2014).

2.2 ADDRESSING THE ARTICULATION GAP

Three common responses to the problem of the articulation gap have been identified so far, namely academic development (AD) programmes, foundational provision and extended programmes. These will be further discussed in the following sections.

2.2.1 Academic development programmes

Given the historical background of the South African educational system, there were white universities to which black Africans, coloureds and Indians had no access. The higher education institutions introduced support systems, foundation programmes and the extended programmes all targeted at supporting the students. The early 1980s saw the introduction of the academic development (AD) programmes which were known as academic support programmes which focused on creating opportunities and support systems for talented African, coloured and Indian students but were disadvantaged by the educational system (CHE, 2013). In the same light, Volbrecht and Boughey (2004) noted three 'phases' which have been implemented since and they sketchily termed them 'academic support', 'academic development' and 'institutional development'. In South Africa, academic development (AD) was introduced into the higher education system in response to the 'perceived needs' of the black students though still in small numbers who had managed to gain access to the historically white, liberal universities (Boughey, 2010). These AD programmes were in the form of 'concurrent' support, such as 'additional tutorial programmes, which were offered within regular first-year courses' (ibid).

The AD programmes, however, were deficit in that they had inadequate aptitude to address the extensive articulation gap experienced by the majority of students from the then-African, coloured and Indian state school systems. It could operate only

within the limitations of the regular university courses which were built on assumptions about what they had learnt at the lower level and not considering their potential (CHE, 2013). This, however, was not appropriate for targeted students who were coming from disadvantaged educational backgrounds; this eventually gave birth to the foundational courses as 'alternatives' that possibly would build on the students' actual prior learning (ibid).

2.2.2 Foundation provisioning

The second response approach to dealing with the articulation gap was the foundational provision. Their origins dates back to the 1980s when the doors started opening for students from the historically disadvantaged racial groups into the universities which historically were only for the 'white' students(CHE, 2010) According to the South African Department of Education,

“foundational provision is (the offering of) modules, courses or other curricular elements that are intended to equip underprepared students with academic foundations that will enable them to successfully complete a recognised higher education qualification. Foundational provision focuses particularly on basic concepts, content and learning approaches that foster advanced learning. Even where the subject matter is introductory in nature, foundational provision must make academic demands on the students that are appropriate to higher education”. (DoE 2006b).

These programmes have been adopted to act as an enabler to the students who would have been identified to be at risk of failing or dropping out following their given background which disadvantaged them. They aimed at giving the student relevant stamina to be able to deal with the higher education academic demands.

The different higher education institutions have dealt with the articulation gap of first year students in different ways. Some have used foundation programmes, and some teaching and learning centres as a support structure for students. There are debates that students cannot write while some say they are not critical thinkers, thus the need for programmes to be designed to make them ready for higher education (CHE, 2007). Scott (2007) has argued that there has been an integration of the two approaches, that is the foundational provision and the extended curriculum

programmes. The aim has been to build a strong academic foundation for talented students from disadvantaged educational backgrounds.

2.2.3 Extended curriculum programmes

The Department of Education has defined extended curriculum programmes as,

“An extended curriculum programme is a first degree or diploma programme that incorporates substantial foundational provision that is additional to the coursework prescribed for the standard programme. The foundational provision incorporated must be (a) equivalent to one or two semesters of full-time study, (b) designed to articulate effectively with the regular elements of the programme, and (c) formally planned, scheduled and regulated as an integral part of the programme.” (DoE 2006b).

It is an intervention put in place by the South African higher education system to enable talented but underprepared students to achieve in their academic endeavours. Through the programme, students gain a strong foundation that can almost guarantee students to be successful and graduate (CHE, 2013). The students receive introductory courses in key subjects which enables them to develop ‘essential academic literacies’ as well as learning skills which included ‘academic argument and analysis’, ‘advanced reading and writing competencies’, ‘numeracy and information literacy’(ibid). The origins of these extended curriculum programmes dates back to the 1980s when AD programmes were introduced. They were developed in a bid to widen the access in the universities which were then historically advantaged to students who were from disadvantaged social groups (ibid).

According to the White Paper (1997) and the NPHE (2001), the foundational provision and extended programmes have been recognised as the key to addressing the articulation gap in South Africa. CHE (2007) argues that though these programmes cater for the students who fail to meet minimum entry requirements, they have not catered for those with required entry points but are under prepared. This, therefore, shows that the approaches that have been named are deficit approaches; for example, they come with a stigma attached to them as the students enrolling for these programmes are termed as ‘weak’ students (CHE, 2010). In the

same light one higher education institute has introduced a programme as a way of dealing with the articulation gap and at the same time taking away the stigma that existed in the other provisional programmes. The grounding programme is one of the innovations at a higher education institution to bridge the gap between high school and university.

Scott *et al* (2007) and CHE (2010), claim that these identified programmes have been surrounded by limitations. The programmes have remained at the periphery of university practises; they have not been given the same attention as is given to the main course programmes. On the other hand, they are offered to students who enrol without meeting the minimum entry requirements and to those students classified as underprepared students. However, despite the limitations some programmes which have been administered well have seen some positive results in as far as providing the underprepared students with good foundations essential for their studies (Scott *et al*. 2007). In the light of developing programmes to support first year students, one Eastern Cape university is offering a programme (a grounding programme) to deal with the first year problem of the articulation gap with promises of attempting to deal with the limitations highlighted in the other programme approaches.

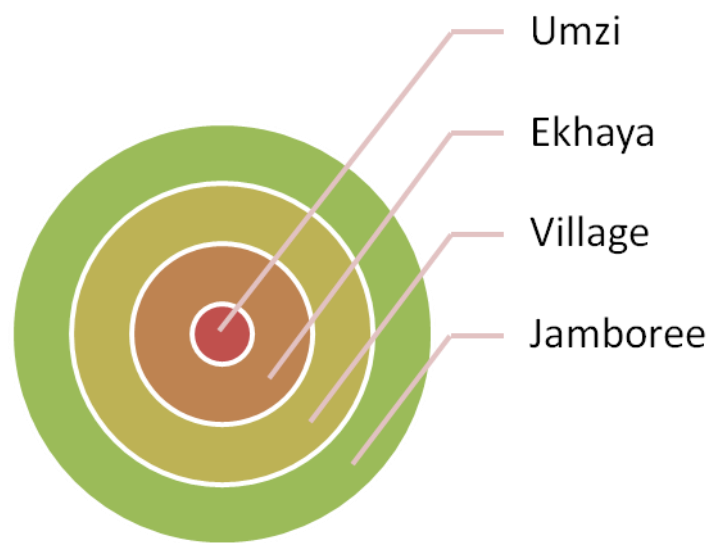
2.3 THE GROUNDING PROGRAMME

In the face of the challenges pertaining to first year university students, one university decided to develop a programme aimed at supporting the students towards academic success. Porteus (2013) states that one of the aims of the development of the course was to generate a 'core course' for first years across faculties which creates a platform for a 'pedagogical innovation' for students and lecturers in response to the problems being faced by university first years. The programme's idea was to come up with a 'core transdisciplinary course' which would bring together students from across faculties together with their lecturers to 'experiment with pedagogical tools' in dealing with the first year challenges (ibid). Very limited literature is available on the LKA since it is a very recent programme within the higher education field. The LKA was designed in a way to create a social learning platform and the architecture was divided into forum levels known as the Umzi, Ekhaya, Village and the Jumboree as illustrated in Figure 2.1

2.3.1 The pedagogical architecture

The architectural design of the programme is demonstrated in Figure 2.1 showing the Umzi as the nucleus unit where dialogue starts with a small family before it is extended to the extended family (Ekhaya) and community (Village).

Figure 2.1: Activity Network: Dialogic Architecture-Umzi-Ekhaya-Village-Jamboree Nexus (Source Porteus 2013)



2.3.1.1 The Umzi level

The Umzi is the nuclear of the pedagogical architecture (Umzi is an isiXhosa word for family - Imizi plural). In theory an Umzi consisted of six students coming from across disciplines to discuss questions about a movie shown to them once within the two-week course cycle. Students were given the liberty to suggest their own meeting times and venues outside the university's academic timetable. The objective of the Umzi was to develop collective dialogic meaning making. Each Umzi member was expected to be accountable for his/her attendance and participation in the dialogue, and support one another within the group towards 'building a winning team'. Points were allocated for participation within the Umzi; each student had to make sure that they made a contribution towards their knowledge construction (Porteus, 2013).

2.3.1.2 Ekhaya level

Next in the pedagogical architecture was the Ekhaya, a word used to refer to ‘the extended family’ comprising up to five Imizi. The Ekhaya met once within the two-week cycle and venues were included within the academic timetable. In the Ekhaya support towards the learning process was given by facilitators (also known as abakhwezeli), (umkwezeli is singular). The abakhwezeli are trained peer facilitators to help facilitating the Ekhaya during discussions and debates (Porteus, 2013).

2.3.1.3 The Village

Theoretically this is space created for lecturers for them to engage with first year students. A village constituted three to four amakhaya’s accommodating 90 or more students. The lecturer was intended to do more or less the same job as the facilitator just this time with a larger group. The lecturer would take Umthamo for the cycle to a higher level through discussions; the village marks the end of the pedagogical cycle (Porteus, 2013).

2.3.1.4 The Jamboree

This is the platform of celebration of the learning activity of the students’ present items or performances before the whole LKA group. This platform allows all villages to come together in celebrating their achievements through creative productions. Each Ekhaya is given the time allocation for their presentation; this could be done by a group or a chosen individual. The presentations varied from song, dances, poetry, drama, speeches to any creative production agreed upon by the Ekhaya (Porteus, 2013).

Table 2.1 LKA/ GP: Pedagogical Levels: Summary (Source Porteus, 2013)

Level	Animator	Pedagogical Purpose
Umzi	Students	Safe and Expressive Home: intellectual engagement, questioning, sharing, discussion, support, meaning making, responsibility and reflection, learning accountability.
Ekhaya	Abakhwezeli	Intellectual Working Group: deepening intellectual engagement and critique, sharing, breaking down narrow approaches, seeing beyond first impressions, constructing and deepening 'arguments'.
Village	Lecturer	Intellectual Community: feedback from lecturer-facilitator team, addressing emerging questions, widening horizons, deepening implications, establishing 'learning map' forward.
Jamboree	Community	Celebration of Ideas/Group Artefacts: expression, affirmation, critique, celebration, synthesis, publication, proposing to the world.

2.3.2 The bigger picture

The LKA programme is designed to answer the question 'If the University's contributions to the African liberation in the past are known, what could it therefore mean to make a contribution to African liberation in the future?' (Porteus, LKA course guide).

The LKA course is not only intended to be a bridging course, but also a fundamentally empowering and transformative course anchored in 'Ubuntu', the idea of dialogue, community service, critical thinking and social engagement and human development. One of LKA's purposes is intended to unlock the potentials of the students, surpass the limits of knowledge boundaries, generate new forms of thinking and doing and inject compassion and innovation into academic work. The other purpose of LKA which is worth noting is to alleviate human suffering and affirm the commitment to self and the community and also to restore joy, laughter and sharing common purpose in academic endeavours (LKA course guide).

The dialogic approach that is created by the LKA programme and the content should result in the critical minds engaging in dialogue and make contributions towards the transformation of the educational system from the banking approach to a problem-solving critical system of education. As Ira Shor (1992) suggests, critical dialogue

destroys the culture of “teacher-talk and student silence”. Without a participatory pedagogical approach there will be no participatory democracy in the society; therefore, the LKA programme adopts critical teaching for social change. The LKA course is a result of the dialogues held by a group of students together with the lecturers who felt there was need for change within the university (LKA course guide).

The LKA grounding programme in a bid to ensure that it was going to be a success it had to ensure that they open the minds of the participants to issues such as food and security, the world economy, and the international financial crisis in a more fundamental way. The argument for the grounding programme is that education should be able to relate knowledge and the real life faced by students after their university education as they get absorbed into the corporate world. The LKA programme is not a remedy to all the gaps left by the formal programmes, courses and modules, but the course seeks to bring change in the approach to even these courses and programmes. LKA seeks to produce critical scholars and thinkers, and competent leaders in a totally different context, a united, democratic, non-racial, non-sexist South Africa and a post-colonial Africa (LKA course guide).

2.4 THE IDEA OF A LIBERATING PEDAGOGY

This section presents a discussion on the notion of the Freirean dialogic pedagogy showing how it is liberating in relation to the grounding programme under study. It also discusses the features of dialogue, type of questions associated with dialogue, and how facilitators can ensure the flow of dialogue through uptake. It also highlights the monologic nature that discourages dialogue.

2.4.1 Dialogism: towards liberation in education

The education system should help students identify themselves at the end of the day and free them from being shaped by society, politics friends and family. Teachers become an influential tool to the liberating of the students. According to Freire:

“The teacher is of course an artist, but being an artist does not mean that he or she can make the profile, can shape the students. What the educator does in teaching is to make it possible for the students to become themselves” (Freire and Horton, 1990).

This, therefore, means the teacher does not impose his/her ideas or ideas he/she obtains from textbooks and deposits them into their minds. The shift to dialogism should be accepted by many who have been educated in the traditional ‘banking system’ first by accepting that students can also make an input to learning (including the teacher learning from the students. Freire goes on to argue that:

“One cannot expect positive results from an educational or political action program which fails to respect the particular view of the world held by the people. Such a program constitutes cultural invasion, good intentions notwithstanding” (Freire, 1970).

It is, therefore, a call to the educational system to acknowledge that the students’ ideas are of significance for the success to be attained in universities. Students need to take responsibilities for the change of their situation in education. They need to liberate themselves from the oppression of being made only those meant to receive from those assuming the position of the more knowledgeable ones. Freire (1970) contends that “The greatest humanistic and historical task of the oppressed: to liberate themselves...”. It is the students’ responsibility to see the need to liberate themselves from the system that cripples them for the rest of their lives. That is an educational system that limits their potential because a line has been drawn for them, stating what they can and cannot do within the classroom.

Skidmore (2000) cites Lyle who argues that “a dialogical conception of teaching and learning offers an emancipatory alternative to the traditional power-relationships of the classroom which tend to reproduce a pedagogy based on the transmission of pre-packaged knowledge”. Dialogism liberates the learners as they are not bound by the rules of authoritative teaching and learning. Through language and action any person has the potential to ‘engage in dialogue’, ‘create new knowledge and transform social context’ (Gomez *et al.*, 2010). Through dialogue engagement people become ‘transformative agents’, their knowledge transforms contexts and

lives; given the opportunity the people as social agents bring huge changes (Padros *et al*, 2011). People need to take responsibility in the transformational process by making contributions during the discussions and the education system should allow that to happen by employing interventions that will ensure it actually takes places. This will allow students to be able to take responsibility in knowledge making. Freire suggests that:

Any situation in which some men prevent others from engaging in the process of inquiry is one of violence; ... to alienate humans from their own decision making is to change them into objects (Freire, 1970).

Education should allow students together with teachers to negotiate on what they can accept as knowledge other than just take what is given without any challenging the opinions.

According to Freire (1970), education has been trapped in the 'banking education' which makes the student an empty container which the teacher has a duty of filling with information. The teacher's position is reinforced by the rules put in the class which state that: "the teacher chooses and enforces his choice, and the students comply", "the teacher acts and the students have the illusion of acting through the action of the teacher", "the teacher confuses the authority of knowledge with his or her own professional authority, which she/he sets in opposition to the freedom of the students" (Freire, 1970, p.73). Influenced by the oppressive society he had lived in, he saw education being a true reflection of the society of the oppressor and the oppressed. In this case the teacher became the oppressor while the student was the oppressed.

Freire (1970) states that in the banking type of education the knowledge-making was thwarted as, according to him, knowledge comes through constructing and reconstructing of ideas among people engaging in a dialogue. For liberation in education to take place, Freire (*ibid*) believed that the conventional roles of the oppressor/oppressed (teacher and student) had to be broken first. Dialogue,

according to Freire (ibid), is the concept that could bring this to the education system where both the teacher and the student are considered as contributors to knowledge.

Liberatory education works against the alienation of the student from their decision-making processes by posing problems in a *dialectical* setting. This changes the role of the student from an 'object' to a 'subject'. It is a process of *authentic liberalization*, of humanization. It fosters a setting that empowers participants to make their own decisions, name and explore issues, and challenge their place in the world (Freire, 1970).

Embracing dialogue in education, thus, sets free the once oppressed learners to occupy roles in society where their contributions are valued and taken into consideration as part of knowledge used in the world-changing process. This gives them a sense of responsibility in their studies as they will be aware that their input is also important in the knowledge development process which, in turn, will influence the direction which the world takes.

Rogoff (1991, p.191) talks about the "notion of guided participation" and this has given an "alternative discourse framework in which children's interactions with others, including but not exclusively the teacher" as a way of helping the development and understanding by the learners. In support of this Mercer (2000) asserts that teachers offer guidance to learners towards critical thinking. In the same line the UK Education Department has seen an advancement towards this teacher guided discourse approach but, in the end, resulted in the creation once again of the teacher dominated scenarios, taking away the freedom that is intended by adopting dialogism (Mayhill, 2006). As a result Alexander (2004) advocates for dialogue instruction in which interaction is genuinely 'reciprocal and cumulative' as opposed to the question and answer classroom discourse which has been termed "interactive teaching". Skidmore (2000), too, has indicated that there is more value in the genuine reciprocal dialogue in classrooms which develop the learner's reflective capacity. This room created for reflection through dialogue is the one that also liberates the learner in the classroom. The teacher in this situation strips off the authority and allows the dialogue to construct knowledge and understanding among the participants involved in the dialogue

In as much as a number of scholars have recently been advocating for dialogical pedagogy, there have also been some identified negatives that come with implementing dialogic teaching and learning. Tochon (1998) argues that there are possibilities of negative interdependence amongst the learners as a result of some borrowing of ideas from the peers. He further states that in as much as there are cognitive benefits of these collaborative approaches to learning teachers need to monitor closely the relations between students to ensure that they do not engage in constant conflict all year round. Tochon (ibid) states that from research it has shown that students after working collaboratively tend to react strongly whether the borrowing is negative or positive and they still emphasise knowing or pointing to the knowledge they provided to the next group and that which they borrow. He therefore contends that positive collaborative learning works better when student have the same learning goals, outcomes and motivating factor (Flecha, 2000). In this dialogic learning the teacher has the challenge of dealing with social difference cliques as well as learners who just show lack of interest in collaborative leaning.

2.4.2 Dialogic pedagogy

Dialogic pedagogy is a theme that has its origins in the Vygotskian view of 'mediated learning' (Maybin, 2003), where subtle interaction takes place between people which stresses the communal building of knowledge through sorting of ideas. It seeks to go beyond presented information (Presseisen & KoZulin, 1992). Nystrand (1997) states that for over a decade now many researchers in different fields, including the languages domain, have put a lot of focus on Bakhtin's work. Nystrand (1997), comments that Bakhtin and his colleagues were interested in 'how dialogue shapes both language and thought' and this has been called 'dialogism'. Bakhtin was interested in utterances as they respond to preceding utterances as well as anticipating future responses. Similarly, Cook (1991) argues that 'participants influence one another in a conversation as they interrupt, ask for more information and adopt' ideas. This means that classroom discourse is identified by a series of utterances that are initiated and all the following participants respond to the shared

ideas on a certain topic of discussion and the generation of new topics as a result of thinking processes that take place as the conversations or discussions progress. In the same vein of dialogic pedagogy, Bakhtin (1981, 1984) suggests that this approach focuses on how learners and the instructor 'co-construct knowledge' through classroom talk. Alexander (2006) suggests that dialogic pedagogy has positive results as it is reciprocal, collective, cumulative, supportive and purposeful as the teacher and students co-construct knowledge. In this dialogic approach Nystrand, (1997) and Skidmore (2000) contend that the focus is directed mostly on the room provided for students/learners to co-construct knowledge together with the instructor. The emphasis is on opportunities to co-construct knowledge with their teachers (Nystrand, 1997; Skidmore, 2000). The co-construction takes place as the teachers allows students to engage in talk that is collective, reciprocal, supportive, cumulative and purposeful (Alexander, 2005).

Mcleod (2007) contends that dialogue does not only involve simple talk or sharing ideas; it is also structured, a process that leads to new insights and deep knowledge and understanding leading to better practice. It aims at going beyond participants' initial stages of knowledge and belief. Dialogic teaching, according to Alexander (2010, p.1), is defined as an approach to teaching which "harnesses the power of talk to stimulate and extend pupils' thinking and advance their learning and understanding". It is this type of stimulation that is required for the development/learning where students are thus forced to think rather than just waiting to be fed with information by the educator. As suggested by Flecha (2000), students cease to be passive receivers of knowledge as they will reflect on knowledge and knowing their contributions are important will make them look for information out of the classroom. The teacher, on the other hand, will have to reflect on the already known knowledge as he has to find more or new reasons to support the knowledge in the event that their knowledge is rejected as they cannot impose it on the students.

Dialogue, according to Flecha (2000), is egalitarian; this is true only when the contributions are treated with equal importance regardless of the position held by the

contributors. Teachers need not impose knowledge as interpretation has got to be negotiated by all parties involved. As well there is no conclusion on wrong or right as the outcome of a dialogue can always be analysed and changed. Dialogue is adopted as a liberating tool. Freire (1987, p.11) argues that dialogue is a mutual learning process that “rejects narrative lecturing where teacher talk silences and alienates students”. According to Freire (1987) liberating dialogue should not be viewed as a technique used by lecturers to become close to students but rather as part of the nature of human beings. He defines dialogue as a moment where humans meet to reflect on their reality as they make and remake it. The teacher’s responsibility is to pose ‘critical problems for inquiry’. This then gives both the teacher and the students a chance to participate in solving the problem.

According to Nystrand (1997), dialogue is influenced by ‘conflict’ by participants of an interaction as they compete for their ideas to be heard. It is this conflict of ideas that the conversants are trying to resolve; they have to reach an understanding of meaning. Thus, each participant will be persuading the others to understand the meaning of their utterances. Rule (2011) argues that the point is not to win the argument but to learn from one another and discover the truth together about the issue under discussion. So whether the dialogue happens between teacher and students or among peers there should always be willingness to learn from one another. Freire (2005) contends that in this method all are able to learn and all are able to teach as all contributions help in the development of knowledge.

Nystrand (1997), Dyson (1993) and Rossen (1992) argue that there should be a shift from the set-up where the textbook and the teacher are the dominant voices in the classroom. Students should be given a chance to ‘articulate’, ‘develop’, ‘refine’ and ‘advance’ their meanings. The teacher takes a step back and gives minimal feedback and correction. It is an imitation of the ‘world outside the classroom in a controlled form’. Nystrand (1997, p.15) suggests that all this can be achieved through dialogue between the teacher and students. In this view Nystrand goes on to argue that dialogic teaching promotes learning as it focuses on the students. The teacher shows interest in students’ responses and builds on them. This motivates

students as they are also treated as 'sources of knowledge and stimulates thinking' (Nystrand, 1997:28).

Nystrand (1997) says that it has been proven by research that the shift from 'recitation' to dialogism works positively in enhancing learner education. In light of this, Freire (1970), as cited by Nystrand, suggests that students should be allowed to think critically as well as in personalised contexts, sharing their life experiences. This benefits the students' listening as well as the student contributing in the discussion. This is also supported by Swain (2001) who states that "dialogues construct cognitive and strategic processes which, in turn, construct student performance; information which may be invaluable in validating inferences drawn from test scores". Furthermore, student dialogues provide opportunities for learning, i.e. opportunities for the joint construction of knowledge. As cited by Skidmore (2000), Nystrand "calls dialogically-organised instruction as characterised by the following features: the use of authentic questions, where the answer is not pre-specified; uptake, the incorporation of previous answers into subsequent questions; and high-level evaluation".

2.4.2.1 Features of dialogic exchange

Dialogic pedagogy, just like recitation, also has a list of identified features that Nystrand (1997) adopted from Guitierrez (1993):

- Activity and discourse boundaries are significantly relaxed with more student responses between teacher initiation and evaluation; also student responses occasionally build on previous responses (chained) and contribute to the construction of shared knowledge.
- Teacher frames and facilitates the activity and can respond at any time, but keeps utterances and intervention to a minimum.
- There is minimal teacher selection of students: students either self-select or select other students.

- Teacher and students negotiate subtopics of discussion.
- Teacher indicates the implied goal as developing shared knowledge, but still includes a reference for correct information.
- Teacher and students initiate questions for which there are no specific correct answers as well as questions that are constructed from students' previous responses.
- Teacher sometimes acknowledges students' topic expansions as well as the teacher's and other students' incorporation of these expansions into the on-going lesson.

Using these features listed above, teachers can reflect at their teaching and identify which type of teaching they are following. As well, the list will help teachers see the things they need to be doing in order for them to be able to create a dialogic class. The list in the dialogic exchange structure shows evidence of a natural way of learning as the characteristics are typical of the natural conversation outside the language class.

Dialogic teaching is most clearly identified through the questioning techniques of teachers. Rather than only asking display questions to which they already know the answer (often called 'monologic' or 'recitation' in the literature), teachers using a dialogic pedagogy also ask 'authentic' questions to which they do not necessarily know the answer (Nystrand, 1997, p.7). However, just as important as asking genuine questions is the teacher's response to students' answers (Kachur & Prendergast, 1997). The teacher takes the students' answers seriously, showing interest in students' opinions and thoughts and challenging students to "think, interpret and generate new understandings" (Nystrand, 1997, p.7). Thus learning is not just seen as gaining knowledge, but also as knowledge construction, so that, "the process is *the* product" (Skidmore, 2000, p.294). In dialogic teaching in the humanities, teachers accept that there is no one right answer to many of the issues they discuss and that students' development of intellectual tools to reflect on these

issues is the real focus of the learning. There are different kinds of questions that can be employed to elicit information from students. For dialogue, therefore, there are questions that can encourage dialogue and some that thwart dialogue as discussed in the next section.

2.4.2.2 Types of questions that promote dialogue

Given the traditional approach to teaching and learning, and shifting to a dialogic approach in the classroom there is need for proper training for the teachers. Zack and Graves (2001) also argue that it is difficult to have positive collaborative learning unless the teacher is properly trained. The teacher must have ability to take the conversation in class beyond the normal classroom conversation and to develop and maintain the learning environment that allows for discussion and arguments. This is normally helped by the questioning techniques used by the teachers or group members (Nystrand, 1997).

What is significant in classroom discourse is the type of questions used by practitioners to elicit information from learners. The success of teaching and learning is greatly determined by the questioning techniques that are employed by the teachers. Nystrand (1997) therefore claims that there are two types of questions which are referred to as 'test' questions and 'authentic' questions. Test or display questions are questions where the teacher already knows the answer and allows only one acceptable answer, which results in a monologic type of interaction. As stated above, in monologic classroom conversations, the teachers decides on the topics of discussions as well as the questions to be asked which have pre-listed responses. Walsh (2006) comments that these types of questions require simpler and shorter responses. These questions do not allow the students to take control of the flow of classroom discussion.

Authentic questions are questions to which the teacher does not know the answers. Nystrand (1997) states that these include 'requests for more information as well as open ended questions'. He contends that in dialogic teaching, authentic questions send a message to the students that the teacher is interested

in what they know and think rather than how much they can recall of the information passed on to them by either the teacher or texts. In this case students are treated as sources of information which motivates them to produce more contributions as they feel compelled to share their knowledge. According to Carter and Nunan (2001), 'Referential' or 'genuine questions' are conducive to the production of lengthier and more complex responses by learners. Walsh (2006) reveals that research carried out by Wintergest found out that 'why-questions' (which are classified under authentic questions) are essential in discussions as they promote longer responses. In light of this, it is a shame because her findings show that not many teachers use this type of questioning technique. Nystrand (2006), in support of this, also discovered that there is more use of display questions as compared to the use of authentic questions. Wintergest as cited by Walsh (2006) argues that this has a negative effect on the quality and quantity of learners' contributions. It is rather interesting to note that the research showed that all the questions asked by students were authentic. As was mentioned in section 2.4.2.1, it is also important for teachers to take interest in the responses that come from students and use them to develop the dialogue in class. This is what Nystrand (1997) terms 'uptake' and this is discussed in detail in the following section.

2.4.2.3 Uptake in dialogue

Uptake, according to Nystrand (1997), is identified as "an essential dialogic resource facilitating the negotiating of understandings". Collin (1982) cited by Nystrand (1997) has stated that uptake is when the teacher picks up on the students' responses and use them to form questions, or incorporating the students' contributions into classroom conversations. Mercer (1995) argues that teachers do respond to students:

not only that students get feedback on their attempts but also so that the teacher can incorporate what students say into the flow of the discourse and gather students' contribution together to construct more generalised meanings (Mercer, 1995: 25-26).

The importance of picking up on learners' responses is to 'sustain and develop a dialogue between the teacher and the class'. Nystrand (1997) also states that this

type of interaction is characterised by open-ended, 'genuine', 'referential' questions. He says that uptake is usually marked by pronouns and ellipsis, where the pronoun makes reference to the preceding response. He goes on to comment that uptake generates a "less predictable and repeatable" classroom discourse as it is "negotiated" and determined both by the teacher and students. Without the application of these features discussed about dialogue there will be monologism. Monologism exists in the classrooms, including the university lecture rooms, as shown in the discussion which follows in section 2.4.2.4.

2.4.2.4 Monologic instruction in lectures

A lecture is the transferring of what is in the lecturer's notes to the student's notebook without it passing through the brain of either. According to Nystrand (1997), monologism is a result of teachers having a set order of how questions are to be asked and the expected answers written down. Topics of discussion are controlled and the teacher can only concentrate on the ones he/she wants to focus on and not paying attention to any other topic introduced by the students. This conveys to the learners that the teacher is not interested in knowing what they think or what knowledge they possess. This might impede student participation in what is going on in the class due to lack of motivation from the teacher. In most cases there are scenarios that tend to dominate lectures as found out from research carried out by the National University of Singapore stated below:

- Students bring to class their textbooks or the sets of printed notes they are provided with for their module or subject.
- The lecturer brings along transparencies which mirror exactly (or almost exactly) what is contained in the students' notes or text. This teaching resource, the overhead transparencies, constitutes the stock-in-trade of the lecturer.
- The lecturer begins to 'give' students the information (thereby 'covering the ground'), reading verbatim from the transparencies.

- Throughout the lecture, student attention is focused largely on their notes; they highlight what they determine (or what they infer from the 'messages' the lecturer conveys) is important to remember

These activities do not in any way help with development of thinking skills that is existent in the dialogic approach of teaching and learning.

At the very minimum do lecturers engage in asking questions and when they do the interaction is one that does not encourage discussion or dialogue. As cited by Wong and Waring (2009) such interaction is explained by Mehan's (1979) I-R-E model (initiation – response - evaluation) which discourages dialogue. This idea of evaluating students' responses is described by Nystrand (1997) as the authoritative discourse of the classroom; for example, by telling students that their answers are right or wrong. He states that because the teacher intends to fulfil a pre-planned lesson which has a list of activities, questions and expected responses from students, there is, in most cases, lack of coherence in the lecture discourse. Teachers decide what information is essential to remember. This means that the teacher is treated as the source of knowledge.

2.4.3 Recitation

The other approach that is used by teachers in education is the recitation approach. In recitation, the teacher is the one who controls the direction that is taken by the lesson as shown in the list of features identified by Guiterrez (1993) which Nystrand (1997) supports:

- Classroom talk follows I-R-E discourse pattern.
- Teacher selects student speakers.
- Teacher shows little or no acknowledgment of students' self-selections.
- Teacher initiates subtopics.
- Teacher discourages or ignores students' attempts to introduce subtopics.
- Students' responses tend to be short (one word/phrase); teacher does not encourage response elaboration, and there is minimal expansion of students' responses by teacher.

- Teacher initiates test-like questions for which there is generally only one correct answer and indicates the implied goal is to contribute specific “right” answers to teachers’ questions

These features guide the teachers as they reflect on their teaching approaches. As they facilitate the dialogues they can check against these to see how far they have gone with the implementation of the dialogic instruction and change where necessary through action research.

Nystrand (1997) is of the opinion that the structure that exists in recitation, (predominant in monologic instruction), discourages dialogue. Teachers are mostly focusing on just running through their list of questions and content, not allowing enough waiting time for the students to think before they can respond to the teacher’s questions or add to the given content. In monologic instruction, it is the teacher only who asks questions and never the students getting the chance to ask questions or initiate discussions. In as much as teachers need to give students a chance to ask questions, more attention should be given to the initiation techniques by the teachers. The way in which the discussion is introduced in a discussion is of significance as this determines how it develops.

2.4.4 Recitation vs dialogic pedagogy

For a better understanding of the differences between ‘recitation’ and dialogic teaching we shall adopt Nystrand’s (1997) summary of the features of a monologic structured classroom as opposed to the dialogically structured one. A comparison of monologically and dialogically organized instruction according to Nystrand (1997, p.19) is shown in the table below.

Table 2.2: A comparison: monologic and dialogic instruction. (Source: Nystrand, 1997)

	Monologically organized instruction	Dialogically organized instruction
Paradigm	Recitation	Discussion
Communication model	Transmission of knowledge	Transformation of understandings
Epistemology	Objectivism: Knowledge is given	Dialogism: Knowledge emerges from the interaction of voices
Source of valued knowledge	Teacher, textbook authorities: Excludes students	Includes students' interpretations and personal experiences
Texture	Choppy	Coherent

It is clear from these comparisons that in monologic organized classrooms the interaction is restricted whereas in the dialogic structured classrooms there is free interaction as students and the teacher tends to engage in discussions rather than reciting information. It is this type of dialogic interaction that has been adopted by the grounding programme which is an opportunity for the learners to be liberated and be able to express themselves in the dialogues which take place in class towards knowledge construction.

2.4.5 Classroom discourse

Researchers have argued that there are certain kinds of dialogue that take place in the classroom. Ellis (1990) identifies classroom discourse as being characterised by two main discourses, which are the instructional and natural discourse. He argues that:

Instructional discourse occurs when the teacher and the students act out of institutional roles, the tasks are concerned with the transmission and reception of information controlled by the teacher and there is a focus on knowledge as a product

and on accuracy. Natural discourse is characterised by much more fluid roles established through interaction, tasks that encourage equal participation in the negotiation of meaning and a focus on the interactional process itself and on fluency (Ellis (1990, p.86).

With respect to the above, researchers have been, in the last decade, advocating for the shift from the instructional type of discourse in classrooms to the natural discourse as it is believed to benefit the students more. In natural discourse the attention is more on the student rather than on the teacher. Nystrand (1997) argues that students benefit more as they engage in discussions in the class. The adoption of natural conversation in class by the teacher encourages students to be active participants in the activities.

Teacher talk has previously dominated classrooms as teachers assumed the role of a knowledge giver while the students just received. According to Edwards and Westgate (1994) teachers should be more of consultants as compared to being knowledge 'transmitters'. Research has shown that teachers need to give students assistance so as to articulate their ideas in the classroom. Nystrand (1997) and Walsh (2006) concur by saying that in dialogic pedagogy teachers should talk less and create more opportunities for students to talk. This is because they argue that there is evidence that students tend to learn more when they engage in classroom talk than when they are expected to receive information perceived by teachers to be necessary for them to learn. In the classrooms where teacher talk is dominant exists a certain structure which a number of authorities have researched and shown evidence of its existence.

According to Carter and Nunan (2001) classroom interaction is the interchanges that occur between the teacher and the students as well as amongst the students in the classroom. They also state that the interaction is complex with the teacher controlled conversation and student controlled conversations. Cook (1991) comments that conversation requires both someone to talk to and something to talk about. It is therefore important for students to initiate the topics they discuss with the class as well as the teacher in dialogic teaching and learning.

Teachers should be more of consultants as compared to being knowledge 'transmitters' as stated by Edwards and Westgate (1994). Research has shown that teachers need to give students assistance so as to articulate their ideas in the classroom. Nystrand (1997) and Walsh (2006) concur by saying that in dialogic pedagogy teachers should talk less and create more opportunities for students to use language. This is because they argue that there is evidence that students tend to learn more when they act as contributors than when they are expected to receive information perceived by teachers to be necessary for them to learn.

2.5 THEORETICAL FRAMEWORK

This section seeks to discuss theoretical framework used for the investigation and show how it has been adopted as a lens guiding the study. It also attempts to bring out an understanding of interventions undertaken in higher education with the main focus on first year university students in South Africa. With the history of unequal education received in schools during the apartheid era which has resulted in the 'black' South Africans being disadvantaged. There is need for emancipation of the first year students in university. Critical realism's 'dialectic of freedom' charts a directional process towards freedom as desirable change. Ultimately change and actions are rooted in agents intervening in historical reality as free persons.

To explore the issue of liberating practices for university students, we draw on Archer's (2010) morphogenetic approach. Similarly Giddens (1984a) and Archer (1995) stress that the consideration of time is crucial to the examination of the interplay between structure and agency. She criticises Giddens on the ground that structure and agency cannot work at different intervals. She states that morphogenetic analysis centres on a 3-part cycle of structural conditioning, social interaction and structural elaboration. In this context as the causal influences unravel over time, agents' activities have to be considered as necessary though not sufficient conditions for structural change. Giddens (1984) argues that anyone strategically positioned in any setup has the flexibility to regulate the overall conditions of a systems reproduction, whether to keep things as presented or to change them. On

the other hand Archer (1995, p.75) contends that change of a society is dependent on “actors wanting change yet rarely changes in the way anybody wants”. However what is compatible with Archer’s morphogenic approach and Giddens’ structuration theory is that not only is structure transformed but also agency becomes something different in the process.

Archer (2010) argues that much social theory suffers a risk, suffering either a downward or upward conflation, where the autonomy is denied to agency and contributory efficacy is given the structure (downwards conflation). Alternatively, autonomy can be given to agency (upwards conflation). This is due to reluctance or inability to theorize emergent relationships between social phenomena, hence this results in causal autonomy being denied to one side of the relation. Finally, it may take the form of ‘central conflation’ where structure and agency are seen as being co-constitutive, i.e. structure is reproduced through agency which is simultaneously constrained and enabled by structure. The most prominent example of central conflation is the structuration theory of Giddens which Archer (2010) objects to on *analytical* grounds rather than on *philosophical* grounds.

This research study, as stated earlier, adopts Archer’s theoretical framework of morphogenesis which has its roots in Baskar’s theory of critical realism. This paradigm relies on analytical dualism in which structure and agency are analysed independently but in dialectical relationship (Willmott, 1997). Although it has been elaborated into different workable social frameworks, the morphogenetic approach will be employed for this study.

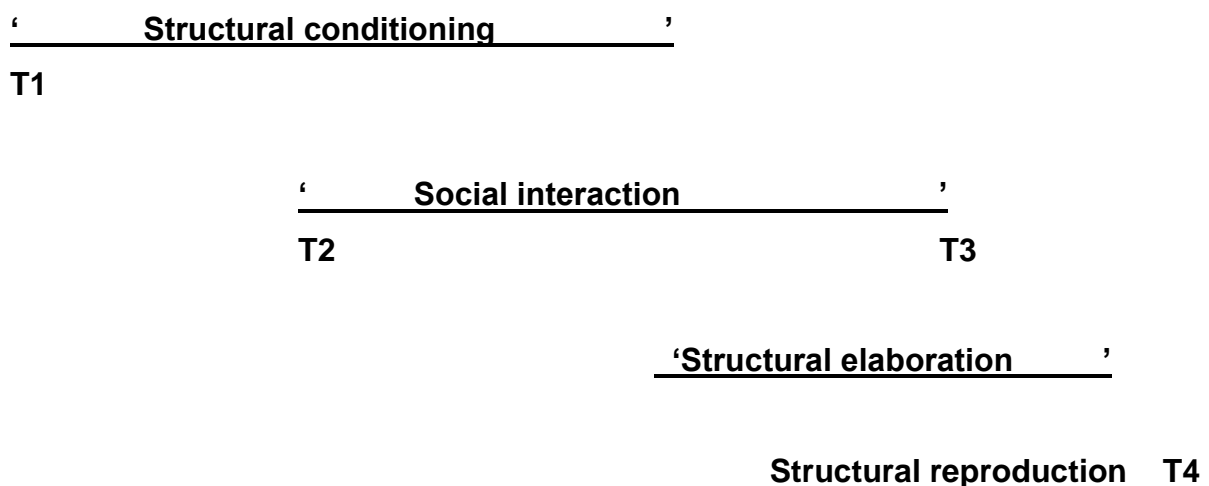
Realism (Archer, 1995) is a dialectical modelling framework that explicitly includes time to generate complex social entities through emergence, enabling the substantive theorizing of relationships between people, information systems, organization and society. According to Bhaskar (1998) and Collier (1998), critical realist methodologies on the other hand seek explanation in the form of a fallible account of real mechanisms that would account for observations. Critical realism as a philosophy has been controversial and raised many pertinent issues to social scientists. Some sources of misunderstanding and objections have been discussed

and addressed or resolved in time as critical realism evolved to become a richer dialectical system.

2.5.1 The morphogenetic phases

The social system has features associated with it; firstly, the situation or structure in which the agents in question find themselves have to pre-date the interactions upon which their causal influences are exercised (by conditioning). On the other hand, the consequences of the structures then have to post-date the interaction needed to moderate the elaboration or production of these structures.

Fig 2:2 The morphogenesis of structure (adapted from Archer, 1995)



Hong Lam Vu (2002) gives an elaboration of the activities that take place in the phases of Archer’s morphogenetic approach. The first phase of the morphogenetic approach is the structural conditioning in which the social structure exerts the causal influences of agency by dividing the involved population into small groups. It is of importance to highlight the fact that causal influences operate within the time dimension. As Archer states, “It takes time to change any structural property and that period represents one of the constraints for some groups at least” (1995, p.75). According to Hong Lam Vu (2002), the second phase is the social interaction phase with agents exerting causal influences on one another. There are two kinds of influences, namely the temporal and the directional. With the temporal influences, agency has potential to speed up, delay or prevent the elimination of prior structural influences, while with the directional influences agency can re-define the contents or

meaning of concepts, theories, designs or other cultural schemas, thus affecting the structural elaboration. In the third phase the social interactions result in the development of new structures (elaboration) or it just repeats the old ones (reproduction).

This process can either end at the elaboration stage (morphogenetic cycle) or at the reproduction stage (morphostatic) this therefore means the structural elaboration gives way to a new morphogenetic or morphostatic cycle. Given the field under study in this project, the study will benefit from the framework. In this morphogenetic cycle a lot of things are happening as agents interact. In the case of the first year university students during their dialogue discussions new knowledge as well as new structures will emerge. The agents are bound to gain from one another and no one has authority on what is to be learnt or accepted as all are equal contributors. This is what morphogenesis talk to, it argues that social structure is constantly going through changes as a result of both intended or unintended consequences due to human interaction and activities, (Archer, 2010).

Therefore the articulation gap that exists in higher education is a structure that students find themselves in and it can be elaborated through dialogue and change. The students need to exercise agency for them to be able to experience change. The LKA programme employs a dialogic approach in which the students engage in the 'interchanges' that result in change.

2.6 CONCLUSION

This chapter has focused on the first year university students and the challenges they are confronted with. Given the 'perceived articulation gap' universities have devised provisional programmes to support the students through their university education. However, these are trapped in the deficit model. One university, though, has developed a grounding programme with a unique architecture and promises to do away with the labelling of the underprepared students. The GP has adopted the dialogic innovation to shift from the banking system of education. Discussed again in

the chapter was the dialogic pedagogy and how it has proved to be useful in the teaching and learning fraternity. The classroom has been characterised by monologic instruction which made the students the receivers of information transmitted by the teachers. In this context the interaction between teacher and student was described as 'IRE' where the teacher came with set questions and expected responses and the teacher evaluated whether answers were wrong or right. The theoretical framework adopted for the study was extracted from contributions by Archer (2010) on morphogenesis. The following chapter will discuss the methodology that the study has employed.

CHAPTER 3

RESEARCH METHODOLOGY AND DESIGN

3.0 INTRODUCTION

This chapter discussed the methodology used for the study. It included the discussion of the research orientation within which the study is anchored. As researchers have different views, beliefs and ways of interaction within their particular environment this has resulted in the different ways in which research is carried out. However, researchers need to be guided by a particular research paradigm; therefore, a discussion about a particular paradigm that best fits this specific study is presented so as to gain an understanding of why and how the researcher chose the methodology used in this study. This is followed by the design strategy adopted. A narrative of methods of data collection and fieldwork methodological issues is presented and how these were resolved. These are further discussed in the section on research quality covering the issues of data trustworthiness and reliability. Finally, the chapter concludes with the ethical considerations with which the study was guided.

3.1 RESEARCH ORIENTATION

There are a plethora of research paradigms that can be used in studies. However, it is the researcher's prerogative to select the paradigm that is dictated to by the researcher's orientation or the research question that he or she poses in the study. For the current research, the researcher resorted to the use of the mixed research paradigm as it provides a pattern best suited to the phenomenon being studied. This paradigm fits the phenomenon under study as the participants were interpreting and understanding their experiences and their social setup as well as looking at trends.

A paradigm is a cluster of beliefs and practices associated with a particular worldview about how scientific practice should take place (Becker & Bryman, 2004, p.401). It also refers to philosophical frameworks that guide the researchers in carrying out their research (Gibbons & Sanderson, 2002, p.5). Paradigms are also

viewed as the all-encompassing systems of interrelated practices and thinking that define for researchers the nature of their inquiry along three dimensions: ontology, epistemology and methodology. "Ontology specifies the nature of reality that is to be studied and what is to be known; epistemology specifies the nature of the relation between the researcher (knower) and what can be known and methodology specifies how the researcher may go about practically studying whatever he or she believes can be known" (Terre Blanche & Durrheim, 1999, p.18). Each paradigm is grounded in a particular set of generally accepted approaches regarding ontology, epistemology, human nature and methodology. For example, ontologically, interpretivism grants that social reality is a result of interactions between actors in real social contexts and that reality of the social world resides in the minds of the social actors; thus, a researcher can get information from participants through questioning them. This was relevant for this research as the researcher was able to get first-hand information from the participants through observing the classes and interviewing them.

According to Taylor, Kermode, and Roberts (2007, p.5), a paradigm is "a broad view or perspective of something". Weaver and Olson (2006, p.460) contend that the definition of paradigm reveals how research could be affected and guided by a certain paradigm when he says "paradigms are patterns of beliefs and practices that regulate inquiry within a discipline by providing lenses, frames and processes through which investigation is accomplished". Therefore, an exploration of the paradigm adopted for this study will be discussed to clarify the researcher's structure of inquiry and methodological choices.

The interpretivist research paradigm strives to understand and describe human nature. In this paradigm, knowledge is subjective and idiographic because what counts as truth is context dependent, unlike natural sciences that look for consistencies in data in order to deduce laws (nomothetic) (Gray, 2005). There are, therefore, multiple realities, which are constructed (Denzin & Lincoln, 2003). Thus, data gathering is achieved through interviews, participant observation, diaries, pictures, and documents. This is in contrast, for instance, to a positivist approach,

which emphasises precise, measurable and verifiable observations as truth (Tashakkori & Teddlie, 2003).

Epistemologically, a qualitative researcher assumes that the knower and the known are interdependent and that research is subjective and, for the social world, can only be understood by occupying the frame of reference of the participants (Denzin & Lincoln, 2003). Krauss (2005, p.759) asserts that epistemology poses the following key questions: “What is the relationship between the knower and what is known? How do we know what we know? What counts as knowledge?” These questions have methodological and ontological implications. On the other hand the quantitative researcher’s emphasis is laid on measurement and is mostly interested in the kind of relationships that exist between variables (Denzin & Lincoln, 1998). According to Howe (2003), the use of a mixed method paradigm in research means that by using a diversity of perspectives actually reduces bias. Onwuegbuzie and Leech (2004) concluded that, “the use of mixed methods data-analytic techniques should be seen as the real gold standard for achieving *verstehen* [understanding] in educational evaluation research” (p. 786)

Ontologically, interpretivists assume that reality is socially constructed and fluid and what we know is always negotiated within cultures, social settings and relationships with other people (Cohen & Crabtree, 2006). This study was guided by the mixed methods research paradigm as it will allow the researcher to understand the learning experiences of first year students as well as have supporting figures for the results concluded qualitatively. Combining the qualitative and quantitative methods has been seen as an advantage to research for their “complementary strengths and non-overlapping weaknesses” (Johnson & Turner, 2003,). Schwandt (1994) argues that, “The world of lived reality and situation-specific meanings that constitute the general object of investigation is thought to be constructed by social actors” (p. 118). This will also allow the researcher to create new knowledge as she is investigating an innovation within a completely new setup which has not been investigated before.

According to Weaver and Olson (2006), the qualitative methodology and the interpretive paradigm share the same philosophical foundation which is in support of the view that there are multiple truths and realities. Furthermore, the interpretive

paradigm is mostly associated with methodological approaches that give opportunities for the voice, concerns and practices of research participants to be heard (Cole, 2006). In the same line Cole contends that qualitative researchers are:

... more concerned about uncovering knowledge about how people feel and think in the circumstances in which they find themselves, than making judgements about whether those thoughts and feelings are valid (Cole, 2006:26).

Ontological and epistemological aspects concern what has been commonly referred to as a person's *worldview* which reflects on the perceived importance of the aspects of reality. There are two possible existing worldviews which are objectivistic and constructivist. These worldviews have greatly influenced the academic field and yet not one of them is considered to be superior over another. Researchers have the liberty to use either depending on which one is sufficient for the purposes. Researchers can also change their view based on the situations presented before them. In this respect, this study has adopted both the objectivistic and constructivist views. Research paradigms inherently reflect on our beliefs about the world around us (Lather, 1986a). The choice of paradigms is directed by what the research seeks to accomplish. Bhengu (2005) contends that positivists and empiricists aim to predict, control and explain; on the other hand interpretivists/constructivists aim to understand and restructure. Research paradigms have been classified into three philosophical distinct classes as positivism, interpretivism and critical postmodernism (Gephart, 1999, and Terre Blancher and Durrheim,1999).

For a long time in the greater part of the twentieth century educational research has been greatly influenced by the positivistic paradigm until it was challenged by the critics that emerged from the two alternative traditions which are interpretive construction and critical post modernism. The argument was that positivism lacked subjectivity in the interpreting of social reality. The critics argued that objectivity needs to be substituted by subjectivity in scientific research. Alternative theoretical, methodological and practical approaches to research were offered by interpretive constructionism and critical post modernism (Gephart, 1999).

3.1.1 Positivism

Positivism is a paradigm that explores social reality which is based on the ideas of August Comte, (Comte, 1798-1957), the French philosopher who claimed that reason and observation are the best ways of understanding human behaviour. He argued that through observation and experimenting true knowledge can be derived. Paton contends that:

Positivist paradigms rely on pre-defined variables from tightly defined populations, attempting to fit individual experiences and perspectives into predetermined response categories, allowing no room for research objects or variables to help define the direction of the research (Paton, 1990:14).

The rigidity of the paradigm does not leave room for the unplanned eventualities, and for this reason the positive paradigm has been criticised. Positivists' aim is to control and predict the relationships between variables.

Positivists are understood to adopt scientific methods and their knowledge generation process is systematic. In the same line they make use of the quantitative approach so as to produce precise descriptions of parameters and relationships. Uncovering of truth and presenting it by empirical means is the positivist's central concern (Henning, Van Rensburg & Smit, 2004). Walshman (1995b) contends that the position of the positivist is that scientific knowledge consists of facts while, on the other hand, ontology suggests that reality is independent of social construction. Human behaviours are considered as passive, controlled and determined by the surrounding environment, according to positivists. Positivism seeks to avoid bias of the results because it is objective and there is a reduced distance between the researcher and the researched. For the purposes of this study a positivist paradigm influenced the development of the instruments used for data collection.

3.1.2 Interpretivism

To researchers, reality is based on people's subjective experiences of the external world which has its origins in understanding that humans are active and purposeful actors who socially construct their surroundings (Miles & Huberman, 1984). They

therefore adopt an inter-subjective epistemology and the ontological belief which argues that reality is socially constructed. Interpretivists are anti-foundationalists; they believe that there is no single correct route/particular method to knowledge, (Willis, 1995). Along the same line Washman (1993) argues that in interpretivism there is no 'correct' or 'incorrect' theory, thus the interpretivists express a need for social science to try and understand the thinking, meanings and intentions behind those researched and thus making that research more valid. He argues that they are to be judged according to how interesting the theory is to the researcher and those into similar research areas. They derive their constructs from the field through a thorough examination of the phenomenon they are interested in. Observation and interpretation are crucial aspects of the interpretive paradigm. When observing information is collected about a particular event/happening. Interpreting involves the meaning making of that observed information through judgments or inferences between information and an abstract pattern (Aikenhead, 1997: [online]). It seeks to explain social phenomena as inter-subjective, i.e. a shared consciousness between people. This is so because if social interaction is constructed, it is the varying subjective framework of individuals as a shared consciousness that constructs this social interaction

The interpretivist paradigm stresses the need to put analysis into context (Reeves and Hedberg, 2003:32). The interpretive paradigm is more concerned about understanding the world from the subjective experiences of individuals. Unlike positivism it uses meaning- (against measurement) oriented methodologies. These include interviews and observations, data collection methods which depend on the researcher and participant. In interpretive research the focus is on the full complexity of human sense-making as the situation emerges (Kaplan and Maxwell, 1994). It does not predefine dependent and independent variables.

Interpretivism is a family of diverse paradigms (Burrell and Morgan, 1979) whose philosophical base is hermeneutics and phenomenology (Boland, 1985). Hermeneutics is a major branch of interpretive philosophy. According to Klein and Myers (1999) Gadamer and Ricoeur are key players in the field. According to Gadamer (1976) the hermeneutics philosophy has its origins in the late nineteenth century. Bleicher (1980) argues that hermeneutics can be treated as an underlying philosophy as well as a mode of analysis. Hermeneutics provides philosophical

grounding for interpretivism. It also gives a way of trying to come up with meaning of textual data which may be unclear. In line with this, Jardine (1992) states that:

Hermeneutic inquiry has as its goal to educe understanding, to bring forth the presuppositions in which we already live. Its task, therefore, is not to methodically achieve a relationship to some matter and to secure understanding in such a method. Rather, its task is to recollect the contours and textures of the life we are already living, a life that is not secured by the methods we can wield to render such a life our object (Jardine, 1992:116).

Bontekoe (1996) supports the fact that hermeneutic understanding is integrative in nature, and understanding only occurs when the interpreter realizes the significance of different items which are noticed as well as recognizing how the items are thus related.

The research adopted a mixed research paradigm approach which included a case study approach. Qualitative data collecting tools (semi-structured interviews [see Appendix B] and observations) were used and the data interpreted establishing empirical findings. The quantitative data collecting tool used was the questionnaire [see Appendix C]

3.1.3 Rationale of mixed research paradigm

This section will present a justification of adopting this research paradigm. A mixed research paradigm was employed for the purposes of this study. Creswell and Clark (2007) define mixed methods research as a methodology for conducting research that involves collecting, analyzing, and integrating (or mixing) quantitative and qualitative research (and data) in a single study or a longitudinal programme of inquiry. The purpose of this form of research is that both qualitative and quantitative researches, in combination, provide a better understanding of a research problem or issue than either research approach alone. Creswell and Clark (2007) recommend the use of mixed method data collection, where both quantitative and qualitative data collection methods are used to strengthen the validity of the conclusions reached by the researcher.

Duffy (1986) argues that both qualitative and quantitative research have weaknesses and strengths. Both qualitative and quantitative purists argue that the two methods can

never be compatible because of their differences which they argue that they cannot allow the two methods to be mixed. However, research shows that there has been a move towards combining qualitative and quantitative methods in certain fields (Cook & Reichardt, 1979; Light & Pillemer, 1982; Van Maanen *et al.* 1982, 1983a). Content that combines the two provides a richer contextual basis for interpreting and validating results. Van Maanen (1983b) suggests that the two methods should not be seen as complete opposites as Maxwell *et al.* (1986) do. It is possible to integrate the two methods. By combining the qualitative and quantitative techniques makes it possible to en-cooperate both testability and context in one research. According to Bonoma (1985) using different kinds of data collection methods for different kinds of data from different sources brings in a wider range of coverage that may give a fuller picture of the entity under study as compared to the picture portrayed by an individual research method. In support of this Benbasat *et al.* (1987), Jick (1983), Yin (1984) and Bonoma (1985) argue that multiple methods has got a robust effect on the results as the research findings are strengthened through triangulation (Howe, 1988).

The strength of the interactive (qualitative/interpretivism) relationship between the researcher and the researched allows the researcher to obtain valuable meaningful data as a result of more time spent together (Bryman, 1988). Contrary to this, Sandelowski (1986) contends that the close relationship could lead to difficulty as the researcher might fail to separate his/her experience from those of the participants under study.

Cormack (1991) states that this results in the subjectiveness of interpretivism. Bryman (1998) argues that researchers have a tendency of losing awareness of being a researcher and become participants. Besides being a negative attribute, it can also be positive in the sense that the closeness cultivates a better understanding of the subject under study (Oakley, 1984). Since the interpretive research is based on reactions or opinions and not facts, it has been criticized for personal biases and idiosyncrasy (Johnson & Onwuegbuzie, 2004).

Positivists have been criticised for their rigidity while contrary to that they argue that researchers need not be attached emotionally but need to be uninvolved with the objects under study. As realized here both paradigms have weaknesses but at

the same time they are both important. Mixing both approaches will help draw from the strengths and try and reduce the weaknesses of the two (Johnson & Onwuegbuzie, 2004).

This study therefore has adopted the mixed method so as to allow the researcher to be objective and at the same time allow the closeness to the participants so as to get a better understanding of the subjects under investigation.

3.2 RESEARCH DESIGN

The study employs a sequential mixed method research. This section presents the study design which was in two phases: the survey phase and the case study phase. An elaboration is therefore given on the survey, case study, case selection, selection of participants within the case and the case description.

3.2.1 Phase 1 - Survey

I selected the survey on the basis that the participants were first year students who had been exposed to the dialogic pedagogy within the LKA programme. Questionnaires were administered for the purpose of informing the study of the activities of the programme and to rate their participation within the course.

The study used one questionnaire and 600 copies of the questionnaire were administered by the facilitators and the programme coordinators during the presence of the researcher. They explained that the questionnaire was for the purposes of investigating the programme by me for my studies as well as to gain more knowledge about its activities which would inform the adjustments of the programme for the better. These were handed out at the last session of the semester for both campuses. The way they were administered was different on the two campuses and this had an effect on the number of questionnaires that were returned. For campus A students were asked to bring the completed questionnaires the following day and not even a single one was brought back. For campus B students were given time to complete the questionnaires and asked to submit them before leaving the session.

This is where all the questionnaires used came from. Both the qualitative and quantitative data elements were captured on to the Statistical Package for the Social Sciences (SPSS) programme and the data was cleaned, categorised and organised for analysis.

3.2.2 Phase 2 - Case study

For the purposes of this study a case study of one programme in an higher education institution was conducted. A case study is an intensive analysis of an individual unit such as a person, group or event stressing the developmental factors in relation to context (Flyvbjerg, 2011). This research focused on a group of students in a first year grounding programme class. According to Hitchcock and Hughes (1995), a case study focuses on practice, intervention and interpretation with the aim of improving the situation. In general, case studies are preferred when (a) “how” and “why” questions are being posed, (b) the investigator has little control over events, and the “focus is on contemporary phenomenon within a real-life context” (Yin, 2009, p.2).

According to Taylor (2000, p.80) research designs are defined as “constructed plans and strategies developed to seek, explore and discover answers to research questions”. They serve to “plan, structure and execute” the research in a bid to maximize the “validity of the findings” (Mouton, 1996:175). To support this argument Bromley (1986) suggests that it is the way in which the project is planned and managed from the initial stage to the final stage. It involves the arrangement of procedures and methods of the research project which includes sampling, data collection, analysis and interpretation of results. This stage provides guidelines and the structure of the research process avoiding a haphazard procedure, thus making it a critical stage of the project. Yin adds to this by saying “Colloquially a research design is an action plan for getting from *here* to *there*, where ‘here’ may be defined as the initial set of questions to be answered and ‘there’ is some set of (conclusions) answers” (2003, p.19).

A case study is one of the popular strategies used by researchers in social sciences as well as other fields. Its aim is to understand human beings in a social context

through the interpretation of their actions. A case study is an empirical study that seeks to investigate a contemporary phenomenon within its real life context. This is especially when the boundaries between phenomenon and context are not clearly defined (Yin, 2003, 2009). Similarly a number of sources have supported this definition and produced a consensus definition which is: “A case study examines a phenomenon in its natural setting, employing multiple methods of data collection to gather information from one or a few entities (people, groups or organizations, a situation, condition or system). A Case study can either be simple or complex (Punch 2003; Punch 2006, Leedy & Ormond 2005).

According to Ritchie and Lewis (2003), the primary defining features of a case study are “multiplicity of perspectives which are rooted in a specific context”. Pervan (1994b) and Benbasat *et al.* (1987) are some of the researchers whose articles contain comprehensive definitions as well as some suggestions on how to conduct a case study. According to Benbasat *et al.* (1987) one can choose to use a case study approach for three main reasons:

- it is of necessity to study a phenomenon in its natural setting.
- it allows the researcher to ask the “how” and “why” questions in order to understand the nature and complexities of the processes taking place in a particular setting.
- if the research is being carried out in a field where few if any previous studies have been carried out.

A case study allows the examination of a case over time and in detail using the different data collected from a given setting/environment (McMillan & Schumacher, 2001). This allows the researcher to gain understanding of why certain moments happened and they have a projection as to what might become interesting to look at in future research.

Some factors need to be taken into consideration when deciding whether or not to use the case study approach. It will be an advantage if the research is focusing on contemporary events or phenomena in a natural setting (Benbasat *et al.*, 1987).

Secondly, if there is no strong theoretical base for the research, Benbasat *et al.* (1987) contend that, "A rich and natural setting can be fertile ground for generating theories". On the other hand, if there is need for control or manipulation, then using a case study approach would not be suitable for the research.

According to researchers (Stake, 1995, 2005; Yin, 1993, 2009; de Vos, 2005), there are three kinds of case studies which are *exploratory* - sometimes considered as the introduction to social research, *explanatory* - can be used when doing casual investigations (exploratory studies are generally better served by single cases, i.e. where there is no previous theory), and *descriptive* - used with cases that require a descriptive theory to be developed before embarking on the project - multiple cases are preferable in this context. Multiple cases permit cross-case analysis, a necessary feature for widespread generalisation of theories. In the same vein Stake (1995) added three more types of case studies which are: *intrinsic* - this is when the researcher has an interest in the investigated case, *instrumental* - the case is used to understand more than that which is obvious to the observer, and *collective* - this is when a group of cases is studied. It is in the researcher's hands whether to use single case or multiple case applications from the above mentioned types.

For the purposes of this research an intrinsic case study was adopted and a single case was investigated. Case studies require multiple data collection methods with the hope that their results will converge so as to establish/construct validity (Yin, 1984).

The following methods according to Yin (1984, p.78, 2009) were identified:

- Direct observation of activities and phenomena and their environment;
- Indirect observation or measurement of process related phenomena;
- Interviews - structured or unstructured;
- Documentation, such as written, printed or electronic information about the company and its operations, also including newspaper cuttings;
- Records and charts about previous use of technology relevant to the case;
- Physical artefacts.

The researcher adopted the case study design as it allowed her to investigate on one particular group of students within the same educational institution. The case study was best for me as I was investigating a real life situation.

During phase 2 the researcher also carried out observations of the lessons, three *Ekhaya* sessions and two village sessions. Each lesson was observed for 45 minutes. The researcher took note of the observations in her notebook and was later typed on a word document.

3.2.2.1 Case selection

This section presents the selection process of the case under study. It is always advisable that proper sampling takes place for a good representation of a particular population (Gomm, 2008; Denzel & Lincoln, 2003). This applies for all kinds of research whether on a small scale or a large scale. The general process in which the researcher selects the sample for study whether qualitative or quantitative is known as sampling (Ritchie and Lewis, 2003). For the purpose of this study purposeful sampling was employed. Facilitators of the programme selected students believed to have the potential to give valuable information about the programme and its activities. To ensure that the facilitators had an understanding of the focus of the study I had to meet with them prior the administering of the questionnaire and selection of study to explain the focus of the study as well as allow them to ask questions for clarity to make sure we were on the same page as far as the focus was concerned. According to Merriam (1998), purposeful sampling is when the researcher selects a sample from which a lot can be learned. In this method of sampling “information-rich” cases are selected for study (Patton, 2002). Most qualitative researchers use this type of sampling which seeks cases rich in information which can be studied closely to investigate the issues of central importance to the research (ibid). According Patton (ibid) the benefit of purposeful sampling is that “Any common patterns that emerge from great variation are of particular interest and value in capturing the core experience and central, shared dimensions of a setting or phenomenon” (p234).

3.2.2.2 Case description

In this section a description of the case selected is given. The sample under study is the undergraduate 2013 first year students who were enrolled in the grounding programme at a university in the Eastern Cape province of South Africa. For the purpose of the study, the intention was to collect data from all first year students from two campuses across all five faculties; however, due to delays in the ethical clearances for the field work, only students from mainly one campus took part with only three faculties involved. The research had more of the law students taking part. This was due to the fact that the programme divided the faculties which would take part in the grounding programme per semester and the Faculty of Law had more students since all law courses are offered on one campus as opposed to other faculties which are spread between the two campuses.

3.3 METHODS OF DATA COLLECTION

The research questions gave guidance as to which data collection tools could be employed. This study employed the questionnaire, interview schedule and observation techniques to collect data for the study. Qualitative and quantitative techniques were combined as the research adopted an interpretive, naturalistic approach to its subject matter (Denzin & Lincoln, 2005). While the quantitative allowed the researcher to see the trends that prevailed, the statistical data complemented the qualitative data that came from interviews and observations by revealing some structural constraints that the interviewees might not have been aware of.

In a qualitative research the researcher is greatly concerned with the “feelings, experiences and views as lived, felt or undergone...” (Merriam, 1998). This approach was suitable for the study as it allowed the researcher to get knowledge generated from the natural setting for the university first year undergraduates. The adopted qualitative methodology was appropriate for the study as it allowed the researcher to collect the data directly from the subjects. This allowed the researcher to get

evaluation of the dialogic teaching and learning as the subjects were able to share their feelings, experiences and views.

In quantitative techniques the researcher is concerned about statistics and trends and the research results are independent of the researcher. According to Johnson and Onwuegbuzie (2004) quantitative techniques increases credibility as many people are involved; it allows the researcher to use large numbers of people. Therefore, by combining the two it is most likely that better results for the study will be obtained as the two techniques make use of their strengths to cover for the individual weaknesses.

3.3.1 Instruments for data collection

For the purpose of this study three data collection tools were be used. These were in the form of questionnaires, observations and interviews.

3.3.1.1 Questionnaire

A questionnaire is a self-report form which is designed to elicit information. De Vos and Fouche (1998) define a questionnaire as an instrument with open and closed questions and statements to which the participants must respond. The questions in the questionnaire are used to obtain similar information to that obtained by an interview only that the questions tend to have less depth (Burns & Grove, 1993). Data was collected with the aid of questionnaires to evaluate the students' understanding of the LKA architecture and how the dialogic innovation had an influence on their studies as well as life in general.

With the help of the course coordinators and facilitators the questionnaires were administered to LKA first year students on the two campuses during their final sessions of the programme. The researcher decided to administer questionnaires to collect data for a number of reasons which included:

- They required less time and energy to administer
- They offered a possibility of anonymity as the subjects were not required to provide their names
- They allowed the researcher to collect data from a large number of participants (Pellissier, 2007)
- They allowed the researcher to use closed-ended questions which enabled easy comparison of the responses to each item (Delport, 2005) as well as using open-ended questions which allowed the participants to give their views in their own words and with more detail (Polit & Hungler, 1993).

Although a number of advantages are cited on the use of questionnaire, the instrument has its own weaknesses as cited by Burns & Grove (1993). There is an issue of validity and accuracy as the participants might not give their true opinions as there is a temptation to give responses they think are required and there is the danger of losing valuable information as the answer given are usually brief.

The questionnaires used included both closed and open-ended questions. This allowed the participants to give more detail when answering open-ended questions and closed-ended questions provided responses predetermined by the researcher (Burns & Grove, 1993). Closed-ended questions were used by the researcher to gather statistical information which could be analysed by use of a computer programme (SPSS). According to Polit and Hungler (1999) data that needs to be analysed statistically needs to be collected in a way that allows it to be quantified; therefore structured data collection was appropriate.

3.3.1.1.1 Instrument development

The researcher developed a structured questionnaire which had a covering letter providing a description of the purpose and the importance of the study. Participants were assured that the information that they provided was going to be held with anonymity. The participants were informed that they were free to withdraw from the

study at any point without fear of victimisation (see Appendix C). Clear instructions were given on how to complete the questionnaires; the questionnaires were divided into segments for ease of processing the data. The questions were guided by the literature review and objectives of the study. Open- and closed-ended questions were used so as to gather both quantitative and qualitative data as the researcher adopted a mixed research method. The questionnaire for the current study consisted of ten (10) questions that were arranged in three sections as detailed below:

Background information: this section of the questionnaire was aimed at gathering data on background information of the participants in relation to their faculty, degree, gender, home language, their nationality and the type of school they attended.

Section A: was aimed at gathering information on the pedagogical architecture of the grounding programme, that is the levels of students' grouping (umzi, ekhaya & village). The questions tried to find out if the participants understood the activities that take place within these levels in relation to dialogue as a way of learning.

Section B: was on dialogic pedagogy. The questions tried to establish how much the students were involved in dialogic learning and at what level.

Section C: this section elicited information on the students' university education experiences linked to their high school education as well as life after LKA studies.

3.3.1.2 Interview schedule

The second data collection instrument used was the interview schedule. According to Shneiderman and Plaisant (2005), interviews can be a very productive way of gathering information as the interviewer can pursue specific areas of interest. This can lead to constructive suggestions as there is focus on a particular aspect of the research. Interviews as a data collection method have advantages as listed (Genise, 2002 & Shneiderman & Plaisant, 2005) which are:

- a) There is direct contact leading to specific, constructive suggestions.
- b) Allows the obtaining of detailed information

c) Few selected participants needed for collection of detailed data.

The researcher had options to carry out unstructured, semi-structured, structured interviews or focus-group interviews depending on the need and research design.

i) Semi-structured interviews

They encompass features of both the structured and the unstructured interviews and therefore use both open and closed questions. This adds an advantage to the technique as the interviewer has got core questions to be used for guidance to ensure that the same areas are covered with all interviewees. During the interviews the interviewees are given an opportunity to elaborate on their responses if there is need (Preece, Rogers & Sharp, 2002).

For the purposes of this research, semi-structured interviews were carried out (see Appendix B) and the recorded data was transcribed (Appendix A). Five participants were selected to give responses to some in-depth questions on the topic of the research. The participants were interviewed individually. This was tape-recorded so as to provide more direct evidence of how the participants felt about the dialogic innovation introduced during the grounding programme. This interview also presented an opportunity to elicit feedback on dialogic innovation.

3.3.1.2.1 Instrument development

For the purpose of the study a semi-structured interview schedule was developed. It provided the purpose of the study, a guarantee that the students' contributions would be treated with confidence and anonymously to ensure that they make honest contributions without fear of intimidation. Permission to record was requested and they were informed that they were free to ask question pertaining to the research. The interview schedule was divided into four sections as stated below:

Section A: Characteristics of participants - this section was aimed at gathering background information of the interviewees (gender, degree programme enrolled in, high school type and mother tongue).

Section B: LKA pedagogical architecture - this section sought to find out the activities that took place within the pedagogical architecture's different levels.

Section C: Dialogic moments - the questions sought to find out the engagements that students and lecturers participated in.

Section D: University education experience - this section aimed at the students' university experiences and to find out whether their LKA experience had had any influence on their studies as well as their social lives.

3.3.1.3 Observation

The third data collection tool was observation. Sherman and Webb (1991) identified two types of observations, namely simple and participant observation. In simple observation the researcher remains an outsider and collects data, while the participant observer is a member of the group under study. This study adopted the simple observation technique. Observations according to Jorgensen (1989) are believed to be effective for the collection of data in studies where the phenomenon is little known, and insider's perceptions differ from those of outsiders. For this research observation allowed the researcher to collect first-hand information about the phenomenon under study.

This study was guided by the following observation checklist (Merriam, 1998:97-98):
(a) The physical setting: What is the physical environment like? What is the context? What kinds of behaviour does the setting promote or prevent?
(b) The participants: Describes who is in the scene, how many people, and their roles. What brings these people together? Who is allowed here?
(c) Activities and interactions: What is going on? Is there a definable sequence of activities? How do the people interact with the activity and with one another? How are people and activities connected?
(d) Conversation: What is the content of conversations in the setting? Who speaks to whom? Who listens?
(e) Subtle factors: Less obvious but perhaps as significant to

the observation are: informal and unplanned activities, symbolic connotative meaning of words, non-verbal communication such as dress and physical space. What does not happen - especially if it ought to have happened?

Permission was sought from lecturers participating in the grounding programme to allow the researcher multiple visits to their lessons to observe how dialogic pedagogy was being used in the teaching and learning process. I carried out observations of the lessons which were conducted in the grounding programme. This provided me with first-hand information on dialogic pedagogical interactions in which the first year lecturers and students engaged. By observing the lectures this had an advantage of allowing me to have direct evaluation of the learners as well as the dialogical moments. It allowed me to evaluate the students' engagement and involvement with the learning activities as well as the environment presented. Observation is a very powerful data collection tool as gathered from Yogi Berra's famous quote (online source). He argues that by observing a lot of information can be collected through observing (a lesson, group discussion, forums or one on one chats), the researcher can gather very important data/information. He/she can explore how the learning took place, how they interpreted one another's contributions, how they gave feedback, and how some contributions were used to develop new ideas or new topics among other things. In as much as this approach may come with its advantages to the research, it also has got its negatives. Observation may cause the observed to change their behaviour in the initial stages until they get used to the frequent visits of the researcher when they begin to see the researcher as one of them and the environment begins to relax (Sherman & Webb, 1991).

3.3.1.4 Piloting

To ensure that the research quality was up to standard I did a pilot study with the questionnaire and interview schedule. This was done with two students who did not fall in the first year students' category. According to Hennink *et al.* (2011) a pilot study preferably should be done with people who share the same features as the

actual participants but outside the study community. The objective of a pilot study is to see if there were any adjustments to the instruments needed to be carried out (De Vos *et al.*, 2002). It is also an opportunity for the researcher to be familiar with the research instruments ensuring their suitability, validity, reliability and effectiveness, and ensuring they do not meet problems that could have been avoided (*ibid*). A pilot study was carried out in order to identify flaws in the interview and questionnaires. It was important for it is necessary to establish whether questions and directions are clear to subjects and whether they understand what is being asked of them. This is referred to as pre-testing (Pilot and Hungler, 1995).

The approached students were informed that I was testing the instruments pending the main research study. The students agreed to take part in the process and made themselves available in between lectures. The interviews took between 50 minutes to an hour and the testing proved that the instruments were clear and had the potential to gather rich data that was going to be useful for the research. Probing questions helped elicit more information from the participants in instances where interviewees appeared unclear on some questions which made the data even richer.

3.4 DATA ANALYSIS

Data collected for the purposes of this study were collected sequentially. First, a survey was carried out by means of questionnaires followed by a case study in which selected students were interviewed (section 3.2). The data were then processed ready for analysis. According to Bogdan and Biklen (2003) qualitative data analysis is “working with data, organizing them, breaking them into manageable units, coding them, synthesizing them and searching for patterns”. This allowed the researcher to discover patterns, concepts, themes and meanings from the collected data in line with the research questions. Interpretive researchers derive data through direct interaction with the phenomenon under study (*ibid*). In qualitative case studies the data analysis searches for meaning through direct interpretation of what is observed by the researcher as well as what the participants experience and report about the phenomena (Schwandt, 2001) which, in the case of this research, is the dialogic

pedagogical innovation as a way of dealing with the 'perceived' articulation gap between high school and higher education. The quantitative data analysis also allowed the researcher to see the trends that emerged from the data.

The data analysis process involved data capturing on the SPSS programme for questionnaire responses, data cleaning, categorisation and organization of data. By categorization and organization of data the researcher searches for patterns, themes, and meanings emerging from the collected data. I then employed 'open coding' (Strauss & Corbin, 1990) whereby I identified and gave tentative names of the conceptual categories in which observed phenomena can be grouped. This is in the way of creating descriptive, multi-dimensional categories that provide a preliminary framework for analysis.

In this study, the interviews carried out were recorded and transcribed for analysis (see Appendix A). Both closed and open-ended questions were asked and the participants were allowed to elaborate on their answers where they deemed necessary. This allowed the emergence of information that could not be observed by the researcher as the participants revealed the way they felt about the dialogic pedagogy employed during lectures. The given responses were thus analysed, compared and categorized together with the results that emerged from the questionnaires and observations. Furthermore, the results were interpreted and conclusions drawn from them.

3.5 RESEARCH QUALITY

This section will discuss the trustworthy issues and how they were carried out to ensure that the readers see that the research is authentic and can be trusted.

3.5.1 Data trustworthiness

In research rigour is the 'use of logical systems that are shared and accepted by relevant scientists to ensure agreement on the predictions and explanations of the theory' (Reynolds, 1971). This definition originally was applicable only to the

positivist research while to date the qualitative researchers argue that rigour can also apply for qualitative research (Morse, 2004). Continued criticism of the methodological rigour of qualitative work exists (Sandelowski 1986, 2004).

However, to establish trustworthiness in ‘qualitative’ inquiry, Guba and Lincoln (1989) appeal to the criteria of credibility, transferability and dependability. (Table 3.1). According to Guba and Lincoln (ibid) a study is credible when it presents faithful descriptions and when core searchers or readers threatened with the experience can recognize it. It should be clear that the researcher can show how each theme was derived from the descriptions should differences be detected. Improper results can be identified and reviewed or contested. This is possible if data has been collected and analysed systematically with findings presented correctly.

In order to persuade audiences (including self) that the findings of the inquiry are worth paying attention to, worth taking account of, data trustworthiness had to be established. This was done being guided by Guba and Lincoln’s (1989) guidelines to producing a trustworthy research.

Table 3.1 Establishing trustworthiness (source: Guba & Lincoln, 1989)

	Establishing trustworthiness Scientific paradigm Criteria	Constructivist Paradigm Criteria
<i>Trust values</i>	Internal validity	Reliability
<i>Applicability</i>	Validity	Transferability
<i>Consistency</i>	Reliability	Dependability

A quantitative study cannot be valid unless it is reliable; a qualitative study cannot be transferable unless it is credible; and it cannot be credible unless it is dependable. In qualitative investigation the research should appeal to the criteria of credibility, transferability, dependability and confirmability. For measuring reliability and credibility different criteria are used for qualitative research instruments and quantitative instruments. In qualitative research credibility is achieved when research accurately portrays the experience of participants (Streubert & Carpenter, 1999). In quantitative research validity is the ability of the instruments to measure whether the instrument actually measures the concept under study and whether it is measured accurately (De Vos *et al.*, 2005; Elliot, 2005). Reliability on the other hand is demonstrating that the operations of the study can be repeated with the same results (Yin, 2009). It is the degree of consistency with which the instrument measures the characteristics it is intended to measure (Polit & Hungler, 1999). The primary concern of reliability is how well the characteristic is measured and not what tool is used to measure (De Vos *et al.*, 2005).

3.5.1 Reliability

The quality of the research investigation is what makes the audience interested in it (Schwandt, 1997). As a result, the interpretive research needs to satisfy the criteria for trustworthiness. These are credibility, transferability, dependability and confirmability. In a bid to increase reliability and confirmability, an on-going assessment was carried out during the course of the study. Regular meetings were held with the supervisor to review decisions made and arising questions during the data collection, analysis and the writing stages of the study. A record of the meetings was kept, including the assessment trail together with inputs from the supervisor received at all stages: the data collection (for data instruments see Appendixes C and D), data analysis and the writing stage were all vital techniques to increase reliability and confirmability of the study.

3.5.2 Validity

According to Veal (2006) validity is the test of the extent to which the data collected truly reflects the phenomenon that is being studied by the researcher. Similarly

Burns and Burns (2008) contend that validity is the best available estimation of the truth or of the falseness of a given conclusion. To ensure validity of the research, questions used were based on information in line with the literature review to ensure that they were representative of the data that needed to be collected from the participants pertaining to dialogue. All questionnaires were distributed by the researcher personally with the help of the programme facilitators. The questions were structured in simple English and, to ensure clarity and ease of understanding, clear instructions were given to the participants.

To further maintain validity all subjects completed the questionnaires in the presence of the researcher, facilitators and lecturers who were assisting in the administration of the questionnaires. This helped to prevent the subjects from getting other people to complete the questionnaires on their behalf. A sample of questionnaires was submitted to the supervisor for validation.

3.5.3 Credibility

Lincoln and Guba (1985) describe credibility as being parallel to internal validity. In order to enhance the credibility of this research, triangulation was employed in data collecting. Data collection strategies used were interviews, questionnaires and observations and these allowed for triangulation by providing a variety of perspectives on the case. Multiple data sources help the research to maintain trustworthiness. It allowed the triangulation of findings to take place as well as ensuring that the findings were credible and dependable, as information from one source could confirm evidence presented by the other. If contradicting or conflicting evidence was found, further investigation would be carried until some resolution was reached. Through multiple data sources the researcher got greater access to more comprehensive meanings held by participants. Also the methods complemented each other as each had their strengths and weaknesses.

3.6 ETHICAL CONSIDERATIONS

For the purposes of this research the participants were issued with the relevant information pertaining to the research. This included the purpose of the research and the undertaking that the information would be collected anonymously - code names

would be used, including when and where the information was published. The participation in the research was strictly voluntary and the participants were informed that they were free to withdraw at any point during the research. Researchers are reminded that they should always remember that while carrying out their research they are entering the participants' private space (Silverman, 2000). Similarly, Creswell (2003) states that the researcher needs to respect the values, rights, desires and needs of the participants. Furthermore, Miles and Huberman (1994) came up with a list of several issues that researchers need to consider in research. They contend that researchers should be aware of these and other issues before, during and after the research has been concluded. These issues include:

- Informed consent (Do the participants have full knowledge of what is involved?)
- Harm and risk (Can the study hurt the participants?)
- Honesty and trust (Is the researcher being truthful in presenting data?)
- Privacy, confidentiality and anonymity (Will the study intrude too much into group behaviours?)
- Intervention and advocacy (What should researchers do if participants display harmful or illegal behaviour?)

The collected data was kept in a secured place for some time and will be destroyed as soon as they are deemed not needed. In addition to the acceptance of the research proposal by the Research Committee of Fort Hare University, the study was submitted to the University Ethics Committee for ethical permission. The committee examined the study and was granted approval on 6 October 2013 (see Appendix F).

i) Informed consent

Participants filled in consent forms prior to their involvement in the study (see Appendix D). A letter attached to the consent form stated the purpose of the study and consent to record the interviews was sought. All participants agreed and signed the consent form.

ii) Harm and risk

The study did not expose any participant to any harm or risk. The information collected was used solely for the purposes of this study.

iii) Honesty and trust

No misinformation was to ensure participation from the students. Everything was made clear to the participants pertaining to the aims of the research. I also disclosed my identity and place of study. The purpose of the study was made clear.

iv) Privacy, confidentiality and anonymity

The notion of the ID codes and the information provided to the participants about the purpose of the study and the way in which the data would be used shows that all ethical issues pertaining to this research were covered satisfactorily. The interviews were carried out behind closed doors while the participants' contributions were treated with confidence. The students who filled in the questionnaire needed not to include their identity for anonymity.

v) Voluntary participation

In research participants are required to disclose personal information therefore for this study participants were not forced to take part. They were also informed that they could withdraw at any time if they felt they needed to do so.

3.7 LIMITATIONS

Just like any other research this study had limitations, firstly, with regard to the implementation of a questionnaire survey. Even though the researcher used both open-ended and closed-ended questions to elicit information, some responses on the open-ended questions were not in-depth which had an effect on the anticipated volume of the data however the interviews complemented qualitative information gathered giving more depth. The hiccups on the administration of the questionnaires to students at one of the campuses deprived the research of information that could have been different from that on the other campus; however, the researcher felt contented with the findings that emerged from the interviews and observations.

In-as-much as the facilitators and lecturers in the ekhaya and the village respectively tried so hard to facilitate discussions, some of the students in some groups were not as cooperative which could have compromised the flow of discussion giving a misrepresentation of what actually would have happened in the sessions. These limitations were taken into consideration by the researcher during the analysis and discussion of the findings.

3.8 CONCLUSION

This chapter presented bases for the research; a mixed research methodology was adopted for this study. Based on the nature of the study the chosen approach was appropriate for the study. The method adopted enabled the researcher to use both qualitative and quantitative techniques. For the qualitative technique the researcher got data directly from the subjects by sitting with the participants collecting their views, hearing their voices, opinions, expectations and perceptions in as far as dialogue as an innovation influenced change in relation to the university studies as well as life in general. The case study research design was adopted in the second phase of the sequential mixed method research in order to gain in-depth information about the grounding programme and how dialogic pedagogy was perceived by the students of the university. Data, both qualitative and quantitative in nature, were gathered through interviews, observations and questionnaires. Data collected were transcribed and analysed bringing out different themes, patterns and trends which will be presented and discussed in the next chapter. Finally, it outlined the ethical considerations.

CHAPTER 4 DATA PRESENTATION AND ANALYSIS

4. INTRODUCTION

The previous chapter highlighted the research methods used to carry out the research. This chapter focuses on the presentation and analysis of the data collected. The chapter is divided into five main sections. The first section presents the characteristics of people who participated in the study. This is followed by the pedagogical architecture of the grounding programme. The dialogic pedagogy is then presented in the next section. This is then followed by the presentation of the dialogic moments within the programme and, lastly, the challenges experienced in the LKA.

4.1 DEMOGRAPHIC CHARACTERISTICS OF PARTICIPANTS

This section presents the findings with regards to demographic profile of the participants in the study. The participants were asked to indicate their gender, faculty, degree enrolled for, nationality and home language.

4.1.1 Distribution of characteristics of participants by gender

A total of 155 first year students participated in the study either by completing questionnaires or through interviews. Their distribution by gender is presented in table 4.1 below.

Table 4.1: Distribution of participants by gender

	Frequency	Percent	Valid Percent	Cumulative Percent
Female	84	54.2	54.2	54.2
Valid Male	71	45.8	45.8	100.0
Total	155	100.0	100.0	

Table 4.1 shows that there were 54.2% female participants and 45.8% male participants making a total of 155 participants in the research. The frequencies show that there was a small difference in the distribution according to gender. The females constituted the majority of the sample. However, even though there were more females by 13 participants, both females and males were well represented in the study.

4.1.2 Distribution of participants by faculty

First year students who participated in the study came from only three of the five faculties of the university as mentioned in chapter three (cf section 3.5). Their distribution by faculty is given in table 4.2. The sample represented 46.5% correspondents from the Faculty of Law followed by 33.5% from the Faculty of Management and Commerce and, lastly, 20% of participants from the Faculty of Humanity and Social Sciences.

Table 4.2: Distribution of participants by faculty

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid hum & ss	31	20.0	20.0	20.0
man & com	52	33.5	33.5	53.5
Law	72	46.5	46.5	100.0
Total	155	100.0	100.0	

It can be seen from the table that the highest number of participants came from the Faculty of Law which had 46.5%. This was followed by the Faculty of Management and Commerce with 33%. The least was from the faculty of Humanities and Social Sciences. Although the Faculty of Law is the smallest in terms of student numbers in the university, its participation in this study was the highest. This was due to the fact that law students are only enrolled at Campus B whereas the other faculties are spread between both campuses, thus the greater percentage of participants came from law. The law students showed more enthusiasm in the research as compared to the students from the other faculties to the extent that for individual interviews some students offered themselves to be interviewed but had to be turned down since the researcher needed students from other faculties to take part as well.

4.1.3 Distribution of participants by degree enrolled

Consistent with the fact that participants came from different faculties, their distribution by degree enrolled is shown in table 4.3. reflecting that 86.5% participants enrolled in LLB which makes the majority followed by BCom Gen - 12.3%, BCom Eco - 11%, BCom IS - 9.0%, Social Work - 9.0 followed by BA general with 10 6.5%, Social Sc - 4.5%, B Admin - 0.6% and Accounting with 0.6%. There were nine different disciplines that were involved in the research which confirms the fact that LKA is a trans-disciplinary programme which bring together students with different academic backgrounds to the same table for dialogue.

Table 4.3: Distribution of participants by degree enrolled

	Frequency	Percent	Valid Percent	Cumulative Percent
Accounting	1	.6	.6	.6
B Admin	1	.6	.6	1.3
BA	10	6.5	6.5	7.7
BCom Eco	17	11.0	11.0	18.7
BCom Gen	19	12.3	12.3	31.0
BCom IS	14	9.0	9.0	40.0
LLB	72	46.5	46.5	86.5
Social Sc	7	4.5	4.5	91.0
Social Work	14	9.0	9.0	100.0
Total	155	100.0	100.0	

The spread in disciplines is very important for the dialogical education in that it allowed students from different disciplines to come together to share their ideas which triggers thinking and new ideas are generated in the process (cf section 2.2). This is good for dialogue purposes as students would leave the session with different viewpoints according to the way participants from each discipline presented them.

4.1.4 Distribution of participants by nationality

The university enrolls students from across the world, as a result of which within the group of participants students of different nationalities existed. Table 4.4 shows the distribution of participants according to nationality.

Table 4.4 Distribution of participants by nationality

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid SA	148	95.5	95.5	95.5
Swazi	1	.6	.6	96.1
Zim	6	3.9	3.9	100.0
Total	155	100.0	100.0	

The frequency shows that the majority of the sample population are South Africans (95.5%) while the minority of the participants were Zimbabweans (3.9%) and Swazi (0.6%). This shows that the sample is biased towards the South African participants since it is a South African university and as such local students are most likely to constitute a greater percentage. One of the aims of LKA is for people to have broad perspectives through dialogue (cf section 2.10) and although table 4.4 shows that there are more South Africans as compared to other nationalities, it is interesting to note that within South Africa we see diverse ethnic groups.

4.1.5 Distribution of participants by home language

Participants' home languages are of importance as this reveals the students who could be at a disadvantage due to language. Since the language of instruction is English and most of the students are second language speakers, they are assumed to be disempowered thus contributing to the 'articulation gap' (cf section 2.8.4). The distribution of participants by home language is given in table 4.5.

Table 4.5 Distribution of participants by home language

	Frequency	Percent	Valid Percent	Cumulative Percent	
Valid		2	1.3	1.3	1.3
	Afrikaans	3	1.9	1.9	3.2
	English	8	5.2	5.2	8.4
	Ndebele	1	.6	.6	9.0
	Shona	4	2.6	2.6	11.6
	Siswati	2	1.3	1.3	12.9
	Tonga	1	.6	.6	13.5
	Tswana	2	1.3	1.3	14.8
	Venda	2	1.3	1.3	16.1
	Xhosa	122	78.7	78.7	94.8
	Zulu	8	5.2	5.2	100.0
	Total	155	100.0	100.0	

The table 4.5 above shows that most of the participants were speakers of about eight Nguni languages of which 122 of them spoke Xhosa which is expected as the university is situated in the Eastern Cape Province where Xhosa is the native language. The other seven Nguni languages were in very small proportions, the same as with English and Afrikaans. This distribution shows that the university is a multicultural society and, considering the dialogue that takes place in the LKA course, this would mean that there is a higher chance of seeing how people from different backgrounds view certain things in life. This brings in the issue of diversity within the LKA programme.

4.1.6 Use of English at home

Dialogue is facilitated by fluency in language of communication and considering that English is the medium of instruction for university studies this was of importance to note that not all students could be comfortable with the language during discussion, meaning this could be a barrier for dialogic learning for some students.

Table 4.6 English ever spoken at home

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	105	67.7	67.7	67.7
Valid No	50	32.3	32.3	100.0
Total	155	100.0	100.0	

Table 4.6 shows that of the students involved in the research 67.7% had English spoken at some point in their homes while 32.3% said English was never spoken at some point in their homes. As discussed in chapter 2 section 2.8.4, some students are naturally disempowered by the fact that they are English second language speakers. During the researcher's observation of the course session it was also noted that here and there students would code-switch between native languages and English. However, it is the course's hope that confidence can be instilled in those students who are not comfortable with English through dialogue.

The above presentation shows that the cohort that took part in the research represented students from across disciplines allowing different academic perspectives. They also show diversity through their distribution by nationality and different ethnic groups involved. The diversity of the participants means diverse views to be shared during the LKA sessions. Lastly, there is the issue of English as a second language for most of the students. It might be of concern because dialogue is facilitated by fluency in communication.

4.2 PEDAGOGICAL ARCHITECTURE OF THE GROUNDING PROGRAMME

As was discussed in chapter 2 (cf section 2.10.) the grounding programme, locally known as Life, Knowledge, Action (LKA) was designed to equip first year students with extra skills to help sustain them in their university education as well as equip them with skills needed to deal with post university life. The architecture was designed to fit this purpose and this study sought to discover whether this was the case. In field work the students were asked to give their understanding of the purpose of the LKA as well as where dialogue took place within the architecture.

4.2.1 Purpose of LKA course according to the students' understanding

It has been argued that the architecture of the LKA is informed by its purpose. In order to understand the fitness for purpose, participants were asked what they understood to be the purpose of the LKA and the results are presented in table 4.7.

Table 4.7 The purpose of the LKA

To bring students from different faculties together to share ideas (dialogue)	55
To educate students about life	34
To make friendships and teach communication	9
To produce critical thinkers	9
Nothing- time consuming and useless	2
Other	10
Missing	6
Total	155

Table 4.7 shows that the greatest percentage of the students said the purpose of the LKA was to bring them together as students from different faculties to a platform where they could engage in discussions. This was followed by 34 students who felt the purpose of LKA was to educate them about life in general. Out of the 155 students 9 of them said the purpose of LKA was to allow them to make friendships and learn communication skills. Another 9 of the students said LKA's purpose was to develop critical thinkers. 10 students gave different purposes for the course from developing problem solving skills to not knowing what the purpose of the course was and these were classified as 'other' while 6 participants did not respond to the question. Given all these positive comments by students on the purpose of the LKA course, it is interesting to note that 2 of the students thought the course had no purpose at all but rather they saw it as a time consuming and useless course altogether.

4.2.1.1 LKA as a trans-disciplinary centre

According to the students the purpose of the LKA programme is to bring together students from across faculties for dialogue. This shows that LKA, since it's a trans-

disciplinary course (cf section 2.9), has managed to merge the different disciplines so as to share different ways of thinking about issues. The goal of the LKA has been fully realised which marks the starting point of the programme where people need to gather first in order to be able to engage in dialogue.

4.2.1.2 Educate students about life

The other purpose of the programme is to educate students about life. This appears to confirm what the programme designers say about the purpose of the LKA (cf section 2.10) who argue that LKA is going beyond just academics as students talk about issues affecting the society they live in. LKA is seen as a course that helps to develop positive relationships.

4.2.1.3 To make friends and learn communication skills

It is also the purpose of LKA to bring joy and laughter to the students within the academic community (cf section 2.10). Students felt the programme created a platform for them to make friendships which the researcher assumes will bring joy and laughter in the students' lives while the communication skills help maintain the friendships in good shape.

4.2.1.4 Develop critical thinkers

It seems there is evidence that LKA provides opportunities for dialogue and dialogue which is liberating. The LKA purpose was to develop critical thinkers (cf section 2.10) and through dialogue (cf section 2.2) critical thinking is promoted. When asked what they understood as the purpose of LKA, a number of views were expressed. The students expressed the idea that dialogue is central for the learning process and LKA created opportunities for them to share ideas.

In LKA is where you air ideas, you are free to talk, you are allowed to say what you want. Everything to LKA is correct so it gives us an opportunity to say what we have without being judged by others. I think LKA opens up the minds of students (**Student EHS1, dataset 1**).

EHS1 says that LKA creates a platform for people share ideas freely; important to the dialogic pedagogy is the issue of not being judged by peers. EHS1's direct words 'Everything to LKA is correct so it gives us an opportunity to say what we have without being judged...' suggest that every argument is correct as long as you can explain and support it. EHS1 also brings out the issue of freedom, '...people share ideas freely...' Dialogue brings freedom as people involved know that there is no authority. LKA creates the space for everyone to take part in the dialogues that are carried out within the course. Via dialogue student EHS1 acknowledges that the minds of the students are opened as new ideas are poured in from different participants. This seems to confirm that students were liberated through dialogue.

It is clear that according to ELLB3 that the purpose of LKA is to create a platform for dialogue amongst students from across disciplines and that it does take place. As he puts it:

LKA is meant for students from different faculties to merge and express our own views without any intimidation, a platform to bring students from different faculties to share our views (**Student ELLB3, dataset 1**).

This seems to confirm the quantitative results and this shows that LKA has met its goal of merging students from different faculties to share ideas. It can be seen from ELLB3 that the LKA gives the students the platform for dialogue. In the student's words they '...express... views without intimidation...' which is good for dialogue. This suggests that there is equality amongst the participants of the discussion and the environment is conducive for equal participation. This shows that the architecture succeeded in creating room for dialogue. This implies that LKA seeks to create an environment that does not intimidate students, thus dialogue takes place as students share their different views on a presented 'Umthamo'.

It can be seen from ELLB3 that LKA creates space for dialogue amongst peers in the Umzi with facilitators in the Ekhaya and lecturers in the village. It also means that students are given an opportunity to contribute to knowledge and their contributions are accepted, as revealed by the same student. When asked what the purpose of the Umzi was, the student said, "This is a platform where everyone's views are accepted". The fact that the student feels that "...everyone's views are accepted"

shows that there is no authority with a final say which can only happen in a dialogue and one has to share their different views if they are not in agreement with another's view.

This shows that there is room for knowledge to be constructed and reconstructed or modified by the students. This concurs with the framework presented in chapter 2 (cf section 2.12.1) that students come in at T1 and through discussion at T2 and as other views are given the students end at T3 with knowledge being either 'elaborated' or 'reproduced' This is in line with what Flecha (2000) states that there is no conclusion on wrong or right as the outcome of a dialogue can always be analysed and changed. This means the students could give an opinion that was subject to discussion and could end up changing their way of thinking or viewing things as they would have received other ideas. This shows the importance of accepting or incorporating students' contributions in dialogue as they will get a sense of worth; thus they will see the need to take part in future dialogue. By saying '...merge and express our views.' student ELLB3 implies that they are looking forward to attending the sessions so as to share their ideas, thus taking responsibility for their learning which is what dialogic pedagogy entails.

In the same vein Rule (2011) argues that knowledge is co-constructed just like peers in LKA did amongst peers. The point is not to win the argument but to learn from one another and discover the truth together about the issue under discussion. So whether the dialogue happens between teacher and students or among peers there should always be willingness to learn from one another. There is no authority to state a wrong from a right answer. This is supported by what is said by student ELLB4 that, "Some people come with stigmatised opinions and through discussions the views are changed". This means that dialogue brought change to some students who had wrong views or misconceptions about certain aspects of life; this is in line with what Archer (1995) said: the student comes for the LKA programme at T1 and through discussions with peers moves to T2 where peers influence each other's knowledge and their knowledge is thus elaborated at T3 (cf section 2.12.1). As

student ELLB4 states, those who came with ‘stigmatised opinions’ changed their views through discussions.

4.2.1.5 Development of skills for study

As mentioned in section 2.8, one of the purposes of LKA was to equip students for their academic studies. As such students were asked if LKA had equipped them with useful skills for their studies and their responses are given in table 4.6.

Table 4.8 LKA equipped me with useful skill to use in my studies

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly agree	57	36.8	42.2	42.2
	Agree	55	35.5	40.7	83.0
	Disagree	17	11.0	12.6	95.6
	strongly disagree	6	3.9	4.4	100.0
	Total	135	87.1	100.0	
Missing	System	20	12.9		
Total		155	100.0		

It can be seen that the greater number of the students (83%) agreed that LKA had equipped them with skills needed for their academic studies. Only 17% of students did not agree. Out of the 155 students who took part in the research, 20 of them did not respond to question. The same question on the purpose of the course was asked to the students who were involved in the interviews and their responses confirmed the idea of meeting for dialogue. As mentioned in chapter 2 (cf section 2.11) the course is also anchored on the idea of dialogue amongst other things.

4.2.2 Student participation in discussions

In chapter 1 section 1.1.2 it was seen that LKA assesses students through what they term ‘participation’. In this study students were asked to rate their participation in the programme. Participation is measured through active participation, attending a movie session as well as group discussions and written assignments in the programme. Each student has a responsibility to make sure that they gain marks through their participation in the activities of the course. As such the researcher sought from the

student how they would rate their participation. The results for participation at the *Umzi, Ekhaya* and Village are shown in tables 4.9, 4.10 and 4.11 respectively.

Table 4.9 Rate your participation in your Umzi

	Frequency	Percent	Valid Percent	Cumulative Percent	
Valid	Very active	69	44.5	50.4	50.4
	Active	47	30.3	34.3	84.7
	Not very active	19	12.3	13.9	98.5
	Inactive	2	1.3	1.5	100.0
	Total	137	88.4	100.0	
Missing	System	18	11.6		
Total		155	100.0		

Table 4.9 shows that 116 (84.7%) participants stated that they were active in discussions that took place in their Imzi and 21 (15.4%) of them said they were not active in discussions. Of the 155 participants 18 did not respond whether they participated actively or not. The interviewed students confirmed the results above which show a high percentage of students alleging that they were active in Umzi discussions. AMC2 (dataset 1) supports this by saying that this is where effective discussion took place more as compared to the other levels of the architecture.

Table 4.10 Rate your participation in ekhaya

	Frequency	Percent	Valid Percent	Cumulative Percent	
Valid	Very active	46	29.7	34.8	34.8
	Active	61	39.4	46.2	81.1
	Not very active	22	14.2	16.7	97.7
	Inactive	3	1.9	2.3	100.0
	Total	132	85.2	100.0	
Missing	System	23	14.8		
Total		155	100.0		

Table 4.10 shows that 107 (81.1%) participants said they were active in discussions while 25 (19.9%) said they were not active in discussions. Of the 155 participants 23 did not show their participation in discussions whether active or inactive.

Table 4.11 Rate your participation in the village

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very active	36	23.2	27.7
	Active	45	29.0	62.3
	Not very active	39	25.2	92.3
	Inactive	10	6.5	100.0
	Total	130	83.9	100.0
Missing	System	25	16.1	
Total		155	100.0	

Table 4.11 Shows that 81 (62.3%) said they were active in village discussions and 49 (37.7%) were not active. 25 of the participants did not respond. According to Freire (1987) the teacher’s responsibility is to pose ‘critical problems for inquiry’. This then gives both the teacher and the students a chance to participate in solving the problem. In this case the programme planners have prepared questions which students need to discuss in their meetings. Likewise, when the facilitators and lecturers meet with the students in the Ekhaya and village sessions, they present the students with questions which trigger participation from the students. Students are also free to ask questions which are open for discussion by both the students and facilitators/lecturers.

Tables 4.9, 4.10 and 4.11 are a reflection of the participation in the three levels, the Umzi, Ekhaya and the Village. The results show that discussions took place at all levels; this seems to confirm the idea that LKA is anchored in the idea of dialogue (cf section 2.11). More than 50% of the participants agreed they were active in participation at all three levels with more discussion taking place at the Umzi with 84.7%, followed by the Ekhaya with 81.1%, then the village with 62.3%.

Student ELLB3 states that in the Umzi, “This is where we engage in discussions about the movies that we would have watched and do assignments”. The students would watch movies and meet in the Umzi to discuss issues arising from the movie as well as collaborating on doing assignments. The students had to agree on a common piece of work with agreed views so as to submit a joint assignment. This is

evidence that there is dialogue that takes place in the Umzi groups; ELLB3 says that they ‘...engage in discussions...’

But in an Umzi you meet as Umzi partners ... and you discuss, you are allowed to discuss and ask questions so that you understand what is being taught. I think it is an advantage to have those certain groups (**Student EHS1, dataset 1**).

This shows the importance of LKA architecture, which gives room for discussion as well as opportunity to ask questions. Questions are a characteristic of a dialogic pedagogy which allows room for seeking clarity on certain issues (cf section 2.4). Also the idea of putting the students into smaller groups is an advantage as it allows everyone a chance to take part in the activities. This is also supported by AMC2 who says:

This breaking down is actually to make it effective so that in a smaller group you understand each other, it's for coordination and progress' sake, it allows you to share ideas better. (**Student AMC2, dataset 1**).

As discussed in chapter 2, (cf section 2.8.6) dialogue is more effective in smaller numbers. AMC2 in her own words says “...in a smaller group you understand each other... it allows you to share ideas better.” This shows that students appreciate that the smaller the group, the more efficient it is in discussions as opposed to the village which has bigger numbers resulting in few students participating leaving others with unresolved issues and unanswered questions. This is confirmed by Student EMC5 who says “In an Umzi there is room to correct one another unlike in a village with so many people”. This is another very important aspect of dialogic pedagogy which allows students to correct each other, thus co-constructing knowledge together (cf section 2.2). Everyone in the group has a responsibility for working towards knowledge construction.

Even though 84.7% of the participants were active in the Umzi, some students highlighted that not all students were cooperative during the sessions as stated by Student ELLB3 that, “There is reality, there are some people who do not cooperate”. This goes against what is argued by Flecha (2000) that dialogue is egalitarian; this is

true only when the contributions are treated with equal importance regardless of the position held by the contributors. These students who do not participate or share the same goal with the rest of the group thwart discussions, thus dialogue will not be smooth as other students will require pushing to take part in dialogue.

According to the students the purpose of the LKA is to bring students from across disciplines together for dialogue on a wide range of issues. The results show that LKA creates the opportunity for the students to engage in dialogue freely without fear of intimidation or being judged. Questions and correcting one another as peers is characteristic of dialogic sessions within the LKA programme. Dialogue also is more effective in a smaller group which in this case is the Umzi. However, some students are not cooperative in discussion which affects the smooth flowing of the dialogue.

4.3 DIALOGIC PEDAGOGY

LKA has a unique pedagogical architecture which was designed to create spaces for dialogue (cf section 2.11). The question, however, is how dialogue takes place in different levels of the grounding programme as one of the students said that, “LKA taught us that there is a community, it’s not about you. It’s a unique subject” (EMC5). The uniqueness of the course is also in the dialogic teaching and learning as well as the course content. According to Alexander (2006) dialogue is an approach to teaching which “harnesses the power of talk to stimulate and extend pupils’ thinking and advance their learning and understanding”. The author further suggests that, through stimulation by talk, students’ learning and understanding of concepts is thus improved (cf section 2.2).

4.3.1 Communal knowledge building

Within the dialogic community everyone and their contributions are of significance as these trigger thoughts which have the potential of giving birth to new knowledge or the modification of the already existing knowledge within the group involved in the dialogue. There is evidence from the research that the participants felt that they learnt a lot from contributions made by the Umzi and Ekhaya group members.

Table 4.12 I learnt a lot from group members' contributions in Umzi and Ekhaya

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly agree	53	34.2	38.4	38.4
Agree	68	43.9	49.3	87.7
Valid Disagree	13	8.4	9.4	97.1
Strongly disagree	4	2.6	2.9	100.0
Total	138	89.0	100.0	
Missing System	17	11.0		
Total	155	100.0		

Table 4.12 indicates that 87.7% of the participants agreed to have learnt a lot from contributions made by group members in the Umzi and Ekhaya. 12.3% disagree to have benefited from the discussions held. 17 of the participants did not respond to that section of the questionnaire.

As student EMC5 (dataset 1) states that ‘...it’s not about you...’ this shows that dialogic pedagogy can only happen between two or more people sharing views on a given topic. As the student highlights, in dialogue you are aware that it is not only about you, it’s all about a community coming together with different points of view. (cf section 2.2). The design of the programme teaches them that there are different points of view to any aspect of life. According to the LKA everyone in the group at all levels, that is, the Umzi, Ekhaya and Village are expected to participate in the discussions. In dialogue every contribution is regarded as valuable as student (cf section 2.2) EMC5 in her own words says ‘Everything to LKA is correct...’ as long as a contribution is supported or expounded. Results in table 4.13 show that participants came to an appreciation of each other within dialogue and their contribution towards their learning.

Table 4.13 LKA discussions helped me realise people are important

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly agree	90	58.1	62.1	62.1
Agree	49	31.6	33.8	95.9
Valid Disagree	2	1.3	1.4	97.2
Strongly disagree	4	2.6	2.8	100.0
Total	145	93.5	100.0	
Missing System	10	6.5		
Total	155	100.0		

The statistics show that 95.9% of the participants agreed that discussions helped them to realise that people are important, while 4.2% said they did not help and 10 participants did not respond to the question. The results in table 4.13 testify to the influence the dialogue in LKA had on the students. Through dialogue students realised that everyone is important and so are their contributions in discussion. This seems to confirm that the LKA is not a deficit model as it acknowledges that everyone has something to offer to the society. It is through dialogue that all people are given opportunities to share their ideas or thoughts (cf section 2.2).

As discussed in chapter 2 (cf section 2.2) in dialogue there is co-construction of knowledge which takes place. In dialogue knowledge is not imposed on any participant but instead there are negotiations that take place as participants try to persuade one another to buy their views. As a result, students are treated as sources of information; everyone's contribution is important in dialogic learning. All participants assume the roles of both the teacher and learner. Dialogue goes beyond initial knowledge and belief; it also goes beyond simple talk (cf section 2.2). It is structured which allows new insights and deep knowledge, better understanding with the intention of leading to change.

4.3.2 Facilitation of dialogue

Learning through dialogue is done through facilitation as highlighted in chapter 2 (cf section 2.3.2). LKA has employed the use of facilitators of dialogue locally known as 'abakwezeli'. These give support to the students during the Ekhaya sessions. To establish whether or not this was being fulfilled participants were asked to agree or disagree as to whether their facilitators promoted dialogue in their Ekhaya sessions.

Table 4.14 Our facilitator promoted discussion amongst students

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly agree	68	43.9	49.6	49.6
Agree	59	38.1	43.1	92.7
Valid Disagree	7	4.5	5.1	97.8
Strongly disagree	3	1.9	2.2	100.0
Total	137	88.4	100.0	
Missing System	18	11.6		
Total	155	100.0		

Table 4.14 indicates that the majority of 92.7% of the participants of the participants agreed to the statement that the facilitator promotes discussion amongst students. The minority of 7.3% participants disagreed with the statement while 18 of the participants did not react to the statement. The results in table 4.14 show that the facilitators were indeed promoting dialogue. This supports what dialogic pedagogy through facilitation means; facilitators do not have to take control of the session and give final rulings (cf section 2.7). During interviews the students were asked how their facilitators promoted discussions in their Ekhaya and a number of techniques were highlighted.

Table 4.15 The facilitator's promotion of the existence of discussions among students in the Ekhaya

EHS1. They group us and give us topics to debate on. They make us debate as Imizi and we teach each other on new things. We were allowed to spread out our ideas or maybe something we have heard we can discuss things that are happening now in the world. E.g. the Kenyan hostages, we were told to go and research and find out about it. We were shocked about the findings. People were just shopping and they were attacked.

AMC2. Usually pose like a challenge e.g. to say so girls are you sure you allowing boys to talk more than you. So tina (us) as girls we are motivated and we make it like a competition so as to prove a point.

ELLB3. By introducing a topic of discussion and throwing it to the floor. Helping students not to attack other people's characters but discussing about the issue.

ELLB4. Some of us have not yet grasped the concept of discussion such that they attack and judge a person due to their contributions, so the abakhwezeli helps us by controlling the talk. They make sure people focus on the topic of discussion. (not losing direction)

EMC5. They explain the topic of discussion to avoid discordant discussion; some of the ideas are good but will be out of context. Though childish sometimes, they would use ice breakers to warm us up and the environment was conducive for discussion. They stimulate discussion; they don't talk much they throw it to the students. They ask us questions and when we responded the discussion will be kicked off. They introduced the discussion by doing a game that would cause everyone to engage in discussion

The responses show a number of techniques employed by the facilitators to ensure that there was dialogue taking place within their Amakhaya. According to student EHS1, the facilitators would give debate topics which were discussed first in smaller groups before the debate could include the whole Ekhaya. Student AMC2 said they would motivate the students by creating a competitive spirit between ladies and gentlemen so everyone would participate so that they are not taken as the weaker group. Although in chapter 2 was mentioned that dialogue was not about winning an argument, the challenge was just to stimulate talk. Student ELLB3 comments that facilitators promoted dialogue by introducing 'a topic of discussion and throwing to

the floor’. This implies that they would make sure that they do not talk more than the students as well as monitoring to make sure that there is no attacking of each other’s character as well as making sure that the discussion had direction, not just giving random information that is not helpful to the learning process. Facilitators would also make sure that they created a relaxed environment for dialogue to take place and that students are clear on what is to be discussed. They would also ‘stimulate discussion’ through asking questions, a technique that is essential for dialogic pedagogy (cf section 2.4).

4.3.3 The village lecture is just like the other lectures

As discussed in section 2.9, lecturers and students were frustrated by the traditional lecturing style that is now occurring. The aim of LKA is to move away from the lecturing style that is common in most university lectures. It seeks to bring in an innovation where the students and the lecturers engage in dialogue and discuss about issues beyond academics. Students were asked to respond to whether the Village session was any different from the normal lectures in other courses. The responses are presented in table 4.16.

Table 4.16 The village lecture is just like the other lectures

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly agree	29	18.7	20.9	20.9
Valid Agree	44	28.4	31.7	52.5
Valid Disagree	54	34.8	38.8	91.4
Valid Strongly disagree	12	7.7	8.6	100.0
Valid Total	139	89.7	100.0	
Missing System	16	10.3		
Total	155	100.0		

Participants were asked to react to the statement that ‘the village lecture is just like the other lectures’. The majority (52.5%) of the participants agreed that the village lecture is just like other lectures while 47.5% of the participants disagreed with the

statement. Of the total participants 16 did not respond to the statement. The greater percentage seems to agree with the statement. The difference is not very evident. To many this could suggest that dialogue is limited within the village. This could be in the levels of participation within the LKA village lecture.

Dialogue promotes active participation from students. Even though a village has a large number of students, there is evidence of more student participation during the session as compared to the other lectures. The participants were asked to react to the statement that ‘there is more student participation in the village than other lectures and the results are shown in table 4.17 below.

Table 4.17 There is more student participation in the village than other lectures

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly agree	47	30.3	33.3	33.3
Valid Agree	48	31.0	34.0	67.4
Valid Disagree	34	21.9	24.1	91.5
Valid Strongly disagree	12	7.7	8.5	100.0
Valid Total	141	91.0	100.0	
Missing System	14	9.0		
Total	155	100.0		

Table 4.17 shows the results and indicates that a vast majority of the participants (67.4%) agreed with the statement, while 32.6% disagreed with the statement. Of the total participants 14 did not respond to the statement. This seems to confirm that the design of the programme has succeeded in including student/lecturer engagement. This seems to rescue the lecturers and students from the frustration coming from the normal lecturing style.

The following comment was made in response to the question on what kinds of discussions were held between lecturers and students:

In our villages it's not a one to one but the lecturer is up, then he asks you what you understand about a certain topic so when people point out their view that's when you get the idea of what is being talked about. The lecturer also tells us about things which are not guided in the guide line. He also shows us things he himself has researched on, information that is not in the guideline, information that can be added on what we are learning, information that can open up our minds so that we can understand what exactly the lecturer is trying to talk of (**Student AMC2, dataset 1**).

The student highlights that students are the ones who respond to questions on their understanding of concepts and the student says this is when you '...get the idea of what is being talked about' from students and not the lecturer. This shows that lecturers guide students to express their views and not lecturers just coming to give information to the students. The lecturer also talks about issues that are '...not in the guideline ...' which confirms what is talked about in chapter 2 (cf section 2.3.3). Unlike recitation, dialogue does not have pre-set content and structure but is guided by how the dialogue progresses. Dialogue also encourages critical thinking on the part of those involved and not waiting for lecturers to feed them with information. It shifts education from the banking system towards the liberating dialogic teaching/learning.

It made me a critical person, also to be that person who doesn't think in one direction it broadened my thinking that when you see a situation you need to be critical about it (**Student ELLB3, dataset 1**).

According to the student, LKA taught the students that one does not just take things or situations at face value. There is need to be open minded and analyse situation so as to be able to deal with them. Dialogue creates opportunities for learning and sharing of ideas as well as an opportunity to think. 'Everything to LKA is correct so it gives us an opportunity to say what we have without being judged by others...' (Student EHS1, data set 1). As mentioned in chapter 2, (cf section 2.3.5), there is no right or wrong answer as knowledge is negotiated. This is another positive attribute of dialogue that was experienced by some of the students, i.e. the issue of being non-judgemental. In dialogue not being judged allows students to think and share their ideas freely, thus liberated learning takes place, unlike in other lectures where most of the teaching is done by the lecturer. In the LKA village session just like all the other sessions in the programme it encouraged learning from each other. As EHS1 clearly states, very contribution is accepted and no one is judged for what they say.

Dialogue is a communal activity which involves a group of people who come to share their ideas and their contributions are all accepted and are subject to change. It stimulates thinking thus resulting in the development of new knowledge. When students engage in dialogue, they are changed from their initial knowledge and belief as they are influenced by contributions that come from other people. There is evidence within the LKA that dialogue takes place at all levels amongst students as well as between facilitators/lecturers and the students although the extent to which it happens can be affected by certain conditions.

4.4. DIALOGICAL MOMENTS FIRST YEAR STUDENTS ENGAGE IN

4.4.1 Student engagements

Students in the LKA participated through attending movies, and attending the Umzi, Ekhaya and Village sessions. In the Umzi they were all expected to participate actively as this is what determined whether they got marks or not. Students were asked to agree or disagree to where they were involved in active participation and the results are given in tables 4.18, 4.19 and 4.20.

Table 4.18 I participated actively in Umzi discussions

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly agree	73	47.1	50.3	50.3
Agree	63	40.6	43.4	93.8
Valid Disagree	6	3.9	4.1	97.9
Strongly disagree	3	1.9	2.1	100.0
Total	145	93.5	100.0	
Missing System	10	6.5		
Total	155	100.0		

As shown in table 4.18 discussions were carried out in the Umzi where students met in small groups of students between six and eight members (cf section 2.10.1). 93.8% of the participants agreed to actively participating in the Umzi discussions while 6.2% disagreed to participating actively in the Umzi. 10 of the participants did not respond to this statement.

Table 4.19 I participated actively in Ekhaya discussions

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly agree	45	29.0	31.0	31.0
Agree	85	54.8	58.6	89.7
Valid Disagree	13	8.4	9.0	98.6
Strongly disagree	2	1.3	1.4	100.0
Total	145	93.5	100.0	
Missing System	10	6.5		
Total	155	100.0		

Table 4.19 indicates that 89.7% of the participants agreed to having actively participated in the discussions held in the Ekhaya with the total number of between thirty and forty students. On the other hand 10.3% disagreed to having actively participated. 10 of the participants did not respond to this.

Table 4.20 I participated actively in village discussions

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly agree	28	18.1	19.4	19.4
Agree	57	36.8	39.6	59.0
Valid Disagree	49	31.6	34.0	93.1
Strongly disagree	10	6.5	6.9	100.0
Total	144	92.9	100.0	
Missing System	11	7.1		
Total	155	100.0		

Table 4.20 indicates that 59% of the participants agreed to have actively participated in the discussions held in the village. On the other hand, 40.9% disagreed to having actively participated. 11 of the participants did not respond to this.

Evidence from the three tables, 4.18, 4.19 and 4.20, evidently show that students participated more in the Umzi than in the Ekhaya and the village. This seems to

confirm what was discussed in chapter 2 (cf section 2.8.6) that dialogue is more effective in smaller groups as compared to large groups. In the interview the same question was asked and the responses try to explain the trends that were shown in these tables.

In response to the interview question (Did you participate actively in discussion in any of the levels i.e. the Umzi, Ekhaya or Village?) results show that students were active in participation in one level or the other. Student EHS1 responded that they did participate more at the ekhaya and according to the student they benefited more because students from different Imizi gathered together to share what they would have discussed in their respective Imizi pertaining to the issues discussed in the Umthamo.

Yes I did. I am very argumentative so, mostly in the Ekhaya. There we were put into different Imizi and we were told to discuss about something and just because certain people from other Umzi were discussing about different things they had different ideas and we shared different ideas as it was very different from some of our agreements so it depended on the Imizi coz we would debate as Umzi 88vs Umzi 86 bringing out our points and supporting what we were saying (Student EHS1, dataset 1).

Students engaged in dialogic moments first amongst group members as they tried to come up with common arguments on certain topics. The dialogic moments would then take place between Imizi as members shared their different views in form of debates and members of the group would help by explaining or supporting their views. To the same question students ELLB3 and ELLB4 confirmed that they discussed more at the ekhaya as compared to the Umzi and the village. Student ELLB3 stated that the participation at the ekhaya was influenced by the smaller numbers which made it possible for everyone to get an opportunity to take part in the discussions. (ELLB3: It was much better at the ekhaya level due to the reasonable numbers.), (ELLB4: Yes at the ekhaya, I never participated at the village but I learnt a lot.). Even though quantitatively the students showed that more discussions happened in the Umzi, these students felt otherwise.

Two students from the five interviewed said they participated more at the village as compared to the Ekhaya and Umzi. These two students seem to have the same push for them to participate more in the village where there are big numbers in the

group. The students' argument is that it is all about choices in the sense that everyone is given an opportunity to speak; as a result they had to fight for their opportunity to make their contributions. Student AMC2 seems to have a lot of confidence in herself, so much so that the student wants to participate at the village so that everyone gets to hear her views/opinions. On the other hand, student EMC5 is on the aggressive side in the sense that his/her contributions should be heard every time. This is in line with what is said in chapter two that participants in a dialogue tend to compete for their ideas to be heard; this is where the turn-taking is peer-based (cf section 2.2.1). Students do not wait for the lecturer to nominate them to talk but rather they nominate themselves which is typical of a normal dialogue as compared to a controlled dialogue.

Yes I have, naturally myself I am a talker, I love talking I debate I criticise so in all of them I don't see the need of taking back what you have. I believe in sharing your views even if it's wrong even if it's right. I think I participate everywhere but mostly in the village when everyone is there so that my ideas will reach almost everyone (Student AMC2, dataset 1).

Everyone has a choice to participate or not such that even at the village I participated a lot. I made sure that my contribution is heard every time (Student EMC5, dataset 1).

It is interesting to note that quantitative results presented in the tables 4.18, 4.19 and 4.20 do not tally with the qualitative results from the interviews. Quantitative results show that students participated more in the Umzi followed by the Ekhaya and lastly in the Village, while the qualitative results from the interviews show that there is more participation in the Ekhaya followed by the Village and lastly the Umzi.

44.2 Students' observation on dialogic moments within different levels of the architecture

Students participated in dialogue actively at different level for various reasons but even though one could not be active in one group some would be. Through their observations they were asked to make a judgement as to where they thought more discussions occurred between the Umzi and the Ekhaya as well as between the Ekhaya and the Village. The results are given in tables 4.21 and 4.22

Table 4.21 There is more discussion in Umzi than in Ekhaya

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly agree	55	35.5	39.9	39.9
Valid Agree	54	34.8	39.1	79.0
Valid Disagree	23	14.8	16.7	95.7
Valid Strongly disagree	6	3.9	4.3	100.0
Valid Total	138	89.0	100.0	
Missing System	17	11.0		
Total	155	100.0		

Table 4.21 above indicates that 79% of participants agreed that there were more discussions in Umzi than in ekhaya, while 21% disagreed and 17 of the participants did not respond to this.

Table 4.22 There is more discussion among students in Ekhaya than in village

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly agree	54	34.8	39.1	39.1
Valid Agree	60	38.7	43.5	82.6
Valid Disagree	20	12.9	14.5	97.1
Valid Strongly disagree	4	2.6	2.9	100.0
Valid Total	138	89.0	100.0	
Missing System	17	11.0		
Total	155	100.0		

Table 4.22 indicates that 82.6% of the participants agreed to actively participating in the village discussions and 17.4% disagreed while 17 participants did not respond to this. The results in tables 4.21 and 4.22 seem to agree with results from tables 4.1, 4.19 and 4.20 on participation levels within the Umzi, Ekhaya and Village. The interviews carried out revealed similar result with those shown in the tables 4.21 and

4.22. Students confirmed that students do participate more at the Umzi level as compared to the Ekhaya and one student had this to say:

I think they do participate more because in the Umzi we are just students there won't be no third person who is acting as a coordinator like a facilitator. Because I believe Students have this fear once there is someone in front like a teacher or a facilitator they sort of withdraw, so when you are students you just feel like you are friends and they contribute **(Student AMC2, dataset 1)**.

This confirms the conditions that are conducive for dialogue. The environment needs to be free and comfortable for people to relax and express themselves without any fear or intimidation (cf section 2.2.1). This implies that students might see the position that is held by teachers as a deterrent to their participation or contribution in the learning process. This is one factor that dialogism upholds, a comfortable environment where all participants are treated as equal contributors (cf section 2.12.1). As long as there is someone who assumes the role of a teacher, students automatically see them as the source of knowledge and that all their contributions need his or her approval. As a result of this AMC2 clearly states that the students automatically 'withdraw' and assume the receivers' role whereas dialogue aims at making all participants equal contributors.

The issue of numbers cannot go unnoticed. The more the number of participants the more intimidated the students are, as revealed by student ELLB3 when the student said "Yes because there is few students and we know each other so it is easier to speak without feeling intimidated", in response to the issue on whether there was more participation at the ekhaya level as compared to the village level. In support of this Enarson (1960) states that the size of a class cannot be taken for granted as the class size innovations can have advantages either of saving or improving instruction or result in both. For student ELLB3 the innovation in class size would benefit in better instruction. There is no intimidation due to the small numbers thus yielding better participation.

The student also raised an issue of familiarity with the group members having an effect on the participation levels. As mentioned in the statement '... we know each

other...’ this implies they can easily express themselves without fear, because they treat each other as friends or peers. What can also be concluded from this statement is that for dialogue to happen there is need for a comfortable environment for the people holding the dialogues. According to these students, this environment exists in the Umzi and the ekhaya.

Similarly, student EHS1 concurs with student ELLB3 where the student states that:

Yes, students participate more, discuss more, they engage and interact more. We get the opportunity to ask what’s your name and stuff; I mean you get the opportunity to introduce yourself to the other members because we are a few in numbers (Student EHS1, dataset 1).

Clearly from EHS1’s comment, students are more active in participation at the ekhaya level because of the number of group members which is reasonably small. Student EHS1, like student ELLB3, confirms the issue of familiarity when he/she says in the ekhaya they get the opportunity to introduce each other as well as discussing other issues.

Student AMC2 raised a different issue that contributes to the level of participation at the ekhaya level and his/her comment is:

Yaa they also do that in the ekhaya and they are few students and they are more familiar with their facilitator they are more comfortable to speak out in an ekhaya. Unlike in village as you constantly meet strange faces (Student AMC2, dataset 1).

In as much as there is a facilitator in the ekhaya, students still feel comfortable to share their views without feeling intimidated by them. The student highlights that this is because they are familiar with the facilitators as they are fellow students who have been trained to facilitate the learning process. The students view the facilitators as equal contributors in the dialogue. This seems to confirm that facilitators manage to take the back seat in the discussions. This could also mirror the proper training received by the facilitators (cf section 2.6).

Dialogic moments take place between peers in their Imizi as well as between Imizi during the Ekhaya sessions. Students participate more in smaller groups where there is less intimidation due to reasonably smaller numbers and familiarity with the

group members. During the village session, because of the large numbers involved, students have to fight for their views to be heard. Qualitatively more discussions show that they took place in the Ekhaya, Village and Umzi whilst quantitatively more discussion is in the Umzi, Ekhaya and then Village.

4.5 DIALOGICAL MOMENTS OF FIRST YEAR STUDENTS AND LECTURERS

These are the moments when students and lecturers have interchanges in discussions as a way of sharing their views on a particular issue (cf section 2.3.4). Through this participation students stimulate one another to express their thoughts. It is a process that involves conflicts of ideas from students which results in students being forced to think or reflect on the issues under discussion.

4.5.1 Activities in the Umzi-Ekhaya-Village according to the students

The participants when asked what happens in the different groups that they met confirmed that the dialogue approach is a central aspect of the programme (cf section 2.11). Of the 155 participants the following figures show how many said that discussions were taking place at the different levels, thus confirming that the LKA has been fulfilling what it has been promising, trying to bring change to students through dialogue. Students were asked to comment on what activities took place within the three different levels and results are shown in table 4.23.

Table 4.23 Activities that take place within the Umzi, Ekhaya and Village

	Discussions	Other activities
Umzi	114	41
Ekhaya	98	57
Village	75	80

Table 4.23 shows the number of students who stated that there were discussions going on in the different levels of the programme. 114 students said discussion was the main activity that took place in the Umzi while 98 stated it also happened in the ekhaya and 75 said it happened as well in the village. These results show that

discussions occurred more frequently in the Umzi followed by the ekhaya and then the village.

4.5.2 Dialogue or lecturing in the village

In section 4.3.4 some students commented that the village lecture was no different from the other normal lecture courses. The researcher asked the students to identify the activities of the village session and results are given in table 4.24 below.

Table 4.24: Dialogue or lecture

Village			
Discussions	Lecturing	Other	Discussion + lecturing
75	14	22	6

The results in table 4.24 show that dialogue actually took place in the village as 75 students mentioned that there was dialogue going on during the village sessions, even though it was not as much as that which was going on in the Umzi and ekhaya. Results also show that 14 suggested in the village lecturing was taking place, while 6 students indicated that in the village both discussion and lecturing was taking place.

Students during the interviews were asked to spell out the activities of the village and the results are given in table 4.25. Results that came from the interviews carried out reflected that in the village there is both lecturing and discussion. Three of the students (table 4.25) stated that the lecturer would introduce a topic for open discussion and give more detail on the topic of discussion. Student EHS1 said that they conduct discussions, educate and bring to light meaning while the lecturer would give a final say on what the learners should learn. This student is actually acknowledging that they see the lecturer as the authority in the class. They treat the lecturer as the source of information who brings light to the student on the things they did not know. This contradicts the dialogic approach to learning which regards all participants as equal contributors to knowledge construction (cf section 2.2). Student AMC2 states that the lecturer's and the facilitator's role are the same as they both open discussions to the floor but the student also maintains that the lecturer has

got more knowledge as compared to the facilitator. At the same time the student states that the lecturer maintains the upper hand during the session, meaning the lecturer is treated as the source of information confirming what student EHS1 said. In the same light student EMC5 also confirms this as mentioned in the comment that the lecturer gives more information on the topic.

Student ELLB4 states that in the village it is just lecturing that takes place as the lecturer comes and gives the students information based on the guide book which gives an impression that the teacher and the guide book are the sources of information which excludes the students (cf section 2.3.6). On the other hand, observations carried out confirmed that there was both lecturing and discussions. From the observations what could be deduced is that the lecturers ended up lecturing or giving out more information as a result of lack of responses coming from the students. Observations showed that lecturers tried very much to use open-ended questions, giving enough time to students to respond, tried to nominate students to participate as well as trying to make the environment relaxed for the students to feel free in participating.

Table 4.25 Describing what happens at the village

-
- **EHS1.** The lecture's responsibility is conducting discussions and educating us and bringing the light to us on the certain topic that they are teaching on. They lecture us and also allow us to point out our views. You could be asked a question and we raise our hands and say something. The lecturing and the discussions are more or less balanced. In our village the lecturer introduced a topic and asked us what we know about the topic, what we have heard about the topic then we air out our points and ideas then that's when he continues to teach us more about the topic under discussion.
 - **AMC2.** The lecturer is more like the facilitator out there because what the facilitator does is now being done by the lecturer. She open up a discussion you know and the difference is that the lecturer now have broader knowledge than
-

the facilitator so she shares with us, she guides us and usually in the village there is actually a difference between the lecturer and the student and the facilitator. She has the upper hand and she has the broader knowledge I would say.

- **ELLB4.** The lecturer comes and lecture us on the topic guided by the guide book. He would go deeper on the issues we would have discussed at the *Umzi* and *Ekhaya*.
 - **EMC5.** This is where we group as different ekhaya and the lecturer introduces a topic and asks questions. People give ideas and the lecturer gives more information on the topic.
-

According to Zack and Graves (2001) it is difficult to have positive collaborative learning unless the teacher is properly trained which is very true but if the students do not cooperate or do not come for the lecture prepared, discussion will not take place. The students need to have some information to share with everyone involved in the dialogue; in other words students need to take responsibility for their learning and not depend on the lecturer if dialogue is to exist in the village. The students agreed that the village lecturers would encourage them to talk as shown in table 26.

Table 4.26 Lecturers encouraged students in village discussions

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly agree	63	40.6	42.9	42.9
Agree	60	38.7	40.8	83.7
Valid Disagree	19	12.3	12.9	96.6
Strongly disagree	5	3.2	3.4	100.0
Total	147	94.8	100.0	
Missing System	8	5.2		
Total	155	100.0		

Students were asked to agree or disagree as to whether the lecturers in the village encouraged students in discussions and 83.7% agreed while 16.3% disagreed. 8 participants did not respond. This shows that the ineffectiveness of dialogue or the

lecturing that took place in the village was due to reasons other than untrained lecturers. This could have been due to the unpreparedness of the students for the session which left the lecturer with no option but to give out information; collaboration cannot be possible given such circumstances of unpreparedness even though the lecturer is well trained to facilitate dialogue.

As discussed briefly above, students felt it is not solely discussion that goes on in the village as opposed to what the architecture promises; lecturing still existed in the village. Students were also asked what kinds of discussion they held with their lecturers and some interesting responses were given. They commented that the lecturer acted as a source of information together with the guide book and only when they asked questions after some lecturing would students give their input. This has the danger of creating a teacher centred kind of learning where students have to give expected answers and anything that does not go in line with what they expect will be discarded. According to dialogue, discarding information from students defeats the whole purpose of dialogic learning. Student AMC2 said in the statement that what we do in the village is strictly what the lecturer wants us to do. This shows the lecturer holds the authority position in the village. This again is in contradiction of the principles of dialogic pedagogy (cf section 2.3.6).

Table 4.27 The kinds of discussion students engaged in with lecturers

-
- **EHS1:** The lecturer also tells us abouthe himself has researched on, information that is not in the guideline, information that can be added on what we are learning, information that can open up our minds so that we can understand what exactly the lecturer is trying to talk of.
 - **AMC2:** I would say the only interaction I have had with the lecturer is through participation, if they are asking questions, asking for our views that's the only time we have interaction with the lecturer. Otherwise we interact more with our facilitators more than the lecturers. I feel there is a gap between students and lecturers in the village. What we do in the village is strictly what the lecturer wants us to do
 - **ELLB4:** The discussions were those guided by the guide.
 - **EMC5:** There is not much discussions there. It's mainly a lecture and answering of questions here and there.
-

From the responses given to the question 'What kind of discussions do you have with the lecturers?' the students expressed different views as student EHS1 suggested that the lecturers come in with more information to add to the information given in the study guide, which opens their minds. The student does not show evidence of dialogue within the village. This is in a way confirmed by student AMC2 who said they only interacted with lecturers when they were asked questions. The student went on to say that only what the lecturers wants them to do is what takes place, meaning the lecturer sort of controls the proceedings in the village. This sort of takes away the dialogue concept as dialogue allows people involved to come up with different ideas and/or new topics to be discussed. Student EMC5 rightly stated that the village is more of a lecture than a discussion session. Student ELLB4 stated that only discussions guided by the study guide took place between lecturers and students. This shows that students' ideas were only limited to what was in the book and allowed very little or no new topics from the students.

Table 4.28: Establishing whether more time was needed for discussion between students and lecturers or with abakwezeli

- **EHS1:** As students if I do have a problem, I don't think I would go to the lecturer concerning the LKA, I don't think I would be confident to go to the lecturer. I would go to the facilitator because we are more connected to the facilitators than our lecturers
- **ELLB3:** No I don't think so, this is so because I feel the facilitators are doing enough, they are doing well. I feel they know the stuff but they do not know how to engage with us students. In the village it's more of a lecture so there is no need for time for discussions as people feel they have come to receive information.
- **ELLB4:** There is not much discussion as lecturers quickly come in to give sort of a final say as the lecturer comes in as an authority. Yes, there is more information in the village as different ideas come from different *Ekhaya* and the lecturer sort of expands on the information

In response to the question in table 4.28 on whether students would want more time with the lecturers to discuss as compared to the facilitators, there was a consensus feeling that students would rather interact more with the facilitators than the lecturers. To them as student ELLB4 suggests they come in as authorities to wrap

up the topic under discussion for the cycle, similarly student ELLB3 says ‘.... In the village it’s more of a lecture so there is no need for time for discussions as people feel they have come to receive information’. Student EHS1 highlighted that students are ‘...more connected to the facilitators than lecturers’ which could be the reason why it is easier for them to interact and engage with them in discussions than with lecturers. The fieldwork, therefore, has shown that there is very little dialogue that takes place in the village sessions between students and lecturers.

Students felt that they relate better with the facilitators than the lecturers because facilitators understand them better. As EHS1 said:

As students if I do have a problem, I don’t think I would go to the lecturer concerning the LKA, I don’t think I would be confident to go to the lecturer. I would go to the facilitator because we are more connected to the facilitators than our lecturers (**Student EHS1, dataset 1**).

In the same line with this student, ELLB3 commented that:

I feel the facilitators are doing enough, they are doing well. I feel the lecturers know the stuff but they do not know how to engage with us students (**Student ELLB3, dataset 1**).

Students and lecturers did not have much interaction with each other as compared to interactions amongst peers or with the facilitators. The students felt that the village was more of a lecture and that the lecturers are authorities in LKA just like in other courses. There is a gap between students and lecturers thus there was less dialogue in the village. Dialogic moments occurred mostly amongst peers and with facilitators due to the small numbers in the group as well as the fact that the facilitators identified more with the students and thus understood them more. Regardless of the effort by the lecturers to encourage dialogue in the village, it was not as much as that which existed within the smaller groups.

4.6 CHANGE: IMPACT OF DIALOGIC INNOVATIONS ON PARTICIPANTS

The LKA might not correct all the challenges faced by students at university but will at least have to experience some change within the students who enrol for the course (cf section 2.9). The LKA argues that a student who passed through LKA is a totally different person from that student who never did the LKA course. The researcher asked questions which tried to establish if at all the students experienced any change and the results will be discussed here. To start with students were asked whether they thought participation improved with time.

Table 4.29 Student participation increased over time

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	55	35.5	40.1	40.1
	Agree	68	43.9	49.6	89.8
	Disagree	12	7.7	8.8	98.5
	Strongly disagree	2	1.3	1.5	100.0
	Total	137	88.4	100.0	
Missing	System	18	11.6		
Total		155	100.0		

The results in table 29 shows that 89.8% of the participants agreed that student participation indeed improved with time while 10.2% disagreed to improvement in participation over time. 18 of the students did not respond to the question. The results clearly show that participation gets better with time. This could be attributed to the familiarity of the students with their environment and participants as mentioned earlier by one of the students, AMC2. A similar question was asked during the interviews and the results are discussed below.

4.6.1. Students who participated less at the beginning of the course improved over time

Asked whether the students felt that some students improved in their participation over time, student AMC2 indicated that there was positive improvement. The student further commented that:

I have noticed that especially in the Ekhaya. At first there is this tense environment in my ekhaya but the facilitator made sure that everyone is comfortable and everyone participates, he just motivates you to speak **(Student AMC2, dataset 1)**.

This indicates how dialogue builds an environment that liberates the student, as stated by AMC2; facilitators played a role of motivating students who initially did not feel comfortable to share their views in a group. This is also reiterated by student ELLB3 who says:

Yes, especially for me. I used to struggle to say my thoughts, through discussions with colleagues I was challenged as I saw people with not so good points but had confidence to share them. I therefore had my confidence boosted. Discussions helped me come out of my shell **(Student ELLB3, dataset 1)**.

Student ELLB3's comments show how group members are important in as far as motivating peers is concerned. Peers helped the student to realise that it is not about how good your views are, but what is important is the sharing of ideas towards a common understanding on a particular topic. This is a confirmation of what scholars like Nystrand (1997) and Skidmore (2000) suggest that knowledge is to be co-constructed within a dialogic setup. Collaborative learning means participants will be free to ask for clarification from one another.

Student EHS1 suggested that in as much as dialogue influence the positive development of some students, with others not much change was noticed. This is shown by the students' comment:

It depends on certain students as for me it boosted my confidence, I realised I could speak out ideas, I could manage a group as I was directed to work with other members and direct them to do certain activities but with other students it is different **(Student EHS1, dataset 1)**.

In this instance, facilitators need to come up with techniques of making every student participate and this can only come with proper training of the facilitators. The training gives them a variety of techniques to use in the event that one technique fails.

4.6.2 Change brought by the dialogic innovation

It is the aim of LKA dialogue that after interaction with different students from different backgrounds the students experiences change in certain areas of their lives. Sharing of ideas helps the students to go beyond initial knowledge and belief (cf section 4.3.2).

Table 4.30 Participation in discussion changed me

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	94	60.6	68.6	68.6
Valid No	43	27.7	31.4	100.0
Total	137	88.4	100.0	
Missing System	18	11.6		
Total	155	100.0		

As evidenced in the frequency table 4.30, discussions held brought change to 68.6% participants and 31.4% said they did not experience change while 18 did not respond to whether participation brought any change or not. Participants were further asked how the LKA had changed them. To most students, as revealed by the responses given in the questionnaires, participating in LKA discussions boosted their confidence. They confessed to having been shy people before but after discussions they can now come out of their shells and be able to share their ideas with others. To some discussions broadened their mind-sets, the way they perceived the world around them was changed.

Evidence from the findings of the study confirms that dialogue as an innovation brought change that was quite remarkable to the students who enrolled for the LKA programme. A number of sub-themes were raised by the students showing the manner in which dialogue had changed them; this includes changes in their confidence, ways of thinking and participation, amongst other changes.

4.6.3 Dialogue changed my way of thinking

Everyone has their way of thinking influenced by their experiences and surroundings in the past (cf section 2.2). Most students enrolled for LKA with their beliefs and understanding and the LKA experience made an impact on a great number of students as reflected in table 4.31 where they had to respond to whether it had changed their way of thinking.

Table 4.31 LKA discussions changed my way of thinking

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly agree	62	40.0	43.4	43.4
Agree	54	34.8	37.8	81.1
Valid Disagree	18	11.6	12.6	93.7
Strongly disagree	9	5.8	6.3	100.0
Total	143	92.3	100.0	
Missing System	12	7.7		
Total	155	100.0		

Table 31 shows that 81.1% of the participants agreed that LKA had changed their way of thinking while 18.9% disagreed. 12 of the participants did not respond.

The students being from different cultural backgrounds would in no doubt have different beliefs and values; these would be as a result of different origins and ways of socialisation. It is these students, through dialogue, who had their ways of thinking modified, the ways the perceived things was changed due to the contributions that came from fellow students in a bid to negotiate towards a common understanding. Participants were asked a similar question in the questionnaire and the responses to the question which asked in what way the students had been changed by the discussion that took place within the LKA (**dataset 2**, see Appendix E) and some of them had this to say: (It changed the way I perceived things. I gained a lot through participation and you tend to look at things from different angles and then that will be a way of learning. It changed the way i viewed things, now i have better

understanding of things) (**dataset 2**, see Appendix E). This implies that students' beliefs/views ended up being influenced by the conversations held during the various sessions. As a result some students had their minds opened to certain issues that they were not aware of before the interaction. This also gave some students a new understanding of life (It has opened my mind and I now I have a new perception about life) (**dataset 2**, see Appendix E). This confirms Archer's (2010) morphogenesis phase (cf section 2.12.1): through dialogue people's knowledge is modified.

Some students suggested that they were people who would not accept that everyone has weaknesses and were quick to judge, but through dialogue a new understanding dawned on them and they ceased being judgemental of others (I am not judgemental towards others anymore) (**dataset 2**, see Appendix E) .

4.6.4 Dialogue changed my interpersonal skills

Dialogue is all about exchange of ideas, communication, interaction and discussion but it requires some level of expertise. According to the students, dialogue helped them to develop this kind of expertise which they lacked before enrolling for the course. Some students indicated that they can now communicate with people freely. This means that they now know how to carry out a conversation with ease (I am now able to communicate freely. It made me a person capable of interacting with others, I learnt to interact and share ideas with others) (**dataset 2**, see Appendix E). Without interpersonal skills one might spend the rest of one's life fighting with people. For some dialogue widened their ability to interact with people (It broadened my people skills). The fruits of interpersonal skills is the ability to make friends (It made me know people and know them on a friendly and personal level) (**dataset 2**, see Appendix E).

4.6.5 Dialogue boosted my self-esteem and confidence

To conquer the world that we live in needs confident people. Life beyond university is more challenging as individuals have to get into different set ups where only those with confidence can earn respect. It is the responsibility to produce candidates ready for the life after university in the cooperate world (cf section 2.8.3). LKA seeks to produce such people who can dare the world and through dialogue that can be achieved.

Table 4.32 I gained self-confidence through participation in LKA discussions

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly agree	67	43.2	45.9	45.9
Agree	59	38.1	40.4	86.3
Disagree	16	10.3	11.0	97.3
Strongly disagree	4	2.6	2.7	100.0
Total	146	94.2	100.0	
Missing System	9	5.8		
Total	155	100.0		

Table 4.32 show that 86.3% of the students agreed that they gained confidence through participation in LKA discussions while 13.7% disagreed. 9 participants did not give their responses to this statement. This seems to show that through dialogue people become confident and this is supported by the qualitative results on how the participants were changed by dialogue.

The most common thing that emerged from the students' responses as to how dialogue changed them was how it made them confident students (it made me confident) (**dataset 2**, see Appendix E). They suggested that through discussions they got encouragement (I learnt that working with different people teaches you a lot of things about yourself that you never knew and you take yourself seriously because of people encouraging you and that are supportive) from peers as they got support and encouragement which made them realise their potential thus boosting

their self-esteem (It helped me built my self-esteem. It boosted my self-esteem) (**dataset 2**, see Appendix E).

They suggested that they now have confidence to voice their opinions (I am now more confident to voice my opinion), to participate in lectures (It boosted my confidence and now I can participate in my lecturers), engage in discussions with other people as a result of dialogue (It changed me because I was a person who had lack of confidence to speak to share views with other people (**dataset 2**, see Appendix E). The participation raised my confidence level and I was able to learn other people thought and believed in). Some participants suggested that shyness was the cause of the lack of confidence, but through discussions they had to come out of their shells (I am more confident and am not shy anymore. I was a shy person but now I can discuss my ideas and share with others) (**dataset 2**, see Appendix E). This change was also identified by one of the interviewed students, Student EHS1, who stated that they now have confidence to make contributions during discussions as well as having the confidence that they have been equipped to make this world a different place in a positive manner (EHS1: To discuss, to point out my views, to bring out my ideas, it also built a different person in me someone who wants to make a change in the world).

The theme of confidence is related to almost all other changes because when ones' confidence is high, then one is capable of doing a lot more activities without intimidation. You tend to believe more in yourself and your capabilities so much that nothing obstructs you in any way. The architecture of the programme ensures that at least all students attending the *Umzi* sessions made some contributions one way or the other as they had to do a joint assignment. To add on to that, participation is a pre-requisite for obtaining marks which contributes towards your final mark (cf section 1.1.2).

4.6.6 Dialogue made me a critical thinker

It is the LKA programme's aim to produce critical thinkers. Some students highlighted that dialogue broadened their mind-sets thus making them critical thinkers (It made me a critical thinker and confident to present in front of people. Now I can engage critically). It is when you become a critical thinker that you can 'engage in constructive discussions' (It taught me how to engage in constructive discussions) (**dataset 2**, see Appendix E).

Through discussions the students got to change their mind-sets as they received different views from group members. This helped them to be objective and to be able to look at things in a logical manner (It broadened my mind-set. I think broadly and logically) (**dataset 2**, see Appendix E). Similarly, the interviewed students confirmed the suggestions that were raised in the questionnaires on students being made critical thinkers through discussions. Student ELLB3 said that "It made me a critical person, also to be that person who doesn't think in one direction it broadened my thinking that when you see a situation you need to be critical about it".

4.6.7 Dialogue increased my interest in knowing more about life

The theme of interest in knowing more about life is of interest in the sense that it prepares students for life after university; as stated by one of the students, LKA is not about academics but there is more to it in the sense that it takes you beyond academics and prepares you for real life situations in the society or at work places. This seems to confirm the LKA purpose (cf section 2.9). These students highlighted that dialogue helped them to see clearly the path that they would want their lives to take and understand significant issues of life (I now know what to do with my life) (**dataset 2**, see Appendix E). . Some students who came in arrogant became modest when they realised that there is no one who is immune to challenges of life. It is through this dialogue that students were equipped to deal with different life situations (I am not arrogant anymore; I have learnt that what can happen to others can also happen to me) (**dataset 2**, see Appendix E). Some students also suggested that students who were less interested in gaining knowledge about life (I am now

interested about knowing more about life) (**dataset 2**, see Appendix E). , through dialogue they were now motivated to know more about life. This seems to imply that students can either develop interest in studying more about life outside prescribed university courses or engage in more discussions in social circles in a bid to acquire knowledge. This also seems to agree with the LKA purpose of developing a reading culture in students (cf section 2.9).

Through sharing of ideas I developed a better understanding of significant issues in life (It broadened my level of understanding of issues that are significant in life) (**dataset 2**, see Appendix E). . This seems to imply that in life there are people who exert a lot of attention on the wrongs, ignoring those that are important and change of perception can only come through discussions as people share ideas and experiences. As a result of sharing views through discussions people tend to understand things differently and come out of the discussion with ideas or solutions as to how they can overcome or sail through certain challenges (I now know how to tackle situations presented and I have a different perspective of life) (**dataset 2**, see Appendix E).

During the interviews one of the students raised quite an interesting number of suggestions about what the discussions that took place in LKA did to them. Student AMC2 said:

At first I was a little sceptic about it because it's not a subject like any other subjects like social sciences subjects you know. I think LKA is the best subject in this university because it actually draws you out of the academics because this life that we are living is not about academics, it's not about intellectuals there is a whole lot more. There is race playing on its own, there is issue of gender, there are issues outside academics so one thing I have noticed about LKA it tries to encompass all those things outside. It's not like you just come to university and take you academics and go because when you go into the world it's not about your degree there a other things involved in the society the politics the environment (**Student AMC2, dataset 1**).

Firstly, the student appreciated LKA as a special subject which encompasses a wide range of issues including academic, social, political or just life in general. Secondly, the students appreciated that there is more to life than just academics; intellectuals

need to know how to deal with people in work places or in society. There is also an appreciation going on of how LKA discussions educated them to know that a degree on its own is not enough, one needs to be aware of things happening around them in order to be able to interact with the outside world.

4.6.8 Dialogue made me informed

During LKA dialogues not only issues from text books were discussed. As students there are certain things that can happen in the society or country and they never get to know about them. Student AMC2 (dataset 1) in an interview mentioned the issue of the Marikana incident which they only got to know about after an LKA session. Results on how much LKA informed students is given in table 4.33.

Table 4.33 LKA discussions equipped me with information for life

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly agree	64	41.3	43.5	43.5
Agree	69	44.5	46.9	90.5
Valid Disagree	9	5.8	6.1	96.6
Strongly disagree	5	3.2	3.4	100.0
Total	147	94.8	100.0	
Missing System	8	5.2		
Total	155	100.0		

Table 4.33 shows that 90.4% of the participants agreed to the statement that LKA discussions equipped them with information for life and 9.5% of the total participants disagreed. Of the total participants 8 did not respond to this. The qualitative data will try and highlight some of the information gained through the dialogue exchanges within LKA.

There is no doubt that when people engage in dialogue different views are exchanged and different knowledge is shared which is bound to influence the individuals involved. Some students stated that dialogue made them 'conscious' of

changes that are taking place in the world in as far as culture and environment are concerned, as indicated by one of the students who said 'behaviour towards planet' has changed (I am now conscious about African cultural changes and changed my behaviour towards the planet) (**dataset 2**, see Appendix E). . This could suggest that through ignorance the student could have been doing activities that are detrimental to the environment which they could have continued without the influence of the dialogue. As an African student it is of importance to know the changes that are taking place in different cultures or in political issues, so through discussions students were made conscious of what is happening around them. This is of importance as they will know how to carry themselves in given environments. This confirms what LKA promises that different subjects are discussed in the sessions (cf section 2.9).

Some students suggested that through dialogue they gained information which equipped them for different situations and that they could have not gained the knowledge had it not been for the dialogue sessions (It equipped me with information, I have developed so much knowledge that i think i could not have acquired if i had not attended the sessions) (**dataset 2**, see Appendix E).

4.6.9 Dialogue made me a better writer

As part of the course assessment as highlighted in chapter 2 (cf section 2.9), students had to write individual and group assignments. It was through dialogue that the students would reach a common understanding on what to write in the assignment and how to write it according to the specifications required for a particular assignment. Facilitators would also give feedback on the marked assignments giving room for questions from the students for clarity. As this is done for every assignment, students experienced change in their writing skills both for LKA as well as other university courses. This again seems to confirm that LKA promises have been fulfilled as students gained writing skills.

The skills that LKA seeks to impart include reading, writing, researching skills and interpersonal skills amongst others (cf section 2.9). Students were asked if LKA had equipped them and the results are given in table 4.8. The greater percentage of the participants agreed to having been equipped for university studies.

Since LKA focuses on developing both academic and non-academic aspects, some students highlighted that through discussions they held during the sessions they have become better writers and were equipped to tackle given assignments. This includes assignments given in subjects other than LKA which is of great importance as it implies that they are equipped to deal with university education, thus reducing the number of failures or dropouts (I became a better writer. I tackle assignments better) (**dataset 2**, see Appendix E). In line with this student ELLB4 when commenting on whether LKA as course had helped them to feel confident in their studies responded saying, “Yes it did. I have learnt how to get credible sources for our assignments.” As such LKA seems to have made a great impact on the students in different ways.

4.6.10 Dialogue made me respect people irrespective of our differences

In this sub-theme the students show an appreciation of the fact that people are different, have got different ideologies, and they have got different backgrounds, but regardless of all these factors an individual’s attitude towards others is of importance. The students highlighted that everyone is important in a society and they have got something to offer (cf table 4.13) (I have developed acceptance of people irrespective of their race or cultural background. It helped me realise that everyone is important and has something to offer to the society) (**dataset 2**, see Appendix E). Different as we are the students felt that there is no one who is immune to challenges; the only difference is how each individual deals with the challenges (It has made me aware how different we are and yet similar in that we all face same challenges but it’s how you apply yourself to the challenges) (**dataset 2**, see Appendix E).

Some of the students enrolled for the programme and confessed to having had negative thoughts about some of their group members and that it was only through interaction and discussions that they realised that their thoughts were misguided (I now do not have negative thoughts about others, i used to have negative thoughts about girls in my Umzi) (**dataset 2**, see Appendix E). On the other hand some students suggested that they started valuing other people's views and that through these views they have been equipped with solutions that they feel could benefit the society (I learnt to respect other people's views. I now value other people's ideas and am able to come up with solutions that benefit the society) (**dataset 2**, see Appendix E). In the same vein some students feel that contributions that were given by other students made their learning process easier as they made clearer the issues under discussion (Views of other students helped me understand the topics we discussed) (**dataset 2**, see Appendix E). This is confirming that everyone can contribute valuable information in the society.

4.6.11 LKA helped me feel more confident in my studies

In chapter 2 (cf section 2.8.2) the researcher discussed about under-preparedness of first year students for university education and due to the shift from high school education to university most students would not know what is expected of them. It is through LKA that information is given to the students which in turn make them confident in their studies as informed students. Table 4.35 gives results on whether LKA helped them feel confident or not.

Table 4.34 LKA helped me feel more confident in my studies

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly agree	50	32.3	37.3	37.3
Agree	61	39.4	45.5	82.8
Valid Disagree	18	11.6	13.4	96.3
Strongly disagree	5	3.2	3.7	100.0
Total	134	86.5	100.0	
Missing System	21	13.5		
Total	155	100.0		

Table 4.34 shows that LKA helped 82.8% of students feel more confident in their studies and to 17.2% it did not help improve their confidence and 21 participants did not add information on LKA helping or not to improve their confidence. The same question was asked to the interviewed students and responses are given in Table 4.36 below.

Table 4.35 LKA helped me feel more confident in my studies

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- **EHS1.** Yes it did, I learnt a lot that I didn't know about. As a final year I didn't know the proper way of writing an assignment, shocking but it a reality with some of us. I got to learn how to use the webmail, the Ufh website, to reference to do all the stuff that I was required to do. To discuss, to point out my views, to bring out my ideas, it also built a different person in me someone who wants to make a change in the world.
 - **AMC2.** At first I was a little sceptic about it because it's not a subject like any other subjects like social sciences subjects you know. I think LKA is the best subject in this university because it actually draws you out of the academics because this life that we are living is not about academics, it's not about intellectuals there is a whole lot more. There is race playing on its own, there is issue of gender, there are issues outside academics so one thing I have noticed about LKA it tries to encompass all those things outside. It's not like you just come to university and take you academics and go because when you go into the world it's not about your degree there a other things involved in the society the politics the environment.
 - **ELLB4.** Yes it did. I have learnt how to get credible sources for our assignments.
 - **EMC5.** It did, we were taught how to write assignments, it taught me to be thorough with my work.
 - **ELLB3.** No it, did not, it did the opposite this is because LKA comes with a lot of carelessness and casualty of the course, and you never like take it serious. Whether it's you or the way it is organised but you never take it seriously, you tend to have that lack of seriousness spilling into the more serious subjects. It's too time consuming. There is too much assignments. This results in other courses suffering).
-

The results show that 4 interviewed students agreed to being helped to feel confident in their studies because of LKA and 1 student did not agree. In as much as four of the students interviewed said the programme equipped them with confidence in their

studies, one of the students raised a number of issues why it did not work positively for him/her. LKA taught students to be world changers, to be prepared for life after university, to use credible sources for their assignments, how to write assignments as well as being thorough with their university work; as for the other student it was not the same for that student. Firstly, the student suggested that LKA was presented as a course that was not academic student ELLB3 commented that LKA comes with a lot of carelessness and casualty. The student suggested that this made them less serious about the activities that went on during the sessions. The student went on to suggest that the lack of seriousness ended up affecting other courses. Secondly, the student suggested that the course was too time consuming as they had too many assignments, which, according to the student, made other courses to be at a disadvantage in as far as time allocation was concerned.

Evidence shows a resounding influence of LKA on the participants. The greater percentage of the participants indicated that through LKA dialogue their lives, standpoints, personalities - amongst other things - changed. Furthermore, they got equipped with skills useful for their academic and social lives as well as for life after university.

4.7 CHALLENGES OF DIALOGIC TEACHING AND LEARNING

In as much as the LKA dialogic approach was acknowledged for its advantages in as far as developing the students, it also has its challenges. Students highlighted some of the problems that are associated with the dialogic approach to learning at the different levels of the LKA architecture. Dialogue as an innovation as shown by literature in chapter 2 (cf section 2.2) results in positive learning; however, it needs more time for it to be effective but there is not time enough for discussions which exhausts the ideas that students and lecturers might want to explore since LKA sessions are allocated a certain period within the university calendar (cf section 2.9). Presented below are responses to the question 'What are the problems associated with the groups?'

4.7.1 Umzi level

There was a problem of lack of commitment and poor attendance as suggested by EHS1 who said “Some individuals are not committed, some don’t participate, some don’t even attend.” In addition to that ELLB4 said that some of the group members do not cooperate in doing the work or making contributions to the discussions which in the end helped them attain good course marks, which therefore meant that as EMC5 said, “Other people always needed to be pushed”. This shows that the students did not have common goals, or that they did not all have the same understanding of the purpose of the LKA and the benefits which came through taking full cooperation in the activities that were designed for the course. This confirms what Flecha (2000) argues, positive collaborative learning works better when student have the same learning goals, outcomes and motivating factors. In this case student goals seem to have been contradicting which affects the flow of dialogue and is time consuming.

4.7.2 Ekhaya level

Participation was the major problem at the *Ekhaya* level. Through observations made by the researcher, facilitators have a lot of encouraging to do in order for the students to participate in discussions. AMC2 had this to say:

Participation...the facilitators are always pushing people to participate. What do you think... people are just reluctant to participate? The facilitators try by all means to make the students participate but usually the students are reluctant they just want to come to class sign the register and go (**Student AMC2, dataset 1**).

During observations it was gathered that the students did not participate because they were not prepared for the lecture. Some would openly apologise to the facilitator that they had not prepared or read the *Umthamo* for the cycle which made it difficult for them to make contributions during the *Ekhaya* sessions. Only those prepared for the session would make contributions. Preparedness is a pre-requisite for critical dialogue without which dialogue is thwarted.

4.7.3 Village level

The village level is the second largest group in the architecture (cf section 2.10.3). ELLB3 said “There are disruptions as people are not concentrating due to the big numbers”. This confirms what was stated in chapter two that dialogue is only conducive for the small classes. This is also evidenced by what student AMC2 (dataset 1) said that in the Umzi and Ekhaya discussions were more effective than in the village due to the smaller numbers whereas in the village there was too much noise as the group was too big and therefore difficult to manage. Concentration was not as easy as there were too many disruptions. This was supported also by ELLB4 who commented that “The rooms are too big and the group too big for constructive discussions”. In the same vein EMC5 said:

Due to the relatively large numbers it takes a lot of time for people to come in and settle for the lecture. There is too much noise. People do not concentrate as much as they do at Ekhaya or Umzi levels (**Student EMC5, dataset 1**).

Student EMC5 said in his/her statement that with too many people in the group there is need for more time for people to settle down and start concentrating on the proceedings. The large numbers make it difficult for people to have a common goal which is essential to attaining effective learning through dialogue. The student further commented on the issue of noise and distraction when he/she said “Sometimes I wished not to attend there is too much noise and too many disruption”. This automatically shows that when the group becomes too large, it difficult to control or manage as people engage in different activities outside the intended dialogue. During observation of a Village session by the researcher, some students used cell phones during the session, others chatted with each other while others dozed off, showing no interest in the discussions.

According to Tochon (1998) in as much as there are cognitive benefits of these collaborative approaches to learning, teachers need to monitor closely the relations between students to ensure that they do not engage in constant conflict all year round. Considering the fact those different group members are from different

backgrounds with different ideologies, conflicts are inevitable. Student ELLB4 confirms the issue of conflicts when the participant commented that:

Some of us have not yet grasped the concept of discussion such that they attack and judge a person due to their contributions, so the abakwezeli help us by controlling the talk. They make sure people focus on the topic of discussion (**Student ELLB4, dataset 1**).

What was of interest is that this interview was carried out soon after an incident had taken place in a one of the village settings and students that were interviewed felt strongly that there was need for facilitators to put some order in the class. This they felt could help avoid the conflicts spill into their social lives. As highlighted by student ELLB4 above, some people do not understand what it means to have a dialogue where individuals' contributions are welcomed without judging the persons' personalities. They also attributed the challenge to the issue of the village size which makes it difficult to manage, especially during dialogue.

4.8 Summary

This chapter presented the findings of the research. Dialogic pedagogy transformed the students in many different ways. Dialogue flows only when parties involved share the same goals and are willing to listen and learn from one another. The students encountered challenges as other members were not willing to work and some would not come prepared for the sessions, meaning they would not contribute towards the dialogue. The village had more challenges as compared to the *Umzi* and the *Ekhaya* due to the big numbers. Students complained that the work was too much for the LKA course and that it caused other courses to suffer.

CHAPTER 5

DISCUSSION OF FINDINGS

5. INTRODUCTION

This chapter provides a discussion of the findings emerging from the study and draws together the results of the study. The LKA is a programme, a core curriculum only for first year university students. The chapter shows how the research has benefited from Archer's (2010) theoretical framework. The discussion shows how students go through the morphogenesis phases. The discussion explores how dialogue results in the transformation of any person born in a structure. Students have got the responsibility to exercise agency in order for change to take place. The chapter also provides a discussion of how the LKA architecture influences the dialogic pedagogy. Interaction amongst peers, between facilitator and students as well as between students and lecturers will be of interest within this discussion.

Regardless of the positive contributions from the LKA, the issue of the articulation gap is likely to continue. As shown by the literature it is most unlikely that the LKA can address the structural constraints that exist within higher education because it has been argued that institutions have pushed it to the periphery of the university programmes. The provisional programmes have not been given priority attention in relation to the intensity of reinforcing its academic importance and as far as the financial obligation is concerned. The LKA has shown that it has positive results both on students as well as the university; therefore, having it as a first year course might not allow the full realisation of the benefits that come with the course.

5.1 THE ROLE OF DIALOGUE IN SOCIAL TRANSFORMATION

One of the findings is that LKA creates opportunities for dialogue and that it liberates. The literature on dialogue shows that it has been agreed upon by a number of scholars that dialogue has a liberating effect on the students. Lyle as cited by

Skidmore (2000) states that dialogue is an emancipating alternative to the oppressive traditional relationships within the classroom. According to the author the students are faced with 'pre-packed knowledge' in the traditional classroom unlike in the dialogic classroom setting. In the same vein Freire (1970) pointed out that the education system has been trapped in the 'banking education' system where students are taken as receivers of information from the teachers. Freire (ibid) suggested that the students occupied the position of the 'oppressed' and the teacher the 'oppressor'. This setting did not encourage knowledge making which he believed came through construction and reconstructing of ideas by people involved in a dialogue. As argued by Freire (ibid) these oppressors/oppressed roles assumed that the education system had to be broken down for transformation to take place. This therefore shows that liberation is transformation as students move from oppression to liberation. This transformation in students, however, could only come through dialogue as argued by Freire (ibid).

Archer (2010) argues that the challenge is that when you are born into a structure you will always reproduce it all the time. She argues that action plays an essential role in both the reproduction of the structure as well as the elaboration of the structure. Action is perpetual, agents will always experience the cycle of structural conditioning-social interaction-social elaboration or social reproduction. Dialogue interaction in this case will always be playing an important role. It is the tool for either transformation or reproduction.

In terms of the articulation that the students are coming from a situation of deprivation to a university structure, to navigate around that structure students need to exercise agency. They need to think and take action to change the university structure, and the study argues that dialogue is one way that students can exercise agency. According to Archer's terms, students when they interact they are being enabled to exercise agency in order to change the structure. Students come from a structure prior to university into another structure, the university structure. The findings show that for most students the interaction resulted in elaboration as they came into the LKA in the in one state and by the end of the course they had

experienced some transformation that they noticed and they attributed the change to the interactions they were exposed to in the dialogical sessions of the programme.

The LKA aims to create critical thinkers through dialogue. If people are not critical, they will just reproduce the structure that they were born into. However, when students engage in dialogue, they are being allowed to 'name' the world and, according to Freire (1970), not someone else naming the world for them. This argument is similar to Archer's (2010) argument of structural elaboration. Dialogue in LKA, therefore, gives the students the potential to change. It gives them the opportunity to go through the process in T1, T2 and T3. Dialogue gives the student the potential to liberate themselves from the deficit model where not much is expected from them. Students need to make a decision to make a change in their lives. Accepting the labelling that they are deficient will only allow them to reproduce the knowledge they are given. The study therefore has contributed to the literature as it supports Archer's (2010) suggestions that agency need to be exercised in order for change to be experienced by any person. Students in this study had to take action through engaging in dialogue which led to their transformation and did not fall in the category of those who reproduced the structure that they came from.

The research shows evidence of liberation amongst students especially in the *Umzi* and the *Ekhaya*. Students suggest that they met to discuss as they shared information and opinions on different topics scheduled to be discussed following the study guide. Within the *Ekhaya* they had facilitators who just came in to support discussions and everyone in the class, including the facilitators, was part of the teaching and learning process. Students are set free from oppression if they take action if the education system embraces the dialogic approach to teaching and learning. Through dialogue students are welcomed as knowledge contributors as their contributions are used to influence the world.

This study gives strong support to dialogue as a liberating tool. This suggests that the education system could benefit greatly by adopting the dialogic approach.

Students were very much liberated as they got opportunities to share their ideas during dialogue. Knowledge was communally constructed by students and facilitators as well as lecturers. Evidence from the research shows that the students realised that people are important in knowledge construction. One needs to acknowledge that everyone can make a contribution in society for them to learn new things from others. There is willingness from one another and sharing of same ultimate goal for dialogue to benefit members/participants of the dialogue. However, as will be shown in the following sections, the level of liberation was different in all three grounding programme levels, the *Umzi*, *Ekhaya* and Village.

Students embraced the power of talk in order to liberate themselves. Through language and action any person has the potential to 'engage in dialogue', 'create new knowledge and transform social context' (Gomez *et al.*, 2010). By participating in dialogue people become 'transformative agents' and their knowledge transforms contexts and lives. Given the opportunity, people as social agents bring huge changes (Padros *et al.*, 2011). During the discussions the students took responsibility knowingly or unknowingly to transform their lives. It should be noted that students argued that they were liberated when they were in the *Umzi* and the *Ekhaya* as opposed to the Village. The students argued that in the *Umzi* and *Ekhaya* they felt comfortable to engage as they had no one standing in an authority position during the sessions. The students identified each other as partners or friends which made it more comfortable to share their views without intimidation. This confirms the notion of naming the world for themselves by Freire (1970). In the *Umzi* the students collaboratively named the world amongst themselves as peers. At this level that is where more dialogue took place and students suggested that they were challenging each other's thoughts as peers. At this stage the architecture created a platform that enables everyone in the group to exercise agency either voluntarily or involuntarily as it allocated marks for making a contribution within the group. A platform for new knowledge making was created for the students just as peers. At the *Ekhaya*, though, it had the potential to be affected by the authority dynamics as the *abakwezeli* (facilitators) were introduced at this stage to facilitate dialogue to transform the students and with the potential to transform the facilitators as well. At this level students and facilitators exercised agency together.

However, when it comes to the Village the programme seems not to deal with the issues of authority. Evidence from the research shows that the students view the Village in the same way as the normal university lectures where the lecturer comes and gives a lecture while students receive information. Even though some students highlight that questions are asked within a Village session, the dialogue is at its minimal. The lecturer still assumes the authority position. Since the programme seeks to do away with the authority assumed by lecturers which seems not to be fulfilled, the study, therefore, suggests that the programme administrators might have to revisit the architecture and restructure and or maybe do away with the Village altogether. With the levels of power dynamics it is difficult for the students to exercise agency.

Students highlighted that the group is too big to manage a smooth flow of dialogue. The second concern was the fact that the Village is too big; it takes a lot of time before the students settle down and, when they finally do, not everyone is paying attention to the proceedings of the class. Students are often involved in dialogues with friends or just doing other activities besides the dialogue intended to happen in the session. Since the Village has a big number of participants expected to take part in the dialogue, the time allocated for the session does not suffice for all students to make contributions.

Findings from the analysis indicated that the dialogic pedagogical innovation created liberating learning practices in that students commented that, firstly, a platform was created for them to share their views during discussions. Evidence show that agential interactions were increased where there was no authority dynamics. Secondly, students say that they made contributions towards learning without fear of being judged. Thirdly, the students acknowledged that they were considered as equal contributors to knowledge. Lastly, they commented that through dialogic pedagogy transformation took place.

Students indicated that dialogue created better interpersonal skills and boosted their confidence in social circles as well as their studies. Dialogue made students informed people and made them interested in getting more information about life. Dialogue created critical thinkers and better writers. It also changed their way of perceiving things in life; also they developed respect for others through dialogue.

5.2 PEDAGOGICAL ARCHITECTURE AND DIALOGUE

The architecture of the LKA programme was uniquely designed into different group levels which meet once within the two week cycle. The study shows that there are different relationship dynamics in all of the three pedagogical levels and also evidence shows that dialogue levels are different within the different pedagogical levels in the programme.

According to literature (Porteus, 2013) it was seen that LKA architecture was designed to promote dialogue; however, one of the key findings is that dialogue takes place in the *Umzi* and the *Ekhaya* as opposed to the Village.

5.2.1 Different levels of LKA architecture and dialogue

This section presents the different levels within the architecture and the relationship with dialogue.

5.2.1.1 Dialogue at Umzi level

At the *Umzi* students engaged more in dialogue and they gave the reason that here they are just peers and the number of students in the group is small and offers them a comfort zone which enables them to express themselves freely. Students engaged in dialogical moments mostly at the *Umzi* level where they did not have a facilitator or lecturer mediating their dialogue. The students mentioned that they participated more in the *Umzi* since there was no authority; all were equal participants. Even though the students in the *Umzi* were engaged in dialogue just as peers, some students also mentioned that they participated more in the *Umzi* because they felt they were partners working towards the same goal. The downside to dialogue held amongst peers only is that there could be less creativity and less challenge, hence it

might be difficult to do T3 in Archer's morphogenesis phase. There is need for challenge in dialogue for critical thinking to take place. This introduces the idea that diversity only in students coming from different faculties will not suffice for transformation to take place but also diversity at different levels of knowledge is needed. Given this it could be suggested that by offering the LKA across the university and bringing together students from different faculties and at different degree levels could benefit the students as this would create challenge amongst the peers.

As suggested by Mercer (2000) some students suggested that they were developed to be critical thinkers through the dialogue that took place within the LKA which allowed the students to engage in the genuine interaction which is 'reciprocal and cumulative' (Alexander, 2004). In relation to the LKA programme producing critical thinkers the need for more participants could be a necessity as it creates more diversity and more challenge. In the *Umzi* this was not the case as the group only had six to eight participants, some of which would miss the session reducing the number even further. With the students missing some sessions it meant that on a bad day two people or none would meet. If the number was bigger absenteeism would not have any effect on the session. In this setting students met to discuss questions emanating from the videos they would have watched and do group assignments. Evidence shows that each group member had to make a contribution towards the assignment writing, and participation was allocated marks. This could raise problems as students would just make contributions which would not have been thought about critically but just for them to get participation marks. There is also a challenge with peer dialogue as pointed out by Tochon (1988) that students tend to borrow the ideas of their peers, even the negative ones, and there is a danger of reproducing the wrong ideas to others.

5.2.1.2 Dialogue at Ekhaya

Within the *Ekhaya* the dynamics changed from only peers to students and the facilitators. Facilitators and students met within the *Ekhaya* where the facilitator's responsibility was to initiate discussion and leave it to the students. In the *Ekhaya* facilitation becomes critical in promoting dialogue and, according to Mayhill (2006), the kind of facilitation in learning has a potential to stifle dialogue. It calls for facilitators who, therefore, are liberated themselves. It cannot be assumed that all the facilitators involved in the programme are liberated and that they have the skills necessary for dialogue facilitation. As discussed in chapter 2, dialogue in teaching has certain characteristics and if not conducted well it has a danger of deteriorating into a monologic instruction way of teaching. Evidence from observation during the *Ekhaya* sessions shows that some facilitators struggled to make the students engage in dialogue. The facilitators need to know their roles as facilitators; they also need to assume a role of somebody ready to learn from the students as well as making his/her own contributions.

When the facilitators do not have the skills and students do not engage in dialogue easily, facilitators can adopt the easier way of 'telling' students. The 'telling' approach (Norris, 2003) is an easier approach of teaching from a teacher's point of view (ref) as opposed to dialogue where students will be challenging the teacher and this may be considered as a waste of time as they need to finish their modules or meet set targets.

Facilitation by its nature, however, is embedded in a power relationship between facilitator and those being facilitated into dialogue. Maher and Tetreault (1994) contend that power structures that privilege some, silence some, and deny the existence of other learners is reproduced by enacting the facilitation role in the classroom. Educators must go beyond the facilitator's role to directly negotiate the power dynamics in the classroom for all learners to succeed. The question is how facilitators mediate themselves in that kind of relationship to ensure that dialogue actually takes place without suffering from the power relationship constraints. There

are also structural constraints that come into place where some students are saying that LKA is a waste of time. Also the facilitators could not be well motivated as far as the remuneration is concerned.

The *Ekhaya* followed the *Umzi* as far as the amount of dialogue taking place within the programme was concerned. The students mentioned that the facilitators would encourage the students to participate. They also confirmed that they felt comfortable in the *Ekhaya* as the facilitators identified with the students since the facilitators were senior students trained to facilitate dialogue. They also highlighted that they felt comfortable as they made it possible for natural interaction. This suggestion is supported by Rogoff (1991) who talks about the 'notion of guided participation' where facilitators create an environment which promotes development and understanding by students through dialogue.

5.2.1.3 Dialogue at Village

Another finding of the LKA architecture's weakest point is the Village when, measured against the dialogical pedagogy architecture. Students say there is the monologue type of interaction and the lecturers come to give the students more information about things discussed within the *Umzi* and the *Ekhaya* sessions. This was also confirmed by the observations carried out by the researcher. This is problematic in that the architecture is not addressing the authority issue by looking at what happens within the Village, thus the power relations are still there.

In the Village the dynamics change again and the terminology changes; there is now the lecturer and the students. In the Village there are power dynamics playing and the question is, given the power relationship in the Village, how does one navigate around the relationship in order to exercise agency? Evidence from the study shows that there was very little or no engagement between students and lecturers. Students felt that the lecturers came in to give a lecture just like in other university courses. Questions were sometimes asked here and there (especially at the end of the session) but since there was a large group of students not all could make

contributions. To respond to the questions it took the aggressive students to make contributions. This brings back the issue of power within the programme, the same issue that dialogue seeks to do away with

Qualitatively the students pointed out that the lecturers talk more than students while others mentioned that they lecture and then ask questions here and there. This is the same experience that Mercer (2000) highlighted of guided participation which has the danger of eventually turning into a teacher-centred classroom. The programme's intention was to have dialogue within the Village but that is not what was happening according to the students. The students stated that lecturers came in and gave them more information on what they had discussed in the *Umzi* and the *Ekhaya*. This is problematic in that the authority issue has not been dealt with.

The research found out that the architecture due to its uniqueness opened doors to dialogue especially in the *Umzi* and *Ekhaya* as opposed to the Village. The reason provided by the students was that in the *Umzi* there was no authority figure: students just discussed as peers and in a very small group which made it more manageable to engage in dialogue as everyone was given a chance to make a contribution towards learning in the group. The *Ekhayas*, on the other hand, had facilitators who were senior students so there was no perceived gap between the students and facilitators. The issue of numbers was also raised as the group was still reasonably small.

According to Porteous (2013) the programme's architecture was uniquely designed into four different levels. The meeting of students from across faculties necessitated the diversity needed in dialogue. Peers share opinions amongst themselves. The *Ekhaya* combined up to five *Imizi* with facilitators supporting students in knowledge construction. The Village is the highest level of the cycle where lecturers facilitate students through discussions.

The LKA architecture has the Jamboree which is a platform for celebration of achievements made by the students throughout the course but if there are these problems which begin to creep in at the *Ekhaya* and Village stifling liberation, what are the students really celebrating? Are they celebrating reproduction or transformation?

5.3 DIALOGICAL PEDAGOGY AND CORE CURRICULUM

The fact that LKA is happening at first year level means it is a core curriculum. The assumption is that a core curriculum across the disciplines at first year level is supposed to equip students with skills. There are a number of assumptions on what the LKA dialogical pedagogy innovation is aimed at. The first assumption is that it will help address the 'perceived' articulation gap between high school and university education, given the underprivileged background that most of the first year university students are coming from. The LKA as a core curriculum, however, goes beyond addressing the articulation gap. The idea is that students come from a structure of deprivation and come into a different structure and they should be enabled to exercise agency and liberate themselves. Without exercising agency you cannot liberate yourself; you will wait for other people to come and liberate you. In LKA students are given an opportunity to liberate themselves through exercising agency. They are given a chance to make contributions towards their learning, a chance to take responsibility in influencing transformation in their lives from a structural background of deprivations thrown into another structure of higher education. This implies that student need to realise that they need to give information that will help both group members and self in the dialogic platform created for them in the LKA course for them to be able to take action. Only when they realise the need to exercise agency will they be able to take responsibility for their learning and prepare for the dialogic sessions in advance for them to be able to make meaningful contributions towards change. When this happens then students go through Archer's phases of T1 where students come from a structure of deprivation and interact through dialogue at T2 for them to be able to do T3 where they can exercise structural elaboration.

Secondly, the students said they learnt from one another as they shared ideas during dialogue. Dialogue offers them an opportunity to ask questions for clarity as well as correct one another as highlighted by one of the students that through dialogue they got to ask and correct one another. This affirms the purpose of the LKA of producing critical thinkers. Again the students need to exercise agency to deal with the high school educational structure that they are coming from where information was just given to them to memorise for purposes of passing exams. Dialogue is used as an enabler of transformation by the students as they gain critical thinking skills and are able to challenge views as opposed to just swallowing information without questioning. Thirdly, the LKA seeks to equip students with skills and dialogue. LKA was employed in an attempt to equip the students with skills needed in their university education and skills for life. They developed essay writing skills, research skills, referencing skills and life skills, and they also gained confidence in their studies. Their skills improved which is essential for their interaction with others within the university community. They got to learn to respect people and the contributions they make to the community, developing a community of knowledge builders together.

The idea of a core-curriculum is that you want all students across the board to be able to deal with curriculum structural constraints that they encounter in higher education. LKA as a curriculum becomes a structural enabler to navigate and change; it allows the students to do T1, T2 and T3. However, is the assumption correct that a core curriculum is the way to fix all these constraints? Or should a core curriculum be there across all year groups and not only for first years?

It is also problematic since one can question if it is possible to deal with the articulation gap within the one year that the LKA programme is run. Why not run the programme across the levels of University study so that it is an on-going process? The challenge is, given the findings about dialogic innovation which seems positive for the students and the university, what happens to students in the other years of their university studies? Do we allow students to go back to their respective

departments or faculties and just stay in their silos and forget all about the transformational issues that come with dialogue?

According to Barefoot (2000) programmes that are offered to the first years to support them through their university studies, though surrounded with some controversy, make a noticeable difference for some students to be able to make it to graduation. Research has shown that institutions will not perform to their best if the support programme is not allocated enough time to make sure students have enough support to resolve the first year academic challenges (Tinto, 1997; Yorke & Thomas, 2003). This gives all the more reason for the university to provide the LKA course across the university academic years. Barefoot (2000) and Tinto (1997) argue that the innovations to support the first year university students are usually pushed to the periphery and only a few academic lecturers are involved in the accomplishment of the innovation to help first years. By making the LKA course across the academic years of study enough time will be afforded to the students to fully deal with the articulation gap as well as offer continuous support which will reduce the dropout rate.. Barefoot (2000) argues that there is little financial support offered for these programmes which are put in place to support the first years. As such it will be recommended that universities give their full financial support to programmes like the LKA which offer support to the students for greater success in their studies.

The second assumption is that LKA is to equip students with academic and life skills. There is evidence from the research that the students gained skills needed for them to do well in their studies. They highlighted that they gained assignment writing skills, referencing skills and research skills, skills needed for their academic success. On the other hand the students highlighted that they gained life skills, skills needed for them to excel in the corporate world and social circles. They commented that they gained confidence, communication skills and inter-personal skills amongst other skills. The question this research will, however, ask is: if this programme equips students with these skills, why just offer it to first years and not across the board? This is because life skills are for life and academic skills are needed throughout

academic years. Studies on first year university studies show that students are faced with challenges as they are faced with a different environment of learning and totally different educational practices (Alkhawaldeh, 2011). To deal with these challenges students need support from the universities to reduce the pressures they face which lead to students dropping out due to failure to cope with the challenges.

Rautopuro and Vaisanen (2011) suggest that there is need for universities to come up with innovations that upgrade the quality of university learning. The LKA has taken into consideration this call of developing innovative programmes to better the standard of the university academically and came up with the unique programme that aims at taking care of the students' needs as a whole. They also argue that the university education needs to make people ready for life after graduation and develop students' lifetime learning skills. The LKA aims at doing this through dialogue which encourages critical thinking and encouraging students to take responsibility for their learning. The challenge presented by the LKA might be that, following this, can all these things be achieved in only one year? The other challenge could be that students in first year are not that serious with their studies such that they might miss the teachings of the LKA and the results of the programme might not be fully accomplished. The fact that the course is made compulsory can be problematic as well, as students end up attending the sessions just for obtaining marks so that they will be able to graduate at the end.

University education should help students contribute to their working life and finally be able to give back to the society. LKA running only for a year can be problematic in the sense that most students are likely to remember this only when in the first year. By the time they finish university education a lot of the things learnt two or three years back might not be fresh in their minds and they may then be less likely to be implemented.

5.4 CONCLUSION

The LKA programme's dialogic pedagogical approach has shown evidence of bringing change in the lives of the first year university students. Engaging in dialogue

has liberated the students from the traditional teacher-centred approach of the education system. The students became the transformational agents in the liberation process. Students were given an opportunity to make contributions towards learning and knowledge making. For change to take place the students need to take responsibility and exercise agency. The programme has a unique architecture which creates a platform for dialogue. More dialogue happened within the *Umzi* and the *Ekhaya* while the Village had little or no dialogue taking place. The programme attempts to deal with the articulation gap that exists between the high school education and university education and students give evidence that shows that they got help to sustain them both within the academic as well as social life and life post-university. The study, however, suggest that since the LKA programme is profiting the students and the university, it should be offered to students throughout their university life so that the articulation gap is fully dealt with as well as providing continuous life skills to students.

CHAPTER 6

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

6. INTRODUCTION

This chapter focuses on giving the summary of the study as well as the summary of the findings from the study. It also provides conclusions that emerged based on the findings and the research objectives that were determined in chapter 1. Recommendations for further research and further practice are also suggested in this chapter.

6.1 SUMMARY OF MAIN IDEAS OF THE STUDY

This section presents a summary of the main ideas found in each chapter of the study.

6.1.1 Main ideas of the study chapter by chapter

Chapter 1 gives an outline of the background. The background of the study is that universities have experienced an increase in the number of students enrolling and most of these students are from disadvantaged backgrounds. It has been suggested that there is a perceived articulation gap between the high school education and higher education which has seen institutions coming up with provisional programmes to try and support students for them to be able to succeed in their university studies which, however, are still embedded in the deficit model. A unique programme has been designed at one Eastern Cape Province University which promises to address this articulation gap without being trapped in the deficit model like the other programmes. At the centre of the programme is a dialogical pedagogical innovation.

The study set out to investigate the grounding programme at a university located in the Eastern Cape Province. The study also sought to know whether the dialogic innovation can result in the development of liberating, learning practices particularly in university education. The study also sought to answer the research questions (see section 1.3.2). The purpose of the study is to show how the articulation gap can be addressed without the students being labelled as dull, disadvantaged or

underprepared. The significance of this study, therefore, is to make theoretical contributions to dealing with the articulation gap problem and without labelling of students.

Chapter 2 discussed the theoretical review that guides the research. The literature focused on dialogic pedagogy and how over the years it has been suggested to have a great impact on the teaching and learning. Different studies have shown that the classroom discourse has been mainly monologic. This kind of classroom instruction has resulted in the 'banking' teaching method (Freire, 1970) which depicts students as on the recipients of knowledge. The classroom set up in that case is teacher-centred resulting in the teacher coming to class with prepared material to be 'dished out' to students within the set time.

Discussed again in the same chapter are the first year university students' studies highlighting the challenges they are threatened with. Given the 'perceived articulation gap' in South African education, universities have devised provisional programmes to support the students through their university education. However, these are imprisoned in the deficit model, but one university has provided first year students with a grounding programme with a unique architecture and promises to do away with the labelling of the underprepared students as 'weak'. The GP has adopted the dialogic innovation shifting from common monologic instruction. The theoretical framework guiding the research was Archer's (2010) morphogenetic approach.

Chapter 3 presented the methodology of the study. The study employed a mixed research methodology. This approach was adopted as the most appropriate as it enabled the researcher to use both qualitative and quantitative techniques. For the qualitative technique the researcher collected data directly from the subjects by sitting with the participants collecting their views, hearing their voices, opinions, expectations and perceptions pertaining to dialogue as an innovation and how it influenced change in relation to their university studies and social life in general. The

study also obtained qualitative data which complemented the quantitative data as well as giving a different result altogether.

The case study research design was adopted for this study which allowed the researcher to obtain in-depth information about the grounding programme and how university students perceived dialogic pedagogy. The case study focused on the population of 155 students who participated in the study. For interviewing purposes the researcher selected participants assumed to be able to give quality information about issues raised in the interviews as recommended by the programme facilitators. The researcher managed to obtain rich data, both qualitative and quantitative in nature, through interviews, observations and questionnaires. Data collected was transcribed and analysed bringing out different themes.

Chapter 4 gave the data presentation and analysis of the study to establish the trends and findings.

Chapter 5 then provided a discussion of the findings emerging from the analysis carried out in chapter 4 of the study. Findings were discussed in relation to the existing literature as well as to Archer's theoretical framework guiding the study (section 2.6).

6.2 SUMMARY OF RESEARCH FINDINGS

This section presents a summary of the main ideas found in each chapter of the study as the researcher attempts to answer the research questions guiding the study.

6.2.1 Dialogue at Umzi level

Findings show that LKA promoted dialogue in varied ways depending on the level of the pedagogical architecture. At *Umzi* level students from across faculties came

together to engage in dialogue. Through the interactions they shared about their experiences and social issues without fear of being judged. Students seemed familiar and not intimidated with the environment and numbers. The results depicted that the smaller the architecture the more the students engaged in dialogue.

6.2.2 Dialogue at Ekhaya level

The dialogic moments at the *Ekhaya* level where the abakwezeli (facilitators) were active, started to diminish due to the power dynamics that emerged between students and the power of the facilitators.

6.2.3 Power dynamics at village level

The LKA's intention is to have dialogue taking pace at all levels within the architecture. However, because of the power dynamics that exist at village level, there was not much discussion; instead, the lecturers tended to deliver lectures. Dialogue was limited to a few minutes of discussion at the end of the lecture.

6.2.4 Addressing the articulation gap

The other finding was that, seeing the university is a structure within which the first year university students exist, according to Archer's (2010) lens of morphogenetic analysis the 'articulation gap' can be seen as a structural constraint that can be addressed through liberating dialogue which enables the students to question the *status quo*. The students gave evidence which shows that through the LKA dialogic approach they were liberated through the exposure to different viewpoints that emerged through the exchanges they experienced as well as being enabled to explore alternatives.

6.3 POTENTIAL CONTRIBUTION OF THE STUDY

The study provides empirical evidence that shows the potential for dialogical pedagogy to address the perceived 'articulation gap' that acts as a structural

constraint to the success of first year students. Seen from Archer's (2010) morphogenetic analysis of agency and structure, dialogue of the type provided in the LKA programme enables students to exercise agency and act on the structure to 'elaborate' or change it. The study also showed that as a transdisciplinary core curriculum the LKA can be modified such that it is not limited to first year but must be offered across year levels.

6.4 CONCLUSIONS

It can be concluded that through an appropriately designed dialogical pedagogy students can be empowered to transform the structural constraints to their education and create enablers that can help them succeed in their learning. There is evidence that within the LKA pedagogical architecture the students have the opportunity to take responsibility for their learning and thus are enabled to exercise agency.

6.5 RECOMMENDATIONS

It is recommended:

6.5.1 for practice that,

- The LKA abakwezeli at ekhaya level and lecturers at village level be trained in dialogic education that facilitates liberating dialogue.
- The LKA should be developed into a core curriculum that is offered beyond first year level.

6.5.2 for further research that,

- The processes that take place at each level of the LKA architecture must be studied with a view to discovering mechanisms at work that may undermine the liberating thrust of the programme.

- A comparative longitudinal study must be carried out on the success rates of students that went through a grounding LKA type of education and other those that went through traditional ways of addressing the articulation gap.

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APPENDIX A: DATASET 1- INTERVIEW TRANSCRIPT WITH LKA FIRST YEAR STUDENTS

SECTION B: LKA PEDAGOGICAL ARCHITECTURE

1. What does the course Life, Knowledge and Action (LKA) mean to you?

EHS1. LKA is a course that we are required to do as students. It is a requirement for every student who wants to graduate from university. I believe it is a course that introduces what we do at school, what you are going to meet a school because in LKA is where you learn about the whole university learn a lot of things that you are not aware of. You get to work together with different kinds of people from different countries who will teach you of the things you are not aware of. In LKA is where you air ideas, you are free to talk, you are allowed to say what you want. Everything to LKA is correct so it gives us an opportunity to say what we have without being judged by others. I think LKA it opens up the minds of students. I wish I had done it first year because it has benefited me a lot during my final year.

AMC2. It is a course where we learn about life and as students what is expected of us the reasons why we are here the issues of giving back to the community. The fact that we are not just here to get our education for the betterment of ourselves but we actually have a mandate to the society. There is actually a reason why we are here.

ELLB3. LKA is meant for students from different faculties to merge and express our own views without any intimidation. A platform to bring students from different faculties to share our views

ELLB4. In term of what it stands for Life-things that we confront every day in life and the Knowledge aspect-getting more information about life. Some people come with stigmatised opinions and through discussions the views are changed. Action-the challenges of life are there so we get to come up with measures that can be taken to overcome them.

EMC5. Life knowledge and action-these three things follow each other logically. In life we go through so many things not knowing we are going through them. We might not be living in poverty or living with HIV but that does not mean you are not affected by them therefore through knowledge you get to know that these things are there and are affecting us. Then action this is what you can possibly do to deal with the situations.

2. What is the purpose of the 'Umzi'?

EHS1. The umzi, this is where we work together in groups. In my group if I remember well we were eight. We work together and we work as a family because we are one. We were brought together to work together, we were taught to do discussions on our own and to give each other ideas. We have also come close as we are always working together. We were given work that we would do together and it brought us together more than the other LKA classes we were attending. It was more than just LKA, it was more of a family and working together despite the nation you come from and your race as well as a year you are studying. It's was a mixture of all that.

AMC2. The umzi, as I have learnt so far, it's actually a breakdown of the ekhaya in to a smaller group. It's difficult to understand the concept when it's a large group of people but when it's broken down into smaller groups you would understand more even the coordination of a smaller group is even easier.

ELLB3. This is a platform where everyone's views are accepted.

ELLB4. It is a way of encouraging everyone to participate.

EMC5. Where everyone is given a chance to express themselves. It is about team work. It's like it is compulsory for everyone to participate so as to get marks

3. Please describe what happens in your Umzi?

EHS1. In our Umzi we work together, we do assignments together. This is where you can talk to your friends yes I call them friends, you can say things that you might not be free to say in the village. This is where contribute without being shy because of the small number. When there are a few people there is no commotion. What happens in our group is after watching a movie we give each other tasks, you do this I do that , we have probably four people and four questions we then meet on a certain day we share ideas and we discuss then we compile it before we submit it.

AMC2. This is where people get clarity on what they have questions on, be it concerning an Umtamo or assignments.

ELLB3. This is where we engage in discussions about the movies that we would have watched and assignments. There is reality, there are some people who do not cooperate.

ELLB4. This is where you figure out who is who. Those who are active and those who need to be pushed. Through making everyone to participate it has taught me that each and every one of us has a purpose. Everyone has the right to live and express themselves without being judged. It does not matter what others think.

EMC5 We all have the right to contribute to life. Everyone has the right to live according to his or her purpose in life. Identification of strengths and weaknesses. Some have strength in writing while others are strong at talking

4. What have you concluded at Umzi through discussions?

EHS1. We were talking about science and technology and we were given a task to discuss about, a lot was learnt. We were discussing about whether it is good or bad. We thought there was always the good side of technology but we realised that there is more to technology rather than the good the phones the blackberries and they are also affecting us, it's affecting our culture as well. Technology has caused the loss of culture as it exposes us to the western cultures and people are following that.

AMC2. We have different timetables so we make sure that the time we say we are gonna meet we make sure everyone is comfortable with it. If you are not comfortable with the day you need to email your work to someone so that when you're not there you make sure your work is there.

ELLB3. In the Umzi there is always that person who wants to talk more, those that tries and those that are not prepared.

ELLB4. Friendships are created in the Umzi and you learn different ways of dealing with situations from different ideas from group members.

EMC5. Not every opinion is right, but you don't have to reject other people's ideas. I learnt how to take the good views and discard the poor ones. Learning to be patient and open minded. You need not be biased.

5. Did you participate actively in discussion in any of the levels, i.e the Umzi, Ekhaya or Village?

EHS1. Yes I did. I am very argumentative so mostly the Ekhaya. There we were put into different Umzi and we were told to discuss about something and just because certain people from other Umzis were discussing about different things they had different ideas and we shared different ideas as it was very different from some of our agreements so it depended on the Umzis coz we would debate as Umzi 88 vs Umzi 86 bringing out our points and supporting what we were saying.

AMC2. Yes I have, naturally myself I am a talker, I love talking I debate I criticise so in all of them I don't see the need of taking back what you have. I believe in sharing your views even if it's wrong even if it's right. I think I participate everywhere but mostly in the village when everyone is there so that my ideas will reach almost everyone.

ELLB3. It was much better at the ekhaya level due to the reasonable numbers.

ELLB4. Yes at the Ekhaya, I never participated at the village but I learnt a lot.

EMC5. Everyone has a choice to participate or not such that even at the village I participated a lot. I made sure that my contribution is heard every time.

6. Describe what happens at the ekhaya?

EHS1. We have our facilitators they group us in our Imizi and teach us about the certain topics that we were looking at the time. Something that has been introduced to us and they give us an idea of what we are going to do before we go to the village.

AMC2. Usually happens in the ekhaya is that we discuss a topic given in the blue guide book for example last week we were dealing about issues of development, issues of technology so we discuss a topic, let's say the facilitator comes and say let's talk about technology what do you think about technology you know atopic would break it down and debate about it we criticise we come up with new ideas in a group that's basically what we do in an ekhaya. The facilitator directs the discussion by asking questions like what do you think about technology?

ELLB3. It is a good environment for discussion. Discussion on the issues raised from the Umtamos

ELLB4. There is a lot of discussions going on in the ekhaya based on the Umthamos given in the guide book.

EMC5. There were a lot of debates on different topics

7. What have you learnt from the discussions?

EHS1. I have learnt a lot. I have learnt about other cultures. We learnt about diversity and cultures. I got talk to people from different nations South Africa, Nigeria. They also told us about their cultures. Were also taught of the things that we can speak publicly and that we cannot speak publicly for example the culture that the Xhosa people have, which is bizarre to talk about it is not supposed to be exposed, we were talking about circumcision and how it ended up being acted on dramas, which ended up being on TV. Some people take documentaries and we were shocked how it spread when it was supposed to be a secret. This is also because of the technology, we are now having people come in our cultures and take what is hidden in our cultures and expose it into the world.

AMC2. I have learnt a lot coz what happens at the ekhaya is that everyone is free to view out their perceptions so if this person thinks this especially the issue of technology some people think technology does not allow us to be in contact with everyone just because you are just gonna call someone so much that I have learnt a lot coz they are different things coming from different people. This one says this and this one says that so at the end of the day you gain knowledge from different kinds of people. Which is very helpful

ELLB3. I have learnt that sometimes we think we are the only ones in problems but through discussions you learn of people in similar problems or even worse.

ELLB4. Never under estimate anyone we all have something to contribute in life.

EMC5. I have learnt how to deal with situations that are presented to me. I have learnt that people with HIV/AIDS need to be loved. I have learnt that the more you are involved in discussions the more your mind is opened.

8. Describe what happens at the village?

EHS1. At the village we are shown video clips, we discuss as well. We were recently shown the Marikina clip. We were so shocked of what happened coz some of us we were not aware of what happened. It was heart breaking, it was emotional getting to see those people being shot. The lecturer's responsibility is conducting discussions and educating us and bringing the light to us on the certain topic that they are teaching on. They lecture us and also allow us to point out our views. You could be asked a question and we raise our hands and say something. The lecturing and the discussions is more or less balanced. In our village the lecturer introduced a topic and asked us what we know about the topic, what we have heard about the topic then we air out our points and ideas then that's when he continues to teach us more about the topic under discussion.

AMC2. At the village now everyone is there. And I would say a village is an extension of an ekhaya. There is a topic from the topic but the only difference is that you will be doing it with everyone. So I would say it's an extension of an ekhaya. The lecturer is more like the facilitator out there coz what the facilitator does is now being done by the lecturer. She open up a discussion you know and the difference is that the lecturer now have broader knowledge than the facilitator so she shares with us, she guides us and usually in the village is where tina, there is actually a difference between the lecturer and the student and the facilitator. She has the upper hand and she has the broader knowledge I would say.

ELLB3. There is a lot of humour in the village, sometimes people get emotional and end up arguing.

ELLB4. The lecturer comes and lecture us on the topic guided by the guide book. He would go deeper on the issues we would have discussed at the Umzi and ekhaya.

EMC5. This is where we group as different ekhaya and the lecturer introduces a topic and asks questions. People give ideas and the lecturer gives more information on the topic.

9. What kind of discussions do you have with abakwezeli?

EHS1. Mostly we talk about the topics that we will be discussing. You can personally go to the facilitator and inform them that you do not understand a certain part and they explain it to you. You could also go to them in case you are having a dispute with someone or having a problem with someone in your Umzi or even in your ekhaya. When you have a problem you can confide in your facilitator.

AMC2. Usually the discussions, we have a guide, you don't just discuss anything there is actually an LKA guide that states that this week you are discussing this the next week you will discuss that, that is what actually happens, there is actually a guide that state that today you are discussing about technology like the first week you discuss about the society the norms the values so that's what basically happens, that's what we discuss. However they also help us with our assignments if you have an assignment they guide us if you went wrong or if there something you need to do in the assignment they tell you do this do that. Not really serious but there is an academic environment and usually its very nice like today we had impromptu speeches they try to spice it up to make it fun.

ELLB3. Serious ones, e.g. political issues

ELLB4. Serious discussions and the abakwezeli gave us an opportunity to say our views.

EMC5. Serious and constructive discussions e.g. the land issue and I was convinced that people should be given back their land.

10. Do you think there are advantages in the grouping of students into different group sizes like Umzi, Ekhaya and Village?

EHS1. Yah, I think it organises things, things become organised for example we had assignments in our Umzi and when you sign the registers and all that stuff, it had direction. You know where you go to, it was a good plan. As compared to other courses it helps where the lecturer comes in teaches and the next thing you are writing a test. But in an Umzi you meet as Umzi partners or ekhaya partners and you discuss, you are allowed to discuss and ask questions so that you understand what is being taught. I think it is an advantage to have those certain groups.

AMC2. I think there are advantages, why am I saying that... because the whole thing is compulsory to start with and a whole lot of students are doing it. Coordination would be difficult if we just do it in a vast environment all of us you know so at the end of the day the message wont, the students won't get the message it won't be effective. So this breaking down is actually to make it effective so that in a smaller group you understand each other, it's for coordination and progress' sake, it allows you to share ideas better.

ELLB3. Yes as we were in groups you would learn about other people's problems especially through reading of journals.

ELLB4. Taught me respect as I interacted with different people.

EMC5. The Umzi being a small group I learnt how to be assertive In an Umzi there is room to correct one another unlike in a village with so many people.

11. What are the problems associated with the groups

a) Umzi-

EHS1. Some individuals are not committed some don't participate some don't even attend. We don't include them when they don't come for the lecture.

AMC2. Usually you find that there is a 2011 student 2013 student maybe wena as a 2013 student like myself I need to work and pass so that I can graduate but the first year still have the whole time in the world, so they don't see the seriousness so those are some of the problems

ELLB3. There are clashes of programmes since people in the group are from different faculties.

ELLB4. We had ghost people, some people do not attend. We had people who would come with poor standard work. Also since it is a group assignment others would volunteer to type the assignments but on the day of submission you would find a lot of mistakes. Lack of cooperation from group members but at the end of it all would want to have their names on the list of people who participated in the assignment.

EMC5. Other people always needed to be pushed.

b) Ekhaya

EHS1. I think I haven't seen any problems

AMC2. Participation...the facilitators are always pushing people to participate. What do you think... people are just reluctant to participate. The facilitators try by all means to make the students participate but usually the students are reluctant they just want to come to class sign the register and go.

ELLB3. None

ELLB4. I enjoyed it at the ekhaya.

EMC5. None, Ekhaya had no problems as such except some people came unprepared for the lecture.

c) Village-

EHS1. In the village we don't have any problems coz everything will be arranged. In relation to discussions it is ok, what needed in a village is paying attention

AMC2. The village is supposed to be everyone but the issue is of absenteeism in the village. That's what normally happens coz when we meet for the village usually that's when we are submitting assignments. So I am sure people will be busy, there is pressure in LKA that's what I have noticed. And usually we submit during the village day so on that day people are

expected to be there, at the same time they have to submit assignments. So there is a hell lot of pressure and people miss class.

ELLB3. There are disruptions as people are not concentrating due to the big numbers.

ELLB4. The rooms are too big and the group too big for constructive discussions

EMC5. Due to the relatively large numbers it takes a lot of time for people to come in and settle for the lecture. There is too much noise. People do not concentrate as much as they do at ekhaya or Umzi levels.

12. How have you resolved that some of the problems be dealt with?

EHS1. Counselling and informing the importance of the course and how they should value what they are doing and that it will help them if they attend.

AMC2. There is always registers but they just need to take them seriously. Also the issue of work, maybe say before the village submit the assignments or we can even submit thru our facilitators just to lessen the pressure.

ELLB3. For the Umzi, I think if they group the 2011 students alone and 2013 students together coz this groupings sometimes with these dynamics you see that someone wants progress while some one is reluctant to do it. It's not their fault they are still young they are still first years and they don't see the importance of it.

ELLB4. As the LKA is already doing, I think the allocating of marks, reward encourages someone, it reinforces the mind therefore the individual will fight for marks.

EMC5. Reward students for good behaviour, that way they may be less disruptive.

SECTION C: Dialogic moments

1. What kind of discussions do you have with the lecturers?

EHS1. In our villages it's not a one to one but the lecturer is up the he asks you what you understand about a certain topic so when people point out their view that's when you get the idea of what is being talked about. The lecturer also tells us about things which are not guided in the guide line. He also shows us things he himself has researched on, information that is not in the guideline, information that can be added on what we are learning, information that can open up our minds so that we can understand what exactly the lecturer is trying to talk of.

AMC2. I would say the only interaction I have had with the lecturer is thru participation, if they are asking questions, asking for our views that's the only time we have interaction with the lecturer. Otherwise we interact more with our facilitators more than the lecturers. I feel there is a gap between students and lecturers in the village. What we do in the village is strictly what the lecturer wants us to do.

ELLB3. Serious and academic oriented.

ELLB4. The discussions were those guided by the guide.

EMC5. There is not much discussions there. It mainly a lecture and answering of questions here and there.

2. Do you think you need more time to discuss with lecturers than when with the abakwezeli?

EHS1. No I think the time is fine. Coz we meet every fortnight. Our lecturer actually allow us to come to their offices to discuss with them any problems that we might have. I think it is not wise to discuss your problems in front of the whole class. You should make an appointment and say out your problems and all that. As students if I do have a problem, I don't think I would go to the lecturer concerning the LKA, I don't think I would be confident to go to the lecturer. I would go to the facilitator coz we are more connected to the facilitators than our lecturers. Our lecturers give us a broader view of what is being taught by our facilitators.

AMC2. I think we need that. Usually the abakwezeli they are led by the lecturers so tina even when we have some problems, facilitators are just facilitators, they do their best I don't want to lie.

ELLB3. No I don't think so, this is so because I feel the facilitators are doing enough, they are doing well. I feel they know the stuff but they do not know how to engage with us students. In the village it's more of a lecture so there is no need for time for discussions as people feel they have come to receive information.

ELLB4. There is not much discussion as lecturers quickly come in to give sort of a final say as the lecturer comes in as an authority. Yes, there is more information in the village as different ideas come from different Ekhayas and the lecturer sort of expands on the information

EMC5. Sometimes I wished not to attend there is too much noise and too many disruption.

3. How does the facilitator in Ekhaya promote the existence of discussions among students?

EHS1. They group us and give us topics to debate on. They make us debate as Umzi and we teach each other on new things. We were allowed to spread out our ideas or maybe something we have heard we can discuss things that are happening now in the world. e.g. the Kenyan hostages, we were told to go and research and find out about it. We were shocked about the findings. People were just shopping and they were attacked.

AMC2. Usually pose like a challenge e.g. to say so girls are you sure you allowing boys to talk more than you. So tina as girls we are motivated and we make it like a competition so as to prove a point.

ELLB3. By introducing a topic of discussion and throwing it to the floor. Helping students not to attack other people's characters but discussing about the issue.

ELLB4. Some of us have not yet grasped the concept of discussion such that they attack and judge a person due to their contributions, so the abakwezeli helps us by controlling the talk. They make sure people focus on the topic of discussion.

EMC5. They explain the topic of discussion to avoid discordant discussion, some of the ideas are good but will be out of context. Though childish sometimes, they would use ice breakers to warm us up and the environment was conducive for discussion. They stimulate discussion, they don't talk much they throw it to the students. They ask us questions and

when we responded the discussion will be kicked off. They introduced the discussion by doing a game that would cause everyone to engage in discussion.

4. Do you think students participate more meaningfully when they are in Umzi or in the ekhaya?

EHS1. Yeah I believe they participate more for marks. Coz students know that is they do their assignments and they submit the assignments they do get a mark out of it. But if you have seen in the ekhaya the number reduces, in the ekhaya the number reduces just because some students feel that it's not important to be in an ekhaya and therefore they do not attend. But they know that in the Umzi they are forced to participate if they want a mark so I sure some of the students have that mentality of wanting the marks more than participating in the Umzi.

AMC2. I think they do participate more coz in the Umzi we are just students there won't be no third person who is acting as a coordinator like a facilitator. Coz I believe Students have this fear once there is someone in front like a teacher or a facilitator they sort of withdraw, so when you are students you just feel like you are friends and they contribute.

5. Do you think students participate more meaningfully when they are in Ekhaya than in the Village?

EHS1. Yes, students participate more, discuss more, they engage and interact more. We get the opportunity to ask what's your name and stuff, I mean you get the opportunity to introduce yourself to the other members because we are a few in number.

AMC2. Yaa they also do that in the ekhaya and they are few students and they are more familiar with their facilitator they are more comfortable to speak out in an ekhaya. Unlike in village as you constantly meet strange faces.

ELLB3. Yes because there is few students and we know each other so it is easier to speak without feeling intimidated.

ELLB4. To me it was the same. Being someone who loves talking I participated the same way at all levels. Discussions at all levels were meaningful only that they were less at village level due to the big numbers.

EMC5. Yes the facilitator was really good at initiating discussions. Our facilitator did not talk too much.

6. What do you think can be done to make sure that students participate more in the village?

EHS1. I think its ok for students not to participate more coz it's more of a lecture, coz there is a certain time that is limited for the lecturer to introduce what he has to say and to lecture the students until the end that's why they may ask us what we understand about the topic but they always say in a few words, say something in a few words not a whole bible or something because they will be also lecturing they want you to learn more of what they are going to lecture than participating. Our participating is just paying attention that's what they want mostly in the village

AMC2. It also goes back to the facilitators and the lecturers they need to come up with strategies to make them participate, students they are only students, they are expecting

facilitators and lecturers to come up with. They don't have the skill, so them as facilitators they actually have to use that skill that they have been trained to do coz they are trained in this field mossi. It's them with the skill and it's us tina students with nothing. So they should use that skill so tina students wen we don't participate it's not because we don't want but it's us students we don't know and we are willing to receive the job is more on their side not on the students' side.

ELLB3. Refreshments would encourage them to come in the first place then when they are there they can then participate. Give some prizes for those attending.

ELLB4. Some of the discussions are useless and they do not capture my attention.

EMC5. Come up with more interesting topics of discussion. We want topics like politics and land reform that will better us unlike the one we had today about love. I did not enjoy it.

7. Do you think students who participated less at the beginning of the course improved over time?

EHS1. Yeah I believe they did. I am sure they participated more. As students that's what we do when the time is gone we rush for marks to qualify us for a certain level. It depends on certain students as for me it boosted my confidence, I realised I could speak out ideas, I could manage a group as I was directed to work with other members and direct them to do certain activities but with other students its different. It depends on what their motive is.

AMC2. I have noticed that especially in the Umzi. At first there is this tense environment in my ekhaya but the facilitator made sure that everyone is comfortable and everyone participates, he just motivates you to speak.

ELLB3. Yes, especially for me. I used to struggle to say my thoughts, through discussions with colleagues I was challenged as I saw people with not so good points but had confidence to share them. I therefore had my confidence boosted. Discussions helped me come out of my shell.

ELLB4. Yes some people get serious when they are getting close to exams so that they get their DP marks. Some people are serious when we are about to write exams.

EMC5. It is a matter of adapting to people. Yes some people take time to get used to people.

Section D: University education experiences

1. Do you think you came into university prepared enough?

EHS1. Yes, I thought I was very much prepared, I had got to a certain level where I thought I needed more education to improve myself, to improve my lifestyle, an opportunity that I got here to south Africa eastern cape from my home country Zimbabwe was an opportunity to learn new things, the environment is very different from the one back home. So I feel I was ready for this university coz I settled and now am doing my final year. I have succeeded in all the courses that I am required to do. So I feel I was ready although it was also a wise thing to have LKA in my first year before I had acquired other things because in LKA you learn a lot of things. You learn on how to write assignments, you are directed on how to write assignments, how not to plagiarise, literacy and stuff, how to reference using computers, yah

that's where you get the basic knowledge of everything therefore it opens up your mind. I wish I had done LKA in first year coz it could have helped me for my final year coz some final years are struggling to do assignments and other things coz they are not aware of what LKA has the education that LKA gives. (it was not a compulsory course when I came for first year but now it is a compulsory requirement)

AMC2. I would say yes I have come to university prepared enough. Because when I finished my matric I took a gap year to think whether I am gonna go to university and if I go what is expected of me. Even my academic record maybe they could speak for me I have been passing meaning I came to university ready.

ELLB3. No

ELLB4. No, I don't think anyone can ever be fully ready.

EMC5. Yes I was ready in other areas but academically I was not.

2. What were your expectations of university education?

EHS1. I was scared, I was really scared even though I was prepared. A lot of people say when you are at university that's where you learn a lot of things and it is true, we have adapted to staying alone without our parents behind us, beating us or telling us to do stuff, you grow up. You get to think for yourself. You can't cry to anyone but you just have to live like other kids as you can see other kids are surviving. So you learn a lot from university I guess. I was scared but I am happy that I have succeeded in most of the stuff.

AMC2. I wanted to see the boundary between high school and university and one thing I have noticed is that not all my hopes are satisfied as I speak now coz I came here at university thinking that at university you get to learn a lot of things but I have seen that if you come expecting to use the facilities on university, it's you who has to make what you expect out of it. This university only gives you the academics anything outside academics you need to do it yourself.

ELLB3. You make your own life socially so it met my expectations but academically it's not what I expected. I did not expect too much work and my principal used to tell me that university is easy but that did not meet my expectations because there is too much work. I thought it would be easy but balancing academic life and social life proved to be difficult.

ELLB4. Expected to be independent and socially a free life. Less pressure at university academically unlike my previous experience in Zimbabwe at University of Zimbabwe

EMC5. I never had any expectations, I never took time to think of where am I going, how is it going to be like so I was neither disappointed nor surprised because I never had any prior knowledge or thoughts of where I was going.

3. What challenges did you face when you started university?

EHS1. Making friends, personally I can alone so it was hard to mingle and make friends but with time due to classes and everything I got to make friends. I met people from different

nationalities with different personalities, the bashes and all that. You get shocked but I adapted to the environment.

AMC2. As for me this is actually a diversified university, there are Indians, coloureds, black Africans but from different countries Zimbabwe, South Africans. I am a Zimbabwean so obviously I had to adjust to say now I am in SA the way they do things is not the way we do things. The level of respect the levels of sociability so when I came here I had a lot of challenges relating to these norms values those were the challenges I faced.

ELLB3. I had difficulty doing assignments.

ELLB4. It was difficult balancing social life and academic life.

EMC5. It was difficult for me to find my way round the university, which resulted in being late for lectures.

4. Do you think the LKA helped you feel more confident in your studies?

EHS1. Yes it did, I learnt a lot that I didn't know about. As a final year I didn't know the proper way of writing an assignment, shocking but it a reality with some of us. I got to learn how to use the webmail, the UFH website, to reference to do all the stuff that I was required to do. To discuss, to point out my views, to bring out my ideas, it also built a different person in me someone who wants to make a change in the world.

AMC2. At first I was a little sceptic about it coz it's not a subject like any other subjects like social sciences subjects u know. I think LKA is the best subject in this university because it actually draws u out of the academics coz this life that we are living is not about academics, it's not about intellectuals there is a whole lot more. There is race playing on its own, there is issue of gender, there are issues outside academics so one thing I have noticed about LKA it tries to encompass all those things outside. It's not like u just come to university and take you academics and go coz when you go into the world it's not about your degree there a other things involved in the society the politics the environment.

ELLB3. No it did not, it did the opposite this is because LKA comes with a lot of carelessness and casualty of the course, and you never like take it serious. Whether it's you or the way it is organised but you never take it seriously.yu tend to have that lack of seriousness spilling into the more serious subjects. It's too time consuming. There is too much assignments. This results in other courses suffering.

ELLB4. Yes it did. I have learnt how to get credible sources for our assignments.

EMC5. It did, we were taught how to write assignments as well as how get, it taught me to be thorough with my work.

5. Do you think the LKA equipped you with useful skills to use in your university studies?

EHS1. Yes it did the skills that I needed for my studies. And it also helped me to be ready for the working industry I think.

AMC2. I think I really played a very important role co when I came into this university I didn't really relate with people you know so now they have actually opened a door for communication thru Umzi thru ekhaya. You know communication skills that I just didn't acquire by doing my degree but thru LKA really made me know the communication skills.

ELLB3. It made me a critical person, also to be that person who doesn't think in one direction it broadened my thinking that when you see a situation you need to be critical about it.

ELLB4. With LKA I have taught me that you are not one in this world. Yu are not an island. It taught me tolerance.

EMC5. LKA taught us that there is a community, it's not about you. It's a unique subject

APPENDIX B: INTERVIEW SCHEDULE

Title

Dialogic pedagogical innovation for liberating learning practices: A case study of one higher education institution

INTERVIEW SCHEDULE

Participants

(1st year university students)

September 2013

INTRODUCTION

1. **Purpose of the interview:** The purpose of this interview is to collect data for an ongoing research on the grounding programme. We are interested in finding out how the use of talk in the lectures can liberate students as well as help dealing with the 'articulation gap' between the high school education and university education.
2. **Guaranteed anonymity and confidentiality:** I would like to guarantee confidentiality and anonymity. The purpose of this information is for academic purposes only. No names will be used in this research so you can feel free to say whatever information you feel is of help for this research without any fear of victimization. The data collected will be kept in a secure place and will be destroyed as soon as the research is finished.
3. **Permission to tape:** In order to accurately capture the information/what you say I will kindly ask for permission to record. Is that alright with you?
4. **Any questions:** Do you have any questions in relation to the research?

INTERVIEW QUESTIONS

SECTION A: CHARACTERISTICS OF PARTICIPANTS

1. Gender _____
2. What degree programme are you enrolled in? _____
3. What type of school did you attend for your high school education?

4. What is your mother tongue/home language? _____

SECTION B: LKA PEDAGOGICAL ARCHITECTURE

13. What does the course Life Knowledge and Action (LKA) mean to you? **(Probe)**

14. What is the purpose of the 'Umzi' ? (Probe)

15. Please describe what happens in your Umzi? (Probe)

16. What have you resolved at Umzi through discussions? (Probe)

17. Did you participate actively in discussion in any of the levels, i.e the Umzi, Ekhaya or Village?

18. Describe what happens at the ekhaya? (probe)

19. What have you learnt from the discussions? (probe)

20. Describe what happens at the village? **(probe)**

21. What kind of discussions do you have with abakwezeli? **(probe)**

22. Do you think there are advantages in the grouping of students into different group sizes like Umzi, Ekhaya and Village? **(probe)**

23. What are the problems associated with the groups

d) Umzi

e) Ekhaya

f) Village

24. How have you resolved that some of the problems be dealt with? **(Probe)**

SECTION C: Dialogic moments

8. What kind of discussions do you have with the lecturers? **(Probe)**

9. Do you think you need more time to discuss with lecturers than when with the abakwezeli? **(Probe)**

10. How does the facilitator in Ekhaya promote the existence of discussions among students? **(Probe)**

11. Do you think students participate more meaningfully when they are in Umzi than in the ekhaya? **(Probe)**

12. Do you think students participate more meaningfully when they are in Ekhaya than in the Village? **(Probe)**

13. What do you think can be done to make sure that students participate more in the village? **(Probe)**

14. Do you think students who participated less at the beginning of the course improved over time? **(Probe)**

Section D: University education experiences

6. Do you think you came into university prepared enough? **(Probe)**

7. What were your expectations of university education? **(Probe)**

8. What challenges did you face when you started university? **(Probe)**

9. Do you think the LKA helped you feel more confident in your studies? **(Probe)**

10. Do you think the LKA equipped you with useful skills to use in your university studies? **(Probe)**

THANK YOU FOR YOUR TIME

APPENDIX C: QUESTIONNAIRE

Title

**Dialogic pedagogical innovation for liberating learning practices: A case
study of one Higher Education institution**

QUESTIONNAIRE

Participants

(1st year university students)

September 2013

INTRODUCTION

My name is Florence Mudehwe studying for a PhD degree in education with the University of Fort Hare. I am interested in the grounding programme/LKA and would like to investigate how it helps changing the lives of first year university students. I am therefore hoping that you will participate in this project. The information you give will be useful for my study. I am interested in understanding your experience of the programme. I would appreciate it if you would fill in this questionnaire carefully. The more time you invest in doing this questionnaire the better the results.

My hope is that this research will be used to improve university education for the future generations. I have asked questions about your experiences in the course. Please carefully fill in the questionnaire and hand it in to your facilitators when you meet next. By so doing you would have taken part in the project

This is completely anonymous as you are not required to enter your name or any information that can be linked directly to you. Please be honest in your responses. The information will only be used for the purposes of this research. This will be kept securely and destroyed as soon as the research is finished. Remember taking part in the project is voluntary and there should be no fear of victimization if ever you decide to withdraw at any time.

For any questions concerning the questionnaire please don't hesitate to get in touch with me (201208289@ufh.ac.za). Thank you.

1. **Faculty:** Put a cross on your Faculty.

Sci & Agr	Hum & SS	Man & Com	Law	Edu
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2. **Degree:** What degree are you studying for?

3. **Gender:** Put a cross under your gender.

Female	Male
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4. **Home Language:** What is your home language?²

Yes	No
-----	----

4.1 Was English ever spoken in your home?

² The language you are most comfortable communicating in.

5. **Nationality:** What country do you come from?

--

6. Type of school attended for matriculation: Put a cross under the correct school type. You can mark more than one.

Government school	
Private school	
Model C school	
Other (specify)	

Section A: Pedagogical architecture -The Grounding Programme

1. What do you believe is the purpose of the LKA course?

--

2. What do you believe is the purpose of the Umzi ?

--

3. Describe what happens in your Umzi

--

4. Please describe what happens in the Ekhaya

--

5. Please describe what happens in the Village

--

6. Did you have discussions that were important to you during the course?

Yes	No
------------	-----------

b) If 'yes' please describe in the space below three discussions that you remember which were important to you?

What was the discussion about?	Why was it important to you?	Please tick where it took place	
		Umzi	<input type="checkbox"/>
		Ekhaya	<input type="checkbox"/>
		Village	<input type="checkbox"/>
		Other	<input type="checkbox"/>
		Umzi	<input type="checkbox"/>
		Ekhaya	<input type="checkbox"/>
		Village	<input type="checkbox"/>
		Other	<input type="checkbox"/>
		Umzi	<input type="checkbox"/>
		Ekhaya	<input type="checkbox"/>
		Village	<input type="checkbox"/>
		Other	<input type="checkbox"/>

7. Rate your participation in discussions in:

	Very active	Active	Not very active	Inactive
The Umzi				
The Ekhaya				
The Village				

8. How many times did your Umzi meet?

9.

	Very successful	Successful	Not successful	A mess
Rate your Umzi				

10. Do you think that participation in the discussions in the course changed you as a person in any way?

Yes	No
------------	-----------

b) If "yes" describe how it changed you.

Put a X next to the most correct response to the following statements

Statement	Strongly agree	Agree	Disagree	Strongly disagree
1. I participated actively in discussions in my Umzi.				
2. I participated actively in discussions in the Ekhaya.				
3. I participated actively in discussions in the Village.				
4. My way of thinking changed through the discussions held in LKA				
5. I prepared for discussions in the LKA by reading the material beforehand.				
6. Discussions held in the LKA equipped me with information that I can use in life.				
7. Discussions helped me realize that everyone is important and has something to offer to the society				
8. Abakwezeli encouraged students to participate in Ekhaya discussions				
9. Lecturers encouraged students to participate in Village discussions				
10. I have gained self-confidence through participation in discussions in the LKA.				

Section B: Dialogic pedagogy

Put a X next to the most correct response to the following statements				
Statement	Strongly agree	Agree	Disagree	Strongly disagree
1. Student participation in discussions increased more over time				
2. Discussions usually only involve a few students				
3. There was more discussion amongst students in the Umzi as compared to the Ekhaya				
4. There is more discussion amongst students in the Ekhaya as compared to the Village				
5. Our facilitator promoted discussion amongst the students in the group				
6. I learnt a lot from my group members' contributions in my Umzi and Ekhaya groups				
7. The village lecture was just like any other of my lectures				
8. Students participated in discussion more in the Village lecture compared to any other of my lectures				

Section C: University education experiences

Put a X next to the most correct response to the following statements				
Statement	Strongly agree	Agree	Disagree	Strongly disagree
1. High school education/matric education did not prepare me for university education				
2. I have difficulty in doing my assignments because my English is poor.				
3. I lack the skill to deal with academic challenges at university				
4. A lot of first years at my university enroll while they are under prepared				
5. The assignments given at university are well explained to students before they can research on them.				
6. The LKA Helped me feel more confident in my studies				
7. The LKA equipped me with useful skills to use in my university studies.				

THANK YOU FOR YOUR TIME

APPENDIX D: INFORMED CONSENT FORM



University of Fort Hare
Together in Excellence

Ethics Research Confidentiality and Informed Consent Form

I am a doctoral student in education at the University of Fort Hare under the supervision of Professor Moyo. I am asking people from your community/sample/group to answer some questions, which I hope will benefit your community and possibly other communities in the future.

I am conducting research regarding Liberating Learning Practices. I am interested in finding out more about the Dialogic Pedagogy in the Grounding Programme/LKA. I am carrying out this research to help bridging the articulation gap between High schools and Universities.

Please understand that you are not being forced to take part in this study and the choice whether to participate or not is yours alone. However, I would really appreciate it if you do share your thoughts and experiences with me. If you choose not take part in answering these questions, you will not be affected in any way. If you agree to participate, you may stop me at any time and tell me that you don't want to go on with the interview. If you do this there will also be no penalties and you will NOT be prejudiced in ANY way. Confidentiality will be observed professionally.

I will not be recording your name anywhere on the questionnaire and no one will be able to link you to the answers you give. Only the researcher will have access to the unlinked information. The information will remain confidential and there will be no "come-backs" from the answers you give.

The interview will last around 45-60 minutes. I will be asking you questions and ask that you are as open and honest as possible in answering these questions. Some questions may be of a personal and/or sensitive nature. I will be asking some questions that you may not have thought about before, and which also involve thinking about the past or the future. I know that you cannot be absolutely certain about the answers to these questions but I ask that you try to think about these questions. When it comes to answering questions there are no right and wrong answers. When I ask questions about the future we are not interested in what you think the best thing would be to do, but what you think would actually help in the given situations.

If possible, I would like to come back to your community once I have completed my study to inform you and your community of what the results are and discuss my findings and proposals around the research and what this means for people in this community.

INFORMED CONSENT

I hereby agree to participate in research regarding the Grounding Programme/LKA. I understand that I am participating freely and without being forced in any way to do so. I also understand that I can stop this interview at any point should I not want to continue and that this decision will not in any way affect me negatively.

I understand that this is a research project whose purpose is not necessarily to benefit me personally.

I have received the telephone number of a person to contact should I need to speak about any issues which may arise in this interview.

I understand that this consent form will not be linked to the questionnaire, and that my answers will remain confidential.

I understand that if at all possible, feedback will be given to my community on the results of the completed research.

.....
Signature of participant

Date:.....

I hereby agree to the tape recording of my participation in the study

.....
Signature of participant

Date:.....

APPENDIX E: DATASET 2- DATA RESPONSES FROM THE QUESTIONNAIRE

Faculty

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid hum & ss	31	20.0	20.0	20.0
man & com	52	33.5	33.5	53.5
law	72	46.5	46.5	100.0
Total	155	100.0	100.0	

degree enrolled

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Accounting	1	.6	.6	.6
B Admin	1	.6	.6	1.3
BA	10	6.5	6.5	7.7
Bcom Eco	17	11.0	11.0	18.7
Bcom Gen	19	12.3	12.3	31.0
Bcom IS	14	9.0	9.0	40.0
LLB	72	46.5	46.5	86.5
Social sc	7	4.5	4.5	91.0
Social Work	14	9.0	9.0	100.0
Total	155	100.0	100.0	

Gender

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid female	84	54.2	54.2	54.2

male	71	45.8	45.8	100.0
Total	155	100.0	100.0	

home language

	Frequency	Percent	Valid Percent	Cumulative Percent
	2	1.3	1.3	1.3
afrikaans	3	1.9	1.9	3.2
Eng	8	5.2	5.2	8.4
ndebele	1	.6	.6	9.0
shona	4	2.6	2.6	11.6
siswati	2	1.3	1.3	12.9
tonga	1	.6	.6	13.5
tswana	2	1.3	1.3	14.8
venda	2	1.3	1.3	16.1
xhosa	122	78.7	78.7	94.8
Zulu	8	5.2	5.2	100.0
Total	155	100.0	100.0	

English ever spoken at home

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	105	67.7	67.7	67.7
No	50	32.3	32.3	100.0
Total	155	100.0	100.0	

Nationality

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid SA	148	95.5	95.5	95.5
Swazi	1	.6	.6	96.1
Zim	6	3.9	3.9	100.0
Total	155	100.0	100.0	

purpose of lka course

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid .	4	2.6	2.6	2.6
bring people from different backgrounds together	3	1.9	1.9	4.5
bring people from different faculties together	2	1.3	1.3	5.8
bring people from different faculties together and develop their social skills	1	.6	.6	6.5
bring together students from different backgrounds	1	.6	.6	7.1
broaden the minds of the students on what is happening throughout Africa	1	.6	.6	7.7
Can now make valuable contributions in society	1	.6	.6	8.4

challenge our minds and make us aware of the problems in our society	1	.6	.6	9.0
communication, creating friendships with different people, building students' confidence	1	.6	.6	9.7
critical thinking about issues occurring around us	1	.6	.6	10.3
develop friendship amongst students	1	.6	.6	11.0
don't know	1	.6	.6	11.6
educate students about life	9	5.8	5.8	17.4
educate, let students learn from each other	1	.6	.6	18.1
empower	1	.6	.6	18.7
empower students	2	1.3	1.3	20.0
empowering people	1	.6	.6	20.6
empowers us to think critically and liberate our minds	1	.6	.6	21.3
encourage students to love and respect themselves and other people	1	.6	.6	21.9
engage students in critical thinking, make them aware of how the real world operates	1	.6	.6	22.6
equip young people with problem solving skills	1	.6	.6	23.2
extra curriculum	1	.6	.6	23.9
for people from different backgrounds to meet	1	.6	.6	24.5

for students to interact with each other and share ideas	1	.6	.6	25.2
generate & fuel our knowledge about certain issues	1	.6	.6	25.8
get students together and open their minds	1	.6	.6	26.5
give knowledge about life issues	2	1.3	1.3	27.7
give us knowledge on issues that we normally overlook	1	.6	.6	28.4
grooming your personality	1	.6	.6	29.0
helps students to think critically	1	.6	.6	29.7
helps us become better leaders in our communities	1	.6	.6	30.3
I believe that the LKA course is to allow students from different faculties to meet and to work as a group and get rid of being a shy person	1	.6	.6	31.0
i dont know	1	.6	.6	31.6
i really dont know	1	.6	.6	32.3
inform students about life in general	1	.6	.6	32.9
inform students about the outside world and how they can change the situation	1	.6	.6	33.5
intergrate learners from different backgrounds and learn from each other	2	1.3	1.3	34.8

is to produce students who can stand on their own, who can work hard and work as a group also keep studnets from doing wrong thing like taking drugs	1	.6	.6	35.5
it helped us to improve our listening and talking skills	1	.6	.6	36.1
it helps us to mingle with other people	1	.6	.6	36.8
it is to bring students together and make them realise that we are all equal	1	.6	.6	37.4
it is to engage students in discussions and help them undestand university	1	.6	.6	38.1
it si to teach us how to live in a diverse democratic country like SA	1	.6	.6	38.7
its to know people surrounding you and unite with them	1	.6	.6	39.4
knowing each other and being able to work together	1	.6	.6	40.0
learning more about the society around us	1	.6	.6	40.6
learning to interact with others	1	.6	.6	41.3
learning to work as a team	1	.6	.6	41.9
learning to work together being prepared for the work place	1	.6	.6	42.6
liberates scholars with information affecting their lives through participation	2	1.3	1.3	43.9

life and how to approach problems.team work and also to be open about life.	1	.6	.6	44.5
life skills	4	2.6	2.6	47.1
lka is more about learning how to live with other people how to share and listen to different views. its to shape up lives of the youth to be well groomed and interact with them	1	.6	.6	47.7
LKA is to bring students together and discuss issues that affect us all it is about sharing ideas	1	.6	.6	48.4
make friends and get to know people	1	.6	.6	49.0
makes students from different faculties interact together and make them realise that they are the same	1	.6	.6	49.7
makes us work & engage with others even outside our comfort zones	1	.6	.6	50.3
none.think its time consuming and useless	1	.6	.6	51.0
opens our minds to what is happening outside our chosen career fields	2	1.3	1.3	52.3
promote spirit of diversity,make us aware of other students in other courses in the university & inform us of what is happening around us	1	.6	.6	52.9
show students that there are other ways of thinking about things	1	.6	.6	53.5

socialise with people from different countries & races.helps us to change our communities and our country	1	.6	.6	54.2
students exposed to different ways of learning and living,students able to interact with different people and their backgrounds	1	.6	.6	54.8
teach about culture, morals and values. educate us about what is happening an around us	1	.6	.6	55.5
teach students about life	3	1.9	1.9	57.4
teach us about life values, dignity and respect one's self and aspiring for greater achievements	1	.6	.6	58.1
teach us to tolerate diversity	1	.6	.6	58.7
teaches students on how to interact and shre ideas	1	.6	.6	59.4
teaches us not to be racial	1	.6	.6	60.0
teaching morality somthing which other classes and theory cannot teach	1	.6	.6	60.6
teaching us about life	1	.6	.6	61.3
to allow students to share their views	1	.6	.6	61.9
to be able to socialise and get to know other people's background and culture	1	.6	.6	62.6
to bring students from different faculties to work together	1	.6	.6	63.2

to bring students together, to engage with each other	1	.6	.6	63.9
to bring the nation together	1	.6	.6	64.5
to build student's self-esteem so they can be able to speak in public	1	.6	.6	65.2
to change the way in which we see life and to give us a better understanding	1	.6	.6	65.8
to connect people and build their confidence and be able to engage with other people	1	.6	.6	66.5
to discuss real life issues	1	.6	.6	67.1
to diversify student minds, to make them aware of our unity although we are different and come from different backgrounds we are sharing the same journey	1	.6	.6	67.7
to educate people that there is more to life than what you know and what you are studying	1	.6	.6	68.4
to encourage students to cooperate with different people	1	.6	.6	69.0
to encourage us to participate and be united as a group of our rainbow nation and not to discriminate	1	.6	.6	69.7
to engage students in the activities at university	1	.6	.6	70.3

to engage with people and value any contribution you make.	1	.6	.6	71.0
to get students from different faculties together to discuss and share views on matters that affect and influence the society that we live in	1	.6	.6	71.6
to get to know people, show us love and to be able to make friends	1	.6	.6	72.3
to get to understand how to communicate and how to approach certain stuff in school in general	1	.6	.6	72.9
to give us life knowledge on how to live and become a proud forterian	1	.6	.6	73.5
to guide us as students	1	.6	.6	74.2
to help people think broader about social concepts, team work and being critical thinkers	1	.6	.6	74.8
to help students to communicate and keep them united	1	.6	.6	75.5
to identify yourself and your surroundings and to accept yourself and them	1	.6	.6	76.1
to inform students more about what happens in life in general	1	.6	.6	76.8

to intergrate different students to allow interaction with individuals you would not normally interact with. thus gaining different perspectives on different issues	1	.6	.6	77.4
to learn more about what happens around the world and learn to share ideas with people	1	.6	.6	78.1
to learn to embrace diversity by learning to work with different people. to learn team work. to learn about society and contribution graduates and students may make in society.	1	.6	.6	78.7
to make students interact and engage with each other	1	.6	.6	79.4
to make students interact within the course and teach them basics	1	.6	.6	80.0
to make university students live and work together	1	.6	.6	80.6
to make us better people	1	.6	.6	81.3
to persuade students to work as groups, promote diversity and critical thinkers	1	.6	.6	81.9
to promote diversity and equality in university. teaches us to appreciate each other and the input that we have to bring forward	1	.6	.6	82.6

to promote self awareness and racial intergration	1	.6	.6	83.2
to put us out of our comfort zones and interact with other people	1	.6	.6	83.9
to teach students about morals and values. to equip them with necessary skills they need to succeed in their various degrees and after university careers	1	.6	.6	84.5
to teach students of the importance of life aspects and helping them deal with life's challenges	1	.6	.6	85.2
to teach us about important things around us	1	.6	.6	85.8
to teach us about life and give us more knowledge and skill	1	.6	.6	86.5
to teach us how to stand for what you want in life	1	.6	.6	87.1
to teach us necessary skills that we may need and other fundamental skills required for university	1	.6	.6	87.7
to teach us to work together and socialise with different people	1	.6	.6	88.4
to teach what is happening in and around school and our community	1	.6	.6	89.0
to time consume and give us more work	1	.6	.6	89.7
to train students to be able to share their views	1	.6	.6	90.3

to train students to be critical thinkers and be able to give ideas that will help in the development of the nation	1	.6	.6	91.0
to unite different views	1	.6	.6	91.6
to unite students and allow them to share their views	1	.6	.6	92.3
to unite students and be able to express your feelings	1	.6	.6	92.9
to unite students and get used to each other	1	.6	.6	93.5
to unite students from different faculties to build a close relationship among all the students of the institution	1	.6	.6	94.2
understand life in general	2	1.3	1.3	95.5
unifying the mentality of all departments	1	.6	.6	96.1
unite people of different faculties	1	.6	.6	96.8
unite students	1	.6	.6	97.4
unite students from different backgrounds to share ideas	1	.6	.6	98.1
uniting pple and hear diff views of other ppl and try to look at things from diff angles	1	.6	.6	98.7
uniting students	1	.6	.6	99.4
uniting students from different backgrounds and teaching them about humanity	1	.6	.6	100.0

Total	155	100.0	100.0	
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what happens in your umzi

	Frequency	Percent	Valid Percent	Cumulative Percent
	11	7.1	7.1	7.1
answer group questions and fill in the diary	1	.6	.6	7.7
answer movie questions	1	.6	.6	8.4
answer questions for a movie, type them and socialise afterwards	1	.6	.6	9.0
answer umzi questions based on a movie we will have seen	1	.6	.6	9.7
answering umthamo questions and make friends	1	.6	.6	10.3
Valid collaboration with members	1	.6	.6	11.0
coming up with different views and making friendships	1	.6	.6	11.6
difficulty in meeting as a whole team as people had different programmes. not every one participated as expected and i discovered that i was the only one who would do most of the work. this drained me and it seemed we were never coming to the end ofk	1	.6	.6	12.3
discuss about IKA and other things	1	.6	.6	12.9

discuss assignments	1	.6	.6	13.5
discuss assignments as well as sharing views and talk about issues affecting us broadly	1	.6	.6	14.2
discuss challenges that we come across on a daily basis and try to find possible solutions	1	.6	.6	14.8
discuss given topics and doing assignments together	1	.6	.6	15.5
discuss ideas and this makes everyone comfortable	1	.6	.6	16.1
discuss life's challenges and also propose solutions to them	1	.6	.6	16.8
discuss movies and assignments in our Umzi sessions	1	.6	.6	17.4
discuss questions for the Umzi assignment of that week	1	.6	.6	18.1
discuss questions from a movie	1	.6	.6	18.7
discuss Umthamo before watching a movie	1	.6	.6	19.4
discuss umthamo questions of the week and every member gets an opportunity to express their opinions on the topic. respect each other's opinion. all opinions accepted.	1	.6	.6	20.0
discussing topics given	1	.6	.6	20.6
discussing various topics	1	.6	.6	21.3

Discussions	6	3.9	3.9	25.2
discussions about Umthamo topics	2	1.3	1.3	26.5
discussions although some people want to dominate in the groups	1	.6	.6	27.1
discussions and every member is expected to contribute	1	.6	.6	27.7
discussions led by facilitator	1	.6	.6	28.4
discussions of Umthamo issues	1	.6	.6	29.0
discussions that help and are informative	1	.6	.6	29.7
discussions, brainstorming on various topics	1	.6	.6	30.3
discussions, presentations	1	.6	.6	31.0
do assignments as groups, write in journals	1	.6	.6	31.6
do assignments together, socialise	1	.6	.6	32.3
do assignments, interact like a family	1	.6	.6	32.9
do tasks together, group discussions	2	1.3	1.3	34.2
engage and discuss given topics	1	.6	.6	34.8
engage in Umthamo topics and discuss various topics	1	.6	.6	35.5
enjoyed working together although there were some challenges	1	.6	.6	36.1
everyone connects	1	.6	.6	36.8

facilitator introduces a topic and we discuss	1	.6	.6	37.4
facilitator introduces the topic of the day and asks the umzi what we think or know about it. he will talk about and engage and engage the class/umzi	1	.6	.6	38.1
get a topic and we all contribute answers to it	1	.6	.6	38.7
get to know each other	1	.6	.6	39.4
Given topics to prepare for as groups and later discussed them	1	.6	.6	40.0
Given Umthamo questions and then we discuss them	1	.6	.6	40.6
good sometimes but other people did not even attend	1	.6	.6	41.3
group assignment and group discussions and learning	1	.6	.6	41.9
group assignments	1	.6	.6	42.6
group discussions about a particular topic	2	1.3	1.3	43.9
group discussions on assignments given to us during LKA sessions	1	.6	.6	44.5
group discussions, debates	1	.6	.6	45.2
group interactions	1	.6	.6	45.8
group tasks and guided by facilitator	1	.6	.6	46.5
had difficulties but worked together throughout	1	.6	.6	47.1

hand journals, discuss umthamos also watch movies	1	.6	.6	47.7
held meetings and discussions	1	.6	.6	48.4
helped to express ourselves easily and freely	1	.6	.6	49.0
in my umzi we discuss topics with all group members participating, sharing our thoughts on that certain issue then our facilitators give us the whole idea about it	1	.6	.6	49.7
interact, learn new ideas and love each other without discrimination	1	.6	.6	50.3
interaction, fun, laughter,	1	.6	.6	51.0
introducing new topics and have discussions	1	.6	.6	51.6
lack of understanding of each other, no respect when answering questions	1	.6	.6	52.3
lecture, discussions	1	.6	.6	52.9
make plans to meet up & discuss possible answers to movie questions	1	.6	.6	53.5
making friends, now have a Zimbabwean friend whom I met in the Umzi	1	.6	.6	54.2
meet & answer movie questions together	1	.6	.6	54.8
meet every tuesday and discuss the movie questions and on a friday before the class we compile answers	1	.6	.6	55.5

meet, do movie questions, discuss the answers	1	.6	.6	56.1
motivational talks,games	1	.6	.6	56.8
MQ has good facilitators	1	.6	.6	57.4
participate in debates	1	.6	.6	58.1
participation. discussions.	1	.6	.6	58.7
People were not participating, coming with answers written already and just leave, some didn't come at all.had to compile all the work and type it.purpose not achieved.our leader didn't communicate well with us	1	.6	.6	59.4
played games,discussed and shared information	2	1.3	1.3	60.6
read a book and answer questions individually or as groups	1	.6	.6	61.3
sessions where everyone must participate	1	.6	.6	61.9
share views and information doing our assignments	1	.6	.6	62.6
shared our views	1	.6	.6	63.2
small group discussions, presentations	1	.6	.6	63.9
students are very shy. very little to no participation it turns out to be a death sentence because students do not see the value of it.	1	.6	.6	64.5
talk about issues in S.Africa	1	.6	.6	65.2

the group meets to discuss what would have happened in the ekhaya session	1	.6	.6	65.8
these were assignment groups	1	.6	.6	66.5
Umzi members meet and answer questions regarding a movie watched.all members participate	1	.6	.6	67.1
very fun people	1	.6	.6	67.7
we answer all the questions that are given to us after watching a movie every two weeks	1	.6	.6	68.4
we answer movie questions	1	.6	.6	69.0
we answer movie questions and writing journals	1	.6	.6	69.7
we are given a topic and we discuss. all members have to participate	1	.6	.6	70.3
we are givene topics to discuss in groups	1	.6	.6	71.0
we discuss the themes that arise and share information	1	.6	.6	71.6
we discuss about a certain topic	1	.6	.6	72.3
we discuss about movie questions and we find ways of communicating with others	1	.6	.6	72.9
we discuss and answer the movie questions	2	1.3	1.3	74.2

we discuss diff issues and come with conclusions	1	.6	.6	74.8
we discuss different topics	1	.6	.6	75.5
we discuss issues that are relevant	1	.6	.6	76.1
we discuss lots of things about life and living	1	.6	.6	76.8
we discuss questions given to us	1	.6	.6	77.4
we discuss the fun and have fun	1	.6	.6	78.1
we discuss the questions, reach a concensus and write down our solutions	1	.6	.6	78.7
we discuss the umthamos and share opinions	1	.6	.6	79.4
we discuss topics and answer questions	1	.6	.6	80.0
we discuss topics pointed out by our facilitators. we debate and we are trained to argue on both sides of the argument	1	.6	.6	80.6
we discuss various views	1	.6	.6	81.3
we discuss, we laugh. by discussing they broaden our mindset. we even act out playsabout situations that affect us all.	1	.6	.6	81.9
we discussed and we are now friends and united	1	.6	.6	82.6
we do assignments and watch movies together	1	.6	.6	83.2

we gather once a week to do an assignment and people come with different ideologies and we try to combine	1	.6	.6	83.9
we get to participate on given activities so that we build our fellow umzimembers	1	.6	.6	84.5
we get together to do assignments and discuss what we believe is important for LKA	1	.6	.6	85.2
we hand in group assignment	1	.6	.6	85.8
we have topics and discuss them on a one on one basis	1	.6	.6	86.5
we interact, help each other and boost each other's self esteem	1	.6	.6	87.1
we just chat together and just have fun if we don't have work to do.	1	.6	.6	87.7
we laugh, talk, engage and participate	1	.6	.6	88.4
we learn , play and interact	1	.6	.6	89.0
we learn to work together	1	.6	.6	89.7
we love each other we work hard	1	.6	.6	90.3
we meet and discuss answers of questions given	1	.6	.6	91.0
we meet as a group and we watch a movie and discuss movie questions	1	.6	.6	91.6

we meet as family and shared the different views of information and we worked together because we recognise that we are family	1	.6	.6	92.3
we meet as grp members and try to tackle the issue that is at hand through our thoughts	1	.6	.6	92.9
we participate and share ideas	1	.6	.6	93.5
we talk a lot but get the work done	1	.6	.6	94.2
we talk about life issues	1	.6	.6	94.8
we talk make jokes, debate and keep in contact	1	.6	.6	95.5
we talked about issues which were at hand. had several interesting debates	1	.6	.6	96.1
we were enjoying ourselves, doing movie questions	1	.6	.6	96.8
we work deligently together as we do assignments. there is a lot of communication	1	.6	.6	97.4
we work together with the help of the facilitators	1	.6	.6	98.1
we worked together as as the umzi an discuss the Umthamo	1	.6	.6	98.7
work together as Umzi & discuss Umthamo	1	.6	.6	99.4
work together as we discuss movie questions after every movie session	1	.6	.6	100.0

Total	155	100.0	100.0	
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what happens in the ekhaya

	Frequency	Percent	Valid Percent	Cumulative Percent
	30	19.4	19.4	19.4
a topic is discussed and debated on everyone participates	1	.6	.6	20.0
all groups meet to discuss, do assignments	1	.6	.6	20.6
certain groups meet	1	.6	.6	21.3
collaboration with others	1	.6	.6	21.9
combination of imizi	1	.6	.6	22.6
come up with topics and answer questions about the umthamos	1	.6	.6	23.2
communicate as groups and work together to solve problems	1	.6	.6	23.9
critical engagements sharing ideas	1	.6	.6	24.5
debate and learn	1	.6	.6	25.2
debate some questions with other Umzi	1	.6	.6	25.8
debates, socialisation	1	.6	.6	26.5
did discussions and were grouped into groups by the facilitator.learned new views	1	.6	.6	27.1
different groups meet and discuss issues together	1	.6	.6	27.7

different Umzi meet to discuss a topic in an Umthumo	1	.6	.6	28.4
discuss and exchange knowledge and information	1	.6	.6	29.0
discuss challenges and all have tp participate	1	.6	.6	29.7
discuss different Umthamos, give impromptu sheeches, debates	1	.6	.6	30.3
discuss problems of the day with the assistance of our facilitators Siphiti & Sitimela.	1	.6	.6	31.0
discuss Umthamo sessions	2	1.3	1.3	32.3
discuss with everyone about certain topics	1	.6	.6	32.9
discussing issues affecting individuals and the world as a whole	1	.6	.6	33.5
discussing topic given	1	.6	.6	34.2
discussing umthamo together as the imizi led by the facilitator	1	.6	.6	34.8
discussion and group interactions	1	.6	.6	35.5
discussion of topics that affect our dy to day lives and topics we can relate to as students in higher educational institutions	1	.6	.6	36.1
discussions	2	1.3	1.3	37.4
discussions, assignments	1	.6	.6	38.1
discussions, everyone participates	1	.6	.6	38.7

doing umthamo	1	.6	.6	39.4
ekhaya is the overall of the jobs we have done in umzi	1	.6	.6	40.0
ekhaya is when all children come together and our abakwezeli are there as our parents and we discuss different imithamos	1	.6	.6	40.6
engaged in new things and was interesting	1	.6	.6	41.3
every Umzi combine to share knowledge, views, suggestions on different aspects of life	1	.6	.6	41.9
facilitator comes with questions to be discussed and we broadly share our views towards a prticular topic	1	.6	.6	42.6
facilitator engages with us and ask questions and we give answers	1	.6	.6	43.2
facilitator led discussions	7	4.5	4.5	47.7
facilitators explain the umthamos	1	.6	.6	48.4
facilitators made us talk and have fun	1	.6	.6	49.0
gather information and share it during discussions	1	.6	.6	49.7
go over the Umthamo	1	.6	.6	50.3
good discussion	1	.6	.6	51.0
great lecture, free to discuss concepts, feel at home	1	.6	.6	51.6

group work, write journal entries	1	.6	.6	52.3
groups of different Umzi who meet and discuss different topics	1	.6	.6	52.9
have never really connected well. i connect with my umzi but itsquite fun	1	.6	.6	53.5
how to engage with different concepts	1	.6	.6	54.2
i have no clue because this course confused me from the start	1	.6	.6	54.8
in ekhaya the facilitator goes through the umthamos in the LKA book. we have discussions about each topic and voice out our opinions	1	.6	.6	55.5
in ekhaya we also discuss different topics	1	.6	.6	56.1
introduction of the work, collection of assignments	1	.6	.6	56.8
it is a small group that makes people interact	1	.6	.6	57.4
it is not like umzi, its a smallgroup engaging in discussion and ikhaya there is not much discussionthere	1	.6	.6	58.1
it is whereby different imizi get together	1	.6	.6	58.7
knowledge is gained from a well prepared lecture	1	.6	.6	59.4
large group discussions	1	.6	.6	60.0
meet & debate about issues that affect us	1	.6	.6	60.6

meet and have discussions sharing different ideas in the group	1	.6	.6	61.3
meet in a room with facilitators, are given topics to be discussed in class	1	.6	.6	61.9
meet in different Umzi and facilitators share ideas on certain topics	1	.6	.6	62.6
meet other Umzi and discuss Umthamo	1	.6	.6	63.2
meet to discuss and elaborate on a topic	1	.6	.6	63.9
meet with facilitators and go through our Umthamo	1	.6	.6	64.5
meet with facilitators s Ekhaya group which is formed of Umzi	1	.6	.6	65.2
meeting new people	1	.6	.6	65.8
nuclear family (Umzi) meet with extended family (ekhaya) to share ideas	2	1.3	1.3	67.1
participate in discussions and are awarded marks for participation	1	.6	.6	67.7
people are picked to share their ideas	1	.6	.6	68.4
play games	1	.6	.6	69.0
played games, discussions led by facilitators	1	.6	.6	69.7
presentation, the question and answer	1	.6	.6	70.3
presentations, discussions	1	.6	.6	71.0

read a book and answer questions as a group	1	.6	.6	71.6
same thing as umzi	1	.6	.6	72.3
share ideas	1	.6	.6	72.9
sharing ideas and coming up with solutions to problems	1	.6	.6	73.5
sharing of ideas	1	.6	.6	74.2
sit around and exchange ideas on how to answer the umthamo questions	1	.6	.6	74.8
small group discussions, simplifies issues	1	.6	.6	75.5
small groups with a facilitator where we talk about a particular topic	2	1.3	1.3	76.8
talk about themes in the blue book	1	.6	.6	77.4
taught different things, discuss, share ideas	1	.6	.6	78.1
the imizi are combined to make an ekhaya.	1	.6	.6	78.7
the introduction of umthamos and it is introduced by the facilitator and tell us what it entails then we will try to tackle the umthamo as a class	1	.6	.6	79.4
umzi, ekhaya and village feel the same for me, no participation, no opinions and ends up boring.	1	.6	.6	80.0
umzi's come together, meet other groups and interact	1	.6	.6	80.6

watch movies	1	.6	.6	81.3
we always meet to answer questions of the movie	1	.6	.6	81.9
we are given topics to discuss	1	.6	.6	82.6
we are required to participate in everything we do	1	.6	.6	83.2
we argue a lot in the way of debating	1	.6	.6	83.9
we debate	1	.6	.6	84.5
we discuss topics interacting in big groups	1	.6	.6	85.2
we discuss as students and share our views	1	.6	.6	85.8
we discuss issues, we listen to scenarios, we comment if we agree or not. we end up leaving with a che of mind set	1	.6	.6	86.5
we discuss that relate with the movie and do fun activities	1	.6	.6	87.1
we discuss the umthamos as we try to reach conclusions	1	.6	.6	87.7
we discuss umtamo issues and the work	1	.6	.6	88.4
we discussed the work we were given by the facilitator	1	.6	.6	89.0
we engage, talk and make conclusions	1	.6	.6	89.7
we get together as the ekhaya group and engage and discuss about the umthamos	1	.6	.6	90.3

we had great facilitators and as students we were very supportive through participation	1	.6	.6	91.0
we hold discussions	1	.6	.6	91.6
we hold discussions and everyone is given a chance to speak	1	.6	.6	92.3
we learn about everything that involves us in the world and discuss it in class	1	.6	.6	92.9
we meet and discuss	1	.6	.6	93.5
we meet as a clooection of imizi and discuss some issues that affect the country world and homes	1	.6	.6	94.2
we meet as imizi combined and we discuss questions and doing debates and	1	.6	.6	94.8
we meet as imiziand the facilitator would explain the topic of the day and we discuss as an ekhaya	1	.6	.6	95.5
we meet to share our views and interact	1	.6	.6	96.1
we participate very well	1	.6	.6	96.8
we sit in groups and discuss questions given in the module and discuss the concepts of the umthamo	1	.6	.6	97.4
we talk about what we did at the umzi. in a way the umzi prepares us for the discussions in the ekhaya since the group would be bigger	1	.6	.6	98.1

we try and engage with others imizi	1	.6	.6	98.7
we work together as freinds and do group work.	1	.6	.6	99.4
where broad ideas are given on certain topics	1	.6	.6	100.0
Total	155	100.0	100.0	

what happens in the village

	Frequency	Percent	Valid Percent	Cumulative Percent
	35	22.6	22.6	22.6
a lecture is delivered relating to the umthamoto engage people in most of the activities at university	1	.6	.6	23.2
all ekhaya groups meet together and discuss given topicspeople expected to participate	1	.6	.6	23.9
Valid all ekhaya meet to discussfurther information on umthamo	1	.6	.6	24.5
all ekhayas meet to discuss what they have been doing	1	.6	.6	25.2
all faculties combined, discussion of new topics	1	.6	.6	25.8
All Umzi meet to discuss or share what they have been doing during Umzi	1	.6	.6	26.5
allow groups and facilitators to meet in one place	1	.6	.6	27.1

bigger audience, much fun as I practise my ability to communicate in a large crowd	1	.6	.6	27.7
broader group of people, everyone encouraged to participate in discussions	1	.6	.6	28.4
collaboration with other Ekhayas	1	.6	.6	29.0
combination of ekhayas	1	.6	.6	29.7
combination of Ekhayas to combine ideas and ensure every member's contribution is heard and discussed	1	.6	.6	30.3
come together as Makhayas and share our views	1	.6	.6	31.0
different ekhaya come together and express their views	1	.6	.6	31.6
different ekhayas meet to engage in discussion	1	.6	.6	32.3
different ekhayas meet together and discuss and come up with solutions to problems	1	.6	.6	32.9
different topics relating to LKA	1	.6	.6	33.5
different Umzi & Amakhaya meet to debate on various issues	3	1.9	1.9	35.5
difficult at times but facilitators helped us answer questions	1	.6	.6	36.1
discuss about the movie and all the ekhayas come together	1	.6	.6	36.8

discuss and explain different concepts and given an opportunity to discuss their views	1	.6	.6	37.4
discuss and submit journals	1	.6	.6	38.1
discuss important issues that affect us as young people of today and learn more from our facilitator	1	.6	.6	38.7
discuss topics as a class	1	.6	.6	39.4
discussion	1	.6	.6	40.0
discussion of life issues and issues we are facing in our education	2	1.3	1.3	41.3
discussion of topics initially done in Ekhaya	1	.6	.6	41.9
discussions	1	.6	.6	42.6
discussions of Umthamo	2	1.3	1.3	43.9
discussions,gain knowledge,share views	1	.6	.6	44.5
don't know.only go there to sign the register.i don't understand the purpose	1	.6	.6	45.2
ekhayas combined	1	.6	.6	45.8
ekhayas combined to have discussions and debates	1	.6	.6	46.5
ekhayas meet and a lecture is given on the topic of discussion	1	.6	.6	47.1
ekhayas meet and hold discussions coming up with solutions to arising problems	1	.6	.6	47.7

ekhayas meet and the lecturer engages with the students	1	.6	.6	48.4
ekhayas meet to make a village	1	.6	.6	49.0
ekhayas meet to share ideas	1	.6	.6	49.7
elaborate on topics given	1	.6	.6	50.3
engaging and discussing	1	.6	.6	51.0
everyone comes together for a huge debate	1	.6	.6	51.6
facilitator leads the session and we discuss and engage with different Umzi people	2	1.3	1.3	52.9
facilitator tell students about the topic of the umthamo	1	.6	.6	53.5
facilitators lead group discussions	1	.6	.6	54.2
go over Umthamo	1	.6	.6	54.8
i got bored in the village because it's a repetition of what we did at the ekhaya so people tend not to participate	1	.6	.6	55.5
in the village that's where all families are and come together and it was nice to meet and learn with different people because you learn new things in every village session	1	.6	.6	56.1
informal gathering, discussions	1	.6	.6	56.8
introduction of broader topics	1	.6	.6	57.4

its where we meet all together and discuss the topics at hand.	1	.6	.6	58.1
large group discussions discussing the Umthamo topic	1	.6	.6	58.7
large group with a few people talking	1	.6	.6	59.4
learn about IKA	1	.6	.6	60.0
Lecture	2	1.3	1.3	61.3
lecture discussion	1	.6	.6	61.9
lectures with questions and answer segments	1	.6	.6	62.6
Library session being taught about e-library, referencing and discussion of concepts	1	.6	.6	63.2
listen to facilitators	1	.6	.6	63.9
meet all other ekhayas and do some work	1	.6	.6	64.5
meet all other students	1	.6	.6	65.2
meet different Umzi and discuss different topics	1	.6	.6	65.8
meet other ekhayas and discuss topics previously done in the ekhayas	1	.6	.6	66.5
meet to discuss a movie and engage in debates	1	.6	.6	67.1
meet to share ideas	1	.6	.6	67.7
meet with a facilitator in a bigger group	1	.6	.6	68.4
meet with other Amakhaya and tackle different concepts	1	.6	.6	69.0

meet with students from different Umzi's & villages	1	.6	.6	69.7
mind provoking topics and discussions held with the aim of helping in the changing the way we view life	1	.6	.6	70.3
no idea	1	.6	.6	71.0
one facilitator lecturing and asking questions and we answered	1	.6	.6	71.6
opinions galore	1	.6	.6	72.3
Presentations	2	1.3	1.3	73.5
presentations & structured discussions	1	.6	.6	74.2
same thing	1	.6	.6	74.8
sharing ideas and opinions	1	.6	.6	75.5
summary of the Umthamo sessions in Ekhaya	1	.6	.6	76.1
that's where we all gather and discuss issues challenging us	1	.6	.6	76.8
the facilitator further explains what we learnt in the umthamo	1	.6	.6	77.4
the interns speak on a certain matters	1	.6	.6	78.1
there is a lecture and also we answer questions	1	.6	.6	78.7
this is where we get more information	1	.6	.6	79.4
this is where the ekhayas meet and discuss and gain more knowledge about social issues	1	.6	.6	80.0

umzi, ekhaya and village feel the same for me	1	.6	.6	80.6
use computers, taught about things and hold discussions	2	1.3	1.3	81.9
village is a very big event with students from other topics that were discussed in other umzis	1	.6	.6	82.6
villagers meet and discuss topics given by facilitators	1	.6	.6	83.2
watch educational movies that inspire and motivate us	1	.6	.6	83.9
we answer the questions that are being asked	1	.6	.6	84.5
we are encouraged to participate	1	.6	.6	85.2
we disc diff topics interacting in big grps	1	.6	.6	85.8
we discuss broad social issues	1	.6	.6	86.5
we discuss certain matters	1	.6	.6	87.1
we discuss topics that we discussed in our ekhaya	1	.6	.6	87.7
we discuss various topics and get feedback from other groups as well as hearing opinions of other people	1	.6	.6	88.4
we grouped as ekhayas and conduct a session	1	.6	.6	89.0
we have a speaker every week and we hold discussions	1	.6	.6	89.7
we have interesting discussions	1	.6	.6	90.3

we just as different ama- khaya and discuss topics	1	.6	.6	91.0
we listen and discuss different topics whith with whoever is presenting	1	.6	.6	91.6
we listen to a speech being presented	1	.6	.6	92.3
we meet and discuss as abig class	1	.6	.6	92.9
we meet and discuss issues and coming up with posibble solutions	1	.6	.6	93.5
we meet as ekhayas combined and a lecturer will explainand opoen a discussion	1	.6	.6	94.2
we meet other groups and discuss factors affecting us	1	.6	.6	94.8
we point out our views on what the facilitator has given us to do	1	.6	.6	95.5
we share information and views about diff umthamos	1	.6	.6	96.1
we sit misarably to long lectures which are usually not entertaining	1	.6	.6	96.8
we thought of what we already brief in ekhaya and movie session deep.	1	.6	.6	97.4
where everyone meets,facilitators,students ,Umzi groups & discuss Umthamo	1	.6	.6	98.1
where we meet as the ikhaya and discuss what we have been doing	1	.6	.6	98.7

work together as different ekhayas	1	.6	.6	99.4
yho! andazi chini	1	.6	.6	100.0
Total	155	100.0	100.0	

rate your participation in your umzi

	Frequency	Percent	Valid Percent	Cumulative Percent
very active	69	44.5	50.4	50.4
active	47	30.3	34.3	84.7
Valid not very active	19	12.3	13.9	98.5
inactive	2	1.3	1.5	100.0
Total	137	88.4	100.0	
Missing System	18	11.6		
Total	155	100.0		

rate your participation in ekhaya

	Frequency	Percent	Valid Percent	Cumulative Percent
very active	46	29.7	34.8	34.8
active	61	39.4	46.2	81.1
Valid not very active	22	14.2	16.7	97.7
inactive	3	1.9	2.3	100.0
Total	132	85.2	100.0	
Missing System	23	14.8		
Total	155	100.0		

rate your participation in village

	Frequency	Percent	Valid Percent	Cumulative Percent	
Valid	very avtive	36	23.2	27.7	27.7
	active	45	29.0	34.6	62.3
	not very active	39	25.2	30.0	92.3
	inactive	10	6.5	7.7	100.0
	Total	130	83.9	100.0	
Missing	System	25	16.1		
Total		155	100.0		

rate your umzi

	Frequency	Percent	Valid Percent	Cumulative Percent	
Valid	very successful	73	47.1	52.5	52.5
	successful	56	36.1	40.3	92.8
	not successful	5	3.2	3.6	96.4
	a mess	5	3.2	3.6	100.0
	Total	139	89.7	100.0	
Missing	System	16	10.3		
Total		155	100.0		

did participation in discussion change you

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid yes	94	60.6	68.6	68.6
Valid no	43	27.7	31.4	100.0
Total	137	88.4	100.0	
Missing System	18	11.6		
Total	155	100.0		

describe how it changed you

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	71	45.8	45.8	45.8
acceptance of people irrespective of their race or cultural backgrounds	1	.6	.6	46.5
am more confidence and am not shy any more	1	.6	.6	47.1
am now able to communicate freely	1	.6	.6	47.7
am now considerate about others	1	.6	.6	48.4
am now more confident to voice my opinion	1	.6	.6	49.0
because now i know waht to do with my life	1	.6	.6	49.7
boost my confidence	1	.6	.6	50.3
boost my confidence and now i can participate in my lectures	1	.6	.6	51.0

broadened my level of understanding of issues that are significant in life. taught me how to engage in a constructive discussion. boosted my self- esteem	1	.6	.6	51.6
can now confidently speak among many people	1	.6	.6	52.3
changed the way I perceive things	1	.6	.6	52.9
conscious about African changes and changed my behaviour towards the planet	1	.6	.6	53.5
encourages me to participate and share my views	1	.6	.6	54.2
equiped me with information	1	.6	.6	54.8
gain confidence	1	.6	.6	55.5
gained a lot through participation and you tend to look at things in diff angles then that will be the way of learning.	1	.6	.6	56.1
gained confidence	1	.6	.6	56.8
has opened my mind and now have a new perspective on life	1	.6	.6	57.4
how to listen to other people's views	1	.6	.6	58.1
i be came a better writer	1	.6	.6	58.7
i becam confident in myself	1	.6	.6	59.4
i can engage critically	1	.6	.6	60.0

I can take initiative now and charge .am not arrogant and learnt that things are not interlinked and what can happen to others can also happen to me	1	.6	.6	60.6
i have developed so much knowledge that i think i should not have acquired if i had not attended the sessions	1	.6	.6	61.3
i have gained a lot	1	.6	.6	61.9
i learned to engage in discussions and able to talk in front of people	1	.6	.6	62.6
i learnt that working with different people teaches you a lot of things about yourself that you never knew and to take yourself seriously because of people encouraging you and that are supportive	1	.6	.6	63.2
i made me confident. it helped me realise that everyone is important and has something to offer to the society	1	.6	.6	63.9
I now don't have negative thoughts about others, I used to have negative thoughts about girls in my Umzi	1	.6	.6	64.5
i speak facts now	1	.6	.6	65.2
I tackle assignments better and am not judgemental towards others	1	.6	.6	65.8
i was a shy person but now i can discuss my ideas and share with others	1	.6	.6	66.5

interested about knowing more about life	1	.6	.6	67.1
it broadened my mindset	1	.6	.6	67.7
it broadened my people skills	1	.6	.6	68.4
it built my self-esteem	1	.6	.6	69.0
it changed me because i was a person who had lack of confidence to speak to shareviews with other people	1	.6	.6	69.7
it changed the way i viewed things. now i have better understanding of things.	1	.6	.6	70.3
it has made me aware of how different we are yet similar we are. we all face the same challenges bur=t its how you apply yourself to the challenges	1	.6	.6	71.0
it helped me to be open minded and confident to express myself	1	.6	.6	71.6
it helped me to become confident because i was avery shy person	1	.6	.6	72.3
it improved my confidence and trained me on how to state my views in public	1	.6	.6	72.9
it made me a person capable of interacting with people	1	.6	.6	73.5
it made me know people and know them on a friendly and personal level	1	.6	.6	74.2
it made me think critically	1	.6	.6	74.8

it made me to be a critical thinker and confident to present in front of people	1	.6	.6	75.5
just because now i am able to participate free, cool, calm and collected.	1	.6	.6	76.1
learn how to contribute	1	.6	.6	76.8
learnt to interact and share ideas with others	1	.6	.6	77.4
learnt to respect other people's views	1	.6	.6	78.1
learnt what researchers had to say about interesting topics	1	.6	.6	78.7
life, acceptance and speaking out my mind	1	.6	.6	79.4
made me a confident person free to share my views without intimidation	1	.6	.6	80.0
made me more confident to participate with people from diverse races and culture	1	.6	.6	80.6
made me more objective	1	.6	.6	81.3
made me realise importance of being African	1	.6	.6	81.9
made me think about things more clearly	1	.6	.6	82.6
made me to speak alot and be brave	1	.6	.6	83.2
made me understand inequality	1	.6	.6	83.9
made me understand many things	1	.6	.6	84.5

my outlook on the real world has changed	1	.6	.6	85.2
my self esteem was built and was strong enough to discuss with other students	1	.6	.6	85.8
now can speak freely in public	1	.6	.6	86.5
now do things differently	1	.6	.6	87.1
now don't stigmatise the gays and lesbians	1	.6	.6	87.7
now have a different view on many things	1	.6	.6	88.4
now i am able to talk in public it has raised my self-confidence. now i can be able to express whatever i want no matter how crowd the place is	1	.6	.6	89.0
now i am confident to present in front of people	1	.6	.6	89.7
now i can engage with people	1	.6	.6	90.3
now i can express my views and talk in front of people	1	.6	.6	91.0
now i know how to tackle situations presented and i have a different perspective of life	1	.6	.6	91.6
now i know my self more than before	1	.6	.6	92.3
now think broadly and am considerate about other people	1	.6	.6	92.9
now think broadly, critically and logically	1	.6	.6	93.5

now value other people's ideas and am able to come up with solutions that benefit the society	1	.6	.6	94.2
open minded to various issues	1	.6	.6	94.8
opens up other people's way of thinking	1	.6	.6	95.5
see life differently	1	.6	.6	96.1
taught me about the importance of unity	1	.6	.6	96.8
taught me to be more confident in my own ideas and be able to express them	1	.6	.6	97.4
taught to engage with people in society	1	.6	.6	98.1
the participation helped th confidence level and i was able to learn wht other people thought and believed in.	1	.6	.6	98.7
to be a great debator	1	.6	.6	99.4
views of other students helped me understand the topics we discussed	1	.6	.6	100.0
Total	155	100.0	100.0	

i participated actively in umzi discussions

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly agree	73	47.1	50.3	50.3
agree	63	40.6	43.4	93.8
Valid disagree	6	3.9	4.1	97.9
strongly disagreed	3	1.9	2.1	100.0
Total	145	93.5	100.0	
Missing System	10	6.5		
Total	155	100.0		

i participated actively in ekhaya discussions

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly agree	45	29.0	31.0	31.0
agree	85	54.8	58.6	89.7
Valid disagree	13	8.4	9.0	98.6
strongly disagree	2	1.3	1.4	100.0
Total	145	93.5	100.0	
Missing System	10	6.5		
Total	155	100.0		

i participated actively in village discussions

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid strongly agree	28	18.1	19.4	19.4
agree	57	36.8	39.6	59.0
Valid disagree	49	31.6	34.0	93.1
strongly disagree	10	6.5	6.9	100.0
Total	144	92.9	100.0	
Missing System	11	7.1		
Total	155	100.0		

Ika discussions changed my way of thinking

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid strongly agree	62	40.0	43.4	43.4
agree	54	34.8	37.8	81.1
Valid disagree	18	11.6	12.6	93.7
strongly disagree	9	5.8	6.3	100.0
Total	143	92.3	100.0	
Missing System	12	7.7		
Total	155	100.0		

Ika discussions equip me with information for life

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid strongly agree	64	41.3	43.5	43.5
agree	69	44.5	46.9	90.5
Valid disagree	9	5.8	6.1	96.6
strongly disagree	5	3.2	3.4	100.0
Total	147	94.8	100.0	
Missing System	8	5.2		
Total	155	100.0		

Ika discussions helped me realise people are important

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid strongly agree	90	58.1	62.1	62.1
agree	49	31.6	33.8	95.9
Valid disagree	2	1.3	1.4	97.2
strongly disagree	4	2.6	2.8	100.0
Total	145	93.5	100.0	
Missing System	10	6.5		
Total	155	100.0		

abakwezeli encouraged students to participate in ekhaya discussions

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid strongly agree	60	38.7	40.8	40.8
agree	65	41.9	44.2	85.0
Valid disagree	20	12.9	13.6	98.6
strongly disagree	2	1.3	1.4	100.0
Total	147	94.8	100.0	
Missing System	8	5.2		
Total	155	100.0		

lecturers encouraged students in village discussions

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid strongly agree	63	40.6	42.9	42.9
agree	60	38.7	40.8	83.7
Valid disagree	19	12.3	12.9	96.6
strongly disagree	5	3.2	3.4	100.0
Total	147	94.8	100.0	
Missing System	8	5.2		
Total	155	100.0		

i gained self-confidence through participation in lka discussions

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid strongly agree	67	43.2	45.9	45.9
agree	59	38.1	40.4	86.3
Valid disagree	16	10.3	11.0	97.3
strongly disagree	4	2.6	2.7	100.0
Total	146	94.2	100.0	
Missing System	9	5.8		
Total	155	100.0		

student participation increased over time

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid strongly agree	55	35.5	40.1	40.1
agree	68	43.9	49.6	89.8
Valid disagree	12	7.7	8.8	98.5
strongly diasgree	2	1.3	1.5	100.0
Total	137	88.4	100.0	
Missing System	18	11.6		
Total	155	100.0		

discussions usually involve a few students

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid strongly agree	30	19.4	21.6	21.6
agree	64	41.3	46.0	67.6
Valid disagree	36	23.2	25.9	93.5
strongly disagree	9	5.8	6.5	100.0
Total	139	89.7	100.0	
Missing System	16	10.3		
Total	155	100.0		

there is more discussion in umzi than in ekhaya

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid strongly agree	55	35.5	39.9	39.9
agree	54	34.8	39.1	79.0
Valid disagree	23	14.8	16.7	95.7
strongly disagree	6	3.9	4.3	100.0
Total	138	89.0	100.0	
Missing System	17	11.0		
Total	155	100.0		

there is more discussion among students in ekhaya than in village

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid strongly agree	54	34.8	39.1	39.1
Valid agree	60	38.7	43.5	82.6
Valid disagree	20	12.9	14.5	97.1
Valid strongly disagree	4	2.6	2.9	100.0
Total	138	89.0	100.0	
Missing System	17	11.0		
Total	155	100.0		

our facilitator promotes discussion amongst students

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid strongly agree	68	43.9	49.6	49.6
Valid agree	59	38.1	43.1	92.7
Valid disagree	7	4.5	5.1	97.8
Valid strongly disagree	3	1.9	2.2	100.0
Total	137	88.4	100.0	
Missing System	18	11.6		
Total	155	100.0		

i learnt a lot from group members contri in umzi and ekhaya

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid strongly agree	53	34.2	38.4	38.4
agree	68	43.9	49.3	87.7
Valid disagree	13	8.4	9.4	97.1
strongly disagree	4	2.6	2.9	100.0
Total	138	89.0	100.0	
Missing System	17	11.0		
Total	155	100.0		

the village lecture is just like the other lectures

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid strongly agree	29	18.7	20.9	20.9
agree	44	28.4	31.7	52.5
Valid disagree	54	34.8	38.8	91.4
strongly disagree	12	7.7	8.6	100.0
Total	139	89.7	100.0	
Missing System	16	10.3		
Total	155	100.0		

there is more student participation in the village than other lectures

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid strongly agree	47	30.3	33.3	33.3
agree	48	31.0	34.0	67.4
Valid disagree	34	21.9	24.1	91.5
strongly disagree	12	7.7	8.5	100.0
Total	141	91.0	100.0	
Missing System	14	9.0		
Total	155	100.0		

Ika helped me feel more confident in my studies

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid strongly agree	50	32.3	37.3	37.3
agree	61	39.4	45.5	82.8
Valid disagree	18	11.6	13.4	96.3
strongly disagree	5	3.2	3.7	100.0
Total	134	86.5	100.0	
Missing System	21	13.5		
Total	155	100.0		

Ika equipped me with useful skills to use in my studies

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid strongly agree	57	36.8	42.2	42.2
agree	55	35.5	40.7	83.0
Valid disagree	17	11.0	12.6	95.6
strongly disagree	6	3.9	4.4	100.0
Total	135	87.1	100.0	
Missing System	20	12.9		
Total	155	100.0		

APPENDIX F: ETHICAL CLEARANCE

APPENDIX G: LETTER TO THE PROGRAMME COORDINATOR

19 Kay Road

Amalinda

5252

15 August 2013

The Programme Coordinator
Centre for transdisciplinary studies
Eastern Cape

Dear Sir

RE: REQUEST FOR PERMISSION TO CONDUCT A RESEARCH

I hereby request you to grant me permission to conduct research on matters relating to the Grounding Programme. I am a PhD student at the University of Fort Hare and my topic is, Dialogic pedagogical innovation for liberating learning practices: A case of one programme in a Higher Education Institution (HEI)". I am due to carry collect data during the month of September-October 2013.

Thanking you in advance.

F.R Mudehwe

APPENDIX H: PERMISSION LETTER FROM THE PROGRAMME COORDINATOR