



**FUTURITY**  
Education

**DOI:** <https://doi.org/10.57125/FED.2024.12.25.10>

**How to cite:** Osiesi, M. P. (2024). Humanisation of the Teacher Education Curriculum and Pedagogy in South Africa: A Literature Review. *Futurity Education*, 4(4). 151-166. <https://doi.org/10.57125/FED.2024.12.25.10>

## **Humanisation of the Teacher Education Curriculum and Pedagogy in South Africa: A Literature Review**

**Mensah Prince Osiesi**

Postdoctoral Research Fellow, Department of Postgraduate Studies, Faculty of Education, Nelson Mandela University, South Africa, <https://orcid.org/0000-0002-7660-6127>

**\*Correspondence email:** *Prince.Osiesi@mandela.ac.za*.

**Received:** June 27, 2024 | **Accepted:** October 6, 2024 | **Available online:** October 31, 2024

**Abstract:** A humanising curriculum cum pedagogy is an evolving terminology in the South African education space. Post-apartheid South Africa continues to struggle with her reasonably new democracy, which is still characterised by social injustice, inequity, racism, xenophobia, crime, and unemployment. A panacea for these is through a fully humanised education system. Underpinned by the Freirean humanising pedagogy theory, this review explored the state of a humanising curriculum and pedagogy in South Africa. Five search terms, "humanising curriculum", "humanising pedagogy", "humanising teacher education", "humanising andragogy", and "South Africa", were used for the review. Journal articles, scholarly books, doctoral theses, and conference proceedings published in English and indexed in SCOPUS, EBSCO, PsyINFO, and Google Scholar formed the inclusion criteria. 29 published articles were initially identified, with only 7 articles meeting the set criteria. The review's findings and strategies for promoting a humanising teacher education curriculum and pedagogy are discussed. I surmise that a humanising curriculum and pedagogy is not fully operational in South African schools. I suggest that practical deliberative actions and efforts at enhancing its operations and manifestations be intensified to avoid making it rhetorical. It is anticipated

that this paper will lead to a better understanding of and promote a humanising philosophy in teacher education that is geared towards changing the current situation in schools and equip curriculum designers and scholars, teacher educators, as well as pre-service and in-service teachers, to commit to a humanising curriculum and pedagogy in these current times. Thus, promoting a more humane philosophy and approach in the South African teacher education curriculum and pedagogy could be the first step in this transformation.

**Keywords:** Curriculum, Humanisation, Pedagogy, Teacher Education, South Africa.

## Introduction

Education is expected to impart and impact its recipients with positive, transforming, and humane characteristics. Through it, individuals (both the teacher and the taught) can co-exist with one another in love, care, and empathy. Emphasising the import of education, Blignaut (2024) contends that it is the ladder to an individual's prosperity, independence, and success in life while breaking such individuals free from the shackles of poverty and illiteracy while Sathorar and Blignaut (2021) argue that it is the vehicle for social change. Given that 80% of South Africa's schools are reportedly dysfunctional, it is well-documented that the country's educational system is essentially not generating the desired educational outcomes (Bergman, 2013; Pretorius, 2014; Wilkinson, 2015); this dysfunctionality has been acclaimed to be due to several factors, including a lack of or inadequate humanisation of her pedagogy or curriculum.

According to Olssen and Peters (2005, p. 324), higher education is viewed as a system of workforce production. It is, therefore, an "input-output system which can be reduced to an economic production function." Given the nation's history of apartheid, post-apartheid, and ostensibly democratic governance, a school system and structure that is notably better in quality and has a socially just, caring, and humane component becomes paramount (Blignaut, 2024). The historical facts of dehumanisation in South African education have been thoroughly recorded and documented by scholars such as Jansen (2009), Soudien (2012), and Zinn and Rogers (2012). Owing to the language and cultural diversity of South African classrooms and the ongoing pursuit of social justice, it is now unavoidable that curriculum and pedagogy be humanised to promote improved teaching and learning transactions in the education space. A humanising pedagogy is not new and has been advocated by Nelson Mandela University and Fort Hare University (Geduld & Sathorar, 2016; Zinn et al., 2009; Zinn et al., 2016).

A humanising curriculum, which builds on a humanising pedagogy, examines and celebrates students' experiences as human beings discovering and forming their societal roles (Ladson-Billings, 1995). According to Ladson-Billings (1995) and Salazar (2013), a humanising curriculum recognises and upholds the humanity and dignity of every student, teacher, and human being. It also empowers them to use their knowledge to change the world. A curriculum tailored to each classroom, school, educational system, and individual student is a humanising curriculum (Salazar, 2013; Veloria & Boyes-Watson, 2014).

I define a humanising curriculum as one that centres and strongly caters to students' individualised learning needs and allows them to showcase and actualise their potential in every possible way and at their own pace. It emphasises humanistic teaching and learning strategies and conceives man as a unique, thoughtful, and social being. A humanising curriculum has been termed as developing safe and compassionate learning environments. It celebrates students as complete human beings discovering and

forming their position in society while valuing academic knowledge in addition to self, social, and cultural understanding (Wong & Mishra, 2021). Since every student is different and has different strengths, difficulties, and learning styles, it is critical to acknowledge and celebrate each student's development and accomplishments.

To achieve conscientisation or critical consciousness, Freire (2003) describes a humanising pedagogy as a revolutionary technique that engages teachers and students in mutual humanisation through conversation and problem-posing. Freire (2003, p. 17) defines critical consciousness as "learning to perceive social, political, and economic contradictions and to take action against the oppressive elements of reality." Freire (2003) claims that everyone can be set free through this critical thought and action process, which can alter oppressive structures that prevent individuals from realising their humanity (Salazar, 2013). Educators at all levels are responsible for establishing the necessary frameworks to advance a more humane world through their pedagogical activities.

A humanising pedagogy advances students' communication skills and engagement and enlivens their voices, collaboration, supportiveness, and participation in the learning process while fostering inclusivity, diversity, and accessibility (Kajee, 2019b; Mehta & Aguilera, 2020). The affective and cognitive aspects of learning are supported by humanising instruction (Shemberger, 2023). Fránquiz (2012), Gleason (2016), and Salazar (2013) claim that helping students relate their experiences to more considerable societal, cultural, political, and economic challenges and institutions gives them the freedom to express their opinions without educators controlling their narratives. Teachers who use a humanising pedagogy respect cultural differences, show concern for their students, and take steps to establish educational structures that counteract asymmetrical power relations in society (Kajee, 2019b).

The teacher education curriculum should impart to students (pre-service teachers) the technicalities and knowledge of teaching and the virtues of humanity. These teachers will bring about national change and development and transmit the same to future classroom learners (Blignaut, 2024). This is because teaching as a profession is mainly premised on human dealings and interactions (the teacher and the learner) and their immediate environment. Scholars and researchers have re-emphasised the need for a re-design of the South African curriculum to address injustices, inequity, exclusion, and social inequality (Lumadi, 2021; Mbembe, 2015; Sayed et al., 2017; Waghid, 2014).

### ***Research Problem***

Empirical research on the humanisation of education in South Africa remains vague, and more research and reviews need to be done on the subject (Mapaling & Hoelson, 2022; Soares et al., 2014). The teacher education curriculum re-design, along the lines of criticality and humanisation, remains the best point, for it is from this curriculum that knowledge (irrespective of scholarly fields) is dissipated. This current study fills a gap in the literature on the humanisation of teaching and learning by providing a recap of what has been done concerning the teacher education curriculum and pedagogy and the strategies for boosting the humanisation agenda in teacher education. It serves as a foundation for future research.

### ***Research Objectives***

1. To explore the humanising state of the pedagogy and curriculum used for teacher education in South Africa.
2. To explore the strategies for promoting a humanising teacher education pedagogy and curriculum.

## **Research Questions**

1. How humanising are the pedagogies and curriculum utilised for teacher education in South Africa?
2. What strategies can be adopted to promote and sustain a humanising teacher education pedagogy and curriculum?

## **Literature Review**

A humanising curriculum emphasises students' emotional and social development and academic progress and acknowledges each student's unique humanity. It remains a debate that has raged in the humanities, especially in the global North, for decades, with caution from postcolonial scholars that Africans, as well as the African curricula, seem to be lacking the humanising components, given the existing violence and structural oppressions bedevilling the continent and causing various forms of exclusion (Mbembe, 2017; Pentecost et al., 2018). Recently, several African countries, including South Africa, have been making great efforts to humanise pedagogy and the curriculum in their higher education institutions by prioritising decolonisation, transformation, equity, and social justice (Blignaut, 2021; Pentecost et al., 2018).

Curtis (1972) stated that a humanising curriculum should address students' emotional and physical needs and concerns about life's meaning. Teachers should create learning experiences with these needs in mind. According to Reimer and Longmuir (2021), a humanised curriculum should also be effective, allow for experiential learning, respect students' intelligence, experience, and communicative competence, and encourage students' use of multidimensional learning strategies. Stemming from several criticisms about the South African higher education curriculum/pedagogies, especially regarding its supposed weakness in promoting critical thinking among students and increased clamour for its improvements, more scholarly reviews, inquiries, and deliberations need to be continued. Within South Africa, studies on humanising higher education curricula are sparse (Kajee, 2021; Pentecost et al., 2018).

According to Kajee (2019a), citing Freire (1970, p. 55), "the only effective instrument in the process of re-humanization is humanising pedagogy." Freire bemoans the status of dehumanisation in education. The difficulties of dehumanisation and disempowerment remain despite increased efforts to change the teaching-learning exchanges in South African schools and societies globally to be more inclusive and socially just (Delpont, 2016). "The educational arena remains a battlefield, in which the struggle to build voice, agency, and community continues," as Zinn and Rogers (2012, p. 76) accurately noted. Pre-service and practising teachers must receive an education that equips them to adjust to a changing environment and continuously improve their methods of instruction, mainly to be more humane (Joorst, 2021; Shih, 2018). Using a humanising pedagogy is a viable approach to ensuring this.

Based on Freire's concept of humanisation, a humanising pedagogy emphasises the pursuit of one's humanity and places teachers and students in a learning environment that must feel "safe" for a humanising teaching and learning context to exist (Zembylas, 2018). According to Nelson Mandela University (2019), it is about putting human beings at the centre of the educational experience, honouring and respecting each person's unique history, and facilitating the development of their full potential. According to Zinn et al. (2016), the process of (re)humanising education through relationships based on trust, care, respect, and selfless service is referred to as a humanising pedagogy. According to Essa et al. (2023), a humanising pedagogy refers to identifying and resolving how students contextualise issues and how this impacts their

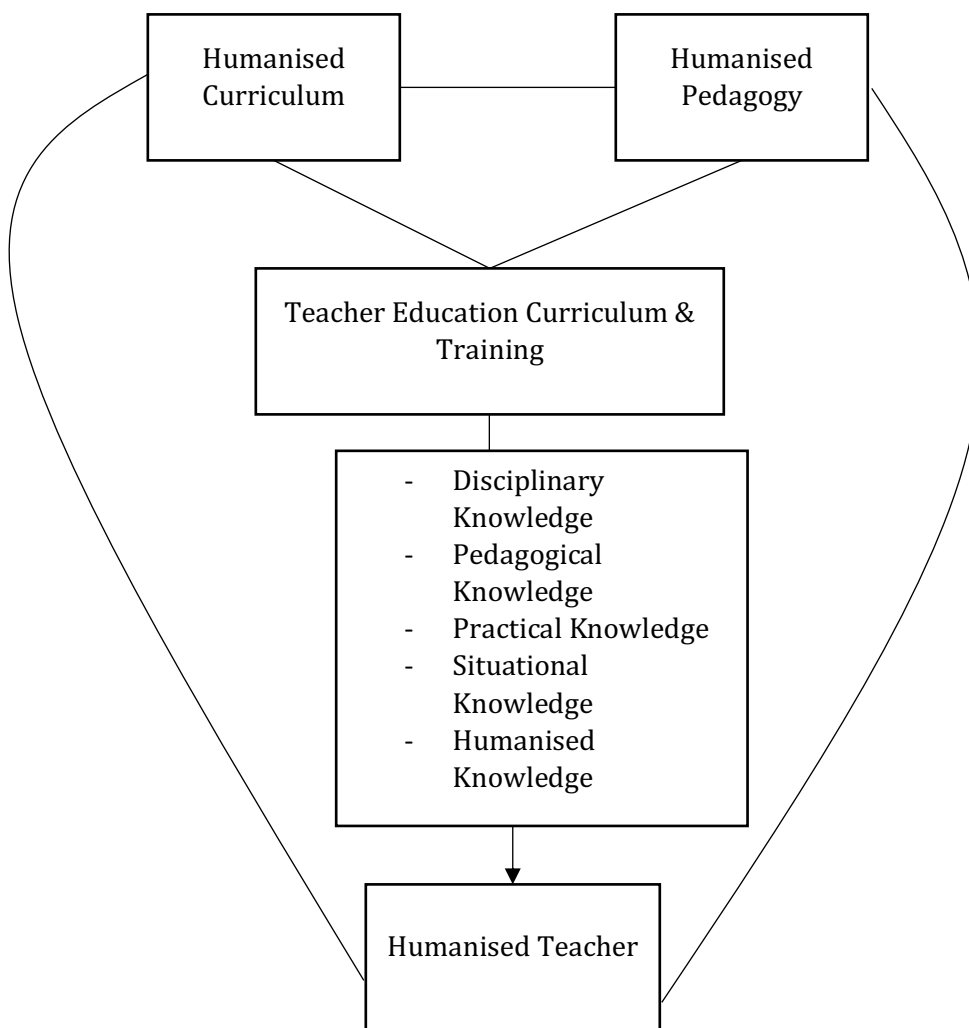
sense of belonging in the classroom. Social justice and decolonial theoretical viewpoints shaped by subjective social realities must be incorporated into instructional practices to humanise them (Mapaling & Hoelson, 2022).

### **Conceptual Framework**

Figure 1 indicates the process of humanising teacher education and training. Through the infusion of humanised curriculum and pedagogy into the teacher education and training programme, pre-service teachers imbibe the requisite knowledge (disciplinary, pedagogical, practical, situational, and humanised). These give rise to a humanised teacher, who will further promote the humanisation of the curriculum and pedagogy.

**Figure 1**

### *Conceptual Framework*



Source: The Author (2024).

## **Theoretical Framework**

The Freirean humanising pedagogy theory serves as the foundation for this review. According to this theory, which focuses on the fight for change, individuals must resist the traditional educational system because it seems oppressive (Mhandu & Ojong, 2020). Regarding teacher education in South Africa, this theory was utilised to investigate the current humanising pedagogy and curriculum situation. According to Freire (2003), humanising education is a form of critical pedagogy. Freire's concept of humanisation is based on Marxist humanisation, which rejects any institution accountable for creating or maintaining social inequality. Freire (2003) states that pedagogy is entwining philosophy and practice, necessitating educators' work with students to help them reform and decolonise repressive social phenomena. Mhandu and Ojong (2020) assert that Freire's (2003) concept of pedagogy presents prospects for scholars and activists to plan counterhegemonic education to oppose the prevailing hegemonic discourse. With a humanising pedagogy approach, students become critical thinkers and active participants in creating knowledge while receiving humane, loving, and caring treatments (Blignaut, 2024). The foundation of Freire's theory, which holds that students are sentient individuals with the capacity for reason, is humanising pedagogy. As students work towards self-actualisation and developing their whole humanity, their lived experiences are impacted by their ability to reason (Mhandu & Ojong, 2020). Furthermore, because the two are like thread and needle, I argue that a humanising pedagogy is a function of a humanised curriculum. Against this backdrop, this paper interrogates empirical evidence through the literature review on the humanising state of the pedagogy and curriculum used for teacher education in South Africa and the strategies that could be adopted to promote and sustain it.

## **Methodology**

The traditional literature review methodology was adopted for this study. It seeks to critique and provide an overview of existing research or contextualise new research with little or no pre-defined procedure (Jesson et al., 2011; Li & Wang, 2018; Osiesi, 2023; Snyder, 2019). It offers a valid and vital means for identifying existing research gaps and patterns (Rozas & Klein, 2010) and provides a qualitative interpretation of prior knowledge (Paré & Kitsiou, 2017). Specifically, a traditional literature review offers justifications for ongoing investigations, the need for further reviews, and deeper insights into the understanding of related past literature (Chinn, 2021). I deemed it appropriate for this study since it aims to ascertain the current state of knowledge in South Africa about humanising pedagogy regarding teacher education pedagogy and curriculum (Grant & Booth, 2009).

Following the IMRaD literature review format and Darlow and Wen's (2016) traditional literature review recommendation for rigour, I reviewed each of the identified articles to determine eligibility and extract study information. I began by first identifying what has been done regarding the research subject. I used these five search terms, which were "humanising pedagogy", "humanising curriculum", "humanising teacher education", "humanising andragogy", and South Africa. Moreover, I ensured representativeness by selecting seminal studies that answered the research questions as raised in the study and published journal articles, scholarly books, doctoral theses, and conference proceedings that had been published in English in journals indexed in SCOPUS, EBSCO, PsyINFO, and Google Scholar, which formed the inclusion criteria. A total of 29 published articles were initially identified, and 14 of them were retained after duplicates were removed, while 7 of these articles met the full criteria for inclusion. I only reviewed papers that were related to the study's objectives and that represent various theories and trends on the subject of the review to lessen the possibility of bias and arbitrariness and to circumvent the drawbacks of traditional reviews (Li & Wang, 2018).

## Results

**Table 1**

*Characteristics and Summary of Included Studies*

S/N	Author and Year	Aim	Method	Findings	Implications
1	Kajee (2019b)	Explored teachers' views on what humanising pedagogy	Qualitative research via phenomenology	A feeling of fairness, background information, and the importance of language are all part of humanising pedagogies.	We need to pay close attention to students' and teachers' perspectives
2	Zinn and Rogers (2012)	Inquired about a humanising pedagogy	Qualitative research via storytelling	Humanising pedagogy is still evolving in South African higher education.	It is essential to maintain humanising pedagogy in theory and practice and to disseminate it as broadly as possible without sacrificing its primary goals.
3	Fataar (2016)	Conceptualised Humanised pedagogy	Ethnography	Humanising pedagogy and curriculum is absent in South African educational orientations.	Efforts be geared toward enabling the emergence of a humanising pedagogy in South African educational discourses
4	Maluleka (2020)	Explored ways in which the higher education curriculum can be humanised by making it culturally responsive	Qualitative study	Making the curricula culturally responsive is a way of humanising it	Curriculum decolonisation and humanisation philosophies be adopted for the education system
6	Latecka (2023)	Reflected on humanising pedagogy, with the view that dehumanisation emerges from political and economic oppression	Reflective study	Humanising pedagogy is hampered by both political and economic oppression	The South African education should have a liberatory role

7	Mapaling and Hoelson (2022)	Conducted a ten-year scoping review on humanising pedagogy in higher education	Scoping review	Curiosity, innovation, engaged ideals and practices, decolonisation and social justice, and the global south all impact the growth of pedagogy in formerly colonised educational and cultural heritage environments.	In the future, the discipline of humanising pedagogy would benefit from more empirical research employing methodologies influenced by social justice and systemic theory and practices as it continues to improve conceptualisations of the approach.
---	-----------------------------	--	----------------	--	---

Source: Author (2024).

### ***Strategies for Promoting and Sustaining a Humanised Pedagogy and Curriculum***

Following the footprints of Kajee (2019), Pacansky-Brock et al. (2020), and Shemberger (2023), I suggest that adopting any of the following strategies would inculcate a humanised learning focus in higher education, especially for teacher education pedagogy and curriculum:

- i. Humanising the classroom: One-way education can establish a stronger emotional bond with students is by humanising their classrooms. Trust, empathy, presence, and awareness are the four guiding concepts of humanised education. Intentionally incorporating social inclusion-promoting activities is imperative. Estrada et al. (2018) state that the first week of classes is a "high opportunity zone" for teachers and administrators to interact with students and use social inclusion cues like kindness, care, and love to enlist their learning interests.
- ii. Offer an orientation module: Getting students familiar with the expectations of the modules in their respective Departments can foster the humanisation of the pedagogy to be adopted. Before they start learning, students will feel more at ease in the classroom with module guides and links to essential documents and downloads. These the lecturers can provide ahead of schedule.
- iii. Being intimate with students: Developing a close relationship with each student can further humanise pedagogy. Students' stress and anxiety levels decrease when they feel comfortable and at home in the classroom. At the start of a teacher's module, time should be set aside for the teacher and students to introduce themselves. This helps them to engage with the course material and to find common interests with their peers. It could take a brief text, video, or audio note about who they are, their interests, career goals, and their course expectations.
- iv. Maintaining regular communication and supporting student voice: Students may need help staying on course given their continued reliance on blended learning. Educators can remind their students to complete the weekly assignments and provide an overview regularly. This facilitates students' regular participation in a module at their own pace. Additionally, students have a wide range of life experiences and backgrounds. Including students in learning activities at all stages of a module is

crucial. Asking them to talk about their real-world experiences will help them learn from others and contextualise what they have learned.

- v. Frequent follow-up and feedback from students: To customise their academic outcomes, it is critical to understand how students are doing in their personal space and with their course. I suggest that instructors conduct micro-assessments to gather feedback from their students. This allows educators to determine what should be done, what to stop doing, and what to start doing. Feedback usually will enable students to evaluate their learning and offer teachers a general idea of the class's progress so they can adjust as needed. Feedback from educators is essential for students' ongoing development and should be adequate. Good feedback is defined as targeted feedback that conveys high expectations, the educator's genuine belief that the student can meet those expectations, and specifics to help the student reach those expectations.
- vi. Fostering a liquid syllabus: According to Pacansky-Brock et al. (2020), a liquid syllabus reduces students' pre-course anxiety by providing enlightening information about the course that will help them succeed in the first week of class through friendly, nonverbal cues and upbeat language. Frequently, this strategy consists of a mobile-friendly, public website with a short, shoddy welcome video. The authors claim that a course's videos can achieve the objective of a liquid syllabus.
- vii. Microlecture videos: Students can concentrate on a subject by making a Micro lecture video. Users can adjust the video's speed, rewind it, and watch it as often as necessary. A Micro lecture video can last five to ten minutes and focus strictly on one subject. Because the information is broken down into manageable chunks, it improves comprehension for students by expanding their cognitive abilities.
- viii. Teacher strategies: Approaching education from a human perspective can help students who have historically received less attention from schools to succeed academically. The significance of contextually appropriate pedagogical approaches that address diversity, foster reconciliation, and advance social cohesion is emphasised by Sayed et al. (2015). Educators' pedagogical approaches are essential in mitigating disparities and enduring patterns in the educational system and the community they serve. The authors encourage teacher educators to focus on how student teachers' attitudes toward bringing about change in social and educational systems.
- ix. Nature of language use for instruction: The way language is currently utilised in schools can be viewed as dehumanising on multiple levels, even with proactive language policies that honour the home tongue on paper (Kajee, 2019a). Success is typically measured by the languages one speaks and how proficient one is in them; this has been confirmed over time by the fact that students who study in their native tongues perform better than those who study in other foreign languages. Although eleven recognised official languages are in South Africa, English is the most frequently used for instruction and learning. According to Hurst and Mona (2017), Kajee (2019b), and Nhongo and Tshotsho (2019), translanguaging techniques are intrinsically humanising because they give educators and students the chance to engage as socially engaged, critical thinkers and evolving persons as such, should be adopted in schools.

## Discussion

This literature review examined the humanising state of the pedagogy and curriculum used for teacher education in South Africa and its promotion and sustenance strategies. The available literature indicates that humanising pedagogies entails a sense of justice, culture/background stories, and the value of language (Kajee, 2019b; 2021). This is because a humanising pedagogy promotes social justice for students while preserving their cultural orientation and sense of belonging (Essa et al., 2023; Salazar, 2013). For students to feel at home in the classroom, it is paramount that educators adopt a pedagogy that humanises and that the higher education (teacher education) curriculum follows suit. Also, the finding shows that the notion of a humanising pedagogy/curriculum is still evolving in the South African education space (Mapaling & Hoelson, 2022; Zinn & Rogers, 2012). The clamour must have necessitated this for a fully decolonised and Africanised curriculum and pedagogy. As Blignaut (2024) suggested, 'ethics of care' is needed to build a caring and sustainable teacher education programme. More scholarship and empirical research should be devoted to humanising the South African pedagogy and curriculum, especially teacher education, which is supposedly the mother of all education.

The finding reiterates the need to make the curricula culturally responsive by humanising them (Maluleka, 2020). When students perceive the education space, pedagogy, and curriculum to be responsive to their culture and cultural orientations, learning outcomes become accessible and achievable (Groenewald & Mpisi, 2022; Mkhize & Ramrathan, 2021). A further finding of this review shows that a humanising pedagogy is hampered by political and economic oppression (Latecka, 2023). The continent of Africa, including South Africa, has been bedevilled by a need for more suitable and responsible leadership, resulting in political and economic oppression of the citizenry. This has also eaten deep into the education fabric of the continent, as well as her operability (Bond, 2003). However, reflecting on the strategies provided in this paper would assuage this situation and boost humanising education practice, pedagogy and curriculum.

## Conclusion

Regardless of the instruction delivery method, humanising higher education's teaching and learning transactions creates a rich, rewarding, and humanised learning environment. In the context of South African higher education, this article reviewed the literature on curriculum and pedagogy for humanised teacher education. Higher education and those who administer it will have challenges in thinking outside the box when it comes to humanising their instruction to support effective student learning, which is likely to be a contextualised phenomenon as long as education delivery methods remain diverse. Given South Africa's history of dehumanised apartheid, the question of whether teaching should be humanised or re-humanised appears obvious (Latecka, 2023). Humanising the pedagogy and curriculum is essential to reduce (perceived) marginalisation and dissociation of students and teachers from the education process. While some pieces of the literature suggest that disciplinary knowledge, pedagogical knowledge, practical knowledge, fundamental knowledge, and situational knowledge be included in all initial teacher education programmes in South Africa (Department of Higher Education and Training, 2015; Geduld & Sathorar, 2016), I maintain that another type of knowledge, "the humanised knowledge", is also required. Therefore, I am poised to ask this question: what factors (institutional and otherwise) necessitate the development, adoption, and sustenance of a humanising pedagogy and curriculum? Or humanising practice? A humanising pedagogy and curriculum is necessary to ensure a robust and fulfilling teaching-learning outcome (Kajee, 2021).

## Limitations of the Study

This study employed the literature review methodology to explore the subject at hand. Only five search terms, "humanising curriculum", "humanising pedagogy", "humanising teacher education", "humanising andragogy", and "South Africa", were used for the review. The sampled literature was limited, and the review was strictly limited to journal articles, scholarly books, doctoral theses, and conference proceedings published in English and indexed in SCOPUS, EBSCO, PsycINFO, and Google Scholar only.

## Suggestions for Future Research

Future research could explore the subject using a systematic review and expand the inclusion criteria beyond this study. These limitations stem from the limited literature. Other indexes, search terms, and inclusion criteria should step up beyond those of this study. More empirical studies on the humanising curriculum and pedagogy in advancing the ethics of care in the education/system by adopting other research methodologies are encouraged.

## Data Availability Statement

Not applicable.

## Conflict of Interest

No conflict of interest is declared by the authors.

## Ethics Declaration

This paper does not require an Ethics Committee Approval.

## Funding

No funding was given or received for this paper.

## References

- Bergman, M. M. (2013). What is a dysfunctional school?. *Africa Education Review*, 10(2), 381–390. <https://doi.org/10.1080/18146627.2013.812290>
- Blignaut, S. (2021). Transforming the curriculum for the unique challenges faced by South Africa. *Curriculum Perspective*, 41, 27–34. <https://doi.org/10.1007/s41297.020.00104.6>
- Blignaut, S. (2024). An autoethnographic account of why an 'ethics of care' matters. In L. Ramrathan, S. Maistry, & S. Blignaut (Eds.), *Critical Reflections on Teacher Education in South Africa* (pp. 57–75). Cham: Palgrave Macmillan. [https://doi.org/10.1007/978-3-031-58090-1\\_4](https://doi.org/10.1007/978-3-031-58090-1_4)
- Blignaut, S. (2024). *An Autoethnographic Account of Why an 'Ethics of Care' Matters*. Critical Reflections on Teacher Education in South Africa; a book edited by Ramrathan L., Maistry, S. & Blignaut, S.; Palgrave Macmillan. Pg. 57-76.
- Bond, P. (2003). *Against global apartheid: South Africa meets the World Bank, IMF and international finance*. Palgrave Macmillan.

- Chinn, P. L. (2021). The traditional literature review. *Nurse Author & Editor*, 31(3-4), 62-64. <https://doi.org/10.1111/nae2.29>
- Curtis, T. B. (1971). *What is a humanizing curriculum?*. ERIC: Education Resources Information Center. <https://coilink.org/20.500.12592/21ip9v8>
- Darlow, S., & Wen, K. Y. (2016). Development testing of mobile health interventions for cancer patient self-management: A review. *Health informatics journal*, 22(3), 633-650. <https://doi.org/10.1177/1460458215577994>
- Delpont, A. (2016). Humanising pedagogies for social change. *Educational Research for Social Change*, 5(1), 6-9. [https://www.scielo.org.za/scielo.php?pid=S2221-40702016000100001&script=sci\\_arttext](https://www.scielo.org.za/scielo.php?pid=S2221-40702016000100001&script=sci_arttext)
- Department of Higher Education and Training. (2015, February 19). Minimum requirements for teacher education qualifications. *Government Gazette*, No. 38487. <http://surl.li/vbqqff>
- Essa, F. V., Andrews, G., Mendelowitz, B., Reed, Y., & Fouche, I. (2023). Humanising online pedagogy through asynchronous discussion forums: An analysis of student dialogic interactions at a South African university. *Online Learning*, 27(4), 495-516. <https://doi.org/10.24059/olj.v27i4.3652>
- Estrada, M., Eroy-Reveles, A., & Matsui, J. (2018). The influence of affirming kindness and community on broadening participation in STEM career pathways. *Social Issues and Policy Review*, 12(1), 258-297. <https://doi.org/10.1111/sipr.12046>
- Fataar, A. (2016). Towards a humanising pedagogy through an engagement with the social subjective in educational theorising in South Africa Article. *Educational Research for Social Change*, 5(1), 10-21. <https://doi.org/10.17159/2221-4070/2016/v5i1a1>
- Fránquiz, M. E. (2012). Key concepts in bilingual education: Identity texts, cultural citizenship, and humanizing pedagogy. *New England Reading Association Journal*, 48(1), 32-42. [https://www.academia.edu/download/53680634/Key\\_Concepts\\_in\\_Bilingual\\_Education\\_Iden2017\\_0627-22193-jntrk0.pdf](https://www.academia.edu/download/53680634/Key_Concepts_in_Bilingual_Education_Iden2017_0627-22193-jntrk0.pdf)
- Freire, P. (2003). *Pedagogy of the oppressed*. New York, NY: Continuum.
- Geduld, D. & Sathorar, H. (2016). Humanising pedagogy: An alternative approach to curriculum design that enhances rigour in a B. Ed. programme. *Perspectives in Education*, 34(1), 40-52. <https://hdl.handle.net/10520/EJC190459>
- Gleason, B. W. (2016). *The world of teenage Twitter: New literacies, identity work and humanizing pedagogy* [Unpublished doctoral dissertation]. Michigan State University. <https://doi.org/doi:10.25335/phj6-7513>
- Grant, M. J., & Booth, A. (2009). A typology of reviews: An analysis of 14 review types and associated methodologies. *Health Information and Libraries Journal*, 26(2), 91-108. <https://doi.org/10.1111/j.1471-1842.2009.00848.x>

- Groenewald, E., & Mpisi, A. (2022). Student teachers' perceptions and experiences of certain modules within a transformed curriculum to foster social justice. *South African Journal of Education*, 42(3), 1–12. <https://dx.doi.org/10.15700/saje.v42n3a2104>
- Hurst, E., & Mona, M. (2017). “Translanguaging” as a socially just pedagogy. *Education as Change*, 21(2), 126–148. <https://dx.doi.org/10.17159/1947-9417/2017/2015>
- Jansen, J. D. (2009). *Knowledge in the blood: Confronting race and the apartheid past*. Stanford: Stanford University Press. <https://doi.org/10.1515/9780804771160>
- Jesson, J., Matheson, L., & Lacey, F. (2011). *Doing your literature review: Traditional and systematic approaches*. SAGE Publications Ltd.
- Joorst, J. P. (2021). Why should an ethics of care matter in education?. *Transformation in Higher Education*, 6, Article a127. <https://doi.org/10.4102/the.v6i0.127>
- Kajee, L. (2019a). A (de) humanising pedagogy: Let the teachers speak. In *Education and New Development* (pp. 248–251). <https://doi.org/10.36315/2019v2end052>
- Kajee, L. (2019b). Humanising pedagogies: Giving voice to migrant learners. *The Eurasia Proceedings of Educational & Social Sciences (EPESS)*, 12, 7–10. <https://dergipark.org.tr/en/pub/epess/issue/43564/532947>
- Kajee, L. (2021). Teacher narratives and understandings of (de)humanising pedagogy. *South African Journal of Higher Education*, 35(6), 138–150. <https://dx.doi.org/10.20853/35-6-3721>
- Ladson-Billings, G. (1995). Toward a theory of culturally relevant pedagogy. *American Educational Research Journal*, 32, 465–491. <https://doi.org/10.3102/00028312032003465>
- Latecka, E. (2023). Humanising pedagogy: A politico-economic perspective. *Educational Philosophy and Theory*, 55(5), 634–651. <https://doi.org/10.1080/00131857.2022.2032653>
- Li, S., & Wang, H. (2018). Traditional literature review and research synthesis. In A. Phakiti, P. De Costa, L. Plonsky, & S. Starfield (Eds.), *Palgrave Handbook of Applied Linguistics Research Methodology* (pp. 123–144). Palgrave Macmillan.
- Lumadi, M. W. (2021). Decolonising the curriculum to reinvigorate equity in higher education: A linguistic transformation. *South African Journal of Higher Education*, 35(1), 37–53. <https://doi.org/10.20853/35-1-4415>
- Maluleka, K.J. (2020). Humanising higher education through a culturally responsive curriculum. *South African Journal of Higher Education*, 34(6), 137–149. <https://doi.org/10.20853/34-6-3764>
- Mapaling, C., & Hoelson, C. (2022). Humanising pedagogy within higher education: A ten-year scoping literature review. *Scholarship of Teaching and Learning in the South*, 6(3), 68–81. <https://mail.sotl-south-journal.net/index.php/sotls/article/download/197/122>
- Mbembe, A. J. (2017). *Critique of black reason* (L. Dubois, Trans.). Johannesburg: Wits University Press.

- Mbembe, A. J. (2015). *Decolonizing knowledge and the question of the archive* [Public lecture]. University of the Witwatersrand. <http://surl.li/wourni>
- Mehta, R., & Aguilera, E. (2020). A critical approach to humanizing pedagogies in online teaching and learning. *International Journal of Information and Learning Technology*, 37(3), 109–120. <https://doi.org/10.1108/IJILT-10-2019-0099>
- Mhandu, J., & Ojong, V. B. (2020). Rethinking the complexities of decolonising curricula and humanising pedagogy in South Africa's higher education. *Alternation Special Edition*, 36, 418–438. <https://doi.org/10.29086/2519-5476/2020/sp36a17>
- Mkhize, J. S., & Ramrathan, L. (2021). Cultural signals in understanding first-year student engagement: How can universities become more culturally sensitive? The case of a rural South African university. *South African Journal of Higher Education*, 35(3), 107–125. <https://dx.doi.org/10.20853/35-3-3878>
- Nelson Mandela University. (2019). *Humanising pedagogy*. <https://tl.mandela.ac.za/Humanising-Pedagogy>
- Nhongo, R., & Tshotsho, B. P. (2019). Translanguaging as an instructional method in science and mathematics education in English second language classroom contexts. *The Independent Journal of Teaching and Learning*, 14(2), 57–71. <https://hdl.handle.net/10520/EJC-1d6fb52217>
- Olssen, M., & Peters, M. A. (2005). Neoliberalism, higher education and the knowledge economy: From the free market to knowledge capitalism. *Journal of Education Policy*, 20(3), 313–345. <https://doi.org/10.1080/02680930500108718>
- Osiesi, M. P. (2023). Assessment, evaluation, and monitoring of teaching and learning in Nigeria primary schools: Challenges and implications for teachers. *Journal of Ultimate Research and Trends in Education*, 5(1), 70–81. <https://doi.org/10.31849/utamax.v5i1.12571>
- Pacansky-Brock, M., Smedshammer, M., & Vincent-Layton, K. (2020). Humanizing online teaching to equitize higher education. *Current Issues in Education*, 21(2), 1–21. <https://doi.org/10.13140/RG.2.2.33218.94402>
- Paré, G., & Kitsiou, S. (2017). Methods for literature reviews. In F. Lau & C. Kuziemsky (Eds.), *Handbook of eHealth Evaluation: An Evidence-based Approach*. University of Victoria. <https://www.ncbi.nlm.nih.gov/books/NBK481583/>
- Pentecost, M., Gerber, B., Wainwright, M., & Cousins, T. (2018). Critical orientations for humanising health sciences education in South Africa. *Medical Humanities*, 44(4), 221–229. <https://doi.org/10.1136/medhum-2018-011472>
- Pretorius, S.G. (2014). Educators' perceptions of school effectiveness and dysfunctional schools in South Africa. *Journal of Social Sciences*, 40(1), 51–64. <https://doi.org/10.1080/09718923.2014.11893302>
- Reimer, K., & Longmuir, F. (2021). Humanising students as a micro-resistance practice in Australian alternative education settings. In J. K. Corkett, C. L. Cho, A. Steele (Eds.), *Global Perspectives on Microaggressions in Schools: Understanding and Combating Covert Violence* (pp. 63–77). New York: Routledge. <https://doi.org/10.4324/9781003089681-7>

- Rozas, L. W., & Klein, W. C. (2010). The value and purpose of the traditional qualitative literature review. *Journal of Evidence-Based Social Work*, 7(5), 387–399. <https://doi.org/10.1080/15433710903344116>
- Salazar, M. (2013). A humanizing pedagogy: Reinventing the principles and practice of education as a journey toward liberation. *Review of Research in Education*, 37(1), 121–148. <https://doi.org/10.3102/0091732X12464032>
- Sathorar, H., & Blignaut, S. (2021). A critical approach to curriculum implementation: Reflecting on lecturer preparedness to be transformative intellectuals. *Interchange*, 52(3), 415–431. <https://eric.ed.gov/?id=EJ1309431>
- Sayed, Y., Badroodien, A., McDonald, Z., Salmon, T., Balie, L., De Kock, T. & Garisch, C. (2015). *Teachers and youth as agents of social cohesion in South Africa*. Cape Town, South Africa: Centre for International Teacher Education.
- Sayed, Y., Motala, S. & Hoffman, N. (2017). Decolonising initial teacher education in South African universities: More than an event. *Journal of Education*, 68, 59–92. [https://www.scielo.org.za/scielo.php?pid=S2520-98682017000100005&script=sci\\_arttext](https://www.scielo.org.za/scielo.php?pid=S2520-98682017000100005&script=sci_arttext)
- Shemberger, M. (2023). Humanizing learning: Concepts and strategies to design and implement now. (2023). In *Relationship-Rich Education in Teaching & Learning: Proceedings of the 2022 Pedagogion*. <https://encompass.eku.edu/pedagogicon/2022/build-it/4>
- Shih, Y. (2018). Towards a pedagogy of humanizing child education in terms of teacher-student interaction. *Journal of Education and Learning*, 7(3), 197–202. <https://doi.org/10.5539/jel.v7n3p197>
- Snyder, H. (2019). Literature review as a research methodology: An overview and guidelines. *Journal of Business Research*, 104, 333–339. <https://doi.org/10.1016/j.jbusres.2019.07.039>
- Soares, F., Lopes, A., Serrão, C., & Ferreira, E. (2014). Fostering humanization in education: A scoping review on mindfulness and teacher education. *Frontier in Education*, 9, Article 1373500. <https://doi.org/10.3389/feduc.2024.1373500>
- Soudien, C. (2012). *Realising the dream: Unlearning the logic of race in the South African school*. Pretoria: HSRC Press.
- Veloria, C., & Boyes-Watson, C. (2014). Learning in circles: The power of a humanizing dialogic practice. *Journal of Pedagogy, Pluralism, and Practice*, 6(1), 67–84. <https://digitalcommons.lesley.edu/jppp/vol6/iss1/7/>
- Waghid, Y. (2014). *Pedagogy out of bounds: Untamed variations of democratic education*. SensePublishers Rotterdam. <https://doi.org/10.1007/978-94-6209-616-5>
- Wilkinson, K. (2015, March 25). *Towards an explanation of the functionality of South Africa's 'dysfunctional' schools*. BusinessLIVE. <https://www.businesslive.co.za/archive/2015-03-26-are-80-of-south-africas-schools-dysfunctional/>

- Wong, L.-S., & Mishra, P. (2021). Reforming our school systems around a humanizing curriculum: Schooling during and after COVID-19. *ECNU Review of Education*, 4(4), 890–898. <https://doi.org/10.1177/2096531120980750>
- Zembylas, M. (2018). Decolonial possibilities in South African higher education: Reconfiguring humanising pedagogies as/with decolonising pedagogies. *South African Journal of Education*, 38(4), Article 1699. <https://doi.org/10.15700/saje.v38n4a1699>
- Zinn, D., Adam, K., Kurup, R., & du Plessis, A. (2016). Returning to the source: Reflexivity and transformation in understanding a humanising pedagogy. *Educational Research for Social Change*, 5(1), 70–93. <http://dx.doi.org/10.17159/2221-4070/2016/v5i1a5>
- Zinn, D., Proteus, K., & Keet, A. (2009). Mutual vulnerability: A key principle in a humanising pedagogy in post-conflict societies. *Perspectives in Education*, 27(2), 109–119. <https://hdl.handle.net/10520/EJC87525>
- Zinn, D., & Rodgers, C. (2012). A humanising pedagogy: Getting beneath the rhetoric. *Perspectives in Education*, 30(4), 76–87. <https://www.ajol.info/index.php/pie/article/view/86258>